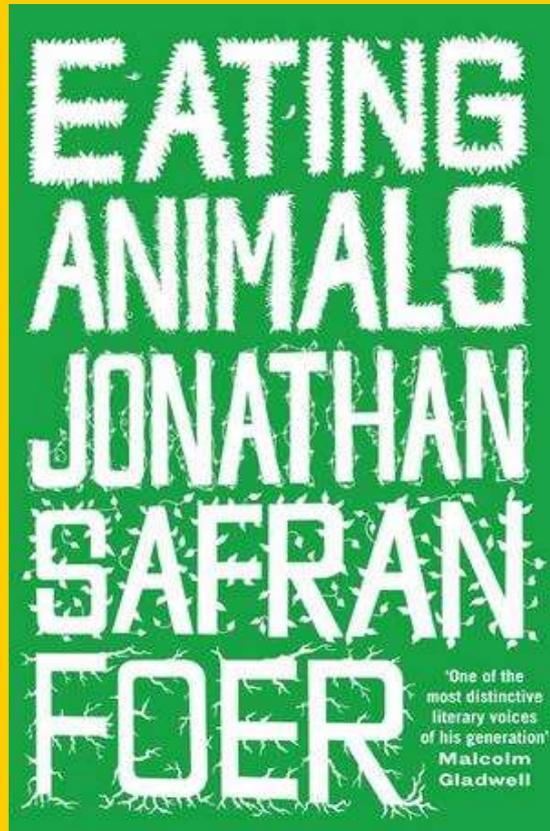


FOOD FOR THOUGHT!!



Jonathan Safran Foer

is an American author best known for his experimental novels *Everything Is Illuminated* (2002) and *Extremely Loud and Incredibly Close* (2005). In 2009, he published *Eating Animals*, the product of three years of extensive research, the aim of which was to think about the kind of food he would be feeding his newborn child.



<http://www.eatinganimals.com/>

Jonathan Safran Foer's latest book, written with force and passion, invites us to reflect on the unethical consequences of our being carnivorous. It is not intended to promote vegetarianism as the only option to combat animal cruelty and preserve the environment, but rather to address the question of our age-old relationships with animals.

Animal lovers will find it repellent, vegetarians will be thrilled, and compulsive meat-eaters deeply irritated ...or turned into strict vegetarians.

Jonathan Safran Foer's tone is both grave and humorous.

Each chapter of *Eating Animals* is introduced with a page or two of graphic art – a technique also used in his award-winning novel *Extremely Loud and Incredibly Close*. For example, chapter 4 (Hiding/Seeking) opens with an outline of a tiny little box, which, believe it or not, is supposed to illustrate the amount of space allotted to a typical laying hen...

Definitely a thought- provoking read!!

'The everyday horrors of factory farming evoked so vividly, and the case against the people who run the system presented so convincingly, that anyone who, after reading Foer's book, continues to consume industry's products must be without a heart, or impervious to reason, or both.' J.M Coetzee

To Whom It May Concern at Tyson Foods:

I am following up on my previous letters of January 10, February 27, March 15, April 20, May 15, and June 7. To reiterate, I am a new father, eager to learn as much as I can about the meat industry, in an effort to make informed decisions about what to feed my son. Given that Tyson Foods is the world's largest processor and marketer of chicken, beef, and pork, your company is an obvious place to start. I would like to visit some of your farms and speak with company representatives about everything from the nuts and bolts of how your farms operate, to animal welfare and environmental issues. If possible, I would also like to speak with some of your farmers. I can make myself available at just about any time, and on relatively short notice, and am happy to travel as is needed.

Given your "family-centered philosophy" and recent "It's What Your Family Deserves" advertising campaign, I assume you'll appreciate my desire to see for myself where my son's food comes from.

Thanks so much for your continued consideration.

Best,
Jonathan Safran Foer

Extract 2 : p. 45-46

Before visiting any farms, I spent more than a year wading through literature about eating animals: histories of agriculture, industry and United States Department of Agriculture (USDA) materials, activist pamphlets, relevant philosophical works, and the numerous existing books about food that touch on the subject of meat. I frequently found myself confused. Sometimes my disorientation was the result of the slipperiness of terms like suffering, joy, and cruelty. Sometimes it seemed to be a deliberate effect. Language is never fully trustworthy, but when it comes to eating animals, words are as often used to misdirect and camouflage as they are to communicate. Some words, like veal, help us forget what we are actually talking about. Some, like free-range, can mislead those whose consciences seek clarification. Some, like happy, mean the opposite of what they would seem. And some, like natural, mean next to nothing.

Nothing could seem more "natural" than the boundary between humans and animals (see: species barrier). It happens, though, that not all cultures even have the category animal or any equivalent word in their vocabulary — the Bible, for example, lacks any word that parallels the English animal. Even by the dictionary definition, humans both are and are not animals. In the first sense, humans are members of the animal kingdom. But more often, we casually use the word animal to signify all creatures — from orangutan to dog to shrimp — except humans. Within a culture, even within a family, people have their own understandings of what an animal is. Within each of us there are probably several different understandings.

What is an animal ? Anthropologist Tim Ingold posed the question to a diverse group of scholars from the disciplines of social and cultural anthropology, archaeology, biology, psychology, philosophy, and semiotics. It proved impossible for them to reach a consensus on the meaning of the word. Tellingly, though, there were two important points of agreement: "First, that there is a strong emotional undercurrent to our ideas about animality; and, second, that to subject these ideas to critical scrutiny is to expose highly sensitive and largely unexplored aspects of the understanding of our own humanity." To ask "What is an animal ?" — or, I would add, to read a child a story about a dog or to support animal rights — is inevitably to touch upon how we understand what it means to be us and not them. It is to ask, "What is a human?"