Today's Objectives

- Examine values regarding the place and consequence of animals in the human social landscape
- Identify the link between the place and consequence of animals in human aggression
- Explain how “disengagement practices” enable negative behavior in otherwise compassionate individuals
- Develop interventions that accentuate humane personal standards

What is the Human-Animal Bond?

- Refers to the types of attachments and relationships that exist between people and their animals (Lagoni, Butler & Hetts, 1994)
- Attachment: emotional tie between two beings
- Relationship: connection or association between two or more beings based on need/benefit/value
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Human Animal Relationships:

- Anthropomorphic animal as extension of self
- Need dependency animal fulfills particular needs
- Actualization animal valued for inherent qualities
- Object-oriented animal as symbol
- Chattel animal as inanimate object w/market value
- Utilitarian animal as tool for human benefit

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Pets, Social Class, and Culture

- Cultural differences in relationships with different species
- Family dogs vs. community dogs vs. dogs as food/fiber/enforcer vs. dogs as impure
- Ethnicity predicts species chosen and some care choices, but not intensity or form of relationship (Risley-Curtiss et al., 2006)

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Values influence relationships
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Negative values and animals

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Disengagement practices - perpetrators
- Diffusion of Responsibility
- Displacement of Responsibility

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Disengagement practices - recipients
- Dehumanization of the Victim
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Disengagement practices
- recipients
  - Euphemistic Labeling

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Disengagement practices enable...

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REGULATORS OF AGGRESSION
- EXTERNAL REINFORCEMENT
- PUNISHMENT
- VICARIOUS REINFORCEMENT
- SELF-REINFORCEMENT
- SELF-REWARD
- SELF-PUNISHMENT
- NEUTRALIZATION OF SELF-PUNISHMENT
Moral control operates most strongly when people acknowledge that they cause harm by their actions (Bandura, 1973), personalized the situation (Bandura, et al., 1975; Milgram, 1974), moral self-censure depends on how perpetrators view those they mistreat (Bandura, 1986), assist to acquire standards of conduct through modeling and selective reinforcement (Bandura, 1992; McHugo, Smith, & Lanzetta, 1982).

Common wisdom holds human nature to be fundamentally compassionate: “Nature hath implanted in our breasts a love of others, a sense of duty to them, a moral instinct . . . which prompts us irresistibly to feed and succor their distresses” (Thomas Jefferson 1814).

It is resistance to situations that makes moral heroes.