The Latham Letter

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Pets and the Socialization of Children

Michael Robin
Robert ten Bensel

Abstract

Despite the widespread ownership of pet animals in American families, there is very little analysis of the role of pets in child development. This paper will examine the influence of pet animals on child development; the impact of pet loss and bereavement on children; the problem of child cruelty to animals and its relationship to child abuse; and the role of pets in both normal and disturbed families. The authors will also review their own research study of adult prisoners and juveniles in institutions in regard to their experiences with pet animals.

Introduction

Given the large numbers of children who have had pets, it is striking how little attention has been paid to the role pets play in the emotional and developmental lives of children. In addition to the mythological, symbolic and utilitarian aspects of the animal/human relationship, recent research has focused on the developmental aspects of this relationship. While there is literature on the role of animals in myths, fairytales, dreams and nightmares, very little has been written on companion animals and children. This paper will focus on what is known about the normal developmental interactions between animals and children and the implications of this knowledge to the everyday lives of children. In addition to a review of the literature on companion animals and children, we will also report on our surveys of juveniles and adults in correctional institutions and their experiences with pet animals (Robin, ten Bensel, Quigley and Anderson, 1983, 1984; ten Bensel, Ward, Kruttschnitt, Quigley and Anderson, 1984).

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Helping Dogs to Become Guide Dogs

Jennifer Bassing

Those of us in the animal world realize that turning dogs into Guide Dogs for blind men and women is a complex responsibility. At base, it requires good dogs and good trainers. But even with the perfect combination of dog and teacher, there are times when some extra help is needed.

Such help is provided at Guide Dogs for the Blind, Inc., located in San Rafael, California, through a program designed specifically for the organization's canine population. The program is called the Instructor Assistant Program and it involves a carefully tailored support system for each and every dog in training.

Guide Dog Instructors work in teams of three to train groups of about 30 dogs for a single class. Since there are classes every month at the Guide Dog campus, many groups of dogs are being trained simultaneously.

Each three-person team of Instructors has assigned to it an individual known as an "Instructor Assistant." Called "IA's," for short, the men and women who comprise this program are usually seen walking, grooming, or playing with one of the many beautiful dogs in a training group. Playing fetch with a gorgeous Golden Retriever may

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The Latham Foundation
Promoting Respect For All Life Through Education Since 1918

In this issue

WITHIT

Some television cynics "short change" old-fashioned children's programming in favor of computerized romps by the famous soap opera stars and comic strip heroes of today. Yet, young people in markets all over this country would disagree. They've discovered a certain realism and permanence in some adventures into the world around us, presented by the Latham Foundation's television programs of the WITHIT series ... 2.3 million weekly and a few million more waiting in the wings. A few of the communities airing the series are Toledo, Ohio; Joplin, Missouri; Abilene, Texas; San Francisco, California; Portland, Maine and there are many more.

And, WITHIT programs are telecast in other countries. The Costa Rican Ministry of Education has mandated the programs (Spanish language video and study material) in all schools and in all grades in the country. The programs are also used with children in schools and hospitals in Chile and Guatemala.

Richard L. Burns

A Message from the President

The Latham Foundation's membership is proud to be counted among those who raise their voices in concerned support of socially constructive activities. Indeed, we are in the distinguished company of many sincerely motivated organizations which address their efforts toward various areas desperately in need of change and correction. Included are programs to benefit many facets of human welfare; social, psychological, physiological and political, as well as the deteriorating environment, with its attendant vital effect on the well being and life support for all living things.

Latham's concerns are entirely compatible and sympathetic to the objectives of the majority of our sister organizations, which are primarily directed to the betterment of human life. However, with a determined acknowledgment of the irrefutable fact respecting the interdependence of life, Latham's efforts are formulated and exerted under the banner Promoting Respect For All Life Through Education. Consequently, through the years, its humane educational documentary films and publications have been concerned with human welfare (with particular attention paid to children and the elderly) and with equal fervor, to the welfare of domestic and wild animals, as well as the ecology.

An important foundation promotional function is fulfilled by means of *The Latham Letter*, which serves to chronicle the many, varied and mutually beneficial programs conducted throughout the world, which employ the Human - Companion Animal Bond. Recently, the mail has contained a significant number of requests asking that the Letter's subject matter be enlarged to include information regarding other human animal relationships. Specifically, the expressed interests concerned controversial activities, such as; animal rights, the fur industry, factory farming, animal experimentation and vegetarianism, etc. With Latham's already broad area of concern it is considered unwise to express an opinion in such areas, for doing so would dilute its primary efforts. However, in deference to the wishes of our readership, future issues of *The Latham Letter* will provide a platform for various opinions concerning controversial subjects. This new forum will present pro and con presentations which will appear together in a single issue without editorial comment.

Paradoxically, it seems that Latham's desire to publicize the good works of other organizations has been accomplished at the expense of its own public relations. This has become apparent because numerous letters have been received from *The Latham Letter* readers which fault the publication for its failure to include sufficient information concerning the foundation and its many services. Such constructive criticism is accepted, appreciated and the deficiency will be corrected.

Hugh H. Tebault

Editorial

Historically, in the name of necessity, animal testing has involved terrible, abusive procedures. In response to inquiry we are now assured by the operators of laboratories that though such abuses no longer occur, humanely planned laboratory investigation is justified and necessary. In this issue of the *Latham Letter*, its publishers provide, without editorial comment, pro and con information concerning this highly controversial practice.

Several companies that conduct animal testing in conjunction with the manufacture of chemicals and cosmetics were invited to submit a position or policy statement in support of their use of animals. Similarly, a number of reputable organizations opposed to such use of animals were also invited to state the basis of their position. The replies appear in this issue exactly as received including any emphasis: underlining, italics, etc.

In fairness to those who responded to our requests, we have listed the names of those who did not reply prior to this issue's deadline and those who stated that they do not conduct animal testing.

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Brave Rottweiler Named Dog Hero of the Year

McDowell & Piasecki Food Communications, Inc.

The 1989 Kibbles 'n Bits Dog Hero of the Year is a 2-1/2 year old Rottweiler named Reona who showed her intelligence and bravery during the devastating earthquake in California last October. This special dog from Watsonville, California was selected from over 100 entries following an annual search by the makers of Ken-L Ration dog foods for the most heroic dog in the nation.

Reona is credited with saving the life of five year old Vivian Cooper. Hearing screams from across the street after the earth's first jolt, Reona bolted out the door, jumped three fences (something she had never done) and bounded into Vivian's home.

The terrified child was standing in the kitchen when 102 - pound Reona pushed her against the cabinets and sat on her. Seconds later, a large microwavé oven on top of the refrigerator came crashing down where Vivian had been standing.

Reona, a true hero, saved Vivian's life in more than one way. Vivian suffers from epileptic seizures that are often triggered by excitement. According to the child's mother, a seizure could have been fatal since she could not reach her, and Vivian's medicines were scattered everywhere. Fortunately, Reona had arrived on the scene and was able to calm the frightened youngster. Although Vivian had been afraid of Reona in the past, she hugged the dog tightly and buried her head into Reona's fur.

Reona's act has left a lasting impression upon little Vivian. "Now there's a bond between them that just won't quit," said Jim Patton, Reona's proud owner.

According to the Pattons, Reona has come a long way since they adopted her just over two years ago. She was an abused puppy, and it was one week before they could even touch her.

The Quaker Oats Company, maker of Kibbles 'n Bits and other quality Ken-L Ration and Gaines dog foods, awarded Reona a certificate of merit and a year's supply of Kibbles 'n Bits dog food.

Kibbles 'n Bits and Ken-L Ration are now accepting nominations for next year's award. If you know of a dog's heroic deed that occurred after October 1, 1989, send a detailed description of the deed, along with your name, address and telephone number to: Kibbles 'n Bits Dog Hero of the Year, P.O. Box 1370, Barrington, IL 60011. Entries must be received by December 31, 1990.

Struggles of Conscience

Marcia Kelly

It was a meander through a small English village that first made me question the morality of how humans use animals. A hapless stroll down a cobblestone street, a casual turn into the local market, and suddenly I was confronted with pungent, raw smells and the unforgettable sight of an entire slaughtered cow, skinned and hanging by its hind legs from a hook in the ceiling.

Both fascinated and repulsed, I was an innocent abroad no more. Far from the sanitary polystyrene trays and plastic wrap that covered meat in stores at home, I realized that for all my carnivorous life, something had died so that I could live. I could never eat meat again without knowing that this was the choice I was making.

The image of that cow remains vivid in my mind a decade later. So does the awareness that we all — animals and humans alike — lead a remarkable interdependent existence. In many ways, they depend upon us for life, and we rely upon them for the same.

That point has taken on added significance in the years I have worked in the health sciences, where animals are used not for food but for research. Just as I have struggled with questions about the morality of eating meat while being grateful to have food on the table, so have I wrestled with the ethics of using animals in the laboratory while benefitting from drugs and treatments developed there.

This is not the kind of admission one makes easily in a scientific community. It wins no popularity contests. It has, however, been taken seriously and treated respectfully as I've pressed those involved in animal research to share their values and viewpoints on the subject.

Gut Reactions

The issue of animal research, like any other subject rooted deeply in values, has the power to elicit intense emotional responses from people. I'm no exception. My insides churn when I read accounts of animal abuses at other research centers — laboratory workers mocking severely injured monkeys, for example, or primates being kept in filthy, substandard conditions. Like most people, I am outraged, sickened, and saddened by such cruelty.

But unlike most people, I work in a setting where animal research is part of daily life and where I must make peace with it in order to maintain my integrity. Researching this article has been, as they say, a growing experience. As I've always suspected, that phrase is just a euphemism for the hard work of reconciling the uncomfortable gap between what one's gut feels and one's head knows.

My gut, always honest but seldom sophisticated, knots and grows queasy at the thought of any creature being subjected to unwanted procedures, painless or not. Making no distinction between abuse and well-designed, nobly motivated, humanely carried out research, it fails to be moved by logic or argument.

"There are a lot of guts, and they feel different things," says Arthur Caplan, director of the Center for Biomedical Ethics. "Those feelings are worthy of respect." But, he adds, "they're of value only if *you're* deciding to eat meat or do research. They're worthy for guiding personal action, but they don't persuade others."

It is helpful for me to know that I needn't abandon my feelings in order to examine the issue intelligently. And it's also important for me to know that my reactions, however deeply felt, are not the arbiters of what is objectively right and wrong. To discern that, I need to answer the moral question that is at the heart of the animal research/animal rights debate: Do animals have rights?

Do Animals Have Rights?

I'm glad that passions flare around this question. Any issue that touches the heart of morality so deeply deserves to be struggled with and to be given careful, respectful attention. A simple "yes" or "no" will not suffice.

Indeed, "if the moral status of animals is to be resolved to the satisfaction of those who care for animals and those who use them in their work, it must be done in an atmosphere of mutual respect, seriousness, and, most important, humility," Caplan says. "Scientists will win few converts by arrogantly invoking their theoretical expertise to settle what is at root a question of value. Defenders of animal rights will do no more than titillate the press and a few legislators if they are unable to move beyond condemnations of isolated cases of animal abuse."

Between the extremes of arrogance and condemnation, however, lie people who essentially are well-intentioned and striving to do what they believe is right. I am moved by the compassion and conviction of animal rights advocates, who say that animals, like all sentient creatures, have an interest in not suffering. Though I cannot condone the vandalism and violence perpetrated by the

Norden, Inc.

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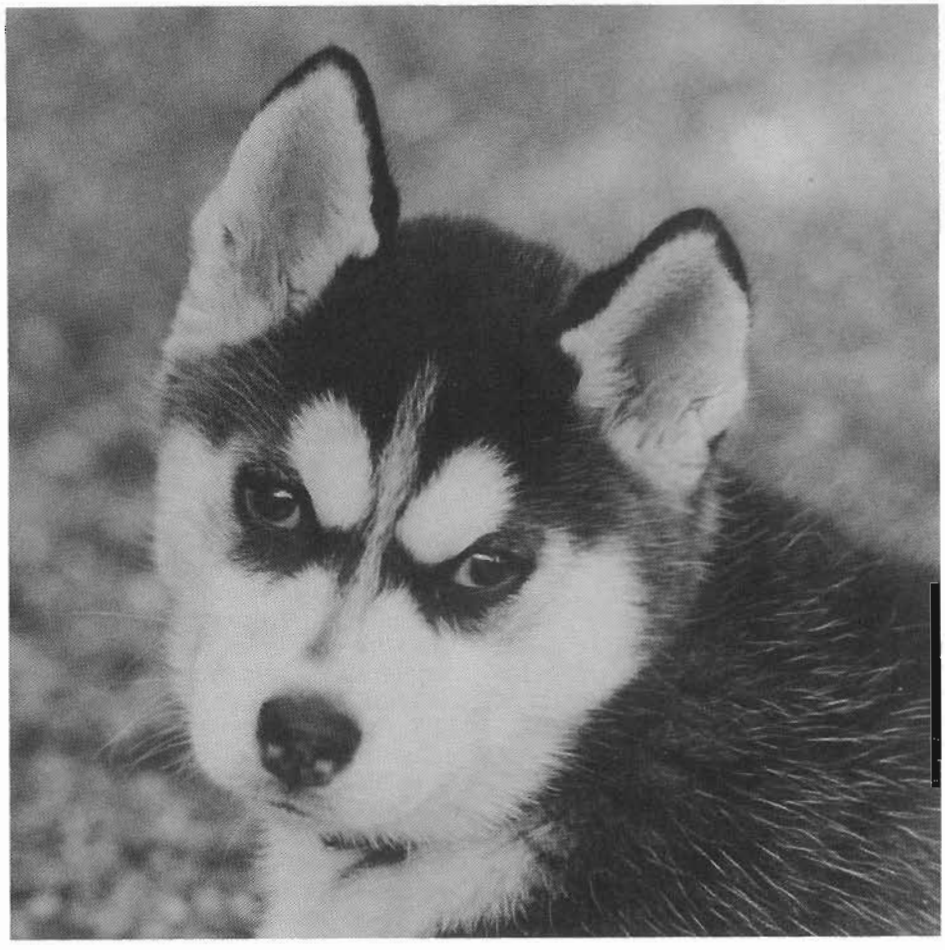
The Evolution of Animals in Moral Philosophy

Steve F. Sapontzis, Ph.D.

In mainstream, Western moral philosophy, animals have passed through one stage, are currently in a second, and, if the animal liberation movement is successful, will be entering a third. In the first of these stages, animals were excluded from being direct objects of moral concern at all. In the second stage, animals have become objects of compassion and of the moral concerns that cluster about compassion. However, they remain resources to be exploited for human benefit. In the third stage, animals will become objects of our concern with fairness and the moral concepts which cluster about the idea of justice. I want to go over these stages with you, indicating how they originated and developed and detailing the differences among them.



Stage I: Natural Resources

The classical concepts of animals which have contributed to Western moral tradition can be divided into those emanating from the Biblical book of Genesis and those emanating from the Greek philosopher Aristotle. While Greek philosophy and Biblical teaching differ in many and significant ways, they share two ideas which have been crucial in shaping our traditional attitudes toward animals. The first of these is the belief that nature is ordered hierarchically, with human beings, or at least some human beings at the apex of creation. The second of these shared ideas is the belief that purpose is a fundamental category in nature, with the lower orders of nature having been created for the purpose of fulfilling the needs of the higher orders.

In the story of creation contained in the first chapter of Genesis, it is said that people were created in the "image" of God and that we were given "dominion" over the rest of creation. Being the sole image of God in creation provides us a unique status in the universe, and being entrusted with dominion over God's creation is recognition of this special position. One might expect that the animals would have benefitted handsomely from those metaphors. After all, God is supposed to be a loving parent, who is solicitous of the well-being of those He has created. If humans are the image of God, then they, too, should be concerned to love and cherish, aid and protect what God has created. Furthermore, God has, according to Genesis, made us His vice-regent on earth; He has put us here to rule and administer what He has created and called "good." You'd think that a subordinate given this awesome responsibility by the all-powerful Creator of the Universe would want to be very careful that he/she did nothing to harm or detract from God's province.

Unfortunately — for the animals — that is not the way this Biblical metaphor has been developed. While the relation between God and His special children, i.e., humans, was interpreted using the model of the loving parent, the relation between us and the rest of creation was interpreted using the model of the medieval feudal despot. Christian theologians interpreted the granting of "dominion" not as a solemn responsibility to care for what God has created but as a license entitling us to treat nature as our domain, as having been created for our benefit, as a resource to use as we see fit to satisfy our needs and desires. As a result, the idea that humans might owe respect to or consideration for animals became as unthinkable in Christian moral tradition as the idea that a feudal king was obligated to respect his serfs.

In the centuries following the death of Christ, Christian theologians turned to Greek philosophy in order to interpret Christianity in a way which would make sense to the intellectual community of Europe. Especially in the later Middle Ages, it was the philosophy of Aristotle that was thus employed. Aristotle declared that all things were governed and understood by four factors: the material of which they were made, their form or organizing structure, their maker, and their purpose. Applying this approach to the study of nature gave rise to the famous dictum that "Nature does nothing in vain," that is, everything in nature serves a purpose. Indeed, Aristotle organized all of nature — which unlike the Christian view, included humans, i.e., "rational animals" — into a hierarchical order in which the lower orders were there for the purpose of serving the higher orders. Aristotle's hierarchy was one of complexity, with the least complicated things at the bottom, e.g., mud and rocks, and the most complicated, viz., intelligent Greek men, at the top. Aristotle's "scientific" order-

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more extreme animal rights factions, I find the logic of the moderates interesting and plausible. They assert three points: that all interests must be taken into account when choosing a course of action; that all interests count equally; and that people must always act to maximize good and minimize suffering. Thus, they conclude, the morally justifiable experimentation must bring about more good than suffering. The assumption is that sentience confers a right not to be made to suffer.

As persuasive and humane as this argument first appears, and as much as it appeals to my gut, its logic falls short when I apply it to hypothetical situations. For instance, if I accept the premise that all creatures share equal interests and that none should be made to suffer or to die, then I would also have to forgo treating my child if she had worms or lice in order to respect the parasites' interest in not suffering or dying.

"I don't believe ... that most of those people would be willing to forgo penicillin or heart bypass surgery if they needed them ..."

Common sense of course says such an argument is absurd. But to my thinking, the reasoning, in order to be valid, must apply to all creatures — lice, cockroaches, mosquitoes, and other unpopular species — as well as to the preferred ones — cats, dogs, pigs, horses.

I'm bothered too that the argument also fails to define "rights" and their purpose. "The moral philosopher Joel Feinberg provides a concise analysis of what it is that rights are meant to do," Caplan says. "He says that 'having rights enables us to stand up like [persons], to look others in the eye, and to feel in some fundamental way the equal of others'.

"If rights are to serve as the means by which creatures stand up for themselves,' and gain the sort of 'self-respect' that is required to be loved and esteemed by others, then I seriously doubt whether animals have them," Caplan says. "Mere sentience is not enough to endow creatures with rights, and the ability to exhibit a preference is an insufficient basis for positing and ascribing rights. Those creatures that have rights must either possess the abilities necessary for claiming rights, asserting rights, respecting the rights of others, having the emotional means for mutual esteem and love. With few exceptions, most animals do not have and never will have the cognitive and affective capabilities requisite for the kind of rich mental life that forms the basis for the establishment of a degree of autonomy sufficient to support a system of rights," Caplan says.

The fact that animals lack the prerequisites for moral *agency* does not mean they lack moral *standing* or that they should not be treated humanely, however. "Autonomy and sentience are sufficient to confer moral standing upon the creatures that have them," Caplan says, "and moral agents have certain powerful, important, and real obligations and duties toward those creatures."

This argument persuades me both intellectually and emotionally. When I release myself from the black-and-white thinking that animals either are my equals or are insignificant chattel, I begin to see more clearly that there is a moral middle ground that allows for humane and respectful use of animals.

Costs and Benefits

Looking at the broad picture, I cannot ignore the vast amount of good that has resulted from research. Vaccines, treatments, surgical techniques, and procedures developed in laboratories have increased life expectancies dramatically in the last century; diseases that once ravaged entire cities have been eliminated; and human suffering has been greatly minimized.

In this light, *not* using animals for research could be seen as the inhumane choice: We had the way to learn how to alleviate disease but didn't use it. The fact is, we have all gained, directly or indirectly, from animal research, and that truth must be incorporated into my philosophy on the subject.

"A person has a right to disagree with, say, using a dog in transplant research," says Patrick Manning, director of the Department of Research Animal Resources (RAR). "But he or she must be willing to accept the consequences of no research: human suffering."

Some people *do* attempt to live lives congruent with their values. They don't eat meat, or wear leather or wool, or use cosmetics that have been tested on animals. I admire such personal integrity.

I don't believe, however, that most of those people would be willing to forgo penicillin or heart bypass surgery if they needed them, or that they would deny their children the protection of small pox or polio vaccines.

For myself, I need to admit that benefitting from animal research is a compromise, a sad but necessary trade-off between my ideals and what allows me a longer, healthier life. But just as I have come to realize that the moral choices involved in animal research are neither black nor white, so I have learned that the type of research being done and the manner in which it is carried out also help establish moral borders.

Checks and Balances

Caplan summarizes the issue well: "The burden of proof to justify the use of animals is on the researchers," Caplan says, noting that motives, from the high minded to the mundane, are part of the moral equation. I agree. Research seeking cures for fatal diseases is far more justifiable than protocols testing such luxury items as the latest cosmetics or shampoos with new scents.

The University does no such product testing, and I'm glad. I would have trouble working at an institution that did. Still, I have concerns about how even the more noble research is conducted. And I am not alone.

The University itself has built a series of checks and balances to assure that animals are used appropriately and treated humanely. Partly in response to the concerns of animal welfare advocates and partly in response to federal mandates, it has not only RAR, which oversees all University laboratories, but also the Animal Care Committee [ACC], which determines whether animal research proposals should be accepted, modified, or rejected.

Every principal investigator begins by filling out a lengthy form detailing why he or she wants to use animals, which species, how many, why, what will be done to them, whether pain is involved, and what will happen to the

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ing of nature thus reinforced the Christian belief that all of nature existed to serve human ends and left animals still bereft of any sort of direct moral status or protection.

The best that the animals could do under this regime was enter the arena of moral concern under two indirect headings. First, under the standard moral and legal statutes concerning property, animals who were owned were protected against being harmed by anyone but their owners. Even some wild animals attained some protection in this way, since they were considered the property of the king, duke, or other local royalty. Second, all animals enjoyed the protection of being occasions for moral education. One of the most popular arguments for the humane treatment of animals was put forward by St. Thomas Aquinas in the thirteenth century. According to Thomas, we could not have any moral obligations directly to animals, since they lack souls; nevertheless, we should be considerate of the needs of animals and not be indifferent to their suffering, because if we get in the habit of being insensitive to them, we may well become insensitive to the needs and feelings of our fellow humans, which would be a morally pernicious development. Thus, although the animals were denied the full fruit of moral concern by the Christian-Aristotlean view of the world as a hierarchical, purposive, feudal order, animals were able to gather a few crumbs of respect and compassion as property and teaching devices.

It is worth noting that Aristotle did not confine his purposive, hierarchical ordering of things to inter-species relations. He extended it, logically enough, into our intra-species relations, contending that the less intelligent races were intended to be slaves for the more intelligent — the Greeks being the most intelligent, of course. He also claimed that, for the same reason, women were intended to serve men. These claims again merely reinforced the sexism, anti-Semitism, and racism which have long infected Christianity, and did so emphatically during the Middle Ages. However, it was not these moral prejudices which led to the fall of the Christian-Aristotlean worldview in the early modern era. Rather, it was the rejection by modern scientists of the category of purpose in understanding nature. People like Newton, Galileo, and other pioneers of modern science were able to devise ways of understanding and manipulating nature which did not involve presuming that anything in nature was created for a purpose. Rather, things were just the results of undirected, causal forces, with the chain of causes stretching back *ad infinitum*. Since the concept of purpose had proven so unfortunate for the animals, we might expect that its demise would mark the beginning of a golden age for the animals, but, unhappily, that is not the case. The new science contended that except for the human mind — and perhaps not even with that exception — everything could be understood as a complex of machinery, nothing but gears, levers, nuts, and bolts. When applied to animals, this world metaphor led to the conclusion, made famous by the seventeenth century, French philosopher and mathematician, Rene Descartes, that animals, like clocks, could feel neither pleasure or pain. They were merely "automata," said Descartes, God's ingenious robots. This conclusion removed animals even farther from the realm of moral concern than they had been under the Aristotlean rule, since the function of morality is precisely to protect and further the interests of those capable of feeling pleasure and pain. It is surely not an accident that the practice of vivisecting animals — nailing them to boards and then dissecting them while still alive — was begun by the followers of Descartes at Port Royal.

Reaction against vivisection immediately followed its inception. The French philosophers Montaigne and Voltaire were particularly strident in rejecting the idea that animals were merely unfeeling machines who could be dissected with as little moral concern as one might have in taking apart a clock. Nonetheless, the seventeenth and eighteenth centuries, intellectually dominated by the spectacular successes of the physical sciences, very likely represent the low point for animals in mainstream, Western philosophy. However, in good dialectical fashion, it is from this moral desert that the fortunes of the animals will arise and progress in the nineteenth century.

Stage II: "Be Kind to Animals"

Western moral thinking has been divided, roughly, into reflections about two families of ideas. The first of these we may call "the kindness family." It includes such ideas as benevolence, compassion, sympathy, charity, happiness, welfare, and friendship. Moral philosophies which focus on this family of ideas tend to express moral concern in terms of seeking the good life, being altruistic or saintly, being a good friend or neighbor, pursuing the general welfare, and making the world a happier place in which to live. The moral philosophies of ancient Greece and nineteenth century Britain provide examples of such kindness-dominated morality. The other family of ideas we may call "the fairness family." It includes such ideas as justice, obligation, responsibility, rights, honesty, integrity, and commandments. Moral philosophies which focus on this family of ideas tend to express moral concern in terms of doing one's duty, fulfilling one's promises and other responsibilities, seeing that justice is done, and maintaining a clear conscience. The Old Testament and Puritanism provide examples of such fairness-dominated moralities. It follows that to enter the arena of moral concern in our culture is to be covered by at least one of these two families of moral concepts.

"The situation today concerning animals is analogous to that two hundred years ago concerning slaves."

In the nineteenth century, animals finally got their paws and hooves through the door of kindness. Although Cartesian scientists may have been able to convince themselves that dogs screaming on the dissecting table were in the same category with clocks whose gears gnashed and whined when out of order, most people who came into contact with animals were too wise, or simply too honest, for that. And remember that in this era, when animals were still a primary source of transportation and the cities were not so insulated from the country, most people did still come into frequent, daily contact with animals. Having been freed of the limitations of the Christian dogma and the Aristotlean hierarchy, and rebelling against the vestiges of feudalism on many fronts, these people were free to acknowledge that feeling compassion for and being directly morally con-

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animals at the end of the study. If they are to be euthanized, strict guidelines must be followed.

Not all requests are reviewed in their entirety by the committee. "There are many protocols that don't expose animals to undue stress or pain," says Richard Goodrich, committee cochair. "For example, someone might want to see the difference between feeding turkeys oats and corn." Those queries are reviewed by Manning and the veterinarians who work with him.

Out of the 600 or so requests that are submitted each year, however, the ACC conducts a comprehensive review of from 20 to 30 of them. "The committee takes a 'crawl, walk, run' approach," Manning says. If, for example, a researcher asks to use 20 dogs in an experimental surgery study, the committee is likely to tell him or her to start with five and submit a preliminary report showing that valid data are being gathered and that the experimental design is working. If the committee is satisfied, it may later approve the use of more animals.

"... we have all gained, directly or indirectly, from animal research ..."

"Sometime the committee almost interferes with experimental design," Goodrich says. In one case, for example, a researcher working on transplants proposed a method that "was not in the best interests of the animal." The ACC modified the surgery protocol and wouldn't let the researcher alter it.

"We also watch carefully the number of invasive events that can occur on a given animal," Goodrich says.

Scrutiny is especially intensive when animals are being subjected to significant distress, pain, or discomfort — especially from major surgical studies. "Those animals are watched more closely by RAR," Manning says. "Unnecessary procedures, inadequate husbandry, no pain killers — these are something we can do something about. It's standard operating procedure for dogs, cats, monkeys, and farm animals to get powerful analgesics after surgery. And we set limits on how long an animal can overtly suffer." If its pain cannot be alleviated through reasonable methods, the animal is euthanized.

Such stringent guidelines and review processes give me some comfort when thinking about animal research. So do the requirements for how animals living conditions are monitored.

The ACC inspects all of the University's laboratory animal facilities and laboratories where animals are used in experimentation - including those in the Twin Cities, Duluth, Morris, and the Hormel Institute — twice a year, Goodrich says. Investigators make sure there's proper husbandry, that cages are clean, that food is properly labeled and carries an expiration date, that the stainless steel equipment and cages have no rust, that there are no cracks in the floor where bacteria could grow. They also make sure that a veterinarian sees the animals regularly and that the animals have sufficient space. "Crowding gets harsh treatment" from the committee, Goodrich says.

"We're relatively stern in our inspections," he adds, as much so as an internal inspector from the USDA, which rates all animal laboratories and performs unscheduled inspections each year. "We look for violations that would jeopardize the University's rating with them."

Credit for the fact that the USDA is involved with monitoring animal use belongs, in large part, to activists who, in the 1970s, exposed numerous instances of laboratory animal abuse nationwide. Unregulated at the time, labs must now conform to federal standards outlined in the Animal Welfare Act, and institutions doing animal research must be registered and supply an annual report on their activities.

Such accountability is crucial if animal research is to be humane and deserving of continued public support. Its subtler importance, however, is to keep the ethical issues in the forefront of people's minds and prevent complacency toward an issue that deserves serious, continuing attention.

The Three R's

Just as activists have had a role in promoting regulation of animal use, so are they changing the shape of the future research by promoting the "three R's" — reduction in the numbers of animals used when possible, replacement of animals where alternatives exist, and refinement of techniques to minimize pain. The idea has been embraced by researchers. "The scientific community strongly advocates it," Manning says.

Indeed, the numbers of animals used has been reduced in the past decade. And alternatives — cell cultures and computer models, for example — are used when possible.

Still, not all research can be conducted in alternative ways, and the issues surrounding animal research are likely to grow more complex and ethically confounding in the years ahead, Caplan says. Should we do genetic engineering in animals? Should scientists use animals to develop medical procedures, such as growth hormone therapy, which *improve* humans, rather than cure diseases?

One of the thorniest questions in the next 10 to 20 years, Caplan predicts, will be whether xenografts — animal to human transplants — should be performed. In her few short days of life, Baby Fae, the California infant who lived briefly after receiving a baboon's heart, already has forced us to consider the matter.

"Eventually, we'll reach the limits of human organ donors, and there may not be a viable medical choice," Caplan says. What will we, as individuals and as a society, decide? Will we raise animals for transplantation? If we do, which species? Primates? Pigs? Is it any different than raising a farm animal to market for its meat?

Killing a pig to save a human baby "is a moral thing to do," Caplan says. "Noble purpose counts with me. I'd personally kill a pig to save a baby. But I'd do it humanely."

I don't know what I would do. My thoughts flash back to the carcass of the cow in that English market, and to the queasy feeling in my gut when I think of animal being experimented upon. In truth, I doubt I'd be able to kill an animal, even for food.

Yet I also know I've benefitted from animals. I have eaten them, though I could not kill them. I have had medical care that has resulted from animal experiments, though I could not conduct such trials myself.

To my own surprise, however, I am coming to believe that using animals for food or research is not immoral. It is sad but necessary, and surely it must be done humanely if our own morality is to stay intact.

But what of this future baby — yours perhaps — who needs a pig-heart transplant in order to live?

What would *you* do?

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The Evolution of Animals in Moral Philosophy

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cerned about animals were neither heretical nor irrational. This breakthrough takes force with the founding of the first S.P.C.A.'s and other humane societies in nineteenth century England and the passage of the first significant humane legislation in the same era and locale.

The idea that animals are available for human service is, of course, not questioned here. The humane movement does not question the propriety of using animals for human transportation, food, clothing, or even science — although this is also the era in which the first anti-vivisection societies are formed. However, the feudal view that those in power need not concern themselves with the needs and feelings of their inferiors is now displaced by the idea that we ought to be compassionate rulers who spare the animals we use and sacrifice any pain or suffering not necessary for that use or sacrifice. The model of the medieval despot has been replaced with that of the good shepherd who tends his/her flock not only for his/her benefit but also for theirs.

The idea of being kind to animals has grown and spread over the last century and a half until it now seems safe to say that it is the dominant idea in contemporary, Western moral thinking about animals. Victorian moralists touted humane concern for animals as one of the marks of a civilized society, and the first humane laws to protect dray animals have been developed into expansive codes prohibiting cruelty to animals and myriad public and private agencies devoted to protecting animals from abuse, protecting endangered species, rescuing animals in distress, and otherwise helping to relieve their suffering and ameliorate their condition. We spend a considerable amount of time, money, and energy caring for animals today, and we can be justifiably proud of living in an animal loving society.

Nevertheless, animals remain on the fringes of our moral concern today, not only in the sense that cruelty to animals is considered a minor crime but also in the sense that animals remain, like poor relatives, barely inside the door, with hat in hand. While our culture is committed to being kind to animals, that kindness has to compete with others of our concerns, such as those for abundant, inexpensive animal food products, for the freedom to do what we please with our property, and for the best possible chance of having our ills cured and our lives extended. In this competition, our commitment to the humane treatment of animals often runs a poor second, third, fourth, or worse. For example, in order to spare farm animals the pain and stress caused by modern intensive farming techniques, we have not modified these techniques; rather, we cut the beaks off tightly caged chickens to stop them from pecking each other in frustration, and we keep veal calves in dim light in the belief that a drowsy calf is a contented calf. Like other recipients of charity in our culture, but even more so, animal do benefit directly from our sympathy for their plight, but they must make do with what is left over once our other, more pressing concerns have been satisfied. Growing dissatisfaction — among humans — with this situation has led to the birth of "a new ethic for our treatment of animals."

Stage III: Animal Liberation

During the past fifteen years, our humane ethic has come under increasing, sharp criticism. "Kindness is not enough!" might be the slogan for this new group of animal activists. In terms of the analytical framework we have been using here, what is now being sought for animals is that they be covered not only by the kindness family of moral ideas but also by the fairness family. The situation today concerning animals is analogous to that two hundred years ago concerning slaves. While eighteenth century society felt comfortable with requiring only that slave owners treat their slaves compassionately, a small but growing group of people were demanding the abolition of slavery altogether. They contended that even if one was kind to his/her slaves, slavery was still an unjust institution in which the interests of one group were routinely sacrificed to fulfill the interests of another group. The slaves bore all the burdens, while the masters reaped all the benefits of slave labor, and that is the rankest sort of exploitation, no matter how benign the masters were to their slaves. And that is the way things remain with animals today.

Even where animal researchers adhere to and even exceed the requirements of the Animal Welfare Act to insure that their animals do not lack for veterinary care, anaesthesia, and painless death, these animals are still forced to acquire diseases, and to die for causes from which they will receive no benefit whatsoever. This is as intense an injustice as any humans have ever suffered, and given the magnitude of our exploitation of animals — with several billion a year being raised and killed annually in the United States alone — this is a vastly more massive injustice than any humans have ever suffered.

" ... pain, frustration, and boredom are evils because of how they feel, not because of who feels them ..."

Of course, most of our contemporaries still do not see our use of animals as being an injustice or as being covered by the fairness family of moral ideas at all. Although none of them would, in other areas, accept anything as long since discredited as Aristotlean science and feudalism, when it comes to animals, they feel quite comfortable, thank you, with a hierarchical worldview that places them at the top and only marginally inhibits how they use their inferiors to satisfy their desires. In response to this self-serving moral complacency, philosophers such as Peter Singer, Bernard Rolin, myself, and others have been emphasizing that just as our basic moral concepts are color blind and sex blind, so they are species blind. For example, there is nothing in the logic of the Golden Rule to treat others as we would like to be treated by them which restricts it to people. Similarly, the altruistic ideal of setting aside selfish interests in order to do that which will be best for all concerned logically extends beyond the human family to cover all beings with interests. Again, pain, frustration, and boredom are evils because of how they feel, not because of who feels them; so, our moral commitment to minimizing the misery of this world logically covers all those who can experience such evils, not merely those sufferers who happen to have Homo sapiens genes.

Opponents of animal liberation often try to portray it as a product of implausible Eastern religions, such as that of the Jains, or of mysterious, probably empty constructions, such as "natural rights" and "inherent value." But that is simply not true. The

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The Evolution of Animals in Moral Philosophy

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liberating of animals from human exploitation is merely the next logical step in the progress of our everyday, Western moral concepts. Aristotle was the first major philosopher to say that slavery was morally pernicious — but his vision was ethnically and sexually limited: he objected only to the enslaving of Greek men; the enslaving of Persians and Egyptians and of women of all races he considered natural. It has taken us over two thousand years, and overcoming all varieties of religious and racial, as well as ethnic and sexual, prejudices to bring Aristotle's insight to its present, humanistic state of development on the idea that no people should be slaves. Conceptually, the basic shift here has been made in the past two hundred years, with the shift, at least as regards relations among people, from the idea that there is a natural hierarchy, with one group destined to serve the interests of another, to the idea that we should all be given equal consideration and protection of our interests, that we should all be given an equal chance at a decent life and protection against being exploited by those stronger than ourselves. Liberating animals is nothing more than applying this same, thoroughly ordinary moral concern to those who differ from us not only in color, language, religion, and sex but in species.

Thus, liberating animals is not only the bringing of animals directly and fully into the arena of our moral concern, it is also the next logical step in our overcoming of our feudal heritage by substituting egalitarian for hierarchical presumptions. As this is accomplished, the same thing will happen in moral philosophy that has already happened in biology: the evolution of our concept of animals will merge with the evolution of our concept of humanity, and we will come to recognize that together we all form one living, morally significant and worthy community of interests on this planet.

The above piece was originally a lecture delivered at the "Forum '87" conference sponsored by the Animal Protection Institute and held in Sacramento, California, October, 1987. It was then published in Between the Species, *in 1988, and reprinted as a pamphlet by The Schweitzer Center in 1989.*

Steve F. Sapontzis is Professor of Philosophy at the California State University, Hayward, California. He is the author of the book Morals, Reason, and Animals, *Philadelphia: Temple University Press, 1987. Interested readers can find a more extensive discussion of points raised in the article in that book.*

CEN/SHARE Calls for a Meeting of the Minds

The University of Minnesota's Center to Study Human Animal Relationships and Environments (CEN/SHARE) earned and deserves the sincere appreciation of everyone interested in animal welfare, human or non-human. Its recent, introspective, Ethics of Animals in Our Lives teleconference provided a platform for the candid dialogue of scientists, educators and health providers respecting the morality of various human uses of non-human animals. The February program, held at the Earl Brown Continuing Education Center of the University's St. Paul campus, included a number of highly articulate and interesting presenters. Its opening addresses were telecast via satellite to a number of universities throughout the nation and the telephonic comments originated at the resulting remote locations were conveyed to the appropriate speakers and answered on the air. A particularly refreshing and unusual element of one keynote speaker's presentation was a frank recognition of the legitimacy of some of the objections voiced by those who sincerely oppose various scientific studies involving animals. And, further, that the failure of scientists to seriously consider and/or respond to those objections was arrogant. While those acknowledgements did not include the type of capitulation of ideas that animal rights proponents desire, they were presented in an open-minded, analytical and thought provocative manner.

Indicative of the remarkably open spirit in which CEN/SHARE's conference was organized, was the presence and displays in provided space, of a number of invited animal rights organization.

The Latham Foundation commends CEN/SHARE for faithful adherence to its three goals: to support human-animal relationships, to offer educational opportunities and to provide a forum for public policy.

Hugh H. Tebault

Johnson Products Company Responds

Editor
The Latham Letter:

As a responsible member of the cosmetics industry Johnson Products Co., Inc. is committed to providing consumers with a wide choice of safe, quality personal care products. Because of our commitment to the safety and quality of our products, consumers can buy and use cosmetics and personal care products without fear of harm.

To guarantee the safety of our products, data on all new formulation and ingredients is gathered and evaluated using scientifically accepted, reliable methods. These methods always begin with a search for existing information, and the evaluation of data on formulations or ingredients that might be closely related. If sufficient information is not located in this search, we then progress to the appropriate testing, and only when necessary for reliability, animal testing.

Johnson Products Co., Inc., as a member of the cosmetic industry, also shares the desire of people committed to supporting animal welfare initiatives to reduce, and, where possible to replace the use of animals in safety testing. At present, however, scientific, legal and regulatory experts agree that data from animal testing in combination with non-animal methodologies is required to establish the safety of personal care products. The industry is searching for alternatives to animal testing, and, until replacement is possible, is minimizing animal use and discomfort.

We, along with other cosmetic companies have contributed thousands of dollars to research centers in their efforts to develop alternatives to animal testing. While the industry has committed significant resources to this effort, we realize that scientific breakthroughs of this magnitude take time. We, as an industry, continued to fund both basic and applied research while at the same time develop better screening methods to minimize the number of animals necessary to ensure the continued safety of personal care products.

In summary, Johnson Products Co., Inc. looks forward to the development of alternative test procedures and assures you of our continued interest and financial support of this very necessary research.

You may find the enclosed Animal Test Fact Sheet very informative. We appreciate your interest. □

Animal Testing Fact Sheet

(1) Allegation: Alternatives to eliminate animal tests are now available.

Fact: Several groups suggest that there are alternative tests that can eliminate animal tests needed to establish product safety, such as tissue and cell culture techniques and computer models. These procedures are still in various stages of research and development and cannot yet serve as substitutes for all animal testing. Dr. Alan Goldberg, Director of The Johns Hopkins Center for Alternatives to Animal Testing, has stated that test tube methods to replace animal testing constitute a "goal yet to be achieved" and that "to eliminate animal testing would constitute an abrogation of the ... responsibility to ensure safety and will pose a risk to human health that government, industry and the public will find unacceptable."

And in a March 30, 1987 letter responding to the issue of animal testing FDA Commissioner Dr. Frank Young stated that "the FDA cannot condone the use of any potentially harmful substance in humans prior to preliminary testing in animals to provide reasonable assurance that it is not injurious to humans. Since certain tests should never be carried out on human beings and since at present time there are no adequate alternatives, whole animal testing remains unavoidable."

(2) Allegation: Cosmetic companies refuse to adopt alternatives to animal testing because "old habits die hard."

Fact: The cosmetic industry has spent millions of dollars for the research and development of acceptable alternatives to animal testing. It allocated $2.5 million dollars to establish The Johns Hopkins Center for Alternatives to Animal Testing, and is spending millions more on in-house and outside research to develop alternatives. The industry is committed to using alternative tests as soon as they become available and scientifically validated for reliability. These tests could be less expensive, would be far less controversial, and thus are far more attractive and desirable to industry. The stark fact is, however, that there are simply no scientifically validated substitutes available today.

(3) Allegation: Cosmetics are not required to be tested for safety.

Fact: FDA regulations specifically require that each ingredient used in a cosmetic product and each finished cosmetic product be "adequately substantiated for safety" prior to marketing. To do this, some testing is needed. If this is not done, the product must include a warning label that specifies that no safety determination has taken place.

(4) Allegation: Animal testing is not required.

Fact: An FDA Committee report submitted to a Congressional hearing last May states flatly that "the use of animals has been and continues to be essential to determine the safety of products regulated by FDA." During the same hearing, FDA Acting Director for the Center for Veterinary Medicine testified that "since animals are the best surrogates for humans, there will be a continuing, albeit, I hope, decreasing need for the use of animals in research to minimize risk to human health." Similarly, FDA's Director of Colors and Cosmetics has stated: "Animal testing, therefore, remains at present unavoidable." This was most recently confirmed by FDA Commissioner Young in his March 30, 1987 letter.

"... scientific, legal and regulatory experts agree that data from animal testing in combination with non-animal methodologies is required to establish the safety of personal care products."

(5) Allegation: Numerous companies manufacture safe cosmetics that have not been subjected to animal testing.

Fact: If a particular company markets a product that has not at some point in time been safety tested, it must include a label stating, "Warning — The safety of this product has not been determined." Without this warning, the product violates federal law. What is more likely is that the distributors of such products are using formulations and/or ingredients that have been tested on animals at some point in time by the original manufactures or ingredient suppliers. Thus, the safety data generated by these tests can be relied on by their current distributors as evidence that their

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A Cosmetics Company Responds

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products are safe.

(6) Allegation: The Draize eye irritancy test has been discredited and should be discarded.

Fact: FDA stated last year before Congress that "the rabbit eye irritation test is currently the most valuable and reliable method to determine the harmfulness, or safety, of a substance introduced into the eye, such as ophthalmic drugs and devices and some cosmetic products. FDA is considering alternatives ... However, these assays need further development and cannot yet replace the Draize test."

And in the before mentioned letter from Dr. Young written on March 30, 1987, the FDA Commissioner stated that the "Draize irritancy test is currently the most valuable and reliable method for evaluating the hazard or safety of a substance introduced into the eye."

Excerpts from replies received:

Shaklee U.S., Inc.:

Shaklee U.S., Inc., does not test its products on animals, nor does it contract out any animal testing. This announcement [dated September 1, 1989] comes after careful research and study of the reliability of alternative test methods and the development of an extensive computerized data base of product and ingredient safety. Shaklee's product safety testing program will rely upon in-vitro, non-animal testing methods and the known data base of ingredients and products previously tested and proven safe for consumer use, as well as a battery of human use tests.

Quintessence (formerly Beecham Cosmetics Inc.):

Historically, substantiation of the safety of our products was done by suppliers in accordance with the safety requirements of the U.S. Food and Drug Administration, which is responsible for monitoring the safety of cosmetics.

At this time, we are utilizing the extensive safety data of our past and current product formulations to help eliminate the need for product testing on animals. We are also utilizing accepted alternative testing methods while the search continues for alternative tests.

Bonne Bell:

Bonne Bell does not use animal testing, either in-house or through outside contractors, for any safety or efficacy evaluations of our products. This policy has been in effect for several years and has worked well with our development programs.

Dial Corporation:

For almost one year Dial has done no animal testing either in-house or in outside laboratories. The company's official position at this time is that there is a moratorium on all animal testing.

Merle Norman Cosmetics:

Merle Norman shares the public's concern about the use of animals in product safety testing. Over the years we have decreased our ionvolvement with such testing, and in early 1988 we were able to stop it entirely.

Responses from the following companies had not been received prior to this issue's deadline:

Alberto-Culver Co., Almay, American Cyanamid Co., Aramis, Inc., Boyle-Midway, Briston-Myers, Chanel, Inc., Charles of the Ritz Group, Ltd., Cheesebrough-Ponds, Inc., Christian Dior Pefumes, Clarins, Clorox Co., Cosmair, Inc., Coty, Dana Perfumes Corp., Del Laboratories, Dorothy Gray, Dow Chemical Co., Elizabeth Arden, Germain Monteil Cosmetique Corp., Gillette Co., Helena Rubenstein, Helena Curtis Industries, Inc., Houbigant, Inc., Jean Patou, Inc., Jergens, Johnson & Johnson, Lancome, Lever Brothers Co., L'Oreal, Max Factor & Co., Mennen Co., Neutrogena, Nina Ricci, Pfizer, Proctor and Gamble Co., Redken Laboratories, Inc., Schering-Plough, Shisedo Cosmetics, Sterling Drug, Inc., Texize, Warner-Lambert Co., Wella Corp.,

Studies Show Draize is Unreliable

One of the most commonly criticized toxicity tests in use today is the Draize test. The test was introduced in 1944 by FDA toxicologist John H. Draize. Draize was particularly interested in the toxic effects of industrial chemicals, and published methods of assessing the toxicity to skin and membranes. In the eye test, a drop of the test compound — from floor wax to toothpaste to mascara — is put into the eyes of conscious rabbits. The damage to the eye is judged by observers, a procedure that has been noted to be highly subjective and unreliable. The test is in common use at cosmetic companies and toxicology testing laboratories.

The Draize has made many serious errors. These are termed "false negatives," that is, substances that appear safe in the Draize test, only prove dangerous to humans.

Several antihistamine drugs were classified as non-irritating in the Draize test, only to prove so painful in the human eye that they were unusable. Certain detergents showed no apparent effect in the Draize test, but have caused pain and blurred vision in people. Concentrations of ozone that have no effect on the rabbit eye cause significant irritation in the human eye. Numerous other chemicals have also passed the rabbit test, only to injure humans.

A hairdressing product for men appeared to be safe in Draize testing, but in humans led to numerous complaints of eye irritation. In particular, visual blurring was a common complaint. The problem was resolved by altering the product to a more sensible formulation that omitted the offending ingredient. Companies which use only formulations with established safety avoid the problems caused by false negatives in animal testing.

Even Draize noted some problems with his tests. Sometimes chemicals had quite different effects on humans than the test results on animals. "The correlation between animals and man is not complete since we find that there is an occasional reversal.

Carrol S. Weil and Robert A. Scala (1971) of Carnegie-Mellon University and Esso Research and Engineering Company were concerned about the reliability of the test. They distributed test substances to 24 different laboratories for Draize testing. Government, consulting, food, chemical, and cosmetic and toiletries labs participated. Wide variations in test results were found:

"Certain laboratories consistently recorded unusually severe scores ... for the materials used ... Other laboratories reported consistently nonirritating scores ... Certain materials were rated as the most irritating tested by some laboratories and, contrariwise, as least irritating by others ... Thus, the tests which have been used for over 20 years to decide the degree of eye or skin irritation produce quite variable results among the various laboratories as well as within certain laboratories. To use these tests, or minor variations of them, to obtain consistency in classifying the material as an eye or skin irritant or nonirritant, therefore, is not deemed practical."

Why were the test results so different? "The primary reason for differences was in the reading of reactions, as opposed to variation in interpretation of and performance of the procedures. The latter, however, was also a component of the interlaboratory variability."

Unless intensive and frequent instruction of lab personnel was begun, the authors wrote:

"... it is suggested that the rabbit eye and skin procedures currently recommended by the Federal agencies for use in delineation of irritancy of materials should not be recommended as standard procedures in any new regulations."

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The above article appeared in the newsletter of the Physicians Committee for Responsible Medicine and is reprinted with permission. To receive more information about this organization, please write to PCRM, P.O. Box 6322, Washington, DC 20015.

How To Fight And Win: Making The Difference

Henry Spira

The Alternatives Explosion

Last year the cosmetics industry released news of real beauty: Noxell, in January 1989, announced publicly that it had replaced the Draize test with a high-tech non-animal test. The Draize test measures the harmfulness of chemicals by observing the damage caused in the eyes of conscious rabbits. This initiative was rapidly followed by Avon, Revlon and Faberge announcing that they had abandoned most of their animal testing, and Amway and Mary Kay instituting a moratorium on the practice.

What has made this remarkable progress possible? For Avon, progress is the direct result of an eight-year program which culminated in a workable non-animal safety evaluation process.

"The public soon voiced its outrage at cosmetics companies hyping a dream of beauty while creating a nightmare for the rabbits."

Their testing program now includes in vitro (non-animal) alternatives, human clinical trials, and a massive data base of previous test results, which allows Avon's toxicologists to identify potential risks via computer. For Revlon, it's been a steady ten-year effort aimed at phasing down and eliminating the use of animals.

It's encouraging to note that the movement towards alternatives is not limited to the cosmetics field:

- The National Cancer Institute, a part of the National Institutes of Health, has developed a new in vitro screen which has reduced animal use from 6 million to less than 300,000 annually, while improving the quality of research.
- Mobil Corporation's video on efforts to develop and implement new non-animal methods , entitled "Risk Assessment," is encouraging the transfer of non-animal technologies throughout industry.

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How to Fight and Win

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- Leading corporate toxicologists Drs. Myron A. Mehlman, Robert A. Scala, and Emil A. Pfitzer recently contracted for a report on the use of alternatives in major industrial toxicology labs. The report found significant reductions in the use of animals for acute toxicity testing over the past ten years, and wide use of alternatives.
- Colgate-Palmolive has undertaken joint research programs with Marrow-Tech and Clonetics, two high-tech alternative testing firms.

Is Another Shampoo Worth Blinding a Rabbit to You?

How did these efforts get underway? The roots of much of this progress go back to 1978. At that time, our coalition approached Revlon, the industry leader, and urged them to develop alternatives to the Draize.

At first, Revlon was unresponsive. Then, we publicized the issue by running full-page ads asking "How many rabbits does Revlon blind for beauty's sake?" and distributing actual photographs of the Draize test. The public soon voiced its outrage at cosmetic companies hyping a dream of beauty while creating a nightmare for the rabbits. And within a year, Revlon recognized that change was inevitable — the company funded the first Draize alternatives research program at Rockefeller University. We then contacted Avon, the second largest cosmetic company, for additional support for alternatives. Avon, within a matter of days, agreed to provide the initial funds to set up the Center for Alternatives to Animal Testing at Johns-Hopkins University.

"... at this time, there is a need to focus on those areas where the pain of animals still remains unseen."

These initiatives were the "big bang" needed to transform the search for alternatives from an animal rights issue into a legitimate scientific enterprise that receives large scale support from multi-billion dollar corporations and is linked with the most respected medical research institutions. A significant sector of the corporate toxicology and regulatory communities has joined in this effort and they are actively encouraging, researching and implementing alternatives.

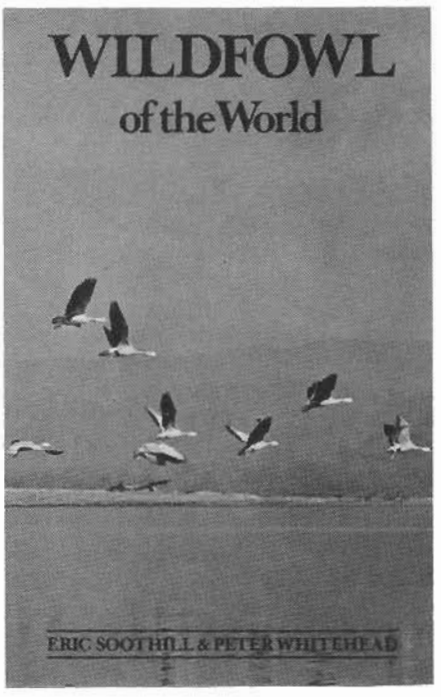
The Total Universe of Pain and Suffering.

Clearly, much has been accomplished. But despite this enormous progress, we need to remember that the total universe of animal pain and suffering in the USA alone includes 5 billion farm animals and some 20-50 million lab animals each year. Animals victimized in cosmetic and household product testing comprise about 1/2 of 1% of the total number of lab animals — for every animal used in the cosmetics and household products industries, 35,000 animals are suffering on factory farms and in biomedical, pesticide, pharmaceutical and other labs. Thus, at this time, there is a need to focus on those areas where the pain of animals still remains unseen.

We have already started the ball rolling. We recently organized meetings between decision makers at the National Institutes of Health (NIH) and representatives from the animal protection movement. We indicated that because NIH is the biomedical research flagship, it needs to play a key role in institutionalizing and legitimizing biomedical research alternatives in the same way that the Johns Hopkins and Rockefeller University programs helped push alternative toxicology into the scientific mainstream in the past decade.

Henry Spira has coordinated the Coalitions to Abolish the Draize and LD50 Tests and the Coalition for Non-Violent Food (Box 214, Planetarium Station, New York, NY 10024).

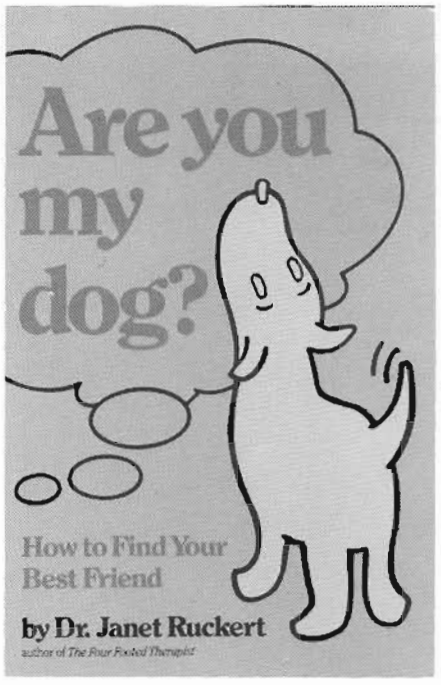
Relevant Reading



WILDFOWL OF THE WORLD

Eric Soothill & Peter Whitehead
Sterling Publishing Co., Inc.
387 Park Avenue South New York City, NY 10016 1988
304 pages (128 in color) paperback
$17.95 ($24.95 in Canada)

A book for those who enjoy observing and enjoying the wonders of nature. Discover the beauty and diversity of Water birds in their natural habitats. Here, for the first time in paperback, over 100 species of water birds are presented in full color with an engaging text and valuable facts. Internationally recognized British naturalists Eric Soothill and Peter Whitehead provide quick reading descriptions of each bird, as well as geographic distribution, breeding, voice and display characteristic data. They include a color coded world map for instantly locating the habitats of specific geese, swans, screamer, ducks and pintails. Informative line drawing accompanying a detailed list of where to see waterbirds in the wild or in preserves-including fifty locations in the United States. A valuable addition to every nature lovers library.



ARE YOU MY DOG?

Dr. Janet Ruckert
Ten Speed Press,
Box 7123
Berkeley, CA 94707
1989 111 pages Paperback, $8.95

How can you be sure of finding the right dog to share your life? Psychologist and dog-lover Dr. Janet Ruckert has developed a unique method which makes the search fun and eliminates anxiety and guesswork. step-by-step exercises help you visualize the best dog for you, plan where and how to look and immediately recognize your new best friend. *Are You My Dog?* will show you: What to watch for in a puppy if you want an alert guard dog, a gentle friend, or even a movie star. The most common mistakes dog owners make, and how to avoid them. How to make sure your new pet has the happiest home possible - includes basic care education, and house training. How "special dogs for special people" assist the blind, as well as victims of paralysis, autistic children, and others in need. Dr. Ruckert's work is an outstanding handbook for all ages. Within it, a reader will find the practical guidance and information necessary to establish an enjoyable and mutually rewarding relationship with a wonderful companion.

John F. Kuhlberg, Ed.D.

Of all the animals that have been domesticated, (some over many centuries), none tolerate our idiosyncracies and seem to enjoy us in spite of ourselves more than cats and dogs. And I'm no different from most of you when it comes to these two great species — it seems that I have lived all my life with one or the other and, most often, with both simultaneously.

Roger Caras, in his excellent new book, *A Cat Is Watching,* while genuinely celebratory about the joys possible in human-cat relationships, tellingly reminds us that when we choose to bring cats into our homes we should also be aware that what we have really decided to do is hold these cats hostage.

Hostage. It's a word we've come to dread over the last decade, for it appears all too regularly as the lead story on the nightly news. But it is a useful word, nonetheless, when considering companion animals. For in a very real sense, we do hold them hostage. And some would ask, "By what right?"

The fact that a living, breathing, needy creature is given food each day and/or the opportunity to kill some mice on someone's property is seen by many as sufficient justification. But ethologists tell us that these creatures need much more, understand things that we, at best, can only dimly intuit, and require a receptive, compassionate and sensitive human companion to overcome the negatives that are part of any hostage situation.

Cats spend their lives studying our moods, our way of doing things. Their very survival depends upon it. And those of us who take at least some time to reciprocate can broach a whole new realm of understanding, compassion, and communication.

Much the same can be said for our canine friends, although their study of us is less aloof and, perhaps, a bit more forgiving. These are indeed two very different species. Cats have some survival advantages over dogs, particularly in an urban environment. They can physically accustom themselves, for example, to an apartment situation that offers food, water, and kitty litter during our long absences. Homebound dogs, on the other hand, find out all too quickly how badly we react when nature calls sooner than we reappear in their lives.

Sharing our lives with dogs and cats requires that we give considerable thought to their physical and emotional needs. When we do not take the time to determine how those needs can best be fulfilled, we are not

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Companion Animals

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suitable for the special pleasures of canine and feline companionship.

Those of us who witness daily the consequences of human irresponsibility toward animals become easily upset with people who believe having a pet is a right. Literally hundreds of unwanted pets are brought to ASPCA shelters in New York City every day. Nationally, estimates range from seven million to as high as 20 million dogs and cats killed every year because second (or, in some cases, third or fourth) homes cannot be found for them. And that number includes only those coming into pounds and shelters. Millions more are simply abandoned on the streets to suffer all of the indignities and cruelties that street life inevitably brings to domesticated animals.

Much is demanded of the human in us. As parents we are quickly confronted with our inadequacies in properly nurturing even our own kind. Fortunately, most lapses are quickly acknowledged, our responsibilities met, and we and our children are the better for it. Our association with other creatures brings with it similar demands.

The study of, and interest in our animal companions is a lifelong pursuit. Our animal friends are watching and listening to us. We need to listen carefully to them, observe the subtleties of their communications, correct ourselves as well as them, and acknowledge the privilege as well as the responsibility we have in pursuing this special relationship.

John F. Kuhlberg, Ed.D. is the President of the American Society for the Prevention of Cruelty to Animals.

ASPCA

Helping Dogs to Become Guide Dogs

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not seem like *work* but, in fact, it *is*. Fetching dropped objects is part of a Guide Dog's training and by encouraging such play behavior, the IA helps the dogs develop its natural ability to fetch on command.

The IA's also help encourage dogs to overcome fears or hesitancies about their environment. As puppies, the dogs of Guide Dogs for the Blind are raised in the homes of 4-H members. The 4-H family provides a socializing climate that lays the foundation for the dog's future work as a Guide Dog.

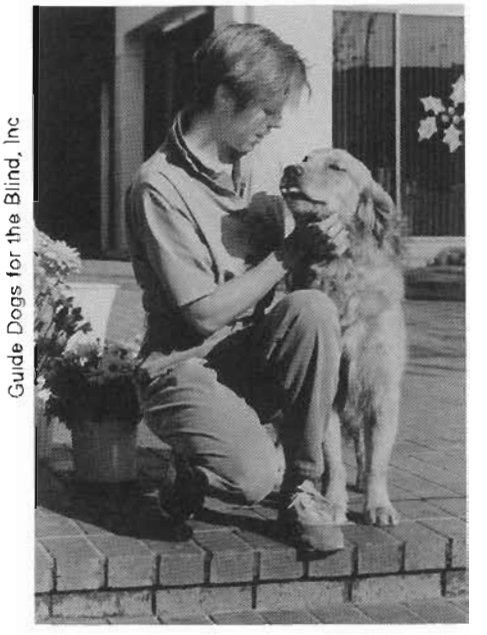
After the adult dog is returned to the Guide Dog campus from the 4-H home, the IA helps the dog through the transitional period between leaving the family home and entering formal training. The IA continues the socialization of the dog by exposing it to a variety of real life experiences and settings. For example, the IA can educate a rural-raised dog to city living by taking it through office buildings and stores.

The IA is not responsible for the dog's formal training and, therefore, can devote full time to building the dog's confidence and familiarizing it with many different situations it may encounter as a working guide. In a real sense the IA becomes the potential Guide Dog's "guide" — guiding it through the busy, noisy, smelly, sometimes scary world.

The IA is also the dog's buddy in a sense quite different from that of the 4-H raiser. While the 4-H raiser nurtures and rears the puppy and gives it its first real structured experiences, it is the IA that shows the adult dog how to apply those experiences in every day life. Repetition and consistency are the essential elements of dog training and they are also the essential components of building a dog's confidence. By taking a dog to stores or offices or on elevators or up stairs every day, the dog comes to accept this as an ordinary activity.

So together, the IA and a dog will take their daily short field trips — the IA patiently encouraging the dog to enjoy being out and about in places that might seem strange or inhospitable. The dog benefits from this education and from time out of the kennel or away from a formal training lesson.

The dogs at Guide Dogs for the Blind have benefitted enormously from the IA Program. The wider range of experience they have gained by their close association with an Instructor Assistant has made them more well-rounded and less prone to stress.



Guide Dogs for the Blind, Inc

The very first Instructor Assistant at Guide Dogs for the blind was Hilary Evart who is now a Guide Dog Instructor

Some dogs who might have otherwise been dropped from the training program because of their low self-confidence have gone on to become successful working guides, thanks to the patient support of an IA. All the dogs at Guide Dogs for the Blind seem generally much happier for the extra attention and friendship of this small group within the Training Department.

Some members of the IA Program hope to become Apprentice Instructors and, eventually, Licensed Guide Dog Instructors. But there are some among them who are quite content to be a dog's guide and buddy, helping it in that long road toward becoming a full-fledged Guide Dog for the Blind!

For more information about the Instructor Assistant Program and how to apply for a position in that program, contact: Instructor Assistant Program, Guide Dogs for the Blind, Inc., P.O. Box 1200, San Rafael, California 94915.

Jennifer Bassing is the Director of Public Relations for Guide Dogs for the Blind, Inc. She is also the author of the chapter "Companion Animals for the Blind" in Latham's book The Loving Bond: Companion Animals in the Helping Professions *available through R & E Publishers, P.O. Box 2008, Saratoga, CA 95070.*

Pets and the Socialization of Children

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Companion Animals and Children

Companion animals are a vital part of the healthy emotional development of children. As children develop, animals play different roles for the child at each stage of development. The period of childhood encompasses a number of developmental tasks — the acquisition of basic trust and self-esteem, a sense of responsibility and competence, feelings of empathy toward others and the achievement of autonomy — that can be facilitated for the child by a companion animal. The constancy of animal companionship can help children move along the developmental continuum and may even have an inhibiting effect toward mental disturbances (Levinson, 1970).

In what ways can a pet meet the mental health needs of a child? In the first instance, a pet is an active and energetic playmate, which facilitates the release of a child's pent-up energy and tension (Feldmann, 1977). In general, a child who is physically active is less likely to be tense than one who is not. The security of the companion animal may encourage exploratory behavior, particularly for fearful children in unfamiliar situations. It may also serve as a bridge or facilitator towards relationships with other children. And for those living in situations without other children, a pet may be a substitute for human companionship. As one child said, "Pets are important especially for kids without brothers and sisters. They can get close to this animal and they both can grow up to love one another" (Robin, ten Bensel, Quigley and Anderson, 1983).

Caring responsibly for a pet will help a child experience the pleasures of responsible pet ownership. Levinson (1972) suggests that responsibility for pet care should be introduced gradually and that parents should recognize there will be periods when even for a conscientious child the care of a pet will be too much. Adolescents living in normal family environments more often shared the responsibility of pet care with other family members which became a source of mutual enjoyment (Robin, ten Bensel, Quigley and Anderson, 1983). The successful care of a valued pet will promote a sense of importance and being needed. By observing the pet's biological functions, children will learn about sexuality and elimination (Levinson, 1972; Schowalter, 1983).

In laboratory experiments, it was found that people of all ages, including children, use animals to feel safe and create a sense of intimacy. As Beck and Katcher (1983) have noted, pairing an animal with a strange human being apparently acts to make that person, or the situation surrounding that person, less threatening. For example, in an experiment where children were brought into a room with an interviewer alone or with an interviewer with a dog, the children were found to be more relaxed as measured by blood pressure rates when entering a room with the interviewer and an animal (Beck and Katcher, 1983). In another study in England, Messant (1983) found people in public parks were considered more approachable for conversation when accompanied by a pet. In general, the presence of companion animals seems to have a relaxing and calming effect on people. When people talk to other people there is a tendency for blood pressure to rise; however, when people talk to or observe animals there is a tendency for blood pressure to lower.

Pets as Transitional Objects

It is widely accepted that the key factor in the relationship between children and companion animals is the unconditional love and acceptance of the animal for the child, who accepts the child "as is" and does not offer feedback or criticism (Levinson, 1969, 1972; Beck and Katcher, 1983). As Siegel (1962) has written, "The animal does not judge but offers a feeling of intense loyalty ... It is not frightening or demanding, nor does it expose its master to the ugly strain of constant criticism. It provides its owner with the chance to feel important." The simple, uncomplicated affection of an animal for its master was also noted by Freud in a letter to Marie Bonaparte, "It really explains why we can love an animal like Topsy (or Jo-Fi) with such an extraordinary intensity: affection without ambivalence ... that feelings of an intimate affinity, of an undisputed solidarity. Often when stroking Jo-Fi, I have caught myself humming a melody which, unmusical as I am, I can't help recognizing as the aria from Don Giovanni: A bond of friendship unites us both." (Freud, 1976).

Pets as Parents

Beck and Katcher (1983) have suggested that as children get older, the pet acquires many of the characteristics of the ideal mother. The pet is unconditional, devoted, attentive, loyal and non-verbal - all elements of the primary symbiotic relationship with the mother. From a developmental point of view, a major task of childhood is the movement away from the primary symbiotic relationship with the mother and the establishment of a separate and distinct identity (Erickson, 1980). This process of separation and individuation creates feelings of "separation anxiety" that occur throughout the life process, particularly at stressful times of loss or during new experiences (Perin,1983). "One could regard the entire life cycle as constituting a more or less successful process of distancing from and introjection of the lost symbiotic mother, and eternal longing for the actual or fantasied ideal state of self" (Mahler, 1972).

"Parents should be sensitive to the child's grief ..."

Pets function, particularly for adolescents, as transitional objects, much like the blanket or teddy bear does for infants. As transitional objects, pets help children feel safe without the presence of parents. Pets are more socially acceptable as transitional objects for older children than are inanimate objects. Adolescence brings with it a changing relationship to pets, in large part due to this emergence of pets as transitional objects. At this period pets can be a confidant, an object of love, a protector, a social facilitator or a status symbol (Fogle, 1983). Moreover, the bond between children and pets is enhanced by its animate quality. The crucial attachment behaviors of proximity and caring between children and pets forms an alive reciprocating alliance (Bowlby, 1969). The relationship is simpler and less complicated than are human relationships.

Like other transitional objects, most of the shared behaviors between animals and children are tactile and/or kinetic rather than verbal. Levinson (1969) has stated that pets may satisfy the child's need for physical contact and touch without the fear of entanglements that accompany contact with

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Pets and the Socialization of Children

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human beings. Children have a great need for empathetic listening and association with others. It is the non-interventiveness and empathy that makes animals such good companions. Pets are often perceived by children as attentive and empathetic listeners. As one child wrote, "My dog is very special to me. We have had it for seven years now. When I was little I used to go to her and pet her when I was depressed and crying. She seemed to understand. You could tell by the look in her eyes." (Robin, ten Bensel, Quigley and Anderson, 1983).

"Children have no scruples over allowing animals to rank as their full equals."

Pets as Children

Along with the parental role, pets simultaneously or alternately function as children for the pet owner (Beck and Katcher, 1983). This idea was expressed by the prophet Nathan during antiquity (2 Sam, 12:3): "The poor man had nothing save one little ewe lamb, which he bought and nourished up; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was to him as a daughter." Midgley (1984) notes in her discussion of this passage that the lamb was not a substitute for the poor man's children as he had children. His love for the lamb was nonetheless the kind of love suited to a child. The lamb was a live creature needing love, and was able to respond to parental cherishing. The helplessness of the animal drew out for the man nurturing and human caring.

Fogle (1983) notes that studies in New York State show that pets can elicit maternal behaviors in children as young as three years old. In fact, according to Beck and Katcher (1983), much of the usual activity of children and pet animals resembles a parent/child relationship with the animal representing the child as an infant. Children unconsciously view their pets as an extension of themselves and treat their pets as they want to be treated themselves. This process is what Desmond Morris has called "infantile parentalism," suggesting this is one way children cope with the loss of their childhood (Morris, 1967). Schowalter (1983) for example, discussed the case of a five-year-old insecure boy referred for psychiatric care due to his habit of petting his goldfish. For this boy, petting the fish helped him feel both caring and cared for. Gradually he was able to transfer his affection toward a dog. With increased parental nurturance, he became more confident and outgoing.

Sherick (1981) also presented a case of a nine-year-old girl whose pets became symbolic substitutes for her ideal self. The sick pets that she cared for and nursed back to health represented the cared-for, protected and loved child that she longed to be. The girl's mother was a vain woman concerned with appearances who turned most of her maternal instincts toward the family pet rather than her daughter. The girl's behavior toward her pet was an unconscious effort to model "good enough" mothering to her mother. Searles (1960) points out that many children grow up with parents unable to nurture them, because of their own disturbance, but who can show affection to an animal. The child then grows up thinking if only he or she were an animal then they might receive parental love. Kupferman (1977) presented a case of a seven-year-old boy whose ego development was so faulty that he took on the identity of a cat and meowed to his psychiatrist.

Pets and Families

The role of a pet in a family will be dependent upon the family's structure, its emotional undercurrents, the emotional and physical strengths and weaknesses of each of its members, and the family's social climate (Levinson, 1969). When a pet is acquired by a family a variety of changes frequently occurs in family relationships and dynamics. Cain (1983) found in her study of pets in family systems that families reported both positive and negative changes after acquiring a pet. Some families reported increased closeness expressed around the care of a pet, more time spent together playing with a pet, more happiness of family members, and less arguing. However, other families reported more arguing and problems over the rules and care of the pet and less time spent with other family members; for example, children spent less time with their parents and husbands spent less time with their wives (Cain, 1983).

Pets become, according to the theory of Murray Bowen, part of the "undifferentiated ego mass" of the family and form part of the emotional structure of that family (Bowen, 1965). Many people indeed consider their pet as a member of the family. In Cain's survey of 60 families, 87 percent considered their pet as a member of the family (Cain, 1983). Ruby has also noted that most families include their pets in their family photographs (Ruby, 1983). Family members not only interact with their pets in their own characteristic manner, but they also interact with each other in relationship to the pet. In some families, pets become the major focus of attention and assume a position even more important than family members (Levinson, 1969).

As Levinson has cautioned, pets may be involved in family pathology (Levinson, 1969). For example, one young woman committed suicide after being ordered by her parents to kill her pet dog for punishment for spending the night with a man. The woman used the same gun on herself that she used to kill her dog (Levinson, 1969). In another case, Rynearson (1978) discussed a severely disturbed adult woman who as a child had a profound fear of her parents and siblings. She turned to her cat as a confidant with whom she shared her troubles. One day her younger sister was scratched by the cat and the woman watched her enraged mother kill the cat with a shovel and then her mother turned to her and said, "Never forget that you are the one who really killed her, because you weren't watching her closely — it's all your fault."

Children can involve their animals psychodynamically in their use of such defense mechanisms as displacement, projection, splitting and identification (Schowalter, 1983). There are times when a child living in a disturbed family will become overly attached to a pet to the detriment of human relationships. Such children have a basic distrust of people which becomes overgeneralized. This basic distrust of human attachments contributes to the intense displacement of attachment to a pet who is consistently receptive as a source of love and caring. In anxiously attaching to an animal, a child can gratify part of the self without risking interpersonal involvement. Disturbed children with limited ego strength will turn to their pets for warmth and caring to meet their regressed, insatiable need for closeness and love (Rynearson, 1978;

Levinson, 1972).

In a study of 269 disturbed children institutionalized for delinquency problems, 47 percent said pets were important for children growing up because they provided someone for them to love. For the control group of students in regular public schools, a pet was important to them because it taught responsibility. For many abused and disturbed children, a pet becomes their sole love object and a substitute for family love. As one boy said of his pet, "My kitty was the joy of my life. It never hurt me or made me upset like my parents. She always came to me when she wanted affection." Another boy wrote, "My favorite pet was my dog Bell. I loved her very much. I took care of her all the time and never mistreated her. Sometimes she was the only person I could talk to." Overall, abused and disturbed children in this study were more likely to talk to their pets about their problems. Pets became their sole source of solace at times of stress, loneliness or boredom (Robin, ten Bensel, Quigley and Anderson, 1983).

Pet Loss

For many children, the loss or death of a companion animal is the first experience with death and bereavement. In fact, it is often stated that one of the most important aspects of pet ownership for children is that it provides the child with experiences of dealing with the reality of illness and death which will prepare them for these experiences later in life (Fox, 1983). By fully experiencing the grief of losing a pet, the child learns that death is a natural part of the life process, is painful, but is tolerable and does not last forever. A child can learn that death is permanent and that dead animals will not come back to haunt them. The children can also be taught that guilt feelings following the death of a loved object are common and can be overcome (Levinson, 1972).

There is a tendency, however, to minimize a child's grief over a lost pet. In the vast literature on children and bereavement there are few references to bereavement from pet loss (Nieburg, 1982). The death of a pet has been considered an "emotional dress rehearsal" and preparation for greater losses yet to come (Levinson, 1967). However, there are strong indicators that the loss of a pet is more than a "rehearsal," and it is a profound experience in itself for many children.

In a study of 507 adolescents in Minnesota, over one-half had lost their "special" pet and only two youths reported feeling indifferent to the loss (Robin, ten Bensel, Quigley and Anderson, 1983). Most of the youths whose pets had died had deep feelings of regret and sadness such as those who wrote, "My sorrows are very deep for my special pet, but I know she is in some place where she is treated very well. And I know she is thinking of me because I always think of her." And, "I was sad that he had to be put to sleep but I was glad that he didn't die painfully."

"... the sadistic animal abuser was, himself, a victim of extreme physical abuse."

Stewart (1983) also surveyed 135 schoolchildren in central Scotland on their experiences and feelings toward pet loss. She asked the children to write about their pets and how they felt if their pet had died. She found that 44 percent had pets that died and two-thirds of these children expressed profound grief at their loss, such as the child who said, "I didn't believe it, I didn't know where I was." In most cases, the children got over the loss, usually with parental support. But in all the bereavements that seemed unresolved the parents were unwilling to have another animal.

How a child reacts to the loss of a pet depends largely on his or her age and emotional development, the length of time the child had the pet, quality of the relationship, the circumstances surrounding the loss of the pet, and the quality of support available to the child. Pre-school children are less likely to view the pet loss as irrevocable. According to Nieberg and Fischer (1982), children under five years usually experience the pet loss as a temporary absence, and from five to nine years or so, pet loss is not seen as inevitable and is believed possible to avoid. Stewart (1983) found that school-aged children often expressed profound grief for a short time, and then seemed to quickly adapt to normal, especially if a new animal was introduced. Most young children miss their deceased animals, but more as a playmate than as an object that satisfies basic emotional needs.

It is usually adolescents who have the most profound experiences with pet loss. From early adolescence on, children begin to develop an adult perception that death is final, permanent and inevitable (Nieburg and Fischer, 1982). Adolescents tend to take longer to get over their grief, in part because their relationships with pets tends to be more intense at this age (Stewart, 1983; Nieberg and Fischer, 1982). How a young adolescent will react to pet loss will depend on the circumstances surrounding the death of a pet. A pet may be lost in a variety of ways such as old age or illness, being run over, theft, given away or traumatic death. Unfortunately, there are very few empirically based epidemiological studies on the nature of pet loss. In Minnesota it was found that abused and disturbed youths suffered more pet loss, had their pets for shorter times, and were most likely to have had their pet killed accidentally or purposely more than any other factor (Robin, ten Bensel, Quigley and Anderson, 1983, 1984). Most of those children whose pets were traumatically killed were saddened by the loss of their pet, and, in a few cases, were angry and revengeful toward the person who killed their pet. For example, one child wrote, "He was 11 years old and my mother had my little brother and Duke started being grouchy and nipping at people. So my brother-in-law shot him. It really hurt bad, like one of my brothers died. It was really hard to accept" (Robin, ten Bensel, Quigley and Anderson, 1983). Another child wrote, "My sister was taking it for a walk and this man drove over it, then backed over it and then drove over it again. I was hurt very bad. I hated that man. I cried for two days straight" (Robin, ten Bensel, Quigley and Anderson, 1983). Not only did abused and disturbed youths experience more traumatic pet loss than did the controls, they were also less likely to have someone to talk to about their grief. Only 56 percent of those youths whose pets died traumatic death had someone to talk to about their grief, as compared to 79 percent of the control group who had support after traumatic pet loss.

Most mental health practitioners indicate that the forms of bereavement from pet loss are similar to those of human loss (Levinson, 1967). Some children might be surprised and embarrassed by the intensity of their grief and feel the need to conceal their grief

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from the outside world. Parents should be sensitive to the child's grief and not minimize or ridicule its impact. Some young children tend to view the death of a pet as punishment for their misdeeds. If so, children should be assured that they were not to blame for their pet's death. Given that our society has no public rituals for the death of pets, families may enact funerals to acknowledge the importance of the pet to the family (Levinson, 1967; Nieberg and Fischer, 1982). Children should also be offered a replacement pet; however, there is disagreement if the replacement should be deferred for a time (Levinson, 1981; Nieberg and Fischer, 1982) or take place immediately (Stewart, 1983).

"There were several instances of pets being harmed or killed as punishment to a child."

Childhood Cruelty to Animals

Interest in childhood cruelty to animals grew out of the notion that cruelty to animals has a disabling effect on human character and leads to cruelty among people (ten Bensel, 1984). This idea was articulated by Saint Thomas Aquinas (1225 — 1274) who said: "Holy scriptures seem to forbid us to be cruel to brute animals ... that is either ... through being cruel to animals one becomes cruel to human beings or because injury to an animal leads to the temporal hurt of man" (Thomas, 1983). Likewise the philosopher Montaigne (1533 — 1592) wrote that "men of bloodthirsty nature where animals are concerned display a natural propensity toward cruelty" (Montaigne, 1953).

Until the seventeenth and eighteenth centuries, there was relatively little awareness that animals suffered and needed protection because of this suffering. This new sensibility was linked to the growth of towns and industry which left animals increasingly marginal to the production process. Gradually society allowed animals to enter the house as pets, which created the foundation for the view that some animals at least were worthy of moral consideration (Thomas, 1983). The English artist William Hogarth (1697 — 1764) was the first artist to both condemn animal cruelty and theorize on its human consequences. His *Four Stages of Cruelty* (1751) was produced as a means of focusing attention on the high incidence of crime and violence in his day. The four drawings trace the evolution of cruelty to animals as a child, to the beating of a disabled horse as a young man, to the killing of a woman, and finally to the death of the protagonist himself. As Hogarth declared in 1738, "I am a professional enemy to persecution of all kinds, whether against man or beast" (Lindsay, 1979).

The link between animal abuse and human violence has been made more recently by Margaret Mead (1964) when she suggested that childhood cruelty to animals may be a precursor to anti-social violence as an adult. Hellman and Blackman (1966) postulated that childhood cruelty to animals, when combined with enuresis and firesetting, were indeed effective predictors of later violent and criminal behaviors in adulthood. They found that of 31 prisoners charged with aggressive crimes against people, three-fourths (N = 23) had a history of all or part of the triad. The authors argued that the aggressive behaviors of their subjects were a hostile reaction to parental abuse or neglect. Tapia (1971) found additional links between animal abuse, child abuse, and anti-social behavior. Of 18 young boys who were identified with histories of cruelty to animals, one-third had also set fires, and parental abuse was the most common etiological factor. Felthous (1980), in another study, found that Hellman and Blackman's behavioral triad did have predictive value for later criminal behavior. He found extreme physical brutality from parents common, but he felt that parental depriva-

tion rather than parental aggressiveness may be more specifically related to animal cruelty.

Kellert and Felthous (1983) also found in their study of 152 criminals and non-criminals in Kansas and Connecticut an inordinately high frequency of childhood animal cruelties among the most violent criminals. They reported that 25 percent of the most violent criminals had five or more specific incidents of cruelty to animals, compared to less than six percent of moderate and non-aggressive criminals, and no occurrence among non-criminals. Moreover, the family backgrounds of the aggressive criminals were especially violent. Three-fourths of all aggressive criminals reported excessive and repeated abuse as children, compared to only 31 percent for non-aggressive criminals and 10 percent among non-criminals. Interestingly, 75 percent of non-criminals who experienced parental abuse also reported incidents of animal cruelty.

These studies identified extreme parental cruelty as the most common background element among those who abuse animals. As Erich Fromm has noted in his study, *The Anatomy of Human Destructiveness* (1972), persons who are sadistic tend themselves to be victims of terroristic punishment. By this is meant punishment that is not limited in intensity, is not related to any specific misbehavior, is arbitrary and is fed by the punisher's own sadism. Thus, the sadistic animal abuser was, himself, a victim of extreme physical abuse.

While most children are usually sensitive to the misuse of pets, for some abused or disturbed children, pets represent someone they can gain some power and control over. As Schowalter (1983) has said, "No matter how put upon or demeaned one feels, it is still often possible to kick the dog." Cruelty to animals thus represents a displacement of aggression from humans to animals. Rollo May (1972) suggests that when a child is not loved adequately by a mother or father, there develops a "penchant for revenge on the world, a need to destroy the world for others inasmuch as it was not good for him." Severely abused children, lacking in the ability to empathize with the sufferings of animals, take out their frustrations and hostility on animals with little sense of remorse. Their abuse of animals is an effort to compensate for feelings of powerlessness and inferiority.

A weakness of the previous studies of childhood cruelty to animals is that they did not consider the patterns of pet ownership among their subjects. These studies did not distinguish if the abused animal was the child's own animal or if the child had ever had a companion animal and what the nature of that relationship might have been. Other than a passing comment by Brittain (1970) in his study of the sadistic murderer, little mention is made of the child and his relationship to animals prior to the incident of cruelty. Brittain wrote, "There is sometimes a history of extreme cruelty to animals. Paradoxically they can also be very fond of animals. Such cruelty is particularly significant when it relates to cats, dogs, birds and farm animals, though it can also be directed toward lower forms of animal life, and the only animal which seems to be safe is the one belonging to the sadist himself." It is with these ideas in mind that we studied adult prison populations along with abused adolescents institutionalized for delinquency and emotional disturbances to determine their patterns of pet ownership and their feelings toward their pets.

In our study of 81 violent offenders imprisoned in Minnesota, 86 percent had had a pet sometime in their life that they considered special to them. Overall, 95 percent of the respondents valued pets for companionship, love, affection, protection and pleasure. Violent offenders were more likely to have a dog in their home while growing up. The control group had more animals as pets than dogs or cats, but the offender group had more "atypical" pets such as a baby tiger, cougar, and wolf pup. When asked what has happened to the special pet, over 60 percent of both groups lost their pets through death or theft; however, there were more pets that died of gunshots in the inmate group. In addition, the offender group tended to be more angry at the death of the pet. Strikingly, among the violent offenders, 80 percent wanted a dog or cat *now* as compared to 39 percent of the control group. This suggests something about the deprivation of the prison environment as well as the possibility of therapeutic intervention with pets among prison populations. Like the Kellert and Felthous study (1983), this study also found that most violent offenders had histories of extreme abuse as children (ten Bensel, Ward, Kruttschnitt, Quigley and Anderson, 1984).

We also surveyed 206 teenagers between the ages of 13 and 18 living in two separate juvenile institutions and 32 youths living in an adolescent psychiatric ward in regard to their experiences with pets. We compared them to a control group of 269 youths from two urban public high schools. Of the 238 abused institutionalized youths we surveyed, 91 percent (N = 218) said that they had had a special pet and of these youths 99 percent said they either loved or liked their pets very much. Among our comparison group 90 percent (N = 242) had had a special pet and 97 percent said they either loved or liked their pet very much. This suggests that companion animals do indeed have a prominent place in the emotional lives of abused as well as non-abused children. It is also a corrective to those who suggest that pet ownership in itself will prevent emotional or behavioral disturbances in children. Merely having a special pet played no part in whether or not a child was eventually institutionalized (Robin, ten Bensel, Quigley and Anderson, 1983, 1984).

"... pets can elicit maternal behaviors in children as young as three years old."

In considering the issue of abuse of animals, the authors found that the pets of the institutionalized group suffered more abuse; however, the abuser was usually someone other than the child. In a few instances, youths had to intervene against their parents to protect their pets. As one youth wrote, "He jumped on my bed and my mom beat him and I started yelling at her because she was hurting my dog." Another child wrote, "My dad and sister would hit and kick my cat sometimes because he would get mad when they teased him. I got mad and told them not to hurt him because he's helpless" (Robin, ten Bensel, Quigley and Anderson, 1983, 1984).

Of those youths who indicated that they mistreated their pets, sadness and remorse were the most common responses. For example, one child said, "I remember once I was punished for letting the dog out and so I hit him for that. I felt real bad after that and

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comforted it a lot." All of those who mistreated their pets, except for one youth, indicated that they loved or liked their pets very much and felt bad about hurting their pets. Only one youth said he did not care that he hurt his pet. There was no self-reported evidence of sadism toward pets.

There were several instances of pets being harmed or killed as punishment to a child. According to Summit (1983), threatening to harm a child's pet is a common technique of child abusers to keep the child quiet about the abuse. In a recent child sexual abuse case discovered in a Los Angeles day care center, the adults involved allegedly silenced the children by butchering small animals in front of the children and threatening to do the same to their parents if they revealed the abuse. Mental health practitioners should routinely ask young people if anyone has ever hurt or threatened to hurt their animal.

Lenore Walker (1983) has suggested in her study on domestic violence that the best predictor of future violence was a history of past violent behavior. In her definition she included witnessing violent acts toward pets in the childhood home. At this point, without further studies, it is unclear what role, if any, violence toward pets plays in the emotional and behavioral disturbances of adolescents. Nonetheless, the abused institutionalized population experienced more violent pet loss than did the comparison group. They showed no evidence of callousness toward the sufferings of their pets and seemed to be troubled by the mistreatment of their pets.

"Given the large numbers of children who have had pets, it is striking how little attention has been paid to the role pets play ..."

Conclusion

Pets clearly play an important role in the lives of children. The relationship is characterized by deep feelings of love and care. It is enhanced by children's empathy toward the feeling of animals and their intuitive of having a common status with animals. As Freud (1953) wrote, "Children show no trace of arrogance which urges adult civilized men to draw a hard-and-fast line between their own nature and that of all other animals. Children have no scruples over allowing animals to rank as their full equals. Uninhibited as they are in the avowal of their bodily needs, they no doubt feel themselves more akin to animals than to their elders, who may well be a puzzle to them."

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— Chinese Proverb

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