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## Articles Received

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### THE UNEXPLAINED POWERS OF ANIMALS

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For many years animal trainers, pet owners and naturalists have reported various kinds of perceptiveness in animals that suggest the existence of psychic powers. Surprisingly little research has been done on these phenomena. Biologists have been inhibited by the taboo against "the paranormal", and psychical researchers and parapsychologists have with few exceptions confined their attention to human beings.

According to recent random household surveys in England and the United States, many pet owners believe their animals are sometimes telepathic with them. An average of 48 per cent of dog owners and 33 per cent of cat owners said that their pets responded to their thoughts or silent commands. Many horse trainers and riders believe that their horse can pick up their intentions telepathically.

Some companion animals even seem able to tell when a particular person is on the telephone before the receiver has been picked up. For example, when the telephone rings in the household of a noted professor at the University of California at Berkeley, his wife knows when her husband is on the other end of the line because Whiskins, their silver tabby cat, rushes to the telephone and paws at the receiver. "Many times he succeeds in taking it off the hook and makes appreciative miaows that are clearly audible to my husband at the other end", she says. "If someone else telephones, Whiskins takes no notice." The cat responds even when he telephones home from field trips in Africa or South America.

For the last five years, with the help of

hundreds of animal trainers, shepherds, blind people with guide dogs, veterinarians and pet owners, I have been investigating some of these unexplained powers of animals. There are three major categories of seemingly mysterious perceptiveness: namely telepathy, the sense of direction and premonition.

#### Animal telepathy

The commonest kinds of seemingly telepathic response are the anticipation by dogs and cats of their owners coming home; the anticipation of owners going away; the anticipation of being fed; cats disappearing when their owners intend to take them to the vet; dogs knowing when their owners are planning to take them for a walk; and animals that get excited when their owner is on the telephone, even before the telephone has been answered.

As skeptics rightly point out, some of these responses could be explained in terms of routine expectations, subtle sensory cues, chance coincidence and selective memory, or put down to the imaginations of doting pet owners. These are reasonable hypotheses, but they should not be accepted in the absence of any evidence. To test these possibilities, it is necessary to do experiments.

I and my colleagues have concentrated on the phenomenon of dogs that know when their owners are coming home. Many pet owners have observed that their animals seem to anticipate the arrival of a member of the household, often 10 minutes or more in advance. The pets typically wait at a door, window or gate. In random household

surveys in Britain and America, an average of 51 per cent of dog owners and 30 per cent of cat owners said they had noticed such anticipatory behaviour.

The dog I have investigated in most detail is a terrier called Jaytee, who belongs to Pam Smart, in Ramsbottom, Greater Manchester. Pam adopted Jaytee from Manchester Dogs' Home in 1989 when he was still a puppy, and soon formed a close bond with him.

In 1991, when Pam was working as a secretary at a school in Manchester, she left Jaytee with her parents, who noticed that the dog went to the French window almost every weekday at about 4.30 pm, around the time she set off, and waited there until she arrived some 45 minutes later. She worked routine office hours, so the family assumed that Jaytee's behaviour depended on some kind of time sense.

Pam was made redundant in 1993 and was subsequently unemployed, no longer tied to any regular pattern of activity. Her parents did not usually know when she would be coming home, but Jaytee still anticipated her return.

In 1994 Pam read an article about my research and volunteered to take part. In more than 100 experiments, we videotaped the area by the window where Jaytee waited during Pam's absences, providing a continuous, time-coded record of his behaviour which was scored "blind" by a third party who did not know the details of the experiments. To check that Jaytee was not reacting to the sound of Pam's car or other familiar vehicles, we investigated whether he still anticipated her arrival when she travelled by unusual means: by bicycle, by train and by taxi. He did.

We also carried out experiments in which Pam set off at times selected at random after she had left home, communicated to her by means of a telephone pager. In these experiments, Jaytee still started waiting at the

window around the time Pam set off, even

though no one at home knew when she would be coming. The odds against this being a chance effect were more than 100,000 to one. Jaytee behaved in a very similar way when he was tested repeatedly by skeptics anxious to debunk his abilities.

The evidence indicates that Jaytee was reacting to Pam's intention to come home even when she was many miles away. Telepathy seems the only hypothesis that can account for the facts.

Other kinds of animal telepathy can also be investigated experimentally, for example the apparent ability of dogs to know when they are going to be taken for walks. In these experiments the dogs are kept in a separate room or outbuilding and videotaped continuously. Meanwhile their owner, at a randomly selected time, thinks about taking them for a walk and then five minutes later does so. Our experiments have shown dogs exhibiting obvious excitement when their owner is thinking about taking them out, although they could not have known this by normal sensory means. They did not manifest such excitement at other times.

There is much potential for further research on animal telepathy. And if domestic animals are telepathic with their human owners, then it seems very likely that animals are telepathic with each other, and that this may play an important part in the wild. Some naturalists have already suggested that the coordination of flocks of birds and herds of animals may involve something like telepathy, as may communication between members of a pack of wolves.

### **The sense of direction**

Homing pigeons can find their way back to their loft over hundreds of miles of unfamiliar terrain. Migrating European swallows travel thousands of miles to refection and can make their way home from unfamiliar places many miles away.

Most research on animal navigation has been carried out with homing pigeons, and this

research over many decades has served only to deepen the problem of understanding their direction-finding ability. Navigation is goal-directed, and implies that the animals know where their home is even when they are in an unfamiliar place, and have to cross unfamiliar terrain.

Pigeons do not know their way home by remembering the twists and turns of the outward journey, because birds taken in closed vans by devious routes find their way home perfectly well, as do birds that have been anaesthetized on the outward journey, or transported in rotating drums. They do not navigate by the sun, because pigeons can home on cloudy days and can even be trained to navigate at night. However, they may use the sun as a simple compass to keep their bearings. Although they use landmarks in familiar terrain, they can home from unfamiliar places hundreds of kilometres from their home, where no familiar landmarks are visible. They cannot smell their home from hundreds of miles away, especially when it is downwind, although smell may play a part in their homing ability when they are close to familiar territory. Pigeons deprived of their sense of smell by researchers were still able to find their homes.

Some biologists hope that the homing of pigeons might turn out to be explicable in terms of a magnetic sense. But even if pigeons have a compass-sense (which is not proven), this could not explain their ability to navigate. If you were taken blindfold to an unknown destination and given a compass, you would know where north was, but not the direction of your home.

The failure of conventional attempts to explain pigeon homing and many other kinds of animal navigation implies the existence of a sense of direction as yet unrecognized by institutional science. This could have major implications for the understanding of animal migrations, and would shed light on the human sense of direction,



much better developed in traditional peoples, such as the bushmen of the Kalahari or Polynesian navigators, than in modern urban people.

### **Premonitions.**

Very little research has been done on animal premonitions, even in the case of earthquakes where such warnings could prove every useful.

Some forewarnings might be explicable in terms of physical clues, such as electrical changes before earthquakes and storms. Other premonitions are more mysterious, as in the case of animals that anticipated air raids during the Second World War long before they could have heard enemy planes approaching, or animals that become agitated before unforeseeable accidents. Here precognition or presentiment may be involved, implying either an influence passing backwards in time, or a blurring of the distinction between future, present and past.

### **Morphic fields**

All three types of perceptiveness - telepathy, the sense of direction and premonitions - seem better developed in non-human species like dogs than they are in people. Nevertheless they occur in the human realm too, but they seem to be better developed in traditional cultures than in the modern industrial world. Maybe we have lost some of these abilities because we no longer need them: telephones and television have superseded telepathy; maps and global positioning systems have replaced the sense of direction. And perceptiveness is not cultivated in our educational system. Indeed the existence of unexplained powers is not only ignored but often denied.

Nevertheless, human "sixth senses" have not gone away. They look more natural, more biological, when they are seen in the light of animal

behaviour. Much that appears "paranormal" at present looks normal when their feeding grounds in Africa, and in the spring return to their native place, even to the very same building where they nested before. Some dogs, cats, horses and other domesticated animals also have a good sense of diwe expand our ideas of normality. But we need to expand our view of physics as well as of biology if these phenomena are to be explained at a more fundamental level.

Telepathy from people to animals usually occurs only when there are close emotional bonds. This may well be an important factor in human telepathy too. My own hypothesis is that these bonds depend on fields that link together members of a social group, called social fields. These are one type of a more general class of fields called morphic fields (described in detail in my book *The Presence of the Past*). These bonds continue to link members of the social group together even when they are far apart, beyond the range of sensory communication, and can serve as a medium through which telepathic communications can pass.

Morphic fields may also underlie the sense of direction. Animals are not only linked to

members of their social group by morphic fields, but also to significant places, such as their home. These fields continue to connect them to their home even when they are far away, rather like invisible elastic bands. These bonds can consequently give directional information, "pulling" the animal in a homewards direction.

Of course these are speculative hypotheses, and far more research needs to be done in these areas before the value of these suggestions can be assessed. But there is much that we do not understand about the perceptiveness of animals and the nature of the bonds they form with people and with places. I am convinced that there is much to be learned from studying these phenomena scientifically.

**Dr Rupert Sheldrake** was a Fellow of Clare College, Cambridge and a Research Fellow of the Royal Society in biochemistry. He is currently a Fellow of the Institute of Noetic Sciences in Sausalito, California, and lives in London. His book *Dogs That Know When Their Owners Are Coming Home, and Other Unexplained Powers of Animals* is published by Crown Books, New York and Hutchinson, London.

## ‘IN IT FOR THE ANIMALS’

ANIMAL WELFARE, MORAL CERTAINTY AND DISAGREEMENTS

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Much has been written, sociologically and otherwise, on animal rights and the animal rights movement. Animal welfare, on the other hand, has never really had the same level of scrutiny. Certainly the ideas of animal welfare and the philosophies underpinning them have been often debated in academia, but animal welfare from an everyday perspective, i.e. what it is to actually be involved in practicing animal welfare on a daily basis, has not been subject to the similar level of investigation

that animal rights has. There are some notable exceptions to this such as Arluke's investigation into how workers at an animal shelter deal with the daily reality of euthanising animals (1991) and Alger & Alger's (1999) study of a cat shelter, but on the whole the daily realities of animal welfare workers remain an unknown entity.

This short paper represents the preliminary findings from a three year research project investigating both animal rights activists and

animal welfare workers everyday lives. Over a period of three years I regularly attended local animal rights meetings and interviewed a number of animal rights activists. I also spent 24 months observing (and often

working in) three local animal sanctuaries. In addition to this I attended the public meetings of one particular animal shelter and interviewed all of their staff and a number of their supporters. The public meetings were intended to be a forum for discussion and for bringing members of the public who had an interest in the sanctuary up to date with what was actually happening in the sanctuary. In reality they were often used to air grievances between the staff, and between supporters and staff.

The one animal sanctuary in particular where I draw this data from is a small run affair operating out of a volunteers stables. It houses up to 15 dogs and up to 30 cats with various other small animals in residence at any one time. The sanctuary had only begun operating from these new premises as I began my research, prior to this, it had operated out of someone's home with the help of animal-foster carers. I was therefore fortunate

enough to be observing the shelter at a time when it was undergoing a vast amount of change, in both environment and personnel.

The sanctuary has two managers - a 'PR' manager who deals with issues such as fundraising and public awareness, and an 'animal' manager whose prime responsibility is to the animals under her care.

Theoretically both managers serve 'under' a committee. Practically, however, the power of the committee is eroded because they very rarely go to the sanctuary premises. The sanctuary operates in a fairly typical way in that it takes in unwanted animals and attempts to rehome them. During their stay at the sanctuary the animals are neutered and vaccinated in preparation for their new home, and to offset the costs of this a minimum 'donation' of £40 is required from the new home when they are ready to take an animal.

All potential homes are rigorously checked, both at the sanctuary by the manager, and later by a home-checker, for their suitability to take on a new pet.

The sanctuary and its staff and supporters underwent a number of changes during the time I was conducting this research and many of these changes came about from fundamental disagreements between staff and supporters. It is these disagreements and changes that serve as the data for the following preliminary analysis.

## Discussion

Jasper and Nelkin (1992) argue that the "moral certainty" (1992: 46) of animal rights activists underpins and justifies many of their actions. There is a basic distinction between animal rights and animal welfare, a distinction which has been much discussed in contemporary literature on animal rights (e.g. Francione, 1996; Guither, 1998; Taylor, 1999). Francione argues that the rights position is based on the notion that some animals at least have rights and "that treating them solely as means to human ends violates those rights" (1996: 42). Whereas the "welfare position maintains that animal interests may be ignored if the consequences for humans justify it" (1996: 42).

This philosophical distinction also has practical consequences. In general the practicality of 'animal rights' is seen in the campaigns to end animal abuse wherever it occurs. For example campaigns against department stores who sell fur, campaigns against medical research establishments which are known to test on animals and campaigns against zoos and circuses. Whereas the 'practicality' of 'animal welfare' often manifests itself through sanctuary work. The boundaries between the two are, however, fluid and open to negotiation, so, for example, many advocates of animal rights will work at some time or other in an animal sanctuary. The distinction between welfare and rights has been rehearsed elsewhere (e.g. Guither, 1998; Garner, 1996; Francione,

1996; Groves, 1997) and I do not intend to rehash it here. I raise these issues because of the direct link between philosophy and action. As Garner notes:

“the growth of mass activism is clearly linked to the belief, derived from an animal rights perspective, that since so much more is wrong with our treatment of animals than was previously thought, only permanent and sustained activism will help put things right. Likewise it is no accident that the use of - sometimes violent - direct action has corresponded with the development of a rights position.” (Garner, 1995: 12)

It is this ideology of the animal rights movement which justifies (in their eyes at least) their behaviour. As Jasper and Nelkin argue “moral certainty inspires calm confidence” and “missionary zeal” (Jasper and Nelkin, 1992: 45-6). It is the moral certainty of animal rights activists - that their beliefs concerning the rights of animals are immutable - which is used to justify their - sometimes deviant - behaviour. This pertains to those working in animal welfare as well as those involved in animal rights, it simply manifests itself differently.

Moral certainty was used in the animal sanctuary I researched as a tool by which to judge and classify ‘good’ and ‘bad’ people. During the many internal disputes I witnessed one thing was always present: the idea that those people who were involved in the sanctuary for the right reasons, i.e. were “in it for the good of the animals” were classed as ‘good’ people whereas those who were assumed to be in it for the wrong reasons such as personal accolade and glory were classed as ‘bad’ people. The moral certainty of those involved in the sanctuary, that they were doing the right thing by the animals, led to this “overly simple definition of the world into good and evil” (Jasper & Nelkin, 1992: 43).

A case in point comes from the occurrences leading up to the division between ‘animal’ manager and ‘PR’ manager. When the

sanctuary was first opened one person ran the entire sanctuary. Over a period of about 4 months there were various problems between the staff at the sanctuary and this manager culminating in an explosive public meeting where the staff attended with the express purpose of bringing this up in public to force the committee to act. The problems that the staff had with the manager varied but were all centered around his treatment of the animals. There were complaints that he was too rough with the animals, that he shouted at them and occasionally mis-handled them, and there were allegations that his re-homing technique was poor because it was based on a desire to ‘get rid of’ the animal quickly rather than caring where he/she went.

All of the allegations were couched in terminology which pertained to his motives for working at the sanctuary, as one interviewee explained:

“I don’t have a problem with him personally, he’s actually done some good stuff. I mean he started this place, it wouldn’t be here without him but he’s in it for himself, to get his picture in the paper and be a kind of celebrity, he just doesn’t care about the animals you know, like he should. We had this one case, a dog called Ben, who was a real problem to home so one day when no one else was here he [the manager] homed him to these people. We were all a bit suspicious so I decided to go and check on him. It was the worst home you can possibly imagine and there’s no way that these people came off as a good home on the day he spoke to them either. He just wanted to get rid of Ben cos he wasn’t an easy dog.”

The staff at the sanctuary had very fixed ideas about what constituted the right motives for working there and these were central to the way they categorized other staff and how they felt about them. It was often stressed that these were not personal views and many of the interviewees claimed to like the manager in question but still want him moved because he was not ‘in it for the right

reasons.’ And, on the other side of the coin, there were workers who were not liked but who were respected, and their sins forgiven, because they were ‘in it for the animals.’

The new animal manager is a prime example here. After the complaints concerning the original manger were made public the committee brought in an ‘animal’ manager and moved the existing manager sideways to the role of ‘PR’ manager. The new animal manager had a long history of working in animal welfare and was seen as a welcome addition to the sanctuary staff. She was not particularly popular, being seen variously as ‘bossy,’ a ‘know it all’ and too rigidly inflexible in her ways. These problems were, however, overlooked, because she was seen as dedicated to the animals:

“She’s not that popular really. She’s a real pain, everything has to be done just so, exactly the way she wants or else she hits the roof. But you can’t complain really. She’s miles better than [the last manager] and at least you know she’s committed. She’s always here and, you know, she does a good job. You can see it when she’s homing the dogs, there’s no way that these dogs are going to any old home, she cares, you know. She’s made loads of changes too in the way we work like the cleaning of the kennels with a hose and even though she’s a pain demanding it just so, at least you can see why she wants it perfect, its so the animals are happier.”

All those involved in the animal sanctuary I studied, then, subscribed to a belief system based on notions of what animals under their care needed and judged and classified their fellow workers according to how far they met the criteria of being ‘in it for the animals.’

The notion of ‘being in it for animals’ was primary, often overcoming personal likes and dislikes. This moral certainty also, at one and the same time, creates and diffuses arguments. It creates arguments precisely because the workers feel that they are right to

do *whatever* they wish/need in order to facilitate the best interests of the animals. So workers may argue amongst themselves as to what the best course of action is for an animal in a particular situation. For example, I witnessed a very heated disagreement between two workers concerning the euthanising of a litter of newly born pups. One worker wished to euthanise all but one of the pups to give the remaining pup and the undernourished mother a chance to live, whilst the other worker wanted to take all the pups away from the mother and hand-rear them. Both workers claimed to be acting in the best interest of the mother and both thought that the others actions would compromise her health and thus, that their opponent was not acting with the interests of the mother at heart. On the other side of the coin, this same moral certainty has the power to diffuse arguments because the defence of having done something ‘for the good of an animal’ or ‘in the best interest of the animal’ is one which cannot be argued against: “it is this moral certainty, that they know and are acting in the best interests of, what animals need, which justifies their beliefs and actions: ‘the best interests of the animals’ was a trump card with the moral authority to end discussion” (Jasper & Nelkin, 1992: 46). In this way then, the moral certainty that welfare workers have about their work and becomes a central, defining and organizational concept within their daily lives, and one which is powerful enough to represent the ‘last word’ in all disagreements.

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## CULTURAL STUDIES AS A MEANS FOR ELUCIDATING THE HUMAN-ANIMAL RELATIONSHIP IN ZOOS

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For many years, as I was growing up, I had felt a latent but inexpressible antipathy toward zoos: unpleasantness, hostility, anxiety, guilt, repulsion when I attended them. Eventually I resolved simply to stop going to zoos, but I persisted in my attempts to voice my feelings. During the course of my readings and research as an English professor, I began to discover and collect a rich range of references to zoos in various literary works. I finally identified over 100 of these, which I called (with apologies to Edward Albee) "zoo stories" -- mainly British and American, but also Italian, French, Japanese, Russian, German, and others; mainly from the twentieth century but some earlier. Some of these works are by famous, "high-cultural" writers (Sylvia Plath, e.e. cummings, Isaac Babel, John

Galsworthy, Virginia Woolf, for example), others by contemporary figures (Haruki Murakami, Jean Stafford, Marie Nimier, John Irving, Isabel Allende, Julio Cortázar, Clarice Lispector), and still others from the realm of popular culture (Paul Simon's song "At the Zoo," the film "Cat People," the children's stories of Madeleine and Winnie the Pooh).

It was fascinating, and inspirational to me in my attempt to explain my resistance to zoos, that nearly every cultural artifact that I discovered (with only two exceptions) in some way affirmed or explained aspects of the experience of zoogoing as distasteful, exploitative, unfortunate. I hypothesized that this was because cultural creators -- who have a stake in their audience's sustaining a level of cultural and imaginative diligence, or integrity -- felt threatened, and resistant, to

the too-easy model of cultural consumption offered by zoos: a hippopotamus is an amazing creature, but when it is ripped out of its natural context and imported to some compound in our neighborhood, when its existence is packaged and spoon-fed to us, along with dozens of other creatures, whom we spend a couple of minutes staring at from the other side of a cage (or a “natural enclosure,” that encourages us to sublimate the physical evidence of the animals’ constraint) -- have we still had anything resembling the authentic experience of this animal? And if zoos promote a degraded, inauthentic, lazy model of cultural experience, then it makes sense that writers, who should fear the proliferation of such cultural habits, would be impelled to expose and resist the hegemony of zoos in their works.

My zoo stories provided me with a rich, resplendent vocabulary that allowed me to augment and focus my sense of resistance to zoos. As I drew on these stories for illustration and insight, I expostulated what’s wrong with zoos:

### **Cruelty to animals.**

This is fairly obvious, though the zoo stories express this pain with a keen and moving resonance, a sensitivity to the profound pathos of captivity that zookeepers often attempt to relegate to what they construe as an anthropomorphic fallacy. Zookeepers tell us we can’t know what animals feel, can’t judge them by our emotional or cognitive standards. The cultural creators say that we can, and they convince me of this in a discourse that I find instinctively convincing. The stories tell us: the animals don’t want to be here; they don’t belong here. They don’t appreciate us gawking at them. The writers are constantly aware of how pervasively zoo animals suffer from profound stereotyping; the animals are consummately conscious of the unnaturalness of the world that we have brought them into, to satiate our spectatorial tastes.

### **Decontextualization.**

Institutionally, zoos dissociate animals from their habitats. Zoos lately have coopted green rhetoric, and suggest that going to zoos enhances our appreciation of our furry cousins, thus facilitating a more sensitive environmental appreciation. But in fact, just the opposite seems to be the case: zoos teach us that context is irrelevant, or, even worse, that our artificial context is somehow preferable to the animals’ real one. As long as we can round up a few last pandas for display, zoos allow us to ignore the fate of all the ones suffering in the disappearing bamboo forests. Zoos would like us to believe that they enhance spectators’ concern about endangered habitats, but how can this be when the whole point of zoos is the apparent irrelevance of those habitats? We are perfectly able to divorce animals from their surroundings, and enjoy them no less fully: indeed, we enjoy the “experience” of these animals even more than we might if they were where they belong, since the zoo-habitat is so much more accessible than the natural habitat. . . . so habitats are cast as marginal, unnecessary, perhaps even irrelevant, not only because they are frail and endangered but also because they are inconvenient.

### **Zoos, thus, perpetuate, a Western/ consumerist model of nature**

We believe that we have an entitlement to see all these animals, conveniently, on our terms; we gaze at them for a few minutes, in the same way that we peruse items in a shopping mall, and then we go on with our business. We believe that we are doing animals and nature a favor by going to zoos, spending a few minutes and a few dollars on them; we are, thus, implicating nature into our praxes of consumerism, and these praxes are precisely what has so irreparably harmed habitats (think of rainforests that disappear for cattle grazing to supply us with fast food hamburgers, ozone that disappears for hairspray, old-growth stands that disappear

for lawn furniture, and so forth . . .)

### **Zoos are models of imperialism**

Historically, this is indisputable -- the first public zoo, the London Zoo, was founded by Sir Stamford Raffles, imperialist par excellence, as a repository for the living trophies he harvested as a hobby while he was engaged in his primary vocation: subduing Asia and establishing outposts of empire there. Today, the symbolism persists: in all the world's great cities, contemporary zoos testify to the modern-day "imperial" prowess (in the guise of an empire of commerce) that allows the society which sponsors a zoo to celebrate its wealth and power via the display of animals culled from the far-flung primitive corners of the world-marketplace. So zoos are not teaching us how to be good citizens of the world; rather, they are teaching us that we are overlords, masters of all we survey.

### **Zoos are places where we are encouraged to delude ourselves.**

Zookeepers promote them as meeting grounds for people and nonhuman animals, but the animals do not belong there. Zoo breeding programs and reintroduction plans have no long-term data to support their efficacy. We repress the realities of what happens to zoo animals ("surplussing," in industry terminology) when they are no longer worthy of display, no longer entertaining. Sound ecology would never privilege, as zoos do, the cute and cuddly species as candidates for the token ecological research that their funds support. Zoos allow us to palliate our consciences about what the industrial world is doing to the rest of the planet: we pay lip service to the "nobility" of a few token representatives of the animal kingdom, and then go on to live our lives in ways that destroy our local environments with sprawl and our global environments with a 21st-century version of global imperialism: WTO exploitation,

environmental racism, export of wastes and hazards, destruction of LDC infrastructures and ecostructures in the name of harvesting the energy and other fodder necessary to sustain our destructive lifestyles.

Because the animals cannot speak for themselves, I have turned to several of the best and brightest of our cultural creators, our writers, to help me in the enterprise of describing the nature of zoos. A few excerpts, self-explanatory, follow:

\* \* \*

--We'll go to the zoo again; would you like that?

--No. . . .

--Why not? said my ma.

--The smell, I said.

It wasn't just the smell. It was more than the smell; it was what the smell had meant, the smell of animals and the fur on the wire. I'd liked it then, the animals. . . . But I remembered the smell and I couldn't remember the animals much. Wallabies, little kangaroos that didn't hop. Monkeys' fingers gripping the wire.

I was going to try to explain it to my ma, I wanted to; I was going to try. She remembered the smell; I could tell by her smile and the way she stopped it from getting too big because I hadn't said it for a joke. I was going to tell her. (Roddy Doyle, *Paddy Clarke Ha Ha Ha*)

\* \* \*

His vision, from the constantly passing bars, has grown so weary that it cannot hold anything else. It seems to him there are a thousand bars; and behind the bars, no world.

As he paces in cramped circles, over and over, the movement of his powerful soft strides is like a ritual dance around a center in which a mighty will stands paralyzed.

Only at times, the curtain of the pupils lifts, quietly --. An image enters in, rushes down through the tensed, arrested muscles, plunges into the heart and is gone. (Ranier Maria Rilke, "The Panther")

\* \* \*

. . . hideous, tired, Bank Holiday crowds moronically looking through bars at creatures they could hardly discern, creatures as listless, dragging in their steps and whining in their cries as the children that watched them. (Angus Wilson, *The Old Men at the Zoo*)

The lion sits within his cage  
Weeping tears of ruby rage,  
He licks his snout, the tears fall down  
And water dusty London town.

He does not like you, little boy,  
It's no use making up to him,  
He does not like you any more  
Than he likes Nurse, or Baby Jim.

. . . he knows the hot sun slants  
Between the rancid jungle-grass,  
Which never more shall part to let him pass  
Down to the jungle drinking-hole,  
Whither the zebra comes with her sleek foal.

The sun is hot by day and has his swink,  
And sops up sleepy lions' and tigers' stink,  
But not this lion's stink, poor carnivore,  
He's on the shady shelf for ever more.

His claws are blunt, his teeth fall out,  
No victim's flesh consoles his snout,  
And that is why his eyes are red  
Considering his talents are misused. (Stevie Smith,  
"The Zoo")

\* \* \*

I went to the zoo to find out more about the way  
people exist with animals, and the way animals  
exist with each other, and with people too. It  
probably wasn't a fair test, what with everyone  
separated by bars from everyone else. . . . But, if  
it's a zoo, that's the way it is. (Edward Albee,  
*The Zoo Story*)

\* \* \*

(Wild boar:) "Most of the cages are a bit small, and  
kind of grotty and everything." . . . "Well it's  
reasonably comfortable, I s'ppose, this place . . .  
but, uh, I mean, I've been in more comfortable  
rooms, yes. . . . I can't actually get out and  
about." . . .

(Baboon:) "Well, sometimes you can't get out and  
about as much as you would like to, you're *stuck in*  
for some reason, like I'm stuck in today. And um,  
then, yes, you get bored, and you get fed up with  
looking at the same four walls." . . .

(Jaguar:) "They try to make you comfortable, they  
try to put you in, in, in, in a quite, uh, nice  
situation, which is still, the food that look more  
like, uh, dog food than food proper for wild  
animals, all right? . . . If you try to compare the  
situations in the environment that live here with the  
environment that live in Brazil, there is a big  
difference. Here, you live in a *very small* place  
with all the technological advances possible. You  
have, uh, everything sorted out, double glazing,

you know, your heating, and everything. In Brazil -  
But you don't have space. In Brazil, you have the  
space, although you don't have all this  
technological, you know, double glazing and things  
like that, and, uh, you know, uh, but you have the  
space, and uh, we need the space to *live*, we need  
the space to feel that we are part of the world and  
not a kind of, uh, piece of, uh, object in a box. . . . I  
miss a lot the food; I miss the fresh meat. You  
know, because, in Brazil we are predominantly  
carnivores. We are not, you know, vegetarians.  
And, uh, we don't like potatoes. We like meat. We  
like fresh meat. . . . Where I would like to live and  
to spend most of my life, in a hot country. You  
know, in a hot country, that I have a good weather,  
and that I have the *space*, and that I have *trees*, you  
know, that I don't have only grass, with . . .  
hayfever every day. I need a space with blue skies,  
without that I can't see the sun every day, all right,  
that I have nice weather, that I can just have nice  
water, you know, to dive, to swim in, it needs a  
tropical country, not in an island, a cold one. It's  
easy, any part of the world, but hot, name it and I  
go. (Nick Park, *Creature Comforts*)

I use cultural studies to analyze and politicize  
what seems, on the surface, apolitical: the  
good clean fun of an afternoon outing at the  
zoo. Cultural studies helps to cut through,  
and subvert, what I perceive as the stonewall  
of scientific/popular unassailability with  
which zoos have surrounded themselves. It  
may seem counterintuitive that an assortment  
of novels and poems would tell us anything  
objectively relevant about the institution of  
zoos: but in fact I have come to believe that  
they do do this, profoundly well, and I think  
that this is because zoos are fundamentally  
not about animals but about people, about  
human culture and how we relate to animals:  
what we do to animals, and why we do this.  
As such, cultural artifacts are eminently valid  
ways of evaluating the essence of zoos.

These zoo stories don't have to play by the  
rules of zoological/museological discourse  
that zoos have coopted. They cut to the  
punch; and, inspired by them, so do I.  
Animals hate zoos, the stories say, and I feel  
this to be true, though zookeepers tell me that  
we can't know how the animals feel, or that  
they know better than I do: that the little toys  
and gimmicks they contrive for their captives  
make the animals happy as clams. The battle

that I have waged is to reclaim a discourse that can offer a different perspective on zoos. Emanating from the zoo stories, this discourse is one of unabashed polemics and advocacy, one that draws unapologetically upon anthropomorphic representations of animals' feelings, and subjective, instinctual resistance to the institutions of animal captivity and display.

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This essay is adapted from Randy

## Anthrozoological Visions

### An Interview with BERNARD E. ROLLIN

*'Anthrozoological visions' is a brand new feature of the ISAZ Newsletter, designed to provide an insight into the views on (the study of) human-animal relations held by prominent contributors to the field. Not being one to look a gift horse in the mouth, I took the opportunity to nab Prof. Bernard Rollin (Colorado State University) - one of today's leading scholars in the field of animal rights and animal consciousness - for an interview when he visited Amsterdam for the ISAZ 2000 and WSAVA meetings.*



Every once in a while you get to meet somebody who is truly larger than life; the philosopher Bernard Rollin most definitely falls into this category. Far from being the archetypal dour academic, he is a rotund, black bearded, weightlifting Jewish biker from New York who certainly does not mince his words. Moreover, he is the first to admit that it is this very directness that has been the key to his success in pioneering the field of veterinary medical ethics and improving the lot of animals employed in biomedical research.

Candour, Rollin explains, has stood him in good stead throughout his career, particularly since he has been based in Colorado, the heart of US cowboy country. Indeed it is quite curious that the very concept of veterinary medical ethics

first took root in this agricultural heartland, where (at least economically speaking) both farmers and vets can ill-afford to be sentimental about the livestock on which they depend for their livelihoods. One might have expected that the concern for veterinary ethics would have ensued from an urban metropolis where sentimentality towards animals abounds, rather than from the agricultural foothills of the Rocky Mountains. However, it was the very open-minded cowboy ethic of, as Rollin puts it, 'listening first and hanging later', which allowed him to get his message across without being shouted down. His forceful personality and sheer physical presence, he cheerfully acknowledges, also played a role in getting the cattle folk to listen to him. As he suggests turning up to rodeo meetings on a Harley or lifting weights with veterinary students in the gym also creates the impression of a man not to be messed with.

Rollin first became aware of the dearth of ethics within veterinary medicine after vets had proposed surgery on his own dog that was actually turned out to be unnecessary. This was around 1975. At this time he had no actual connection with the veterinary faculty, but he came to realise that client ethics at Colorado State were in fact being very poorly taught to students. More importantly, it appeared nobody was paying any attention to what was in the interest of the animal. In this regard, the only form of ethics existing at this time was, as Rollin describes, 'ethics by omission'. It

became his mission to remedy this situation by introducing the concept of humane education to the veterinary school. Yet rather than trying to necessarily force ethics down people's throats, he instead took the tack of encouraging them to think about and question the very things they took for granted. Astutely Rollin realised that you cannot so much teach people how to act ethically, but rather more remind them about what they are doing and get them to think about the consequences of their actions.

His first major triumph for the ethical treatment of animals within the veterinary school, he says, was with respect to multiple surgery on stray animals. He stimulated the students to resist the performance of such multiple surgeries and introduced the concept of aftercare for them. Today it seems unthinkable that veterinary students would learn their surgical techniques through repeatedly operating on the same animal, allowing it to wake up and providing negligible care between operations. Yet a mere 25 years ago, this was common practice in US veterinary schools.

The threat of negative public relations exposure for the school also contributed to the eventual shift to single survival surgery (with the wake-up phase eventually being abandoned) for such teaching subjects. With this one success under his belt, the logic of treating laboratory animals in a humane fashion was extended to the university's physiology labs. Here too abusive and unnecessary physiological experiments were routinely conducted upon animals (e.g. using ketamine), sometimes apparently as a way to weed out and cull the 'softer' students'. With the faculty now focusing on ethical issues, such practices were deemed indefensible and were consequently abolished.

Shrewdly Rollin had realised the power of publicity and press, thus becoming a spokesperson on humane issues. Interestingly, however, he managed to retain complete independence from the veterinary faculty; his base salary and teaching responsibilities deriving from a completely different department.

By encouraging the veterinary school to admit practices and then to take steps to reform them, he ultimately created an atmosphere of positive publicity within which those whose practices and ideas he wished to influence could bathe in the glory and pride of having done the 'right thing'.

The establishment of his course in veterinary ethics at Colorado State in 1978 may be considered an important milestone in the evolution of veterinary education. Rollin recounts that he set about further publicising his activities and ideas about animal ethics, gaining increasing credibility with both the state and broader US community. He found that the emerging broader concern for social ethics provided a fertile ground upon which the seeds of animal ethics could be sown. To this end, from 1978 to 1982, Rollin participated in the Animal Care Committee, which dealt with issues such as the regulation of animal surgery and aftercare and led to legislation on laboratory animal welfare being passed in 1985.

Throughout he encouraged scientists to realise that their research activities involving animals were far from value-free or objective. Moreover, Rollin tried to steer them away from the conception of animal pain as purely being the result of stimulus-response behaviour. Instead he tried to convey the idea that it may also be a subjective experience. With respect to this, he was invited to produce a double volume reference book for researchers dealing with the issue of pain and species-based living requirements (see the bibliography below).

For Rollin, the scientific recognition of pain in animals amounted to nothing more than the 're-appropriation of common-sense'. As he discusses this, one gains a sense of the kind of exasperation that he must have experienced in his interactions with scientists throughout his career. He emphasises the sheer absurdity of the scientists who were persistently denying the most patently obvious, i.e. that animals are capable of feeling and experiencing pain sensations.

More ridiculous still - he recounts - was that many biomedical scientists had failed to see the relevance of animal pain whilst, for example, they were busy testing analgesics for human use on laboratory animals. They were simply blind to the relevance of the data that they were collecting for the lab animals themselves. If animals do not feel pain, how can we do pain research on them? In essence, humans function as a model for animal pain. Rollin's influence and encouragement to get people thinking about what they are actually doing helped scientists finally shift their emphasis from the mechanics of pain to the experience thereof. Again, in the year 2000 where we take it for granted that animals are capable of

experiencing pain in a similar fashion to humans, this all seems quite absurd - but such a struggle for the recognition of this commonsensical 'fact' belongs to a not too distant past.

From his work on the welfare of laboratory animals, Rollin was able to extrapolate to livestock keeping and began to tackle the issues of farm animal welfare. Successful animal husbandry involves putting animals into the best environment and augmenting their ability to survive. Yet, according to Rollin, the introduction of high-tech methods has in some ways 'severed' the link between husbandry and productivity. Livestock production systems should be based upon what is good for the animal, but since people want to make a living they may be motivated by factors other than animal welfare. He points, for instance, to the erroneous belief that if an animal is productive it is well off. Rollin argues that it is such notions and pure thoughtlessness that pose the greatest threat to animal welfare, not intentional cruelty.

From talking with Rollin and listening to his keynote speech at the conference, I was particularly struck by his extraordinary faith in humanity. He argues that - in general - people want to do the right thing. It is this inherent good in humanity that should be tapped for the benefit of other animals. By reminding people of their moral responsibilities, rather than insulting or alienating them, one is better able to precipitate change. Forcing people to think and to translating things into their own terms is also part and parcel of this. Adopting this approach is also, Rollin hints, what prevents him from being lynched when he addresses groups such as rodeo-riders and intensive pig farmers on the issue of animal welfare!

Rollin's contribution to the understanding of animal welfare and veterinary ethics is clear, but what of his view of the study of the human-animal relationship? His opinion of early research into the human-animal bond certainly reflects his overall

bluntness. According to Rollin, much research into this bond often used to be (with the accent on the past tense!) an exercise in 'masturbatory self-congratulation'. Although he seems more appreciative of recent work in the field, there remains a touch of circumspection for he considers much of the research into the positive benefits of human-animal interaction to deflect attention from the issues of animal welfare.

Rollin, for example, suggests that whilst the use of service animals is widely praised given that it can be of great benefit to people, the potential negative impact on the welfare and needs of the animals employed tends to be overlooked. It is in this sense that he is entirely spot on about the future study of the human-animal relationship. Rather than focusing on what animals can do for us, we should perhaps be rethinking our interactions with other species on the basis of what is best for their welfare.

*Jo Swabe*

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Is there anyone out there that you'd like to see interviewed for this feature? Or do you want to do an interview yourself!? Perhaps you simply want to submit an article or have any interesting tips to share on forthcoming meetings or cool internet sites?

*If so please contact the ISAZ Newsletter editors a.s.a.p!*

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## Centres of Research

### THE ANTHROZOOLOGY INSTITUTE

*School of Biological Sciences, University of Southampton, Southampton SO16 7PX, UK*

<http://www.soton.ac.uk/~azi/azi.htm>

Anthrozoological research at Southampton has grown steadily since the inception of the Companion Animal Behaviour Studies group in 1988.

In 1992, the AzI was founded to provide a more formal basis for this work. This was made possible by the establishment of the post of Waltham Director of the AzI, through an endowment to the University from the Waltham Centre for Pet Nutrition.

#### Goals of the Anthrozoology Institute

- \* To conduct research into the interactions of animals with humans, both individually and collectively. All research programmes are to be conducted in a way that is compatible with the welfare of the animals being studied. Only non-invasive methods are to be used.
- \* To publish results of such research, subject to the approval of the sponsors of each project.
- \* To undertake collaborative research with other Universities which have complementary interests, particularly overseas.

#### Current Research at the AzI

- \* The effects of gaze and mutual gaze during cat/cat and cat/human interactions.
- \* Sociability of feral kittens, and their prospects for rehoming in a domestic environment.
- \* The effects of widespread neutering on population dynamics and genetic diversity of domestic cats in the UK.
- \* Modelling cat population dynamics.
- \* Hyperaesthesia in the domestic cat.
- \* Signals used in cat/cat and cat/human interactions, including a study of signals used in small non-domestic felids, e.g. Jungle cat, Leopard cat, and Caracals.
- \* Male reproductive success in feral domestic cats *Felis catus*.

- \* Development, characterization and treatment of inappropriate aggression in the domestic dog.
- \* The development of attachment in dogs, and possible indicators of separation related problems.
- \* Dog-owner play and its effects on the dog-owner relationship.
- \* Assessing the behaviour of rescue dogs in shelters.
- \* Hypothyroidism and behaviour problems in dogs.
- \* Socialisation period of the domestic rabbit.
- \* Cultural influences on the acceptability of assistance dogs in the UK and Japan.
- \* Historical Practices in Horse Management.
- \* Social and Object Play in Zebras.
- \* Unreported behaviour problems in horses.
- \* Play in free-ranging and pastured domestic and non-domestic equids.
- \* Environmental enrichment for captive and domestic equids.

#### Other Activities

In addition to these research projects, the AzI also runs a special *Animal Behaviour Clinic*. Staff attempt to establish the cause of pet behavioural problems and develop treatment plans that are suitable for the owner's circumstances.

Further to this, the AzI also offers the following courses in animal behaviour:

- \* Diploma/MSc in Companion Animal Behaviour Counselling

- \* Certificate in Applied Animal Behaviour

Further details of the clinic and these courses are available on the AzI's website.

*Debbie Goodwin*



**Books etc.****Book and Video Reviews****Understanding Dogs: Living and Working with Canine Companions.**

Clinton R. Sanders. Temple University Press. 1999.

One of the things I liked the most about this book was its reliance upon field work drawn from a variety of different settings, and the number of varied and interesting examples the author uses. This serves to bring the book very much to life. The empirical evidence for this book is taken from four different settings: participation in, and observation of, a 'puppy kindergarten' class; auto-ethnographical notes taken whilst observing his own animals; fourteen months participant observation in a veterinary hospital, and, through observing and talking to those involved in a guide-dog training programme - the breeders, trainers and the eventual guide-dog owners.

Sanders uses all of these settings to argue that human-canine interaction and relationships should be taken seriously by the social sciences because they are, in essence, social occasions. So, for example, in the second chapter he draws upon conversations with dog owners in order to explain how it is that owners come to see their animals as minded, purposeful interactants with whom they share some form of communication. Similarly, he shows how guide dog owners come to see their animals as minded and therefore as capable of social interaction in the truest sense of the word.

The chapter based on observation within a veterinary clinic is slightly different in that it needs to account for the triad involved - owner, pet and veterinarian. But it still drives home forcefully the

central message of this book - that both veterinarian and owner work very hard at establishing their charge as a minded, experiencing, subjective being rather than simply as an object to be cared for. In sum they 'commonly regard companion animals as ... individual beings with whom one may enjoy authentic social relationships bounded by shared histories and encompassing direct knowledge of an animal's unique personal attributes.' (87)

Grounded in the sociological theory of symbolic interactionism the main aim of this book is to show that human-animal encounters are, indeed, social and that both sides of the equation (animal and human) act accordingly. The only conclusion that one can draw from this is that the social sciences, and sociology in particular, can therefore no longer afford to ignore human relationships and interaction with animals. I would recommend this book to social scientists interested in the area of human-animal interaction, but also to anyone who has ever lived with a dog, or has an interest in dogs. Whilst the central message of this book is a serious one, it is written in an appealing style which will entertain you whilst it educates you.

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## “Beyond Violence: The Human-Animal Connection”

PYSETA, (\$19.95 individuals/\$29.95 organizations, including Discussion Guide).

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Watching a video certainly takes less time (13 minutes, in this case) than reading a book, but the problem for a reviewer is that there is also much less to review. Arguments in videos are not built up with references and supporting evidence, complexities are ignored, and the viewer has little time to think. Moving images, brief sound bites, background music, and the narrator’s voice become more salient than abstract ideas and arguments. In “Beyond Violence” the slow sadness of the piano accompaniment, the rather funereal voice of the narrator, Gretchen Wyler, and ghastly pictures of mutilated animals all contribute to the impact - melancholy feelings about our cruelty toward animals.

Under these circumstances emotional reactions are likely to extinguish the viewer’s critical faculties. Presumably this is why PSYETA – Psychologists for the Ethical Treatment of Animals - made this video. It really is propaganda, in the sense that only one side of issues is presented. In the Discussion Guide that comes with the video (prepared in association with the Doris Day Animal League) there is specific advice on how to present it to audiences of mental health professionals, parents, teachers, law enforcers, and religious leaders. Significantly, scientists are not one of the target audiences.

Since my perspective is that of a bioscientist, it may have been easier for me to retain my objectivity in the face of determined propaganda. Most laboratory scientists who work with animals *in vivo* lack the sentimental, saccharin view of our relationship with other animals that is displayed in this video and others like it. In fact, many of us do our research with animals that are viewed with disgust by nonscientists – creatures like mice, pigeons and rats.

Both Jane Goodall and Roger Fouts are interviewed in “Beyond Violence”. I admire

both of them, and their research, and the many other reputable scientists who study empathy, communication between species, and similarly benign topics. We can all applaud innovative research like that of Katcher and Beck that showed how pet ownership may contribute to recovery from coronary artery disease; nobody got hurt, and the conclusion was nice. But research such as my early work on aggression, predation, and similar nasty topics simply could not have been done without damage to someone, which usually meant animals. Behavioral neuroscience would not have been making great strides unless animals had contributed their hormones, neurotransmitters and eventually lives, but there is nothing about those benefits to humanity in this video. There is nothing, for example, about the development of psychopharmacological treatments for anxiety, depression and schizophrenia. There is abundant use of words like “often”, “frequent” and “usually”, and virtually no use of any data at all. The claim, for example, that simulation software is just as useful as working with live animals has not been empirically supported in any convincing way, but it is stated glibly as if “everyone knows” it. I suspect very few of us would care to be the first patient under the knife of a surgeon whose only training was with computer software and/or human cadavers (there is a serious shortage of them for medical training).

Cruelty is bad, and I’m sure that we can all agree on that, whether it is directed toward an animal or a person. The problem is that cruelty is a slippery term, strongly dependent on one’s viewpoint. The sight of a lion beginning to eat a blood-stained Thomson’s gazelle while it is still quivering strikes soft-hearted people (and perhaps the gazelle) as horribly cruel. But to those with some biological sophistication (and possibly to the hungry lion) it may be unpleasant and even tragic, but not cruel. The web of life includes

lions and their cubs as well as gazelles. People do intentionally cruel things to pets, to domestic livestock, to working animals, and to those animals that entertain people in rodeos, circuses, roadside animal parks. Some people are actively, pathologically cruel because they want to hurt living creatures and prefer those that cannot defend themselves. Other people are passively, thoughtlessly cruel when they ignore the needs of healthy animals. The reclusive little old lady who lives with 93 emaciated cats in an abandoned rowhouse is probably not intentionally being cruel, although that is certainly the effect of her collecting stray cats and giving them a home.

Cruelty and violence by individuals may be despicable, but we can do little to protect animals, children, or spouses beyond enacting laws that are really enforced, and raising our children to respect other living creatures. It is institutionalized cruelty and violence that we may be able to curtail, by changing cultural attitudes and institutions. Individuals have opinions, but these are profoundly affected by the culture that surrounds them: if police, politicians and ordinary citizens condone cruelty to animals by not condemning it, and by not seriously enforcing the laws that are already on the books, then we are collectively negligent. This is presumably what "Beyond Violence" is about, and in that sense it contributes to the ongoing debate in American society. As a society we eat lots of

meat, we wear furs, we allow ignorant, careless people to "own" pets, and we believe that medical science may be furthered by "sacrificing" animals. Should we be doing these things, or not?

The problem is, I suppose, that the complexities are left out in a 13 minute video. An adversarial relationship was implicitly set up in this video between "us" who would never knowingly do anything nasty to any animal, and "them" who routinely do cruel things. It is just not that simple. Should retirement homes, for example, permit people to bring their animal companions of many years standing into the home and thus put other residents who do not have animal friends at risk from exposure to animal-borne pathogens? If not, what happens to an aged dog when his devoted owner must give up their home and abandon him? Who are the "good guys" and who are the "bad guys" in these dramas that are enacted daily?

Mahatma Gandhi said that we can know a nation by how they treat their animals, but we can also learn a great deal from how they treat their older citizens. This is a video that tugs at the heart, but offers little for the mind.

**Ronald Baenninger, Ph.D.**

*Department of Psychology  
Temple University*

## Hot Off the Presses

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### **The Human Use of Animals: Case Studies in Ethical Choice**

*F.B. Orlans, T.L. Beauchamp, R. Dresser, D.B. Morton & J.P. Gluck (1998)*

Oxford University Press. 352 pages. ISBN: 511908-8

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The first set of case studies on animal use, this volume offers a thorough, up-to-date exploration of the moral issues related to animal welfare. Its main purpose is to examine how far it is ethically justifiable to harm animals in order to benefit mankind. An excellent introduction provides a framework for the cases and sets the background of

philosophical and moral concepts underlying the subject.

Sixteen original, previously unpublished essays cover controversies associated with the human use of animals in a broad range of contexts, including biomedical, behavioural and wildlife research, cosmetic safety testing, education, the food industry,

commerce, and animal use as pets and in religious practice. Scientific research is accorded the closest scrutiny. The authors represent a wide range of expertise within their specialised areas of research -

physiology, public policy, ethics, philosophy, law, veterinary science, and psychology. The careful analysis of each case makes it possible to elevate the discourse beyond over-simplified positions, and to demonstrate

### **Companion Animals and Us**

*Edited by A.L. Podberscek, E.S. Paul and J.A. Serpell (2000)*

Cambridge University Press. 350 pages. ISBN 0 521 63113

Over the past 30 years there has been a tremendous growth in interest in the multidisciplinary field of human-companion animal interactions and relationships. This is not surprising considering that pets are kept in at least half of the households in Western societies.

What then, is so special about the relationships people have with their pets? Are we very different from our ancestors in the ways we feel about animals?

What does pet-keeping tell us about ourselves and our relationships with people? Can

pets be good for our health? Do they help promote empathy for other humans? These questions and more are explored in this book.

*Companion Animals and Us* brings together some of the newest research from a wide variety of disciplines including anthropology, history, psychology, sociology, human and veterinary medicine. This book will make fascinating reading for anyone interested in understanding more about the human-pet relationship.



### **Images of Animals**

**Anthropomorphism and Animal Mind**

*Eileen Crist (1999)*

Temple University Press. 256 pages. ISBN 1-56639-788-X

*Images of Animals* examines the literature of behavioral science, revealing how works with the common aim of documenting animal lives, habits, and instincts describe “realities that are world’s apart.” Whether the writer affirms the Cartesian verdict of an unbridgeable chasm between animals and humans or the Darwinian panorama of evolutionary continuity, the question of animal mind is ever present and problematic in behavioral thought.

Comparing the naturalist writings of Charles Darwin, Jean Henri Fabre, and George and Elizabeth Peckham to works of classical ethology by Konrad Lorenz and Nikolaas Tinbergen and of contemporary sociobiology,

Crist demonstrates how words matter.

She does not attempt to defend any of these constructions as a faithful representation of animal existence, but to show how each internally coherent view molds the reader’s understanding of animals. Rejecting the notion that “a neutral instrument in the depiction of animals and, in particular, it is never impartial with respect to the question of animal mind.”




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## News from the Net

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### COMING SOON!!

In the coming months, ISAZ plans to expand its website significantly. One of our main goals is to make the articles and book reviews published in the previous 18 issues of the Newsletter available for download in PDF format. Other documents, such as the society's bye-laws, abstracts from past conferences, will also eventually be made available.

The task of revamping the site has been placed in the hands of yours truly, the editor of this Newsletter (J.S). This will also ultimately entail that the web site will move from its current home at the AzI in Southampton to the Netherlands. Naturally we will keep you informed of any changes in this Newsletter. Moreover, you will be able to jump from the original ISAZ site to the new one, when it is established later this year!

If you have any suggestions or ideas as to how the ISAZ site should be changed, please don't hesitate to get in touch at: [jo@caliban.org](mailto:jo@caliban.org)

### WEB-BASED SEARCH TEMPLATES

If you were at the ISAZ 2000 meeting in Amsterdam, you will have already heard all about the possibilities for conducting bibliographic searches on companion animal welfare from the UC Davis *Center for Animals in Society*. If you weren't then here's your chance to learn something that might well be to your advantage!

Lynette Hart and Mary Wood have created a search template on companion animal welfare that can be used to conduct electronic searches of bibliographic databases in real time on a variety of specific topics according to the particular interests of the user.

The concept of a search template builds on the technology for live searching of numerous databases from a single entry point. At UC Davis, librarians have developed a suite of search templates on common topics such as animal

welfare and human-animal relationships; these draw from databases such as Agricola, Medline, PsycInfo and CAB abstracts. Whenever needed, the search can simply be automatically rerun, and the latest information retrieved. The UC Center for Animal Alternatives has created more targeted or focused templates including refinement in mice research and the unobtrusive study of animals in the wild.

Each search template is created by a librarian using sophisticated bibliographic skills. A complex search strategy is refined and honed to be effective in retrieving the desired available information; this strategy is then saved for other future users as a template. The template also provides the instructional information to help the user walk through the search, thus giving less experienced users required assistance via the web.

The search template on companion animal welfare discussed at ISAZ 2000 is designed for an international audience. It uses only free databases. The template provides a framework that is designed to run a search using keywords that have been determined to be relevant to the topic. It is designed to draw from the most relevant available databases, using the keywords most appropriate for each database and search. Immediate access is thus provided to the most up-to-date, published information.

The search template on companion animal welfare facilitates bibliographic searching on topics of particular interest: to animal shelters and humane societies, such factors affecting the success of animal adoption and risk factors for animal relinquishment; to pet owners, such as behaviour and training; and to veterinarians, such as disease control and animal abuse. This template, and other similar ones, can be extended in further directions according to the needs of specific users.

If you fancy trying it out, please visit:

<http://www.vetmed.ucdavis.edu/CCAB/main.htm>

## RESEARCH VIA THE WWW

Another fascinating paper presented by Hal Herzog (Western Carolina University, USA) at ISAZ 2000 discussed the perils and promise of conducting research into animal-related attitudes over the Internet.

For anyone else interested in using the WWW as a research tool, check out the website of the American Psychological Society for advice and guidelines.

<http://psych.hanover.edu/APS/exponnet.html>

The site also offers many links to psychology research projects that are already exploiting the Internet as a research tool.

## ZOONEWS DIGEST

*The following information comes courtesy of Peter Dickinson, founder of the Digest, a unique resource for information about zoos, conferences, etc.*

ZooNews Digest is a weekly e-zine compilation of links to "Zoo News" articles appearing on the internet. The digest includes notification of meetings, employment opportunities and other related matters of interest to the world zoo community.

Most subscribers to "Zoo News" work within zoos. They are all levels from Director to Docent.

There are vets and keepers, education officers and marketing managers and many more. Outside of the zoo arena subscribers are mainly students and researchers in the field.

The ZooNews Digest is unique. It serves a niche that was previously unoccupied. It does not attempt to compete with any already established zoo publication. In fact, ZooNews Digest will readily advertise and promote other zoo magazines/journals. It is special in that it goes out weekly. ZooNews Digest is the most widely read and circulated zoo publication on the planet.

The one main application is the ability to reach a huge number of people with a related interest in an instant. ZooNews Digest is in fact also used as a teaching medium in class discussions. The address to subscribe is:

[peter@elvinhow.prestel.co.uk](mailto:peter@elvinhow.prestel.co.uk)

All Peter Dickinson asks is that subscribers tell him just a little bit about themselves. i.e. work area, zoo collection, and interests.

## RUPERT SHELDRAKE ON-LINE

If you enjoyed reading Rupert Sheldrake's article in this newsletter and want to know more about his work, you'll definitely want to check out his homepage at <http://www.sheldrake.org>.

The Internet is certainly an enterprising way of bringing your work to the attention of the masses!

## Ethologists for the Ethical Treatment of Animals (EETA) Citizens for Responsible Animal Behavior Studies (CRABS)

### *Mission statement*

Marc Bekoff and Jane Goodall are forming an international and interdisciplinary group to be called "Ethologists for the Ethical Treatment of Animals/ Citizens for Responsible Animal Behavior Studies".

The purpose of EETA/CRABS is to develop and to maintain the highest of ethical standards in comparative ethological research that is conducted in the field and in the laboratory. Furthermore, we wish to use the latest developments from research in cognitive ethology and on animal sentience to inform discussion and debate about the practical implications of available data and for the ongoing development of policy.

If you are interested, please contact Marc Bekoff. *E-mail:* [Marc.Bekoff@Colorado.edu](mailto:Marc.Bekoff@Colorado.edu), or *Snail-mail:* EPO Biology, University of Colorado, Boulder, Colorado 80309-0334 USA.

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## Greetings from Meetings

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### Science Meets Magic at the 1999 Delta Society Annual Conference

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“Don’t cry ... and don’t forget your speech!” That was my mantra as I waited to take the stage, Cody and Sebastian by my side. We three had come a long way - a three-legged dog, a formerly stray cat, and a woman who wouldn’t take no for an answer. The first Delta Society Pet Partners in the Carolinas, our journey had led us here ... to accept the 1999 Delta Society Beyond Limits Therapy Animals of the Year award.

Cody, a black Labrador Retriever, came into my life seven years ago. His front left leg had been crushed in a car accident at the tender age of seven weeks. His owner refused to get him medical attention. Kind neighbors rescued him and took him to my vet, where they amputated his leg to save his life. I adopted him soon after. I just knew there ... wrapped up in silken ears, wagging tail and a smiling pink tongue splashed with a black spot, was potential for a therapy dog. All I had to do was cultivate it ... and figure out what I was doing!

I had been interested in animal-assisted activities and therapy (AAA/AAT), but didn’t have a clue how to get involved. Then I learned about the Delta Society Pet Partner Program, which educates and registers person/animal teams to volunteer in healthcare facilities. Today, there are more than 2,800 Pet Partners across the country. But when I started, it was a different story.

Cody and I worked hard to earn our registration. When our ID finally came in the mail, I was ready to waltz into healthcare facilities and start working with patients. Apparently, the facilities had other plans!

“Dogs are unclean!” “Dogs have fleas!” “Dogs bite!” I heard over and over. Most folks had never heard of the Delta Society, so our hard-earned credentials meant very little to the facility staff we petitioned. So I made more phone calls. I met with more staff members. Finally, a rehabilitation hospital opened its doors to us ... and with these small steps, quite an adventure began. Word slowly spread about the three-legged dog making the rounds. Staff members began to greet us with smiles. But still, AAA/AAT was a foreign concept here.

It was about that time that Sebastian, a stray tabby cat, wandered across my path. He sauntered up on my lawn, took one look at me and flipped upside down, purring like a Volkswagen in need of muffler repair. He was a wreck! What I thought was a kitten because he was so small was really a cat over a year old, emaciated so every bone glared through his dull coat. He had mites and worms and he wasn’t neutered. But those amber eyes glowed with love, and that muffler never quit! Sebastian soon gained weight, developed a glossy coat and eased into our household. I knew in my heart another Pet Partner had joined my team. Sebastian passed his Delta screening with charm, purring the entire time.

After we had such a rocky start, I was determined to promote the power of the human-animal bond in my area. The pressure started mounting when I actually began receiving more requests to visit than we could handle alone! So I became an instructor for Delta, teaching others how to become Pet Partners. I founded Prescription Paws - a local Pet Partners group that now boasts 24 teams. As a member of the Delta Society Speaker’s Bureau, I have addressed audiences from healthcare executives to Girl Scouts. All of these volunteer activities have enriched my life ... but none more so than visiting patients with my animals.

We currently visit a local Alzheimer’s facility, nursing homes and Lutheran Hospice. Cody and Sebastian never cease to amaze me with their capacity to love strangers. I have seen a Labrador’s kiss unlock a woman’s voice who hasn’t spoken in years. I have seen a purring cat calm the fears of an Alzheimer’s patient. I have seen a grieving father confide his worry into velvet ears that never spill secrets. And I have seen a cat see beyond tubes and wires to warmly greet a tiny child underneath. I may be the one holding the leash, but my animals are the ones working the magic.

It is this human-animal bond that the Delta Society celebrates every year. This year’s conference, “Science and Magic: The Human Animal Bond,” took place October 29-31 in Cincinnati, Ohio. Three tracks - Service Animals, AAA/AAT and People and Pets - offered

participants a wide variety of sessions to enjoy.

The Service Animal track included sessions on training service dogs, Medicaid coverage, handler perspectives of living with a service dog, and an overview of the Delta Society Service Dog Education System. AAA/AAT track highlights included using llamas in therapy, volunteering in prisons, and validation of AAA in a medical center. The People and Pets track featured holistic veterinary practices, guidelines for humane dog training and Pet Partners' response to crisis situations.

One of the highlights of the conference is the annual awards banquet. I managed to remember my speech, but didn't quite succeed in stopping the tears! I wasn't alone - hundreds of hands were reaching for tissues as the winners shared their experiences with their special pets and partners. I was honored to share the stage with three other

national winners. Belgian Tervuren Brooke and Buddy Hayes earned Therapy Dog of the Year honors. Papillon Peek and Debi Davis earned Service Dog of the Year, as did Golden Retriever Dakota and Mike Lingenfelter.

When you attend a Delta Society conference, you come away with information, ideas and wonderful stories. You find people from all walks of life who share your passions and compassion. Everyone follows different paths to attend a Delta conference ... but by science or magic, the animals who share our lives bring us all together.

**Teoti Pullie** is a freelance writer and professional dog trainer in Lexington, SC. For the Delta Society, she serves as a Pet Partner, licensed Animal Handler instructor and Speakers Bureau member.

## SPECIAL NOTICE

### **Humans & Other Species**

*the quarterly journal of resources on their relations*

*Humans & Other Species* has suspended publication with vol.10, no.4, for December 1999. However, with one exception, all issues remain in stock from Rockydell Resources. 25 copies or less are still available of any issue. Please inquire about volumes and issues before purchasing to avoid disappointment.

The journal includes citations to current literature on: animal-assisted activities and therapy; attitudes toward animals; the role of pets in the lives of children and the elderly; impact of the bond on human health; pet loss and pet loss counseling; animals in the arts, entertainment and literature; ethics of our relationships to animals; and other selected aspects of the human-nature relationship

Books, Journal Articles, Audiovisuals, and Theses are arranged by subject, with name indexes

Indexes feature articles in: Anthrozoologica, Anthrozoos, Between the Species, Ethnozootechnie, Society & Animals, Vortrage zum Thema Mensch und Tier.

A diskette version is available. (DOS 3.0, Word-Star version 7.0 on high density 3.5 diskettes). Please specify the format (ASC256, ASCII or Word Star) when ordering.

Members of the International Society for Anthrozoology and People, Animals, Nature, for the member discount, may order directly from the publisher. Students, by providing their major professor's address, qualify for a 50% discount. If a student is also a member of ISAZ or PAN, a 50% discount on the member price applies. Electronic bank transfers may be made to the Rockydell Resources account with the Bank of America, 121000358 08080 06105. Please also add US\$ 10.00 to cover bank charges. For further details and an ordering form, please contact:

**Rockydell Resources**  
8732 Rock Springs Road  
Penryn, California 95663-9622 USA  
telephone: 916-663-3294  
email: Rockydel@quiknet.com

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## Meetings of Distinction

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### **Animal Social Complexity and Intelligence** *23rd -26th August 2000*

The past decades have seen growing research, both in the field and in captivity, on the complex societies, intelligence, and emotions of long-lived, large-brained animals such as chimpanzees, monkeys, whales, elephants, lions, seals, and ravens. In order to promote contact among scientists working on disparate groups of animals, and to present recent discoveries to the public, this conference will feature three days of discussions on large-brained animals, while the fourth day will focus on the chimpanzee research at Gombe National Park and the results of these studies in other areas. Dr. Jane Goodall will participate in the conference and lead the discussions regarding Gombe.

This conference will be held at the Peggy Notebaert Nature Museum, Lincoln Park, Chicago, USA; hosted by the Chicago Academy of Sciences, Living Links Center at Emory University and the Jane Goodall Institute.

For further details, contact The Chicago Academy of Sciences, 2060 N. Clark Street, Chicago IL 60614; For general information, E-mail: [Betsy@ElizabethAltmanAssoc.com](mailto:Betsy@ElizabethAltmanAssoc.com); for programme information and speaker inquiries: [dlong@rmy.emory.edu](mailto:dlong@rmy.emory.edu)

### **ISAE 34th International Congress** *17th-20th October 2000*

The International Society for Applied Ethology's annual congress will be held in Florianópolis, Brazil. There will be sessions on domestication and ethology of wild managed animals; promoting animal welfare in husbandry systems; plus free paper sessions, including behavioural studies on farm, companion, zoo, and laboratory animals. For more information and registration, please mail: [isae2000@cca.ufsc.br](mailto:isae2000@cca.ufsc.br)

### **Human Animal Bond 2000** *3rd-5th November 2000*

This conference, to be held at the Toshi Center Hotel in Tokyo, Japan combines the Japanese Animal Hospital Association (JAHA) and IAHAIO Pan-Pacific meetings for 2000. It will

also mark the establishment of the Japanese Human-Animal Bond Society. The programme includes sessions for veterinarians and veterinary technicians, as well as sessions focused upon the "human animal bond". Speakers include Dennis Turner, Bruce Fogle, Aaron Katcher and Samuel Ross.

For more information, please contact: Japanese Animal Hospital Association, 1-15 Shinogawamachi, Ikeda Bldg. 201 Shinjuku-ku, Tokyo 162-0814, JAPAN. Tel: 81-3-3235-3251. Fax 81-3-3235-3277; Email: [hab2000@jaha.or.jp](mailto:hab2000@jaha.or.jp)

### **Tufts Animal Expo 2000** *10th-13th October 2000*

OK, it isn't strictly a 'meeting of distinction' in an academic sense, but it may be of interest to some ISAZ members. Tufts Animal Expo will be held at the Hynes Convention Center and the Hilton Boston Back Bay, USA. The event will also include the *19th Annual Delta Society Continuing Education and Training Conference*.

If you want to know more, visit their web site at <http://www.tuftsanimalexpo.com>. Or contact the conference coordinator at Tufts University School of Veterinary Medicine, North Grafton, MA. E-mail: [sbrogan@tuftsanimalexpo.com](mailto:sbrogan@tuftsanimalexpo.com)

### **ISAZ 2001: Human-Animal Conflict** *3rd-4th August 2001*

The International Society for Anthrozoology will hold its 2001 conference at UC Davis, California, USA. The theme for the meeting will be human-animal conflict. This should generate some pretty interesting discussions with respect to pet, wild, laboratory animals and livestock.

This two day event will also be sandwiched between the annual meetings of NILAS (Nature in Legend and Story) and the ISAE (International Society for Applied Ethology). So there should be a lot more to keep ISAZ members busy in sunny California next year!

For further details, please contact Dr. L Hart, Centre for Animals in Society. University of California, Davis, CA 95616 USA. E-mail: [lahart@ucdavis.edu](mailto:lahart@ucdavis.edu)

**IAHAIO - RIO 2001**  
*13th-15th September 2001*

The 9th International Conference on Human-Animal Interactions will take place in Rio de Janeiro, Brazil. The conference is hosted by ARCA Brazil and AFIRAC-France on behalf of IAHAIO.

This is the first such conference to take place in South America, and presentations are expected to examine all aspects of our relationships with animals including historical, cultural, cross-cultural, demographic, public health, veterinary, therapeutic, psychological, sociological, and ethological. Plenary talks by acknowledged experts from around the world will be state of the art messages from various fields, but all will be related to the main topic of the conference. Satellite meetings will be scheduled on the two days prior to the main conference. The goals of the conference are:

1 To assess our relationships with animals for the

- 21st century, putting cultural differences and regional aspects into a global perspective
- 2 To bring together scientists and practitioners from around the world interested in all aspects of human-animal interactions
- 3 To present research and programs about the benefits of interactions with animals to human well being and in therapeutic interventions
- 4 To present research and programs about relationships with companion animals and solutions to issues associated with their keeping or issues associated with stray animals
- 5 To encourage and assist policy makers at the international, national, and regional level to better recognize the need to integrate animals in society

For more details, contact the Conference Secretariat at: Association Francaise d'Information et de Recherche sur l'Animal de Compagnie, 32, rue de Trevisse, 75009 Paris, FRANCE. Fax: 011 33 1 56 03 13 60; E-mail: rio2001@i-et-e.fr

## Official ISAZ Business

### Changes to the ISAZ bye-laws

In December 1999, the Delta Society (USA) notified the Council of ISAZ of its immediate intention to discontinue publication of its quarterly journal, *Anthrozoös*, which has been published continuously since 1987, and is the foremost journal in the field of anthrozoology. Delta simultaneously provided ISAZ with the opportunity to buy full publication rights to the journal for the sum of \$10,000 US, as well as indicating that it would offer the journal for sale elsewhere, if ISAZ rejected their offer.

A special meeting of the ISAZ Council was initiated via email to discuss this offer, and it was agreed unanimously that ISAZ should buy *Anthrozoös*, if a suitable donor could be found to cover the purchase price of the journal. It was also agreed that, if ISAZ acquired the journal, receipt of *Anthrozoös* should become a standard benefit for all members of the Society, and that ISAZ membership subscriptions should be raised to cover some of the costs of journal production and distribution.

The Council of ISAZ is pleased to report that a donor for the full purchase price of the journal was identified, and that *Anthrozoös* now belongs

to ISAZ.

At the Annual General Meeting held in Amsterdam on 25th April 2000, the following increases in membership subscription rates were unanimously ratified

*Ordinary members:* 35 GBPounds (or 50 USDollars).

*Student members:* 12 GBPounds (or 20 USDollars).

*Corporate members:* 3 times the ordinary membership subscription.

*Life members:* 20 times the ordinary membership subscription.

Any change in membership subscriptions requires a change to the Bye-Laws of the Society. Following the decisions taken at the AGM, the wording of Bye-Laws 30 and 35 has been altered to read:

“30. The annual subscription for individual members shall be 35 GBPounds or 50 USDollars, except that subscriptions for full-time student and unemployed members shall be 12 GBPounds or 20 USDollars.”

“35. All classes of member are entitled to receive at least one copy of each issue of the Society's journal, *Anthrozoös*, and one copy

of any Newsletter produced by the Society.”

### More News about *Anthrozoös*

Purdue University Press have sent ISAZ a proposal to handle the publishing of *Anthrozoös*. If we agree to the terms, ISAZ members would still receive the journal as part of the subscription fees but Purdue University Press would handle the journal subscriptions/sales and all publishing and marketing. ISAZ, in conjunction with the Press, would appoint the editor and editorial advisory board for the journal. In the long-term, it is hoped that this relationship will enable ISAZ to reduce the membership fees.

### New Directions

Fortunately, ISAZ's acquisition of *Anthrozoös* does not mark the demise of this bi-annual Newsletter. During its last meeting in Amsterdam, the ISAZ Council decided that the Newsletter should continue publication. However, it is clear that the journal and newsletter should try not to duplicate material. This effectively means that the editors of these publications will work together closely to ensure that ISAZ members get true value for their money.

Under its new editorship, as readers have hopefully already noticed, the ISAZ Newsletter has undergone a bit of a revamp. In this issue, we have also taken the first steps to take the publication in a new direction by, for example, including an interview with a prominent figure in the field of human-animal relations, devoting more attention to relevant developments on the Internet and so forth. In this way, we hope to produce a publication that is quite different in character to *Anthrozoös*.

It is thus also likely that the Newsletter will cease to solicit and publish book reviews, thus focusing

only on making announcements of books that have come 'hot off the presses'. The Newsletter will, however, continue to publish several research or scholarly based articles per issue. In contrast to the journal, these articles are *not* peer-reviewed. Moreover, the Newsletter wishes to provide the opportunity for ISAZ members to present work-in-progress to the wider research community. The editors would particularly like to encourage young researchers to use the Newsletter as a forum to make the existence of their research known to the outside world.

In short, the Newsletter wishes to be able to foster intellectual exchange in a more informal publication distributed amongst members than in an 'official' journal that will also end up on the bookshelves of University libraries.

### E-mail and the Environment

Another of ISAZ's aims is to build up a good database of member's research interests and e-mail addresses. At present, the society only has around the half of all members e-mail addresses, whilst we are more or less certain that the vast majority of members will have access to the Internet and an e-mail account! So please pass on your e-mail address to Debbie Wells, our membership secretary, at [d.wells@qub.ac.uk](mailto:d.wells@qub.ac.uk) (a. s.a.p.).

One of the main reasons that we are anxious to get your e-mail address is that ISAZ wishes, in the future, to give members the option of receiving the Newsletter electronically in PDF format. This will not only save the society money in terms of printing and postage costs, but will also lead to a reduction in paper use, which - of course - is better for the environment. We feel that we can go further than just simply using

### Copy Deadline

The *ISAZ Newsletter* is normally published twice a year: May and November. The publication of this issue was unfortunately delayed due to unforeseen circumstances.

The deadline for the acceptance of material for inclusion in the November 2000 issue will be **15th October 2000**.

All material should be sent in electronic form to the editor, Dr. Jo Swabe.

*E-mail:* [jo@caliban.org](mailto:jo@caliban.org)

*The ISAZ Newsletter is printed on 100% recycled paper*