

Attitudes toward Animals: a cross-cultural, international comparison

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Why?

- Globalization of interest in human-animal relations
- Paucity of cross-cultural studies on attitudes toward animals
 - set against differences in religious heritage and
 - which also consider attitudes toward nature/ conservation, wildlife, zoos, intensive farming, animal protection/welfare issues
- Information essential for planning & development of educational programs/campaigns by major players in the field

Questions/Hypotheses:

- 1) There are differences in attitudes; affected by descent/ location, religion, gender, pet ownership (and sample type);
- 2) these are influenced by the „local“ culture (but malleable).

Why personally?

- Improper to export our western-based animals protection movement (often done by occidental expatriates) without understanding the historical and cultural/religious roots of attitudes and behaviour toward animals in those cultures.
- It also assumes that those attitudes can be changed (are malleable), which had never been examined at the time.
- There were a number of *clichés* circulating, especially with respect to the effects of religion on attitudes toward animals, that needed clarification.
- I decided to *personally* commit myself over about 4 years to try to understand differences and similarities between at least some peoples of this planet with regard to animals.
(was at the time Trustee, WSPA, & Chair of the SAP)

Overall time plan and publications

- 2004 – 2007 Main survey results presented at IAHAIO 2007 Tokyo
- 2009 & 2010 Direct observations of random human-animal encounters in Amman, Chennai and London
- 2010 Comparison of data from F/G-Switzerland, France & Germany
- 2011 Comparison of data by European country
- 2013 Emphasis on animal protection in Islam
- 2017 Emphasis on dog/cat welfare problems in Romania and Mexico

Publications:

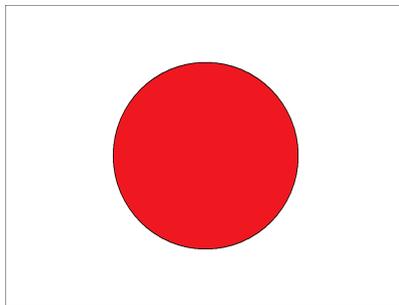
- 2009 IEMT Schweiz, *Weissbuch Nr. 5*. Kulturelle Unterschiede in der Einstellung zu Heimtieren: Ergebnisse aus der Schweiz, Brasilien und Japan (www.iemt.ch)
- 2011 Fehlbaum, Waiblinger & Turner. *Swiss Archive Vet. Med.* doi 10.1024/0036-7281/a000066
- 2013 Turner & Al Hussein. Tiere und Tierschutz im Islam und in ausgewählte arabische Länder. In: doi 10.1007/978-3-531-19093-8
- 2013 Turner, Waiblinger & Meslin. Chapter 2. In Macpherson *et al.* (eds.) *Dogs, Zoonoses and Public Health*. CABI
- 2018 Rusu, Pop & Turner. *People and Animals: The International Journal of Research and Practice, PAIJ* 1(1), 1-14. IAHAIO.

Phase I

Questionnaire data collected from (sub-)urban areas
in 12 countries (incl. expatriates). $n = 6186$



China



Japan



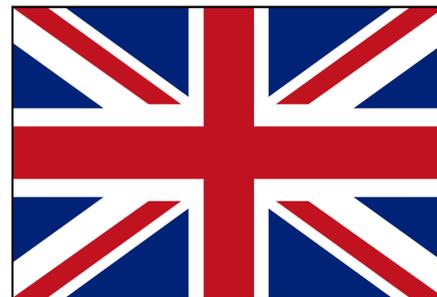
Singapore



India



Brazil



GB



UAE

Phase I

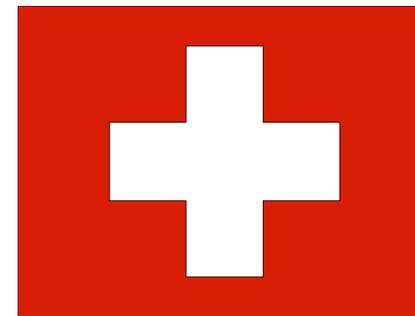
Data published comparing German- and French-speaking adults in Switzerland with adults in Germany and France.



Jordan



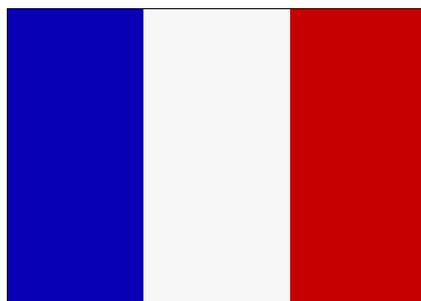
Germany



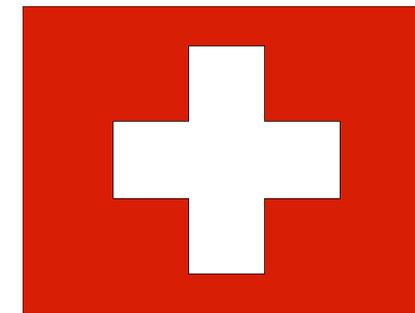
German-speaking Switzerland



Israel



France



French-speaking Switzerland



Phase II

Data published comparing observations of random encounters on the streets of Chennai, Amman and London.

Later:

Questionnaire data collected later and analyzed separately by Rusu, Bob, & Turner (2018):

n = 295
Romania



n = 302
Mexico



Phase I

Anonymous questionnaires in the local language(s)

Demographic data

- Gender
- Age
- Country of birth, country where raised
- Religion
- Ethnic descent
- Education (number of school years attended, vocational or university education, or no further educ.)
- Past or current pet ownership

Phase I

Anonymous questionnaires

Attitude statements

27 items, of which 5 were control questions

5-point Likert Scale

Examples of items:

- Conservation of nature (plants, animals, natural resources) is very important.
- Keeping animals as pets is useless.
- Cats are very likeable animals.
- Animals have feelings, for example fear, joy, etc.
- Keeping wild animals as pets at home is acceptable.

<p>For each of the statements below, please indicate the extent of your agreement or disagreement by placing an „X“ in the appropriate column and box.</p> <p><i>Please answer every question on both pages!</i></p>	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
Animals can think like people					
It is quite acceptable that some people eat beef meat.					
Cats are disgusting animals.					
Keeping animals as pets brings many benefits to the person.					
Animals have the same feelings as people .					
Raising large numbers of animals for food (for meat or milk) indoors in farm buildings or cages is quite acceptable.					
In this country (where I am now), stray dogs are no problem.					
Dogs are very likeable animals.					

Phase I

Sampling

By whom? Students, animal welfare organisation volunteers, veterinarians in their practice waiting rooms

Participants? Adults > 18 years old

Where? Urban/suburban areas of large cities (=> countries?)

- “Random” (convenience) sample: Local markets, passers-by
- ‘Animal friends’ sample: vet clinic clients, vet students, dog grooming salons, veterinarians, animal shelters

Phase II of the study

Direct observations / behavioural data collected from random encounters between people and animals in the urban areas of Amman (Nov. 2009), London (Dec. 2009) and Chennai (Jan. 2010).

Questionnaire sample:

N = 6124 (6186) varying from 2% from Germany to 20%
from Japan

Control questions

All Pearson correlations were highly significant and negative, though relatively low correlation coefficients (-0.4 – -0.6) were found. => People understood the statements and took the task seriously.

Data analysis questionnaires

ANOVAs with the factors: religion, sex, sample type (animal friend/”random”), pet ownership, and their interactions. (Only significant main effects reported here; corrected models were all highly significant.)

Results – Overview ANOVAS

Nr of statements where a main factor significant:

Religion: 15 (out of 22)

Gender: 10

Sample type: 10

Pet ownership: 9

2-factor interactions: only 4 significant

Statements grouped by general topic

Nature / Wild animals

Pets

Farming

Meat eating

Feelings & Cognition

Results *Malleability of Attitudes*

Just as one example: Comparing attitudes of Japanese in Japan, Brazilians in Brazil, and Japanese(-descent) living in Brazil:



“Conservation of nature is very important”

Independent variables with significant influence on participant response:

Ethnic descent & location

Ethnic descent as well as location have a significant effect on how the respondents agreed with the statement that conservation of nature is important (GLM $F=3.129$, $p=.044$). **European-descent Brazilians agree most strongly with the statement, Japanese-descent-Brazilians significantly less so, and Japanese-descent Japanese even more less so (significantly).** All other factors do not have an influence.

Results – Principal Component Analysis of all Data

A PCA groups variables, in this case the 27 statements, into so-called components or factors, based on their similarity, resp. the similarity of the reactions of people to these statements. The components or factors then explain a certain amount of the variability in the data. We extracted 4 components (based on scree-plot and eigenvalues over 1) which explain 37.5 % of the variation in our data. We were able to interpret and name these 4 components after performing Varimax-rotation, as follows:

Results – PCA

Component 1: “anthropomorphic pet friends” explains 12.9% of the variability.

Q 2.5	animals same feelings as humans
Q 2.8	dogs likeable
Q 2.1	animals can think like people
Q 1.7	dogs ideal pets
Q 2.4	pets beneficial
Q 1.5	animals have feelings
Q 1.13 (neg)	animals cannot think -> <u>animals can think</u>
Q 1.10 (neg)	animals’ feelings different -> <u>animals’ feelings the same as humans’</u>
Q 1.2 (neg)	pets useless -> <u>pets beneficial</u>
Q 1.14 (neg)	dogs disgusting -> <u>dogs likeable</u>
Q 2.10 (neg)	cat not ideal pet -> <u>cat ideal pet</u>

Results – PCA

Component 2: “anti-animal use and anti-meat consumption”
explains 8.6% of the variability.

Q 1.6	all vegetarian
Q 1.12	pork meat unacceptable
Q 1.11	zoos forbidden
Q 1.4	free-range farming for food not acceptable
Q 2.2 (neg)	beef meat acceptable -> <u>beef meat not acceptable</u>
Q 2.6 (neg)	indoor battery farming acceptable -> <u>indoor farming not acceptable</u>

Results – PCA

Component 2: “anti-animal use and anti-meat consumption”
explains 8.6% of the variability.

Clearly, this component considers only the use of animals, especially for food, but also in a protective way: neither for food nor for entertainment (zoos).

Could this also be called the “Hindu-“ factor? Astonishingly, none of the statements about pets/pet keeping are found here, i.e., “pets” are thought of in different terms and not as an exploitation, as with zoo or farm animals.

Results – PCA

Component 3: Using animals okay/ anti-empathizers / non-animal friends

explains 8% of the variability.

Q 1.9	wild pets acceptable
Q 1.8	killing animals no matter how acceptable
Q 1.16	meat of endangered animals ok
Q 2.6	indoor battery farming acceptable
Q 1.14	dogs disgusting
Q 1.2	pets useless

Results – PCA

Component 3: Using animals okay/ anti-empathizers / non-animal friends

explains 8% of the variability.

This component also concerns the use of animals, but less specifically – not so food-centered, and it goes in the opposite direction; it has an an-empathetic or mechanistic/materialistic touch – that animals can be killed no matter how.

These people find pets useless, dogs disgusting, and the keeping of wild animals and consumption of meat from endangered species okay. One gets the impression that total exploitation of animals, lack of empathy for, and of the sentience of animals, are fully accepted.

Results – PCA

Component 4: This is undoubtedly the cat hater factor!
and explains 8% of the variability.

Q 2.3	cats disgusting
Q 1.3 (neg)	cats likeable -> cats are disgusting
Q 2.10	cat not ideal pet
Q 1.15	stray cats cause problems

This needs no explanation as a component.

Results *Field observations*

Focal animals / Observations per hour

Country (city)	Total observation time (min)	No of obs. days	Total cats obs.	cats per hour obs.	Total dogs obs.	dogs per hour obs.
Jordan	747	10	141	11.3	44	3.5
England	673	20	0	0.0	196	17.5
India	876	12	126	0.3	205	14.0

- (UK citizens are known to be cat friendly. In London, most cats are kept indoors – at least during the day - and not found on the streets.)

Results *Field observations*

Concerning Amman/Jordan: Historical aspect, dispelling an assumption

Yes, as a Muslim culture, particularly cat friendly and cats, well-kept; but the pet dog population is increasing, notably since Queen Rania opened the WSPA Humane Ctr for Anim. Welf. Vet Clinic (2007) and was shown in the press stroking a dog.

Results *Field observations*

Eye contact and greeting (dogs only)

Did a person who established eye contact with a focal dog and/or its owner also greet the dog and/or owner?

In London, ca. twice as many persons encountering a focal dog as in Chennai greeted it or the owner.

In Chennai: Majority of dogs is not under human control and receives less attention/eye contact than leashed/controlled dogs. Leashed/controlled Chennai dogs still receive less eye contact than leashed/controlled dogs in London.

Results *Field observations*

Chennai historical aspect: Previous 5 years, no cases of rabies;
Street dogs captured, neutered/spayed, immunized, ear-notched, and released (Blue Cross of India and other organizations, e.g. HSI);

“Complete change of human behaviour toward the street dogs since then.” (Chinny Krishna).

Personal field observations confirm: almost total ignoring of street dogs by pedestrians (even at only 50 cm) or if a reaction, friendly (food). Not a single aggressive interaction observed between dogs or the dogs and people on the streets, except when one dog barked at me!

Conclusions

Hypotheses:

- 1) There are differences in attitudes: affected by descent/
location, religion, sex, pet ownership (and sample type);
- 2) These are influenced by the „local“ culture (but malleable).

Personal Goal:

- 3) To examine some of the *clichés* circulating, especially with
respect to the effects of religion on attitudes toward animals

Partial success:

Conclusions

Hypotheses: **As significant main factors,**

- 1) There are differences in attitudes: affected by descent/
location, religion **15 (out of 22)**, gender **10**, pet ownership **9** (and
sample type **10**);

Conclusions

Hypotheses:

- 1) There are differences in attitudes: affected by descent/
location, religion, gender, pet ownership (and sample type);
- 2) These are influenced by the „local“ culture (but malleable).
Due to time constraints, only one shown, but now demonstrated.

Conclusions

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- 3) To examine some of the *clichés* circulating, especially with respect to the effects of religion on attitudes toward animals
- ✓ Cats very likeable: Women > Men; Muslims most in favor.
 - ✓ Dogs very likeable: Women > Men; Muslims least, but still agreeing.
 - ✓ Unacceptable to eat dog/cat meat:
Muslims agree most strongly, but ALL agree.
 - ✓ Free-range food production: Christians & Jews most in favor
 - ✓ Vegetarianism mandatory: Men > Women against this; Hindus agree, all others disagree.
 - ✓ Animals, same feelings/think like people: Petowners & Women agree more strongly, Jews & Christians less so, but ALL agree.
 - ✓ Humane euthanasia: J & C most strongly, but ALL agree (incl. B!)

In closing my talk -- an invitation

Researchers around the world are invited to use the Attitudes To Animals, ATA Survey Instrument (ATA © Turner, I.E.A.P.) free of charge on two conditions: a) absolutely no changes to the instrument are allowed (other than translation); and b) the source is acknowledged as above.

The following, missing comparisons might prove especially interesting:

- Rural vs. (Sub-)urban samples (perhaps through farmers' associations)
- USA vs. western Europe, or just the UK
- Dog friends vs. Cat friends
- Primary physicians vs. Veterinarians
- Vegetarians/Vegans vs. Meat eaters
- Young adults vs. Older (>65) adults

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