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Associate Editor: Penny Bernstein (USA)

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Articles Received

THE RELEVANCE OF "ANIMAL ISSUES" FOR SOCIOLOGY

Corwin R. Kruse

Department of Sociology, University of Minnesota

E-mail: kruse008@tc.umn.edu

Over twenty years ago Clifton Bryant (1979) suggested that sociologists should pay greater attention to the "zoölogical connection."

Although a few have taken Bryant's admonition to heart, most continue to ignore the substantial influence of animals on human society.¹ Such a glaring omission is difficult to justify. After all, it is not as if other creatures are absent from our lives. We allow animals to share our homes and often consider them members of the family. On the other hand, many of us consume their flesh and wear their skins. We symbolically reference them in everyday discourse, catch glimpses of their lives on various "nature" programs on television, and often express deep concern over their treatment.

Despite all of this, the sociological literature remains sparse. We encourage our students to see the social impact of everyday occurrences, but when it comes to the role of animals in human society our own "sociological imagination" (Mills 1959) is often severely lacking. Certainly not all sociologists have ignored the issue; there have been a number of excellent studies (see, for example, Arluke and Sanders 1996; Groves 1997; Jasper and Nelkin 1992; Mullan and Marvin 1999; Sanders 1999). In general, however, sociologists have been silent, preferring to leave the study of "animal issues" to others.

In some cases this silence has been replaced by hostility or derision. Many of those who have dared to include animals in their studies can no doubt relate stories of colleagues who have urged them to focus instead on "real" sociological questions and avoid "boutique issues" (e.g., Perrow 2000: 473). Why should this be?

Language and Mindedness

Perhaps the primary reason is that animals are seen as having little impact on human social

interaction. Arluke and Sanders (1996; Flynn 2000) suggest that a key factor in this process is language; sociologists appear to subscribe to a sort of socio-Cartesian dualism in which the ability to communicate symbolically is the *deus ex machina*. Humans use language, therefore human action is considered the appropriate focus of social science. Non-human animals are presumed not to be capable of language, consequently they are viewed as sociological automata: non-entities that carry little significance for human social life (see Mead 1934).

Some scholars (e.g., Alger and Alger 1997; Flynn 2000; Sanders 1993, 1999) reject Mead's (1934) portrayal of animals as incapable of interacting symbolically and present evidence that "animals are indeed capable of creating shared definitions of the situation with their human companions" (Flynn 2000: 21). Such studies suggest that intersubjective relationships between humans and animals are not only possible, they are common.

Even if one dismisses the above view as simple anthropomorphism, the deep connections that humans often have with other animals cannot be denied. As Arluke and Sanders (1996) have argued, the important issue is not the presence of "mindedness" or possession of language skills by animals, but rather the *attribution* of mindedness and intent to animals on the part of their human companions.

Whatever its underlying cause, the lack of interest shown by most sociologists toward "animal issues" is unfortunate. Some may be "alarmed to see sociological energies going into the formation of a new section in the ASA, Animals and Society" (Perrow 2000: 473). Such alarm is ill-placed; animals influence human societies in myriad ways and it is to the detriment of the field that we ignore them. The remainder of this paper

¹ I realize that humans are animals, but in the interest of brevity and clarity I have adopted the common (albeit speciesist) convention of separating humans from the rest of the animal kingdom.

offers but a glimpse into the areas of sociological relevance.

Animals as Companions

The keeping of pets is a pervasive phenomenon in human society. In the United States alone almost 110 million dogs and cats share our homes (Beck and Katcher 1996). Such a fondness for animal companions is not limited to industrial societies.

In the majority of hunting societies, as in the west, pet animals are often named and cared for like children. As infants they may be suckled at the breast alongside human infants. As they get older they are fed and kept out of harm's way and, when they die, they are commonly mourned and sometimes honored with ritual burial (Serpell and Paul 1994: 130).

The presence of companion animals may offer humans a number of advantages. One such advantage is emotional support. Robin, et al. (1984) report that abused children turn to pets for comfort and love during difficult times. Likewise, over 90 percent of respondents in a survey of Australian dog owners report that their pets provide companionship and happiness (Salmon and Salmon, 1983). In addition, pet owners show improved psychological well-being and self-esteem scores compared to non-owners (Serpell 1990, 1991).

Animals also affect interactions between humans. Robins, Sanders, and Cahill (1991) suggest that dogs act as a "social lubricant" to help their owners initiate and maintain public interaction by providing an opening for contact, a focus of attention, and a "safe" topic of conversation. At other times our relationship with animals may inhibit human interaction. Arluke (1991) finds that those who experiment upon animals often take pains to avoid disclosing their occupation to others because it may serve to stigmatize them.

Animals as Commodities

Perhaps the primary way in which humans interact with other animals is by using them (or parts of them) as food, clothing, or other commodities. Over 5 billion animals are consumed annually in the United States alone

(Finsen and Finsen 1994) and the meat industry is second in size only to the automobile industry among all manufacturing and production concerns (Rifkin 1992).

Although the designation of an object as "food" is culturally bound, Nair (1987) proposes that all societies exhibit a preference for animal rather than plant protein. Eating flesh is often associated with wealth (Beardsworth and Keil 1997) and the consumption of animals tends to rise with per capita income (Nair 1987). Counter to this trend, Beardsworth and Keil (1997) report a substantial number of voluntary vegetarians in wealthy advanced industrial countries such as the United States and Britain.

Because food is an inherently social object, choosing to accept or reject a particular food can be subject to substantial social pressures. In many cases, normative influence is a major factor in consuming animals (Zey and McIntosh 1992). Anyone who has attended a family holiday dinner after becoming vegetarian can attest to the social pressures that can exist to eat meat.

Animals are often used in our recreational pursuits. The most obvious may be blood-sports such as hunting or fishing, but animals are also present in leisure activities such as rodeos, horse racing, attending circuses, or visiting zoos and aquaria. Even when not initially apparent, animals may be present in some form such as the leather in a baseball.

Race, Class and Gender

Ideas about race and ethnicity have long been tied to our views other animals. An obvious example is the association of various racial or ethnic groups with non-human animals (Jews as rats, Blacks as apes, etc.) (Arluke and Sanders 1996). Such depictions may no longer be used in "polite" company, but race and ethnicity still affect our responses to animal-based activities. Our "treatment of animals, when it differs from that deemed acceptable by the dominant culture, is often utilized to devalue immigrant and minority populations" (Elder, Wolch, and Emel 1998: 185).

For example, both American rodeo and its Mexican counterpart, the *charreada*, have come under fire from animal protection advocates. Media coverage, however, has portrayed the *charreada*, particularly horse-tripping, as cruel,

while the equivalent American event of calf-roping has received little negative coverage (Nájera-Ramírez 1996). Similarly, California has passed a law making the eating of (some) animals commonly kept as pets a misdemeanor. The “bizarre” Asian practice of eating dogs and cats is thus criminalized, while Whites may continue to consume pigeons, rabbits (both of which were explicitly excluded from protection), cows, and pigs without fear of prosecution (Elder, Wolch, and Emel 1998).

Gender is also intertwined with human/animal relations. Many scholars (e.g. Buettinger 1997; Elston 1987; Herzog 1993; Jasper and Nelkin 1992; Kruse 1999; Peek, Bell and Dunham 1996) note the differences between men and women in their attitudes toward animals and discuss the central role of women in the animal protection movement.

There is also a burgeoning ecofeminist literature that seeks to link the oppression of women, animals, and nature (e.g., Adams, 1996; Donovan 1990; Gaard 1993; Gruen 1993). For example, Gruen (1993: 61) holds that “the categories ‘woman’ and ‘animal’ serve the same symbolic function in patriarchal society. Their construction as dominated, submissive ‘other’ in theoretical discourse...has sustained male dominance.”

Social class has relevance as well. For instance, class issues may help explain cross-cultural differences in attitudes toward hunting. By the middle ages, the right to hunt in northern and western Europe came increasingly under the control of the aristocracy and poaching by peasants was punished harshly because it was a symbolic threat to the social order (Ross 1987). In Britain, hunting has retained its class baggage and thus engenders little popular support. In contrast, approval of hunting is much higher in the U.S. where participation is more broad-based and the activity often symbolizes free access to nature (Franklin 1998).

The development of early anti-cruelty laws also carry a class component. Although the plight of animals was certainly an issue, Tester (1989; Cartmill 1993) suggests that the fundamental goal of humane legislation was to control and civilize the working class. Activities such as dog-fighting that were primarily pastimes of the lower class were targeted while the fox hunts of the upper class were left untouched.

Conclusion

There are of course many additional areas of sociological relevance: animals as cultural symbols, animal-related crime, and animal-oriented political movements, among others. Numerous questions remain to be asked and a variety of issues are yet to be explored. How do individuals justify their role in the trade in endangered species? What meaning do people attribute to religious ceremonies involving animals? How do consumers respond to the use of animals in advertising? When couples divorce, how do they determine custody of their companion animals? Are culturally-accepted behaviors such as hunting related to socially unaccepted forms of animal abuse? How do power and hegemony play into the choice to consume animal flesh? These are but a few examples.

Dunlap and Catton (1994) suggest that humans (including sociologists) often see themselves as exempt from the constraints of nature. This may lead to a situation in which we ignore our relationships with the natural world, including other animals. They simply become part of the background against which human life is played out.

Noske (1991) proposes that “the social sciences tend to present themselves pre-eminently as the sciences of discontinuity between humans and animals.” Humans are to be studied and animals are to be ignored. Paradoxically, when we concentrate exclusively on humans we neglect a large component of human existence. The role of animals in human life is enormous; sociologists would do well to recognize this fact.

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A DOG OBITUARY OF 1866 THE LIFE AND DEATH OF PONTO

Katherine C. Grier

*Department of History, University of South Carolina
Columbia, CS 29208, USA
E-mail: kgrier00@gwm.sc.edu*

In the nineteenth century, the deaths of well-loved companion animals inspired owners to mark the significance of the occasion in a number of ways. Diary entries or letters noted the passing and described feelings of sorrow, and sometimes owners arranged for a photographer to make a posthumous portrait of the animal if no image from life existed. Arranging for a more or less ceremonial burial on family property was common among both children and adults. Wooden markers, now decayed, were inexpensive and homemade, but some family pet cemeteries purchased small tombstones carved with names. The inability of city dwellers to bury their beloved friends eventually led to commercial pet cemeteries, beginning with the Hartsdale Canine Cemetery founded in 1896 in Hastings-on-Hudson, New York.

Occasionally a fragile artifact survives that reveals even more about the ways people adapted to mourning rituals for human beings to mark the deaths of animals – and that also adds to our stock of information on the circumstances of everyday life for companion animals in Victorian America. Such is the untitled obituary for Ponto, a four-page manuscript found in the papers of Hugh McLellan of Gorham, Maine and purchased by me from a rare book dealer in 1997. Written in a humorous vein, the obituary still suggests the deep attachment of its anonymous author to

its subject, especially when its tone shifts in the fourth and fifth paragraphs. Along with discussing the character and intellect of the dog, Ponto's physical beauty in youth is described using the same literary conventions (from the perfection of his "limbs" to his "lustrous" eyes) applied to depictions of beautiful people in sentimental fiction of the era. Nothing less would do.

A ship captain's dog of a breed presently unknown to me, Ponto seems to have served as a watchdog, probably spending his nights in one of the many outbuildings (woodsheds, barns, and chicken houses along with others) that were important adjuncts to farm and small-town life. Until the dog fancy overtook Americans in the 1880s, most American dogs represented a relatively narrow range of hunting, fighting and "pet" breeds. Travelers sometimes picked up unusual dogs as a souvenir of foreign travel, and ship's dogs were not uncommon. Ponto was both of these. Like most dogs, he lived on leftover "people food", and his advanced age at time of death suggests that this was not a bad thing.

The manuscript's original spelling, punctuation and underlining of specific words are preserved in this transcription.

Katherine C. Grier

Departed this life, at his residence in Gorham, between the hours of ten last night, and seven this morning, the Gold Old Dog PONTO, at the advanced age of fifteen years; he retired to his bed in the evening apparently in his usual health; and nothing more was known of him by the family where he resided till morning, when what remained of him that was mortal, was found by his friends lying “in the cold ground” (snow). Whether the poor old dog suffered much while in the agonies of death, is not known; but from appearances we must come to the mournful conclusion, he had no friend near to close his eyes, or place the big Copper Cents over the dim orbs, for in the morning they were wide open, with a mighty big Stare; nor was that friend near to lay straight his [illeg.] and comly limbs, for he was found pretty much sprawled about. No blame is attached to this friend, but his death is solely attributed to the visitation of the Black God of Dogs, who cometh in the night and stealeth away the life of the whole canine race, and there is no help for it.

A watcher was left with him when he retired at night, but we are sorry to say, that we fear the watcher is a gay thoughtless dog, much more given to fun, frolick, and feasting, than to looking after the sick infirm and dying. We wish not to reflect on the living, whose character has thus far been papably good it will not help the dead, we can only say, the darkness of night shrouds the whole affair, and the particulars of our old dog friend’s last moments will never be known “till the last DOG TRUMP shall sound.”

It was a solemn sight, this afternoon, to that Solitary procession winding its way in the snow leg deep, down through the orchard, under the shadow of the stately old appletrees, follwoed by only one mourner, and as if purposely to add to the solemnity of the scene, he looked as if he was marching to his execution, head and tail down, continually lifting up his cold feet and whining most piteously. But when the last sad rites were fully performed, and the last shovel full of snow was piled up, it would have done you good to have seen this disconsolate mourner turn tail

too, and make a line for warmer climes – I expect he was thinking of the “Cold Wittles” he should inherit, and said to himself, “there will be no division hereafter, this dog has the whole, such is life.”

All of the surviving friends appear as well as could be expected under the trying circumstances. Old Ponto was a fine old dog, of the War-Horse breed, descended in a direct line from the Dons and Cavaliers of Andilusia in Spain, his ancestors were once amongst the great and noble of that far famed land, but by the viscissitudes of fickle fortune were compelled to migrate, and took up their residence in that Heaven of islands known as Cuba in the sunny climes of the West Indies, where Ponto first saw the light of the sun. When young Ponto was a dog of noble carriage and stately mein, remarcable for the beauty and symmetry of his form, his every limb was fashioned after the most perfect model, with an eye of the pure lustrous Spanish case, made expressly to shoot love to the hearts of all, with a noble heart always yearning toward his friends, and good living. Anxious of doing right he knew no fear and was full of bravery. When excited the courage of a lion was not equal to his.

Ponto early in life shew a remarcable intelligence and desire for information, but was somewhat of a roving disposition, and becoming acquainted with a foreign sea captain was indused to take a voyage to New England, and finally settled in Gorham in the State of Maine, where he made a large circle of acquaintances, and many fast friends where he spent most of his useful life, never loosing his dignity of character, doing good continuously, to all around him, he has left many sincere and disconsolate friends to mourn his loss. But what is their loss is his gain, he has gone to his reward, and there is probably a great rejoicing in that happy land where all Good Old Dogs go to, over the safe arrival of Old Ponto.

[illeg] to Old Ponto

Gorham Feb 8th 1866

DOG TRUST

DEEP LESSONS IN COMPASSION, DEVOTION, RESPECT, SPIRITUALITY, AND
LOVE FROM OUR LOVING COMPANIONS

Marc Bekoff

Department of EPO Biology, University of Colorado, Boulder,
Colorado 80309-0334 USA
marc.bekoff@colorado.edu

We often hear that the companion animal beings with whom we share our lives have unqualified trust in us - that they believe we will always have their best interests in mind, that they love us unconditionally and would do anything for us. And, indeed, they often do - taking care of us and causing themselves harm in selflessly doing so. From time-to-time I think it's a good idea to revisit, if only briefly, some common beliefs we have about relationships between ourselves and other animals. I've been asked on many occasions about trust among animals, so I wrote this short essay to get some of my thoughts on the table for discussion.

What does it mean to say our companions trust us? The notion of "trust" is difficult to discuss because it's very broad and also has many different sides. Trust is related to intention - what a person (or other animal) intends to do, and whether their actions are in the best interest of another being. It's possible to have the best of intentions and to do something that harms another being. This doesn't mean that the individual who erred shouldn't ever be trusted again. Now, what about the trust that our companion animals have in us?

Their wide eyes that pierce our souls tell us clearly that they just know we'll always do the best we can for them. I find it easiest to think about dog trust in terms of what they expect from us, their innate, ancestral, and deep faith in us, their unwavering belief that we will take our responsibilities to them as seriously as we assume responsibility for other humans. Basically, they expect that we always will have their best interests in mind, that we will care for them and be concerned with maximizing their well-being. So, we feed and exercise our

companions regularly, we scratch them behind their ears that vary in size and shape, rub their bellies and watch them succumb to our touch - melting like hot butter as our fingers massage them into deep relaxation. We also hug them, love them, and welcome them into our homes as family members (which pleases them immensely because they're such social beings), and we take them to a veterinarian when they need medical care. They feel better because of our devotion to them. We're our companions trusted guardians, not their owners. We don't own our companions like we own such property as our bicycles and backpacks. Recently the Boulder (Colorado) City council in my home town overwhelmingly agreed that dogs are not owned commodities (www.bouldernews.com/news/local/12lpets.html).

Having said this, on occasion we may also intentionally expose our companions to painful situations, such as allowing them to receive vaccinations or to undergo surgery, when we believe that it's in their best interests. We haven't betrayed our trust by causing them intentional pain. My ever-trusting companion dog, Jethro, recently needed acupuncture for bad arthritis in his left elbow, and he clearly didn't like it the first two times he was stuck with the needles. But afterwards he settled in and went through the treatments with no hesitancy, even dragging me into the veterinarian's office!

The pain to which I exposed Jethro was caused intentionally by me and the veterinarian. But we did not betray his trust in us. However, if we beat our companion

or otherwise abuse them, leave them in a hot car, starve them, neglect their need for love, or allow them to be abused in horrible experiments, we have betrayed them, we have let them down. But, regardless, in most instances they'll still trust us in the future. It's just who they are - who they have become via the evolutionary process of domestication. Dogs are so attached to humans that many people have seen dogs being abused in experiments and in other situations, only to look up at the human and wag their tails as if to say "this hurts me, but you must mean well - how could you possibly mean otherwise?" Their "dog-talk" says it all. It breaks my heart to know that some people can be so evil. And I know that many others agree that betraying the trust that our companions have in is simply unacceptable behavior that must never be tolerated.

Dogs and other animals tell us they trust us by their actions their willingness to allow us to do just about anything to them. Remember this when you interact with our animal companions. They trust us unconditionally, and it's a malicious double-cross to betray their deep feelings of trust in our having their best interests in mind. Remember also that in most cases they'll joyfully prance back for more of what we dish out, always expecting that we really do have their best interests in mind. They're that trusting and confident.

It's indisputable that we severely psychologically and physically harm our companions when we let them down, when we neglect them or dominate them selfishly with no interest in the deep hurt for which we're responsible. When we betray our companion's innocence and trust our actions are ethically indefensible and we become less than human; it's simply wrong, so let's not do it - ever. Let's work hard to instill a deep-caring ethic in all people and in our children, ambassadors of goodwill (for other animals' and ourselves) in the future. Humane education is critical. In addition to teaching children using books and other second-hand material, we need to provide clear examples

of compassion, respect, and love in our own behavior. Children are such keen observers.

The hearts of our companion animals, like our own hearts, are fragile, so we must be gentle with them. You can never be too nice or too generous with your love for our dear and trusting companions, who are so deeply pure of heart. Indeed, by honoring our companion's trust in us we tap into our own spirituality. These wonderful beings make us more human. Let's openly and graciously thank them for who they are - for their unfiltered love - and embrace their lessons in passion, compassion, devotion, respect, spirituality, and love. Surely, we will never have any regrets by doing so, and much pure joy will come our way as we clear the path for deep and rich two-way interdependent relationships based on immutable trust with our companions and all other beings.

*Marc Bekoff is a professor of biology at the University of Colorado, Boulder. He is author of *Strolling with our kin: Speaking for and respecting voiceless animals* and editor of the *Encyclopedia of animal rights and animal welfare* and *The smile of a dolphin: Remarkable accounts of animal emotions*. He and Jane Goodall have recently formed *Ethologists for the Ethical Treatment of Animals/Citizens for Responsible Animal Behavior Studies* (www.ethologicaethics.org).*



Anthrozoological Visions

An Interview with **BRUCE FOGLE**

Jo Swabe

To continue this series on anthrozoological visions, during a flying visit to the UK, I managed to track down another name that, I presume, will be rather familiar to all scholars of the human-animal relationship (JS).

Arriving at the Portman Veterinary Clinic, situated in the very heart of the bustling West End of London, I was greeted by a man pre-occupied with eradicating the rather pungent odour of canine urine from the practice's doormat. Within seconds it became clear that Bruce Fogle is not only a popular author on the subject of pet animals, but also very much a down to earth and hands-on veterinarian.

Yet I was curious to discover just what led a practising vet like Fogle to delve so deeply into the issue of human-animal relationships and animal behaviour. After all, so many of his fellow practitioners are only really interested in the 'hard' and technical science of veterinary medicine; the challenges of diagnosis and surgery, rather than the search for the potential behavioural causes of disease or the analysis of the interactions of owners with their animals. Just what stimulated his interest in people and pets? How did he come to be such a well-known commentator on the human-animal relationship?

Fogle himself was rather bemused by my request to interview him for this ISAZ newsletter series. He says that he does not really consider himself to be a contributor to the field of anthrozoology, but instead prefers to regard himself as an assimilator and populariser of other people's work on human-animal relations. Although it may be true that he is generally not directly engaged in doing anthrozoological research, he is perhaps selling himself short when it comes to his influence on how people regard interactions with pet

animal species in everyday life.

As tormenting as it may be to the egos of industrious researchers who slave away over each and every project, scientific research findings are seldom presented directly to the general populace. They usually have to be translated into a form that the average Joe Public will be able to understand. In his numerous publications on pet animals, Fogle has succeeded in rendering research into animal behaviour more intelligible to the common man. In this respect, his contribution to the field of anthrozoology can most certainly be regarded as substantial. One may argue that the transmission of knowledge is equally as important as the accumulation thereof.

Fogle's own interest in the nature of human-animal interactions spans several decades. Although he originally hails from Canada, he has been a practising veterinarian in the UK for the past thirty odd years. As he recounts, it was in 1979 that he was approached by Andrew Edney, the then president of the *British Small Animal Veterinary Association*, to organise a scientific meeting on the role of pets in society at a special BSAVA conference in London, January 1980. This was to become the very first international symposium on the human-animal bond. The idea of exploring such a sociological and psychological issue (during a veterinary event) was most certainly a novel one, but Fogle was prepared to take up the gauntlet. The pioneering work of Leo Bustad and Aaron Katcher on the relationship between pets and people provided a starting point in his search for suitable speakers.

The conference turned out to be a resounding success, although, as Fogle points out, the accent of the event was very much upon Anglo-Saxon conceptions of the human-animal

bond. The cultural diversity of speakers and approaches that is common to scientific meetings on the theme today was notably absent. Topics such as grief and the understanding of pet animal loss were high on the conference's agenda. Given the significant interest generated by the meeting, Fogle decided to collect the papers into a volume for publication. Yet in so doing, he realised that he had made glaring omissions in his choice of contributors and subject matter. To remedy this, he commissioned additional chapters for the volume, which was published the following year under the title of 'Interrelations between people and pets'. Later, Fogle would go on to repackage the information on dogs and cats gleaned through this conference and its proceedings into a new general readership book 'Pets and their People', starting his career as a popular writer and speaker on all things feline and canine.

It was, however, not to be all plain sailing. Although the public lapped up these new observations on the human-animal bond, the veterinary world from whence Fogle came was rather more resistant. Apart from a few pockets of open-mindedness, the veterinary establishment would only listen to and accept 'hard' science. The notion that behavioural problems may possibly be the source of health problems and that client psychology may well be important remained rather alien to most vet schools. There were notable exceptions. For example, the Ontario Veterinary College, from which Fogle himself had originally graduated, was receptive to the kind of ideas on the human-animal bond that he was promoting. In the early 1980's, they consequently introduced a 'lifestyles' package into the veterinary curriculum to teach students about client management, behavioural problems and social influence and non-medical problems. Similarly, the forward-thinking veterinary faculties of Tufts, Pennsylvania and Texas followed suit.

By the early 1980's, Waltham, the pet-food manufacturer, had also become involved. Fogle relates how, funded by this company, Don McEwan (professor of animal behaviour

at Ontario Veterinary College) was invited to address veterinary schools in the UK on the subject of animal behaviour. Some vet schools displayed resistance to this lecture series. Even so, the small pockets of interest among vets still continued to grow. Fogle cites, for instance, Ben Hart of UC Davis, California as one of the few veterinarians who took the importance of human-pet bond seriously. Along with colleagues, such as Victoria Voith, Katherine Haupt, Bonnie Beaver and Karen Overall, Hart came to understand the importance of behavioural factors to pet animal health. More recently, Tony Buffington's research at Ohio State University indicated how behaviour can be an important factor in urinary tract disease in cats.

When Fogle was a student, dogs and particularly cats were very low down in the veterinary agenda. Aside from the treatment of valuable horses, veterinary education was directed towards livestock production. Vets played an important role in the production of low cost and safe protein for human consumption. The vet's job was essentially viewed as helping livestock producers to get their animals to their market weight as soon as possible. Market forces, however, began to point to an increasing interest in providing for pet animal medical needs. As Fogle points out, when he qualified as a vet in 1970, feline medicine was generally restricted to neutering or euthanasia. The situation has changed fairly rapidly for today, cats comprise at least 55% of his London practice. He argues that this is because these creatures make the most viable companions in such an urban environment.

Unlike his fellow vets, pet-food manufacturers, like Waltham, were the quickest on the uptake with regard to the public's increasing interest in pets and the preparedness of owner's to pay for their pets' care and well-being. The marketing men, with their commercial interests, were quick to pick up on the fundamental changes that were taking place in the human-animal relationship. Similarly, the pharmaceutical industry also began to recognise the increasing market demand

for products suitable for treating pets. In contrast to the veterinary educators, these players were specifically market and capital driven. Alongside this, as Fogle points out, the media's fascination with pet animals also began to grow at this time. Slowly but surely, this all led to a rising interest among other practising vets in the importance and depth of the human-animal bond. In particular, the veterinary practitioner's realisation that the client should be involved in the decision-making process for pet euthanasia and the recognition of the importance of meeting the client's emotional needs began to grow. This all signalled an increasing interest in the ideas of those of Fogle's ilk.

Fogle observes that it is fascinating that this turned out to be a non-culturally specific phenomenon. This, he argues, indicates a high degree of commonality within apparently culturally dissimilar peoples. The interest in the importance of the pet-owner bond diffused throughout the world. In the early 1980s, he explains, it grew in significance in the Scandinavian countries and North America; by the late 1980's, continental Europe and Japan had picked up on it and by the early 1990's interest was being shown in Eastern Europe and Mexico. The growth in interest in the pet-owner bond thus reflecting the emerging markets in these countries for companion animals.

The diffusion of these ideas, for which Fogle in his popular work is also partially responsible, also impresses him. Fogle, for example, recounts an encounter that he had with a fellow vet in Surabaya, Indonesia. The vet school there, he says, did not have two pennies to rub together. Moreover, the island was in the middle of a major parvo epidemic. Yet, when he encountered him, the principle of the school, who had trained at Murdoch University in Australia, was busy leafing through a well-worn copy of Ben Hart's book on animal behaviour trying to solve, what he had identified to be, an anxiety related problem in a dog. For Fogle, this demonstrates just how far the interest in animal behaviour has spread.

In spite of this clear cultural commonality, there is still, Fogle argues, significant cultural variation in the lengths to which both vet and owners are prepared to go. There are, for example, significant differences between Japanese breeding and confinement ethics to those that one is accustomed to in Northern Europe. The Japanese fashion for keeping energetic dogs such as Border Collies and Huskies, in confined urban areas he cites as an example of where two cultures vary with regard to the interests of animal welfare. Similarly, he remarks on the cultural differences with regard to performing amputations on pet animals. In the UK, this is perfectly routine practice, yet in Sweden, which bears significant cultural similarities to Britain, he suggests, amputations are rarely performed. Both the market demand and the ethics of the national profession will greatly determine the extent to which particular practices are allowed. In this vein he remarks that feline kidney transplants, which are now being performed in the US are out of the question in the current European veterinary ethical climate.

Throughout the past thirty years as a veterinary practitioner, Fogle has also borne witness to a clear change in not only the nature of the clientele visiting his practice, but also the kind of animal health problems that they present to him. In this respect, he notes that in recent years he has seen increasingly more breed-related problems, instead of the 'normal' problems of trauma and disease. The clientele is also far better educated than in the past with regard to animal health issues. At least 50% of his clients, he indicates, also have their pets insured, though he argues that people's emotional relationships to their animals are not necessarily any different to how they were in the past.

As our discussion draws to a close - after all Fogle does have more patients to see - I try to sound out what his views are on the future directions of anthrozoological research. On the one hand, he contends that most of what should have been said with regard to human-animal relationships *has* already been said.

Yet on the other, he does have some clear views as to the directions that research should take. For example, he believes that the views and conduct of pet owners should be incorporated into new studies, even population censuses. In this way, it may be determined just how many people live with a pet and what their responsibilities are towards the animal. He also suggests that the pet factor should be better integrated into public health monitoring, as it already is in Norway. Initial findings there suggest that dog owners drink and smoke more than non-dog owners, and have a higher blood pressure to boot. This challenges the widely held notion that dog ownership always indicates better health.

Such research, Fogle argues, should accept the reality that pets are part and parcel of our culture. Thus the issue of pet ownership should be incorporated into the research design of non-biased, ongoing studies of national public health organisations such as the NIH and the Medical Research Council. In this way, non-judgemental data on the effects of pet-keeping on human health can be accumulated according to the traditions of epidemiological research.

Finally, Fogle suggests that researchers also look into some of the anomalies of animal health that have emerged in recent years, to see whether our relations with them bear any relation to them. The increased incidence of allergic pets is one such topic that may be suitable for investigation. Similarly, hyperthyroidism in cats is also a subject that is ripe for epidemiological investigation, given that there was little evidence of the disease prior to 1979. Perhaps these are all suggestions that may inspire ISAZ members to dream up wonderful new research projects for the near future...

Selected Publications

Fogle, B. (ed) (1981) *Interrelations between People and Pets*. Springfield: Charles C. Thomas

- (1984) *Pets and their People*. NY: Viking.

- (1995) *The Cat's Mind: Understanding Your Cat's Behavior*. Howell Books, Inc.

- (1992) *The Dog's Mind: Understanding Your Dog's Behavior*. Howell Books, Inc.

Centres of Research

CENTER FOR BEHAVIORAL THERAPY

The American Society for the Prevention of Cruelty to Animals

424 E. 92nd St., New York, NY 10128, USA

www.asPCA.org

On April 19, 2000 The American Society for the Prevention of Cruelty to Animals held an official dedication for a new behavior clinic and training space at its headquarters in New York City. This marked a punctuation point for the growth and development of programs in animal behavior at the ASPCA.

Dog obedience classes were first offered by the Society in 1944. Promotional materials at that time pointed out, "Dogs and owners are always trained together – the theory being that we teach you to train your dog," and emphasized that, "Bad-mannered dogs are a hazard in traffic, an annoyance to neighbors and a nuisance to

landlords." This was certainly an early affirmation of training, and animal behavior programs providing support for the human-animal bond. A philosophy which continues to inform and guide activities.

For much of its history at the ASPCA, training and behavior programs were run by the Education Department. In the late 1970s, a behavior helpline service was developed to support the Adoptions Department by providing new pet owners with ready advice and information on behavior questions. This would soon expand to provide calling hours for the general public. In the early 1980s staff began behavioral evaluations

of dogs and cats available for placement. Programs and activities also included training for animal assisted therapy programs. The ASPCA became one of the Delta Society training, evaluation and certification partners, a relationship that continues. A number of trainers would work with the ASPCA, or serve on staff. Sue Sternberg, well known for her work with dogs in animal shelters, and Jacque Schultz, who is still with the ASPCA, were among these early contributors to the organization of what became the Companion Animal Services department.

Ann Squire, Ph.D. was the first academically trained ethologist to work at the ASPCA. She headed the education department from the early 1980s until 1987, and contributed animal behavior insight to both the Education programs and other ASPCA activities including legislation and advocacy. Stephen Zawistowski, Ph.D., certified applied animal behaviorist, joined the ASPCA in 1988 to continue the development of animal behavior and training programs.

Starting in the 1990s efforts were made to conduct research projects related to animal behavior, the human-animal bond and animal adoptions. These would result in poster presentations at the Animal Behavior Society meetings on methods for the evaluation of behavior of shelter dogs; distribution of problems presented to the behavior helpline and resources used by dog owners seeking behavior and training information. A study about companion animal response to the loss of an animal companion based on observations by pet owners of surviving pets in multiple pet homes where one pet dies was presented at the International Conference on Human-Animal Interactions in Geneva. During this time staff also participated in the development and review process of over 15 ASPCA books on pet care and training.

As the field of applied animal behavior developed in terms of companion animal programs during the 1990s it became clear that some unfortunate divisions were appearing among three main groups, dog trainers, applied behaviorists and veterinarians. The Animal Behavior Society initiated a certification program for academically trained behaviorists with applied experience in 1991. The American College of Veterinary Behavior would be formed later in the decade. These three, complementary fields did not always work in a cooperative fashion. A distinct effort was made by the ASPCA to bring these fields

together in an effort to promote the human-animal bond, and support adoptions and pet owners with appropriate behavioral interventions. Amy Marder, VMD joined the ASPCA in 1999 as vice president of Behavioral Medicine and Companion Animal Services to complete the representation of the three disciplines at the ASPCA.

Current programs continue to include obedience training, agility, and puppy socialization, the behavior helpline, and evaluations of dogs and cats available for adoption. Staff also provide enrichment programs for dogs and cats in the shelter, and supervise other staff and volunteers who take shelter dogs to special dog training classes. Dr. Marder also sees clinical cases on a referral basis in the new center, or on house calls. Every effort is made to ensure that training, veterinary medicine and applied animal behavior are integrated in evaluation, treatment and research activities.

New endeavors for the Center include working with the ASPCA's Humane Law Enforcement Department to provide behavioral evaluations of animals from cruelty cases and long term enrichment and rehabilitation programs for these animals. Animals seized as part of a cruelty case must often spend extended periods of time in medical treatment and then in the shelter until the courts complete the prosecution of the cruelty charges. In addition, the Center works with ASPCA staff psychologists Drs. Stephanie LaFarge and Sheryl Dickstein to enhance the understanding of the humans involved in the human-animal bond. This will include examining the relationship that abusers have with their animals and supervised dog obedience programs for at-risk-youth.

The Center is also active in a number of education and outreach activities. Amy Marder, Stephen Zawistowski and Jacque Schultz are frequent speakers at a variety of conferences. Through the ASPCA's National Shelter Outreach department, training and advice is provided for animal shelters throughout the country on animal behavior issues. Veterinary students participating in the ASPCA extern program are given the opportunity to gain experience in animal behavior from both a practice and animal shelter perspective. Dr. Marder presented animal behavior issues as part of the course on animal shelter medicine that is offered with the ASPCA's partnership at Cornell University School of Veterinary Medicine.

Starting in the second half of 2000, the Center will assume publication responsibilities for the *Animal Behavior Consultant Newsletter*, founded by Drs. John Wright and Peter Borchelt, and originally published by Mercer University.

Additional information on the ASPCA Center for Behavioral Therapy and other ASPCA programs and activities is available at the ASPCA website: www.asPCA.org.

Stephen Zawistowski and Amy Marder.

I.E.A.P. / I.E.T.
Institute for applied Ethology and Animal Psychology
 Vorderer Siten 30, P.O. Box 32, CH-8816 Hirzel/Switzerland
 PD Dennis C. Turner, BS, ScD, Director
<http://www.turner-iet.ch>

The Institute for applied Ethology and Animal Psychology, I.E.T. in the German language, is a private, scientific institute that was founded in 1991 by ISAZ member, PD Dr. sc. Dennis C. Turner. In the village of Hirzel, about 20 Km south of Zurich, one finds the administrative headquarters of the institute that is active all over the globe. Up to three research assistants and 12 guest faculty members are involved in its programmes.

Research observations on companion animals (mainly dogs and cats) are conducted either in private households and neighbourhoods, on farms in the countryside, in animal shelters and kennels, or in institutions with animal-assisted therapy programmes. The institute itself maintains no animals on its premises.

The institute, while privately financed, has an Advisory Board whose members are well credentialed academicians (most are full professors) in their respective fields and from various countries. I.E.A.P. is active and well-recognized in the following areas:

Education

Courses in animal behaviour consultation / therapy since 1992 for:

- Animal welfare/shelter staff
- Veterinarians/vet assistants
- Pet behaviour counsellors

Courses and seminars in animal assisted activities (AAA)/ animal assisted therapy (AAT) since 1999 for:

- Psychotherapists / psychiatrists / other medical doctors
- Special educators / social workers
- Institutional staff / care-givers
- Volunteers with selected companion ani-

mals

- Public service

Expertise and Recommendations for:

- Government agencies
- Courts/Attorneys of Law
- Insurance commissions
- Private companies
- Animal welfare associations
- Media (TV, Radio, Press)
- Scientific journals and publishing house
- Government agencies
- Research funding agencies

Animal welfare questions

Consultations and expertise worldwide for:

- Animal protection associations
- Exhibition organisers
- Institutions (e.g. nursing homes, correctional institutions)
- Private companies

Research

Current and/or past research projects have been financially supported by:

- the institute I.E.A.P./ I.E.T. itself
- private industry
- the Swiss National Science Foundation
- Swiss and Zurich Animal Protection
- the Swiss Federal Veterinary Office
- the University of Zurich
- the IEMT – Konrad Lorenz Trust

Recent and current projects

- The influence of human mood (especially

depressive mood) on human-cat social interactions

- Social support vs. attachment as explanatory theories for human-cat relationships
- Anthropomorphic interpretations and ethological descriptions of dog and cat behaviour
- Stress and socialization of cats in animal shelters
- Introducing dogs to kennels: predicting social tendencies
- Visual and acoustic signals in dog training



Recent publications

Anthrozoös 1999: 12(3), 12(4)

Animal Welfare 1996: 5(4), 1997: 6(3), 1999: 8(1), 8(3)

Wilson, C.C. and Turner, D.C. (eds.) 1998. Companion Animals in Human Health. Sage Publications Inc.

Chapter 20 in Fine, A. (ed.) 2000. The Handbook on Animal-Assisted Therapy. Academic Press.

Turner, D.C. and Bateson, P. (eds.) 2000. The Domestic Cat: the biology of its behaviour, 2nd edition. Cambridge University Press.

A Right to Reply

The following letter was received in response to the review of PSYETA's recent video, which appeared in the ISAZ Newsletter, No. 19, July 2000.

Readers are hereby reminded that the views expressed in the Newsletter are not necessarily those of the Society, but that we give a voice to all of its members' opinions. This, of course, includes the right of reply (ed).

* * *

The Baenninger review of PSYETA's video, *Beyond Violence*, leaves a number of impressions that are inaccurate.

The reason that the video's discussion guide does not include animal research scientists as a target audience is because they are not one. The video is for the general public, including children around 12 years and older. The intended professional audience is primary players in the human and humane services interested in the connection between violence toward human and other animals. There are only one or two references to animal research in the video. The only critical remark refers specifically to that research that is "inhumane."

The reviewer's assertion that the claim in the video that "simulation software is just as useful as working with live animals [in classrooms] has not been empirically supported in any convincing way" is misleading (see J. Balcombe, *The Use of Animals in Higher*

Education, Humane Society Press, 2000, pp. 39-43 for a review of 30 studies of alternatives v. dissection).

It is puzzling that the reviewer selected is an animal researcher, rather than an investigator in the social sciences with expertise in the literature in this area of human-animal studies.

Given its general remit to inform the public, the video only occasionally includes statistics. However, I would be happy to provide references to the studies upon which any particular assertion is based. Ironically, the reviewer does not substantiate his claim that his "early work on aggression, predation, and similar nasty topics" required animal research.

It is misleading to suggest that PSYETA has not contributed to the effort to establish, critique, and disseminate empirical studies on the violence connection (*Society and Animals*, special theme issue, 5,3, 1997), as its executive director is that journal's founding editor.

Kenneth Shapiro, Ph.D., *Psychologists for the Ethical Treatment of Animals*





Books *etc*

Editorial note

It probably will not have escaped your notice that this issue's Books *etc* section is rather less substantial than usual. This is due to the fact, as reported in the July 2000 issue, that since *Anthrozöos* is now part of the ISAZ membership package, we would like to avoid duplicating material.

This effectively means that book reviews are now the sole territory of the journal, rather than the newsletter. If you wish to submit a review to our sister publication, please contact the editor of *Anthrozöos*, Anthony Podberscek at alp18@cam.ac.uk. The guidelines for authors will soon be available on the ISAZ web site.

However, please continue to let us know of any new publications that may be of interest to fellow ISAZ members and we will try to include them in the *Hot Off the Presses* rubric in this newsletter.

Hot Off the Presses

Animals and Modern Cultures:
 A Sociology of Human-Animal Relations in Modernity
Adrian Franklin (1999)
 London: Sage Publications. ISBN 0-7619-5623-9

Animals and Modern Cultures investigates the dramatic transformations between humans and animals in the twentieth century. In the early part of the century, these were based on a categorical distinction between humans and animals, where animals were still largely a resource for human progress. At the close of the century that distinction, and the subordination of animals was being seriously questioned.

The book demonstrates that changing relations with animals can only make sense by relating them to key aspects of social and cultural change. It is not focused on how humans should act towards animals; rather, it is concerned with how humans relate to animals and how this changed and why. Key changes are related to the moral crisis of humanity resulting from a breakdown of the modern world order. Moreover, it highlights, through chapters on companion animals, hunting and fishing, animal leisures such as bird watching and wildlife parks, meat and livestock industries, how attitudes and practices towards animals vary widely according to social class, ethnicity, gender, region and nation.



Animal Experimentation: A Guide to the Issues

Vaughan Monamy (2000)

Cambridge: Cambridge University Press. ISBN 0-521-66786-0

Animal Experimentation is a publication that is directed at all those involved in the conduct, teaching, learning, regulation, support or critique of animal-based research. All the major issues in the animal experimentation debate are thus introduced into a single volume. This book deals with the history and ethics of experimentation; the moral status of animals and the obligations of researchers; the regulatory umbrella under which experiments are conducted in Europe, the USA and Australasia; and also the alternatives to animal research.

Although this publication is specifically aimed at life-science students, it is also suitable for lay people for it provides a clear introduction to the principal ethical arguments - both for and against - in the animal experimentation debate. The author is a lecturer in environmental science and ethics at the Australian Catholic University, Sydney.

Reigning Cats and Dogs

A History of Pets at Court Since the Renaissance

Katherine MacDonogh (1999)

London: Fourth Estate. ISBN 1-85702-595-4

The blurb from this book reads: 'When the Dowager Empress of China died in 1908, her favourite Pekingese was lead before her coffin by the chief eunuch, following a precedent of some 900 years' standing. Queen Victoria, entertaining Napoleon III and the Empress Eugenie at Windsor, regarded a visit to the kennels as the high point of an afternoon's walk. And contemporary chroniclers of the French Revolution rather implausibly claimed that Marie Antoinette's dog, Thisbée, was so distraught at the queen's incarceration that it committed suicide.

For monarchs and their consorts, cats, dogs and the occasional parrot have acted as constant companions, unquestioning allies, surrogate children and silent repositories of whispered confidences. For their isolated children, cats and dogs were often the only source of emotional comfort and warmth. From Empress Josephine's collection of pugs (who had their own personal maid in spite of Napoleon's distaste for them) to Elizabeth II's dynasty of corgis, the history of these pampered pets offers us a fascinating and often hilarious peek into the exalted world of their owners.'

The Lives of Animals

J.M. Coetzee (1999)

Princeton: Princeton University Press. ISBN 1-86197-237-7

Anyone who has read J.M. Coetzee's *Booker* prize-winning novel *Disgrace* will have realised that the lot of other animals in human society is a theme of great interest to this author. His latest offering, *The Lives of Animals*, is a fascinating attempt to present the complex discussion of animal rights, with all of its subtleties, to a wider audience through the medium of fiction. The chief protagonist of the story is an elderly novelist who has been invited to the US to give a university lecture on animal rights. She is confronted by the often hostile and sceptical reactions of not only the public, but also members of her own family, to her discourse on our relationship to and treatment of other species.

The Domestic Cat

The Biology of its Behaviour (*Second Edition*)

Edited by Dennis C. Turner & Patrick Bateson (2000)

Cambridge: Cambridge University Press. ISBN 0-521-63648-5

This may well be a familiar publication to many ISAZ members, however it is very much worth a mention in this rubric since there have been revisions to and new additions to the original text. The new edition of *The Domestic Cat* reveals how cats, both of the feral and tea-cosy variety, live and behave in a variety of circumstances and surroundings. It also includes new chapters on feline welfare issues and on cat-cat communication, thus helping both pet-owners and veterinary or behavioural specialists to get to grips with those enigmatic, though extremely appealing, beasts that lurk in both our homes and gardens.

Introduction to Animal Rights

Your Child or the Dog?

Gary L. Francione (2000) Foreword by Alan Watson

Philadelphia: Temple University Press. ISBN 1-56639-692-1

Two-thirds of Americans polled by the Associated Press agree with the following statement: "An animal's right to live free of suffering should be just as important as a person's right to live free of suffering." More than 50 percent of Americans believe that it is wrong to kill animals to make fur coats or to hunt them for sport. But these same Americans eat hamburgers, take their children to circuses and rodeos, and use products developed with animal testing. How do we justify our inconsistency?

In this book, animal rights advocate Gary Francione explores our conventional moral thinking about animals. Using examples, analogies, and thought-experiments, he reveals the dramatic inconsistency between what we say we believe about animals and how we actually treat them.

Introduction to Animal Rights: Your Child or the Dog? provides a guidebook to examining our social and personal ethical beliefs. It takes us through concepts of property and equal consideration to arrive at the basic contention of animal rights: that everyone - human and non-human - has the right not to be treated as a means to an end. Along the way, it illuminates concepts and theories that all of us use but few of us understand - the nature of "rights" and "interests," for example, and the theories of Locke, Descartes, and Bentham. It may well be very interesting to read this book back to back with J.M. Coetzee's novel described above.

Fishy Business

Salmon, Biology, and the Social Construction of Nature

Rik Scarce (1999)

Philadelphia: Temple University Press. ISBN 1-56639-729-4

If you are interested in social scientific literature on anthrozoological topics, Temple University Press is always a good place to start. Fish generally don't get much of a look in our field - save those that live in aquariums, so this book on salmon will certainly help to fill that gap.

For more than a century biologists have tried to unlock the mystery of salmon behavior, and in the process they have made science very much a part of the salmon we know. For sociolo-

gist Rik Scarce, salmon represent an opportunity to probe the relationship of science, society, and nature.

About Pacific salmon - a game fish and food source that is protected and managed for economic and environmental abundance - Scarce writes, "What other living thing receives such extensive attention from science and society, is used in so many ways, yet retains so much of what we would like to think is its 'wild' character?" He shows how political, bureaucratic, and economic forces have directed salmon science for their own purposes and how control remains a central feature in salmon biology.

In short, *Fishy Business* provides new ways for regarding human interactions with other species, from appealing species like wolves, whales, and redwood trees, to less popular ones such as snail darters and kangaroo rats. Society struggles to decide which parts of nature matter and why. Ultimately, Scarce argues, nature is a social product: what shall we make of it?

Cod

A Biography of a Fish that changed the World

Mark Kurlansky (1999)

London: Vintage. ISBN: 0-09926-870-1

While it may not be so hot off the presses, the fishy theme will be here continued with Kurlansky's curious historical account of cod. This book, originally published in 1997, is now available in paperback.

The Cod is indeed a fish worth writing about. Wars have been fought over it, and even revolutions have been triggered by it. Just as importantly, economies and livelihoods have depended on it. Kurlansky's book spans 1,000 some years, from the Vikings to Clarence Birdseye, and introduces the explorers, chefs and fishermen whose lives have been interwoven with this piscine species.

Wild Minds

Marc D. Hauser (2000)

London: Allen Lane ISBN 0-71399-471-1

"Do animals think? Can they count? Do they feel anger, frustration, hurt or sorrow? Do they have an awareness of death, or a rudimentary moral sense? *Wild Minds* provides authoritative answers to these long-standing questions."

As the blurb continues: "Animal minds are of perennial interest. Views tend towards two extremes - the anthropomorphic, presenting animals as furry little humans, or the behaviourist, seeing animals as unthinking machines devoid of feeling." Hauser uses insights from evolutionary theory and cognitive science to avoid such preconceptions in this guide to animal psychology.

With memorable examples taken from Hauser's research in the field - Vervet monkeys living on the savannah of Kenya; crows on a golf course in southern California; rhesus monkeys on a tropical island off the coast of Puerto Rico - as well as the latest findings in neuroscience and human infant development, *Wild Minds* provides a scientifically-credible account of the animal mind.



News from the Net

ISAZ HOMEPAGE

The ISAZ homepage is currently being given a much needed overhaul. To see its new improved look, pay it a visit at its familiar old address:

<http://www.soton.ac.uk/~azi/isaz1.htm>

EETA/CRABS

In the last issue of this newsletter, we published a mission statement for this new interdisciplinary group. EETA/CRABS have now also established an interesting web-site, which includes several articles written by its co-founders Jane Goodall and Marc Beckoff. You'll find the site at the following address:

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

ANIMALS-SOCIETY LIST

Here is a note to let you know that the Animals-Society discussion has recently moved from eGroups and now 'resides' at the Listproc at the University of Kansas. If you didn't already know, this list is intended for the discussion of the social scientific study of the relationship between human society and other animals.

Currently, the list has about 100 subscribers from all over the world! To subscribe to the list, send an email to listproc@ukans.edu. In the body of the message, type: subscribe animals-society. If you have any difficulties or questions, email the list manager, Michael Schmitt, at mschmitt@ukans.edu.

HUMANS AND OTHER ANIMALS

For a good jumping off point for all things anthrozoological, pay a visit to the *Humans and Other Animals* website, which has been developed and maintained (though not as frequently as

it should be) by yours truly (*J.S.*).

This personal homepage aims to provide academic researchers, students and people who deal with animals in their everyday lives, both professionally or as owners, with information on and links to a wide range of anthrozoological resources.

Moreover, it shares some of the fruits of the web-mistresses own research. Visit the page at:

<http://www.caliban.org/Jo>

CAT-PROOF YOUR COMPUTER!

Cats and computers just don't mix. It's a familiar tale: they insist on sitting on your keyboard and blocking your view of the monitor, they enter in random commands (that bizarrely sometimes just don't seem so random) and the little monsters can even succeed in crashing your machine and deleting files.

It is not so surprising then that an enterprising boffin in the US has come up with a piece of software called *PawSense*. The claim is that this product will end your misery of sharing an office with a feline. It even won one of this years *Ig Nobel* awards (other winners included Dutch scientists who managed to levitate frogs! - see <http://www.improbable.com> for more details).

The product works by detecting and blocks feline typing and trains the cat to stay off the keyboard by producing a sound that is unpleasant to the feline ear. The product is currently available for Windows 95/98, NT and 2000, users of other operating systems will probably have to continue to suffer in silence! Check out the *PawSense* website for more information:

<http://www.bitboost.com/pawsense/>

Meetings of Distinction

Call for papers!

ISAZ 2001

Human-Animal Conflict

Exploring the relationships with conflict between humans and other animals

August 2-4th, 2001

University of California, Davis
Davis, California

Next year, the ISAZ 2001 conference will be held sequentially with the *Nature in Legend and Story* (NILAS) and *The International Society for Applied Ethology* (ISAE) conferences. Abstracts for presentations or posters must arrive by 31st January 2001. **See the back page of this newsletter for your (cut-out) abstract form and guidelines.**

For additional details, please contact the conference co-chairs:

Lynette Hart, UC Center for Animal Alternatives, School of Veterinary Medicine, University of California, Davis, CA 95616, USA. 530-752-7722, fax 530-754-8608 lahart@ucdavis.edu .

Katherine Grier, Department of History, University of South Carolina, Columbia, SC 29205, USA 803-777-9786, fax 803-777-4494 kgrier00@gwm.sc.edu

Association for the Study of Animal Behaviour.

Winter 2000 Meeting

30th November to 1st December, 2000

The ASAB Winter 2000 Meeting will be held at the Zoological Society of London Meeting Rooms, London Zoo, Regent's Park, London, UK. The theme of the meeting will be Sexual Conflict, and the meeting will be organized by André Gilburn.

Further information may be obtained from: Dr André S. Gilburn, Department of Biology, University of Leicester, Adrian Building, University Road, Leicester LE1 7RH, UK; tel: +44-(0)116-252-3488; fax: +44-(0)116-252-3330.

Great Apes at the Threshold:

Implications for Law, Ethics, Conservation and Science

April 28 - May 1, 2001

The goal of the conference, organised by the Tufts Center for Animals and Public Policy and The Kennedy Institute of Ethics, Georgetown University is to evaluate the tension created by the changing ethical and legal status of the great apes, particularly in the international arena, and the continued demand for their use to serve human ends. To achieve this purpose attendees will review recent information about the evolution, natural history, culture and cognitive abilities of the apes; the nature of the arguments concerning the basis of moral and legal standing; the justifications for continued use; and the status of the national and international initiatives for conservation and other forms of basic protection.

The conference is intended for primatologists and other scientists, philosophers and other ethicists, students of the humanities and law, legislators, the animal protection community, and the interested public. It will be held at Park Plaza Hotel, Arlington Street, Boston, MA, USA.

Animal Behavior Society

38th Annual Meeting

14th-18th July 2001

The ABS's 38th annual meeting will be held at Oregon State University, in Corvallis, Oregon, USA.

Plenary speakers include Eliot Brenowitz, Harry Greene and Ellen Ketterson. Symposia include 'Aggression and group organization in animal societies', 'Behavioral genetics for the next decade', 'Detecting and measuring mating preferences' and 'Song Learning'.

For further information, see <http://www.animalbehavior.org/ABS/Program>, or contact the local hosts Andy Blaustein (blaustea@bcc.orst.edu) or Lynne Houck (houlckl@bcc.orst.edu).

ICAZ 2002

The *International Council for Archaeozoology* will be holding its next international conference will be held in Durham, England in the late

summer of 2002. Additional details will be published on their website: <http://nmnhwww.si.edu/icaaz>

Call for papers

A session entitled "Diversity and Rights: Confronting Anthropocentric Definitions of Community" is being organised for the *Society for the Study of Social Problems* meeting in Anaheim, California, August 17-19.

This thematic session seeks papers that describe and analyze the relations between human and

nonhuman animal communities. Subjects as diverse as applied uses of animals, animals in popular culture, attitudes toward animals, or the history of relations with animals are welcome in an exploration of anthropocentric, human centered, definitions of community.

Papers should be sent to: Lisa Anne Zilney, Department of Sociology, University of Tennessee, 906 McClung Tower, Knoxville, Tennessee, USA, 37996. Email: lzilney@utk.edu. Phone: 865-974-3620. Deadline for receipt of submissions is January 31, 2001.

Greetings from Meetings

ANIMAL SOCIAL COMPLEXITY AND INTELLIGENCE

Chicago, Illinois, 23rd-26th August 2000

This international "multi-disciplinary comparative discussion" was held August 23-26 at the Peggy Notebaert Nature Museum, Lincoln Park, Chicago, Illinois, USA. Hosted by the Chicago Academy of Sciences in conjunction with the Jane Goodall Institute and the Living Links Center at Emory University, the conference was designed to celebrate 40 years of research by Jane Goodall and her colleagues at Gombe National Park. And celebrate, it did. A truly special collection of researchers, including Dr. Goodall herself, and some of the other best known names in field and laboratory studies of complex social animals, provided a four-day thought-provoking, information packed, visual and auditory feast.

The intent of the conference was to foster a dialogue on animal social complexity and intelligence. Toward this end, a wide range of speakers was invited, representing a number of different disciplines, and studying a variety of animals. Whale and dolphin researchers shared the lectern with those studying apes, monkeys, birds, elephants, lions and hyenas. Researchers showed video snippets and played tapes of vocalizations during talks, and one whole evening was devoted to informal discussion and more in-depth video sessions. The audience quickly came to know and appreciate the complexities of a variety of species – mysterious siblicide in hyenas, long-term male alliances in dolphins, apparently stable cultures in sperm whales (the creature with the "largest brain on Earth"), complex social cooperation in carnivores (both lions and hyenas, al-

though not together!), long-distance infrasound communication in elephants and its use in maintaining groups, complexity in bird song production and comprehension, vocal learning and its possible functions for complexly social parrot groups, cognitive abilities in monkeys, apes, and dolphins, and of course, the always interesting observations of cultural transmission in wild chimpanzees.

The centerpiece of the celebration was an all-day program of presentations by Jane Goodall and current and past collaborators at Gombe. It was truly inspiring to see what 40 years of patient, careful, naturalistic observations can reveal about a species. And what more remains to be understood.

A public evening presentation by Dr. Goodall was a welcome option for many of the conference attendees. I am not embarrassed to say that I cried throughout the evening talk – re-visiting Gombe and the original chimpanzee study population of Flo, Flint, David Greybeard, and others, learning about the latest findings, reviewing the remarkable history of how these studies came about (dependent on the help of both Louis Leakey and Jane's mother!), and learning how threatened the habitat and the chimps themselves have become -- I realized what a huge impact Jane Goodall has had on the fields of animal behavior and human-animal relationships. She has affected both researchers and the general public alike (the meeting was limited to 500 registrants,

the public talk was sold out, and various books and merchandise were flying off the shelves). In an era when high-tech, statistically-based science is rightly celebrated, Dr. Goodall has reminded us again of the importance of patient, careful observations, and how critical it is to continue to conduct long-term studies of animals under natural conditions.

In the tradition of Gombe, the organizers of the conference represented an amazing collection of researchers who have devoted their careers to in-depth studies of animal behavior and have effectively communicated their findings both to researchers and the general public. The primary organizers were Frans de Waal of the Living Links Center, well-known for his chimp studies and author of such books as "Chimpanzee Politics" and "Good Natured", and Peter Tyack from Woods Hole Oceanographic Institute, who has been studying bottlenose dolphin communication and social interactions for 20 years. The advisory committee included Paul Heltne of the Chicago Academy of Sciences, a co-editor of the classic "Chimpanzee Cultures"; Jan van Hooff, known for his research on the evolution of facial expression in primates, including smiling and laughing, as well as a large body of other work, and current chairman of the Jane Goodall Institute Holland office; Craig Packer, author of "Into Africa" and known for his long-term studies of lions; and Richard Wrangham, author of "Demonic Males", current director of the Kibale chimpanzee Project in Uganda.

The twenty-three presenters, including all of the organizers, traveled from far and wide, often stepping right off the boat or plane, to participate. Shadrack Kamenya currently studies the chimps at Gombe, Toshisada Nishida and Tetsuro Matsuzawa are two well-known researchers and pioneers in chimp studies, representing the well-known Japanese primatology tradition. Katy Payne came from Africa to talk about her studies of elephants. Randy Wells, Peter Tyack, and Richard Conner, three of the best-known names in dolphin field research, presented their findings, as did Hal Whitehead, who studies sperm whales during long periods at sea. Ron Schusterman presented the latest findings about dolphin cognition based on work with captive dolphins. Hans Kummer spoke about baboons, whose study he helped pioneer. Robert Seyfarth discussed cognition in Old World monkeys based on field studies, and Susan Perry presented information about behavior and cognition in

New World capuchins. Carel van Schaik examined the interaction between life history and cognitive evolution in primates. Laurence Frank and Christine Drea presented information about the unusual social behavior of the spotted hyena, and Craig Packer mirrored this with information about the complexity of lion social behavior. Meredith West and Jack Bradbury provided evidence that small-brained birds can also demonstrate complex social behavior and should be included in discussions about social complexity and intelligence. Christophe Boesch discussed tool use in primates and the possible interrelationships among hunting, tool use, and sociality. Wrangham, de Waal, McGrew, and Pusey also contributed information about chimpanzee sociality and cognition. One full afternoon was devoted to presentations by graduate students and recent Ph.D.'s and an evening session was devoted to posters.

The audience was eclectic as well. The original notice indicated that there would be a limit of 500 attendees. It was fascinating to see who had rushed to register. There were clinical practitioners who were interested in the health implications of relationships between humans and animals, there were traditional academic researchers from a variety of fields, there were people who work with animals, including trainers, holistic medicine practitioners, and "healers", there were members of the media, writers and broadcasters, and graduate and undergraduate students. One of the highlights of the meeting was the lunch set-up, designed to maximize discussion between presenters and attendees. Each presenter was assigned to a table and attendees then chose where they wanted to sit. Ample time was provided for lunch, and I learned a great deal from both the presenters and my fellow attendees at these sessions. An added benefit was that the food was excellent!

I have not completed digesting all that I learned from this meeting. It will continue to stimulate new thoughts for a long time to come. For this I am grateful. It is this sort of stimulation that is one of the great benefits and joys of being a researcher in animal behavior.

Penny Bernstein

Official ISAZ Business

**IAHAIO/ISAZ
Distinguished Scholar Award**
Call for Nominations

The 2001 IAHAIO/ISAZ Distinguished Scholar Award will be presented at the 9th International Conference on Human-Animal Interactions in Rio de Janeiro, Brazil, on Sept. 13-15, 2001. The prize will consist of a cheque for \$2,000 US, complimentary conference registration, return airfare to Rio, and 2 nights accommodation + meals at the conference hotel. Previous award winners are: Elizabeth Lawrence (1989), James Serpell (1992), Karen Allen (1995-6), and Arnold Arluke (1998).

The rules of the award have been changed since 1998. The prize will now be awarded in recognition of a corpus of published work (books, journal articles, and/or book chapters) that is judged to have made a particularly significant scientific or scholarly contribution to our understanding of human-animal interactions and relationships. Eligible work(s) will have been published during the years between the previous IAHAIO International Conference and the forthcoming one - i.e. between Jan. 1st, 1998 and Dec. 31st, 2000 inclusive. Material published, or due to be published, outside of this time period will be considered ineligible.

Nominations for the award must include the following:

1. A formal letter of nomination by a person (other than the nominee) or organization familiar with the candidate's work describing the value and importance of the publication(s) being submitted in support of the nomination. The letter must also include **a clear statement confirming the candidate's willingness to be nominated for the Award.**
2. Legible copies of all articles or book chapters submitted in support of the nomination. In the case of a book, only

the title page (front and back), table of contents, and dust-jacket synopsis should be submitted initially (short-listed candidates may be asked to provide complete copies of books at a later stage, if necessary). Additional materials, such as published reviews of a book, may also be submitted in support of nominations.

3. A copy of the candidate's curriculum vitae.

Nominations for the Award should be sent to:

Dr. Andrew Rowan
HSUS
2100 L Street, NW
Washington, DC 20037, USA

The deadline for receipt of nominations is March 1st, 2001.

ISAZ Membership

As announced in the last issue of this newsletter, ISAZ has acquired the publishing rights to *Anthrozoös*. At the recent 2000 AGM it was unanimously agreed that the journal should become part of the ISAZ membership package.

The bad news:

membership fees for 2000 have risen to accommodate this change.

Student members: £12/US\$20
Individual members: £35/US\$50
Corporate members: £105/US\$150
Life Membership: £700/US\$1000

The good news:

Not only will you continue to receive 2 issues of this newsletter per year, a 25% discount to *Society and Animals*, and substantial discounts to all ISAZ conferences, BUT you will now receive 4 issues of *Anthrozoös* - the leading journal on human-animal interactions and relationships - per year. No better deal could be had!

ISAZ Council Members

Full Contact Information for ISAZ Officers

President:

Lynette Hart
 Center for Animals in Society
 School of Veterinary Medicine
 University of California
 Davis, CA 95616, USA
E-mail: lahart@ucdavis.edu

Secretary:

Dr. James Serpell
 School of Veterinary Medicine
 University of Pennsylvania
 Dept. of Clinical Studies
 3850 Spruce Street
 Philadelphia PA 19104, USA
E-mail: serpell@vet.upenn.edu

Membership Secretary/Treasurer:

Dr. Debbie Wells
 School of Psychology
 Queen's University of Belfast
 Belfast, BT7 1NN, Northern Ireland
E-mail: D.Wells@qub.ac.uk

Newsletter Editor:

Dr. Joanna Swabe
 Scientific Centre for Animals and Society
 Faculty of Veterinary Medicine,
 Utrecht University
 Yalelaan 17, 3584 CL Utrecht
 The Netherlands
E-mail: j.swabe@las.vet.uu.nl

Associate Editor:

Dr. Penny Bernstein
 Kent State University
 Stark Campus
 6000 Frank Avenue
 Canton, OH 44720, USA
E-mail: pbernstein@stark.kent.edu

Ordinary Members of Council (E-mail only)

Dr. Arnold Arluke (USA)
E-mail: manluke1@aol.com

Prof. Erika Friedmann (USA)
E-mail: erikaf@brooklyn.cuny.edu

Dr. Katherine Grier (USA)
E-mail: katherine.grier@sc.edu

Dr. Nienke Endenburg (NL)
E-mail: n.endenburg@pobox.ruu.nl

Dr. Debbie Goodwin (UK)
E-mail: dg1@soton.ac.uk

Dr. Andrew Rowan (USA)
E-mail: arowan@erols.com

Dr. Anthony Podberscek (UK)
E-mail: alp18@cam.ac.uk

Dr. Dennis Turner (Switzerland)
E-mail: dennis@turner-iet.ch

Dr. R. Lee Zasloff (USA)
E-mail: rlzasloff@hotmail.com

Copy Deadline

The *ISAZ Newsletter* is published twice a year: May and November.

The deadline for the acceptance of material for inclusion in the
 May 2001 issue will be **15th April 2001**.

All material should be sent in electronic form to the Editor, Dr. J. Swabe:
E-mail: **j.swabe@las.vet.uu.nl**

The ISAZ Newsletter is printed on 100% recycled paper

ISAZ 2001

Guidelines for Abstracts

Please read all instructions carefully before submitting your abstract(s). Abstracts which are not submitted according to the guidelines **will not** be considered. By mail, one original and **two** blind (authors names and addresses omitted) must be received by:

Dr. L. A. Hart, ISAZ '01, VM:UCCAA, University of California, Davis CA 95616

no later than January 31st, 2001. Abstracts received after this date will not be considered. Letters of acceptance will be mailed by April, 2001. E-mail is also acceptable as described on the following page, with the same due date.

Abstract Description

Data papers/posters

Abstracts must include the following components:

1. an introduction (short paragraph introducing the study and its objective)
2. a description of the subjects (both human and other animals) in the study such as number (n), type, age, gender, and species.
3. a description of the experimental method, including design type, data collection, data analysis and apparatus used.
4. results, including test value (e.g. rho, F, Z score) and level of significance where appropriate.
5. discussion and conclusions.

Review and non-data papers and posters

Abstracts must include the following components:

1. an introduction (short paragraph introducing the topic).
2. outline of the main points to be made.
3. discussion.

All submissions will also be evaluated in terms of the originality of the topic, and the clarity and quality of writing. Abstracts should be based on work **completed** by the time the abstract is submitted.

Reviewers may suggest that a paper may be more appropriately presented in a different format and the author will be offered that option.

Submission of Abstract

The abstract packet, with transmittal form and bio statement, may be submitted either by mail with two blind copies of the abstract included, or by e-mail with only the single copy of the abstract. If e-mail is used, abstracts should be included as attachments either in WORD or Wordperfect, following the specified format indicated below.

Abstract Format

1. The entire abstract, including title, author(s), address, text and acknowledgements, must fit on one side of a sheet of **A4** (297 x 210mm) *or* **US letter** (8 1/2" x 11") paper (approximately 500 words).
2. The size of font used should be 12 point.
3. Title in CAPITAL LETTERS and in **bold** type.
4. List all author names (first, last) on the original abstract directly underneath title.
5. Author name(s) to be followed by the location where research was conducted (institution, city, country). The 2 blind copies should not contain author names or institutional affiliation.
6. Leave a one line gap before typing the text of the abstract.
7. The text should be single spaced.
8. Do not indent for paragraphs but leave a one line gap between paragraphs.
9. When using abbreviations, spell out in full when first mentioned, followed by the abbreviation in parentheses. Do not abbreviate in the title of the abstract.
10. Tables are not permitted in the abstract.

Sample Abstract

ATTACHMENT TO CATS AND DOGS IN TWO SAMPLES OF PET OWNERS

R. Lee Zasloff, Bonnie S. Mader, Tammy Hendry and Lynette A. Hart. Center for Animals in Society, School of Veterinary Medicine, University of California, Davis, CA 95616, USA.

Studies of pet attachment suggest that dog owners may be more attached to their pets than cat owners. This study examines emotional attachment to cats and dogs in two samples of pet owners by means of mail surveys. The Comfort from Companion Animals Scale (CCAS), developed at the Center for Animals in Society, was used to measure pet attachment. Sample 1 included 145 participants living in the San Francisco area. Sample 2 included 166 participants nationwide who had called a pet loss support hotline following the death of a pet. Using a two-tailed *t* test, CCAS scores within each sample were compared for differences based on pet type and demographic variables.

In Sample 1, 60% of the participants were cat owners and 40% were dog owners, 30% lived alone and 70% lived with others. CCAS scores differed between pet owners living alone and those living with others ($t_{138} = 6.5$, $p < 0.05$) but did not differ between cat owners and dog owners living alone.

In Sample 2, 33.7% of the participants were cat owners and 66.3% were dog owners, 37.4% lived alone and 62.6% lived with others. CCAS scores for this group were based on retrospective assessments from owners whose pets had died. No differences in attachment scores were found by type of pet or by demographic variables.

The results demonstrate that pet owners can become equally attached to cats and dogs when measuring the emotional aspects of attachment. This may have important implications in assessing the role of pet attachment in human health and well-being, particularly following the death of a pet.

ISAZ 2001 Abstract Transmittal Form

This application with the original abstract must arrive by **January 31st, 2001.**

Please print clearly and in CAPITAL letters.

Title: _____

Author(s): _____

(Last name, First name, Academic degree). Indicate the presenting author with an asterisk *

Mailing address: _____

Phone: Home: _____ Work: _____

Fax: _____ e-mail: _____

Indicate for which session your paper should be considered:

Companion Animals • Farm Animals •
Laboratory Animals • Wild/Zoo Animals •

Presentation format preference:

Oral presentation • Poster presentation •

If your work is not accepted for the preferred format, would you be willing to present it in a different one?

Yes • No •

For oral presentations: list audiovisual requirements other than slide or overhead projection

_____.

ATTACH ONE COPY OF A 4-6 SENTENCE BIO STATEMENT ON THE PRESENTING/FIRST AUTHOR TO YOUR APPLICATION.

Signed: _____ Date: _____

By mail, send **with two blind copies of abstract** to: **Dr L. A. Hart, ISAZ'01, VM: enter for Animal Alternatives, University of California, Davis, CA 95616.**

By e-mail, send abstract, transmittal form, and bio: animalcompanions@ucdavis.edu