

PSYETA NEWS

The Newsletter of Psychologists for the Ethical Treatment of Animals • Spring 2003 • Volume 23

Psychologists Offer Self-Care Advice for Animal Advocates, Caretakers, and Rescuers



Taking Care of Your Self

By Kristelle Miller

Like firefighters or advocates for children's rights, animal welfare care-workers and animal advocates provide critical services to their communities. Whether it's chasing a dog roaming at large, cleaning cat kennels, lobbying for changes in laws, or launching a capital campaign, volunteers and professionals work hard to help the two-winged, four-legged or scale-clad members of communities. Those helping animals typically walk in their doors at 8:00 a.m. and start at full throttle to clean, medicate, check messages, answer phone calls, greet visitors, and jump into their

vehicles to follow up on many animal-oriented requests.

After being on their feet 90% of the time, animal care-workers end the day with tiredness permeating their bodies. Their minds have yet to stop remembering some of the people and animals they served. Often, visitors to a shelter say, "I could never work here," or "I would adopt them all." This doesn't mean it is easy for those who do work there. They have warm feelings when they rescue a litter of abandoned puppies and grief when an animal dies. They wonder, if they didn't, who would care for the animals? This leads to fast-paced and high-level involvement, with rare moments of relief.

Advocating for animals can involve long-term stress, for example, in preparing capital, educational, social, or political campaigns. Such work requires careful communications, focus on details, and follow-up, follow-up, follow-up. Advocates have multiple committee meetings when individuals' perspectives might delay reaching goals or, worse, damage important relationships. These stressors are inserted into advocates' daily lives with phone calls interrupting concentration and adding yet another item to their "plates." Individuals may find they become less "efficient," forgetting meetings, or they develop "free-floating" anxiety, believing that they must maintain a hectic pace in order to remember and complete all tasks.

Both animal care-workers and advocates are confronted by their feelings as well as their tasks, and sometimes those feelings conflict—for example, relief when euthanasia brings an animal's pain to an end or anger at the heavy workload. How can stress come from feelings?

How does acknowledging and releasing feelings help counteract the effects of stress? Stress signals the body that it needs to be alert to protect itself from a threat. In "caveman" times, stress came less from feelings and more from hunger or prey. During an alert state, especially when prolonged, the body changes its chemistry, which in turn suppresses the immune system. Once the threat has passed, the body returns to a homeostasis and begins to repair itself. Releasing feelings signals the body that it can begin to return to a balanced state.

Stress coming from animal care or advocacy is experienced along with other more common stressors. For example, those helping animals are accountable to others (police department or a board of directors), so they must constantly monitor what they say and do. In addition, the animal-care system can be a source of stress such as

Continued on page 5

"Stressors combine in an idiosyncratic manner for each person. No one can really know how stress is affecting another, so the responsibility for managing the effects of stress is on the person who is already stressed."

Inside

People Who Care Share Thoughts on PETA's "Holocaust on Your Plate" Exhibit	2
Former Program Director Continues Working for Animals	2
Making Strides	4
Scott Trust Provides Support!	4
PSYETA Technology Reminder	6
Want To Work for PSYETA? Know Someone Who Might?	8

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Psychologists for the Ethical Treatment of Animals (**PSYETA**) is a 501(c)(3) nonprofit organization founded in 1981 comprised of psychologists working in cooperation with other professionals and animal rights organizations to change the way we treat nonhuman animals. **PSYETA's** directors and advisors include psychologists, authors, businesspersons, and world-renowned experts on ethics and animal behavior.

PSYETA members are people of all lifestyles who share a common desire to improve treatment of nonhuman animals; about one in three is a psychologist, social worker, or educator. Your membership in **PSYETA** will help both to advance important programs for animals and to create new programs.

PSYETA

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People Who Care Share Thoughts on PETA's "Holocaust on Your Plate" Exhibit

PETA's tour in recent weeks of its exhibit "Holocaust on Your Plate," comparing through photographs and language the factory farming of nonhuman animals with some of the atrocities committed against Jews in the Nazi Holocaust, has elicited both animosity and support from Jews. We invited two individuals with widely divergent views to submit brief comments. The authors whose articles appear below are both committed to improving animals' wellbeing and deeply affected by the Nazi Holocaust.

Honoring Memory: The Holocaust, Animals, and Social Marketing

By Eric Greene

Excerpted from a longer article, "Honoring Memory," printed with permission by the author. © 2003 by Eric Greene.

It is the nature of memory to remember that which affects us most deeply. A marketing campaign is likely to be considered "effective" by evoking a strong emotional response because then, we remember it. But this criterion alone is insufficient and immature, and dangerous when the desire for publicity overshadows a campaign's content or respect for its audience.

Public awareness campaigns, such as those for animal liberation, unlike most advertising, seek to foster ideological and behavioral change. For over 30 years, social

marketing theory has joined capitalist marketing strategies with social scientific research to promote an "outside-in" approach, whereby "consumers" contribute to a campaign's design. Social marketing responds to the needs and desires of its target audience, since it is their views which are targeted for change. If ever the costs to consumers—including emotional costs—outweigh the benefits, the campaign fails. PETA's recent campaign, "the Holocaust on your plate," illustrates such a failure.

The campaign compares *images* of victims of the Holocaust with animal victims killed for food, in an attempt to validate concerns about animal suffering through this icon of human suffering. Major Jewish organizations, Jewish animal advocates and scholars, and many others have cogently criticized the campaign's content and grotesque insensitivity to the Jewish people. This audience response is important. Holocaust survivors have not healed; it will take the end of time for their memories to be properly honored. Upon the smoking cinders

Former Program Director Continues Working for Animals and Partnering with PSYETA

Mary Lou Randour, who did a wonderful job as **PSYETA's** program director since 1997 while also working part-time for the Doris Day Animal Foundation (DDAF), has begun working full-time at DDAF. We wish Mary Lou the best in her new endeavor. DDAF has long been a partner with **PSYETA** in the Beyond Violence program, including development and promotion of *The AniCare Model of Treatment for Animal Abuse* and *AniCare Child* (see page 7). Mary Lou will be working on legislative and policy issues related to the human-animal violence link—likely to advance the treatment manuals—and will also continue working on the instructional videotape on the use of *AniCare Child*. We look forward to continued partnership with Mary Lou and DDAF.

that are the Holocaust, one organization tries to create an event, presented as spectacle, in order to capture the public's attention. It only mimics social marketing. Cloaking one group's suffering in other peoples' histories is an arrogant act of transvestitism; the reinterpretation erases one people's history, while fabricating a false context for another's suffering.

Numerous problematic comparisons have been made between the Holocaust and other horrors, yet two things are particularly hurtful here: (1) any effort promoting animal liberation that excludes respect for a persecuted human community implies that human beings are less relevant than animals, and (2) PETA's antipathy to the pains of Holocaust survivors and the Jewish community has already provided a barrier to our collective efforts to enhance ethics towards animals. Indeed, if this were not an actual campaign, one would imagine it to be a scathing rebuke against animal rights activists, particularly condemnatory of PETA's history of referencing crime victims in desperate attempts to "humanize" animal victims, while always dishonoring human victims and survivors (e.g., the victims of Jeffrey Dahmer, and at Robert Pickton's farm).

Fortunately for animals, animal rights positions and actions can be fully supported philosophically and culturally without having to value human and nonhuman life on the same hierarchical level or in the same way. Neither does the fostering of empathy towards animals require this dogmatic equation. Secondly, when an animal is tortured, we expect that animal protection organizations will rally to heal the physical and psychological wounds, *for as long as they persist*. When less compassion is shown towards human beings, that organization mimics animal protection, for humans are also animals. PETA's campaigns lack—and discourage—the respect, compassion and sense of community necessary to secure better lives for nonhuman animals, as well as humans.

The campaign fails—unless its primary purpose was not social change, but rather, publicity. This could explain PETA's ongoing exploitation of human tragedy and hardship in its (anti)social relations campaigns. The contradictions and gaps in such simplistic and shocking analogies undermine the very arguments to enhance animal life. Indeed, when the overwhelming response from the Jewish people indicates that this campaign

“If ever the costs to consumers—including emotional costs—outweigh the benefits, the campaign fails. PETA’s recent campaign, ‘the Holocaust on your plate,’ illustrates such a failure.”

exacerbates their suffering, its continuation would be an anti-Semitic act. The public already perceives a great rift between animal advocates' sensitivity towards animals and other humans; but we can foster change by supporting only those organizations that demonstrate a respect for humanity along with animals. It is time to re-imagine our relationship with the public, and heal the world (in Hebrew: *tikkun olam*).

An Ashkenazi Jew, Eric Greene is a pioneer in animals and culture studies and is pursuing a Ph.D. in cultural anthropology. He is director of development and programs at a leading New York City-based Latino health organization and strategist on peace and environmental initiatives of Friends of the Earth Middle East. He was a member of the Editorial Board of Society & Animals in its first several years.

Might-Makes-Right Mentality Informs Both Holocausts

By Priscilla Cohn

PETA's holocaust campaign does not equate the suffering of Jews with the suffering of animals. There are obvious differences since humans possess mental abilities that animals lack. Because animals cannot reason abstractly, many people believe animals do not suffer or do not suffer as intensely as humans. There are many indications, however, that animals suffer both physically and psychologically,

although this suffering may not be identical to that of humans. Indeed, the suffering of individual people is not identical.

The physical and psychological suffering of Jews during the Nazi period was intense. Forced to wear armbands with the star of David, Jews were humiliated and suffered from the injustice of their situation—a kind of suffering impossible for an animal. In the face of such abuse, however, humans have the ability to make plans, to conspire to escape or to fight, to place their faith in a transcendent God, to find comfort in “bearing witness,” and so forth. Without this kind of awareness, these possibilities are nonexistent for animals and thus animals may suffer more fear and terror than humans.

In addition, without these intellectual capacities, animals may be “closer” to their own bodies, particularly since their very lives depend on awareness of their physical senses. Physiological pain may fill their whole realm of experience in ways that we cannot imagine. On the other hand, in certain situations animals may suffer less than humans because they lack a concept of justice or do not understand merely verbal threats. One can assert that human and animal suffering is not identical, but one cannot contend that animals' suffering is always less intense than that of humans.

The callous disregard of those in power toward others considered “different” fueled the Holocaust according to PETA. This same mindset that “might makes right” characterizes food animals treated as mere production units. The huge numbers of animals killed and the tremendous suffering engendered by their mass production and systematic mistreatment deserve to be described as an animal holocaust.

Criticizing animal cruelty means little if we continue to cause enormous suffering. If we eat flesh, we are complicit in the suffering of animals and cannot avoid responsibility even if we have never slit an animal's throat.

Ignorance of cruelty provides no excuse, particularly when we try to preserve this ignorance. In Nazi Germany, many people did not question why the smoke from certain camps emitted such a strong odor for they did not want to know. Similarly, many know the ultimate destination of trucks crammed with animals they may observe but are careful not to enquire further, wishing to preserve their ignorance.

Nor is our meat eating justified by the arrogant assertion that the Bible permits it, for surely the ideal is not to kill.

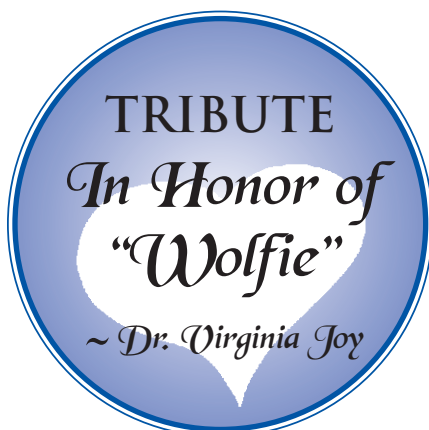
Holocaust survivors publicly recount their painful experiences to ensure that this tragedy is not repeated. We must always remember the human capacity for cruelty and the ability of other humans to ignore it. The Holocaust reminds us that we must nourish compassion—not just compassion for one group of humans in one historical period—but compassion for all who suffer. Compassion constrained is compassion

“The Holocaust reminds us that we must nourish compassion—not just compassion for one group of humans in one historical period—but compassion for all who suffer.”



lessened, whereas extended compassion nourishes itself and enriches the world. If the Holocaust is relegated to the dusty pages of history, it is, indeed, trivialized.

Priscilla Cohn, Ph.D., a long-time animal advocate, teaches philosophy at Penn State Abington College, in Abington, Pennsylvania, and runs the organization Pity Not Cruelty (www.pzpinfo.org), informing the public about and providing funds for wildlife contraception to prevent needless slaughters of deer and other animals.



Director Addresses Students and Faculty

At the fourth annual Animal Awareness Week sponsored by the Animal-Ethics Study Center at the Kendall Campus of Miami-Dade Community College February 24-27, Executive Director Ken Shapiro gave a talk during the session titled Animal Connection: Understanding Human Violence. The undergraduate audience of about 75 provided an excellent opportunity to show PSYETA's *Beyond Violence* video, which was followed by a lively question & answer period. Ken also gave a presentation on moral and legal rights in which he was joined by attorney, author and Center for the Expansion of Fundamental Rights founder Steven Wise.

While at the College, Ken also gave a two-hour faculty workshop and Powerpoint presentation titled Healing Social Aggression: Links between Animal Abuse and Human Violence. This included a discussion of human-animal studies (HAS) and how faculty from various disciplines can be involved in the development of HAS. Ken described the history of attitudes toward animals, evidence of the link between violence against animals and against humans, and basic principles and approaches of *The AniCare Model of Treatment for Animals Abuse* and *AniCare Child*. Faculty members who attended represented the College's psychology, sociology, cultural studies, history, and other departments.

The Miami-Dade is the largest community college system in the U.S. Its effective and well-organized student animal

rights group, Students Organization for Animal Rights, supported both Animal Awareness Week and Ken's presentation to faculty.

Program Director Speaks to Attorneys

Program Director Mary Lou Randour spoke on the link between violence against animals and against human beings at an animal law symposium organized by the Animal Law Section of the State Bar of Michigan on March 14th at Michigan State University's Detroit College of Law in East Lansing. In addition to members of the Animal Law section, her presentation was attended by members of the Bar's Children's Law Section and the area's social work community.

Ken Goes to Virginia "Tech"

On March 17th, Ken gave a presentation to a three-hour graduate-level business ethics class at Virginia Polytechnic Institute's Falls Church campus. He introduced the class to the concept of animal rights, gave a brief history of human attitudes toward nonhuman animals, and pointed out key ways in which the intricate human-animal relationship has long involved animal exploitation by businesses. Students who attended are master's in business administration (MBA) candidates. Ken sought to raise their awareness of the impacts they can have on animals' wellbeing through their future business practices.

Scott Trust Provides Support!

PSYETA wishes to express heartfelt gratitude to the Kenneth A. Scott Charitable Trust, a Key Bank Trust, for a grant the Trust recently awarded to the organization. The purpose of the grant is to develop an instructional video for *AniCare Child*, PSYETA's manual for the treatment of children and teens who abuse animals. The Trust is a dedicated supporter of programs designed to improve animals' wellbeing.

Psychologists Offer Self-Care Advice for Animal Advocates, Caretakers, and Rescuers *continued from page 1*

someone forgetting to order cat litter, gossiping or creating alliances, or having a newsletter delayed at the printer. Finally, animal care-workers and advocates have relationships to maintain, bills and taxes to pay, and their animals needing care at home.

Stressors combine in an idiosyncratic manner for each person. No one can really know how stress is affecting another, so the responsibility for managing the effects of stress is on the person who is already stressed. To assist in monitoring your level of stress, have a glance at an assessment of “compassion fatigue,” available on the Internet at www.ace-network.com/cftest.htm — or visit other websites that focus on burnout, such as www.betteryou.com/symptoms.htm.

Kristelle Miller, Ph.D., is a professor of psychology at University of Minnesota Duluth where she is currently applying her research knowledge of close friendships to the companion animal-human relationship.

Preventing Burnout

By Linda Harper

Burnout affects people in all walks of life, especially those individuals responsible for the care and well-being of other living creatures. Animal welfare caregivers and advocates immerse themselves in their work with great expectations for changing the plight of animals. Facing daily and unexpected crises, they often become overwhelmed with the magnitude of the problem and discouraged with the limited results they see and with the obstacles that remain. As a result, animal advocates and caregivers make personal sacrifices and work harder, leading to emotional exhaustion, negative attitudes, and feelings of low self-accomplishment. These are symptoms of burnout.

The key to preventing burnout is self-care. A wise Chinese philosopher once said, “Compassionate toward yourself, you reconcile all beings in the world.” Following are five practical tips that may help to provide more compassion for your self:

① Replenish yourself every day. Slow

down. Take a few extra minutes to rest. Cuddle with one of your furry friends before scrubbing the floors. Include some light, enjoyable reading along with your heavy research and scrutiny of legal documents. Rather than gulping down that energy bar, take the time to nurture yourself with a nourishing meal with a friend.

② Honor your personal style. If one part of animal rescue is stressing you out, look to apply your talents to some other aspect of the same cause. Keep attuned to what kinds of situations are depleting for you and replace them with those activities that better match your gifts and personality. There are many different ways to help bring about change. Find the approach that matches your personal style. Recognize your limitations and go with your strengths.



③ Give yourself a break—away! Go for a walk. Go to a movie. Take time away from your work and make time for other interests such as taking a class or joining a group. Engage a family member or friend in an enjoyable conversation about something completely unrelated to animal rights. Delegate to others so that you can fully be away with no interruptions.

④ Embrace the present. Anyone advocating for the rights of animals has experienced the multiple frustrations that often occur when our efforts do not produce the results for which we so desperately hope

and work. Fully enjoy that connectedness that you feel with the animals and your fellow animal lovers and allow your gifts to unfold in their own time. Regardless of the outcome, remember that your efforts affirm who you are while modeling that value to others. Although we may not always get to see the fruits of our work, we need to trust that the results of our authentic effort — no matter how small they may appear to be — contribute to that greater vision for which we are striving. Fully enjoy that special connectedness that you feel with the animals and your fellow animal lovers each day.

⑤ Receive gifts from others freely and without guilt. Talk with others and accept the support you need. Attend a workshop or conference where you can share ideas with other animal welfare caregivers and advocates who support your beliefs. Ask for help and take it. For example, rather than taking on the full responsibility of a stray yourself, perhaps you can empower somebody else by offering them suggestions for finding the animal a new home.

As Faith Maloney, director of animal care at Best Friend Animal Sanctuary, so wisely tells us from her own experience with burnout and re-energizing, “When we take care of ourselves, we get to live another day to help the animals.”

Linda Harper, Ph.D., has been a practicing clinical psychologist in the Chicago area for 19 years and authored the books Give to Your Heart's Content ...Without Giving Yourself Away and The Tao of Eating: Feeding Your Soul through Everyday Experiences with Food. She co-presents the seminar Surviving Burnout at the Best Friends Animal Sanctuary's No More Homeless Pets conferences. Learn more at www.harperbelpet.com.

Energy Psychology Can Treat Trauma

By Karen Kaufman Milstein

People working with nonhuman animals may receive much joy from their work or may be terribly traumatized, sometimes even developing

full-fledged post-traumatic stress disorder (PTSD), depending on the nature of the animal contact. A traumatic experience is one that is negatively life-altering following exposure to a difficult event or events outside the boundaries of usual human experience. Painful and disruptive symptoms follow.

Short-term, this kind of reaction is a completely normal response to an abnormal situation. However, if symptoms persist for a month or more, the person may develop debilitating PTSD. PTSD is diagnosed when a given number of symptoms are found in each of three clusters: the re-experiencing or intrusive cluster where the person has flashbacks or uncontrollable memories of

“Animal advocates may suffer from anger and frustration at economic and social systems that seem not to respond to their efforts or to the needs of the animals.”

what happened; the avoidant cluster with its narrowing of the behavioral repertoire; and the arousal cluster, typified by hypervigilance, often with troubled sleep and poor concentration.

Animal caretakers and rescuers may become very upset in the course of their work when they see badly neglected or otherwise abused animals. For some, these events may prove traumatic. Other workers in shelters may be traumatized when they need to euthanize healthy animals for no reason other than their inconvenience to humans. Animal advocates may suffer from anger and frustration at economic and social systems that seem not to respond to their efforts or to the needs of the animals. All of these individuals might benefit by using energy psychology approaches, in order to reduce their stress and to continue their work in a caring way that is less costly to their wellbeing.

Also, practitioners have found that traumatized animals can themselves be

treated, thus reducing their symptomatic behaviors and improving their quality of life. This might range from calming a dog who is fearful of thunder to bringing what looks like joy and peace back into the life of an animal who has been abused and as a result has become frightened and constricted or aggressive in his or her behavior.

The month following exposure to a trauma provides a window of opportunity for treatment to prevent the development of PTSD. This is important because once the various neurophysiologic changes that develop over time and are part of the PTSD picture become well established, it is much more difficult to treat the condition.

Traditional methods of trauma treatment involve reviewing and debriefing of the event. Although this sometimes is helpful, clinical experience and recent research reveal that frequently such treatment is itself retraumatizing and thus clinically contraindicated.

On the other hand, the young field of energy psychology (EP), with its ability to treat without causing further trauma or significant abreactions (episodes of vivid re-experiencing), can provide an effective core treatment for PTSD. EP can address the three primary goals: management and discharge of over-activation, intervention around dissociation or withdrawal, and re-integration into ongoing life, in addition to

addressing other specific trauma-related symptoms.

EP theorizes that cognitive, emotional, physical and spiritual manifestations of distress all emerge from disturbances in the human energy field, which is probably electromagnetic in nature. These disturbances are understood to involve irregularities or blockages in the circulation of the energy. When properly treated, difficulties frequently are transformed and symptoms rapidly disappear. Improvements are most often long-lasting and can be very profound.

A wide variety of methodologies exist within EP. Some of these can be used on a self-help or first-aid basis, although in more complicated and difficult situations a skilled therapist can best facilitate the process. Emotional freedom techniques, which address the meridian or energy transportation component of our energy anatomy (as does acupuncture), are probably the most well-known and commonly-used approach. You can learn it online at www.emofree.com.

Karen Kaufman Milstein, Ph.D., a psychotherapist with a background in both psychology and social work, has a private practice in Sante Fe, New Mexico. She authored the book Attuning to the River of Kabbalah: Playing with Energy and Consciousness.

PSYETA Technology Reminder

- Please be sure to e-mail us your e-mail address at kshapiro@igc.org. Then we can bring to your attention important news and information between newsletters.
- Let us know if you would like to receive **PSYETA News** by e-mail. We'll be glad to e-mail you the pdf version that will look just like the printed "hard" copy with the attractive new design. Receiving **PSYETA News** electronically saves trees, which are still the main source of paper despite recycling programs, the beginnings of a kenaf paper industry, and other improvements. Even though "tree farms" do not provide nearly the wildlife habitat, watershed protection, or beauty of old-growth forest, minimizing their use helps protect animals and ecosystems and can help bring us closer to a reforestation era. Overseas members can save **PSYETA** significant postal fees, as well, by "Newsing" online.
- If you haven't visited www.psyeta.org recently, you'll find the **Resource Center** there especially informative. Log on and see the amazing amount of pro-animal and anti-violence information your **PSYETA** membership is helping provide to people throughout the world!
- For the animals and **PSYETA**, remember to refer friends and co-workers to www.psyeta.org. It is sure to help people already wanting to improve animals' lives and those not sure why they should care.

Thank you for helping PSYETA help animals the online way!

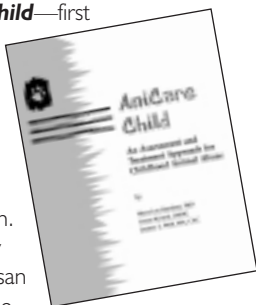
And of course remember to get away from your computer—spend quality time with companion animals—experience natural places like those in which our species evolved.

PSYETA BOOK SHELF

Handbooks

AniCare Child—first

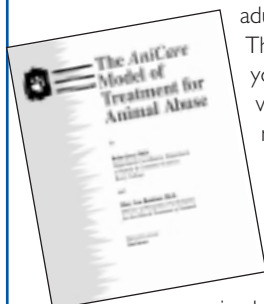
published treatment approach to focus exclusively on young people who abuse animals other than human. Co-authors Mary Lou Randour, Susan Krinsk, and Joanne L. Wolf document clinical experience and present clinical case examples and exercises. Order the handbook, and inquire about scheduling an AniCare Child training workshop in your area. A joint project of PSYETA and the Doris Day Animal Foundation. Publication: 2002: **Print edition: \$30. CD: \$25.**



The AniCare Model of Treatment for Animal Abuse

—handbook for treating adult animal abusers. This one's for you if you're a practitioner working with the new counseling provisions in state anticruelty laws or want to help eliminate violence by treating animal abuse and potential

abuse without waiting for convictions. Inquire about scheduling an AniCare training workshop in your area. By Mary Lou Randour, PhD, and Brian Jory, PhD. A joint



project of PSYETA and the Doris Day Animal Foundation. Publication: 1999. **\$17.50.**

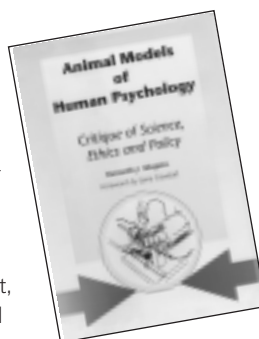
Journals

Society & Animals—cutting-edge information that animal rights organizers and writers keep front and center on their bookshelves. Social scientists and scholars discuss policy issues regarding animals other than human—animal companions...animals in the wild...in the laboratory...in entertainment...in agriculture. Kenneth J. Shapiro, Editor. **Quarterly. \$30.00, members; \$40.00, non-members.**

The Journal of Applied Animal Welfare (JAAWS)—the reliable source for articles explaining how to minimize animals' pain and distress in animal industries until animal exploitation ends. JAAWS takes on the controversial issues. See upcoming discussion of Cloning. Ken Shapiro, co-Editor. **Quarterly: \$22.50, members; \$45.00, non-members.**

Books

Animal Models of Human Psychology—a must-read for psychologists and everyone else concerned with the important, urgent, and controversial issues of animal

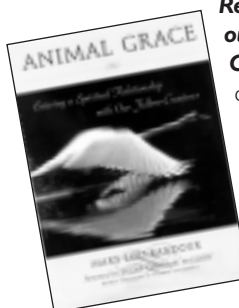


experiments for advancing human health. PSYETA's Executive Director tells it like it is! By Kenneth J. Shapiro. Hogrefe & Huber, 1998. **Hardcover. \$20.00, members; \$29.50, non-members.**

Animal Grace: Entering a Spiritual Relationship with our Fellow Creatures

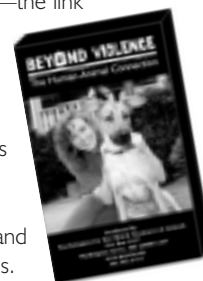
—an in-depth look at human relationships with nonhuman animals. This bestseller goes way beyond remembering to feed the cat. By

Mary Lou Randour. New World Library, 2000. **Paperback: \$11.00, members; \$14.00, non-members.**



Video

Beyond Violence: The Human-Animal Connection—the link between violence against animals other than human and humans. Years of research went into this 13-minute production used by law enforcement, mental health, and education professionals. Accompanying Discussion Guide. Available in both English and Spanish. **\$19.95, individuals; \$29.95, organizations.**



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Want To Work for PSYETA? Know Someone Who Might?

PSYETA—a small national nonprofit animal-advocacy organization—seeks a **managing director**. This is a full-time position with responsibilities for promotion of

projects involving Human-Animal Studies, the link between violence against nonhuman animals and against human beings, and the clinical treatment of animal abusers; office and staff management; and development.

Hours and location are flexible. Experience in related work is required. A graduate degree is desired. Send resume and letter of interest to **kshapiro@igc.org**.

Name _____ Telephone _____

Address (street, city, state, zip) _____

E-Mail Address _____

Are you an APA member? Yes _____ No _____ If yes, division: _____

Other affiliations: _____

PSYETA Membership:

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