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# CULTURAL INFLUENCES ON THE ACCEPTABILITY OF ASSISTANCE DOGS IN JAPAN AND THE UK

by

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ABSTRACT

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CULTURAL INFLUENCES ON THE ACCEPTABILITY OF ASSISTANCE DOGS

to elucidate possible factors which influence the acceptability of assistance dogs, and make comparisons between Japan and the UK. Two main questions were asked. Firstly, what are the differences in attitudes towards and relationships with animals between Japan and the UK? Secondly, what are the differences in the current state of the assistance dog movement between the two countries? Five studies were undertaken to try to answer these questions. Multiple data collection methods (questionnaire, interview and observation) were used.

In the first study, the relationship between childhood experiences and attitudes towards animals in adulthood was investigated. The results suggest that pet keeping experiences in childhood help to develop favourable attitudes towards animals in adulthood, both in the UK and in Japan. However, compared to the British participants, the Japanese participants had had less close relationships with animals in childhood. Their current attitudes were also less positive than the British. This could plausibly be explained by their simply having received less exposure to pet animals in childhood.

The second study examined attitudes towards dogs in general. Both Japanese and British participants (under 24 years of age) had significantly positive attitudes towards training, and acceptance of dogs as equals, suggesting that attitudes towards dogs among the Japanese have become westernised by the recent introduction from the West of many breeds of dog, as well as Western concepts of training and care. The most obvious difference was in their attitudes to euthanasia. The Japanese participants had strong negative attitudes towards euthanasia, probably because of Buddhist-Shintoist traditions. In an older population of Japanese (23~85, mean=56 years), older participants were less positive than younger participants towards training, but were more interested in the usefulness of dogs, especially the idea of dogs as guards, which is the traditional Japanese function for dogs.

The third study, which investigated knowledge of and attitudes towards assistance dogs suggested that assistance dogs, except guide dogs for the blind, are still not widely used in either country. The Japanese participants had ambivalent attitudes towards the idea of using dogs as assistance dogs, possibly stemming from their negative attitudes towards the strict training required. One unexpected result was that a similar percentage of the British (19%) and the Japanese participants (20%) said that they were unhappy about allowing the dogs' access to places where food is sold for reasons of hygiene.

In the fourth study, guide dog owners were interviewed about their experiences of using a guide dog. Both Japanese and British guide dog owners shared similar problems associated with other people, in terms of prejudice towards people with disabilities and denial of access to facilities such as restaurants. They were also commonly annoyed by people's interference in the dogs' work. The worst issue for British owners seemed to be people who were selfish and inconsiderate to them and their dogs. For Japanese owners, people who criticised them when they disciplined their dogs seemed to be the worst
associated with other people, in terms of prejudice towards people with disabilities and denial of access to facilities such as restaurants. They were also commonly annoyed by people's interference in the dogs' work. The worst issue for British owners seemed to be people who were selfish and inconsiderate to them and their dogs. For Japanese owners, people who criticised them when they disciplined their dogs seemed to be the worst
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# -Chapter 1-

# Introduction




Hearing Dog
(Source: Hearing dogs
for Deaf People, UK)



Service Dog (Source: Canine Partners
for Independence, UK)



Guide Dog (Source: Guide Dogs
for the Blind Association, UK)

*"For me it (hearing dog) is quite simply my lifeline into the hearing world. But, far more than that, I feel she (hearing dog) has given me back my life! You see, without Connie (hearing dog), life was lonely and isolated, despite my loving family."*

*(Locke & Harmer 1997, p.156)*

## 1.1 Human-Dog Relationships

The relationship between humans and dogs *Canis familiaris* dates back to the Pleistocene period and the Palaeolithic age. A puppy skeleton buried with a human was found in northern Israel dating back to 12,000-10,000 years ago (Davis & Valla 1978). Dogs and dog-like creatures also appear in several prehistoric cave paintings (Secord 1992). Moreover, a study of mitochondrial DNA suggested that separation of the dog from its ancestor, the wolf, might have occurred more than 100,000 years ago (Vila *et al.* 1997). Thus, dogs were the first species to be kept as human companions (Young 1985, Secord 1992, Clutton-Brock 1995). They have worked for humans for thousands of years, assisting owners in hunting, guarding owners from intruders and protecting livestock. There is an indication that some people have kept dogs not only for their practical value but also for their companionship. Serpell (1983) investigated the possible influence of psychological and economic factors on attitudes to domestic dogs on 43 different cultures by using the anthropological literature. He found that some cultures which had affectionate attitudes to dogs did not use them for utilitarian purposes, whilst other cultures used them as hunting aids, herding/guarding livestock, pulling sledges or as items of food. He concluded that humans might have a natural tendency to form close affectionate relationships with dogs.

Even today, when dogs in general have a less significant economic function, people keep dogs. For a considerable number of people in Western countries, a close relationship with them is a part of everyday life (Edney 1992). Serpell (1995b) states that no other species, domestic or wild, has ever become so deeply involved in our lives or been given our affections as have dogs. Edney (1992) suggests that the reward for keeping them is a combination of companionship, support, protection and a focus of interest outside the self. There are considerable numbers of dog owners who are deeply attached to their dogs and regard them as family members (Voith 1985, Serpell 1995a). Dogs also have a role in promoting human-human interactions. Messent (1983) proposed that dogs have a function as 'social lubricants'. He found that the presence of a dog significantly increased the likelihood of contact between strangers. Rossbach & Wilsons' (1992) study using photographs of people pictured alone and pictured with a dog, also suggests that a dog's presence makes a person appear more likeable, namely, people perceived as happier and

safer when seen with a dog.

These properties of dogs add an important dimension to the utilitarian role that assistance dogs play for people with disabilities. Assistance dogs are "dogs which are specifically trained to help individuals overcome the limitations of their disabilities" (Duncan 1995, p.64). They include guide dogs for the blind, hearing dogs for the deaf, service dogs for people with mobility disabilities and seizure alert dogs.

## 1.2 The Role of Assistance Dogs

### *1.2.1 Terminology*

There has been a continuing discussion about the terminology used to describe dogs which assist people. Some people prefer to use 'service dog' (instead of 'assistance dog') which includes dogs for the blind, the mobility disabled and the deaf. For example, the Delta Society, which is a resource for information about the health benefits of animals and assistance dog issues, uses 'service dog' for the general category, and 'assistance dog' specially as dogs for people with mobility disabilities. The Americans with Disabilities Act (ADA) which legally allows these dogs' access to public buildings also defines a service dog as any dog that is individually trained to help a person with a disability. In contrast, the 'Assistance Dog Institute' and 'Assistance Dog International' use these terms in the other way around. Furthermore, some people use 'support dog', 'dog for the disabled' and 'handi-dog' specifically to describe dogs for the mobility disabled.

In this thesis, 'assistance dog' is used as the general term (*i.e.* irrespective of the type of owner's disability), and 'service dog' is used specifically for the mobility disabled, as follows;

Guide dogs - dogs which help visually impaired people
Service dogs - dogs which help people with mobility disabilities
Hearing dogs - dogs which help people with hearing impairments
Seizure Alert dogs - dogs which help people with epilepsy.

### *1.2.2 Guide dogs*

Guide dogs are the most popular and the oldest class of assistance dogs. The first attempt to train these dogs began in Germany during World War I (Duncan 1995); however, interestingly, there is some evidence that blind people may have made use of dogs as guides for untold centuries (Robson 1991). The earliest indication may be found in the ruins of Pompeii, which was destroyed by the volcanic eruption in AD 79. One of the houses in the city had a mural, which appears to show a blind man led by a small dog on a lead. Another example is in a Chinese painting dated 1252, which clearly shows the figure of a blind man holding on to a stick as well as a lead and following a dog. There is a variety of similar evidence in European woodcraft, drawings and books between the 13$^{th}$ and 17$^{th}$ centuries. The first systematic training of guide dogs began in Germany for war-wounded soldiers, and by 1923 a guide dog training centre had been established at Potsdam which trained several thousand dogs in the next ten years (The Guide Dogs for the Blind Association 1996b).

They work for blind people, literally as eyes for their owner. They are trained to navigate sidewalks, streets and stairs, ensuring that their owners avoid all obstacles. In the Guide Dogs for the Blind Association (GDBA) in the UK, which is one of the largest of such organizations in the world, the dogs are taught the following things: 1) to walk in a straight line in the centre of the pavement unless there is an obstacle; 2) not to turn corners unless told to do so; 3) to stop at kerbs and wait for the command to cross the road or turn left or right; 4) to judge height and width so that the owner does not bump their head or shoulder; and 5) to lead the owner across the road unless there is danger from a vehicle.

They are also taught both obedience and intelligent disobedience. Intelligent disobedience is a unique characteristic of guide dogs, which requires an extremely complicated skill. For instance, they may have to make a detour when there are obstacles, even if the owners command them to go straight on. They must also avoid an overhead obstacle which may injure their owners, even if it does not obstruct themselves. Thus, they are sometimes required to judge and make decisions by themselves for their owners. This would reduce strain on their owners; for example, Orcutt (1980) describes the skills involved in crossing a street with a guide dog as easier than those required to do so with a long cane, on both

the motor and cognitive levels, because cane users must decide all movements by themselves. Lambert (1990, p.158) also describes that "working with a guide dog has meant the difference between walking 2 ½ miles per hour under constant stress and walking 3 ½ miles per hour in a confident and relaxed mood".

### *1.2.3 Service dogs*

Service dogs are trained to work as hands or legs for people with mobility disabilities. The first training centre was built in the 1970s in the USA. Ms. Bonnie Bergin is thought to be the person who established the first training centre, Canine Companions for Independence (CCI) in the USA (Levy 1989, Fincher 1992).

She was a teacher with a Master's degree in special education. Interestingly, her initial inspiration came from scenes which she saw in the Orient. She saw people with disabilities leaning on their donkeys as they hobbled about hawking their pots and pans. Then she realized that what these people needed were feelings of independence, acceptance, and self-worth. Since donkeys were impractical in the USA, she decided to use dogs. While teaching in the Santa Rosa public schools, she started to carry out her plan to train dogs as helpers for the disabled. Although most of the experts she talked to responded negatively, finally she trained the first CCI dog in 1976. Now, the CCI has several regional offices around the country, an annual budget of more than $2 million and a staff of 65. It also operates a veterinary clinic. About 600 people with disabilities in 38 states and foreign countries live with service dogs which were trained in the CCI .

Service dogs are different from other assistance dogs in terms of the individuality of their tasks (Miura *et al.* 1998). For example, every guide dog performs almost the same tasks such as navigating sidewalks, streets and stairs. In contrast, the tasks of service dogs vary according to the disability of their owners. Some service dogs are trained to provide balance or support for walking, others are trained to pull a wheelchair and carry items in backpacks. Furthermore, they may also be trained to retrieve a variety of objects, to switch a light on or off, or to push a lift button. In the CCI, dogs are taught 89 commands. There are about 50 different training centres in the USA, most of which operate independently.

### *1.2.4 Hearing dogs*

Hearing dogs are trained to assist deaf people. The formal training of hearing dogs originated in the United States (Anon 1990b).The Prichard family of Denver is considered to be the first to train their dog to assist a deaf daughter. Then the first formal hearing dog training program was started by the American Humane Association (AHA) in 1976. In 1979, International Hearing Dog Inc. was founded.

Hearing dogs alert their owners to a variety of sounds by approaching their owner and then moving to the source of sound. For instance, they respond to a door bell or knock, a phone, a smoke alarm or a crying baby. As they do not need to lead a blind person or pull a wheelchair like guide dogs or service dogs, they do not require a particular physical constitution. In other words, they do not need to be as large and strong as guide dogs and service dogs. It may be easier to handle small dogs rather than large dogs from both the trainer's and the owner's point of view. The hearing dog training centres accept dogs that are already owned by a deaf person, or dogs from shelters, and they also use a variety of different breeds (Hart *et al.* 1996). In the Delta Society (Ryan *et al.* unpublished manuscript) dogs are carefully screened by a specially designed test which examines their sensitivity to sound, curiosity, willingness to please and energy level. It is worthy of notice that dogs which were once abandoned can be helpers for people with disabilities. More than 440 hearing dogs are now trained each year at more than 45 centres, including some humane societies in the USA (Hines 1990, 1991).

### *1.2.5 Seizure-alert dogs and other types of assistance dogs*

Seizure-alert dogs are the most recent type of assistance dogs. They can sense oncoming seizures in their owners and warn them. People with epilepsy tend to go out of their houses seldom, because they are always in danger of a seizure. If they can sense a seizure before it occurs, they can sit or lie down in a safe place. They can even enjoy trips with the assistance of these dogs. An ability in some dogs to sense a seizure has only recently been discovered. They are trained to make owners aware of an oncoming seizure. Some dogs can even discriminate between different types of seizures in their owners (Duncan 1995).

According to Mack & Miller (1991), the necessary trait for seizure-alert dogs is an extra

caring sensitivity to people. They have found that roughly 50% of dogs develop the natural ability to alert. Miller (1993) states that the ability to alert might not be limited to a 'few' special dogs, and it may be possible to train seizure alerting. In fact, Edney (1993) reports that some dogs which are not trained in seizure alerting show recognisable activity before or during seizures. Dogs were reported as looking anxious, apprehensive or restless, and alerted others or went away to seek help. They show abnormal behaviour, such as becoming disobedient, barking, whining, jumping up and nuzzling the owner.

However, the means by which the dogs sense impending seizure has not yet been proved. Hence, the number of seizure-alert dogs is quite small at present. Miller (1992) states that dogs, as hunting animals, might notice oncoming seizure in a human by combination of things, such as alterations in body scent from the electrochemical changes, and minute changes in behaviour. Edney (1993) also describes that a dog might be capable of sensing the electrical disturbances which accompany epileptic episodes in man, and also there might be distinctive odours generated in the 'aura' phase of epilepsy. He also assumes that the dogs' action might be aimed at protecting the 'pack leader' who is seen to be under some sort of threat, because their behaviour before a seizure is attention-seeking and seems to be directed toward protection and resuscitation.

It might be possible that dogs can sense other acute episodes in human illness, such as hypoglycaemic coma, coronary heart disease, fainting or even migraine attacks (Edney 1993). For instance, Lim *et al.* (1992) report that some diabetes patients recognized changes in their pet dogs' behaviour, such as barking and fetching neighbours, when they had hypoglycaemic episodes. Further research is needed in order to know and encourage the dog's ability to help people with disabilities.

### *1.2.6 General implications of the 'assistance dogs' literature*

Dogs indeed have a role in enhancing human well-being. Hart (1995) states that there is no other species which has played such a remarkable role in enriching our physical and mental well-being as has the dog. Zee (1983) studied the relationship between guide dogs and their owners and found that the relationship is markedly different to that between a pet dog and owner: the guide dog/owner relationship exhibited more time spent with the dog, more

dependence on the dog, more affection for the dog, greater requirement for attention to the dog, more dependence on the owner by the dog, more communication with the dog, more attachment of the dog to its owner, and owners worried more about the health and well-being of the dog. Thus, they seem to have an extremely close relationship.

Unlike human helpers, dogs are able to offer affectionate assistance without being censorious, and they can be useful for their owners around the clock. Therefore, the owners can live more independently and tend to have more self-confidence and self-esteem. It is also important that the owners must have responsibility for taking care of the dogs, that is, their relationship is give-and-take. This is thought to contribute to the owners' self-respect, because they have always been 'given' care. Moreover, dogs have the ability to divert attention from the disability and provide a non-disease oriented focus for the owners and others (Duncan 1995).

However, the countries where these dogs are openly used are limited, mainly the USA, Canada and part of Europe. In fact, only a few countries such as the USA, and the UK have legal permission for the dogs to freely access buildings and transport (buses, trains and planes). In the UK, over 4,400 guide dogs, 400 hearing dogs and 100 service dogs are working. The Guide Dog for the Blind Association (GDBA) was established in 1934[1], and the Hearing Dogs for the Deaf was launched in 1983. As regards service dogs, there are three independent organizations, the oldest of which started in 1986.

### *1.2.7 Assistance dogs in Japan*

The first guide dog was seen in 1939. It was owned by an American man who visited Japan on his way around the world. In the next year, four guide dogs were obtained from Germany (Hirose 1984). However, it was not until 1957 that the first guide dog was trained in Japan. At present, there are eight guide dog training organizations all over the country[1]; however, only about 100 guide dogs are trained per year (The Nippon Foundation 1999).

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See Appendix 1, which reports a survey of guide dog training organizations in Japan and the UK, for more information

Although there is no legislation supporting the use of guide dogs in Japan, guidelines from the Ministry of Health and Welfare, the Environment Agency, and the Ministry of Transport do exist. However, owners sometimes face difficulty when travelling with their guide dogs. Takemae (1994) studied 90 owners and recorded the difficulties they had experienced. Seventy percent of them had been turned away by hotels when making a reservation or checking in, 30% of them were allowed to stay there with some kind of condition, such as extra cost, placing the dogs in a separate place or not using a restaurant. Furthermore, when they went to restaurants, 95% of them had been refused entry on at least one occasion. The reasons given were 'dogs annoy other customers', ' dogs are insanitary' or 'it is the policy of the restaurant'.

Recently, some people in Japan have become aware through the mass media of other assistance dogs in the USA and the UK, such as service dogs and hearing dogs. Although some people are trying to train these dogs, they are experiencing many difficulties, such as lack of acceptance, financial difficulty, and lack of knowledge of training methods. So far, no more than about ten hearing dogs and a similar number of service dogs have been produced in Japan (Nikkei Jigyo Shuppansha 1999).

As a Managing Director of one of the Japanese guide dog organizations states, the largest problem is culturally based (Takemae 1991). A Director of Operations for the GDBA in the UK commented that large differences existed in attitudes towards animals as well as charitable activities between the Japanese and the British when he visited guide dog organizations in Japan, and also mentioned the importance of considering the culture before introducing guide dogs (Takemae 1991).

Thus, evidently, it is not easy to disseminate the assistance dog movement in Japan, and the movement as it is practised in Western societies may not fit in to Japan directly. However, this does not mean that the possibility of introducing and disseminating the movement in Japan must be discarded. Assistance dogs are indeed used in Japan, although the number is small and there are some problems which have to be solved before increasing their number. So the important matters are: 1) to understand the differences in attitudes towards animals, and in particular towards dogs, between Japan and those Western

countries where assistance dog movement operates successfully; and 2) to compare the current situation of the movement in both countries; then, 3) construct a framework for assistance dogs which fits the social environment of Japan.

### 1.3 Overview of the Present Research

The aim of my study is to compare the cultural influences on the acceptability of assistance dogs in Japan and the UK. The Japanese now have more than 10 million dogs and 7 million cats, and Japan is one of the most important countries in the pet industry in terms of an economic power. However the Japanese are sometimes criticized for their relationship with animals. For instance, it has been said that "the Japanese have started to make extensive use of animals in TV advertising, despite having what is often regarded as a rather callous or dismissive attitude towards animals in everyday life" (Anon 1989, p.204). It is important to know the reason why the Japanese are, or are assumed to be, unkind to animals. Few systematic studies for assessing Japanese attitudes towards animals and relationships with animals have been carried out, and it is necessary to review these matters before considering the issue of assistance dogs in Japan.

In this thesis, the UK will be used as a representative of Western countries, since the country has one of the most successful guide dog organizations in the world, and also is famous for its long historical background in relation to animals and enthusiasm towards animal welfare (Maehle 1994, Ritvo 1994, Serpell & Paul 1994). The UK is also known as the first of the European countries to develop scientific approaches to animal husbandry, and the selective breeding of animals (Secord 1992). Another reason is that Japan and the UK are islands of similar size (Fig 1.1), and have therefore often been compared in many other respects such as culture specific social behaviour (Argyle *et al.* 1978, Okamoto & Robinson 1997).

This thesis consists of nine chapters, describing five separate studies. The next chapter (Chapter 2), first introduces the literature on attitudes towards animals, and then describes briefly the historical background of attitudes to and relationships with animals in Japan and in Western countries. Because the topic is potentially so large, this review focuses





| | Japan | UK |
|---|---|---|
| Size of the country | 377,800 sq km | 243,368 sq km |
| Human population<br>In capital | 125,900,000<br>26,836,000 (Tokyo) | 58,306,000<br>8,089,000 (London) |
| Dog population | 10 million (in 1997)[1] | 6.6 million (in 1997)[2] |
| Percentage of households owning dogs | 19.7%[1] | 23.5%[3] |
| Number of dogs registered in the Kennel Club (in 1999) | 0.4 million | 4.7 million |
| Most popular breeds registered by the Kennel Club (in 1999) | 1. Dachshund<br>2. Shih Tzu<br>3. Golden Retriever<br>4. Labrador Retriever<br>5. Chihuahua[4] | 1. Labrador Retriever<br>2. German Shepherd Dog<br>3. West Highland White Terrier<br>4. Cocker Retriever<br>5. Golden Spaniel |

Size of the country and human population are from Philip's Atlas of the World (1998)

[1] Companion Animal Research and Information Centre, unpublished data

[2] The Pet Food Manufacturer's Association (http://www.pfma.com/)

[3] This figure was calculated by the data from PFMA and Anon 1995

[4] Of the Japanese breeds in Japan, the Shiba is the most registered, in 12th place, and the Akita is the second most registered, in 46th place.

Figure 1.1 Comparison between Japan and the UK

specifically on fairy tales, religion and culture. The last part of this chapter briefly introduces the human-dog relationship in Japan and the UK. In Chapter 3, general methods are described, including data collection techniques, participants and procedures, statistics and presentation of the results, for each study.

The following five chapters describe studies conducted in the course of research for this thesis. All the studies were carried out in order to make comparisons between Japan and the UK. The first three studies considered attitudes towards animals, while the other two studies investigated the current state of guide dogs. The reason for focussing on 'guide dogs' among other assistance dogs is because the movements for other assistance dogs are still developing; it would have been difficult to study the situation of hearing dogs and service dogs, of which there are about 10 each in Japan. The aim was rather to consider the likely future development of these dogs by studying the guide dog movement, which has existed for a couple of decades in both Japan and the UK.

Chapter 4 describes a study that investigates the relationship between childhood experiences and attitudes towards animals in adulthood. The study described in Chapter 5 examines attitudes towards dogs, using an instrument which was specially developed for this study. Chapter 6 explains a study which investigates knowledge of, and attitudes towards assistance dogs. The seventh chapter describes a study of the experiences of guide dog owners in their lives with their guide dogs. The next chapter (Chapter 8) reports an observational study of interactions between guide dog owners and the general public. The final chapter discusses the findings of all the studies from this thesis.

# -Chapter 2-

# Literature Review



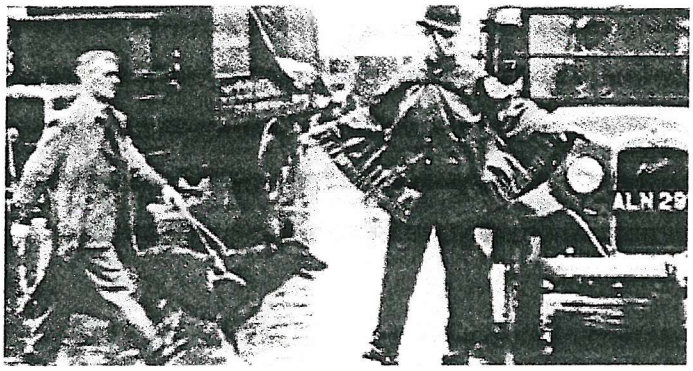
Seventeenth century in Britain
(Source: Secord 1992, p.40)



Eighteenth century in Japan
(Source: Yokoyama 1996, p.139)

*"Getting valid, reliable, meaningful, and usable information in cross-cultural environments requires special sensitivity to and respect for differences."*

*(Patton 1990, p.340)*



One of the first guide dogs in the UK (1930s)
(Guide Dogs for the Blind Association)



The first guide dog trained in Japan (1950s)
(Eye Mate Association)

### *2.1 Study on Attitudes towards Animals*

Human perceptions of animals and attitudes towards them have been receiving increasing attention from scientists. Of the 52 research reports on human-companion animal interactions evaluated by Barba (1995), twenty-three percent were carried out on human attitudes towards animals. This was the second most popular theme, following the effect of animals on human health and illness. It has been suggested that many factors, such as gender, age and background could affect attitudes towards animals.

For example, Driscoll (1992) reported that gender, age, pet ownership and religious affiliation of the respondents significantly affected attitudes towards animal use (*e.g.* for research, luxury garments). Female pet owners and young people expressed significantly more negative attitudes towards animal use than males, non-owners and older people, respectively. In addition, he found that people with no religious affiliation or affiliation with the Catholic church showed significantly more negative attitudes to animal use than did people having a traditional Protestant affiliation. A study focussed on commitment to pets also suggested that commitment was predicted by age, health, number of children and attachment. Younger, healthy persons with few children tended to report high commitment to pets (Staats *et al.* 1996) .

Some studies (Hills 1993, Paul 1995, Serpell 1999) have shown differences in attitudes towards animals between people engaged in different relationships with animals (*e.g.* animal rights supporters, farmers, researchers). For example, Paul (1995) compared animal rights campaigners' and scientists' views of animal use, and found that animal researchers and animal rights campaigners were going through very different decision-making processes when they considered the admissibility of animal experiments. That is to say, scientists emphasised human interest or research outcome as the primary criterion, whilst campaigners were more concerned about animal suffering. Moreover, both groups expressed the idea that experiences of animals during childhood had affected their current attitudes towards the use of animals.

It is frequently stated that experience with animals in childhood significantly influences

human attitudes towards animals in adulthood (Poresky & Hendrix 1988; Kidd & Kidd 1989, 1990a, 1990b, 1996; Paul & Serpell 1993). For example, Paul & Serpell (1993) examined an association between pet keeping in childhood and humane attitudes in young adulthood, and reported that higher levels of childhood pet keeping were related to greater concerns about the welfare not only of animals but also of humans. It has also been reported that age of owning the first pet also influences adult attitudes towards pets. That is to say, adults who had their first pet early in childhood showed more positive attitudes towards pets than those who had their first pet later in childhood (Poresky & Hendrix 1988).

Most of these studies were conducted in Western countries such as the UK, the USA and Canada, which might give a slanted interpretation of the results. The majority of the subjects were Caucasian and therefore the major drawback of these studies is that their samples were not ethnically representative. As Kidd & Kidd (1989, 1996) stated, despite efforts to achieve ethnic balances in the samples, some groups (*e.g.* Hispanics, Asian) were under-represented. Morrow (1998) who examined relationships between children and companion animals in contemporary British society, mentioned that one of the most striking aspects of the findings was that none of the 44 children of Pakistani origin owned pets. She suggested that "we need to understand childhood as a socially-constructed phenomenon and the appropriate artifacts of childhood (in this case, pets) as culturally specific" (Morrow 1998, p.224). Dolins (1999, p.4) states in her book 'Attitudes to Animals' that "Human perspectives on the human-animal relationship reflect what has been learned, both spoken as well as unspoken attitudes and assumptions, from our families, society, media, and education". Thus, it is apparent that perceptions and attitudes towards animals are greatly influenced by culture[1], so it is important to know the cultural background of the people who are studied.

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It is difficult to answer the question "What is culture?" as the term contains extensive meanings. For example, it is possible to say that a single country consists of several different cultures, if it is assumed that cultures vary from region to region. In a dictionary, culture is defined as "the ideas, customs, and art of a particular society; a particular civilization at a particular period; development or improvement by special attention or training" (Collins English Dictionary 1999, p.191). In this thesis, this word was mainly used meaning to something like 'lifestyle, customs, thoughts, knowledge and sense of values which have been handed down from generation to generation in a particular society'. Since the main interest is to compare two countries, the 'society' will be replaced by 'country'.

## 2.2 Comparison of Attitudes towards Animals between Japan and Western Countries: brief review of fairy tales, religion and culture

### *2.2.1 Fairy tales*

It is worth reviewing fairy tales to study human perceptions of animals because fairy tales contain a country's culture and possess historical human attitudes towards animals. Ozawa (1994) states that fairy tales can show our basic ideas and attitudes towards nature and animals, and the reason why fairy tales have remained for ages is that the ideas in the fairy tales have been accepted by people. Nakamura (1984) also suggests that we have to go back to the past in order to understand the current situation and consider the future development of the human-animal relationship. Both authors compared human perceptions of animals between Western countries and Japan by examining fairy tales. Nakamura (1984), using Grimm's fairy tales and Japanese fairy tales (*Nihon Mukashi Banashi*), analysed stories in which a human transforms to an animal, and vice versa. In Grimm's, a human transforms to an animal much more often than the reverse (67 vs. 6, respectively). Furthermore, in most cases, there is an assailant such as a witch or a devil who transforms the human to an animal, such as "A prince was transformed into a drake by the curse of a witch". Thus, the animal seems to be regarded as a lower creature than the human in the story. Nakamura interpreted this as a wide gap between humans and animals, with animals not being easily transformed into humans in Westerners' perceptions of animals.

On the other hand, in Japanese fairy tales, animals transforming into humans is more than twice as common as the reverse. For example, there is a story about the transformation of a crane into a human. A crane was rescued by a man, the crane then changed into a woman in order to return the man's kindness. In this story, there is no negative attribution towards the animal, indicating an equality between animals and humans. Another difference is that there is no assailant in most cases; for instance, there is a story about the transformation of a young woman into a bird. A young woman went to a mountain with her husband and strayed from him. After searching for him for a while, she found his body. While she was crying by the side of the body, she transformed into a bird. Thus, humans tend to voluntarily transform into animals without clear reason in Japanese fairy tales. This is interpreted as a smaller gap between humans and animals in Japanese perceptions than in Westerners'.

Ozawa (1994) took a different approach to Nakamura. He reviewed fairy tales in which an animal and a human get married, examining the theme of each fairy tale. He mentions that Europeans who read Japanese fairy tales commented that the Japanese were cruel to animals in the stories, because in Japanese fairy tales: 1) an animal (which may have changed itself into a human) visits the human world; 2) it marries a human; 3) the human partner discovers its real identity; 4) then the animal has to leave, or is sent away; sometimes it is killed by the human. In contrast, European fairy tales end happily, that is, a hero/heroine obtains a partner (in this case, an animal is originally a human and returns to human form in the end). He stresses that it is important to realise that the theme of Japanese fairy tales differs from that of Europeans. In Japanese fairy tales, the main theme is the relationship between humans and nature, while in European fairy tales, the main themes are relationships between humans, and they mainly deal with the marriage of the heroine/hero. In other words, the main concern of Japanese fairy tales is how people coexist with nature, because the Japanese regard themselves as a part of nature, while European fairy tales emphasise a human's life story, which obviously takes place in a human world which is distinct from the world of animals.

Moreover, as regards cruelty, Europeans seem to have different views from the Japanese. The Japanese are often criticized for their fish-eating culture as well as whale hunting. For example, Ozawa describes his own experience in this issue. When he served sardines for dinner to a German woman, she said that the Japanese were cruel because they ate such small fish. Ozawa replied that the Japanese would think that the Germans were more cruel to animals when they saw bodies of cattle and pigs hung in their butcher shops. But in her opinion, this practice was unrelated to cruelty because these animals only existed to become food for humans. Thus, perceptions of cruelty by Japanese and Europeans are indeed inconsistent, which would be expected to come from cultural and religious differences.

### *2.2.2. Religion and culture*

Brown (1985) states that a discussion of cultural attitudes towards animals must consider religion, because religion has had, and continues to have, both detrimental and beneficial impacts on attitudes towards animals. It has been regarded that the traditional Japanese

view of nature differs from that of Western culture because of their religion. The Japanese traditionally live in a harmonious relationship with nature and animals (White 1967; Watanabe 1974; Murota 1985; Saito 1985; Ohnuki-Tierney 1987, 1990; Stewart-Smith 1987; Kellert 1991, 1994; Odin 1991). Watanabe (1974, p.279) writes that "Nature for the Japanese has not traditionally been an object of man's investigation or of exploitation for human benefit, as it has been for Westerners. For the Japanese and for other Oriental people, man was considered a part of nature, and the art of living in harmony with nature was their wisdom of life". This view comes from their religious teaching, namely, Shintoism and Buddhism, "Shintoism with its passion for natural beauty and Buddhism which reveres all forms of life are often presented as nature-loving religions" (Stewart-Smith 1987, p.33)[2].

The Japanese have lived mainly as an agricultural society from prehistoric times. They owe this to the richness of the land and a good climate for growing rice, in other words, their lives have largely depended upon nature. This leads to the worship of nature, and the Japanese tend to take it for granted that nature will always exist around them. In fact, "until Japan opened her doors in 1868 there was no direct translation of the Western interpretation of 'nature'. It was not needed because nature was so much part of the people" (Stewart-Smith 1987, p.33). In contrast, it has been stated that in the Western conception, man and nature are two things, and man is above and apart from nature,

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There is a debate on this issue. For example, some Westerners argued that the Japanese rather preferred 'cooked', 'wrapped' or 'tamed' nature as shown in the way Japanese gardens are arranged (Hendry 1997). Kalland & Asquith (1997, p.30) suggested that nature for the Japanese were "contextual or situational, with no clear distinction between nature and culture, or between nature and artifice".

It should also be noted that when people talk about conservation of the natural environment today, the Japanese are often a target of criticism. For example, Stewart-Smith (1987, p.8) wrote "despite glimpses of a passionate attachment to nature, Japan has a poor international reputation with regard to conserving her wildlife and habitats". Kellert (1994) also describes that the majority of Japanese respondents of his study indicated considerable indifference and lack of ecological or ethical concern for most wildlife and associated habitats.

This might come from different views of nature between the Japanese and Westerners. The Japanese might not so keen on nature conservation because they think that nature should always recover of her own accord, or they might not even think that they have any responsibility for looking after nature. In fact, Kellert (1994) found that the Japanese respondents considered that nature was so superior and powerful in relation to people that humans could not have much impact on the environment, and tended to regard humans as an insignificant part of nature, and taken care of by nature, rather than vice versa.

seeking to exploit and control it (White 1967, Watanabe 1974, Stewart-Smith 1987).

Interestingly, Frisch (1963) pointed out that this Japanese affinity with nature contributed to studies of the social behaviour of animals in the middle of this century. He mentioned that the approach used by the Japanese field workers contained something original which was not often found in similar studies by Westerners. Western field workers identified individual monkeys in a group by catching the animal and marking them with numbers, while the Japanese identified each animal by its appearance and personality and gave it a name. As the distinction between man and other living things was rather strict in Western culture, Western scientists tended to regard animals as objects. In contrast, the Japanese tended to think in terms of a personal relationship with the animal who had a life story familiar to them. Thus, in Western culture, people traditionally tended to draw a line between humans and animals as well as between humans and nature. It is possible that this tendency related to their long history of livestock farming, in other words, a meat-eating culture. There might be a necessity to draw this line in order to live on livestock farming. People might have believed that all living creatures were under their domain, but still appreciate the contribution of animals to their existence. This attitude parallels the teachings of Christianity.

According to the Old Testament (Genesis 1:25, 1:27, 2:20; Deuteronomy 12:15, 14:1-21), humans were situated between God and animals, and God gave many living and moving things to man for his food. The ideas of philosophers Aristotle (384-322 B.C.) and Rene Descartes (1596-1650) paralleled the teachings of the Bible in which animals were strictly discriminated from humans. Regan & Singer (1989) quoted the philosophers Aristotle and Descartes when they considered animals in the history of Western thought. According to their quotations, Aristotle asserted that Nature had made all animals for the sake of man, and that animals should be under the control of humans. Descartes grasped the meaning of animals in a different manner from Aristotle. He regarded animals as moving machines, and he asserted that because they could not speak they did not have a mind and could not feel pain. He thought that speech was the only certain sign of thought. Thus, he denied the existence of subjectivity in animals.

While Westerners' attitudes towards animals have been influenced by Christianity, Japanese attitudes to animals have been greatly influenced by the teaching of Buddhism, which once banned the taking of any life, as well as the consumption of all meats. The Japanese are very sensitive to killing animals and feel a strong aversion to terminating their lives forcibly. A good example is their responses towards euthanasia of pets. Kogure & Yamazaki (1990) compared veterinarians' attitudes towards euthanasia in Japan and the UK, and found that the Japanese were somewhat more cautious or reluctant about euthanising than the British. Euthanasia is a difficult concept in the Japanese Buddhist-Shintoist tradition, because for Japanese, killing is probably the most extreme form of cruelty[3]. In British culture, people seem to have a different interpretation of cruelty compared to the Japanese; 'killing' and 'euthanasia' have very different connotations, with euthanasia an acceptable aspect of medical treatment of pets.

This attitude is shown in the response of British veterinarians to the question 'Would you euthanise a healthy animal if the owner requested it?'. Seventy-four percent of them answered 'Yes', while only 44% of Japanese vets agreed with it. The British are more sensitive to allowing unnecessary suffering and pain, and emphasize the treatment of animals. As Kogure & Yamazaki point out, this might be partly come from their long history of livestock farming. Such an idea might not come out so naturally in Japan, where the care of animals has never been deeply intermingled with their lives. Again, this attitude of Westerners might also come from the teaching of Christianity, namely, people do so because they believe that God let them dominate all living creatures on the earth. On the other hand, the Japanese might not believe that they are allowed to dominate animals or handle the matter of an animal's life and death. Therefore, they are perplexed when they are confronted by this issue, even if the animal is severely injured or suffering from terminal illness (Kogure & Yamazaki 1990). This Japanese attitude would be considered as cruel

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This might also come from the Japanese idea of 'nature'. Lock (1997) who discussed the issue of brain death for the Japanese states that the issue is extremely difficult for them, because they do not like 'unnatural things', and do not think that life and death should be changed by human intervention. He describes "what we see in this painful debate is, I believe, a remarkable confrontation between an ideology embraced by many Japanese of a shared 'closeness to nature', coupled with a respect for the ancestors, an institution which links the natural and social worlds, and a technology which threatens to overturn these values" (Lock 1997, p.139).

or irresponsible by the British.

Another example of this Japanese sensitivity may be found in memorial services which take place in institutions such as slaughterhouses, research facilities of industry and universities and the whaling industry, to pray for the animals which have been sacrificed for humans (Ohnuki-Tierney 1987, Stewart-Smith 1987, Kast 1994). The Japanese traditionally have erected memorial stones and held religious services for the souls of animals killed for human welfare. Although this custom was seen from prehistoric times, most stones existing now were erected during the last two decades (Kast 1994). It is important to know that there are still large differences in attitudes towards animals between the Japanese and Westerners, even though Japan has adopted many Western practices, including meat-eating, science and technology.

## 2.3 Brief History of Human-Dog Relationships

### *2.3.1 In Japan*

In Japan, relationships with dogs date back 10,000 years, judging by the discovery of dogs in a tomb (Anon 1990a). According to the oldest encyclopaedia (written in 1712) in Japan, there were three roles for dogs, that is, hunting aids, guarding and meat (Shoda 1983)[4]. The Middle Ages was a rather dark period for dogs in Japan (Tsukamoto 1986). In the late 15th Century, It was made illegal to keep dogs, for four main reasons. Firstly, to stop the spread of the rabies epizootic. Secondly, to protect the rice fields. Thirdly, to save money; keeping dogs was assumed to be a waste of money. The last reason was not practical but emotional, that is to say, people hated and were disgusted by dogs and their behaviour. In the Middle Ages, there were many paintings in which dogs roamed in cemeteries. Buried bodies were often eaten by dogs and crows. Because of this behaviour of dogs as

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Apparently, eating dogs does not parallel the teaching of Buddhism. Buddhism is considered to have been originally supported by the government for political ends (Ito Foundation 1991). The basic teaching of Buddhism was to control worldly desires and to practice the following eight 'right things': right belief, right thought, right words, right behaviour, right way of life, right effort, right memory and right meditation. The government encouraged (forced) people to practice the teachings, expecting them to work hard, in order to produce growth of the economy. Some people of low status might have eaten dogs simply in order to survive.

carnivorous animals, people hated dogs and felt disgusted by them. This trend was particularly strong in urban areas. Many stray dogs roamed urban areas, because they could get enough food, and they sometimes caused problems such as killing pet cats.

There was no evidence of dog breeding for human food; however, breeding dogs to feed to hawks was seen all over the country in the early 17th Century. Hunting small wildlife by hawking was a favourite amusement for feudal lords. Although hunting was opposed to the teaching of Buddhism, its influence could not prevent them from this amusement (Stewart-Smith 1987). The peasants (farmers) were forced to keep dogs for hawks which were owned by feudal lords. It is suggested that this led to the custom of keeping dogs as pets. Other dogs were used to assistant in hawking, by flushing game for the hawks. These dogs were regarded as treasures, second only to the hawks, by their owners, and were sometimes better taken care of than the peasants[5].

In 1685, a law protecting animals was made by *Shogun* Tsunayoshi Tokugawa, who was called 'Dog Shogun' (Tsukamoto 1986, Itakura 1992). He commanded people not to abuse animals, and to take care of an unowned or wounded animal as soon as they found it. If they disobeyed the law, they were severely punished; however, in spite of the law, wounded dogs were often seen. This was because some people were angry about the Shogun who treated dogs better than people, and diverted their animosity towards dogs by abusing them secretly. In 1695, he built institutions for stray dogs. It was estimated that 48,748 dogs were taken care of in four institutions in two years. He was notorious for his extraordinarily humane attitude towards animals, especially dogs. However, it has been proposed that this law was part of his policy to improve conditions in society, by making people behave more humanely (Tsukamoto 1986, Itakura 1992).

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In the Middle Age (twelfth century to nineteenth century), peasants' lives were severely dominated by the feudal loads who were given the right to rule over their territory and people, by means of warriors. At the time, these warriors had great power, and "the leading warrior would be appointed by the emperor as his '*shogun* in charge of conquering barbarian territories' and with this designation would set up his feudal government *(bakufu)* and take leadership over the feudal loads in the various parts of the country" (Nippon Steel Human Resources Development 1984, p.43).

The human-dog relationships described above are rather negative ones; however, this does not mean that such relationships were always negative in Japanese history. As Tsukamoto (1986) mentions, good human-dog relationships would have existed with little variation throughout history, but bad relationships would have varied from one period to another. Therefore, bad relationships tend to be recorded more than good ones.

Dogs traditionally lived freely in villages in Japan. Although there were some dogs owned by owners, the majority of them were not owned by a particular person, but were fed by several inhabitants (Tsukamoto 1986). Dogs had a role in giving alarm calls for the people, and in exchange they were given food. Thus, people and dogs lived interdependently. It is important to realise that people took it for granted that dogs existed around them, and did not use dogs actively in the sense that Westerners used them, by training them.

For the Japanese today, the word 'dog' might evoke the episode of 'Hachi', a faithful dog. In 1920s, there was a dog called 'Hachi' owned by Dr. Ueno, who treated Hachi like his child (Shoda 1983). Hachi sometimes went to the train station with his owner when he went to his office, going back home after his owner had disappeared on to the platform. After 17 months of owning Hachi, Dr. Ueno collapsed at work and never went back home. Although Hachi was subsequently taken care of by another family, he was seen roaming around near the station almost every day for 10 years. The story that Hachi had waited for the return of his owner without knowing of the owner's death, spread throughout the country, and Hachi was given the title 'a faithful dog which did not forget his owner's kindness'. This episode appeared in a textbook for primary school students, and a bronze statue of Hachi was erected in the station. One style of Japanese relationship with dogs is shown in this story, acceptance of a dog 'as it is'. The owner did not leash Hachi, and allowed him to come and go as he liked. People did not mind this; on the contrary, some people fed Hachi while he was waiting for the owner.

However, due to an increase in population density, particularly in urban areas, the Japanese relationship with dogs has changed. It has become impossible to allow dogs to roam around, because they sometimes cause problems. As a solution, people chained dogs outdoors, and the role of dogs in guarding the house and giving alarm calls remained.

The idea that people should train dogs and live with them indoors might not arise in Japan, since training of dogs has never been important.

The first movement for animal welfare, influenced by Western ideas occurred in 1902, but it was not very successful. The Japanese Humane Society (in 1914), the Japan Society for Prevention of Cruelty to Animals (in 1948) and the Japanese Animal Welfare Society (in 1956) were established and actively operated by British and American women who were residents in Japan at the time, many of whom were wives of embassy staff (Imagawa 1996)[6]. In 1950, regulations for dog keeping were established which aimed to prevent the spread of rabies epizootic. In 1973, a national Animal Protection and Control Law was established, which includes pets, farm animals, animals in exhibits and animals in research[7]. In 1975, criteria for keeping dogs and cats (based on the Animal Protection and Control Law) were established. These were primarily designed to protect people from animals, and required owners to keep dogs on a chain and walk them on a lead (Tokyoto Eiseikyoku 1995).

The number of pet dogs in Japan has been increasing in recent years (Fig. 2.1). It was estimated that there were more than 10 million in 1997 (Companion Animal Research and Information Centre, unpublished data). In addition, there are about 220,000 stray dogs and 230,000 abandoned dogs; in 1995, 10,758 of them were adopted and 414,506 of them were euthanised (Mainichi Newspaper 1996). Although there are several charity groups which take care of stray pets and try to rehouse them, local authorities in each city deal with most of them. Some local authorities provide boxes, like dustbins, for people who wish to throw their pets away. However, they also try to encourage people to build up good relationship with animals. For instance, they offer children the opportunity to interact with

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The Japanese Humane Society ended in 1958, but JSPCA and JAWS are still active.

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This law has no definition of cruelty and the handful of very severe cases that have been prosecuted in nearly 30 years have been let off with a paltry 30,000 yen (£150). No licencing, no law and no inspection applies to pet shops (http://www.wspa.org.uk). An amendment of the law is progressing, and the revised version of the law will be put into effect from December 2000. The new law requires pet shop owners to register, to permit inspection and to improve the environment which animals are kept, on request. The amount of the penalty for animal cruelty will go up (maximum of 1,000,000 yen).

animals and educate them, some others started dog training classes (Anon 1997). Fogle (1989) mentions that the animal shelter which he visited in Japan was the best he had ever seen.

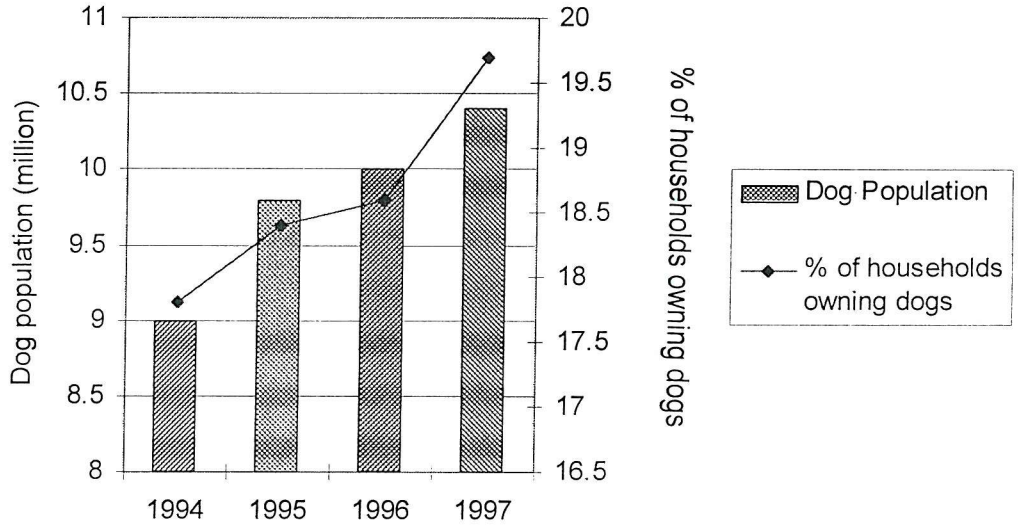



Figure 2.1 Dog population and percentage of households owning dogs in Japan.
(Companion Animal Research and Information Centre, which obtained the data from the Pet Food Manufactures Association, unpublished data)

According to several national surveys of Japanese pet owners carried out in between 1986 and 1988 (Anon 1990a), 34 % of homes had companion animals, of which 56% had dogs. Of dogs, 40.5% were purebred, such as Shiba, Maltese, Pomeranian, Terriers, Sheltie, Poodle and Akita. Thus, most were small breeds. Sixty-four percent of respondents regarded the dog as a friend, 88 % of them regarded their dog as a person and 40% could not imagine what their lives would be like without the dog. However, two-thirds of the dogs were not allowed indoors. Another survey of dog and cat owners (Kojima & Kojima 1997) have shown that among dogs, 43% were Western breeds (whereas 14.9% were Japanese breeds), and 56.9% were kept indoors.

It is becoming popular to keep dogs indoors, as in the West, and also some large breeds, such as Retrievers, Siberian Husky and Great Pyrenees have become popular. In fact,

6,108 Golden Retrievers and 3,600 Great Pyrenees were kept as pets in 1990 (Nakajima 1991). As a consequence, people have begun to realize that training dogs is a necessity. The concept of training dogs has not been so popular in Japan, because there is no historical background of using well-trained dogs, such as the herding dogs, sheep dogs and gun dogs which have been actively used in the UK. Only dogs which are used for special purpose such as police dogs and guide dogs are routinely trained. In Japan, as most owners chain their dogs outdoors, and always keep their dogs on a lead when going for a walk, they have not needed to train commands such as 'come' and 'sit' to their dogs. It is also difficult to find places where they can let a dog run freely, particularly in urban areas.

### *2.3.2 In Western countries, with particular reference to the UK*

The dog's perceived unconditional loyalty to humans has earned it the title 'Man's best friend' in Britain and the USA (Serpell 1995a). Both are supposed to be nations of dog lovers. However, widespread dog ownership among members of the middle classes did not begin until the late eighteenth century (Ritvo 1987), in other words, British and American pet dogs have only recently gained widespread acceptance. It should also be noted that human-dog relationships have not always been desirable.

Dogs were of great importance and had various roles for man as early as the hunter/gatherer societies of prehistory. They were used to hunt wild animals, such as horses and lions as well as to attack the enemy during battle. Later, they were also used to herd and guard livestock (Secord 1992). There is also evidence that dogs were used as a food animal in the UK (Harcourt 1974). The early part of the Middle Ages was a dark period for dogs in the UK (Secord 1992), as in Japan. Some societies came to hate dogs because they roamed as scavengers in search of prey. This attitude was reflected in the visual arts in which they were shown with their lips drawn back in a snarl, with threatening teeth and glaring eyes. Furthermore, the word 'dog' became to possess negative connotations, and thieves and murderers were commonly called curs. In this period in England, dogs were prohibited from roaming through forests. The Forest Laws were drawn up, and keeping hunting dogs in the forests was entirely prohibited (Secord 1992). It was announced that all the dogs found in forests were to be slaughtered. The official reason

was to prohibit poaching which was considered to have a disastrous effect on the morals of the community. However, it seems likely that it was really to protect the source of game for the landed gentry.

Around A.D. 500, dogs slowly began to regain importance, along with the popularity of hunting (Secord 1992). Hunting with dogs for sport became a symbol of privilege and wealth. In the Renaissance time, a dog was regarded as a valuable pet, a guardian, and a worker as well as a hunter. In the latter part of the seventeenth century, King Charles II was renowned for his doting on lapdogs, and his fondness has remained in the name of toy spaniel (Ritvo 1987). However, dogs still had a negative image to ordinary people. In the eighteenth century, the main characteristics attributed to a dog were more likely to represent bestiality, vulgarity, and subversion than loyalty and affection (Ritvo 1987).

Until the nineteenth century, the English were notorious for their cruelty towards animals. It is described that the streets of London were crowded with horses and dogs which served as draught animals, and many of them were obviously exhausted or in pain (Ritvo 1994). They suffered in the cause of human pleasure as well as human profit. Popular amusements were cock-fighting, dog-fighting, rat-killing, bull-running and the baiting of wild animals. However, few people registered distress at the animal suffering that surrounded them. Thus, England was considered as 'the hell of dumb animals', and little attention was paid to the ill-treatment of animals.

The nineteenth century was a period of change in human-animal relations in Britain (Ritvo 1987, 1994). For instance, the Society for the Prevention of Cruelty to Animals was founded in 1824. However, soon afterwards a rabies epizootic spread (Ritvo 1994). Despite the low likelihood of becoming infected with rabies, many people worried and avoided contact with dogs. Thus, attitudes towards dogs worsened again.

Queen Victoria is renowned as an archetypal nineteenth century animal lover, who took a great interest in her dogs' well-being and visited her kennels often (Ritvo 1987, Secord 1992). During this period of time, the English began to realize the importance of 'animal rights' and 'animal welfare', and they have subsequently become famous for their

enthusiasm for animal protection. Now, the UK is described as a nation of dog lovers, and had 6.7 million pet dogs in 1999 (The Pet Food Manufacturer's Association http://www.pfma.com/) . However, even in the UK, 300,000 to 400,000 dogs are lost, abandoned or strayed each year (Council for Science and Society 1988)[8].

### *2.3.3 Summary of human-dog relationships in Japan and the UK*

As mentioned above, human attitudes towards and relationship with dogs have varied throughout history, and have been greatly influenced by social conditions in human society, regardless of country. Some similar attitudes towards dogs in the histories of Japan and the UK were found. For example, there is an indication that keeping a dog was an amusement and a status symbol for upper-class people, and that people in the middle and lower classes rather hated dogs, because dogs roamed around and could carry the rabies epizootic. These attitudes were shown in art in both countries. It was only recently that people in general have begun to keep pet dogs. Even in the present day, human-dog relationships have both negative and positive aspects.

On the other hand, there were also differences in attitudes towards dogs in both countries. In Japan, the majority of dogs lived easy-going lives. People let dogs do whatever they liked rather than training them, and some people even today think that training dogs is a reflection of human arrogance and feel sorry for the dogs (Miyata 1996, Yokoyama1996, Tomizawa 1997). In contrast, in the UK, dogs have had a practical role in human society since early times, such as hunting wild animals and herding and guarding livestock. It might be possible to say that the British in general think that dogs should be trained to live with humans, and they would have more understanding of dogs compared to the Japanese, because it is essential to know about dogs in order to train them.

Since the themes described in this literature review are very extensive, it was unfortunately unable to achieve an exhaustive review. However, it is hoped that this literature review has made it clear that attitudes towards animals are greatly influenced by the culture of each

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This was the latest data I could find, as it is very difficult (impossible) to obtain accurate statistics on the total number of stray or abandoned companion animals in Britain, where about 200 registered animal charities deal with these animals (Council for Science and Society 1988).

county, are therefore considerably different between Japan and the UK, and so this theme is worthy of study. Through the review, it is becoming understandable that the concept of using dogs as helpers for the disabled originated and has been widely accepted in some Western countries, due to their traditions of training and using dogs as aids.

*-Chapter 3-*

# General Methods

## 3.1 Overview of Methods Used

The aim of the research presented in this thesis was to understand differences of attitudes towards animals (in particular dogs) between Japan and the UK, and their influences on the assistance dog movement in both countries. Five separate studies were employed to this end, in order to provide complementary information by using a variety of approaches and methodologies. The following sections offer a brief explanation of the aims and methods used, and discuss the reasons why such methods were employed. Full details of the methods are given in each chapter (Chapters 4, 5, 6, 7 and 8), because each of these chapters deals with single independent study, and has been written to be self-contained, so that each chapter is suitable for publication.

The following five studies were conducted in the course of research for this thesis. The first three considered attitudes towards animals in general (*Chapter 4*), dogs (*Chapter 5*), and assistance dogs (*Chapter 6*), respectively. The other two studies investigated the current state of guide dogs by focussing on guide dog owners (*Chapter 7*), and the general public (*Chapter 8*), respectively. All the studies were conducted with the aim of making comparisons between Japan and the UK.

The most important problems in cross-cultural survey research are those of comparability and generalising the results across cultures (Pareek & Rao 1980). Random samples in two cultures may not be directly comparable because of variables besides cultural differences (Brislin *et al.* 1973), and college students are often compared, because it is usually assumed that they have similar demographic characteristics (Leung & van de Vijver 1996). For the first three studies, the samples were restricted to students in higher education who were taking the same (or similar) courses in both countries. The underlying assumptions are that their levels of literacy and education are similar, and they are drawn from the same age group. Sample selection for other two studies will be described in each chapter.

### *Childhood experiences and attitudes towards animals (Chapter 4)*

This was a questionnaire survey of university students. The principal aim of the survey was to examine whether the relationship between childhood experiences of pets and adult attitudes to animals and their welfare, established by Paul & Serpell (1993) for the UK, is

affected by cultural differences between Britain and Japan. Students studying animal related courses (Study 4.1), and also students studying courses unrelated to animals were used (Study 4.2), in order to understand the differences and similarities between the two countries in detail, and also, as a supplementary question, to examine whether childhood experiences influence people's choice of university courses. The questionnaire was derived directly from that used by Paul & Serpell, to facilitate comparisons with their study.

***Attitudes towards dogs (Chapter 5)***

This was also a questionnaire survey of university students. The principal aim of the survey was to compare the attitudes of young people towards dogs between Japan and the UK, by isolating some of the major factors which contribute to their attitudes (Study 5.1). Since there was no suitable questionnaire in the literature, an instrument for assessing people's attitudes towards dogs was first developed, taking the cultures of both countries into consideration. Attitudes were measured using 7-point Likert scales, as recommended by Henerson *et al.* (1987). Study 5.2 was carried out to investigate the effects of age on attitudes towards dogs among Japanese adults.

***Attitudes towards assistance dogs (Chapter 6)***

This was a questionnaire survey of college students. This study was carried out to explore the knowledge and attitudes of young Japanese towards assistance dogs (Study 6.1), and compare the results with those of young British (Study 6.2), in order to consider public awareness and acceptance of assistance dogs in Japan. Since this was a more exploratory study than those described in Chapters 4 and 5, both close and open-ended items were included.

***Life with a guide dog: interviews with guide dog owners (Chapter 7)***

This was an interview survey of guide dog owners in Japan and the UK. The purpose of this study was to discover quality of experience guide dog owners in both countries were having in their lives with their dogs, and to compare accounts between the two countries.

***Behaviour of the general public towards guide dog owners and guide dogs: an observational study***
***(Chapter 8)***

This was an observational study of how the general public in Japan and the UK react to guide dogs and their owners. This study aimed to investigate people's attitudes towards guide dogs by assessing their spontaneous interactions with guide dog owners under everyday conditions.

## 3.2 Data Collection Techniques

According to the Concise Oxford Dictionary (1995, p.80) , 'attitude' is "the way of thinking or behaviour reflecting this". The term is sometimes considered to be 'slippery', as the definition is ambiguous and each worker has been able to tailor its meaning to suit her/his own purposes (Robson 1993). In the book 'How to Measure Attitudes', Henerson *et al.* (1987, p.13) used it to describe "all the objectives we want to measure that have to do with affect, feelings, values, or beliefs". They suggested that we should proceed with the following precautions firmly in mind when we measure attitudes.

- When we measure attitudes, we must rely on *inference*, since it is impossible to measure attitudes directly.
- Behaviours, beliefs, and feelings will not always match, even when we correctly assume that they reflect a single attitude; so to focus on only one manifestation of an attitude may tend to distort our picture of the situation and mislead us.
- We have no guarantee that the attitude we want to assess will "stand still" long enough for a one-time measurement to be reliable. A volatile or fluctuating attitude cannot be revealed by information gathered on one occasion.
- When we study certain attitudes, we do so without universal agreement on their nature. Is there, for instance, such a thing as a single "self-concept"? Perhaps, but perhaps not. (Henerson *et al.* 1987, p.13)

There are a number of data collection methods that can be used to assess people's attitudes, including interviews, questionnaires, attitude rating scales, and observations. The suitability of these methods often depends on the responses that are of interest to the investigator and the abilities and motivation of the individuals being studied. The studies in this thesis used questionnaires, interview and observation. Each of the data collection methods has advantages and disadvantages (the following description of each method is

based on Henerson *et al.* 1987 and Robson 1993).

***Questionnaires***

Questionnaires are instruments that present information to a respondent in writing or through the use of pictures and then require written responses - a check, a word, a sentence, or several sentences. This technique is very efficient in terms of researchers' time and effort; it can be given to many people, say, 1,000 people simultaneously, be completed by them and returned to the researcher in about the same amount of time that it takes to complete a single interview. It also allows anonymity to the respondents, which will increase the chances of obtaining genuine responses, as well as allowing them a considerable amount of time to think about their answer. The data obtained by questionnaire provide greater uniformity across measurement situations than do interviews, and are also easier to analyse and interpret.

The disadvantages are: the questionnaire does not provide the flexibility of an interview; the data are, necessarily, superficial, as there is little or no check on the honesty or seriousness of responses; and people are generally better able to express their views orally than in writing.

***Interviews***

An interview is a face-to-face meeting between two or more people in which the respondent answers questions posed by the interviewer. It is a very commonly used approach, because it appears to be quite straightforward and non-problematic. An interview is a flexible and adaptable way of finding things out, which may involve predetermined questions, but the interviewer is also free to pursue interesting responses, which is not possible when using questionnaires. Interviewers can clarify the questions and ensure that the respondents understand them, and also estimate the strength of an attitude.

However, interviews are very time-consuming, not only from the researcher's point of view, but also from the respondents' point of view, and also can make people anxious, which could have the effect of reducing the number of people willing to participate. They also require interviewers to have certain skills and experience.

*Observations*

This technique calls for someone to devote all of her/his attention to the behaviour of another individual or group within a natural setting and for a prescribed time period. A major advantage is its directness; the researcher watches what people do and listens to what they say, rather than asking people about their views, feelings or attitudes.

The disadvantages of this method are; it is very time consuming, and the presence of the observer can influence the situation under observation. Some people may feel discomfort at having observers present, which may also alter what takes place.

In order to minimise the effect of the disadvantages and increase the effect of the advantages, as well as to obtain an extensive view of the situation from different perspectives, it is often valuable to utilise more than one data collection technique to address a single question. The studies in this thesis use questionnaires as the main method, but these are supplemented by the use of semi-structured interview and observation. The data collection techniques were chosen on the basis of the aim of each project.

## 3.3 Discussion of Methods Used

*Questionnaires*

As described above, the first three studies compared attitudes towards animals between Japan and the UK, using questionnaires. Questionnaires were used because they offered the opportunity to obtain a broad range of relatively simple (and mainly quantitative) information from a large number of subjects over a relatively short period of time. Such an approach is a necessary first step to obtain an overview of Japanese attitudes towards animals, which is an extensive and complex theme. This approach is also assumed to be appropriate for a cross-cultural study aiming to obtain a somewhat basic idea of the differences between the countries.

Questionnaires were written in English and then translated to Japanese. For the first two studies (Chapters 4 & 5), a back-translation technique was used. Back-translation is one of

the recommended procedures to translate an instrument to another language for cross-cultural research (Brislin *et al.* 1973, Brislin 1986). In this procedure, one bilingual translates from the source (original; in this study, always in English) to the target language (Japanese), and another blindly translates it back to the source language (translated version; English). Then the original and translated versions are compared to make sure that both the source (English version) and target (Japanese version) actually mean the same thing. This procedure is repeated by revising the target until the original version matches the back-translated version.

Although it would have been ideal to use this technique also for other studies (Chapters 6 & 7), the time consuming nature of this technique prevented this. However, the following precaution was taken to ensure that the meaning of each question was similar between the two languages: 1) original questionnaires written in English were examined by a British scientist, and those written in Japanese were examined by a Japanese scientist, who both study human animal relationships. They were asked to modify any question which seemed unclear in meaning; 2) since most of the items in these two questionnaires were open-ended, and simple (*e.g.* What did you think about it then? Please describe anything.), the risk of misunderstanding the questions was thought to be small. Back-translation was necessary for the questionnaires in Chapters 4&5, because they included close-ended items and attitude scales, in which the meaning of each item needed to be carefully defined.

***Interviews***

Interviews were used for the study of guide dog owners. One reason was because the respondents were visually impaired people, making use of questionnaires more difficult than when respondents are sighted. However, the main reason for using interview (which is most commonly used data collection method of qualitative research) was because the aim of the investigation was to elicit and describe individual experiences in detail. Qualitative research methods are particularly valuable to uncover the nature of a person's experiences with a phenomenon, and when not much research has been done in an area (Strauss & Corbin 1990). It is also stated that "Narratives, accounts and other collections of words are variously described as 'rich', 'full' and 'real', and contrasted with the thin abstractions of number" (Robson 1993, p.370).

For interviews, interviewers are required to have certain skills and experience (Henerson *et al.* 1987, Robson 1993). I did all the interviews myself, although I had never conducted interview studies before. I piloted and practised the original design of the interview using a few guide dog owners who I knew (they were not used for the actual study). By using a semi-structured interview rather than unstructured one (which requires interviewers to be more skilled and experienced), I tried to standardize the interviews (I basically read predetermined written questions, although I sometimes modified their order, and included additional ones, as in semi-structured interviews) to make up for my lack of experience.

As far as languages are concerned, my first language is Japanese and second is English. It might be said that I should have used a British interviewer for the interviews in the UK, because of some problems which may happen, such as: 1) when people speak their own languages, the flow of conversation is smoother than when they speak other languages; 2) Native speakers may use some words which are unfamiliar to a person who has another first language; 3) It is almost impossible to convey precise connotation in an interpretation or translation.

Despite these concerns, I did all the interviews myself using English as well as Japanese, for a number of reasons: 1) I wanted to standardize all the interviews by using a single interviewer, because the aim of the study was to compare the responses between two countries. If I used another interviewer for interviews in the UK, the interviewer's personality and strength of interest might have affected the responses[1], that is, differences of interviewers in Japan and the UK might have influenced in the overall results. As I understood the research question more than anyone, I was able to pursue interesting responses in the same way through all the interviews; 2) Another important reason was, as mentioned above, my interviewees are visually impaired people, who rely on auditory information more than sighted people do, that suggests that they will sense the interviewer's personality as well as enthusiasm for the research through the conversation. I tried to

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Pareek & Rao (1980) state that interviewer's image and personality influence the authenticity of responses. They also mention that "Unless the interviewer is able to make the respondent feel that he is important and that his opinions are valuable to the interviewer, the responses may lack authenticity" (Pareek & Rao 1980, p.156).

establish a trusting relationship with each interviewee; 3) I basically wanted to talk to each interviewee by myself, because I myself wanted to ask questions to them based on my interest, and wanted to learn from them. In fact, I have learnt many things from them besides the findings which have been presented in this thesis.

In the event, no major problem concerning use of a second language by the interviewer occurred (one minor problem was having to re-read or re-phrase the question when interviewees could not catch the words or understand them, but this also happened in Japan, so this should not have introduced a bias). This might be because of the nature of the interview, that is, the interview did not include any complicated questions (*e.g.* religious beliefs), but rather asked simple, factual questions (*e.g.* Have you ever been refused access to any public places?, When did it happen?, How were you instructed (by service providers)?).

After the interviews, I asked my British colleagues to read all the interview transcriptions to check for spelling and meanings, before analysing the data. A few mistakes were found; in cases where the colleagues were not sure about the meaning, I asked them to listen to the recorded tapes to correct those passages.

***Observations***

It is often suggested that multiple data collection methods should be used, (even though it almost inevitably adds to the time investment required,) because it permits *triangulation*[2] which is an indispensable tool in real world research (Robson 1993). It improves the quality of data and in consequence the accuracy of findings, and it is even said that "by-products of triangulation are as useful as its primary purpose in validating information" (Robson 1993, p.383). So far, people's attitudes towards assistance dogs have been measured by asking opinions from ordinary people (- college students, Chapter 6), and guide dog owners (Chapter 7), using questionnaire and interview as methods of data collection. So in the last study, which examined people's reactions to guide dogs and their owners, another

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"Triangulation, in surveying, is a method of finding out where something is by getting a 'fix' on it from two or more places" (Robson 1993, p.290).

technique (*i.e.* observation) was used to enhance credibility.

Another reason to employ this approach was to observe people's unconscious and unintentional attitudes (behaviour) which are not obtainable in self-reported data. It is also assumed that when people are asked about their opinions in this kind of issue (*i.e.* people with disabilities), they tend to answer in terms of so-called 'social desirability', that is, people tend to say what they assume they are supposed to say (*i.e.* be positive to disabled people) rather than express their own opinions either intentionally or unintentionally.

## 3.4 Statistics and Presentation of Results

### 3.4.1 Quantitative data

For quantitative data, non-parametric statistics were used throughout the majority of this thesis. This was because most of the data did not meet the assumptions necessary for parametric statistical procedures[3]. In the cases where parametric statistics were used, distribution of the data was examined in advance in order to make sure that it was approximately normal by displaying it as a histogram; if it was not, data was scaled or transformed to increase the normality. All probabilities were assessed on the basis of two-tailed tests[4], and all significant results at or below the $P<0.05$ level are described in the results.

The SPSS (the Statistical Package for Social Sciences: version 8.0) was used to conduct all the statistical tests performed: Chi-squares, Spearman's rank correlation, Mann-Whitney U test, Cronbach alphas, Principal Factor Analysis, Analysis of Variance, Multivariate

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3 Parametric tests are generally based on the following assumptions: 1) the data follow a normal distribution; 2) samples or sub-groups have approximately equal variances; 3) the effects of different treatments or conditions are additive; 4) measurement is on an interval or ratio scale; 5) associations between independent and dependent variables are linear (Martin & Bateson 1993).

4 A test which makes no prediction as to which mean is the larger of the two, should they prove to be different, is called a two-tailed test (Fowler *et al.* 1998).

Analysis of Variance, Kruskul-Wallis test and t-test. The following description of the each analysis is based on SPSS Base System User's Guide 5.0 (1992), SPSS Professional Statistics 6.1 (1994), Manly (1994), Fowler *et al.* (1998), and Dytham (1999).

***Chi-square test***

Chi-square tests were used to analyse the distribution of individuals among discrete categories. Contingency tables were constructed to explore hypotheses of association between variables, with expected values generated from the marginal totals in each table.

***Spearman's rank correlation***

Correlations measure linear, scale-independent relationships or associations between variables, measured on either ordinal or interval scales. Spearman's rank correlation is a nonparametric (ordinal) measure of correlation.

***Mann-Whitney U test***

This test is a nonparametric technique for comparing the medians of two unmatched samples. Because the values of observations are converted to their ranks, the test may be applied to variables measured on ordinal or interval scales. It is also suitable for data which are not normally distributed, such as counts of things, proportions, or diversity indices, because the test is distribution-free.

***Cronbach alpha***

One of the most commonly used reliability coefficients for estimating the extent to which questionnaire responses can be combined. Alpha is based on the "internal consistency" of a test, and can loosely be interpreted as if it were a correlation coefficient, since it ranges in value from 0 to 1.

***Principal Factor Analysis***

This analysis is a means of simplifying data by reducing the number of dependent variables to form components, making them easier to interpret. To facilitate the construction of sub-scales, the components were additionally added with the Varimax method, which attempts to maximize the alignment of the original variables with the extracted factors, in order to

achieve a simple structure and enhance the interpretability of the factors.

***Analysis of Variance***

Analysis of variance (ANOVA) is a procedure used to examine the effect of independent variables (in the case of two-way ANOVA, two independent variables) upon a single dependent variable. The independent variables divide the population into groups. ANOVA tests null hypotheses about the means for groups defined by the independent variables. It can also be used to investigate interactions between the independent variables.

***Multivariate Analysis of Variance***

This analysis allows more than one dependent variable to be analysed simultaneously by ANOVA.

***Kruskal-Wallis test***

This test is the nonparametric equivalent of the one-way analysis of variance, and compares the medians of three or more samples. It is a typical 'rank' test, meaning that the raw data are converted into ranks before the test is carried out.

***t-tests***

This tests the null hypothesis that the means of two sets of data are the same. The t-test assumes that the data are continuous, and at least approximately normally distributed.

### 3.4.2 Qualitative data

For the majority of qualitative data, thematic content analysis was used. This is "a statement-based form in which responses are broadly classified according to the themes they convey" (Paul 1995, p.7). This analysis was used because for studies which were rather exploratory, and were considered not to be ready to make testable hypotheses, and where the aim was simply to find out the extent of the ideas of people, and to make comparisons between the two countries. Also, it was not aimed to establish theories from the findings (as research using grounded theory does, see Strauss & Corbin 1990; Pidgeon & Henwood 1996, 1997; Smith 1997). It is recommended to use two or more analysts to increase reliability for content analysis, however, this is not easy to put into practice in cross-cultural research (Brislin

1980), because it is very difficult to hire and train analysts who know the languages as well as the characteristics, traditions and customs of two (or more) cultures. For this reason, I did all the analyses myself.

The procedure of the content analysis I used was based on Patton (1990);
1) *Transcription*: I transcribed all the interviews and photocopied the transcription.
2) *Organizing the data, by cutting and pasting*: I literally cut the copies and put the answers from all participants together for each question, for each country. (Data from open-ended questions in questionnaires were written by hand for each question, because they were rather short, typically one or two sentences.)
3) *Read-reread and summarize idea(s) of each person:* I read the organized transcription several times (the transcription of both countries at the same time), and summarized each answer (because people sometimes talked about one topic for, say, one or two pages), thinking about what I thought important and interesting. I did this for each question (or for two or three questions together, when I had asked the participants' opinion of a topic through several similar questions).
*4) Making comments*: Then I made comments in the margins that contain my notions about what I thought important and interesting. This is the beginning of organising the data into topics like constructing an index or labels; look at what is there and give it a name, that is, label it.
5) *Classification*: The content of the data was then classified, "Simplifying the complexity of reality into some manageable classification scheme" (Patton 1990, p.382).
6) *Re-read the original transcription*: I read the original (organized) transcription again to make sure that I had not omitted or mis-categorized any information from the data.

Chi-square tests were used to compare some of the results of the content analysis between two countries (this idea was derived from a study by Paul 1995) in Chapters 4 and 6, in which there were relatively large number of participants (about 60 for each country in Chapter 4, about 40 for each country in Chapter 6). However, mainly the qualitative data is presented descriptively, and also uses direct quotations, to present the accounts in the respondents' own words independently of the investigator's interpretation. When the responses (from questionnaires or interview) were described, past tense were normally used

throughout the thesis, in order to differentiate what participants had written (or talked) from others (*e.g.* general statements, or my own statements).

*-Chapter 4-*

# Childhood Experiences and Attitudes towards Animals, Comparing Japan and the UK

Study 4.1: A cross-cultural study of university students studying animal related courses.

Study 4.2: A cross-cultural study of university students studying courses unrelated to animals.



## Introduction

Childhood experiences of pets may be a powerful factor in the development of humane behaviour in adulthood. For example, Paul (1995) found that both animal rights campaigners and scientists agreed that experiences of animals during childhood had affected their current attitudes towards the use of animals. A considerable number of other studies suggest the importance of child-animal interaction as a factor in the development of personality, and attitudes towards pets in adulthood (Levinson 1978; Poresky & Hendrix 1988; Kidd & Kidd 1989, 1990a, 1990b, 1996; Paul & Serpell 1993). Kidd & Kidd (1989) suggest that attitudes towards pets develop during childhood, and that pet ownership during that period has an extremely important influence on favourable adult attitudes towards pets. The age at which the first pet is actually owned also likely to influence adult attitudes towards pets, that is, adults who had a first pet early in childhood showed more positive attitudes towards pets than those who had a first pet later in childhood (Poresky & Hendrix 1988). These effects appear to generalise into humane attitudes towards animals in general, and also to some extent towards people (Paul & Serpell 1993).

Most of these studies were conducted in Western countries. For example, Kidd & Kidd (1989, 1996) have pointed out that in their studies, despite efforts to achieve ethnic balances in the samples, some groups (*e.g.* Hispanics, Asian) were under-represented; in other words, the majority of the subjects were Caucasian. However, it is obvious that perceptions of and attitudes towards animals are also greatly influenced by culture and religion. Some people in Western countries have stated that the Japanese are rather unkind to animals (Anon 1989) or that Japanese attitudes towards animals are very different from those in their own culture (Fogle 1989, Takemae 1991). Stewart-Smith (1987) mentions that Japan is the world's largest trader in endangered species, and a major concern to world conservationists. Thus, the Japanese are sometimes criticized by Westerners, for example, "although Japan is a fully industrialized nation, it is still an emerging nation in the field of animal welfare" (Fogle 1989, p.55).

The Japanese SPCA was established by the British about fifty years ago (Tomizawa 1997). Although an Animal Protection and Control Law (established in 1973) and regulations for

keeping dogs and cats (established in 1975) have been adopted in Japan since then, there are no laws which are equivalent to those in the UK, to prevent cruelty towards animals or to protect their well-being. There is also no system to inspect cases of animal cruelty.

Kellert, comparing Japanese attitudes towards nature and animals with those of Americans (1991) and Germans (1994), reported that Japanese pet ownership activity was much less than that of Americans. Since the primary interest of his study was people's environmental concerns - attitudes, knowledge and behaviour towards wildlife and its associated natural habitats - he did not examine the respondents' attitudes to companion animals or their pet ownership experience during childhood. This study have therefore been conducted to examine whether the relationship between childhood experiences of pets and adult attitudes to animals and their welfare, established by Paul & Serpell (1993) for the UK, is affected by cultural differences between Britain and Japan. Students studying animal related courses were used in Study 4.1, in order to first compare the attitudes of young people who were somewhat interested in animals in both countries. Then in Study 4.2, students studying courses unrelated to animals were used in order to understand the differences and similarities between the two countries in more detail, and also as a supplementary question, to examine whether childhood experiences influence people's choice of university courses.

## Study 4.1

## -A Cross-cultural Study of University Students Studying Animal Related Courses-

### Methods

#### *Questionnaire*

The questionnaire was based on that designed by Paul & Serpell (1993). As this consisted of five sections and was relatively long, many questions (including two attitude scales) were excluded or modified for the questionnaire for this study to make it simpler, because it has been recommended that questions should be as simple and clear as possible in a cross-cultural study (Brislin *et al.* 1973, Brislin 1986). Some new questions were added to establish the background of the participants of each country in more detail.

The questionnaire consisting of 47 questions, was written in English, translated into Japanese, and then back-translated to check for retention of meaning[1]. It was divided into three parts. (The questionnaire is presented as Appendix 5.) Before being asked about pets, participants were asked to give information about the environment of their childhood home, such as the presence of a garden and any housing regulations which prevented the keeping of pets. Then, the first part of the questionnaire asked about the participants' experiences of pet ownership when they were children (up to and including 16 years of age). Pets were divided into seven categories: a) horses, ponies or donkeys; b) dogs; c) cats; d) small mammals (*e.g.* rabbit, mouse, hamster); e) birds; f) fish, reptiles, amphibians, insects, spiders, *etc.*; g) others. They were also asked if they had had any pet which they had considered to be their friend; whether their mother and father had liked pets; and if they had had any negative experiences with their pets or pets owned by other people. Data from these questions were used as the independent variables described below. In addition, they were asked if they had had contact with other animals (*e.g.* animals in shelters, pet shops, zoo animals, livestock), and how many of their friends had had pets at home (asked to choose one from the categories; none, some, or most of them).

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1 Back-translation is one of the recommended procedures to translate an instrument to another language for cross-cultural research (Brislin *et al.* 1973, Brislin 1986). See Chapter 3 for more information.

The second part of the questionnaire asked about their current state of pet ownership, and, for non-owners, reasons for not having pets (multiple-choice questions based on the 'Pet Attitude Inventory' for non-pet owners by Wilson *et al.* 1987). They were also asked about their level of interest in animal welfare and about food avoidance habits. In the last part, participants were asked to complete the 'Pet Attitude Scale' (Templer *et al.* 1981). Variables from these two sections were used as dependent variables in the analysis and are also listed below.

***Participants and procedure***

The questionnaire was distributed to undergraduate students attending animal behaviour lectures in Japan (Hiroshima University) and in the UK (University of Southampton). Sixty Japanese students (33 females and 27 males) aged 19 to 22 years (mean = 20), and 74 British students (45 females and 29 males) aged 19 to 28 years (mean = 20) participated in the survey.

**Data and analyses**

***Independent variables***

The participants' state of pet ownership, as well as contact with other animals and their parents' attitudes towards pets in their childhood, were used as independent variables. The following seven variables were used as independent variables to elucidate the factors which influence their current attitudes towards pets.

*Number of pets owned*

The number of pets owned specifically by the participant during childhood. Participants were asked to choose a number from 1 to 6+, because it was expected that some might not remember the exact number and therefore leave a blank. (NB The category, fish, reptiles, amphibians, insects, spiders *etc.* was scored as equivalent to one pet, since these kinds of pets tend not to be treated as individuals by their owners, and potentially can be owned in large numbers.)

*Number of pets owned in the family*

The total number of pets owned by the participant's family during childhood, scored as for

the previous item (including pets owned by the participant and other members of the family or by the family as a whole).

*Mother's attitude towards pets*

Mother's attitude towards pets was scored on a scale of 1 ("she hated pets") to 5 ("she liked pets very much"). Neutral was scored as 3.

*Father's attitude towards pets*

Father's attitude towards pets was scored on a scale of 1 to 5, as for mothers' attitudes.

*Pets as friends*

Participants were asked to answer whether they had had any pet which they had considered as their friend when they were a child.

*Negative experiences with pets*

Participants were asked to choose negative experiences they had had *with their own pets* during childhood in a number of situations (they could choose as many as appropriate). The total number of negative experiences was used in the analysis.

*Negative experiences with others' pets*

Participants were asked to choose negative experiences they had had *with pets owned by other people (including free-roaming pets such as strays)* during childhood in a number of situations (scored as the previous item).

***Dependent variables***

Participants' current attitudes towards pets and other animals were used as dependent variables.

*Interest towards animal welfare organizations*

Participants were asked if they belonged to or were interested in any organization concerned with the welfare of animals.

*Food avoidance*

Participants were asked to answer whether there were any foods derived from animals that they did not eat for ethical or moral reasons (not religious or health reasons).

*Current pet ownership*

Participants were asked to answer whether or not they had any pets at the moment at their home.

("Their home" could be interpreted as either their own residence or their parents' home. This was not specified, in order to make the question as simple as possible.)

*Future pet ownership*

Participants *who did not have pets* at the time of completing the questionnaire were asked to answer whether they would like to have pets in the future, if their circumstances allowed it.

*Effect of pet ownership*

Participant's attitudes towards pet keeping were scored on a scale of 1 to 4 (4 if they definitely thought that keeping pets when they were a child had had some good effects on them, 1 if they definitely did not think so). They were also asked to describe in their own words the ways they thought pets had been good for them.

*Pet Attitude Scale (Templer et al. 1981)*

This questionnaire was designed to measure 'the favorableness of attitudes toward pets' in general, consisting of 18, 7-point Likert Scale items. On the Likert Scales, the respondents were asked to indicate their agreement with statements (seven for agree very strongly, one for disagree very strongly). Higher scores indicate more favourable attitudes towards pets.

### *Analysis*

All statistical analyses were conducted using non-parametric, two-tailed tests (Chi-square, Spearman's rank correlation and Mann-Whitney U test).

## Results

### *Background of participants in both countries*

*Childhood home*

The locations of childhood homes were fairly similar in the two countries (Fig. 4.1). More than 80 per cent in both counties had lived in either suburban areas with nearby open space or in the countryside. Seventy-seven per cent of Japanese and 99 per cent of British students answered that the home had had a garden. However, there were more housing regulations which prevented their family from keeping pets in Japan than in the UK (Fig. 4.2). Ninety-four per cent of British students had no recollection of any regulations in their childhood home, while of the Japanese students, 21 per cent had been allowed to keep only small animals and seven per cent had not been allowed to keep a pet at all.

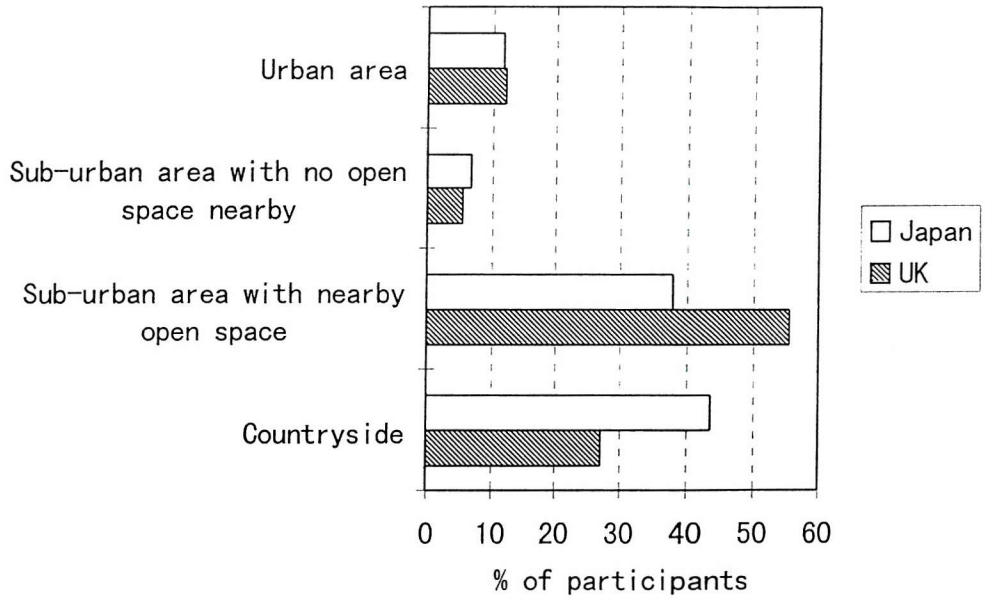



Figure 4.1 The location of participants' childhood homes.

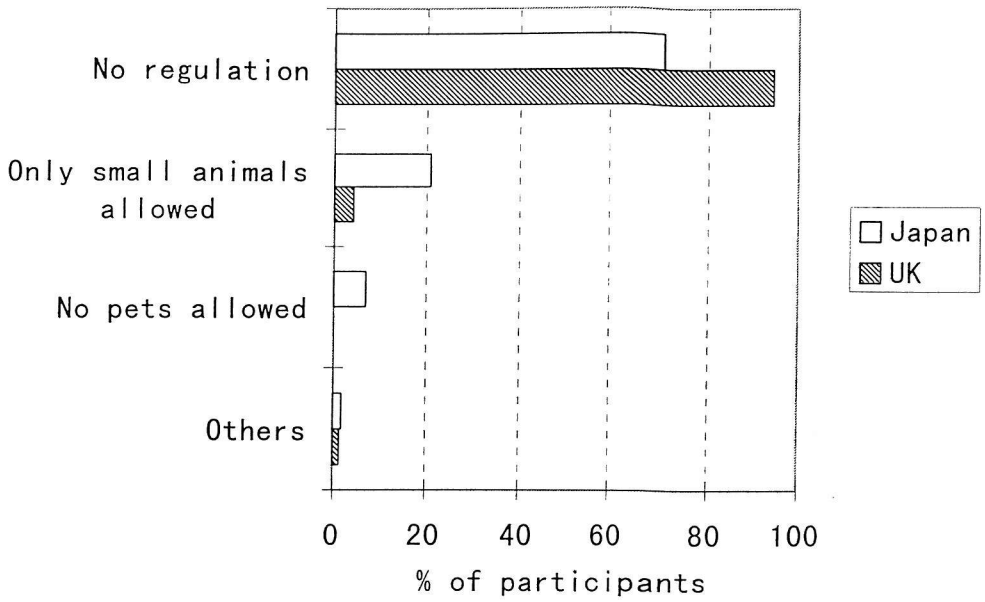



Figure 4.2 Regulations which prevented participants' family from keeping pets in their childhood.

*Animal-related experiences in childhood*

British students tended to have more animal-related experiences in their childhood than Japanese students. Significantly more British students had visited animal shelters (58% of British and 5% of Japanese, $Chi^2=40.8$, n=133, $p<0.001$), livestock farms (97% of British and 63% of Japanese, $Chi^2=26.6$, n=133, $p<0.001$) and pet shops (92% of British and 64% of Japanese, $Chi^2=15.3$, n=133, $P<0.001$) than Japanese students, whereas there was no significant difference in their experiences of visiting zoos (99% of British and 100% of Japanese, $Chi^2=0.8$, n=133, $P>0.10$).

When asked how many of their friends had had pets at home, no one chose 'none', 54% of British and 82% of Japanese chose 'some of them' and 46% of British and 18% of Japanese chose 'most of them'. There was a significant difference between the two countries ($Chi^2=10.9$, n=133, $p<0.01$), suggesting that British students had had more friends who had owned pets in their childhood than Japanese students.

There was no significant difference between the countries in the number of students who reported negative experiences with own pets or others' pets. Approximately 30 per cent of students in both countries reported they had had negative experiences related to their own

pets. There were slightly more students in both countries who had had negative experiences of others' pets, such as having been attacked or injured (56% of both British and Japanese). The species most frequently mentioned in relation to negative experiences were dogs, followed by cats in both countries.

*Parents' attitudes towards pets in childhood*

The participants' reports of their parents' attitudes towards pets were somewhat positive in both countries (Fig. 4.3, Fig. 4.4). British mothers were reported to have significantly ($U=1360.0$, $n=127$, $P<0.01$) more positive attitudes towards pets than Japanese mothers, while fathers' attitudes were similar in both countries.

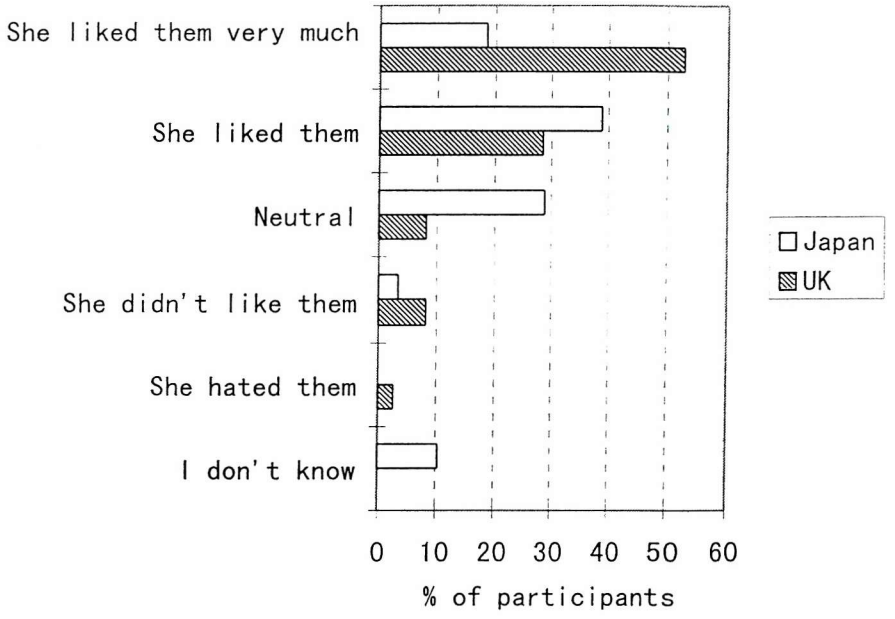



Figure 4.3 Participants' report of their mothers' attitudes towards pets.

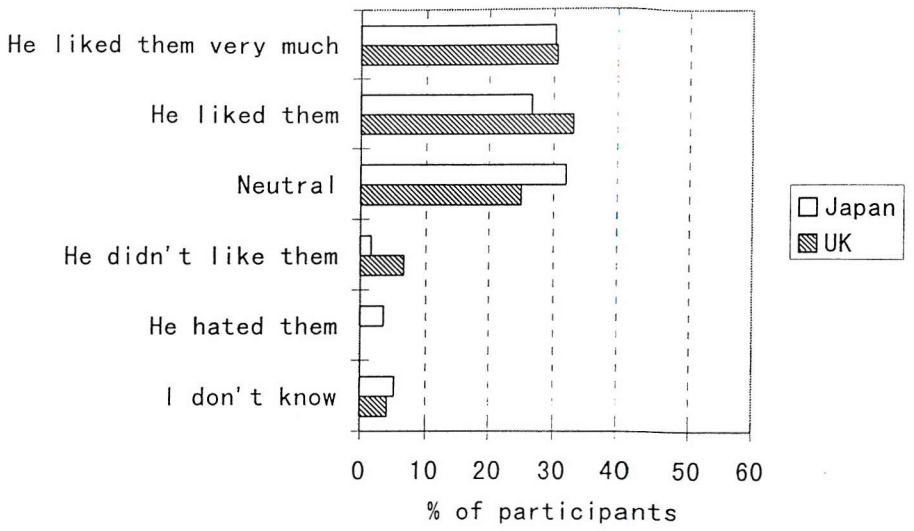



Figure 4.4 Participants' report of their fathers' attitudes towards pets.

***Pet ownership in childhood***

Most of the participants had had pets in their childhood (92% of Japanese and 100% of British students). However, the British students had had more pets than the Japanese students. Among those who had owned pets, significantly more British students had owned horses ($Chi^2$=9.8, n=129, P<0.01), cats ($Chi^2$=8.0, n=129, P<0.01), and small animals ($Chi^2$=21.7, n=129, P<0.001) than had Japanese students (Fig.4.5). Significantly more Japanese students had owned birds than had British students ($Chi^2$=4.7, n=129, P<0.05). The number of pets owned personally (U=1598.5, n=129, P<0.05) as well as by the family as a whole (U=1448.5, n=129, P<0.01) was greater in British students than in Japanese students. The British students also had a tendency to own a greater variety of pets (U=1482.0, n=129, P<0.01) than did Japanese students. However, there was no significant difference ($Chi^2$=1.2, n=124, P>0.10) in the number of students who had considered pets as close friends (50% of Japanese and 61% of British students). The species most frequently mentioned as friends were dogs, followed by budgerigars and cats in Japan, and dogs, cats, rabbits in the UK (Table 4.1).

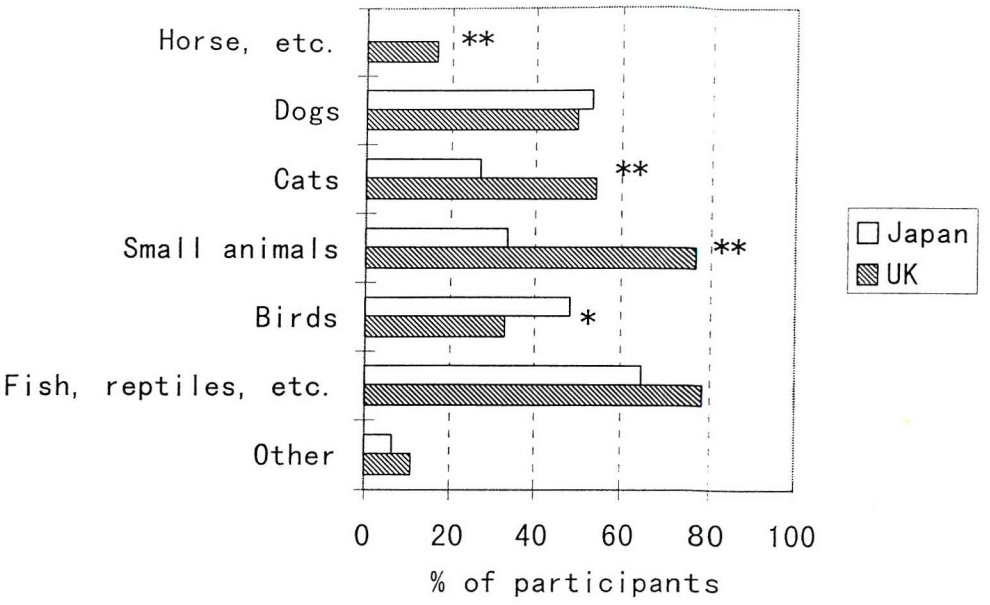



Figure 4.5 Pets owned by participants in childhood.
*Significant difference (**P<0.01, *P<0.05) between the two countries in the number of students who had owned a particular pet.

Table 4.1 Pets regarded as friends in Japan and the UK.
Of the Japanese students (n=30), two did not mention the species, and three described two species. Of the British students (n=45), one did not mention the species, seven described two species, seven described three species, and one described four species.

| | % of **Japanese** students reporting each pet | % of **British** students reporting each pet |
|---|---|---|
| Dog | 56.7 | 46.7 |
| Cat | 13.3 | 46.7 |
| Budgerigar | 20.0 | 2.2 |
| hamster | 3.3 | 6.7 |
| Rabbit | 0 | 17.8 |
| Guinea pig | 0 | 6.7 |
| Horse | 0 | 4.4 |
| Pony | 0 | 2.2 |
| Rat | 0 | 2.2 |
| Gerbil | 0 | 2.2 |
| Gold fish | 0 | 2.2 |
| Chipmunk | 3.3 | 0 |
| Tortoise | 3.3 | 0 |

### *Current and future pet ownership*

There was no significant difference ($Chi^2=1.8$, n=133, P>0.10) in the number of students who currently owned pets (54% of British and 43% of Japanese).The reasons why the remainder did not have a pet were similar in the two countries (Table 4.2). When asked to choose as many reasons as necessary, the reason which was chosen by the largest number of British students was that they could not afford the time to take care of a pet, whereas that of the Japanese students was that they were not allowed to keep pets at their present residence. Significantly more Japanese students reported that they could not keep pets because of housing regulations ($Chi^2=5.4$, n=67, P<0.05) than British students.

Majority of non-owners (79% of Japanese and 94% of British) reported that they would like to have pets in the future, if their circumstances allowed it.

Table 4.2 The reasons given by current non-owners for not having pets, in Japan and the UK.
*P<0.05 for difference between the two populations.

| | Japan (n=34) % | UK (n=34) % |
|---|---|---|
| I am not interested in having a pet. | 22.9 | 20.6 |
| I feel that animals are unhygienic. | 5.7 | 0 |
| I am allergic to animals. | 2.9 | 11.8 |
| I recently lost my pet. | 2.9 | 11.8 |
| I am not allowed to keep a pet at my present residence.* | 68.6 | 41.2 |
| I cannot afford the time to take care of a pet. | 62.9 | 52.9 |
| I cannot afford the cost of a pet. | 51.4 | 47.1 |
| I do not have enough space to keep a pet. | 45.7 | 26.5 |
| Other household members are allergic to animals. | 2.9 | 2.9 |
| Other household members do not like animals. | 2.9 | 14.7 |
| Other reason. | 8.6 | 5.9 |

Both British ($U=484.0$, $n=74$, $P<0.05$) and Japanese ($U=275.0$, $n=59$, $P<0.05$) participants who currently owned pets used to have more pets in the family during their childhood than those who did not. Japanese non-owners who wanted pets in the future also had had more pets in the family during their childhood than those who did not ($U=43.5$, $n=33$, $P<0.05$). Japanese current pet owners reported their fathers' attitudes towards pets to be more positive ($U=170.0$, $n=53$, $P<0.01$) than did Japanese non-owners. More Japanese female students ($Chi^2=4.5$, $n=59$, $P<0.05$) currently owned pets than Japanese male students.

***Interest in animal welfare organizations***

The British students expressed more interest ($U=1391.0$, $n=132$, $P<0.001$) in organizations concerned with the welfare of animals than did the Japanese students. In fact, none of the Japanese students belonged to any organization of this kind, although such organizations do exist in Japan.

As regards British students, involvement or interest in animal welfare organizations seemed to be positively influenced by their mothers' attitudes towards pets during their childhood ($r_s=0.31$, $P<0.01$). The British students who had considered pets as friends in childhood showed more interest in animal welfare organizations than British students who did not ($U=415.0$, $n=69$, $P<0.05$).

Japanese participants who were interested in animal welfare organizations had significantly more ($U=74.5$, $n=58$, $P<0.01$) pets in their family during childhood, and also their fathers' attitudes were more positive ($U=95.0$, $n=52$, $P<0.05$) than those who were not.

***Food Avoidance***

There were more ($Chi^2=14.8$, $n=133$, $P<0.001$) British students (26%) than Japanese students (2%) who avoided eating some foods derived from animals for ethical or moral reasons. Female British participants were more likely ($Chi^2=5.9$, $n=74$, $P<0.05$) to avoid some food because of ethical or moral reasons than British male participants.

***Effect of pet ownership***

When participants were asked whether they thought that keeping pets in their childhood had had any positive effect on them, the majority of them answered either 'yes definitely' (34% of Japanese and 52% of British) or 'yes' (46%, 34%). Among them, 38 Japanese and 60 British students described in what ways they thought pets were good for them. Thematic content analysis[2] revealed that the effects mentioned were similar in both countries. These were: the responsibility of taking care of animals, the significance of life and death, and kindness to animals. They had also learnt how to look after animals, and experienced comfort, enjoyment and companionship from pet ownership. By examining each idea more precisely, it was found that British students were significantly more likely to mention that they had learnt responsibility ($Chi^2$ =6.42, $P<0.05$) and respect for animals ($Chi^2$ =5.52, $P<0.05$), while Japanese students mentioned that they had learnt about life and death ($Chi^2$ =4.53, $P<0.05$) (Table 4.3).

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2 Thematic content analysis is "a statement-based form in which responses are broadly classified according to the themes they convey" (Paul 1995). See Chapter 3 for more information.

Table 4.3 Effects of pet ownership in childhood in Japan and the UK.
All themes which were mentioned by two or more participants in either countries are listed.

| | % of **Japanese** students reporting each idea (n=38) | % of **British** students reporting each idea (n=60) | Level of significant difference between groups ($Chi^2$ test) |
|---|---|---|---|
| Learnt responsibility | 15.8 | 40.0 | P<0.05 |
| Learnt about life and death | 26.3 | 10.0 | P<0.05 |
| Learnt to respect for animals | 0 | 13.3 | P<0.05 |
| Learnt to be patient | 0 | 3.3 | n.s. |
| Learnt how to look after animals | 21.1 | 26.7 | n.s. |
| Gained interest in animals | 0 | 6.7 | n.s. |
| Gained caring attitudes | 18.4 | 26.7 | n.s. |
| Expanded my love | 5.3 | 6.7 | n.s. |
| Gained friendship & companionship | 7.9 | 13.3 | n.s. |
| Gained comfort | 15.8 | 6.7 | n.s. |
| Gained fun & enjoyment | 2.6 | 13.3 | n.s. |
| Gained an opportunity for exercise | 2.6 | 3.3 | n.s. |

The families of both British ($r_s$=0.42, P<0.01) and Japanese ($r_s$=0.31, P<0.05) participants who answered that childhood pet ownership had produced positive effects used to own more pets. Those who answered that childhood pet ownership was positive in both Britain (U=269.0, n=66, P<0.001) and Japan (U=169.0, n=45, P<0.05) also had a tendency to consider pets as friends than participants who did not. Among British students, this was significantly positively correlated with both mothers' ($r_s$=0.44, P<0.01) and fathers' ($r_s$=0.41, P<0.01) favourable attitudes towards pets, while among Japanese students this was significantly positively correlated with their mothers' ($r_s$=0.39, P<0.05) but not their fathers' ($r_s$=0.30, P=0.06).

***Pet Attitude Scale***

According to their scores on the Pet Attitude Scale, British students had significantly more ($U=1621.0$, $n=131$, $P<0.05$) favourable attitudes towards pets than did Japanese students.

Both British ($r_s=0.42$, $P<0.01$) and Japanese ($r_s=0.51$, $P<0.01$) students who had higher scores in the Pet Attitude Scale had had more pets in their childhood home. Attitudes towards pets of both British ($r_s=0.44$, $P<0.01$) and Japanese ($r_s=0.40$, $P<0.01$) students were also significantly positively correlated with their mothers' attitudes towards pets. There was also a significant positive correlation between the score of the Japanese students and their fathers' attitudes towards pets ($r_s=0.28$, $P<0.05$). The scores of the participants who had considered pets as friends in both Britain ($U=250.0$, $n=67$, $P<0.001$) and Japan ($U=194.0$, $n=54$, $P<0.01$) were significantly higher than those who had not. In addition, the scores of British female students were significantly ($U=351.5$, $n=72$, $P<0.01$) higher than those of British male students.

## Study 4.2

## -A Cross-cultural Study of University Students Studying Courses Unrelated to Animals-

### Methods

#### *Questionnaire*

The same questionnaire as Study 4.1 was used.

#### *Participants and procedure*

The questionnaire was distributed to students (undergraduate or college) studying economics, management, business, or accounting, in Japan (Tokyo Keizai University) and in the UK (University of Southampton, King Alfred University College). 167 Japanese students (66 females and 101 males) aged 20 to 24 years (mean = 21), and 100 British students (40 females and 60 males) aged 18 to 27 years (mean = 20) participated in the survey.

### Data and analyses

#### *Independent variables*

The following seven variables were used as independent variables (Refer to Study 4.1 for more information).

*Number of pets owned*
*Number of pets owned in the family*
*Mother's attitude towards pets*
*Father's attitude towards pets*
*Pets as friends*
*Negative experiences with pets*
*Negative experiences with others' pets*

***Dependent variables***

The following six variables were used as dependent variables (Refer to Study 4.1 for more information).

*Interest towards animal welfare organizations*
*Food avoidance*
*Current pet ownership*
*Future pet ownership*
*Effect of pet ownership*
*Pet Attitude Scale (Templer et al. 1981)*

***Analysis***

All statistical analyses were conducted using non-parametric, two-tailed tests (Chi-square, Spearman's rank correlation and Mann-Whitney U test), except for one analysis of the Pet Attitude Scale, which was normally distributed.

## Results

***Background of participants in both countries***

*Childhood home*

The locations of childhood homes were fairly similar in the two countries (Fig. 4.6). More than 65 per cent in both counties had lived in either suburban areas with nearby open space or in the countryside. Seventy per cent of Japanese and 96 per cent of British students answered that the home had had a garden. However, there were more housing regulations which prevented their family from keeping pets in Japan than in the UK (Fig.4.7). When asked about regulations which had prevented participants' family from keeping pets in their childhood, 94 per cent of British and 71 per cent of Japanese students had no recollection of any regulations in their childhood home. Twenty four per cent of Japanese students had been allowed to keep only small animals.

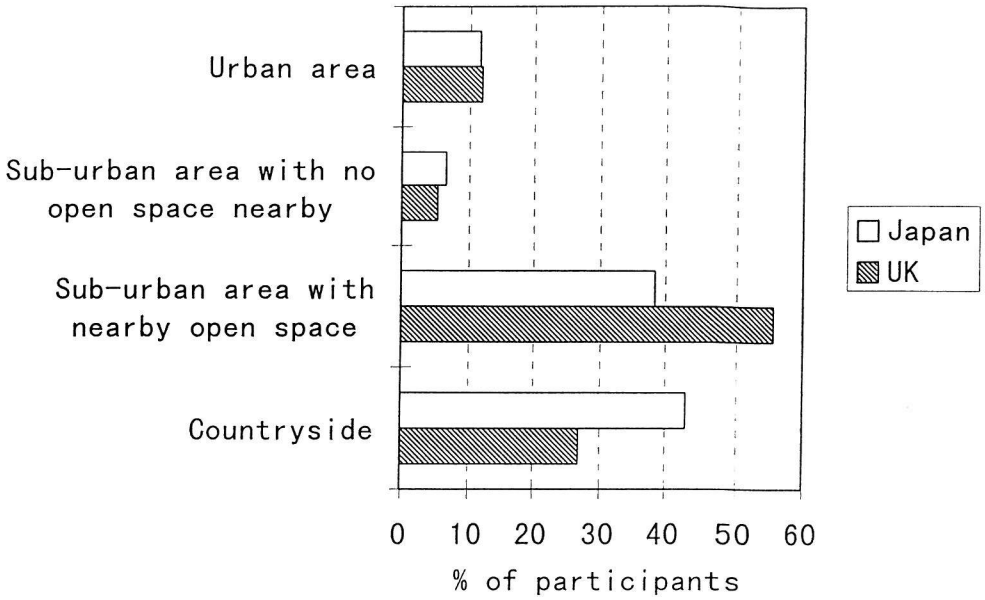



Figure 4.6 The locations of participants' childhood homes.

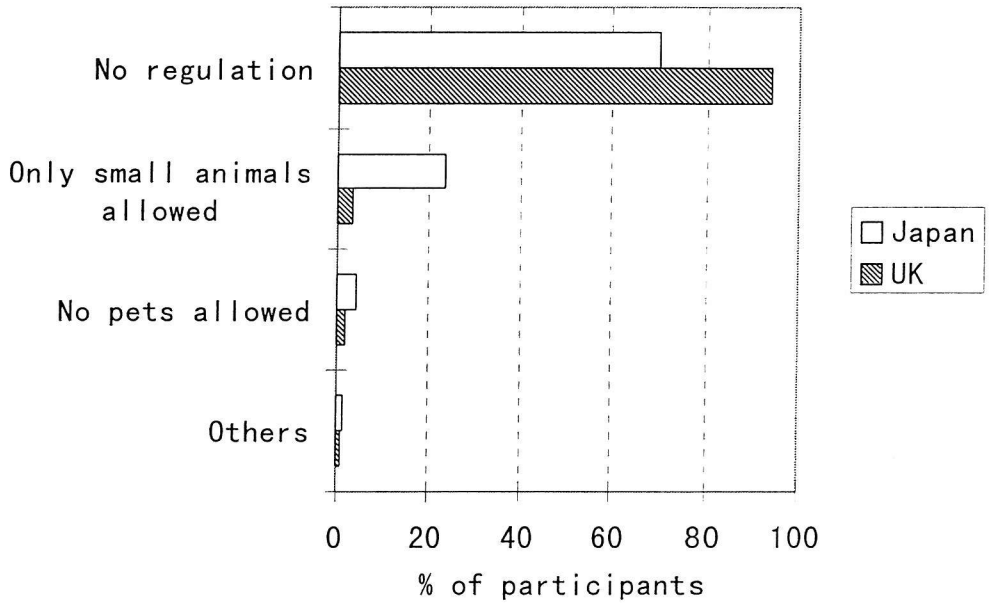



Figure 4.7 Regulations which prevented participants' family from keeping pets in their childhood.

*Animal-related experiences in childhood*

British students tended to have more animal-related experiences in their childhood than Japanese students. Significantly more British students had visited animal shelters (34% of British and 8% of Japanese, $Chi^2$=27.6, n=266, p<0.001), livestock farms (96% of British and 80% of Japanese, $Chi^2$=13.9, n=266, p<0.001) and pet shops (90% of British and 77% of Japanese, $Chi^2$=7.6, n=266, P<0.01) than Japanese students, whereas there was no significant difference in their experiences of visiting zoos (98% of students in both countries, $Chi^2$=0.01, n=266, P>0.10). When asked how many of their friends had had pets at home, 2% of British and 1 % of Japanese chose 'none', 50% of British and 91% of Japanese chose 'some of them', and 48% of British and 8% of Japanese chose 'most of them'. There was a significant difference between the two countries ($Chi^2$ =59.2, n=266, P<0.001), suggesting that British students had had more friends who had owned pets in their childhood than Japanese students.

There was no significant difference between the countries in the number of students who reported negative experiences with own pets or others' pets. Approximately 38 per cent of students in both countries reported they had had negative experiences related to their own pets. Among those students, significantly more British students than Japanese students reported that they had been chased ($Chi^2$=7.4, n=101, P<0.05), attacked ($Chi^2$=9.8, n=101, P<0.01), or injured ($Chi^2$=5.0, n=101, P<0.05) by their pets. There were slightly more students in both countries who had had negative experiences of others' pets (57% of British and 46% of Japanese). Among those students, significantly more British students than Japanese students reported that they had been attacked ($Chi^2$=5.9, n=132, P<0.05) by other people's pets. The species most frequently mentioned in relation to negative experiences were dogs, followed by cats in both countries.

*Parents' attitudes towards pets in childhood*

The participants' reports of their parents' attitudes towards pets were somewhat positive in both countries (Fig. 4.8, Fig. 4.9). British mothers were reported to have significantly (U=5965.5, n=258, P<0.01) more positive attitudes towards pets than Japanese mothers, while fathers' attitudes were similar in both countries.

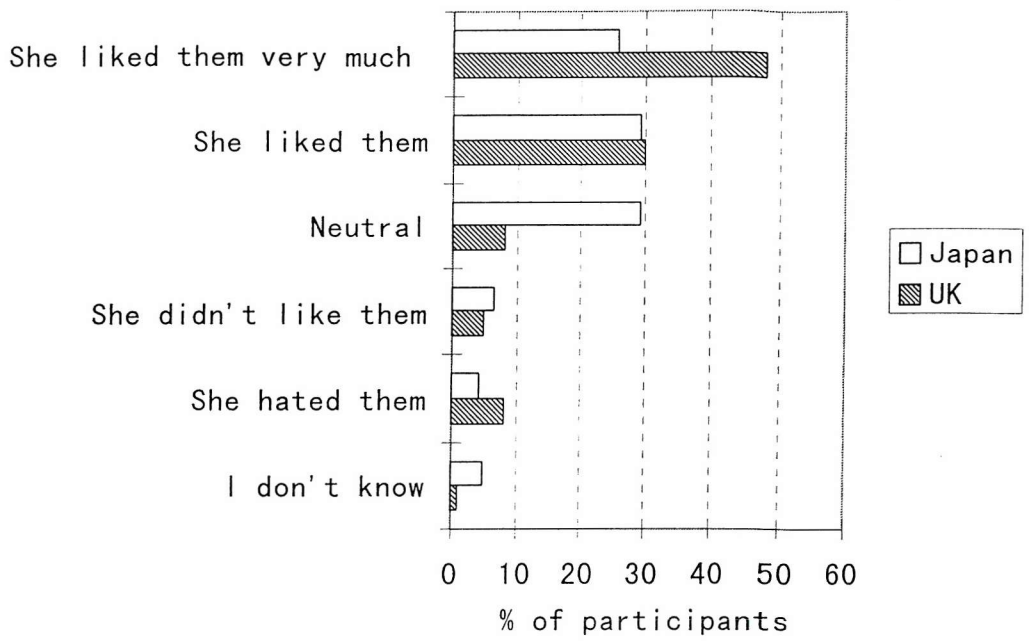



Figure 4.8 Participants' report of their mothers' attitudes towards pets.

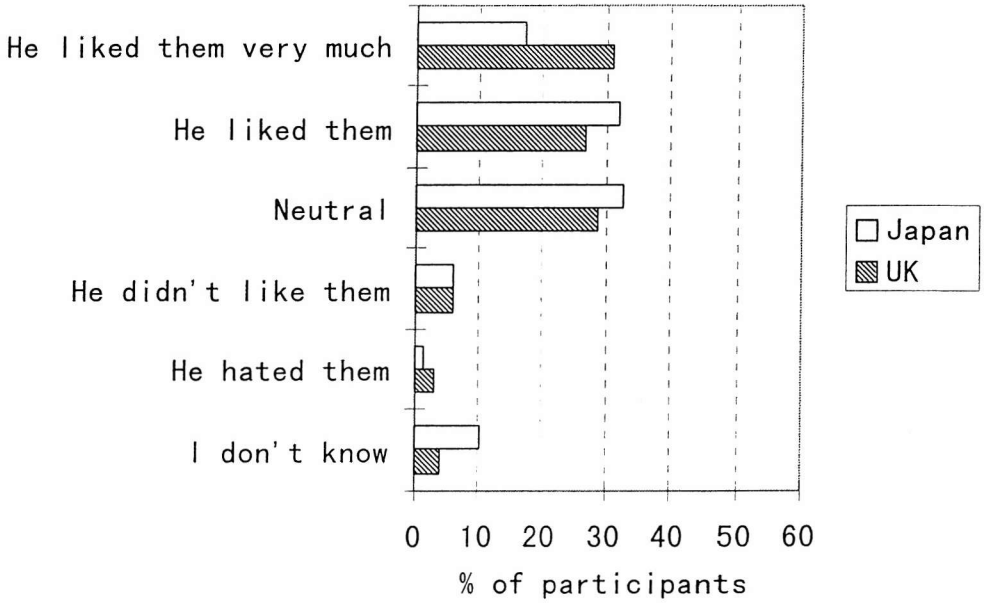



Figure 4.9 Participants' report of their fathers' attitudes towards pets.

***Pet ownership in childhood***

Most of the participants had had pets in their childhood (75% of Japanese and 89% of British students). However, the British students had had more pets than the Japanese students. Among those who had owned pets, significantly more British students had owned horses ($Chi^2$=22.7, n=214, P<0.001), cats ($Chi^2$=28.6, n=214, P<0.001), and small animals ($Chi^2$=39.4, n=214, P<0.001) than had the Japanese students (Fig. 4.10). Significantly more Japanese students had owned birds than British students ($Chi^2$=20.1, n=214, P<0.001).

The number of pets owned personally (U=4227.0, n=214, P<0.01) as well as by the family as a whole (U=3333.5, n=214, P<0.001) was greater in the British students than in the Japanese students. The British students also had a tendency to own a greater variety of pets (U=3713.5, n=214, P<0.001) than did Japanese students. There was a significant difference ($Chi^2$=4.7, n=211, P<0.05) in the number of students who had considered pets as close friends (33% of Japanese and 53% of British students). The species most frequently mentioned as friends were dogs, followed by cats, in both countries (Table 4.4).

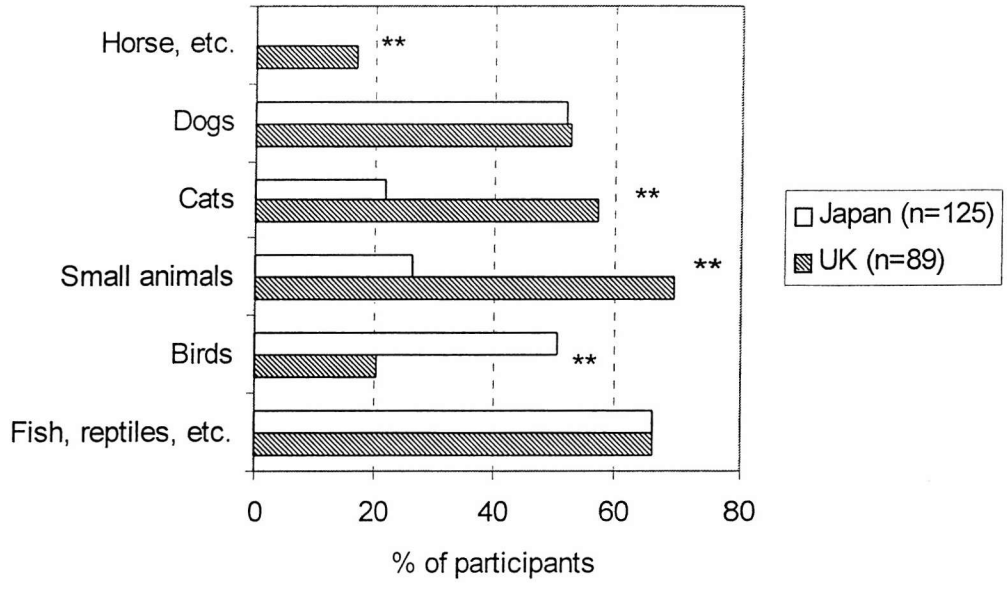



Figure 4.10 Pets owned by participants in childhood.
**Significant difference (P<0.01) between the two countries in the number of students who had owned a particular pet.

Table 4.4 Pets regarded as friends in Japan and the UK.
Of the Japanese students (n=55), two did not mention the species, and eight described two species. Of the British students (n=53), one did not mention the species, eight described two species and two described three species.

| | % of **Japanese** students reporting each pet | % of **British** students reporting each pet |
|---|---|---|
| Dog | 61.8 | 39.6 |
| Cat | 25.5 | 37.7 |
| Budgerigar | 3.6 | 1.9 |
| Fish | 3.6 | 3.8 |
| Hamster | 3.6 | 9.4 |
| Rabbit | 0 | 9.4 |
| Guinea pig | 0 | 5.7 |
| Horse | 0 | 5.7 |
| Pony | 0 | 1.9 |
| Mouse | 0 | 1.9 |
| Society finch | 3.6 | 0 |
| Chipmunk | 1.8 | 0 |
| Tortoise | 1.8 | 0 |
| Beetle | 1.8 | 0 |

***Current and future pet ownership***

There was a significant difference ($Chi^2$=17.6, n=266, P<0.001) in the number of students who currently owned pets (62% of British and 36% of Japanese). Reasons for not having pets were similar in both countries. When asked to choose as many reasons as necessary, the most popular reasons were: could not afford the time to take care of a pet; and not allowed to keep a pet at present residence (Table 4.5). In addition, significantly more British students reported that they could not keep pets because other household members were allergic to animals ($Chi^2$=8.7, n=142, P<0.01) than Japanese students.

The majority of non-owners (71% of Japanese and 86% of British) reported that they would like to have pets in the future, if their circumstances allowed it.

Table 4.5. The reasons given by current non-owners for not having pets, in Japan and the UK.
**P<0.01 for difference between the two populations.

| | Japan (n= 107) % | UK (n= 38) % |
|---|---|---|
| I am not interested in having a pet. | 31.8 | 26.3 |
| I feel that animals are unhygienic. | 8.4 | 10.5 |
| I am allergic to animals. | 6.5 | 10.5 |
| I recently lost my pet. | 7.4 | 5.3 |
| I am not allowed to keep a pet at my present residence. | 48.6 | 47.4 |
| I cannot afford the time for taking care of a pet. | 52.3 | 52.6 |
| I cannot afford the cost of a pet. | 33.6 | 50.0 |
| I do not have enough space to keep a pet. | 37.4 | 34.2 |
| Other household members are allergic to animals.** | 3.7 | 18.4 |
| Other household members do not like animals. | 5.6 | 13.2 |
| Other reason. | 7.5 | 2.6 |

Both British (U=602.0, n=100, P<0.001) and Japanese (U=1648.0, n=164, P<0.001) participants who currently owned pets used to have more pets in the family during their childhood than those who did not. Pet owners were also significantly more likely to report that their mothers (Japan, U=1439.5, n=158, P<0.001; UK, U=421.0, n=99, P<0.001) and fathers (Japan, U=1354.0, n=149, P<0.001; UK, U=573.5, n=96, P<0.001) liked pets than non-owners.

Japanese current pet owners were significantly more likely to have considered pets as friends in their childhood than Japanese non-owners ($Chi^2$=8.0, n=123, P<0.01). As far as British students are concerned, pet owners had significantly fewer negative experiences with pets (either owned by them or others) in their childhood than non-owners (U=892.0, n=100, P<0.05).

***Interest in animal welfare organizations***

The British students expressed more interest ($U=6727.0$, $n=264$, $P<0.001$) in organizations concerned with the welfare of animals than did the Japanese students. In fact, none of the Japanese students belonged to any organization of this kind.

Involvement or interest in animal welfare organizations by British students seemed to be positively influenced by their mothers' attitudes towards pets during their childhood ($r_s=0.25$, $P<0.05$). Japanese participants who were interested in animal welfare organizations had owned significantly more personal pets ($U=394.5$, $n=163$, $P<0.01$) as well as family pets ($U=490.5$, $n=162$, $P<0.05$) during childhood, and tended to consider pets as friends ($Chi^2=9.6$, $n=122$, $P<0.01$), and also report their mothers' attitudes had been positive ($U=523.0$, $n=156$, $P<0.05$) than those who were not. In addition, more Japanese female students expressed interest in these organizations than did Japanese male students ($Chi^2=5.4$, $n=164$, $P<0.05$).

***Food Avoidance***

There were more ($Chi^2=18.8$, $n=265$, $P<0.001$) British students (16%) than Japanese students (2%) who avoided eating some foods derived from animals for ethical or moral reasons. Female British participants were more likely ($Chi^2=9.7$, $n=100$, $P<0.01$) to avoid some food because of ethical or moral reasons than British male participants.

***Effect of pet ownership***

When participants were asked whether they thought that keeping pets in their childhood had had any positive effect on them, the majority of them answered either 'yes definitely' (32% of Japanese and 53% of British) or 'yes' (53%, 36%). However, British students showed significantly more positive attitudes than Japanese students did ($U=3406.5$, $n=187$, $P<0.01$).

Thematic content analysis suggested that the effects mentioned were similar in both countries. The participants described that they had received friendship, companionship and comfort from their pets, and gained caring attitudes to other animals. By examining each idea more precisely, it was found that British students were significantly more likely to mention that they had learnt responsibility ($Chi^2=43.56$, $P<0.001$), respect for animals

($Chi^2$=8.80, P<0.01) and how to look after animals ($Chi^2$=12.05, P<0.01), and also gained friendship from their pets ($Chi^2$=5.60, P<0.05). As regards Japanese students, they described that they had learnt about life and death from pet ownership ($Chi^2$=11.07, P<0.01) (Table 4.6).

Table 4.6 Effects of pet ownership in childhood in Japan and the UK.
All themes which were mentioned by two or more participants in either countries are listed.

| | % of **Japanese** students reporting each idea (n=84) | % of **British** students reporting each idea (n=70) | Level of significant difference between groups ($Chi^2$ test) |
|---|---|---|---|
| Learnt responsibility | 2.4 | 47.1 | P<0.001 |
| Learnt about life and death | 17.9 | 1.4 | P<0.01 |
| Learnt to respect for animals | 0 | 10.0 | P<0.01 |
| Learnt how to look after animals | 8.3 | 30.0 | P<0.01 |
| Gained friendship & companionship | 14.3 | 30.0 | P<0.05 |
| Gained caring attitudes | 29.8 | 24.3 | n.s. |
| Expanded my love | 7.1 | 1.4 | n.s. |
| Gained comfort | 26.2 | 15.7 | n.s. |
| Gained fun & enjoyment | 1.2 | 2.9 | n.s. |
| Gained an opportunity for exercise | 2.4 | 0 | n.s. |

Students who answered that childhood pet ownership was positive in both Britain (U=536.5, n=80, P<0.05) and Japan (U=964.0, n=104, P<0.01) also had a tendency to consider pets as friends than participants who did not. Among British students, this was significantly positively correlated with mothers' favourable attitudes towards pets ($r_s$=0.43, P<0.01), while among Japanese students this was significantly positively correlated with their fathers' ($r_s$=0.39, P<0.01).

***Pet Attitude Scale***

According to their scores on the Pet Attitude Scale, British students had significantly more ($U=5743.5$, $n=265$, $P<0.001$) favourable attitudes towards pets than did Japanese students.

Both British ($r_s=0.31$, $P<0.01$) and Japanese ($r_s=0.27$, $P<0.01$) students who had higher scores in the Pet Attitude Scale had had more pets in their childhood home. Students' attitudes towards pets were also significantly positively correlated with their mothers' (UK, $r_s=0.51$, $P<0.01$; Japan, $r_s=0.45$, $P<0.01$) and fathers' (UK, $r_s=0.41$, $P<0.01$; Japan, $r_s=0.45$, $P<0.01$) attitudes towards pets. The scores of the participants who had considered pets as friends in both Britain ($U=511.5$, $n=87$, $P<0.001$) and Japan ($U=944.5$, $n=124$, $P<0.001$) were significantly higher than those who had not. In addition, the scores of Japanese female students were significantly ($U=2653.0$, $n=167$, $P<0.05$) higher than those of Japanese male students.

***Analysis of the results from Study 4.1 and Study 4.2***

In order to investigate whether the difference between the British and Japanese students could be accounted for by the smaller number of family pets in the Japanese households, the latter was included as a covariate in an Analysis of Variance with country as the main factor. Data from the two studies were combined for this analysis. The number of pets in the childhood household was first scaled to produce an approximately normal distribution: 0= no pet; 1= 1 pet; 2= 2 or 3; 3= 4 or 5; 4= 6 or 7; 5= 8 or 9; 6= 10 or 11; 7= 12~15; 8= 16+. This measure had a highly significant effect on the Pet Attitude score ($F_{(1, 391)}$= 56.44, P=0.000), while the effect of nationality decreased ($F_{(1, 391)}$= 4.68, P=0.03), indicating that the difference between the countries in current attitudes to pets might be explained by the smaller average number of pets in the Japanese households.

Two-way Analysis of Variance was performed, in order to examine the relationship between nationality, course of study and the number of family pets owned in childhood. The number of family pets in the childhood household was first log-transformed to improve normality. The result showed that both nationality ($F_{(1, 395)}$ =41.73, P<0.001) and course ($F_{(1, 395)}$ =16.03, P<0.001) were significantly related to the number of family pets owned in childhood. There was no interaction between these two variables ($F_{(1, 395)}$=0.10). Students taking animal related courses had had more pets in their childhood home than students taking courses unrelated to animals, in both countries (Fig.4.11). However, Japanese students tended to have had fewer pets than British students; in fact, British students studying courses unrelated to animals had had slightly more pets than Japanese students studying animal related courses.

The same analysis was used to investigate the effect of nationality and course upon participants' current attitudes towards pets (their scores on the Pet Attitude Scale). As the distribution of the scores was almost normal, they were analysed without transformation. Both nationality ($F_{(1, 392)}$ =14.31, P<0.001) and course ($F_{(1, 392)}$ =4.71, P<0.05) significantly affected the score of Pet Attitude Scale. There was no interaction between these two variables ($F_{(1, 392)}$ =0.70). Students taking animal related courses had slightly more favourable attitudes towards pets than students taking courses unrelated to animals did, in

both countries (Fig.4.12). However, the Japanese students had substantially lower scores than the British students, such that British students studying courses unrelated to animals showed more positive attitudes towards pets than Japanese students studying animal related courses.

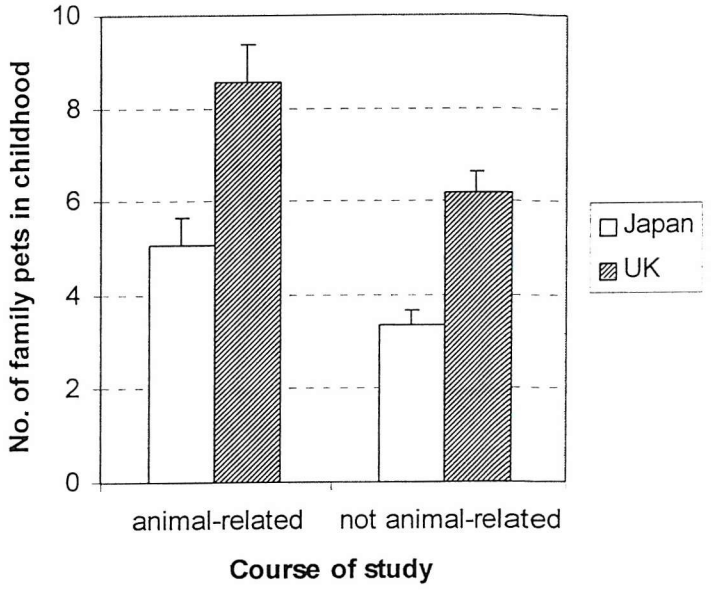



Figure 4.11 Differences between Japanese and British students taking both animal-related and unrelated courses in number of pets in childhood household.

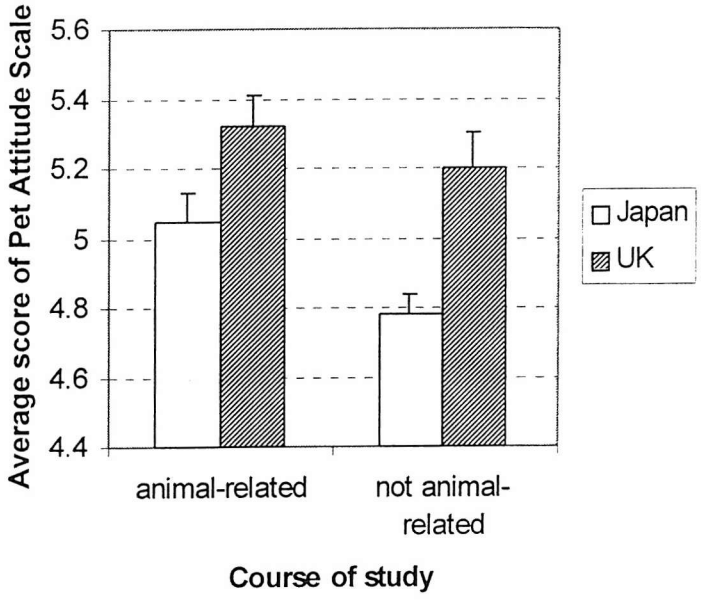



Figure 4.12 Differences between Japanese and British students taking both animal-related and unrelated courses in the score of Pet Attitude Scale.

Table 4.7 Summary of the results of Study 4.1: significant relationships between the independent variables and the dependent variables.
Filled cells mean that the results were similar in the two countries.
Dark Filled cells mean that the results were similar to the results of Study 4.2.

| | *No. of personal pets* | *No. of family pets* | *Mothers' attitude towards pets* | *Fathers' attitude towards pets* | *Considered pets as friends* | *No. of bad experiences by own pets* | *No. of bad experiences by others' pets* | *Total no. of bad experiences* |
|---|---|---|---|---|---|---|---|---|
| *Pet Attitude Scale* | | **UK: P<0.01 ---------- JP: P<0.01** | **UK: P<0.01 ---------- JP: P<0.01** | ---------- JP: P<0.05 | **UK: P<0.001 ---------- JP: P<0.01** | | | |
| *Current pet ownership* | | **UK: P<0.05 ---------- JP: P<0.05** | | ---------- JP: P<0.01 | | | | |
| *Want pets in the future* | | ---------- JP: P<0.05 | | | | | | |
| *Pet ownership in childhood was beneficial* | | **UK: P<0.01 ---------- JP: P<0.05** | **UK: P<0.01 ---------- JP: P<0.05** | UK: P<0.01 | **UK: P<0.001 ---------- JP: P<0.05** | | | |
| *Interest in animal welfare organizations* | | ---------- JP: P<0.01 | UK: P<0.01 | ---------- JP: P<0.05 | UK: P<0.05 | | | |
| *Food avoidance practice* | | | | | | | | |

Table 4.8 Summary of the results of Study 4.2: significant relationships between the independent variables and the dependent variables.
Filled cells mean that the results were similar in the two countries.
Dark Filled cells mean that the results were similar to the results of Study 4.1.

| | *No. of personal pets* | *No. of family pets* | *Mothers' attitude towards pets* | *Fathers' attitude towards pets* | *Considered pets as friends* | *No. of bad experiences by own pets* | *No. of bad experiences by others' pets* | *Total no. of bad experiences* |
|---|---|---|---|---|---|---|---|---|
| *Pet Attitude Scale* | UK: P<0.05<br>---<br>JP: P<0.01 | **UK: P<0.01**<br>---<br>**JP: P<0.01** | **UK: P<0.01**<br>---<br>**JP: P<0.01** | **UK: P<0.01**<br>---<br>**JP: P<0.01** | **UK: P<0.001**<br>---<br>**JP: P<0.001** | | | |
| *Current pet ownership* | | **UK: P<0.001**<br>---<br>**JP: P<0.001** | **UK: P<0.001**<br>---<br>**JP: P<0.001** | **UK: P<0.001**<br>---<br>**JP: P<0.001** | ---<br>JP: P<0.01 | | | UK: P<0.05 |
| *Want pets in the future* | | | | | | | | |
| *Pet ownership in childhood was beneficial* | | | UK: P<0.01 | JP: P<0.01 | **UK: P<0.05**<br>---<br>**JP: P<0.01** | | | |
| *Interest in animal welfare organizations* | ---<br>JP: P<0.01 | ---<br>JP: P<0.05 | **UK: P<0.05**<br>---<br>**JP: P<0.05** | | ---<br>JP: P<0.01 | | | |
| *Food avoidance practice* | ---<br>JP: P<0.01 | | | | | | | |

Table 4.9 Summary of results that were similar in both Study 4.1 and Study 4.2: significant differences in the independent variables between Japan and the UK.

| | ***Study 4.1*** | ***Study 4.2*** |
|---|---|---|
| ***No. of personal pets*** | UK>JP; P<0.05 | UK>JP; P<0.01 |
| ***No. of family pets*** | UK>JP; P<0.01 | UK>JP; P<0.001 |
| ***Kind of pets*** | UK>JP; P<0.01 | UK>JP; P<0.001 |
| ***No. of students who had owned horses*** | UK>JP; P<0.01 | UK>JP; P<0.001 |
| ***No. of students who had owned cats*** | UK>JP; P<0.01 | UK>JP; P<0.001 |
| ***No. of students who had owned small animals*** | UK>JP; P<0.001 | UK>JP; P<0.001 |
| ***No. of students who had owned birds*** | UK<JP; P<0.05 | UK<JP; P<0.001 |
| ***Mothers attitude towards pets*** | UK>JP; P<0.01 | UK>JP; P<0.01 |
| ***No. of friends who had had pets*** | UK>JP; P<0.01 | UK>JP; P<0.001 |
| ***No. of students who had visited animal shelters*** | UK>JP; P<0.001 | UK>JP; P<0.001 |
| ***No. of students who had visited livestock farms*** | UK>JP; P<0.001 | UK>JP; P<0.001 |
| ***No. of students who had visited pet shops*** | UK>JP; P<0.001 | UK>JP; P<0.01 |

Table 4.10 Summary of results that were similar in both Study 4.1 and Study 4.2: significant differences in the dependent variables between Japan and the UK.

| | ***Study 1*** | ***Study 2*** |
|---|---|---|
| ***Pet Attitude Scale*** | UK>JP; P<0.05 | UK>JP; P<0.001 |
| ***Interest in animal welfare organizations*** | UK>JP; P<0.001 | UK>JP; P<0.001 |
| ***Food avoidance practice*** | UK>JP; P<0.0001 | UK>JP; P<0.001 |

## Discussion

The results from the two studies were considerably similar, indicating reliability of the findings (Table 4.7,4.8,4.9,4.10). For example, participants' current attitudes towards pets and current state of pet ownership were significantly influenced by the number of pets in their childhood. This result parallels the finding by Paul & Serpell (1993), that higher levels of childhood pet keeping were related to more positive attitudes towards animals in their British university students. It is also reported that people who owned a pet in childhood are significantly more likely to own a pet as an adult (Serpell 1981, Paul 1992).

Their current attitudes were also likely to be influenced by their rating of their parents' attitudes, especially their mothers' attitude towards pets. The study by Paul & Serpell (1993) mentioned that young people's attitudes might be largely a product of parental attitudes. Since parents are very important in the life of a child, and it is they who determine whether there will be a pet in the household and the type of pet owned, parents' attitudes towards pets will be an important factor for development of children's attitudes towards pets (Endenburg & Baarda 1995). Other similar results were: students who had had a pet which they had considered as a friend in their childhood showed higher scores on the Pet Attitude Scale, and also considered pet ownership in childhood as beneficial. The remarkable finding is that this tendency was consistently found in all four populations, regardless of differences in cultures and courses of study.

As regards differences between Study 4.1 and Study 4.2, students who chose animal related courses had had more pets in childhood, and also, their current attitudes towards pets were more favourable than students who were taking courses unrelated to animals. This parallels the finding by Paul (1995) that experiences of animals during childhood are likely to affect attitudes towards animals in adulthood, among both animal rights campaigners and scientists.

An interesting finding is that the benefits of owning pets which they mentioned were similar in both countries, regardless of the cultural differences, that is, the roles of pets, particularly for children, were similar in Japan and the UK, during the 1970's and early 1980's, the

period when the participants were children. In a study using high school students in the USA (Kidd & Kidd 1990a), 88 per cent of students reported beneficial effects of pet ownership. Ninety per cent of them claimed psychological benefits such as friendship, companionship, emotional support and unconditional love, and only nine per cent mentioned responsibility, in contrast to the present study in which many participants mentioned that they had learnt responsibility and how to look after animals, and gained caring attitudes, even those students who were not studying animal-related courses. That is to say, most of the university students in the present study tended to describe concern for other living creatures rather than their own selfish benefits, such as friendship and emotional support given by pets. This might be because they are more mature than high school students, or possibly there are cultural differences. In fact, in the present study, when British and Japanese students were compared, significantly more British students than Japanese students (both in Study 4.1 and 4.2) mentioned responsibility.

The reasons given by current non-owners in both countries for not having pets were similar to the result of the study by Kidd & Kidd (1989), reporting practical reasons rather than emotional reasons, such as not being allowed to keep pets in their present residence or not having enough time to take care of pets. The majority of them reported that they would like to have pets in the future. Most participants in both countries had owned pets when they were a child, and they tended to have positive attitudes towards pets as a whole, reporting that they thought that keeping pets in childhood had had positive effects on them. This tendency was also found in all four populations, although as it can be expected, by comparing students taking animal related courses with students taking courses unrelated to animals, it was found that the former had had more pets in their childhood, and showed more favourable attitudes towards pets, in both countries. Bowd & Boylan (1986) compared attitudes towards animals between high school students in the USA who studied biology and those who did not, and found that both groups had fairly positive attitudes. However, students who had not studied biology were somewhat more favourable than those who had. This is inconsistent with the result of the present study. Differences in the objectives of the two studies and the attitude scales used could be a possible answer. The purpose of their study was to examine attitudes towards the treatment of animals in a laboratory-oriented study of biology.

Some differences were also found between Japan and the UK. The British participants seemed to have had closer relationships with animals in childhood than the Japanese. They reported significantly more pets in their childhood, and more animal-related experiences such as visiting animal shelters, pet shops and farms. Their scores on the Pet Attitude Scale suggested that their current attitudes were also more positive than the Japanese students, and that this might simply be the result of their being exposed to more pet animals in childhood. This tendency supports the idea that adult attitudes to pets or interest in animals are strongly influenced by previous social contact with pets and attitudes towards pets developed during childhood (Serpell 1981, Kidd & Kidd 1989).

More of the British students were either involved in animal welfare organizations or avoiding some foods because of some ethical or moral reason, compared to the Japanese students. Since the idea of animal welfare originated in England (Maehle 1994), the British might be more familiar with these concepts than the Japanese. Japan is known as "a fully industrialized nation but it is still an emerging nation in the field of animal welfare" (Fogle 1989, p.55). However, Fogle (1989) also mentioned that the animal shelter which he visited in Japan was the best he had ever seen, an opinion supported by a chief inspector of the RSPCA in the UK. He also reported that a director of the Canadian Council on Animal Care commented that "the teaching program, the leaflets, booklets, comics, posters, and one-day events, constituted the best use of government funds for humane education that he had seen". Thus, there is a potential nucleus on which improvement of animal welfare in Japan could be based.

The results of both these studies support the idea that pet keeping experiences in childhood help to develop favourable attitudes towards animals in adulthood, both in the UK and in Japan. Relationships with animals are increasingly becoming an international issue, made complex by national and cultural differences in attitudes towards animals. Very little is known about the factors that affect differences in these attitudes between cultures, or variation between individuals within cultures. Here it has been shown, by comparing attitudes in individuals from two very different cultures, that childhood experiences of pets may produce a universal positive effect on attitudes to animal welfare issues in young adulthood. It is expected from the present study that Japanese relationships with animals will improve in the

future if education programs on responsible pet-keeping and respect for animals are especially targeted at children.

# -Chapter 5-

# Attitudes towards Dogs

Study 5.1: A cross-cultural study of university students in Japan and the UK

Study 5.2: A study of Japanese adults



## Introduction

Human perceptions of animals and attitudes towards them have been receiving increasing attention from scientists. Of the 52 research reports on human-companion animal interactions evaluated by Barba (1995), twenty-three percent were carried out on human attitudes towards animals. This was the second most popular theme, after the effect of animals on human health and illness. However, most of these studies have addressed affective attitudes (often referred to as "attachment" or "bonding") towards pets in general, rather than dissect the components that may contribute towards an overall positive or negative attitude.

Since the standardized measures to evaluate attitudes towards pets (*e.g.* The Pet Attitude Scale by Templer *et al.* 1981, The Companion Animal Bonding Scale by Poresky *et al.* 1987, The Pet Attitude Inventory by Wilson *et al.* 1987, The Miller-Rada Commitment to Pets Scale by Saats *et al.* 1996) were not constructed to focus on particular species, the results are likely to be affected by what species respondents have on their mind while answering the questionnaires. For example, some respondents might think mainly about dogs, while others might think about birds. Moreover, some instruments include items that pertain to specific kinds of roles or interactions with certain animals (such as protection and exercise, which are most likely to be provided by dogs); hence, owners of these animals tend to gain higher scores than owners of other types of animals (Zasloff 1996). Thus, precise measurements of attitudes towards specific types of animals require the preparation of questionnaires according to species.

It is likely that attitudes towards even one particular species are multidimensional, with the relative importance of each dimension varying from one person or group to another. Selby & Rhoades (1981) constructed questionnaires to assess attitudes towards dogs and cats separately, and found more dimensions in attitudes towards dogs than towards cats. Gage & Magnuson-Martinson (1988), studying intergenerational continuity of attitudes and values towards dogs, found that attitudes of young adults were affected by a variety of factors such as social class and spousal attitude, as well as their parents' attitudes. They examined a very specific context, which was attitudes towards dogs when there is a baby in the family, and it is likely that under other circumstances, parental attitudes may have more influence

(Paul & Serpell 1993).

Most of the studies which Barba (1995) cited were conducted in Western countries, the majority in the United States, which might give a slanted interpretation of the results. The Japanese now have approximately 10 million dogs and 7 million cats (about 19% and 9% of households own dogs and cats, respectively). However, there have been few systematic studies which have assessed Japanese attitudes towards companion animals and their relationships with their animals. The Japanese relationship with dogs is supposed to be different from that of Westerners (Miyata 1996, Yokoyama 1996, Tomizawa 1997). In Japan, the majority of dogs used to be chained outdoors, and were rarely trained. In Western countries, for example in the UK, dogs have had a practical role in human society since early times, such as herding and guarding livestock (Secord 1992). Recently, Japanese owners have been criticised because many of them cannot control their dogs, and they have been accused of relating to dogs emotionally, without knowledge or understanding of their traits (Tomizawa 1997).

A study on attitudes towards euthanasia has shown that Japanese veterinarians were more reluctant to consider or perform euthanasia than British vets (Kogure & Yamazaki 1990). It has been suggested that the concept of euthanasia might be difficult to reconcile with the Japanese Buddhist-Shintoist tradition (Fogle 1989, Kogure & Yamazaki 1990). Kogure & Yamazaki (1990) suspected that the Japanese concept of cruelty is different from that of Westerners. For many Japanese, cruelty is directly associated with killing, while for many British people, cruelty may be primarily conceived of as related to unnecessary suffering.

The purpose of Study 5.1 is to compare the attitudes of young people towards dogs between Japan and the UK, by isolating some of the major factors which contribute to their attitudes. For this purpose, an instrument for assessing people's attitudes towards dogs was first developed, taking the cultures of both countries into consideration. The results from Study 5.1 revealed more 'Western' attitudes among the Japanese participants than had been anticipated, so it was hypothesised that older Japanese people might hold more traditional 'Japanese' attitudes. Study 5.2 was therefore carried out to investigate the effects of age on attitudes towards dogs among Japanese adults.

## Study 5.1

### -A cross-cultural study of university students in Japan and the UK-

## Methods

### *Instrument Development*

Dog Attitude Questionnaire: First Version

A pool of 57, 7-point Likert scale items was initially constructed for the questionnaire. Some were borrowed and changed from other studies (*e.g.* Selby *et al.* 1979, Templar *et al.* 1981, Staats *et al.* 1996), whereas many of the items were produced *de novo* taking the cultures of both Japan and the UK into consideration. These items addressed several different aspects of attitudes towards dogs, such as general affect (positive/negative), attitudes towards training, euthanasia, husbandry (indoor/ outdoor) and responsible ownership. The order of items in each category was randomised in the questionnaire.

Dog Attitude Questionnaire: Second Version

The initial version of the questionnaire was distributed to nine scientists to be examined for face validity: six members of the Anthrozoology Institute (University of Southampton, UK) consisting of two psychologists and four animal behaviourists; two psychologists, one from the University of Southampton and one from the University of Bristol; and one animal behaviourist from Hiroshima University (Japan). After being revised according to comments by those people, the questionnaire consisting of 49 items was translated into Japanese and then back-translated[1] to check for retention of meaning.

Dog Attitude Questionnaire: Final Version

The revised version of the questionnaire written either in English or in Japanese was then distributed to 61 British (postgraduate students and staff from the University of Southampton, UK) and 59 Japanese (college students from Makki International Academy,

[1] Back-translation is one of the recommended procedure to translate an instrument to another language for cross-cultural research (Brislin *et al.* 1973, Brislin 1986). See Chapter 3 for more information.

Japan) twice, respectively, in order to assess its reliability over time[2]. The elapsed time between first and second distribution of the questionnaire was two months. Fifty-two (16 males and 36 females) British (85.2% response rate) and 53 (4 males and 49 females) Japanese (89.8% response rate) answered the questionnaire twice. By examining the Spearman's rank correlation between their first and second answers within each country separately, three items which had low repeatability ($P>0.05$) either in the UK or Japan were deleted. This procedure resulted in the questionnaire with 46 items.
(The questionnaire is presented as Appendix 6)

***Participants and procedure***

Two hundred and twenty-nine (87 males and 142 females) Japanese undergraduate students (aged 18 to 22, mean of 19) who were attending psychology lectures in two Japanese universities (University of Tokyo, 87 males, 48 females; and Musashino Women's University, 94 females) took part in the survey in December, 1997.

Three hundred and sixty-one (81 males and 280 females) British students (college or undergraduate) who were also attending psychology lectures in two universities (University of Southampton and University of Portsmouth), one Higher Education college (Southampton Institute) and three Further Education colleges (Totton College, Richard Taunton College and Alton College) completed the questionnaire during March to June, 1998. Since the number of British female participants exceeded the number of Japanese females, some of them were randomly excluded, so that the ratio of male and female students in each institute became approximately 1: 1.6 before analysis. This procedure resulted in 212 (81 males and 131 females) British students (aged 17 to 24, mean of 19).

***Analysis***

The responses from each country were separately subjected to Principal Factor Analysis with Varimax Rotation in order to isolate the underlying components which contribute to their

[2] This is "the oldest and most intuitively obvious method for demonstrating instrument consistency" (Henerson *et al.* 1987). This was done to make sure the each item was reliable, and produced essentially the same answer from people, even if their mood and enthusiasm were different from the first time. Henerson *et al.* (1987) suggest that re-administration should occur after a month or so.

attitudes. Cronbach alpha coefficients were then computed in order to examine the internal reliability of prospective subscales derived from each Factor, and some items were dropped if this increased the reliability of each subscale. Multivariate ANOVA tests were used to examine differences between universities and/or colleges within each country. Non-parametric, two-tailed tests (Spearman's rank correlation and Mann-Whitney U test) were used for the analyses of relationships between subscales and the effect of gender. One-sample, two-tailed t-tests were used to examine the deviation of average attitudes from the midpoint of the scale (neutral attitude).

## Results

Seven and five interpretable Factors were identified from Principal Factor Analysis on the data from Japanese and British students, respectively (Table 5.1 & 5.2). The items loaded at more than 50% of the maximum loading, on each Factor, were then combined to form possible subscales, from each country separately. Cronbach alpha coefficients were then calculated in order to refine these subscales. For example, the original seven items (#6, 11, 17, 34, 35, 42 and 46) in Factor 3 of the Japanese data gave an alpha of 0.75. However, the calculation indicated that the alpha would be improved if item 34 was deleted. As a result of deleting item 34, an alpha of 0.79 was obtained. Thus, the numbers of items in all subscales was reduced if this increased their reliability; however, if the improvement was only small, ease of interpretation was also taken into account before deleting an item.

This procedure resulted in subscales which showed a considerable degree of similarity between the two countries.(Tables 5.3 & 5.4). Subscale 1 in Japan, which is mainly related to issues concerning hygiene ($\alpha$=0.91), was divided into two subscales in the UK; Subscale 1 relating to hygienic issues ($\alpha$=0.88) and Subscale 2 relating to freedom of access ($\alpha$=0.73). There was a weak correlation (rs=-0.49) between these two UK subscales. When the Japanese data were recombined according to the UK subscales, the correlation was higher ($r_s$=0.63), confirming that the split into two scales in the UK is likely to be valid. Subscale 2 in Japan ($\alpha$=0.79) and Subscale 3 in the UK ($\alpha$=0.83) were almost identical and were related to the consideration of dogs as equal to humans.

Table 5.1 Varimax Rotated Factor Matrix from the Japanese data

| Item | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 |
|---|---|---|---|---|---|---|---|
| 1 | -.08 | .07 | -.17 | ***.49*** | .00 | .04 | -.08 |
| 2 | -.23 | .02 | -.28 | .02 | -.02 | ***.55*** | -.23 |
| 3 | .36 | -.16 | .24 | -.04 | -.03 | ***.59*** | .16 |
| 4 | ***.63*** | .07 | .29 | -.17 | -.08 | .18 | -.05 |
| 5 | .10 | .02 | -.29 | .22 | .16 | ***.51*** | .01 |
| 6 | -.45 | .02 | ***-.40*** | .27 | -.01 | -.04 | -.29 |
| 7 | ***.65*** | .16 | .27 | -.16 | -.03 | .03 | .27 |
| 8 | -.06 | ***.63*** | .11 | .10 | -.27 | .00 | .02 |
| 9 | .15 | .10 | .17 | -.12 | -.17 | ***.50*** | -.14 |
| 10 | -.60 | .09 | .10 | -.12 | .07 | -.07 | -.09 |
| 11 | .12 | -.11 | ***.52*** | -.35 | -.01 | -.09 | .12 |
| 12 | .26 | -.07 | .32 | .23 | ***-.46*** | .18 | .23 |
| 13 | ***-.62*** | .08 | .20 | -.03 | .15 | .28 | -.14 |
| 14 | .01 | ***.73*** | .00 | .15 | -.12 | -.08 | -.14 |
| 15 | .17 | .07 | .14 | -.03 | -.23 | -.11 | ***.69*** |
| 16 | .17 | .39 | .06 | -.41 | .08 | -.02 | .17 |
| 17 | .23 | .04 | ***.68*** | -.08 | .11 | .11 | .11 |
| 18 | ***-.75*** | -.02 | -.13 | .12 | -.06 | .02 | -.13 |
| 19 | -.12 | ***.68*** | -.15 | .02 | .01 | .14 | -.08 |
| 20 | -.21 | .06 | -.21 | .35 | ***.59*** | .11 | -.07 |
| 21 | -.35 | -.06 | -.08 | .01 | -.01 | -.13 | .08 |
| 22 | ***.74*** | .06 | .09 | -.13 | -.07 | .16 | -.07 |
| 23 | .09 | .18 | .12 | .05 | ***-.68*** | .11 | .07 |
| 24 | -.12 | .11 | .08 | ***.50*** | .11 | .12 | -.14 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 25 | ***.73*** | .06 | .19 | -.10 | -.13 | .28 | -.12 |
| 26 | -.43 | -.23 | -.32 | .22 | .03 | .10 | -.04 |
| 27 | .39 | .18 | -.01 | -.11 | -.07 | .02 | .17 |
| 28 | -.37 | -.04 | .16 | ***.50*** | .17 | -.12 | -.13 |
| 29 | -.05 | -.19 | .20 | -.06 | ***.60*** | .02 | -.05 |
| 30 | ***-.79*** | -.04 | -.11 | .23 | .00 | -.02 | -.13 |
| 31 | -.12 | -.33 | .11 | .17 | .09 | -.07 | -.37 |
| 32 | -.26 | .04 | .02 | ***.69*** | .04 | .08 | .08 |
| 33 | ***.57*** | .36 | -.15 | -.14 | .01 | .21 | .07 |
| 34 | -.11 | -.12 | .55 | .25 | -.22 | -.10 | -.21 |
| 35 | .17 | .02 | ***.47*** | .16 | -.25 | .26 | .20 |
| 36 | .25 | .48 | .27 | .00 | .04 | -.07 | .15 |
| 37 | .02 | ***.81*** | -.13 | .02 | -.07 | -.03 | .16 |
| 38 | ***-.69*** | .07 | -.06 | .05 | .18 | .03 | -.07 |
| 39 | .19 | -.08 | .23 | .18 | .09 | ***.58*** | .31 |
| 40 | ***-.79*** | .03 | -.20 | .23 | .01 | .04 | -.05 |
| 41 | .14 | .03 | .10 | -.16 | -.23 | .02 | ***.74*** |
| 42 | .56 | -.07 | ***.40*** | -.26 | .05 | .20 | .32 |
| 43 | .22 | -.26 | .17 | .18 | .31 | .15 | -.16 |
| 44 | -.12 | -.46 | .02 | .25 | .20 | ***.46*** | -.09 |
| 45 | -.05 | -.09 | -.04 | .30 | ***.61*** | .15 | -.31 |
| 46 | .53 | .01 | ***.37*** | -.24 | .07 | .28 | .22 |

Numbers in ***Italics*** indicate items which were included in one of the final subscales.

Table 5.2 Varimax Rotated Factor Matrix from the British data

| Item | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 |
|---|---|---|---|---|---|
| 1 | .42 | -.51 | -.02 | -.16 | -.13 |
| 2 | .19 | ***-.53*** | -.07 | .01 | -.09 |
| 3 | -.26 | ***.63*** | -.10 | .18 | .05 |
| 4 | -.40 | .20 | .11 | ***.56*** | .00 |
| 5 | -.02 | -.03 | -.19 | .12 | .05 |
| 6 | .37 | ***-.60*** | .11 | -.21 | -.23 |
| 7 | ***-.48*** | .47 | .06 | .05 | .23 |
| 8 | -.01 | .06 | ***.69*** | .09 | .06 |
| 9 | .00 | .25 | -.18 | .38 | .07 |
| 10 | .64 | -.29 | .06 | -.10 | -.08 |
| 11 | -.33 | ***.55*** | .09 | .14 | -.09 |
| 12 | .13 | -.02 | .17 | -.08 | .26 |
| 13 | ***.69*** | -.16 | .07 | -.12 | -.06 |
| 14 | .26 | -.06 | ***.68*** | .03 | .06 |
| 15 | -.19 | .09 | .26 | .41 | ***.45*** |
| 16 | -.13 | -.03 | .25 | ***.57*** | .19 |
| 17 | -.27 | .15 | -.03 | .22 | .03 |
| 18 | ***.68*** | -.27 | .01 | -.16 | -.22 |
| 19 | .03 | .01 | .45 | -.02 | .26 |
| 20 | .22 | -.13 | -.03 | -.02 | ***-.48*** |
| 21 | .36 | -.11 | .05 | .16 | -.12 |
| 22 | -.26 | .20 | .26 | ***.65*** | .04 |
| 23 | -.06 | .05 | .08 | .06 | ***.67*** |
| 24 | ***.56*** | .07 | -.22 | -.02 | .28 |
| 25 | -.10 | .24 | .03 | ***.66*** | .13 |

| | | | | | |
|---|---|---|---|---|---|
| 26 | .29 | ***-.43*** | -.13 | .00 | -.17 |
| 27 | -.12 | .13 | .07 | .16 | .26 |
| 28 | ***.49*** | -.11 | -.20 | -.25 | -.10 |
| 29 | .01 | -.01 | -.02 | .01 | -.15 |
| 30 | ***.73*** | -.34 | .07 | -.11 | -.22 |
| 31 | .21 | .04 | ***-.56*** | -.05 | -.13 |
| 32 | .19 | ***-.41*** | .02 | .05 | -.33 |
| 33 | ***-.44*** | .19 | .28 | .20 | .22 |
| 34 | .25 | .01 | .14 | -.36 | -.09 |
| 35 | -.12 | ***.70*** | .02 | .12 | -.01 |
| 36 | -.15 | ***.40*** | .39 | -.01 | .13 |
| 37 | .02 | .07 | ***.70*** | .11 | .11 |
| 38 | ***.74*** | -.22 | -.01 | -.18 | -.06 |
| 39 | -.16 | .13 | .05 | .01 | .12 |
| 40 | ***.78*** | -.34 | .07 | -.04 | -.17 |
| 41 | -.24 | .05 | .08 | .10 | ***.60*** |
| 42 | -.44 | ***.51*** | -.01 | .16 | .05 |
| 43 | -.08 | -.04 | .28 | -.08 | -.08 |
| 44 | .19 | .10 | ***-.52*** | -.11 | .07 |
| 45 | .17 | -.15 | -.33 | -.31 | ***-.53*** |
| 46 | -.39 | ***.45*** | -.01 | .26 | -.07 |

Numbers in ***Italics*** indicate items which were included in one of the final subscales.

Table 5.3 Seven independent subscales obtained from the responses of Japanese students on the DAQ

| Subscale | | Items included in subscale |
|---|---|---|
| 1. Unconcern/concern for hygiene & freedom of access (α=0.91) 9 items | #22 | I wish restaurants would allow dogs to enter with their owners. |
| | #25 | I wish shops would allow dogs to enter with their owners. |
| | #4 | I wish more hotels would allow dogs to stay with their owners. |
| | #7 | I think that dogs should be allowed indoors. |
| | #33 | I think dogs should have access to all rooms in the house. |
| | #30 | I wouldn't want to keep a dog indoors, because they are unhygienic. |
| | #40 | I wouldn't want to keep a dog indoors, because they are smelly. |
| | #18 | I wouldn't want to keep a dog indoors, because they shed their hair. |
| | #38 | I think that dogs are unhygienic. |
| | #13 | I think that dogs are smelly. |
| 2. Acceptance of dogs as equals (α=0.79) 6 items | #11 | I think that dogs have personalities like humans. |
| | #35 | I think that dogs are more loyal than people. |
| | #17 | I think that having a dog provides opportunities for meeting new people. |
| | #42 | I think that having a dog is fun. |
| | #46 | I am interested in TV programs and articles on dogs. |
| | #6 | I think that keeping a dog is a waste of time and money. |
| 3. Willingness to train (α=0.77) 4 items | #19 | I think that only working dogs such as sheep dogs, guide dogs and police dogs need training. |
| | #14 | I think that training dogs is a reflection of human arrogance. |
| | #8 | I feel sorry for a dog when I see the dog obey every command, because the dog seems to be controlled by the owner. |
| | #37 | I think that training dogs is cruel. |
| 4. Acceptance/unacceptance of euthanasia (α=0.69) 5 items | #45 | I think that it is justifiable to euthanize aggressive dogs. |
| | #29 | I think that euthanasia is justifiable if a dog is suffering. |
| | #20 | I think that stray dogs should be euthanized. |
| | #23 | I think that euthanizing a dog is cruel. |
| | #12 | I think that an owner should look after his/her dog until it dies naturally, if the dog had an incurable illness. |
| 5. Intolerance/tolerance of aggression (α=0.74) 2 items | #15 | I think that owners should keep their dogs (rather than get rid of them) even if the dog has attacked people. |
| | #41 | I think that owners should keep their dogs (rather than get rid of them) even if the dog is aggressive to strangers |
| 6. Dislike of stray dogs (α=0.61) 4 items | #32 | I think that stray dogs are a problem in this country. |
| | #24 | I think that stray dogs tend to bite. |
| | #28 | I think that stray dogs create a nuisance. |
| | #1 | I think that there are too many dogs in this country. |
| 7. Usefulness (α=0.60) 6 items | #39 | I think that the most important role of dogs is giving people companionship. |
| | #2 | I think that the most important role of dogs is guarding. |
| | #9 | I think that having a dog increases security. |
| | #3 | I think that a dog is 'Man's best friend'. |
| | #44 | I think that dogs should obey their owner's commands all the time. |
| | #5 | I think that dogs cannot live without human help because they were domesticated by humans. |

The numbers given to the subscales do not correspond to the original Factor numbers: they have been re-ordered for ease of comparison with the UK subscales.

Table 5.4 Five independent subscales obtained from the responses of British students on the DAQ

| Subscale | | Items included in subscale |
|---|---|---|
| 1. Unconcern/concern for hygiene (α=0.88) 9 items | #7 | I think that dogs should be allowed indoors. |
| | #33 | I think dogs should have access to all rooms in the house. |
| | #30 | I wouldn't want to keep a dog indoors, because they are unhygienic |
| | #40 | I wouldn't want to keep a dog indoors, because they are smelly. |
| | #18 | I wouldn't want to keep a dog indoors, because they shed their hair. |
| | #38 | I think that dogs are unhygienic. |
| | #13 | I think that dogs are smelly. |
| | #24 | I think that stray dogs tend to bite. |
| | #28 | I think that stray dogs create a nuisance. |
| 2. Freedom of access (α=0.73) 4 items | #22 | I wish restaurants would allow dogs to enter with their owners. |
| | #25 | I wish shops would allow dogs to enter with their owners. |
| | #4 | I wish more hotels would allow dogs to stay with their owners. |
| | #16 | I think that dogs should be allowed to roam unless they cause problems in human society. |
| 3. Acceptance of dogs as equals (α=0.83) 10 items | #11 | I think that dogs have personalities like humans. |
| | #35 | I think that dogs are more loyal than people. |
| | #42 | I think that having a dog is fun. |
| | #46 | I am interested in TV programs and articles on dogs. |
| | #3 | I think that a dog is 'Man's best friend'. |
| | #36 | I get upset when I see dogs chained outdoors. |
| | #6 | I think that keeping a dog is a waste of time and money. |
| | #2 | I think that the most important role of dogs is guarding. |
| | #26 | I think that dogs should be chained outdoors. |
| | #32 | I think that stray dogs are a problem in this country. |
| 4. Willingness to train (α=0.72) 5 items | #14 | I think that training dogs is a reflection of human arrogance. |
| | #37 | I think that training dogs is cruel. |
| | #8 | I feel sorry for a dog when I see the dog obey every command, because the dog seems to be controlled by the owner. |
| | #31 | I think that when people get a new dog, they should take the dog to a training class. |
| | #44 | I think that dogs should obey their owner's commands all the time. |
| 5. Acceptance/unacceptance of euthanasia & Intolerance/tolerance of aggression (α=0.70) 5 items | #45 | I think that it is justifiable to euthanize aggressive dogs. |
| | #20 | I think that stray dogs should be euthanized. |
| | #23 | I think that euthanizing a dog is cruel. |
| | #15 | I think that owners should keep their dogs (rather than get rid of them) even if the dog has attacked people. |
| | #41 | I think that owners should keep their dogs (rather than get rid of them) even if the dog is aggressive to strangers. |

The numbers given to the subscales do not correspond to the original Factor numbers: they have been re-ordered for ease of comparison with the Japanese subscales.

Subscale 3 in Japan (α=0.77) and Subscale 4 in the UK (α=0.72) were also similar and addressed the need to train dogs. Subscale 4 and Subscale 5 in Japan, relating to euthanasia (α=0.69) and aggression (α=0.74), respectively, were combined in the UK as Subscale 5 (α=0.70). There was only a weak correlation ($r_s$=-0.22) between the two subscales in Japan, indicating that they were largely independent of one another. When the UK data was grouped according to the Japanese subscales, the correlation was higher ($r_s$=0.38). This correlation may be rather poor because of the inclusion of two items (12 & 29) in this calculation which did not appear in any of the UK subscales. Subscales 6 and 7 in Japan, which represented a dislike of stray dogs (α=0.61) and the usefulness of dogs (α=0.60), respectively, were not detectable in the UK data.

Differences among different institutes were separately tested within each country on all subscales. Since one (Musashino Women's University) of the two Japanese universities did not include male participants, only females were used for the test. There was no significant ($F_{(25, 625)}$=1.36, P>0.10) difference among the six British institutions. However, responses from the two Japanese universities were significantly ($F_{(7, 134)}$= 6.70, P<0.01) different. Hence, for the Japanese data, only responses from Tokyo University (48 females and 87 males) were used to test gender differences. (See p.5.25 for some possible reasons.)

Correlations between the subscales indicated that both Japanese ($r_s$=0.60, P<0.01) and British ($r_s$=0.69, P<0.01) participants who did not regard dogs as equal to humans showed significantly more concern about hygienic issues relating to dogs and tended not to want to keep them indoors. Among the Japanese students, there was a tendency for people who were more concerned about hygienic issues to dislike stray dogs ($r_s$=0.31, P<0.01). When the results were split by gender, Japanese male students who were intolerant of aggressiveness in dogs tended to accept euthanasia ($r_s$=0.49, P<0.01). Their attitudes are therefore similar to those of British students, in which these two subscales were combined. This indicates that the separation between attitudes to euthanasia and aggression are most clearly shown in female Japanese students.

Among the British students, several correlations were found relating to the acceptance of freedom of access. Students who accepted freedom of access for dogs tended to consider

dogs as their equals ($r_s$=0.42, P<0.01), and also had a tendency to be less concerned about hygienic issues ($r_s$=0.49, P<0.01). This tendency was stronger in women ($r_s$=0.56, P<0.01) than in men ($r_s$=0.36, P<0.01). British students who accepted freedom of access for dogs were also significantly less accepting of euthanasia ($r_s$=0.41, P<0.01). When this result was split by gender, the tendency was stronger in men ($r_s$=0.54, P<0.01) than in women ($r_s$=0.30, P<0.01). In addition among British men, those who did not accept freedom of access for dogs tended to be more in favour of training than those who did accept freedom of access ($r_s$=0.43, P<0.01).

In the test population as a whole, the attitudes of the Japanese students were significantly positive towards training (one sample t=10.2, P<0.001), for acceptance of dogs as equals (one sample t=21.7, P<0.001), and tolerant of aggression (one sample t= 5.8, P<0.001). They disliked stray dogs (one sample t=2.6, P<0.01) and were against euthanasia (one sample t=-10.4, P<0.001). They also tended not to be interested in usefulness of dogs (one sample t=-4.1, P<0.001). The attitudes of the British students showed a significant lack of concern for hygiene (one sample t=7.3, P<0.001), and were positive for acceptance of dogs as equals (one sample t=13.2, P<0.001), for willingness to train (one sample t=14.8, P<0.001), and negative for freedom of access for dogs (one sample t=-13.1, P<0.001). In contrast to the Japanese students, British students were significantly favourable towards euthanasia (one sample t=3.6, P<0.001).

Both Japanese (U=1386, P<0.01) and British (U=4151, P<0.01) women considered dogs more as equals than did men (Fig. 5.1, 5.2). Both Japanese and British women showed less concern for hygienic issues of dogs than did men; however, there was a significant difference only in the British data (U=4371, P<0.05). As regards acceptance of euthanasia, both Japanese and British men showed a higher score than did women. There was a significant difference (U=4441, P<0.05) in the score between British women and men.

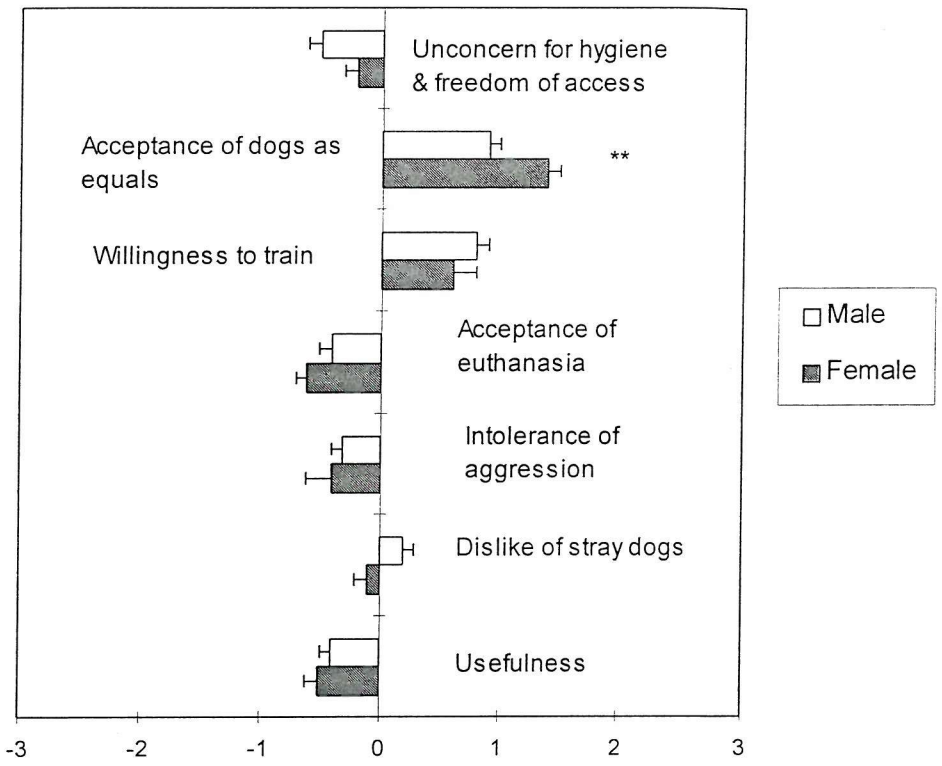



Figure 5.1 Means and standard errors of each subscale for Japanese female (n=48) and male students (n=87).
**P<0.01 for gender difference.

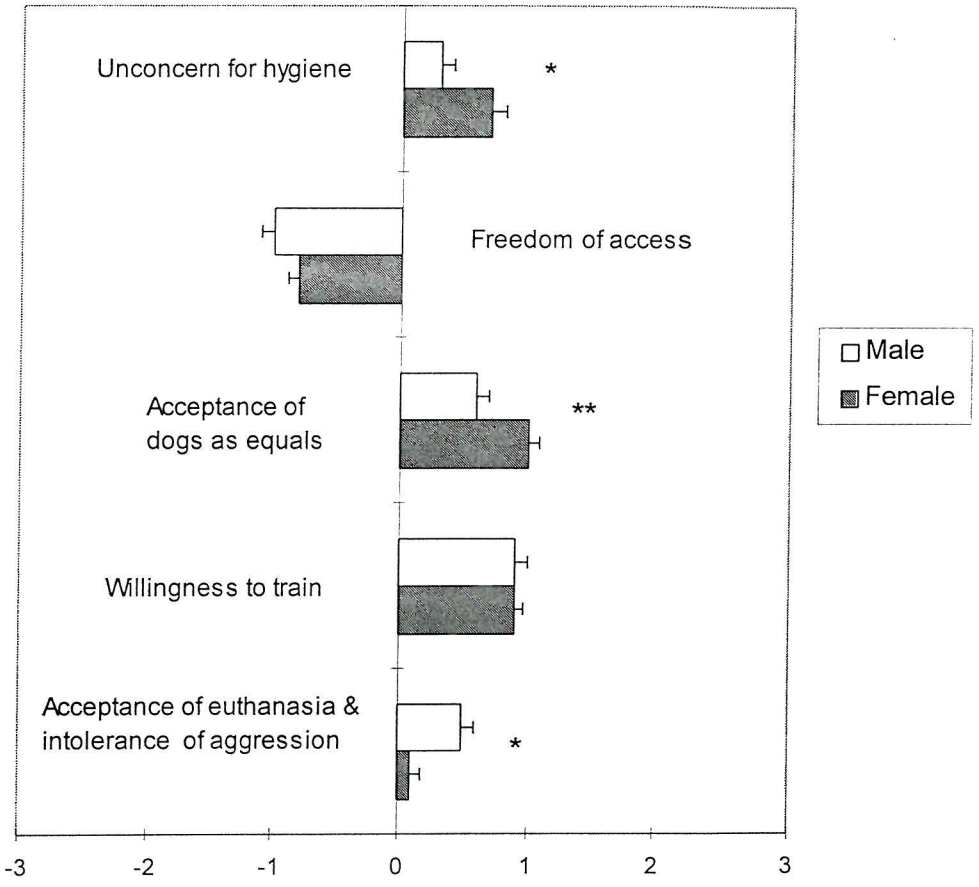



Figure 5.2 Means and standard errors of each subscale for British female (n=131) and male students (n=81).
*P<0.05, **P<0.01 for gender difference.

## Study 5.2

### -A study of Japanese adults-

**Methods**

***Participants and procedure***

Some new questions were added to the DAQ (used in Study 5.1) to obtain background information from the participants, such as the number of family members, educational background, occupation and family income. They were also asked if they had a pet dog in their household at the time when they answered the questionnaire, and if not, whether they had had a pet dog at any time in the past.

The questionnaire, with accompanying letter and prepaid return envelope, was sent to members of a Rotary Club[3] in the Tokyo area in December 1998. The reasons why this population was chosen for the study were because the members consisted of various professions and ages (which were also older than the population used in Study 5.1). It was also expected that random sampling (*e.g.* sending out the questionnaires to any households) might produce a bias in that replies might come mainly from people who were somehow interested in dogs. Hence, a group of people who were aware of the researcher's area of study was chosen for this study. (The researcher was receiving a scholarship from the Rotary club.) Since all the members were males, each member was given two questionnaires and was asked to encourage their wives to complete a questionnaire, as well. There were 109 members, so a total of 218 questionnaires were sent out. One hundred and sixty-one questionnaires (101 from males and 60 from females) were completed and returned. (One of the members voluntarily photocopied and circulated the questionnaire to his employees and got 19 responses, which were included in the number.)

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[3] "Rotary is an organization of business and professional leaders united worldwide, who provide humanitarian service, encourage high ethical standards in all vocations, and help build goodwill and peace in the world. There are approximately 1.2 million Rotarians, members of more than 29,000 Rotary clubs in 161countries" (http://www.rotary.org/whatis/index.htm).

### *Analysis*

Cronbach alpha coefficients were computed in order to examine the internal reliability of subscales which were derived from the Japanese students in Study 5.1. Non-parametric, two-tailed tests (Spearman's rank correlation, Kruskal-Wallis test and Mann-Whitney U test) were used for the analyses of relationships between subscales, the effect of age, the effect of gender and effect of dog ownership. For the analysis of the effect of dog ownership on the subscales, Kruskal-Wallis tests were used to examine if there was a significant difference in each subscale among the three groups, and if there was, a Mann-Whitney U test was then performed on each pair of groups.

## Results

### *Background of the participants*

The average age of the participants was 56 (min=23, max=85) years (Fig. 5.3). The average age of the female participants was 52 (min=23, max=84), whereas that of the males was 58 (min=24, max=85). Half of the population (52.9%) graduated from the universities, 18.7% of them completed high schools and 16.1% of them graduated from colleges. Sixty-one percent of males and 39% of females had finished university, which was the highest percentage in both groups. Seventy percent of the population (96% of men and 40% of women) had a job, the nature of which varied greatly, including medical doctors, office workers, builders, bankers, public officials, dentists, shop owners, a printer, monks, a tax accountant, a funeral director, restaurant owners, pharmacists, a car dealer, a professor, real estate brokers and managing directors.

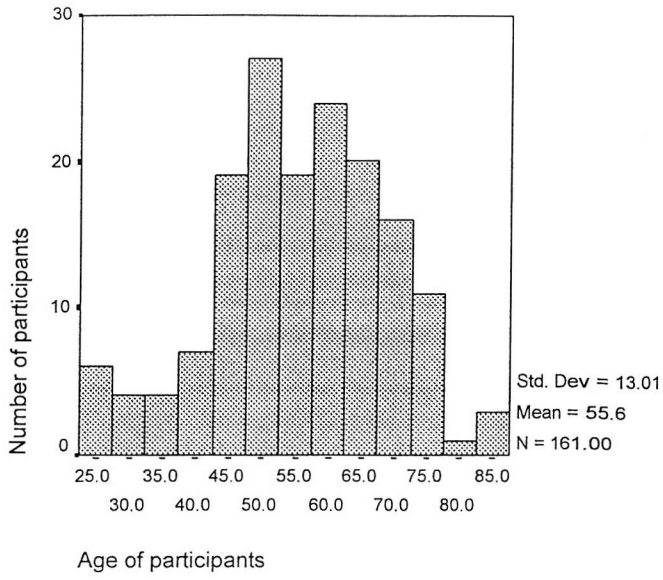



Figure 5.3 Age distribution of the participants.

According to the responses from male participants[4], their average family membership was 3.5 (min=1, max=6; 32% of them had 4, 23 % of them had 3 and 23% had 2 members). Sixty-two percent of the households consisted of two generations (lived with their children), 14% consisted of three generations (lived with their children and parents), and the rest either lived on their own or with their wives. When asked the average annual income for household, 86% of them chose the highest category 'more than 7 million yen' (about 35 thousand pounds). Thirty percent of the household had a pet dog at the time of survey.

***Results from DAQ***

Cronbach alpha coefficients of each subscale obtained from the data from this study were fairly similar to that from Japanese students in Study 5.1 (Table 5.5), indicating the validity of these subscales.

[4] As a husband and a wife in the same household were used, only responses from males were used for this section.

Table 5.5. Cronbach alpha coefficients of each subscale obtained from the data from this study and the data from Japanese students in Study 5.1

| Subscale | Study 5.2 | Study 5.1 |
|---|---|---|
| 1. Unconcern/concern for hygiene & freedom of access | α=0.90 | α=0.91 |
| 2. Acceptance of dogs as equals | α=0.79 | α=0.79 |
| 3. Willingness to train | α=0.72 | α=0.77 |
| 4. Acceptance/unacceptance of euthanasia | α=0.61 | α=0.69 |
| 5. Intolerance/tolerance of aggression | α=0.79 | α=0.74 |
| 6. Dislike of stray dogs | α=0.51 | α=0.61 |
| 7. Usefulness | α=0.54 | α=0.60 |

**Effect of dog ownership**

When the population was divided according to their dog ownership, some differences were found on their attitudes (Fig.5.4). People who had a dog either at the time of the survey or before were significantly ($U=538.0$, $P<0.001$ and $U=1004.5$, $P<0.05$, respectively) more accepting of dogs as equals to humans than people who had never had a dog.

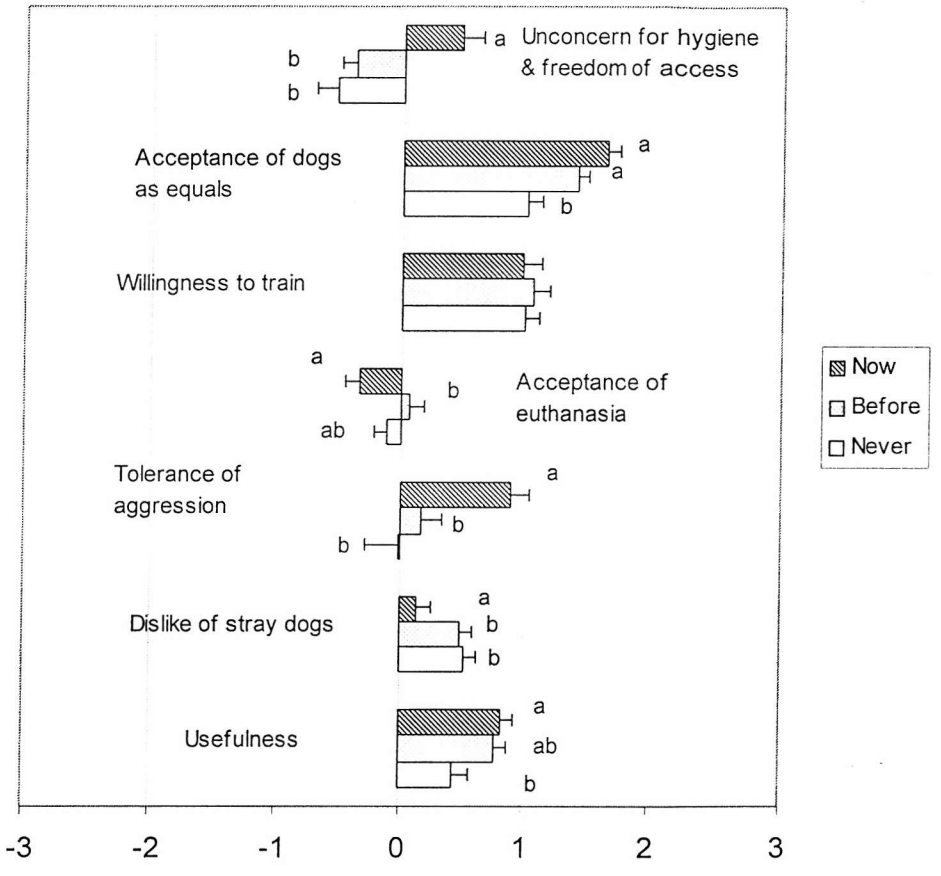



Figure 5.4 Means and standard errors of each subscale for people who have a dog (n=51), had a dog before (n=72) and have never had a dog (n=38).
On each subscale, means with different letters are different at $P<0.05$.

Current dog owners were less concerned about hygiene (U=529.0, P<0.001), more tolerant of aggression (U=642.5, P<0.01), had less dislike of stray dogs (U=675.5, P<0.05), and were more interested in their usefuless (U=695.5, P<0.05) than people who had never had a dog. Compared to previous owners, current dog owners were also less concerned about hygiene (U=1090.0, P<0.001), less accepting of euthanasia (U=1383.5, P<0.05), more tolerant of aggression (U=1227.5, P<0.01), and had less dislike of stray dogs (U=1455, P<0.05).

**Effect of age**

The correlations between age and each subscale indicated that, older people tended to be more negative about training ($r_s$=-0.20, P<0.05), dislike stray dogs ($r_s$=0.23, P<0.01), have more interest in the usefulness of dogs ($r_s$=0.28, P<0.01) and be positive towards euthanasia ($r_s$=0.27, P<0.01). Individual items on these four subscales were then examined, in order to find out which statements most strongly influenced their attitudes (Table 5.6). As regards subscale 4, which is acceptance of euthanasia, it was found that this subscale was most strongly influenced by their opinion of the euthanasia of stray dogs. The score of subscale 7 was heavily loaded by the idea of the role of dogs as guards.

Table 5.6 Items which had the highest correlation with age in each of the four subscales.

| Subscale | Item | Correlation coefficients |
|---|---|---|
| 3. Willingness to train | I think that only working dogs such as sheep dogs, guide dogs and police dogs need training. | $r_s$=0.22 (P<0.01) |
| 4. Acceptance/unacceptance of euthanasia | I think that stray dogs should be euthanised. | $r_s$=0.36 (P<0.01) |
| 6. Dislike of stray dogs | I think that stray dogs create a nuisance. | $r_s$=0.25 (P<0.01) |
| 7. Usefulness of dogs | I think that the most important role of dogs is guarding. | $r_s$=0.34 (P<0.01) |

### Effect of income

In order to examine the effect of income on the attitudes, the population was divided into two groups; people with income more than 7 million yen (n=123), and people with income less than 7 million yen (n=27). Eleven people who did not report their income were excluded in this analysis. There was no significant difference (U=1270, P=0.56) in age between the two groups. According to the correlations between age and each subscale of people with higher income, older people tended to be more negative about training ($r_s$=-0.25, P<0.01), and be positive towards euthanasia ($r_s$=0.22, P<0.05). These results were consistent with the results using the whole population, but no correlation was found between age and attitudes to stray dogs and usefulness, which were found in the whole population (Table 5.7). In the lower income group, older people were likely to be more positive towards euthanasia ($r_s$=0.49, P<0.01), dislike stray dogs ($r_s$=0.66, P<0.01), and have more interest in usefulness ($r_s$=0.61, P<0.01). These tendencies, also found in the results using the whole population, were therefore stronger in the lower income group. In addition, older people tended to be more concerned about hygiene ($r_s$=-0.63, P<0.01) in the lower income population.

Table 5.7 Correlations between age and each subscale using the whole population, people with higher income (more than 7 million yen) and people with lower income (less than 7 million yen).

| Subscale | Whole *population* (n=161) | People with *higher income* (n=123) | People with *lower income* (n=27) |
|---|---|---|---|
| 1. Unconcern/concern for hygiene & freedom of access | $r_s$=-0.09 | $r_s$=0.04 | $r_s$=-0.63 P<0.01 |
| 2. Acceptance of dogs as equals | $r_s$=-0.11 | $r_s$=-0.13 | $r_s$=-0.07 |
| 3. Willingness to train | $r_s$=-0.20 P<0.05 | $r_s$=-0.25 P<0.01 | $r_s$=0.03 |
| 4. Acceptance/unacceptance of euthanasia | $r_s$=0.27 P<0.01 | $r_s$=0.22 P<0.05 | $r_s$=0.49 P<0.01 |
| 5. Intolerance/tolerance of aggression | $r_s$=-0.03 | $r_s$=-0.05 | $r_s$=0.19 |
| 6. Dislike of stray dogs | $r_s$=0.23 P<0.01 | $r_s$=0.08 | $r_s$=0.66 P<0.01 |
| 7. Usefulness | $r_s$=0.28 P<0.01 | $r_s$=0.13 | $r_s$=0.61 P<0.01 |

11 people did not report their income

Overall (Table 5.7), the relationships between age and attitudes were much more well-defined in the low-income group, although the sample size was small, so that a few people with extreme attitudes could have influenced the results disproportionately. This could have been checked by subdivision of the high income group into bands by income, but unfortunately the questionnaire had not gathered the data needed to do this.

**Effect of gender**

The age difference between male and female participants was examined before testing gender differences. The result suggested that the male population was older than the female population ($U=2237.0$, $P<0.01$). Since it was apparent from the frequency table that the number of males who were older than 68 years made the main contribution to this difference, 16 males were randomly excluded, so that the number of males of each age older than 68 became 1. This procedure resulted in a sample of 85 males with no significant difference in age between males and females ($U=2177.5$, $P>0.10$). Only responses from these males were used to test gender differences[5] (Fig. 5.5).

Females considered dogs more as equals than did men ($U=1863.5$, $P<0.01$). They also tended to show a higher score on the willingness to train, and a lower score on the acceptance of euthanasia than men, but there was no significant differences ($P=0.06$ and $P=0.12$, respectively).

[5] Since both husband and wife in the same household may have responded, their data may not be independent. However, in order to protect confidentiality, respondents were asked to return their questionnaires independently, so it was impossible to identify an independent subset of the data. Therefore, all the data were used in the analysis.

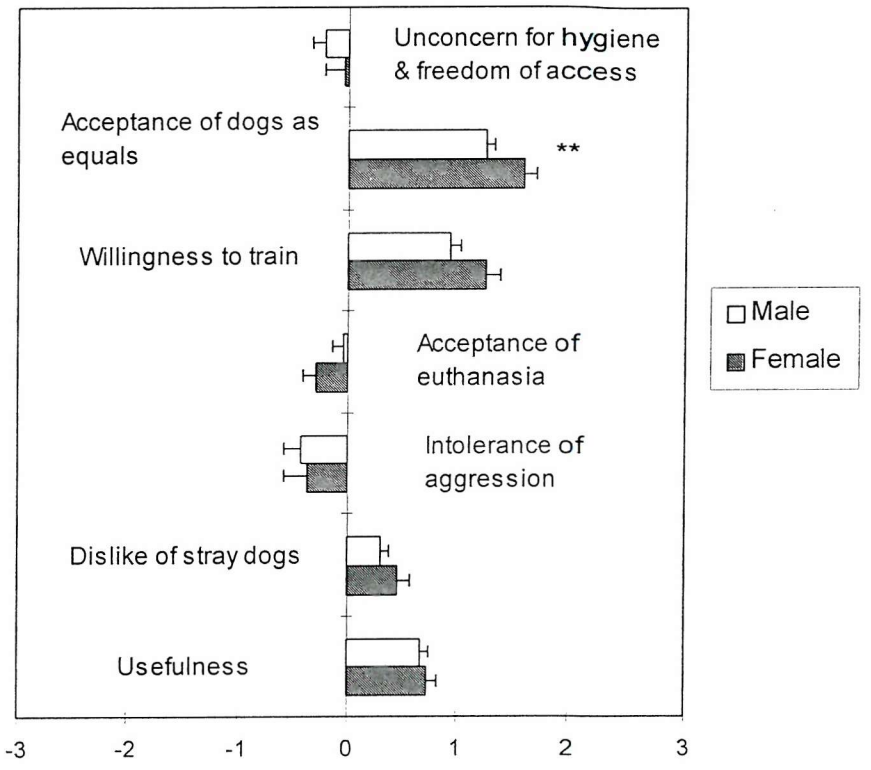



Figure 5.5 Means and standard errors of each subscale for female (n=60) and male (n=85).
**P<0.01 for gender difference.

## Discussion

The most important problems in cross-cultural survey research are those of comparability and generalising the results across cultures (Pareek & Rao 1980). Random samples in two cultures may not be directly comparable because of variables besides cultural differences (Brislin *et al.* 1973), and college students are often compared, because it is usually assumed that they have similar demographic characteristics (Leung & van de Vijver 1996). For Study 5.1, the sample was restricted to students in higher education who were attending psychology lectures. The underlying assumptions are that their levels of literacy and education are similar, they are populations which should have no particular biases regarding dogs, and they are drawn from the same age group. Despite this sample restriction, there was a significant difference in the responses of female students between the two Japanese universities, while there was no difference among the six British institutes.

One possible reason might be the sample size of each institute. Six institutes were used in Britain, because class size in Britain is normally smaller than in Japan. Thus, the number of students from each institute was smaller in Britain than in Japan, which might have made any difference more difficult to detect statistically. Another possible explanation might be the difference between the two Japanese institutions, a one-gender university and a mixed-gender university. Female students who have chosen to attend a women's university might have slightly different attitudes and/or background compared to female students in a mixed-gender university. However, it is difficult to draw any definite conclusion from the results of the present study. Thus, the result emphasises the importance of choosing appropriate samples in cross-cultural research. However, the validity of the subscale is likely to have been strengthened, rather than weakened, by wide variation in attitudes among the target population.

### *Euthanasia*

It has been demonstrated that there are considerable similarities, as well as some differences, in attitudes towards dogs between Japanese and British young people. The most obvious difference between the two populations was in their attitudes to euthanasia. This result is consistent with a previous study which found that Japanese veterinarians were

more equivocal about euthanasia than British vets (Kogure & Yamazaki 1990). As was expected, the Japanese students had significantly negative attitudes towards euthanasia, while British students were positive.

In Study 5.2, it was expected that older people would be more negative towards this issue than younger people because of the Japanese Buddhist-Shintoist tradition (Fogle 1987, Kogure & Yamazaki 1990); however, the result appeared to demonstrate that older people tended to more tolerant of euthanasia. However, by looking at each item in the subscale for euthanasia, it was found that older people were most differentiated on the idea of euthanising stray dogs, which made the main contribution to the subscale score. This is consistent with their reported dislike of stray dogs. It should be emphasized, however, that the Japanese population as a whole were negative towards euthanasia, and that Japanese university students in Study 5.1 also expressed negative attitudes towards it. Euthanasia must be an unacceptable concept for Japanese regardless of their age, and this substantial concept, an issue of life and death, would not be easily influenced by westernization.

This is in stark contrast to the number of stray or abandoned dogs that are euthanised in Japanese animal shelters; approximately 440,000 every year, although this number is gradually decreasing (Tomizawa 1997). Japanese owners may avoid taking direct responsibility for the death of their pets; they may abandon them, rather than take them to a vet for euthanasia, because the Japanese tend to associate cruelty directly with killing (Kogure & Yamazaki 1990). This may also account for the presence of a subscale addressing stray dogs in the Japanese, but not the UK, data.

***Training and equality***

Both Japanese and British young participants had significantly positive attitudes towards training, and for acceptance of dogs as equals. It has been stated (Miyata 1996, Tomizawa 1997) that the Japanese are not so keen to train their dogs as the British are, possibly because they have no tradition of using well-trained dogs such as sheep dogs and gun dogs. In Japan, dogs were mainly used for guarding or hunting, so aggressive dogs were considered to be useful (Tomizawa 1997). Braveness and dignity were considered as positive traits for dogs, and these dogs were not required to be friendly, except towards their

owners. They were kept outdoors and did not have much contact with their owners. This traditional Japanese way of keeping dogs did not require much training or sociability. In contrast, in Britain sociability and obedience have long been considered as desirable traits, and would have been reinforced by training.

In modern Western society, pets are sometimes considered as substitutes for children or human friends, with some individuals giving their pets human qualities (Selby & Rhoades 1981). But this is not a phenomenon only in Western society. In fact, 'Pet Loss' is becoming one of the problems in the relationship with companion animals in Japan (Koga 1997). However, the concept of equality might not be the same between British people and the Japanese. The British appear to treat dogs as equals once dogs have acquired the manners which are required in human society. On the other hand, equality for the Japanese may be subtly different, and include not making a distinct hierarchy between humans and dogs. In fact, there is a criticism that the Japanese tend to relate to dogs emotionally without knowledge and understanding of the dog's traits, and that owners cannot control their dogs (Tomizawa 1997). However, following an increase in housing density, particularly in urban areas, obedience has begun to become a practical necessity in Japan. In addition, with the recent introduction from the West of many breeds of dogs, as well as Western concepts of training and care of dogs, the Japanese appear to have begun to realise the importance of training.

The main aim of Study 5.2 was to find out the effect of age on attitudes towards dogs in Japan. It has been suggested that attitudes towards animals are influenced by age; for example, Selby & Rhoades (1981) reported that people under 30 years of age expressed a significantly greater feeling of importance or vanity from dog ownership, and people between 20 and 30 years of age considered protection and security obtained from dog ownership more important than people between 40 and 60 years of age did. Study 5.1 indicated that the Japanese university students were positive towards training, and speculated that their attitudes had been westernized. This idea was supported by the result from Study 5.2, that the younger a person is, the greater the importance placed on training. Older people were less positive than younger people towards training, but they were more interested in the usefulness of dogs, especially the idea of dogs as guards. This is

consistent with the traditional Japanese way of keeping dogs, that is, chaining them outdoors to guard the house without giving them any training. When the population (in Study 5.2) was divided into two groups according to their income, this tendency in the attitudes towards the usefulness became stronger in the population with lower income. Older people in this group were also more likely to be concerned about hygiene and dislike stray dogs. This implies that westernization in attitudes might have occurred later among people with lower income than with higher income.

***Gender differences***

The results revealed a similar difference between the genders in both countries. Both Japanese and British female students considered dogs more as equals and tended to be less accepting of euthanasia than did men. This tendency was also found in Study 5.2. These results parallel the finding on human attitudes towards dogs and cats from a study which was carried out in the USA (Selby & Rhoades 1981), showing that females became more emotionally involved with their pets and were more likely to regard them as an important family member than did men. In a cross-cultural study on owners' perceptions of their cats in the UK, the USA and Netherlands, female owners had a stronger tendency to perceive the relationships with their cats in terms of 'Companionability', 'Owner-orientation' and 'Congeniality' than male owners in all three countries (Bradshaw *et al.*, unpublished data).

One of the possible explanations of these gender differences would be a tendency that "women are socialised from birth for nurturant and caring roles while men are trained to be less emotional and more utilitarian" (Herzog *et al.* 1991, p.190). A review of the research on sex differences in empathy indicated that regardless of the age of the participants or the measures used, females obtained higher scores than did males (Hoffman 1977). This tendency was also found in studies on Japanese children (Kato & Takagi 1980, Sakurai 1986). Women may even be biologically predisposed to be empathetic or nurturant towards animals, as well as towards human infants (Berman & Goodman 1984, Blakemore 1990). These findings predict that gender differences in attitudes to animals would be a common phenomenon and largely independent of culture.

### *Current status of dog ownership*

The most obvious differences in Study 5.2 were found between dog owners and nonowners. Current dog owners were less concerned about hygiene, were more tolerant of aggression and expressed less dislike of stray dogs than people who had never had a dog, and even than people who had owned a dog before but not currently. This supports a study which demonstrated that non-owners described more disadvantages and perceived practical, less emotional advantages (Quigley 1983). Selby & Rhoades (1981) also mentioned that the less a respondent liked dogs, the more important the negative characteristics became. By looking at the results from the previous owners, it is possible to speculate about cause and effect in this relationship. The responses of previous owners were closer to people who had never owned dogs, in that, they were more concerned about hygiene, were less tolerant of aggression and expressed more dislike of stray dogs than did current owners. This suggests that some previous owners may not currently own dogs because they are not tolerant of some negative aspects of dogs. In other words, the more tolerant people are, the more likely they are to continue to own dogs, rather than the other way around, that is, people who get dogs subsequently become more tolerant of them.

### *Instrument development*

It is appropriate to have some discussion about the instrument development. It is stated that reliability and validity must be established to develop an instrument or scale which measures human-animal relationships (Poresky 1989, Barba 1995). The reliability of the Dog Attitude Questionnaire (DAQ) was examined by two criteria. First, test-retest reliability was examined in each country by asking participants to answer the questionnaire twice (2 months apart). By examining the correlation between their first and second answers, items of low reliability ($P>0.05$) either in the UK or in Japan were deleted. Although this cut off point might not be strict enough for examining test-retest reliability[6], as many items as possible were retained, because the final purpose of the study was to find out differences and similarities in people's

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[5] All items which had significant correlation ($P<0.05$) were included, even though some of the correlation coefficients were around 0.4. Coolican (1994) suggests that correlations achieved by test-retest reliability would be expected to be at least around 0.75-0.8. Henerson *et al.* (1987, p.154) state that "reliability coefficients of 0.70 or above are usually considered respectable, regardless of the type of reliability calculated or the method of calculation used", but also say that lower coefficients are sometimes tolerated in the case of attitude measurements.

attitudes towards dogs between two countries.

It should also be mentioned that the reliability of each *item*, rather than of each factor or subscale (*e.g.* Empathy Questionnaire by Davis 1980) or of the instrument as a whole (*e.g.* The Pet Attitude Scale by Templer *et al.* 1981), was examined, because it was thought that this would give more precise information. Some existing instruments have apparently not been examined in terms of test-retest reliability (*e.g.* The Companion Animal Bonding Scale by Poresky *et al.* 1987, The Pet Attitude Inventory by Wilson *et al.* 1987,The Miller-Rada Commitment to Pets Scale by Saats *et al.* 1996, The Comfort from Companion Animals Scale by Zasloff 1996). The DAQ was also examined for internal reliability by calculating Cronbach alpha coefficients for each sub-scale. Since Nunnally (1967) suggests a minimum of 0.50 on alpha coefficient, sub-scales with alpha coefficients greater than or equal to 0.60 were retained. The alpha coefficients (ranging from 0.60 to 0.91 in the present study) suggest adequate to high internal reliability in each sub-scale.

The face validity of the DAQ was confirmed by incorporating comments from professionals in human-animal relationship research, including psychologists and animal behaviourists. Items which seemed unclear in the meaning or unnecessary for the questionnaire were deleted or modified. Construct validity, which shows if the measure is logically related to other measurements (Poresky 1989) was not examined for the DAQ. Since the DAQ includes several different aspects of attitudes towards dogs such as hygiene issues, training and euthanasia, it was decided that it would be inappropriate to make comparisons with existing instruments, which aim to find out people's attitudes to pets in general broadly from a relatively small number of items. The validity of the DAQ, however, has been increased by the process of making subscales, because the items of most subscales include key words such as euthanasia and training, which reflect the title of each subscale. In conclusion, the Dog Attitude Questionnaire shows promise as a reliable and valid measure of human attitudes towards dogs which can be used in cross-cultural research.

# *-Chapter 6-*

# Attitudes towards Assistance Dogs

Study 6.1: A study of Japanese college students studying animal care and training

Study 6.2: A cross-cultural study of college students studying animal care in Japan and the UK



## Introduction

The systematic training of guide dogs for the blind began in the 1910s in Germany, and 60 years later hearing dogs for the deaf and service dogs for the disabled began to be trained in the USA. To date, studies carried out in this area have tended to focus on the benefits that these dogs provide for their owners (Zee 1983, Hart *et al.* 1987, Edney *et al.* 1988, Mader *et al.* 1989, Valentine *et al.* 1993, Mowry *et al.* 1994, Allen & Blascovich 1996, Hart *et al.* 1996). For example, owners reported dramatic decreases in the number of both paid and unpaid assistance hours that they needed, and increases in part-time employment, since they acquired service dogs (Allen & Blascovich 1996). The owners also mentioned that their dogs had an emotional and social importance to them (Hart *et al.* 1987, Valentine *et al.* 1993, Mowry *et al.* 1994, Allen & Blascovich 1996, Hart *et al.* 1996). However, these studies tell us little about the attitudes of the general public towards the dogs, which could potentially have a great impact on the lives of the owners.

In a National Study on 455 hearing dog owners by Mowry *et al.* (1994), participants indicated that the primary problems associated with ownership of the dogs were not with hearing dogs themselves, but instead concerned attitudes of the general public to the dogs, that is, interference with the dogs' work and denial of access to public facilities. Similarly, a result of a survey on 41 Japanese guide dog owners suggested that the unpleasant experiences associated with guide dog ownership were denial of access, and people's interference (Ogasawara 1997a, 1997b). These problems may simply come from lack of knowledge among the general public. For instance, people who deny access might not know that the dogs are trained not to bark at people or steal food; people who distract a dog at work may not realise that they expose the owners to danger by doing so.

Although guide dogs are well-known in Japan, it is likely that not many people have actually seen working guide dogs, because the number of guide dogs is rather small (that is about 800). A survey carried out in a junior high school (students aged between 13 and 15 years) revealed that 232 out of 326 (71%) students had never seen a guide dog (Guide Dog Information Centre 1995a). Another survey on 260 people who visited one of the guide dog training organizations found that 73% of the visitors had actually seen a guide dog, however,

on leaving 76% of the visitors confessed that their previous knowledge had been somewhat wrong or that they had had little knowledge about guide dogs (Nihon Mojin Shakai Fukushi Shisetsu Kyogikai 1992). As far as hearing dogs and service dogs are concerned, only about ten (or less) of each have been produced in Japan (Nikkei Jigyo Shuppansha 1999).

This study was carried out to explore the knowledge and attitudes of the Japanese towards assistance dogs (Study 6.1). College students who were studying courses in animal care and training were used, in order to investigate the experiences and opinions of young people who could be assumed to have some interest in dogs. In Study 6.2, college students in the UK, where there are approximately 4,400 guide dogs, 400 hearing dogs and 100 service dogs, were used in order to understand the situation in the UK (*e.g.* how well-known and well-accepted assistance dogs are by the general public), and compare the results with those of the Japanese students.

## Study 6.1

### -A Study of Japanese College Students Studying Animal Care and Training-

## Method

### Participants

Sixty-eight (58 females and 10 males) Japanese students (from Makki International Academy) aged 16 to 24 years old (mean = 18) completed the questionnaire in July 1997.

### Questionnaire

The original questionnaire was first examined by one Japanese and nine British scientists, specializing in the study of human animal relationships, who were asked to delete or modify any question which seemed unclear in meaning or unnecessary. This procedure resulted in a questionnaire, the Assistance Dog Questionnaire, consisting of 16 questions, which included open-ended questions giving space for lengthy free responses, as well as fixed-choice questions (The questionnaire is presented as Appendix 7).

The questionnaire was divided into two parts. In part one, participants were asked about their knowledge and personal experience of assistance dogs. They were then given a brief written description of the types and roles of assistance dogs, in order to provide basic knowledge on which to base their answers in the following part. In part two, they were asked for their perceptions and thoughts about using dogs as assistance dogs for people with disabilities, and the actual status of the dogs in Japan. The following six issues (two from part one; four from part two) will be discussed.

*1. Knowledge, experience and interest in assistance dogs, and interest in dogs in general*

Participants were asked if they knew about, and had actually seen, each of the following four types of assistance dogs: guide dogs, hearing dogs, dogs for the disabled and seizure alert dogs. They were also asked if they had any interest in TV programmes and articles on assistance dogs, by being given multiple choice questions. The response ranged from 'Yes, very interested' to 'No, not at all', and were later coded from 1 to 5 (score 3 was 'Neither'). Their attitude towards dogs was also measured by asking the question, "In general, do you

like dogs?", and coded in the same way as described above.

*2. Impression of an assistance dog when they saw one*

They were asked to describe their impression of the dog when they saw one. The question asked was "If you have seen (including on TV or in articles) any kind of assistance dog, what did you think about it then? Please describe what you felt. You can describe anything. For example, about the dog, the owner or people around them, *etc.*"

*3. Perception about happiness of assistance dogs*

They were asked to answer the question "Do you think that assistance dogs are more/less happy than pet dogs?" by choosing one of the following: 'Happier', 'Less happy' and 'Neither more nor less happy'. They were also asked to specify the reason for their response.

*4. Attitudes towards the idea of using dogs as assistance dogs*

The question was "What do you think about using dogs for people with disabilities? Do you think it is a good/bad idea?". They were asked to choose one of the following: 'Good', 'Bad' or 'Neither', as well as to specify the reason. They were also asked "Do you think that we should increase/decrease the number of assistance dogs in Japan?" by being given the following choice: 'Increase', 'Decrease' or 'Stay the same'.

*5. Acceptability of assistance dogs in public places*

Their opinion about the acceptability of assistance dogs in public places was explored, by asking the question "Do you think that assistance dogs should/should not have access to public places?". They were asked to choose one of the following: 'Should have access to', 'Should not have' or 'Neither', to each situation: Shops, Food shops, Trains, Hotels, Restaurants and Public halls.

*6. The reasons why the number of assistance dogs is smaller in Japan than in Western countries*

The question asked was "What do you think is the reason why the number of assistance dogs is smaller in Japan than in Western countries?". Participants were asked to describe their idea freely.

**Analyses**

Thematic content analysis, which is "a statement-based form in which responses are broadly classified according to the themes they convey" (Paul 1995)[1], was used to analyse qualitative data. For quantitative data, statistical analyses were conducted using non-parametric, two-tailed tests (Spearman's rank correlation, $Chi^2$ test and Mann-Whitney U test).

## Results

*1. Knowledge, experience and interest in assistance dogs, and interest in dogs*

All participants knew about guide dogs, and about 80% of them knew about hearing dogs and dogs for the disabled (Fig.6.1).

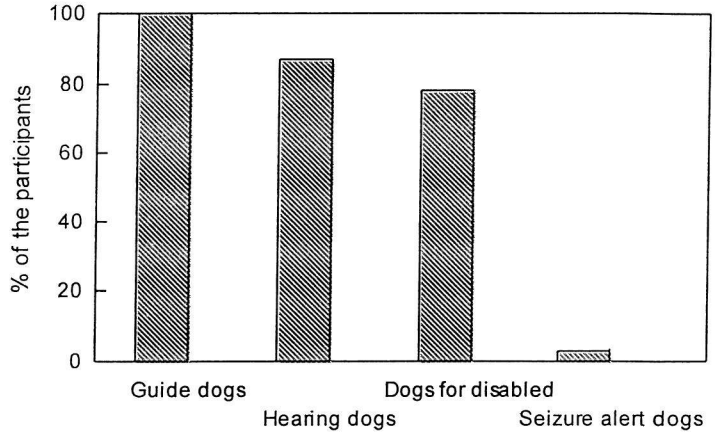



Figure 6.1 Participants who knew about each type of assistance dog.

When they were asked about their personal experience, only a few of them reported that they had actually seen hearing dogs or dogs for the disabled (Fig. 6.2). About 78% and 61% of them respectively, reported that they had seen hearing dogs and dogs for the disabled only on TV or in articles. Seventy-eight percent of them had actually seen guide dogs. The majority of the students showed interest in TV programs or articles on assistance

[1] See Chapter 3 for more information.

dogs, answering either 'Yes, very interested' (44%) or 'Yes interested' (44%). Likewise, a majority of them showed favourable attitudes towards dogs in general. Seventy-six percent of them answered that they liked dogs very much, 22% answered that they liked dogs, and there was no one who did not like dogs.

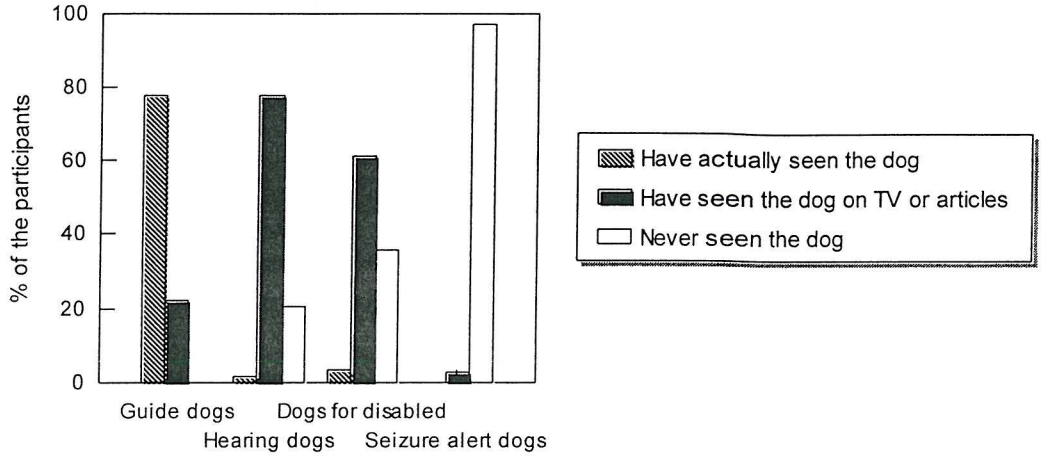



Figure 6.2 Participants' experience of each type of assistance dog.

The students with a more favourable attitude towards dogs had a significantly stronger interest in assistance dogs than those with less favourable attitudes ($r_s$= 0.47, P<0.01). There were no significant relationships between their personal experience of and their interest in assistance dogs (all correlation coefficients were smaller than 0.18, P>0.10). In addition, no relationships were found between their interest in either assistance dogs or dogs in general and opinions about using dogs as assistance dogs described below (item 3,4 and 5)(all p values were larger than 0.15).

*2. Impression of an assistance dog when they saw one*

Four categories emerged from the open-ended question inquiring about their impression or feelings when they saw assistance dogs: Dogs, General public, Partnership, and Owners (Table 6.1). Firstly, 74% of respondents mentioned the dogs, which was further divided into either negative or positive feelings towards the idea of using dogs as assistance dogs. Students who mentioned negative feelings described that they felt sorry for the dogs because of their lack of freedom. They also thought that the dogs were being exploited.

Table 6.1. Examples of participants' impressions or feelings when they saw assistance dogs.

| Topic (% of respondents) | Examples of statements |
|---|---|
| ***Dogs (74%)*** | **Negative** - Dogs were: utilized by human beings, had no freedom, were forced to work.<br>**Positive** - Dogs: looked happy, enjoyed working, were helpful,<br>- I: was surprised, was impressed, admired, thought that we need more assistance dogs. |
| ***General public (33%)*** | **Negative** - I thought that people lack knowledge and understanding towards the dogs.<br>**Positive** - I thought that acceptance of the dogs was improving,<br>- People around the dog looked positive about the dog. |
| ***Partnership (17%)*** | **Positive** - I was impressed by the partnership and bond between the dogs and the owners,<br>- Both looked happy,<br>- They needed each other. |
| ***Owners (15%)*** | **Negative** - Owners: were too dependent on the dogs, seemed to have strong feeling of being victimized.<br>**Positive** - Owners: looked happy, really needed the dogs, treasured the dogs, seemed to be positive about their life. |

For example, one student wrote "I saw a TV program on working dogs; in the programme, the guide dogs looked unhappy to have the strict training, while sheep dogs looked happy to run free". Another student wrote " I saw guide dogs on TV. The dogs looked happy when they were in puppy walkers' homes where they were allowed to behave freely, however, once they returned to the training centre, they had to receive strict training, and it was painful to see that the dogs' eyes gradually became less lively and looked unhappy". On the other hand, some people mentioned that the dogs looked happy and appeared to enjoy the job. In addition, some described their own feelings as being that they were very impressed or surprised to see how helpful the dogs were for their owners.

Secondly, 33% of them mentioned the general public negatively or positively. Some said that acceptance was improving compared to what it used to be like, whilst the others mentioned poor knowledge and acceptability of assistance dogs by people. For example, "Some people say 'I feel sorry for the dogs' but I think the dogs enjoy working. There are lots of people who have little knowledge of these dogs.", "Some people try to stroke the dogs saying 'What a lovely dog' when the dogs are working." , or "I feel sad to see only a few

shops and restaurants allow access to these dogs."

Thirdly, partnership was mentioned by 17% of the students. No negative comments were made; all reported that they were impressed by the partnership and bond between the dogs and the owners. Finally, 15% of the participants mentioned positive or negative feelings about the owners. Some mentioned that the owner looked very happy and really needed the dog. Others criticized the owners, saying that the owners should not totally depend on the dogs.

*3. Perception about happiness of assistance dogs*

When asked "Do you think that assistance dogs are more/less happy than pet dogs?", approximately 45% of the participants answered 'Happier' (Fig. 6.3). The reasons they mentioned were, because they: have a worthy job; get affection and are treasured; are given a partnership rather than being kept as a pet; accompany their owners all the time; and are given appreciation and are needed. There were also many criticisms of irresponsible pet dog owners.

For example, one student reported that "I've heard of a story that there were parents who acquired a dog for educational purpose for their children, but once the children were grown up and lived independently, they abandoned the dog". Another student wrote "As owners of assistance dogs need the dogs, they will not abandon the dogs, like some pet owners do". Even pet dogs which had homes might not be happy; students wrote "Many pet dogs are paid attention only when their owners feel like it, otherwise, they are neglected", "I think that many pet dogs are having stressful lives because their owners keep them without proper knowledge, while assistance dog owners study about dogs before getting them, and these owners and their dogs live together thinking about each other".

On the other hand, 25% answered that they thought assistance dogs were 'Less happy'. The reasons given were, because pet dogs: have more freedom and can develop their natural characteristics: have no (strict) training; are just loved without doing anything special; and can beg for love. One student wrote "Pet dogs have freedom for excretion, marking, playing with other animals and people when they are taken for a walk". Another student

added "It depends on the owner, but if I were a dog, I would want to be kept as a pet".

Most of the students who choose 'Neither' stated that the happiness of the dog would be depend on the owner, for example, "If assistance dog owners treat their dogs well, the dogs would be happy", "Although assistance dogs are treated well by their owners, they can't behave as they like, so pet dogs might be happier. But some pet dog owners don't treat their dogs well, so it depends on owners".

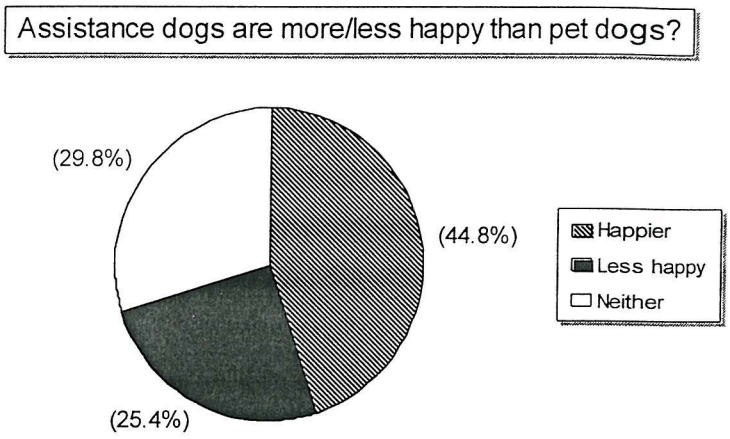



Figure 6.3 Participants' perceptions about the happiness of assistance dogs

*4. Attitudes towards the idea of using dogs as assistance dogs*

When asked whether using dogs as assistance dogs was a good/bad idea, the population was roughly divided in two: people who considered it as a good idea (51%) and people who considered it as neither a good nor a bad idea, or were undecided (48%), while only one student answered that it was a bad idea (Fig. 6.4).

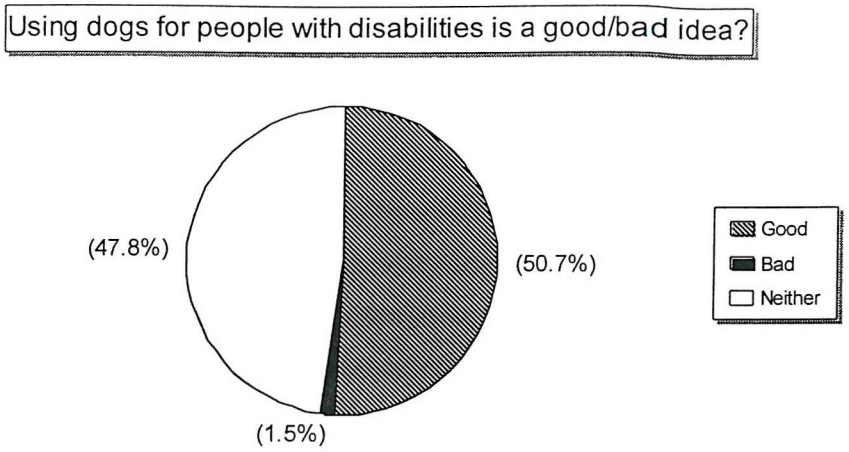



Figure 6.4 Participants' attitudes towards using dogs as assistance dogs.

The positive opinions could be further divided into three categories: Good for the dogs, Good both for the dogs and owners, and Good for the owners (Table 6.2).

Table 6.2 Examples of the reasons why participants agreed with the idea of using dogs as assistance dogs.

| Topic (% of respondents) | Examples of statements |
|---|---|
| ***Good for the dogs (35%)*** | - Dogs: enjoy working, are suitable partners for people, are always with owners,<br>- AD are happier than pet dogs chained outdoors or stray dogs,<br>- We only use selected dogs. |
| ***Good both for the dogs and owners (32%)*** | - Owners need the dogs and the dogs;<br>enjoy working, enjoy being with owners, are well treated,<br>are happier than pet dogs owned by bad owners or stray dogs. |
| ***Good for owners (27%)*** | - Owners: are helped by the dogs, are reassured by the dogs, are comforted by the dogs rather than mechanical devices, would not be able to live without the dogs. |

AD - Assistance dogs

Firstly, 35% of them mentioned that it was good for the dogs, because the dogs enjoyed working and were suitable partners for people in general. For example, one student wrote "Some people think it is cruel to use dogs as assistance dogs; however, dogs feel happiest when they are praised by their owners, so I don't think the dogs are suffering".

Secondly, students who mentioned both the dogs and owners (32%) stated that using dogs as assistance dogs would be a good idea because the owners needed the dogs and the dogs would be happy to work with the owners. Some mentioned that using dogs as assistance dogs would be better than destroying dogs in shelters or chaining pet dogs outdoors all the time. Finally, 27% of them mentioned that it was good for the owners, because the owners were helped and reassured by the dogs. Some students supposed that the owners would not be able to live without the dogs. In addition, one student wrote "People are likely to keep their distance from people with disabilities, but dogs enjoy the company of people regardless of disabilities".

The reasons given for choosing 'Neither agree nor disagree' with the idea of assistance dogs were divided into two categories; one group mentioned both the owners and the dogs, and the other just mentioned the dogs (Table 6.3). None discussed the owners exclusively.

Table 6.3 Examples of the reasons why participants neither agreed nor disagreed with, or were undecided about the idea of using dogs as assistance dogs.

| Topic (% of respondents) | Examples of statements |
|---|---|
| ***Owners and the dogs (50%)*** | - good for owners but I feel sorry for the dogs because they;<br>are utilized by human beings, have to have strict training, would get very tired.<br>- good for owners but I don't know;<br>if it is good for dogs, how the dogs are feeling. |
| ***Dogs (31%)*** | - agree with the idea of using dogs from shelters but disagree with using other dogs.<br>- agree with the idea if the dogs are happy about it.<br>- feel sorry for the dogs, but they might be happier than pet dogs.<br>- although I don't disagree with the idea;<br>people should consider the dogs' mind,<br>people should not breed dogs for that purpose,<br>I feel like people use dogs only at their convenience. |

Students who mentioned both the owners and the dogs (50%), described that it would be a good idea for the owners, but would not be good for the dogs. They felt sorry for the dogs because they were strictly trained and utilized by human beings. In addition, some of them showed their confusion by saying that they could not agree or disagree with the

idea, because they were unable to know what the dogs felt. For example, "It's good for owners, but I think that the dogs might want more freedom, I'm not quite sure, though", "It's good for people, but I am not sure if it's good for dogs, however, there is no guarantee that pet dogs are happier than assistance dogs".

Thirty-one percent mentioned the dogs but not the owners. Some of them stated that they agreed with the idea only when dogs from shelters were used, or only if the dogs were happy about it. Some others criticised human beings for utilizing dogs for their profit. One student wrote "Humans and dogs should be equal, for instance, if dogs help blind people, we should create a society in which people help blind dogs".

When the participants were asked "Do you think that we should increase/decrease/keep the same the number of assistance dogs?", the majority of them (82%) answered 'Increase' and 6% of them chose 'Stay the same' (Fig. 6.5). No one chose 'Decrease'.

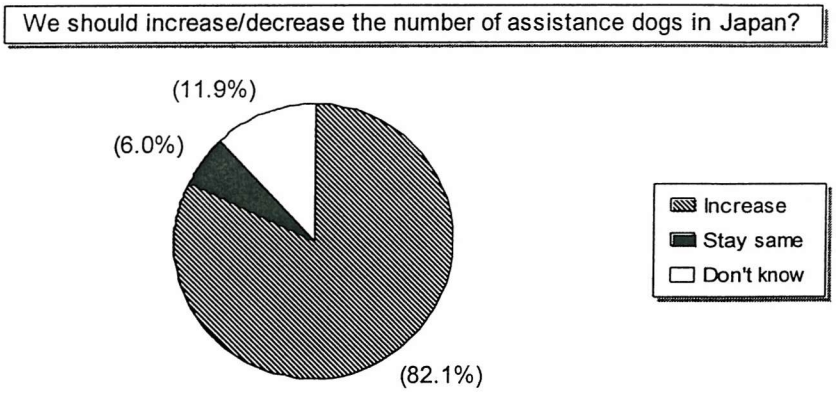



Figure 6.5 Participants' idea of the number of assistance dogs.

When the population was divided into two by their answers to the question asking whether using dogs as assistance dogs was a good/bad idea; one answering 'Good' and the other answering 'Neither', the former had a significant tendency to perceive that assistance dogs were happier than pet dogs ($Chi^2=15.27$, $P<0.001$), and to mention that they should

increase the number of these dogs ($Chi^2$=7.70, P<0.01) than the latter.

*5. Acceptability of assistance dogs in public places*

No one stated that assistance dogs should not have access to any public place (Fig. 6.6). One student stated that the dogs should not have access to food shops and restaurants, and a further 12 (18%) students mentioned that there were some places where they would hesitate to allow access to the dogs, such as restaurants (16% of all respondents), food shops (13%), hotels (4%) and trains (4%). The most popular reason was hygiene issues caused by the dog's smell and hair.

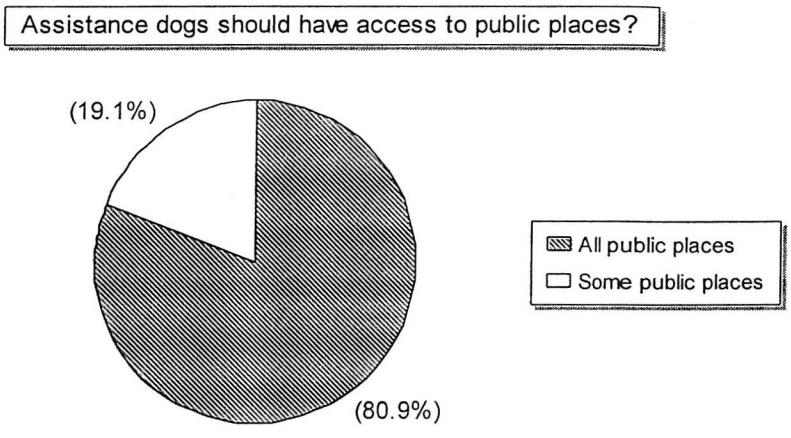



Figure 6.6 Participants' acceptability of assistance dogs in public places.

One of them mentioned that "I would feel uncomfortable (if I saw a dog in a food shop or restaurant) even though I know that we should accept these dogs". Likewise, even the students who stated that assistance dogs should have access to all public places raised some hygiene issues (27%). For example, some students mentioned that the dogs should be allowed everywhere only if they wore a coat to prevent their hair from shedding. One student stated that if he were an owner of such a dog, he would want to get access to all public places with his dog, however, if he were a manager of a restaurant, he would not allow them in, because dogs shed their hair. The reason mentioned for trains was that there might be some passengers who dislike dogs. However, the majority of the students

stated that assistance dogs should have access to all public places because the dogs would be a part of their owners, *i.e.* a substitute for the eyes, hands and legs of the owners. Some of them mentioned that people who do not accept these dogs into public places should be more considerate to people with disabilities.

*6. The reasons why the number of assistance dogs is smaller in Japan than in Western countries.*

When asked to give their ideas as to why the number of assistance dogs was less in Japan than in Western countries, the answers fitted into one of the following six categories: Japanese attitudes towards assistance dogs; Japanese attitudes towards people with disabilities; National characteristics of Japan; Comparison of Japanese and Westerners; Lack of publicity; and Lack of materials (Table 6.4).

Firstly, 24% of the students reported Japanese attitudes towards assistance dogs: the number is small because people do not accept the dogs when they use public places, people do not distinguish the dogs from pet dogs or people lack understanding of the dogs. Secondly, Japanese attitudes towards people with disabilities emerged (9%); for instance, lack of knowledge or understanding of people with disabilities by the general public, and poor quality of the social welfare service in Japan.

Thirdly, 10% of the participants mentioned the national characteristics of Japan, for example, the Japanese do not accept dogs in general and their knowledge of animals is poor. The Japanese were also described as being lack of ability to launch new things (even if they have an interest in them). Fourthly, 12% of the students compared Japanese with Westerners and stated: the Japanese do not treat dogs as a family member or their relationship with animals would not be as positive as that of the Westerners. In addition, there were some students who said that Westerners would have broader minds than the Japanese. The fifth category was lack of publicity (21%): the existence of assistance dogs is not well-known by the general public. Finally, 24% of the students mentioned lack of materials such as money, training facilities, training techniques and trainers. In addition, it was also mentioned that they lacked available land either for the facilities or for keeping dogs.

Table 6.4 Examples of the reasons why the number of assistance dogs is smaller in Japan than in Western countries.

| Topic (% of respondents) | Examples of statements |
|---|---|
| ***Japanese attitudes towards assistance dogs (24%)*** | - People: lack of understanding, are inconsiderate, do not distinguish the dogs from ordinary dogs. |
| ***Japanese attitudes towards people with disabilities (9%)*** | - discrimination, lack of understanding, lack of knowledge, poor social service system. |
| ***National characteristics of Japan (10%)*** | - the Japanese: don't accept dogs in general; lack knowledge of animals; are not flexible to new things; generally lack the ability to act, even if they have an interest.<br>- lack of popularity of voluntary activities and those concerning animals |
| ***Comparison of Japanese and Westerners (12%)*** | - the Japanese don't treat dogs as a family member like Westerners do; the relationship with (acceptance of) animals would be better in Western countries than Japan; the Japanese attitudes towards dogs would be different from that of Westerners; the Japanese way of thinking is different from that of the Westerners, in other words, the Westerners would have broader mind than the Japanese. |
| ***Lack of publicity (21%)*** | - the existence of AD is not well-known by the general public. |
| ***Lack of materials (24%)*** | - lack of money, training facilities, training techniques, and trainers. |

AD- Assistance dogs

## Study 6.2

## -A Cross-cultural Study on College Students Studying Animal Care in Japan and the UK-

### Methods

#### Participants

British college students who were studying courses in animal care were asked to take part in the survey. Forty-two (37 females and 5 males) students (from Merrist Wood College, Surrey) aged 16 to 19 (mean= 17) completed the questionnaire in November 1998.

In order to match the samples between the UK and Japan, only data from Japanese students (used in Study 1) who were studying courses in animal care and were younger than 20 (inclusive) years of age were used. This procedure resulted in 44 (39 females and 5 males) students aged between 16 and 20 (mean= 18).

#### Questionnaire

The English version of the Assistance Dog Questionnaire was used. The following five questions will be discussed (See Study 6.1 for more information).

1. *Knowledge, experience and interest in assistance dogs, and interest in dogs*
2. *Impression of an assistance dog when they saw it*
3. *Perception about happiness of assistance dogs*
4. *Attitudes towards the idea of using dogs as assistance dogs*
5. *Acceptability of assistance dogs in public places*

#### Analyses

Thematic content analysis was used to analyse the qualitative data. The frequency of occurrence of commonly occurring themes was then compared between groups (Paul 1995). Non-parametric, two-tailed tests ($Chi^2$ test and Mann-Whitney U test) were used to examine differences between the two populations. All $Chi^2$ tests have one degree of freedom unless otherwise stated.

## Results

*1. Knowledge, experience and interest in assistance dogs, and interest in dogs*

All participants knew about guide dogs, and more than 65 % of the students in both countries knew about hearing dogs and dogs for the disabled (Fig. 6.7). However, less than 15% of either population had heard about seizure alert dogs.

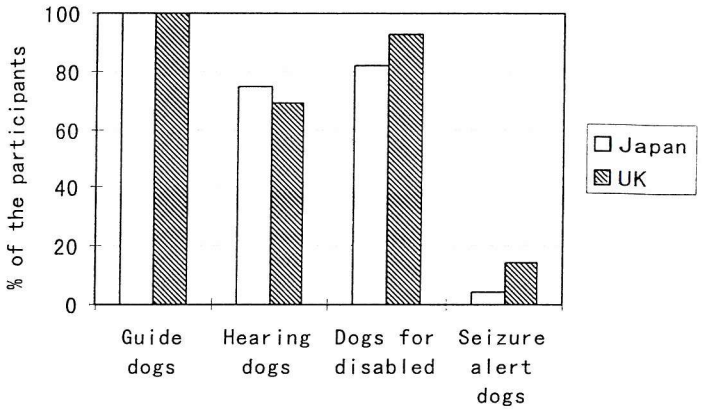



Figure 6.7 Participants in Japan and the UK who knew about each type of assistance dog.

When they were asked about their personal experience, significantly more British than Japanese students answered that they had actually seen guide dogs ($Chi^2$=6.83, $P<0.05$), and hearing dogs ($Chi^2$=11.58, $P<0.01$) (Fig. 6.8). However, even among the British students, only 29% and 14% had actually seen hearing dogs and dogs for the disabled, respectively.

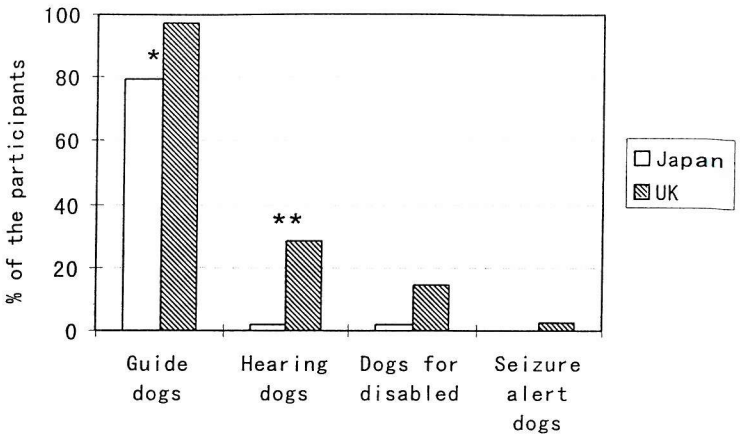



Figure 6.8 Participants in Japan and the UK who had actually seen each type of assistance dog.
**P<0.01, *P<0.05.

When asked if they were interested in TV programmes or articles on assistance dogs, the majority of the students were interested, answering either 'Yes, very much' (Japan= 40.9%; UK=31.0%) or 'Yes' (Japan=38.6%; UK=57.1%). When asked the reason, one Japanese and four British students indicated that they were interested in training assistance dogs themselves. Likewise, a majority of them showed favourable attitudes towards dogs in general. Seventy-five percent of Japanese and 90% of British students answered that they liked dogs very much. There were no significant differences in the strength of their interest in assistance dogs (Mann-Whitney U=811.5, P=0.49) between the two countries. The British students tended to have more favourable attitudes towards dogs in general (U=780.0, P=0.06) than the Japanese students.

*2. Impression of an assistance dog when they saw one*

Participants were asked to describe their impression of the dog when they saw one. Thematic content analysis revealed five ideas concerning the actual dogs, three ideas on the benefit of the dogs, three ideas on things that were lacking and five others (Table 6.5).

Table 6.5 Impression of an assistance dog of both Japanese and British students.
All themes which were mentioned by two or more participants in either country are listed.

| | % of **Japanese** students reporting each idea (n=42*) | % of **British** students reporting each idea (n=39*) | Level of significant difference between groups ($Chi^2$ test) |
|---|---|---|---|
| **Feeling towards the dog**: Sympathy | 26.2 | 0 | P<0.001 |
| Admiration | 40.5 | 28.2 | n.s. |
| **Appearance of the dog**: Enjoy working | 7.1 | 7.7 | n.s. |
| Well treated | 4.8 | 12.8 | n.s. |
| Look happy | 4.8 | 10.3 | n.s. |
| **Benefit of the dogs to their owners**: | | | |
| Good idea | 2.4 | 38.5 | P<0.001 |
| Helpful | 9.5 | 53.8 | P<0.001 |
| Companionship | 0 | 12.8 | P<0.05 |
| **Lack of things**: Need more AD | 7.1 | 0 | n.s. |
| Lack of understanding | 21.4 | 0 | P<0.01 |
| Lack of knowledge | 11.9 | 0 | (P=0.056) |
| **Other**: Admiration for trainers | 0 | 10.3 | P<0.05 |
| Lots of the training | 0 | 5.1 | n.s. |
| Nice relationship between owner and the dog | 23.8 | 5.1 | p<0.05 |
| Nice to use unwanted dogs as AD | 4.8 | 0 | n.s. |
| 'What a surprise!' (to see AD) | 4.8 | 0 | n.s. |

* Number of participants who answered this particular question.
AD - Assistance dogs

Both Japanese and British students expressed their admiration for the dogs, they were surprised or impressed to see how clever and well trained the dogs were. They both also mentioned that the dogs looked as if they enjoyed working and were happy. More Japanese students than British students were touched by seeing the nice relationship between owners and their dogs ($Chi^2$=5.59, P<0.05). However, more Japanese students than British students expressed their sympathy for the dogs which had to be strictly trained to serve human beings as assistance dogs ($Chi^2$=11.82, P<0.001). For example, one Japanese student wrote "It is good for human beings, but might not be good for the dogs because they cannot develop their instinct. If I was asked to act like a guide dog, I definitely could not do it, because I would like to behave as I wish". Only one British student expressed negative attitudes towards using dogs, writing "Dogs are wonderful.

Owners depend on them so therefore treat them well, however, in a way, it could be seen as cruel to put so much strain on the dog". To the contrary, some other British students affirmed that "no harm comes to the dogs", "it is not hurting the dogs", "by watching the dogs, you can see they enjoy it".

Some of the Japanese mentioned the lack of understanding ($Chi^2=9.40$, $P<0.01$) and knowledge of the general public towards assistance dogs, but none of British participants did. Significantly more British students described the benefit of the dog for the owners than the Japanese students did. They said that it was a very good idea ($Chi^2=16.61$, $P<0.001$), because the dogs were very helpful for people with disabilities ($Chi^2=18.62$, $P<0.001$), and the dogs also gave the owners companionship ($Chi^2=5.74$, $P<0.05$). They also showed their admiration for people who train assistance dogs ($Chi^2=4.53$, $P<0.05$).

*3. Perception about happiness of assistance dogs*

When asked if they thought assistance dogs were more/less happy than pet dogs, 41% of the Japanese and 26% of the British answered 'Happier', 30% of the Japanese and none of the British answered 'Less happy' and 30% of the Japanese and 74% of the British answered 'Neither'(Fig. 6.9). There was a significant difference ($Chi^2=22.02$, $df=2$, $P<0.001$) between the two populations, which suggested that the Japanese participants were more polarised in their responses than were the UK participants, most of whom answered 'Neither'.

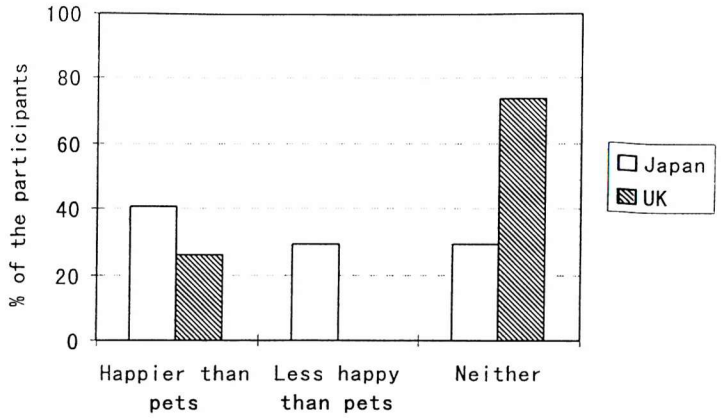



Figure 6.9 Participants' perceptions in Japan and the UK about the happiness of assistance dogs.

The reasons given by the students who answered that assistance dogs were happier than pet dogs roughly fell into two categories: some students mentioned negative aspects of being kept as pets, and others mentioned positive aspects as being assistance dogs (Table 6.6).

Table 6.6 The reasons given by both Japanese and British students as to why they thought that assistance dogs were happier than pet dogs.
All themes which were mentioned by two or more participants in either country are listed.

| | % of **Japanese** students reporting each idea (n=17*) | % of **British** students reporting each idea (n=11*) | Level of significant difference between groups ($Chi^2$ test) |
|---|---|---|---|
| **Pets:** Neglected or abandoned | 59 | 9 | P<0.05 |
| Not well treated | 18 | 0 | n.s. |
| Not always being with owners | 12 | 9 | n.s. |
| **Assistance dogs:** | | | |
| Enjoy working | 18 | 46 | n.s. |
| Have worthy job | 24 | 27 | n.s. |
| Needed, appreciated and respected | 18 | 9 | n.s. |
| Loved and well treated | 47 | 55 | n.s. |
| Always being with owners | 29 | 9 | n.s. |
| Better relationship with owners | 12 | 18 | n.s. |

* Number of participants who answered this particular question.

Japanese students were more likely to point out negative aspects of pet-keeping, reporting that assistance dogs would be happier because pets were often neglected or even abandoned ($Chi^2$= 6.93, P<0.05). Both the Japanese and British perceived the happiness of the assistance dogs similarly, in terms of aspects of working and the relationship with the owners.

The reasons given by the students who answered that they thought assistance dogs were neither happier nor less happy than pet dogs were divided into five categories: It depends on owners; Both pets and assistance dogs are happy; Both pets and assistance dogs are the same; Don't know assistance dogs' feelings; and Assistance dogs benefit as well (Table 6.7).

Table 6.7 The reasons given by both Japanese and British students as to why they thought that assistance dogs are neither happier nor less happy than pet dogs.
All themes which were mentioned by two or more participants in either countries are listed.

| | % of **Japanese** students reporting each idea (n=14*) | % of **British** students reporting each idea (n=31*) | Level of significant difference between groups ($Chi^2$ test) |
|---|---|---|---|
| It depends on owners | 64 | 19 | P<0.01 |
| Both pets and AD are happy or the same | 14 | 52 | P<0.05 |
| I don't know how AD are feeling | 21 | 0 | P<0.05 |
| AD have to work, but; they enjoy it, they are loved, and they build a special bond with owners | 0 | 23 | n.s. |

* Number of participants who answered this particular question.
AD - Assistance dogs

More Japanese students than British students stated that a dog's happiness (regardless of whether it was an assistance dog or not) entirely depended on their owners and how they were treated ($Chi^2$=8.76, P<0.01). In addition, one student from both countries mentioned that it depended on the dog; "some dogs may enjoy working but some may not". More Japanese students than British students mentioned that they could not decide because they were unable to know what assistance dogs were actually feeling when they

were working ($Chi^2$=7.11, P<0.05).

The distinction between pet dogs and assistance dogs for the British students seemed less than that for the Japanese students. British students were significantly more likely to say that both pets and assistance dogs were happy, well cared and loved, or that they were both the same ($Chi^2$=5.60, P<0.05). For example, the students wrote "They both serve purposes, an assistance dog may be more than a pet dog, but at the end of the day, they are both treated nicely and cared for", "The life of an assistance dog is just as good as any other dog's life", "Both are happy, just in different environments"; "Assistance dogs are treated like normal dogs, the only difference is that they are trained to do a specific job", "Most assistance dogs are treated as pets anyway".

*4. Attitudes towards the idea of using dogs as assistance dogs*

When asked whether using dogs as assistance dogs was a good/bad idea, 41% of the Japanese and 98% of the British answered 'Good', 57% of the Japanese and 2% of the British answered 'Neither' (Fig. 6.10). Since the 'Bad' category is too rare (n=1) to include in a Chi-square test, this was excluded before the analysis. There was a significant difference ($Chi^2$=31.11, df=1, P<0.001), between the two populations.

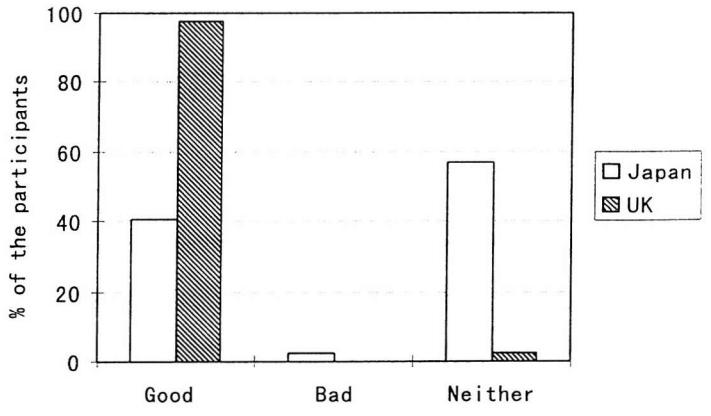



Figure 6.10 Participants' attitudes in Japan and the UK towards the idea of using dogs as assistance dogs.

When asked their reasons for choosing 'Good', some students answered from the owners' point of view, and others answered from the dogs' point of view (Table 6.8). British students were significantly more likely to agree with the idea, indicating the benefit of the dogs to people with disabilities, such as giving them freedom, independence and also companionship ($Chi^2=5.67$, $P<0.05$). For example, they wrote that it was a good idea "as the dogs give owners a normal life", "as animals are sometimes better than humans, as friends and listeners". In addition, one British student said that it was good because "it saves people from doing the job of a guide dog".

Table 6.8 The reasons given by both Japanese and British students as to why they thought that using dogs as assistance dogs is a good idea.
All themes which were mentioned by two or more participants in either country are listed.

| | % of **Japanese** students reporting each idea (n=18*) | % of **British** students reporting each idea (n=41*) | Level of significant difference between groups ($Chi^2$ test) |
|---|---|---|---|
| **Owners:** Happy | 11 | 0 | n.s. |
| Benefit for owners | 50 | 80.5 | P<0.05 |
| **Dogs:** Happy | 6 | 7.3 | n.s. |
| Enjoy working | 56 | 29.3 | n.s. |
| Loved & well treated | 6 | 17.1 | n.s. |
| Capable | 6 | 14.6 | n.s. |
| Happier than strays, some pets | 22 | 0 | n.s. |
| Same as ordinary dogs | 0 | 4.9 | n.s. |
| Use only selected dogs | 11 | 0 | n.s. |

* Number of participants who answered this particular question.

They were then asked to answer the question "Do you think that we should increase/decrease the number of assistance dogs in Japan/the UK?" by being given the following choice: Increase, Decrease and Stay same. The majority of participants in both countries answered 'Increase' (Japan = 73%, UK = 91%). No-one chose 'Decrease'.

*5. Acceptability of assistance dogs in public places*

No-one stated that assistance dogs should not have access to any public places. The majority of participants in both countries stated that assistance dogs should have access

to all public places, although some students mentioned that the dogs should not have access to food shops and restaurants (Japan = 2%, UK = 14%). Others also mentioned that there were some places where they would hesitate to allow access to dogs, such as restaurants, food shops, hotels and trains (Japan = 18%, UK = 5%).

The most popular reason was hygiene issues caused by the dog's hair. A British student who said that assistance dogs should not be allowed to enter food shops and restaurants stated that "a dog in a food place, is still a dog, and will eat or spread diseases in food places", another suggested that "it's not very hygienic, there should be people to assist owners in these kind of places". A British student who did not want the dogs to use trains wrote "it would be a bit risky to take them on trains as they may get off at the wrong stop".

## Discussion

The results suggest that perception and attitudes towards assistance dogs of young Japanese people are somewhat different to those of young British people. Overall, the British participants were more likely to be positive about the idea of using dogs as assistance dogs than were the Japanese.

### Knowledge

The number of students who knew about each type of assistance dog were similar in both countries; all students knew about guide dogs, and more than 65% of the students in both populations knew about hearing dogs and dogs for the disabled. However, significantly more British students than Japanese students had actually seen guide dogs and hearing dogs. As regards dogs for the disabled and seizure alert dogs, only a few participants had had the opportunity to see them. This indicates that assistance dogs, apart from guide dogs, are still not widely used in both countries. In fact, some Japanese students reported that they had never thought about assistance dogs before, because the dogs were not close to their own lives. They said that the present survey had given them an opportunity to think about assistance dogs and now they wanted to know more about these dogs.

### Difference between assistance dogs and pet dogs

The result suggested that the British students might make little distinction between assistance dogs and pet dogs. When the participants were asked what they thought about the happiness of assistance dogs, significantly more British students than Japanese students mentioned that both assistance dogs and pet dogs were the same. The British students seemed to assume that pet dogs were happy, some of them claimed "owners care for dogs properly whether they are pets or assistance dogs", "assistance dogs still get the love and attention that they would get being a pet dog". On the other hand, the Japanese students tended to see the relationship between the Japanese and their pet dogs rather negatively. For example, significantly more Japanese students than British students thought that assistance dogs were happier than pet dogs because pet dogs were sometimes neglected or even abandoned. Even some Japanese participants who were negative towards the strict training of the dogs, mentioned that it might be better than

being kept as pets by thoughtless owners. This would relate to the result that significantly more Japanese students than British students were touched by the nice relationship between owners and assistance dogs when they saw them.

**Access issue**

The striking finding is that a similar percentage of the British students (19%) and the Japanese students (20%) expressed that they were unhappy about allowing the dogs' access to food shops and restaurants because of hygienic reasons. In fact, more British students (14%) than Japanese students (2%) stated that the dogs should not have access to these places, despite the fact that Japan is known as one of the most sanitary countries in the world, where people are generally very conscious of hygiene (Fujita 1999).

In the UK, access by assistance dogs and their owners is protected by law; however, guide dog owners are sometimes denied access to food places or taxis (Chapter 7). Even in the USA, where hearing dogs and dogs for the disabled originated and are actively used, these dogs are sometimes denied access (Anon 1992a, 1992b; Cassedy 1993; Valentine *et al.* 1993; Mowry *et al.* 1994), and owners have to try hard to increase public awareness (Anon 1992a, 1992b; Cassedy 1993). This might be a difficult issue, because as shown in the result, even people who are supportive to assistance dogs reported that they could only accept dogs in some particular public places.

However, many of their worries seemed to come from misunderstandings, for example, one student stated that "the dogs will eat (if in a food place)", which is unlikely to happen because the dogs are trained not to steal or beg for food (by contrast, some owners were very much bothered by people who give the dogs food - Chapter 7), but to stay calm under the table, so other customers may not even notice the dog until it leaves the place with its owner. Another student wrote "it would be a bit risky to take them on trains as they may get off at the wrong stop", again, this is not true, because it is the owners who decide where to get off and command the dogs to take action. People are usually afraid of what they do not know or understand; however, as soon as they see how the dogs behave, they normally understand and accept the dogs (Anon 1992a). Thus, the situation will be improved by constant education of the general public.

**Attitudes towards the concept of using dogs as assistance dogs**

The questions about the impression that assistance dogs gave when the students saw them, and about the happiness of assistance dogs, clearly revealed differences between the two populations. The Japanese participants were more likely to express negative attitudes towards the strict training of the dogs, and therefore, they had ambivalent attitudes towards the idea of using dogs as assistance dogs. Even students who agreed with the idea of using dogs as assistance dogs worried about their welfare. For example, one student wrote "I think it's a good idea because we make good use of dogs' traits, but I still worry about stress experienced by the dogs. I wonder if the dogs ever die because of overwork". Many students mentioned that they could not answer the question when they considered it from dogs' point of view.

Some stated that the human beings might benefit more than the dogs, because the dogs had to be strictly trained and had less freedom compared to pets. It was also mentioned that assistance dogs could not develop their natural characteristics of running and barking freely, which relates to the traditional Japanese relationship with dogs, allowing dogs to behave as they want, rather than training them (Miyata 1996, Tomizawa 1997). In contrast to these Japanese students, the British students mentioned the usefulness of the dogs for their owners throughout their answers to the questionnaire. This presumably contributes to the result that 98% of the British students regarded using dogs as a good idea, while more than half of the Japanese students answered that they could not decide.

The British might be more familiar with the idea of using domestic animals for human use than the Japanese, because the UK is recognised as the first of the European countries to develop scientific approaches to animal husbandry and is famous for the selective breeding of animals (Secord 1992). This would also remind us of the differences in religion, that is, Christianity which states that animals were created for human use, versus Buddhism and Shintoism where the differentiation between animals and humans is much less clear. A good illustration of Japanese sensitivity may be found in memorial services which take place in slaughterhouses and research facilities to pray for the animals which were sacrificed for humans (Kast 1994). Thus, compared with the British, the Japanese might have mixed emotions towards the idea of using animals for human use.

However, the UK has another aspect concerning relationship with animals, that is, the country is often described as a nation of dog lovers as well as an enthusiastic supporter of animal welfare (Maehle 1994). When the Guide Dog for the Blind Association started in 1931, the public was strongly against the idea of making a dog work, and "the first trainers were daily exasperated by the way people physically tried to stop them doing their work, abusing them and declaring that what they were doing was cruel, silly and useless"(http://graphics.gdba.org.uk/about/history/early.shtml). People began to accept the idea of using dogs as guides when they saw how much the dogs benefit their blind owners. This may eventually apply to the situation in Japan; if the number of assistance dogs in Japan increases and people see working assistance dogs in their everyday life, they will understand more about these dogs and their owners.

In conclusion, the study suggested that the key issue for improving understanding and acceptability of assistance dogs in Japan is in attitudes to dogs in general (*e.g.* responsibility towards pet dogs, adoption of the concept of training) rather than practical issues (*e.g.* over-concern for hygiene). The Japanese participants were also likely to report that relationships with animals (dogs in particular), and also attitudes towards people with disabilities, were both less positive among Japanese than among Westerners.

# -Chapter 7-

# Cross-cultural study of life with a guide dog in Japan and the UK:

*Interviews with guide dog owners*



## Introduction

Relationships between assistance dog owners and their dogs have recently been receiving attention as a subject of psychological research (Zee 1983; Hart *et al.* 1987, 1996; Valentine *et al.* 1993; Mowry *et al.* 1994; Allen & Blascovich 1996). These studies commonly suggest that the benefits of assistance dogs to their owners often go beyond practical tasks. That is, the dogs also support their owners emotionally and socially. For example, a national study on 455 hearing dog owners in the USA (Mowry *et al.* 1994) found that the benefits included psychological (relaxation, self-confidence and reduced depression), social (companionship, reduced loneliness and better social life) and practical (greater independence, increased safety and better physical health) components. Thus, assistance dog owners have special relationships with their dogs, closer compared to owners and their pet dogs (Zee 1983).

On the other hand, some of these studies have also reported negative aspects of owning assistance dogs. For example, Valentine *et al.* (1993) found that some service dog trainers perceived owners to be, in general, more hassled, more irritable or having worse relationships with family members after receiving their dogs. Hearing dog owners in the USA reported that one of the problems associated with owning a hearing dog was that they were sometimes denied access to public places (Anon 1992a, 1992b; Cassedy 1993; Mowry *et al.* 1994; Hart *et al.* 1996). This problem is also common among Japanese guide dog owners. A Japanese guide dog owner states that "Although most people will have heard of guide dogs, denial of access to public places, such as restaurants, hotels and taxis has always been a problem, it occurs over and over again in Japan"(Shimizu 1994, p.3). According to a study of 510 current and 122 previous guide dog owners, approximately 50% in both categories mentioned denial of access as a disadvantage of having a guide dog. In fact, another study reported that 95% and 70% of owners had been refused access to restaurants and hotels, respectively (Takemae 1994). In addition to denial of access by service providers, owners also worry about the acceptance of the dogs from people around them (*e.g.* neighbours, colleagues), that is, they worry whether people willingly accept their dogs or not (The Nippon Foundation 1999).

These studies tend to be carried out with large numbers of respondents using close-ended questions. This technique is useful to find out general ideas from large populations, but the results tell us little about the experiences of each respondent, barely bringing us into the reality of their situation. For the study described in this chapter, the aim was to discover various experiences, opinions, feelings of guide dog owners in detail, so interviews were used. An interview is one method of data collection in qualitative research methods, which is particularly valuable to uncover the nature of person's experiences with a phenomenon, and when not much research has been done in an area (Strauss & Corbin 1990).

Guide dog owners were interviewed, focussing on experiences associated with other people (the general public as well as service providers), in particular, experiences of denial of access. In order to make a comparison between the two countries, the interviews were conducted in Japan and also in the UK, where a high proportion of visually impaired people use guide dogs (Eames & Eames 1989) and guide dogs are very popular nationally compared to other countries.

## Methods

*Participants*

This report is based on interviews with 22 (11 Japanese and 11 British) guide dog owners contacted through guide dog training organizations. The Managing Director of the Eye Mate Association in Japan and the Director of the Southampton Centre of the Guide Dogs for the Blind Association (GDBA) in the UK were approached and asked to find volunteers for the study. The requested criteria were guide dog owners who often went out with their dogs and fell into one of the following three categories (these three categories were used in order to collect a wide variety of data): owners who are currently using, a) their first dog; b) second dog; and c) their third or subsequent dog. The directors were asked to find similar number of volunteers in each category (both male and female).

In the UK, this procedure resulted in five owners who were using their first dog (4 males and 1 female), two owners on their second dog (1 of each), and four owners who had had more than three dogs (one male on his fourth dog, 2 females on their sixth dog and one male on

his seventh dog). In Japan, it produced five owners who were using their first dog (3 males and 2 females), two owners on their second dog (1 of each), one of each on their third dog and one of each on their fourth dog (Table 7.1). They ranged in age from 19 to 82 years old for British owners and 19 to 67 years old for Japanese owners, and held a variety of occupations (*e.g.* students, housewives, office workers, teachers, lecturers, a translator, and retirees). The British and Japanese participants had owned a guide dog for between 1 and 44 years and 1 and 29 years, respectively.

Table 7.1 Interviewees' experience of guide dog ownership

| Country | Guide dog | Female owner | Male owner |
|---|---|---|---|
| UK | 1st dog | 1 | 4 |
| | 2nd dog | 1 | 1 |
| | 4th dog | 0 | 1 |
| | 6th dog | 2 | 0 |
| | 7th dog | 0 | 1 |
| UK Total | | *4* | *7* |
| Japan | 1st dog | 2 | 3 |
| | 2nd dog | 1 | 1 |
| | 3rd dog | 1 | 1 |
| | 4th dog | 1 | 1 |
| Japan Total | | *5* | *6* |

*Interviews*

Most interviews were conducted in the participants' homes (five interviews in Japan took place in different places; three in cafés, two in work places, one in a lounge of a hotel; two interviews in the UK took place in work places; all requested by the interviewees), and all interviews were audiotaped and subsequently transcribed. The original interview questions were first examined by one British and one Japanese scientist studying human animal relationships, who were asked to delete or modify any question which seemed unclear in meaning, or unnecessary. This procedure resulted in 22 questions in the semi-structured interview[1], which could be broken down into sections on background information, their

1

"the interviewer has worked out a set of questions in advance, but is free to modify their order based upon her perception of what seems most appropriate in the context of the 'conversation', can change the way they are worded, give explanation, leave out particular questions which seem inappropriate with a particular interviewee or include additional ones" (Robson 1993).

experiences in their lives with a guide dog, and their opinions relating to issues on guide dogs in their country. (Interview questions are presented in Appendix 8.) Participants were first asked to give information about themselves; if they liked dogs, if they had owned a pet dog before, when they had lost their sight, if they had used a cane, what made them to apply for a guide dog, when they had applied for the dog. They were also asked about their concerns and preparation before getting the dog.

In the main part of the interview, they were asked questions on their experiences of life with a guide dog, including the advantages and disadvantages of having a guide dog, attitudes of the general public towards guide dogs, and acceptance of guide dogs in public places. In the last part of the interview, participants were asked what they thought of the current number of the guide dogs in their country and also to guess reasons why there were blind people who did not apply for guide dogs.

*Analysis and Presentation of Results*

The interviews resulted in 156 pages of transcribed text (individual interviews ranged from 4 pages to 14 pages). The data were subjected to thematic content analysis[2]. Direct quotations have also been used extensively in order to present the stories in their own words, without investigator's interpretation. Statements from Japanese owners are marked with J and from British owners with B; participants' identification numbers are also given (*e.g.* J1). Frequency of occurrence of each statement have been shown to give readers an idea about when something is a particularly common experience, however, the primary interest was to discover the various experiences of the owners, rather than their frequency. Therefore, a statement that only one person made was treated as equally important as one that several people mentioned.

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2

Thematic content analysis is "a statement-based form in which responses are broadly classified according to the themes they convey"(Paul 1995, p.7). See Chapter 3 for more information.

The following five issues will be discussed in this chapter:

1. *Preparation for having a guide dog*
2. *Changes in people's behaviour and attitudes after getting a guide dog*
3. *Being annoyed by people with a lack of understanding*
4. *Experiences of denial of access*
5. *Reasons and problems which are perceived as preventing an increase in the number of guide dogs in their country*

Interviewees sometimes started to talk about issues which were more relevant to another question than to the question they were originally asked. In this case, the answer was included in the relevant section before analysis. When the participants mentioned several different ideas which were all related to one question, they were coded separately. There were a few questions for which the interviewer was unable to get answers from all the interviewees because of the interviewees' schedule; this is the reason why the total number of statements is sometimes smaller than the number of interviewees.

## Results

### *1. Preparation for having a guide dog*

Of the 22 participants, 15 (9 Japanese and 6 British) decided to apply for a guide dog by themselves. They obtained the information through either the mass media or other guide dog owners. The remainder applied in response to suggestions by other people (*e.g.* family members, friends and a social worker).

When asked "Was there anything that you had to prepare for having a guide dog?", three Japanese and five British owners answered "Nothing". Other answers were either practical or acceptance issues (Table 7.2).

Table 7.2 Preparation for having a guide dog in Japan and the UK

| | Number of **Japanese** owners reporting each idea | Number of **British** owners reporting each idea |
|---|---|---|
| **Practical:** Re-flooring a room | 1 | |
| *Preparing a place for the dog's toilet* | 1 | |
| Preparing a dog run at work | | 1 |
| Building a fence | | 2 |
| **Acceptance:** Getting permission to keep at home | 2 | |
| Getting permission to have at work | 3 | 1 |
| Getting understanding at work | | 3 |
| Informing local shops and restaurants | 2 | 1 |
| **Nothing** | 3 | 5 |

### *1.1 Practical*

Both for Japanese and British owners, welcoming dogs into their home required special preparation, such as re-decoration of the house, or making new facilities.

### *1.2 Acceptance*

1.2.1 Accommodation

Two Japanese owners who rented a flat had to get permission from the owners of their flat or other residents to have a dog. One owner was a "bit nervous" in asking the owner of her flat, but when she did ask him, he just said "Haven't you owned a guide dog yet?". Another owner who lived in a condominium had to get a permission from the residents' union. She prepared a document to explain about guide dogs, and distributed it to all (55) residents, and there was no opposition. None of the British owners mentioned accommodation.

1.2.2 At work

<Japan>

Some Japanese owners had to try very hard to get permission from their employers to take their dogs to work. It took three years for one owner who was a teacher to get permission to go back to work after he went blind; it was also difficult for him to bring his dog to the school. In order to solve the problem, one of the mobility instructors from the Eye Mate had to go to the school to make the other teachers understand the role of guide dogs, by actually

showing what the dog does.

Another owner experienced difficulty after being allowed to bring her dog to work. It was not difficult to get the initial permission, but later, she realised that the dog was not totally accepted, with the result that she left the job. Other staff built a kennel for the dog while she was on holiday, and told her that she had to keep her dog in it, despite the fact that the dog had been allowed to have a bed under her desk for two years. What made her most angry about was the fact that they did not tell her about it at all, which made her feel like they did not treat her as one of the staff or even a person who has equal rights.

Moreover, another Japanese owner who recently got her first dog had a terrible time persuading her college, which was for people with disabilities to get skills (training to be telephonists, typists, accountants, *etc.*). The college had had students who owned guide dogs in the past, however, as it was 15 years ago, few of the current staff had actual experience of it, so her case was treated as a new incident. When she told her tutor that she was going to have a guide dog, the tutor said it was a good idea. Then after she had actually sent the application form to the training centre, the college said no. It was suggested that she should get the dog after finishing college, or try to find another college that accepted guide dogs. After arguing for a few weeks, the college suddenly changed their opinion and said that they were not saying that she could not bring her dog (she believed that they were afraid of criticism from the general public). They even became supportive and went to the training centre to ask what they needed to prepare for the dog.

However, when she returned to the college after finishing the guide dog training, she found that college staff were still arguing about the dog. She was told to leave the dog in a kennel or in the corridor. Then a mobility instructor from the training centre came to persuade the college. The owner considered quitting the college while she was waiting for their decision, because she felt that they were not supportive and that there would be more problems, even if she was allowed. However, every time she tried to tell this to the college, the staff tried to prevent it. She thought it was probably because they did not want to give the impression to the general public that they made her leave by refusing to take her dog. It took her three months to solve the problem. Then after she re-started the course with her dog, her new

tutor told her that she did not know about the conflict at all, and was waiting for her and her dog; her tutor had actually known of some students who owned guide dogs in the past. This owner was expecting to have problems in her future job. In fact, when she was talking to her tutor about her future job, she was shocked by her tutor asking her if she was going to take her dog to work.

<Britain>

A British owner who got her first dog in the 1950s had to get permission from her employer; when asked "Was it difficult?" replied:

> "Yes, it was, and there was a certain amount of opposition to it. So I felt all the time that I got to rather prove myself and the dog to justify having done it. It made rather a strain" (B10).

As regards other British owners, their preparations were more practical. Some owners had to approach their employers, but it was to make them understand and get ready to have a dog in their office rather than to get permission. An owner mentioned that "Everyone was brilliant, actually, they were quite excited about the dog coming. I thought this is going to be a distraction" (B7). Another said "They were actually very good about it" (B8). In contrast, an owner who had to ask his university to build a dog run, thought people were not very supportive and they only did it because the GDBA was going to pay for it.

1.2.3 Other people

The owners also had to introduce their dogs to other people. One Japanese and one British owners introduced their dogs to local shops and restaurants as soon as they got the dog. The Japanese owner said that there were a few restaurants which did not want him to bring his dog in.

Some British owners found that people around them were pleased to hear that they were going to get a dog. One owner said:

> "Everybody was pleased. Most people in Britain love guide dogs, so everybody was looking forward to the new arrival" (B2).

Another British owner commented:

> "In this country, people more less please themselves what they do, within reason, as long as you don't break laws or anything, people are allowed to do what they like. Everybody thought it was a great idea (to get a guide dog)" (B6).

This owner did not have to get permission from the company he worked for, because it encouraged blind people to work there, and had had experiences of having guide dog owners. However, a British owner who had her first dog in the 1950s, had a different story:

> "A lot of people said that if you are going to rely on a dog, you are not going to be so independent. They didn't realise how dependent on my parents and other people I was" (B10).

### *2. Change in people's behaviour and attitudes after getting a guide dog*

The majority of the participants in both countries mentioned that their dogs promoted communication between them and other people, because the dogs attracted lots of attention (Table 7.3). Some owners used that to their advantage and made friends. They also found that they themselves had changed since they got the dog, not only because people talked to them, but also because they went out more. Owners were sometimes even annoyed by people who talked to them without thinking of their circumstances (*e.g.* if they wanted to have a quiet journey or when they were in a hurry).

Table 7.3 Change in people's attitudes after getting a guide dog in Japan and the UK

| | Number of **Japanese** owners reporting each idea | Number of **British** owners reporting each idea |
|---|---|---|
| Get more people talking to you | 7 | 7 |
| Make more friends | 2 | 3 |
| Get more help | | 2 |
| Make people aware of owners' disability | | 3 |
| No change | | 1 |
| Don't know | 1 | 1 |

<Japan>

A Japanese owner said that he became much more talkative since he got his dog because people talk to him, and he wanted to explain how wonderful his dog was and wanted them to understand more about guide dogs. Another owner said:

> "I have known more people since I got my dog, I think this is because I go out more places with my dog than I used to do" (J11).

Interestingly, the dogs also helped strangers talk to each other, by providing a topic; for example, a Japanese owner said that he often found people started talking about their own dogs or guide dogs to a person sitting next to them on the train.

<Britain>

Although almost all the participants in both countries regarded it as an advantage of having a dog that more people talked to them, one British owner had a different view. Before getting his dog, he was always told by other guide dog owners that he would get more people talking to him, however, he did not think that it happened to him. People did not tend to talk to him but tended to talk to his dog a lot more.

As a lot of people seemed to notice a dog more than a cane, the owners tended to get more help when they were with their dogs. But there also seemed to be some members of the general public who thought that the dogs could do more than they were actually capable of, for example, that they could recognize the colour of traffic lights or even tell the number of a bus, neither of which are true. These people tended to be reluctant to offer help to the owner because it might interfere with the dog's work.

Three British owners also described that dogs had a role as a symbol that let people know their owners' visual problem. Two British owners said that when they did not have the dog, they were misunderstood by people as being rude or weird, because people did not know that they had a visual problem and thought that they just ignored people. One of the owners mentioned that his dog was now his "eye contact". The dog opened up people towards him. People "checked him out" by talking to the dog. When they talked to the dog, he answered, and that started a conversation.

The dogs were also referred to as "barrier breakers" or "ice breakers". For example, one British owner mentioned that: when he went into a shop to buy some clothes with his white stick he encountered problems even when he asked other customers in the shop (mostly ladies), "Excuse me, could you tell me the size?" and so on, they would walk away. But since he had a guide dog, mothers with little children would stop and talk to him because they understood he was no threat. When with his dog people could come and sit next to him on a bench in the park; when he used to sit on his own women would never come and sit near him. Even men would not sit near him. Another British owner described a "game" he tried on the train:

> "When I had a white cane, I used to travel with the long cane, and I would get on the train, no one would sit near me. I would find that seats around me will remain empty. If I then took that cane and fold it up, and put it beside me, people got on the train and sat near me. If I then got the cane again, they would move" (B3).

He now only used the cane when the dog was ill, because:

> "It affects your social life quite a lot. It affects communication. People do feel comfortable talking to you with a dog."

Thus, people tended to find it difficult to talk to blind people. Two British owners mentioned that when they went out with a sighted person, people would not talk to them but asked the person with them if they (the blind person) wanted something, for example, "Does she want a cup of tea?" or "Does she want to sit down?". Since they got the dog, people had to talk to them directly, because they were not accompanied by a sighted person anymore, and people could not ask the dogs.

### *3. Being annoyed by people with lack of understanding*

The owners in both countries were commonly annoyed by people who were inconsiderate and had poor knowledge of guide dogs (Table 7.4).

Table 7.4 Being annoyed by people with lack of understanding in Japan and the UK

| | Number of **Japanese** owners reporting each idea | Number of **British** owners reporting each idea |
|---|---|---|
| **Inconsiderate:** Prejudice to people with disabilities | 2 | 2 |
| People who are critical of the owner | 6 | 1 |
| People who dislike dogs | 4 | 1 |
| Selfish attitudes | | 5 |
| Drunken people | 1 | |
| **Poor knowledge:** | | |
| Distract the dog | 11 | 11 |
| Grasp the harness (when they try to help) | 1 | 1 |
| Wrong information | 3 | 3 |
| **Trying to steal the dog** | | 1 |
| **Pet dog owners who cannot control their dog** | 1 | |

### *3.1 Inconsiderate*

3.1.1 Prejudice to people with disabilities

<Japan>

People seemed to think that people with disabilities were not capable of doing things. For example, a Japanese owner was followed by teachers in her college (which was for people with disabilities to acquire skills) every time she took her dog to the toilet, because they did not believe that she was capable of cleaning up the mess (they sometimes even did it for her).

<Britain>

A British owner said that people who saw her get off the bus and come in to work, automatically thought that this was a home for the blind. They did not see it as a work place, and were surprised to know she worked there. Another British owner was even asked "Should you be walking here? It's not an area you usually walk."

A British owner recalled that she felt very uncomfortable in a situation where a group of people gathered, because she felt isolated. This was when she had her first baby and dog.

She went to the local church to make friends, as she had just moved there. There were some mothers and toddler groups, but very few people came to speak to her, even though she had the dog with her. She commented that it was because they were not quite sure how to deal with her, and also it was "quite cliquey", and she did not fit into that situation. She found that quite hard.

Another British owner reported that there was a problem for people with disabilities in the UK, people tended to think that if someone had a disability, the person was mentally abnormal or had other disabilities. For example, he was often shouted at by people because they thought that he could not hear and had a guide dog, and also he was asked in a bank "Can you write your name?". He supposed this was a cultural thing and said:

> "Because of your disability, they don't have any expectation of your ability.....I may be the first blind person they have ever seen, even in this country, we are always a minority group" (B3).

3.1.2 People who dislike dogs

People who dislike dogs also annoyed owners. Four Japanese owners and one British owner mentioned this issue. One Japanese owner told a story that one of her son's best friends suddenly stopped coming to visit him and did not say why, which made her very anxious. Soon after, he started visiting their house again without telling his mother. One day, he told the owner that he was told by his mother not to visit their house because the dog was dirty and would pass diseases to him. His mother was worried because he had asthma. As the dog did not seem to make his asthma worse, he was again allowed to visit the house.

Another case in Japan happened on the train. One owner said:

> "As soon as I get on to the train, some people (generally middle-aged women) say 'Oh, no. It's a dog' " (J4).

Similarly, another owner claimed:

> "When I am looking for a seat, some people say 'Don't come near me, I don't like dogs'. Some other people just leave their seats, which I think is kinder" (J11).

Several owners said that quite often people exclaimed to them "Oh, you surprised me!". In addition, a Japanese owner had been verbally abused by drunken people on the train.

The only story like this told by a British owner was about Asian people. He said:

> "The ones who avoid us are usually Asians. Asian people hate dogs, Indians, Pakistanis, they will make a detour, perhaps it's their religion. I accept this. They don't bother me" (B4).

3.1.3 Criticisms

<Japan>

It seemed that the worst issue for the Japanese owners was people who were critical to either the idea of using dogs as guides, or the owners themselves. Six Japanese owners (and one British owner) mentioned this issue. When owners corrected their dogs' unwanted behaviour in the public, they were sometimes given criticism by people, such as "Don't abuse the dog!", "You make the dog's life shorter by putting stress on the dog!", "You shouldn't scold your dog, because you are looked after by the dog!", "What do you think you are doing to this lovely dog?", and "Are you loving your dog?". These people did not listen to the owners. The owners who had these experiences were very upset and hesitated to do it again in the public. Owners were annoyed by these people also because they missed the right timing to correct their dog's unwanted behaviour, which could be dangerous for the owners. Some owners had experienced this several times. Even parents of an owner have been known to say "I feel sorry for the dog". One owner who said "I have so many experiences of this kind" (J10) supposed that people were able to say such severe things because they knew that the owners could not see them.

Japanese owners also got hurt by hearing people whispering things like "These dogs have to have very strict training, and they will die earlier than ordinary dogs because of their stressful lives." The owners believed that this information would probably come from TV programmes which were biassed and reported it very emotionally.

<Britain>

One British owner had actually been reported to the GDBA by a woman who was an "animal rights activist or supporter" that he was cruel and violent to the dog. He said that he was just

disciplining his dog in the manner to which he was told to do, because his dog had escaped and was eating food from a bin. The witness had been one of his friends, afterwards they never talked again.

3.1.4 Selfish attitudes

The main annoyance for the British owners seemed to be the 'selfish attitudes' of people. Five British but none of the Japanese owners mentioned this issue. This often happened in public places such as the railway station in the morning. People pushed them and their dogs out of the way to get on the train. One owner said that he was not so much annoyed by this, because he tried to accept this as people in the morning. He said that:

> "When I went blind, one of the things I learnt was to be patient of lots of things. And I think, probably I sometimes don't notice some of the things which annoy others" (B2).

Another owner found it very annoying and said that:

> "I have a little saying, there are none so blind as those who can see, that means, I have never bumped into a blind person, only those who can see bump into me. They will say 'Sorry, I didn't see you' " (B3).

When owners were walking the streets, old people were perceived to be more likely to have bad manners. An owner gave an example:

> "They seem to think that the world owes them a living.... They sometimes just swing the basket and knock my dog when they pass me in a narrow space....The more times you get knocked around, the dog then starts to get stressed because he thinks 'Am I doing it wrong?' as he knows that should not be happening" (B4).

One owner who was almost hit by a car on two occasions when she was trying to cross a crossing, said "My dog saved my life" (B9).

### 3.2 *People with poor knowledge*

The most common problem to both Japanese and British owners was people who distracted their dogs by talking to, touching and feeding them while they were working. All owners had had their dogs distracted by people when their dogs were in harness, and eight British and

five Japanese said that it happened "quite a lot". This had taken place on platforms, at bus stops, at traffic lights, on the train, in restaurants and public houses, and generally when waiting for something.

<Japan>

For some Japanese owners, distraction was "an everyday event". This got worse after a TV drama on guide dogs. People gathered around them calling the name of the guide dog on TV. An owner who had her first dog in the 1970s said that although guide dogs were becoming well-known through the mass media and acceptance was improving compared to 25 years ago (when she was not allowed in most places), she did not think that people's attitudes had been dramatically improved. Most people would probably know that they should not distract the dogs, however, she doubted if they really understood guide dogs. Another Japanese owner who had owned four guide dogs commented that the only thing which had changed in people's attitudes was that people said, "Lovely dog!" nowadays, whereas before, when he was using a German Shepherd Dog, people said, "Scary!".

A Japanese owner (who had lived in the USA for seven years) compared her experiences in Japan and the USA, and had the impression that Americans tended to pass saying "Cute dog!", while the Japanese tended to stay there and either started a long conversation or just stared at the dog, sometimes squatting in front of it. She thought that this might be a cultural difference. She was annoyed by these Japanese people because not only did it distract the dog, but she felt as if people were staring at herself, as the dog was now a part of herself. When she inquired about this feeling to other Japanese owners, owners who had had the dog for a long time or who often went out with the dog tended to agree with her.

<Britain>

It was mentioned by British owners that "feeding guide dogs is the worst thing anybody can do" (B1) and "that is one of the biggest problems" (B4). For one British owner, this had developed into a serious problem; he said, "Consequently, my dog is now quite naughty, he is now stealing for himself" (B1). It was described by a British owner as, "It's the British way, they want to feed a dog" (B2). He added:

"They are animals in the end of the day, so you must keep up discipline; if you don't keep it,

you lose control, if you lose control, it's just a pest, and people don't want them. I think it's all up to you, educate people all the time."

Another owner agreed:

"People's perception in this country is if you give a dog food, it will love you, but it's nonsense. It will love you when you respect it" (B3).

When asked which age group distract dogs the most, some British owners reported that it was the young, under ten years old, and old ladies (in their 60's). The children tended to listen and accept what they were told, but old ladies tended not to listen and to think they know more about life than the owner. They would say "I was looking after dogs before you were born. Don't tell me what to do with the dog." Some people could not help stroking the dogs, even though they knew that they should not do it. Extreme examples were:

"People coming up and stroking, saying 'I am not allowed to stroke you, am I?'. People read the notice ('Please don't distract me, I am working') on the harness, and say "Isn't it (the notice) sweet?" and start stroking, you think 'that's the whole point of the notice' " (B5).

It was mentioned by one British owner who had owned a guide dog since the 1950s:

"There has been no change in that attitude over time. Dog is there to be stroked. People can't make any difference between a pet dog and a guide dog" (B9).

Their dilemma was described by an owner:

"The trouble is, we were told by the GDBA that we have to be a diplomat of the GDBA, so we have to be very careful what we say and do, because the GDBA rely on legacies and donations, so we are not allowed to upset the public. So sometimes we have to suffer and bear it" (B6).

In fact, another owner remarked that he knew of several guide dog owners who had actually been reported by members of the public to the GDBA for being impolite or unpleasant, simply because they asked people not to stroke the dog or give the dog food.

One British owner experienced another distraction. When she brought her first dog to her town after the training in the1950s, everybody ran after her and pulled obstacles out of dog's

way or took her around, so she could not let the dog do the work. People just did not understand about the role of the guide dog, and did not think it was safe.

### *4. Experiences of denial of access*

The owners were asked to talk about their experiences of being denied access to public places, such as restaurants and hotels, and also public transport. Since this issue was one of the main objectives of the study, the owners were asked to tell their stories in detail; for example, they were asked to explain when it happened, what exactly they were told, how they responded, and how other customers reacted. Each individual case is presented in Table 7.5 and 7.6.

Table 7.5 Year in which the owners obtained their first dog and their experiences of denial of access since then - Japanese owners.

| | First dog | Train | Bus | Taxi | Restau-rant (other) | Public house | Super-market | Hotel | Other |
|---|---|---|---|---|---|---|---|---|---|
| Ja | 1998 | | muzzle | | FF | yes | | [never used] | College |
| Jb | 1998 | | | wrong idea | | yes | | | |
| Jc | 1994 | | | several | | | | twice | Hospital |
| Jd | 1994 | | | twice | several | | | | |
| Je | 1993 | | | | (Cafe) | | | | |
| Jf | 1989 | | | several | several | | | several | Hotel (friend's wedding), Aeroplane (no choice of seats) |
| Jg | 1981 | | yes | yes | yes (Café) | | yes | yes | |
| Jh | 1980 | | muzzle | [never used] | several (Cafe) | | | [never used] | |
| Ji | 1978 | | yes | yes | yes | | | yes | Plane (muzzle) |
| Jj | 1973 | reservation | yes | | yes (Café) | | yes | yes | |
| Jk | 1970 | yes | yes | | yes | | | yes | |

FF - Fast food
muzzle - asked to put a muzzle on the dog
wrong idea- wasn't refused, but asked if he could put the dog in the boot.

For this table, identification numbers are replaced by letters because of confidentiality. (Because it might be possible for some people to identify interviewees from their identification numbers in the text and the years in which they obtained their first dog.)

Table 7.6 Year in which the owners obtained their first dog and their experiences of denial of access since then - British owners.

| | First dog | Train | Bus | Taxi | Restaurant | Public house | Super-market | Hotel | Other |
|---|---|---|---|---|---|---|---|---|---|
| Ba | 1998 | | | yes | I | | | | |
| Bb | 1997 | | | | C, I, B | | | | |
| Bc | 1994 | | | yes | twice | yes | | | |
| Bd | 1992 | | | | I | | | [don't use] | |
| Be | 1991 | | | [don't use] | C, I | | | [never used] | |
| Bf | 1991 | | | yes | O, G | | | | Sports centre, Theatre |
| Bg | 1986 | | | yes | C, I (FCT) | yes | | yes | |
| Bh | 1984 | | | | yes | | | [never used] | Shop |
| Bi | 1961 | | | | I | | | | Flower show |
| Bj | 1958 | | yes | yes | C, I, B | | | | Cinema |
| Bk | 1954 | | yes | yes | I | | | | Cinema |

C- Chinese restaurant
I- Indian
G- Greek
O- Oriental
B- British
FCT- Fish and chips take away

For this table, identification numbers are replaced by letters because of confidentiality. (Because it might be possible for some people to identify interviewees from their identification numbers in the text and the years in which they obtained their first dog.)

### *4.1 Public transport*

4.1.1 Trains

Among the 22 owners, only one Japanese owner, who had his first dog in 1970, experienced being denied access to trains. He and the second oldest Japanese owner recounted that even after getting permission, they had to make a reservation beforehand (sometimes a week before) and get in the last carriage where the conductor could see them.

4.1.2 Buses

British owners who had had a dog from the 1950s (two owners) and Japanese owners who had had a dog before 1982 (four owners) had been refused access to buses.

A Japanese owner reported that she had to ask for permission each time she wished to travel by bus and she only succeeded in half the cases. Some Japanese owners were allowed to travel if they put a muzzle on their dogs, even an owner who had recently got her dog was asked to use one.

British owners reported having "terrible trouble" in the early days, because Pakistani conductors did not allow them on board, and they often had to get off and wait for another bus.

4.1.3 Taxis

It became apparent that owners in both countries, regardless of how long they had owned guide dogs, had experienced problems with taxis. Five Japanese and six British owners raised this issue. Both British and Japanese owners mentioned that it was not just an issue of 'refusal and acceptance' but 'willingness or unwillingness', that is, no one actually wants to travel with someone who feels uncomfortable about it. Being in a taxi was like being in an isolated room with the driver and the owners felt uncomfortable in the awkward silence.

<Japan>

For Japanese owners, reasons for refusal were because of either dog hair or the drivers' dislike of dogs. One owner said:

"People who are most strongly concerned about dog hair are taxi drivers. They say 'it (dog

hair) bothers the next customer. Drivers who dislike dogs say 'I can't have a dog in my car regardless it's a guide dog or not.' I try to ring up the taxi company every time I had a problem to increase awareness. But I hate this because I am rather a timid person" (J5).

Some drivers also misunderstood guide dogs, for example, a Japanese owner who recently got his dog was asked by a driver if he could put the dog in the boot.

<Britain>

A British owner stated that, "My biggest issue would be taxi drivers, definitely. If we could resolve that, we would be near perfect" (B3). On one occasion he was turned away by four taxis before being able to catch one. According to this owner, taxis which refused them were privately owned cars, and their drivers tended to be Asians who did not like dogs. He went on to say that he understood that it would be difficult for Asian drivers to accept dogs because of their culture or religion, however, he thought that as long as they lived and worked in this county, they should adapt and change. Similarly, another owner said that Muslim drivers tended to refuse access to their taxis, and to get very angry, shout and scream, saying "No dog!" and then drive off. But some British drivers also tried to avoid taking dogs in their cars, probably because other customers might complain about dog hair, and if it was wet outside, dogs might make a mess. Also, some taxi drivers had the wrong idea about guide dogs and thought that the dog needed to sit on the seat, which is not true. One owner was even told by a taxi control receptionist that there was no driver available who was willing to take a dog.

### 4.1.4 Aeroplanes

Two Japanese owners told stories concerning aeroplanes. One owner was told to use a muzzle on a plane. As the pilot refused to take off unless she put a muzzle on her dog, she had to wake her dog (which was sleeping under her seat) and put a muzzle on it. Another owner said that when he used aeroplanes he often had to sit separately from his family, where there were fewer passengers. He said it was a matter of human rights and rights for decision-making, which were not equally recognised for people with disabilities in Japan; even the Japanese government seemed not to recognise it, but rather ask people to accept them "with sympathy for poor people". According to him, this attitude to the disabled had

existed in Japan for a long time.

### *4.2 Restaurants and other food related public places*

All British owners and more than half of the Japanese owners had been refused access to restaurants. If other food related places (such as public houses and cafés) are included, all except one owner had had negative experiences. However, the stories were somewhat different between the Japanese and British owners. The British owners tended to have the experiences in specific restaurants such as Chinese and Indian restaurants, while the experiences of Japanese owners varied and had no particular pattern.

<Japan>

A Japanese owner who obtained his first dog in 1991, claimed that 80 percent of the restaurants which he tried said "no" in the early 1990s. Eighty percent of these were persuaded when he explained that these dogs were exempt from hygiene regulations and trained to behave well, and asked them to give him a trial visit. Once they actually saw that he and his dog caused no trouble, they usually said, "Please come again". According to him, small restaurants and food shops owned by individuals tended to say "no" and never changed their mind. He presumed that these owners did not mind even if they lost that particular customer (a guide dog owner or disabled person), because they were more concerned about losing other customers who might dislike dogs.

Another owner recalled his worst experience in which he was asked to go out via the back door after eating a meal, because there were now more customers than at the time when he had entered the restaurant. The most unpleasant experience mentioned by another owner was that she was told she was allowed to eat in the restaurant only today as an exception, after having an argument. She got angry and left because she could not understand why she had to be obsequious in order to have a meal that she would pay for herself. She had also been refused by one branch of a chain of fast-food restaurants which offered a scholarship for people with disabilities, and also even had a sticker in its door, saying that they accepted guide dogs (her sighted husband noticed it).

Similarly, another owner was stopped from going into one branch of a chain of public

houses, although he explained that he had been accepted in another branch of the same chain. He asked the city council to inform the public house, and their reply was to ask him to phone them beforehand so that they could prepare a private room. He interpreted this as giving them the opportunity to isolate the owner and the dog from other customers. There were more similar incidents regarding chain restaurants, which tells us that company policy and education were not uniform across all outlets.

Sometimes, service providers might not give a straightforward reason for refusing owners. One owner was told that there were no available seats when she went to a cafe with another guide dog owner, although she doubted what the waiter had told them was true. She believed that there must have been available seats, but the waiter did not want to allow them in. He whispered that no seats were available, because he did not want other customers to discover that he was lying. Interestingly, an owner who had owned guide dogs for 25 years said that service providers were becoming cleverer in refusing owners, that is, they said that they knew about guide dogs through the mass media and even knew that there was a notice from the government, however, they could not allow dogs because of "their business policy". She said that she could not persuade them any further when she was advised so. Even she, as an experienced owner (who could not think of any particular negative experience when she was asked, because she had experienced so many incidents and had been trying to forget them), hesitated to try restaurants which she had never been to, and said she could not go to unfamiliar places without feeling anxious.

Most of the Japanese owners mentioned that it was better to enter these places with confidence, rather than asking for permission. Asking their permission meant that a decision had to be made and if the staff on duty were not quite sure, they would say "no". An owner who had recently got her first dog told of her 'strategy': her friends tried to make a reservation in a public house and were refused because of her dog, she then phoned the publican and said, "Thank you very much for your kind hospitality at having me and my dog the other day. You were very supportive and we had a lovely time.", and the publican said "Oh, hello. It was nice to have you. Please come again.", and she said "Thank you. Actually,

we have reserved a room[3] for tomorrow." In fact, she had never been to the public house before, and supposed that the publican would not want to be rude to his customers and he would not want her to think that he could not remember her. This example demonstrates that the reasons for refusal sometimes have no foundation and people's initial beliefs and attitudes can be easily changed.

<Britain>

British owners tended to phone restaurants beforehand and ask them if it was all right to bring their dogs in. An owner also said that when he went out with his wife and dog, the wife always went in before he did, to ask about the dog, because "It saves a lot of embarrassment" (B6). However, when owners did not ask, they were sometimes refused, especially by Chinese and Indian restaurants. Staff of these restaurants sometimes completely refused to serve owners, and the owners simply had to leave. One owner mentioned that when he wanted to go to an Asian or Indian restaurant, he usually went with another person and not his dog, because he knew that otherwise there might be a problem. Another owner who was refused by an Indian restaurant said she did not object to the fact they did not allow dogs in their restaurant, but did object to the unpleasant way in which the restaurant owner spoke to her. He did not give any explanation and just asked her to leave. The owners thought the reason was not only because of culture and religion but also because they did not understand the legislation. As laws on hygiene in the UK were quite strict, these people might be afraid of their restaurants being closed down because they had allowed a dog in.

It is important to mention, however, that some owners had also been refused by restaurants or public houses run by British people. An owner who had recently got his first dog was refused by one branch of a chain steak house in London. He was told "Don't cause any trouble to me, I don't want you and your smelly dog in here!" and pushed down the stairs of the restaurant. This owner was "a little bit more worried" about trying new restaurants since that incident, because, "Restaurants are trying to get away with refusing access as long as they can, regardless of the law" (B1). Another owner was refused by several hotel

[3] Some Japanese public houses have private rooms where people can have a party.

restaurants when she and her friend tried to have a meal; they ended up in a little cafe eating fish and chips which was not really what they had wanted.

Some owners had been refused entry to public houses. For example, one owner was given the reason that they could not allow his dog because even the publican's pet dog was not allowed in. He and his friends dealt with it "very effectively". According to him, "That was the most powerful influence that you can have in that environment, don't use the law, use money" (B3). They just asked all the students in their college not to drink in that public house until the publican said guide dogs would be accepted. It only took four days to change the publican's mind. However, he never went to that public house again, because:

> "The fact is not whether you argued or got permission but whether you feel comfortable there, the fact that you know someone is there who doesn't really want you there, it was really important."

When asked how other customers responded then, he mentioned that people in Britain were generally disinclined to get involved, that is to say, although the majority of people were dog lovers and would say that it was disgusting (to see that a guide dog owner was refused access), they would never actually complain on the guide dog owner's behalf.

Both Japanese and British owners mentioned that the more upmarket the restaurants were, the more exclusive they were, and the more difficulty owners would have in being admitted.

### *4.3 Hotels*

More Japanese owners (6) than British owners (1) had been refused access to stay in hotels. This may be partly because British owners tended to use hotels owned by the GDBA[4]. Only one British owner had experienced difficulties while staying in a hotel and his dog had to sleep in the car. Another owner was told that her dog could stay with her, but was not allowed to go to the dining room, this was when she first travelled independently in

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The GDBA has two hotels in Devon and Lake District, which were created especially for guide dog owners, their families and friends. Each hotel includes: resident member of kennel staff, grooming room with adjacent spending area (area for dogs' toilet), large safe fenced free run areas, kennel facilities available, dog beds provided, and dog food can be ordered in advance.

1959.

<Japan>

When asked about the worst experience, a Japanese owner told of her experiences in two hotels. She booked a guesthouse and requested a special family room with a private hot spring bath, and the guesthouse owner seemed to willingly accept her dog. The family (she, her husband and two small boys) was looking forward to staying in the special room, however, when they arrived, they were taken to an ordinary room with no bath, and was in a detached building. The guesthouse owner explained that he thought it would be better for them as a family with small children and a dog. She and her family were extremely disappointed. Her second experience happened in a hotel; again, she confirmed beforehand with the hotel that she could take her dog, however, when she arrived she was asked by a receptionist to tie her dog outdoors. As she could not cancel her reservation, because she was accompanied with 10 other people, she managed to persuade the receptionist to allow her dog in. Once she was allowed in, all the other hotel staff were very supportive. She also had another experience; when she tried to reserve a room in a ryokan[5] in a particular area, all her inquiries were rejected. She discovered that the ryokan union in that particular city had a written document saying that they did not allow guide dogs. She went on to say that hotels which did not allow guide dogs might have had bad experiences with other guide dogs (*e.g.* excretion in the room) as there were some owners who could not control their dogs.

Even a public hotel owned by the city refused a guide dog owner, but the owner managed to persuade the staff and stayed in the hotel, and when she left, she was asked to come and stay again. She believed that the reason was because they had never had guide dogs in their hotel before and had not been sure if the dogs would cause trouble or not. Not many Japanese will have actually seen guide dogs as the number is small. One owner said that

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5

Ryokan is a Japanese-style inn in which people take off their shoes at the entrance of each room. Each room has tatami mat which are thick mats made of rice straw, and are finished with a cover of woven rushes, where people sit and eat on the floor. Because of the style, it is more difficult for guide dog owners to stay in ryokans than in hotels. The owners normally put their dog's bed at the entrance and do not allow them to go into the room.

"There are many places which allow guide dogs once they actually see the dog, even though they rejected it on the phone" (J6). Another owner was refused by a very famous hotel. She argued with the staff for two hours, while staff of the Eye Mate (whom she had contacted) tried to ask the city council, and discovered that they also were opposed to her staying there. Finally she had to find another hotel.

When asked in which situation (*e.g.* restaurants, food shops, cafés, hotels) they were most likely to be refused, some Japanese owners said hotels. They tended to go to other places without confirming access because they could always find another one if they were refused. However, as regards hotels, they had to make a reservation. One owner usually did not tell the hotel staff that she had a guide dog until after arranging the date of her stay, because she did not want them to pretend that there was no vacancy. The reasons for refusal by hotel staff were: dog hair, dogs bothering other customers, and also dog smell (they said that they were able to clean dog hair, but were unable to get rid of the smell, which might bother the next guest).

### *4.4 Others*

<Japan>

A Japanese owner who got his first dog in 1970 recounted that soon after he had obtained the dog, he started to think about returning it, because he was not allowed to go anywhere. He actually tried to improve access with the director of the Eye Mate, by visiting several governmental offices, repeatedly going there and asking, over and over again. He recalled it as a "terrible time" (J9). When asked in which situation (restaurants, hotels, food shops, *etc.*) they were most likely to be refused, he said that it depended on the manager of each facility (not a matter of restaurants, hotels, *etc.*). Managers who were not kind and were poorly educated tended to refuse and not to change their mind. In contrast, managers who were progressive and aware of changes in society were likely to inquire, "Please tell us more about it", or "Please let us try". Another owner who got his first dog in 1994, said that "I've never had a terrible experience, which I owe to guide dog owners who were pioneers. I will always appreciate it" (J3).

<Britain>

A British owner who got her first dog in 1958 described a case concerning a concert hall. She had an "awful job", in that she wrote many letters to the manager of the hall to explain, and was eventually given a trial period of 6 months whereby if her dog caused any trouble during that period, she would not be allowed to enter the hall again. After the period, she obtained access. They said to her that they would allow other guide dog owners, and if a particular dog caused a problem, they would ask the owner not to come again, but it would not affect anybody else. She also mentioned that cinemas were still very difficult even today, and they (blind people) were supposed to take a sighted person with them, "as if you are a child" (B10).

According to an owner who got her first dog from the first guide dog training centre in Australia in 1954, they had "quite good access" in Australia, because people there were more open and accepted things much more easily than people in the UK. When asked about British people, she said that people's attitudes towards guide dogs were improving, probably because there were more guide dogs and people took it for granted. However, when asked when the big change happened, she said:

> "It's very awkward, the big change happened in 1970s, really, but now, unfortunately, it's turned around again. People here are getting anti-dog, very anti-dog" (B9).

Another owner agreed and said:

> "It is changing, it improved up to the late 1980s, it was very good. Because people are becoming very hygiene conscious these days, they are beginning to, they would like to put barriers up against dogs if they could. I think that is because of the over emphasis on cleanliness and health and hygiene" (B10).

### *5. Reasons and problems which prevent an increase in the number of guide dogs in the country*

When asked "What do you think of the number of guide dogs in this country?", eight of the Japanese and six of the British owners said that the number should be increased. However, British owners seemed not to think that the current number was small. Only two owners mentioned specific problems when asked to guess possible reasons and problems which prevent an increase in the number of guide dogs in their country, while the Japanese owners

reported various issues (Table 7.7).

Table 7.7 Reasons for and problems of the small numbers of guide dogs in Japan and the UK

| | Number of **Japanese** owners reporting each idea | Number of **British** owners reporting each idea |
|---|---|---|
| **Organizations:** Severity of working conditions of the staff | 1 | |
| Financial problem | 4 | |
| Inconsistency among organizations | 5 | |
| Strictness of conditions for applicants | 1 | |
| **Culture:** Relationships with animals | 2 | |
| Attitudes towards people with disabilities | 4 | |
| Acceptance of guide dogs | 4 | |
| **Some dogs which can't behave themselves or some owners who can't control their dogs** | 4 | |
| **Wrong idea of guide dogs among visually impaired people** | 3 | 2 |

### *5.1 Japanese guide dog training organizations*

There seemed to be some perceived problems in the Japanese training organizations; they were thought to lack trainers because the working conditions were hard, which came from financial difficulties. Five owners also reported inconsistencies between training organizations, in terms of ideas, attitudes, training skills, and the skill level of trained guide dogs. They said that some organizations were not very eager to increase the number of guide dogs but seemed to be more interested in making money. One owner told of his experience that he had applied for a dog to another organization, and he wrote to them several times to explain how much he needed the dog, but never got a reply. However, he still received letters from them asking for a donation. Another owner wanted all the organizations to be united and build a national training centre in order to set a common goal and make the best use of funds. He explained:

> "If we ask the government to give more financial support to the organizations, they would say that they cannot do it unless they understand exactly how long it will take and how much it will cost to train one guide dog. As each organization operates differently, for example, one

> organization trains dogs for three months and another does it for a year, the government would not be able to create a budget" (J3).

He also mentioned that some organizations: provided guide dogs which were not fully trained (*e.g.* they bark), asked owners to use both a cane and a dog at the same time, or only accepted people who had some sight. These differences would make it difficult for the owners to get understanding from the general public.

In addition, comparing the Eye Mate with an American organization, one owner recalled that there were some people who had some vision in his class when he had his training in the USA. He presumed that this might be one of the reasons why they had a small number of guide dogs in Japan, because the Eye Mate Association only accepted blind people or people with severe visual disability.

### *5.2 Culture of Japan*

The small number of guide dogs in Japan might also be culturally based; an owner remarked that the Japanese did not enjoy animals as much as people in the USA did, which could influence the acceptance of guide dogs. In addition, one owner said:

> "When we (people with disabilities) go out, people stare at us, they are not going to help us, just stare at us. It makes us hesitate to go out. If we do not know the pleasure of going out, we are not motivated to have a guide dog" (J4).

Another owner who was a lecturer in social welfare in a college mentioned that they had to start off with establishing a society in which people with disabilities had equal citizenship. He also said that it was a matter of a sense of values for money for social welfare. He was often asked "How much did you pay for the dog?". He obtained his dog through support from the government, in other words, through taxes:

> "People are more or less happy if tax is used for the road construction, because the road can be used by everybody, but might not be happy to hear that their tax was used for guide dogs. They wonder how much the owners can contribute to their society, in other words, how much they will increase the productivity or economic value of the country. The economy does not improve if money is used for social welfare (for the disabled). However, the country which used to be recognised as an economic power, has been changing since the collapse of the

> bubble economy. People have begun to seek another sense of value in their lives. I was actually often refused access before, but less now" (J6).

Another owner, who was also a lecturer in social welfare in a college, commented that attitudes towards people with disability were improving, however, it was basically very different from that in Western countries where the majority of people were Christian. In the old times, Japanese people used to discriminate more against people with disabilities, because the teachings of Buddhism said that if an ancestor did some bad things in the former world, his/her offspring were born with disabilities such as blindness and learning disability under the curse. He also said that the Japanese did not think much about fundamental human rights. In contrast, when asked about access, a British owner said:

> "I feel I have the right, people in this country will tell you that we feel very strongly about our rights, and I have a right to stop any taxi in this country to get in, whether I've got one leg or two legs or four legs or one ear or one dog or no dog" (B3).

Some Japanese owners claimed that they needed a law to protect them. Without it, they would not be able to persuade service providers when they were refused access by being told "It's our policy". It was also mentioned that the Japanese tended to just feel sorry to people with disabilities, and not try to understand their rights. They tended to accept them saying things like "Let's allow her this time, because she is already here. I feel sorry for her."

Some owners also insisted that the most powerful way to improve the access dilemma was to educate children. They had more opportunity to visit schools and give talks, since a textbook for fourth grade children (9 years old) was written about braille. They were often approached by children on the streets after giving a talk. They were really pleased to see "When a child tries to call or touch my dog, another child stops it saying 'You shouldn't do it, because the dog is working!' " (J9). A similar story was also told by another owner.

### *5.3 Some dogs which can't behave themselves or some owners who can't control their dogs*

Some owners emphasised that it was the duty of each owner to train and control their dog properly and give people true information and understanding, rather than relying on the mass media. There appeared to be some guide dogs which were not properly groomed or

behaved improperly, which would make the acceptance of guide dogs as a whole, worse. They thought it was a very basic but serious problem for them. Some owners had actually come across guide dogs which barked in a concert hall and a hotel, or been told by people, "You've got a nice guide dog. A guide dog which we had before ran about the room and we had to ask the owner to tie the dog up", "We had a guide dog, which had a toilet accident in the room" (by hotel staff), or "Could you please board last, because we recently had a guide dog which barked at other passengers?" (by a stewardess). One owner said that it was a matter of "common sense", and these guide dogs should not have to be accepted.

Some owners who had used more than one guide dog mentioned that the difficulty of controlling a dog also depended on each dog's aptitude, so it was important for the training organizations to produce guide dogs of a good quality, as a result, many problems would be automatically solved. Owners would not be able to ask people to accept their dogs unless they were confident in being able to control their dogs. One owner who had owned three guide dogs said that "If you've got a nice dog (with aptitude), it motivates you to go out more" (J10). She had a difficult time training her first dog, and at the time, she was very upset and blamed herself. It was more difficult because it was her first dog, but she thought that the lack of ability of the dog made it worse.

### *5.4 Wrong ideas about guide dogs among visually impaired people*

Owners in both countries said that many visually impaired people had wrong ideas about guide dogs, and it was important to provide information to them.

<Japan>

In Japan, people were likely to think that: it was very hard to look after a dog and very expensive to keep a dog, acceptance of guide dogs was very bad, it required a big house with a garden, and also only people with high status were able to get a dog because having a guide dog was a "luxury". Japanese middle-aged men were described as being the people most likely to be bothered with looking after a dog.

<Britain>

In the UK, people who had some vision were able to apply for guide dogs, however, many people seemed not to realise it. One owner claimed that it was impossible for the GDBA to get access to these people because of the law which protected confidentiality. Another owner said that some dogs might work better with people with a little bit of sight because they could help each other. However, he hoped the GDBA would keep a high standard, in other words, reject applicants when it was necessary. He was rejected himself [6], and when he looked back, he thought it was right, although it was hard for him to understand at the time.

The GDBA used to give dogs only to blind people, and one owner thought it was better, because people might misunderstand guide dog owners. He reported:

> "I had a remark passed on me about a person (guide dog owner) who went into a book store, she wasn't working her dog, she picked up a magazine and walked down, got to the train, just sat down and started reading the magazine, you know, you've got people who think you can all do the same" (B11).

***Comments on the GDBA***

When asked about the number of guide dogs in the country, some British owners commented on the future of the GDBA. One owner was worried about funds of the GDBA and said:

> "The more you increase the number, the more money the GDBA has to use, and not many people give to the GDBA any money anymore, and they are using their reserves now" (B1).

He thought the problem was that the GDBA only charged owners 50p for receiving a guide dog (because of their policy that everybody no matter how rich or poor could afford one), but they should charge more money (say, £50 which would possibly be payable by anyone) like training centres in the USA did.

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6

He had had his application rejected once, because he was assessed as unable to look after himself properly yet (He lost his eyesight suddenly in an accident, and took years to come to terms with blindness).

He also suggested:

> "One thing I would like to say is the GDBA ought to open up that controlled environment more, let more realism in. For example, training centres (especially new ones) are purpose built, there are no nasty things that bang heads in the corridors, there are no horrible staircases that are too steep or too narrow, there are no dark places. Corridors are straight with nothing to bump into, not really anything for the guide dogs to do. You will never ever get situations like that in real world" (B1).

Another owner had an impression that the GDBA was going "a little bit off course". He thought that the GDBA should be just to do with guide dogs and their owners. Training for mobility with a cane or learning about computers for employment (both of which the GDBA provides) were nothing to do with guide dogs, and people were able to get these services from other organizations for the blind; the GDBA seemed to be taking on too much. He added that lots of other owners who were slightly older were not too happy with the way it was going.

***Comparison of access issues between Japan and the USA***

The acceptance of guide dogs in Japan is often said to be not very good, because of the small number of dogs involved. Is acceptance really different from that in Western countries? There were some owners who had visited or lived in the USA, and talked about the differences. One owner was refused access to a restaurant in a first-class hotel in which she was staying with her dog in New York. It was because the particular staff on duty did not know that the hotel accepted guide dogs; this often happened in Japan. So she realised that it did not differ from Japan, after all. When another owner travelled to the USA, he did not have to worry about access at all, because people there seemed to take it for granted that blind people had a guide dog. However, attitudes towards the dog, in terms of distraction (touching and calling the dog), did not differ from the Japanese.

An owner who had lived in the USA for seven years agreed that people sometimes touched the dog saying "What a cute dog!", however, attitudes to and acceptance of dogs were fundamentally different from Japan (When asked if she had owned a pet dog before, she said that her parents had a typical Japanese view of dogs, that is, dogs were something dirty which roamed around, and the family had never had a dog). She believed that Americans

were open-minded not only to guide dog owners but also to people in minority groups. They tolerated diversity, whereas Japanese people were rather curious of and not friendly to people in minority groups. However, she was unable to say that life in the USA was definitely better than that in Japan, because both had advantages and disadvantages, for example, travelling in Japan was easier than in the USA, because public transport was more developed in Japan, whereas travelling in the USA was restricted, as it was a car-oriented country.

The training also seemed to be different between Japanese and American organizations. An owner who had received the training in the USA, said that the training was less strict and less precise (for example, there was no training for using public transport), which he thought matched American lifestyle, whereas the training he received in Japan was strict and emphasised "not to bother other people". He commented that service for and acceptance of people with disabilities was better in the USA. He did not even think about being refused access when he was in the USA, although he had been refused by two Chinese restaurants (which later allowed the dog in). However, he did not feel that life with a guide dog in Japan was so hard, compared to that in the USA. When asked why, he said that it was probably because he avoided trouble by not going to restaurants or hotels that often.

## Discussion

The results suggest that there are some similarities as well as differences between the experiences of guide dog owners in Japan and the UK. Even owners in the UK, one of the most advanced countries in the guide dog movement (Eames & Eames 1989) are experiencing similar problems as owners in Japan, which is known as a developing country in the movement (Takemae 1994).

### *Access*

It is obvious from the results that, overall, access is better in the UK than in Japan. For example, some Japanese owners had to try hard to get permission to bring their dogs to their accommodation or work place, while preparations for British owners were more practical. They simply warned their employers that they were going to have a guide dog so that the employers could get ready to have a dog in their offices. However, one of the striking results was that, as regards restaurants and taxis, even British owners who had recently got their dogs had been refused access. Many cases related to restaurant owners and taxi drivers from particular races (*i.e.* Chinese, Indians); however, this may partly because these people do not know about guide dogs and that these dogs are exempt from health and hygiene laws. They may also not know about the Disability Discrimination Act, which protects guide dog owners from discrimination. One of the British interviewees mentioned that the GDBA has produced a leaflet explaining about guide dogs written in Chinese. Constant education of people in minority groups as well as other people will be needed, since some incidents also happened in restaurants or public houses run by British people.

One of the differences found between Japanese and British owners is that British owners were likely to say "It's our right" to have access, while Japanese owners tended to say "They (service providers) allowed us to get in" implying that they were thankful for it rather than regarded it as a "right". Another difference associated with the access issue is that Japanese owners tended to try new places (*e.g.* restaurants) without ringing beforehand, because they thought that asking permission gave service providers the opportunity to say "no". Their training organization also seemed to recommend this. In contrast, British owners tended to

ring new places and ask if it was all right to bring their dogs in, because it would avoid conflict in public. Again, their organization seemed to recommend this. This illustrates the current situation in both countries, that is, Japanese owners are likely to presuppose that they will be refused access, so they have to make efforts not to be. In fact, a Japanese owner who had used guide dogs since 1970s said that although the access issue was gradually improving, she was still unable to try new places without feeling anxious. British owners are able to ring new places because they take it for granted that most places will allow their dogs.

As one British owner said "My biggest issue would be taxi drivers, definitely, if we could solve that, we will be near perfect", refusals from taxi drivers seemed to be one of the biggest issues for owners in both countries. According to a survey of 1708 taxi drivers in Japan (Guide Dog Information Centre 1995b, 1995c, 1995e), only 25% of the drivers had had guide dogs in their cars, and among them, 25% reported that they had trouble (*e.g.* dogs left lots of hair and made a mess, they were annoyed by the dogs' smell, or the dogs had a toilet accident in their cars). When asked to mention their concerns, 52% of all respondents (drivers) answered that the dogs' hair would make a mess, 48% said about the dogs' smell, and 30% mentioned the disability of the owners, not the dogs. That is to say, they were worried whether the owners (who were visually impaired) were capable of describing their destination clearly.

***Prejudice to people with disabilities***

This reminds us of a British owner saying "because of your disability, people don't have any expectation of your ability", parallelling the idea of Bakheit & Shanmugalingam (1997, p.329) that "Negative attitudes foster low expectations, encourage discriminatory behaviour and marginalise people with disabilities". Phillips (1990) agrees that many people with disabilities come to recognise that even good non-disabled friends may continue to regard them to be less capable. It has also been stated that "Community attitudes towards people with disabilities are frequently negative, and it is these attitudes that are largely responsible for many of handicaps disabled people experience" (Mitchell *et al.* 1993, p.179). As these authors are from the UK, Australia and the USA, it appears likely that prejudice to people with disabilities is common to several countries.

Japan is often described as a developing nation in social welfare (Matsukane 1994, Takemae 1994, Yabushita 1996, Kaiya 1999). When asked to guess possible reasons which prevent an increase in the number of guide dogs in Japan, Japanese owners mentioned negative attitudes towards people with disabilities. However, an owner who is a lecturer in social welfare said that this was changing. He said that the change had begun since the collapse of the bubble economy in early 1990s, and people were more considerate than they used to be. He was, in fact, often refused access before, but less now. Kaiya (1999) who is a Japanese person with muscular dystrophy who obtained a Master's degree in the USA, agrees that the nation has been changing and people have begun to consider quality of life rather than simply attach importance to productivity since the collapse. As a result, he expects that the situation of people with disabilities and the elderly will be improved.

*Annoyance by people*

All interviewees reported that they were very much annoyed by people who distract dogs by talking, touching and giving food. It was found in a national study on American hearing dog owners that the primary problems associated with ownership of the dogs were not due to the hearing dogs themselves, but instead attitudes of the general public to the dogs, such as people's interference in the dogs' work (Mowry *et al.* 1994). Similarly, a result of a survey on 41 Japanese guide dog owners suggested that one of the unpleasant experiences associated with guide dog ownership was people's interference (Ogasawara 1997a, 1997b). These problems might be a common phenomenon throughout all countries. It is reported that 79% of 33 guide dog training organizations from 17 countries, which are members of International Federation for Guide Dog Schools for the Blind, stated that people's interference with the dogs' work was a problem (Guide Dog Information Centre 1994b).

As it has been frequently reported, dogs helped owners to have friendly approaches from other people. Dogs were referred to as "eye contact", "barrier breaker" or "ice breakers". Three Japanese owners said that they became more talkative and open not only because people talked to them but also they were more confident since they obtained independent mobility. However, some owners also said that they were sometimes annoyed by these friendly approaches, because excessive friendliness can sometimes be an invasion of owners' privacy. For example, a British owner said "I sometimes think, I wish I could get on

a bus and nobody speak to me".

***Selfish attitudes and Criticism***

The worst issue for British owners seemed to be people who were selfish and inconsiderate to the owners and their dogs. For Japanese owners, people who meddle in owners' affairs seemed to be the worst problem; for example, people saying "Don't scold your dog!", "You make the dog's life shorter by putting stress on the dog", and making owners very upset. Some Japanese are against the idea of using dogs as assistance dogs, because they are not used to the idea of using dogs by training them (see also Chapters 5 & 6). A study of Japanese visually impaired people showed that one of the differences between people who were interested in having guide dogs and people who were not, was that the latter population mentioned "I feel sorry for the dogs" (The Nippon Foundation 1999).

Since none of the studies carried out in other countries (most in the USA) which report negative aspects of assistance dog ownership (Anon 1992a, 1992b; Valentine *et al.* 1993; Mowry *et al.* 1994; Hart *et al.* 1996) mention this particular negative experience, it is likely that this problem is unique to Japan.

***Inconsistency of dogs' ability***

Another issue which emerged from Japanese owners but not from British owners was inconsistencies in the skill level of guide dogs. This matter has not been recognised by the public. People will tend to think that all trained guide dogs behave themselves and are equally able to do their job. However, the study of Japanese guide dog organizations (Appendix 1) also discovered that some people who were involved in guide dog training considered it to be a serious problem. Lambert, who is a guide dog user in the USA, where several guide dog organizations compete (Eames & Eames 1989) also states that several guide dog owners he had met before getting his guide dog had made a negative impression upon him, because "many of the dogs were aggressive and ill natured" (Lambert 1990, p.151).

This might be one of the disadvantages of having several training organizations within a country. As one of the Japanese interviewees pointed out, this would make it difficult for the

organizations to get more financial support from the government. This would also make the realization of establishing the law which protects access of the owners difficult, although some interviewees claimed that they wanted to have this in the near future.

In conclusion, the study suggests that Japanese and British guide dog owners shared similar problems associated with other people, in terms of prejudice to people with disabilities and denial of access. They are also commonly annoyed by people's interference in the dogs' work. More education is needed in order to improve people's understanding and to establish a society where guide dog owners are able to live a normal life with their canine partners.

# -Chapter 8-

# Cross-cultural study of behaviour of the general public towards guide dog owners and guide dogs in Japan and the UK:

*An observational study*



## Introduction

Dogs appear to influence human-human interactions. Several observational studies have shown that dogs function as 'social lubricants' or 'social facilitators', as their presence significantly increased the likelihood of contact between strangers (Hoyt & Hudson 1980, Messent 1983, Eddy *et al.* 1988, Mader *et al.* 1989, McNicholas & Collis 2000). For example, the studies by Messent (1983) and McNicholas & Collis (2000), who both observed able-bodied people, saw more social interactions when the subjects were accompanied by a dog. Rossbach & Wilsons' (1992) study using photographs of people pictured alone and pictured with a dog, also supported the idea of dogs as social facilitators. They found that the presence of a dog made a person appear more likable, that is, a person was rated as happier and more relaxed when pictured with a dog.

These capabilities of dogs add an important dimension to the utilitarian role that assistance dogs play for their disabled owners. It is generally recognized that community attitudes towards people with disabilities are often negative (Block & Yuker 1979, Edelmann 1984, Mitchell *et al.* 1993), and able-bodied people often feel social discomfort when encountering a physically disabled stranger (Eddy *et al.* 1988). It is these attitudes that are largely responsible for many of the disabled people's negative experiences (Mitchell *et al.* 1993). The following studies have pointed out that assistance dogs contribute to overcoming this social rejection.

In studies of service dog owners in the USA (Hart *et al.* 1987) and in the UK (Lane *et al.* 1998), owners reported an increased sense of social interaction with people when the dog was present. Two observational studies, one of adult (Eddy *et al.* 1988) and one of adolescent (Mader *et al.* 1989) service dog owners also suggested that service dogs substantially reduced the tendency of able-bodied people to avoid the disabled owners, and increased social acknowledgements. Similarly, a study by Hoyt & Hudson (1980) observed interactions between members of the public and a person with a cane and with a guide dog. This noted almost twice as many interactions with a person with a guide dog as with a cane.

Observational studies described above used direct observation, and collected quantitative

data, such as frequencies of occurrence and duration of the observed interactions. They tell us little about the type and content of interactions, for example, whether the passerby offered to help the disabled owner or simply said 'Hello'. The purpose of the present study was to investigate people's reactions towards guide dogs by assessing their spontaneous interactions with guide dog owners under everyday conditions. Observations took place in Japan, where the guide dog movement is in the early stages of development (Takemae 1991, Simizu 1994, The Nippon Foundation 1999), and in the UK, which is famous for its use of guide dogs (Eames & Eames 1989). This allowed a comparison of the situation between the two countries.

## Methods

### *Participants and procedure*

The participants were contacted through guide dog training organizations. The Managing Director of the Eye Mate Association in Japan and the Director of the Southampton Centre of the Guide Dogs for the Blind Association (GDBA) in the UK were approached and asked to find volunteers for this study. The requested criteria were adult, male, guide dog owners, who frequently went out with their dogs and were able to participate during the daytime on weekdays. Four Japanese guide dog owners aged between 34 and 73, and four British guide dog owners aged between 33 and 55 were recruited (Table 8.1).

Each volunteer was telephoned by the researcher to explain the study and arrange a date. All volunteers were informed that the purpose of the study was to observe the reactions of the general public towards guide dogs, and that two researchers would follow them with a camcorder.

Table 8.1 Information on each volunteer.

| Name | | Age (years) | Occupation | No. of guide dogs owned | Dog's name | Breed of the dog* | Gender of the dog | Colour of the dog | Length of the observation (hrs:mins:secs) |
|---|---|---|---|---|---|---|---|---|---|
| Japan | Kenji | 58 | Part-time teacher | 3rd dog | Dolly | LR | Female | Yellow | 2:03:43 |
| | Gaku | 49 | Unemployed | 1st dog (since 1993) | Otis | LR | Male | Yellow | 2:29:10 |
| | Tadashi | 34 | Singer | 2nd dog | Gloria | LR | Female | Black | 3:23:09 |
| | Akira | 73 | Part-time lecturer | 1st dog (since 1994) | Ray | LR | Female | Black | 1:25:55 |
| UK | Steve | 33 | Receptionist | 2nd dog | George | LRxGR | Female | Yellow | 2:46:25 |
| | William | 52 | Unemployed | 3rd dog | Adel | LR | Female | Yellow | 1:07:15 |
| | Phil | 55 | Retired | 2nd dog | Jack | CCR | Male | Black | 2:24:14 |
| | Richard | 53 | Unemployed | 1st dog (since 1996) | Tom | LR | Male | Yellow | 3:29:42 |

* LR - Labrador Retriever, GR - Golden Retriever, CCR - Curly Coated Retriever

***Observation***

Observations took place between 8th and 11th of March,1999 in Japan, and between 23rd and 27th of August, 1999 in the UK. A single recording was made of each guide dog owner during a weekday daytime. This began at approximately 12.00 hrs and lasted for about 2 hours. This time was chosen in order to avoid large crowds, which was assumed to make observation difficult.

Volunteers were asked to use public transport (buses or trains), go to a place where there were likely to be many people (*e.g.* city centre, shopping mall), and enter at least one shop and one eating place (*e.g.* café, restaurant). The route was roughly arranged between the researcher and the volunteers in advance on the phone; each volunteer was asked to choose a route which they were familiar with. Therefore, it was unavoidable that each observation was conducted in a different place, and duration varied. The reason for not setting up a fixed route was because the researcher did not want to put any strain on the volunteers by asking them to go to unfamiliar places, and she also wanted to observe their natural behaviour as well as people's reactions towards them. Volunteers had to be recruited from different areas, particularly in Japan where number of guide dogs is small, so it was impossible to standardise the route.

All observations in Japan were carried out in Tokyo; three were in urban areas (centre of Tokyo; Shinjyuku-ku, Toshima-ku and Bunkyo-ku) and one was in a sub-urban area (Tachikawa-shi). Observations of British owners were carried out near Southampton (Hampshire, UK); two were in the city centre of Southampton, one was in the city centre of Winchester, and one was in the town centre in Eastleigh.

Two camcorders (Sony Video Hi8 Handycam CCD-TR515E) were used to record people's reactions to the guide dog owners and their dog; one was hidden in a shoulder bag carried by the owner (Fig. 8.1), the other was carried by one of the two observers (who did not look in the viewfinder but just carried it at her side) (Fig. 8.2). Another observer counted the number of people who passed by the owner (within approximately 2m), and the number of people who looked at the dog when they were walking, using two counters concealed in his hands. The two observers followed the owner at a distance of approximately 4-5 m.



Figure 8.1 The owner carrying the bag containing the hidden camcorder

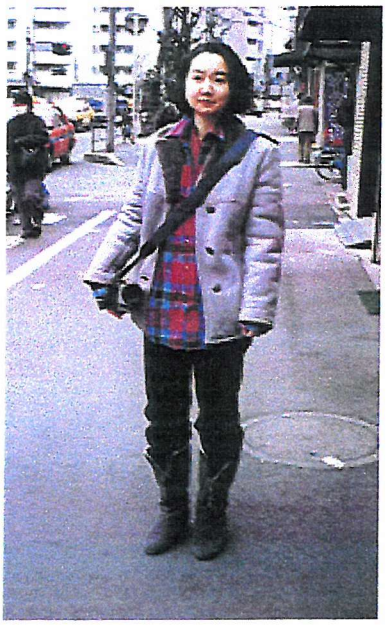


Figure 8.2 The observer carrying the second camcorder

Each owner had a pedometer attached to his belt, which counted the number of steps he made. After the observation, the length of each owner's stride was measured. This information was later used to calculate the distance they had walked and their walking speed. Their dogs also carried a pedometer around their necks in order to count their steps. From the videos which were recorded by the two camcorders, the following information was collected;

1. Reactions of people towards owners and their dogs.
    *1) Number of people who offered to help the owner.*
    *2) Number of occasions the owner asked for help, and people's responses to it.*
    *3) Number of people who talked to the owners, and the duration and content of each conversation.*
    *4) Number of occasions that people talked about the dog to a person accompanying them.*
    *5) Number of people who spoke aloud (talked to him/herself) when they saw the dog.*
    *6) Number of people who stared at the dog for more than 10 seconds.*
    *7) Number of people who talked to the dog, and duration and content of each conversation.*
    *8) Number of people who touched the dog.*
    *9) Number of people who bumped into or almost bumped into the owner. The latter was defined as people who dodged the owner just avoiding bumping into him. They appeared not to notice the owner until the last minute.*

2. Interactions between owners and their dogs.
    *1) Frequency and type of words (such as commands, praise and correction) which the owner gave to his dog.*

3. Environment which owners encountered
    *1) Type of pavement and frequency of each type encountered*
    *2) Type of traffic light and frequency of each type encountered*
    *3) Type of bus used*
    *4) Number of people with disabilities who passed the owner*

Conversation between the owners and other people and interactions with their dog were mainly collected from the camcorder which was carried by the owners. All other information was collected using both the videos (the one carried by the owner, and the one carried by the observer).

***Analysis and presentation of the results***

Mann-Whitney U tests were used to compare the quantitative data between the two countries. Spearman's rank correlation was used to examine the relationship between the

number of words spoken to dogs by owners and length of the recording. Since one aim of the study was to investigate interactions between owners and the general public in detail, the remaining results are described qualitatively. The names of both the owners and the dogs have been changed for confidentiality.

***Brief background information of each owner and their route***

**Japan**

<Kenji>

Kenji was a part-time teacher of English translation for an adult education class. He used to be an engineer, but an accident deprived him of his eyesight when he was 34 years old and forced him to leave the job. In 1978, he went to the USA with his family, and took a course to become a social worker. He lived there for five years. He had his first training with a guide dog by an American guide dog organization. After the first dog retired, he subsequently had training from the Eye Mate Association in Japan. Dolly, which Kenji was using at the time of the study was a two year old, female, yellow, Labrador Retriever. She was his third dog.

The recording took place on the route which Kenji followed back to his house from a library where he had 'reading service' once a week. From the library, he walked to the nearest station. He travelled to his local station by train, and had lunch in a restaurant in a department store attached to the station building. He then caught a bus to a bus stop near his house, and walked back home (Fig. 8.3). The observers met them in the library at 1.00 pm. The whole route lasted for 2 hours, 3 minutes and 43 seconds.

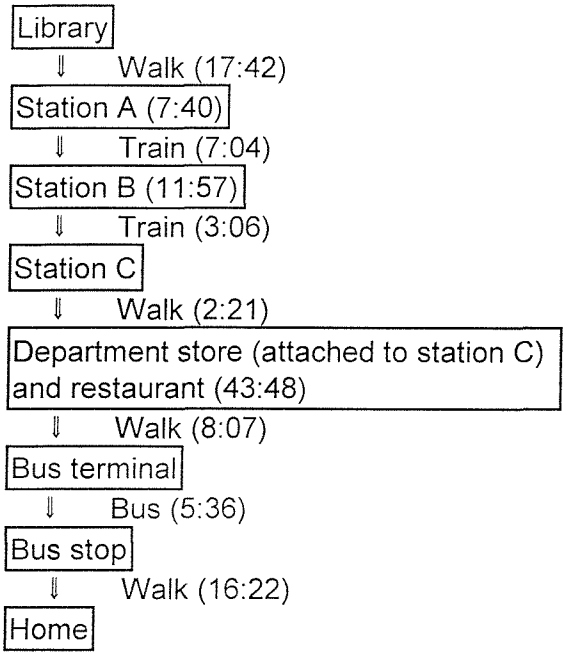



Figure 8.3 The route which Kenji and Dolly took.
Numbers in brackets are durations given in minute: second format.

<Gaku>

Gaku used to be a fashion designer. He loved the job very much and worked "like mad". He lost his sight when he was 34 years old, but continued the job for a further five years. As he loved the job so much, he even thought about committing suicide after losing his job. But he told the observers that he had not thought about taking his own life since he had the dog. He was trying to find a job as a designer. Many people did not believe that a blind person could work as a designer, but he was confident that he was still capable. His dog, Otis, was his first dog, a seven year old, male, yellow, Labrador Retriever. He was wearing a jacket which Gaku and his wife had made.

The recording took place on a route which Gaku took from home to a department store. He took a train, did some shopping, had a cup of tea in a café, and went back home (Fig. 8.4). He visited a doughnut shop and flower shop on the way back. The whole route lasted for 2 hours, 29 minutes and 10 seconds, starting at 1.00 pm.

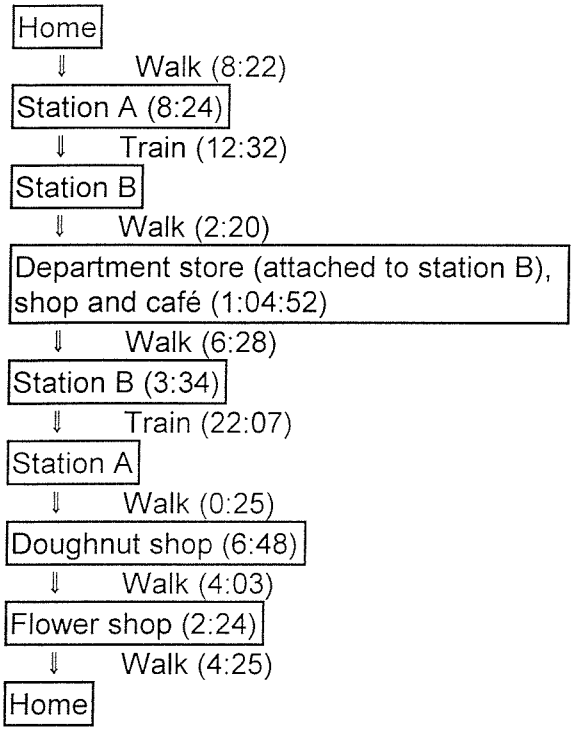



Figure 8.4 The route which Gaku and Otis took.
Numbers in brackets are durations given in minute: second format.

<Tadashi>

Tadashi was a singer who had run his own music company. He had travelled around Europe, and had visited the UK twice. He lost his sight because of illness when he was two years old. When asked what made him own a guide dog, he told the observers that he wanted to have more mobility, that is, he wanted to go everywhere independently, and also wanted to mount the stage independently without anybody's help. He decided to have a guide dog when he graduated from university. He was using his second dog. The dog, called Gloria, was a seven year old, female, black, Labrador Retriever.

The recording took place on a route which Tadashi followed regularly; first to a small restaurant near the station (for lunch), then via train to a school for adult education (where he taught how to translate music into braille). After the lecture (the observers were absent during his lecture), he then went to a friend's concert by train. He had a cup of tea in a café in the concert hall before the concert began (The observers left the concert hall after having

tea with him.) (Fig. 8.5). Gloria was wearing a yellow coat only on the way to the school, because it was raining lightly. The observers met them in a station near his house at 12.50 pm. The whole route lasted for 3 hours, 23 minutes and 9 seconds. Amongst the volunteers, only Tadashi included an unfamiliar route, as he had never been to the concert hall before.

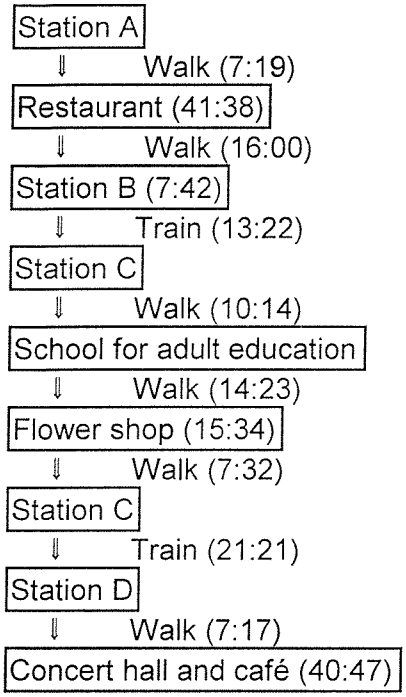



Figure 8.5 The route which Tadashi and Gloria took.
Numbers in brackets are durations given in minute: second format.

<Akira>

Akira was a part-time lecturer who taught social services in a college. He was born with a visual disability, but could see when he was a child and used to ride a bicycle. He was a teacher in a school for blind children, and later, he found a job in a library for the blind. His sight gradually deteriorated and he was totally blind by the time he retired from his job as a vice chancellor of the library. The death of his wife (who had helped him to get around) prompted him to obtain a guide dog. He lived alone (although his son's family lived next door), and told the observers that he enjoyed his dog's companionship. Akira's dog, called Rae, was a four year old, female, black, Labrador Retriever. She was small for the breed and was wearing a red coat. Akira explained that he always put a coat on Rae when they went out, because he did not want her to get dirty (*e.g.* floors of buses were sometimes wet

or dirty).

The recording took place on a route which Akira followed from his house to the library for the blind (where he used to work) using a bus and a train. He had lunch in a café near the library before going there. The observers met them in his house at 11.00 am. The observation was originally supposed to finish at his house, however, as it started to rain, Akira said that he wanted to go back by taxi, and asked the observers to finish the observation. Therefore the recording was finished at the library (Fig. 8.6). This is the reason why this route was shorter than others, and took only 1 hours, 25 minutes and 55 seconds.

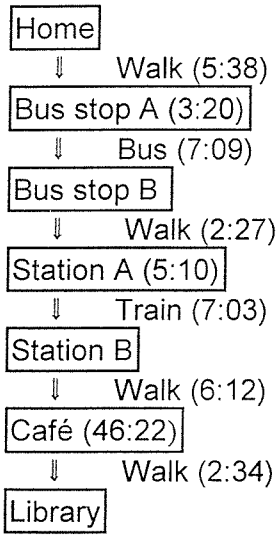



Figure 8.6 The route which Akira and Rae took.
Numbers in brackets are durations given in minute: second format.

**UK**

<Steve>

Steve who used to be a masseur was a receptionist and answered phone calls from customers of his brother-in-law's business. He told the observers that he was quite busy with no weekends off at the present time, so was glad that he could go shopping for this study. As a child, he went to a boarding school for the blind in London. At the time of study, he enjoyed communication by e-mail with people (some of whom lived abroad), by using computer software which vocalized the text. Steve had a small amount of sight which

enabled him to read enlarged text for short periods. The dog, called George, was his second dog, a two year old, female, yellow, Labrador cross Golden Retriever. She was a slim dog with long legs. Although she was relatively tall, Steve as a tall man, said that she was still too small for him.

The recording took place on the route which Steve took to the city centre by bus. There he went to a bank, had a cup of coffee in a small café, bought a shirt in a clothing shop and bought a newspaper (for his boss) in a bookshop. Then he went back home by bus (Fig. 8.7). The observers met them in his house at 10.00 am. The whole route lasted for 2 hours, 46 minutes and 25 seconds.

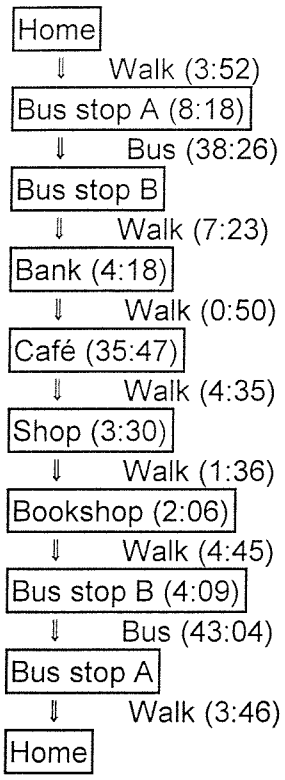



Figure 8.7 The route which Steve and George took.
Numbers in brackets are duration given in minute: second format.

<Richard>

Richard had a hearing impairment so used a hearing aid as well as a guide dog. He lived with his wife and his wife's guide dog. He was using his third guide dog, called Adel, which was a female, two year old, yellow, Labrador Retriever. He told the observers that he

enjoyed walking with his dog rather than using public transport.

The recording took place on a route which Richard took to a town centre by bus. He did some shopping in a store, walked about in a shopping mall, and walked back home (Fig. 8.8). The observers met them in his house at 10.50 am. Although all other owners included an eating place (*e.g.* restaurant, café) in their route, Richard told the observers that he did not normally have a cup of tea or eat when he went out, and did not want to, so no eating place was included in this route. Hence, the length of this route was shorter than others, which took 1 hours, 7 minutes and 15 seconds.

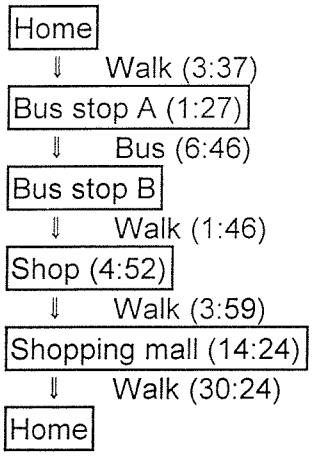



Figure 8.8 The route which Richard and Adel took.
Numbers in brackets are durations given in minute: second format.

<Phil>

Phil used to be a mechanic and lost his sight gradually. After becoming blind, he went to a national institute for the blind, and then went to another institute in London to acquire office skills. He was then employed as an audio typist by a bank and worked for seven years. At the time of study he was retired and enjoyed water skiing. He was a former champion in a competition for people with disabilities. Phil's dog was called Jack. He was his second dog, a six year old, male, black, Curly Coated Retriever. He was a tall slim dog with long hair and long legs.

The recording took place on a route which Phil followed to the city centre using a train. He then went to a store, had a cup of coffee in a café, and went back home by bus (Fig. 8.9).

The observers met them in his house at 11.00 am. The route took 2 hours, 24 minutes and 14 seconds.

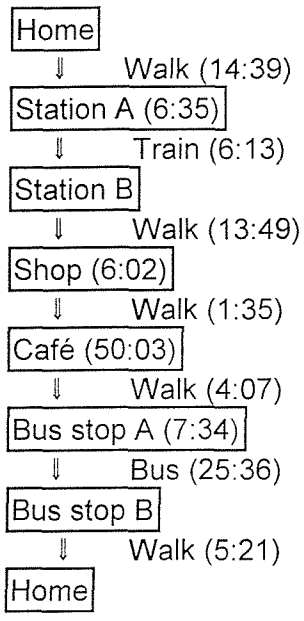



Figure 8.9 The route which Phil and Jack took.
Numbers in brackets are durations given in minute: second format.

<William>

William used to be a painter who did interior decoration. He said that he did not go out on his own at all for five years, during the time between losing his sight and acquiring his guide dog. William's dog, Tom, was his first dog, a five year old, male, yellow, Labrador Retriever.

The recording took place on a route which William took to the city centre using a bus. He went to a café in a department store to have a snack and a cup of coffee, and then went back home by bus (Fig. 8.10). The observers met them in his house at 11.00 am. The route took 3 hours, 29 minutes and 42 seconds.

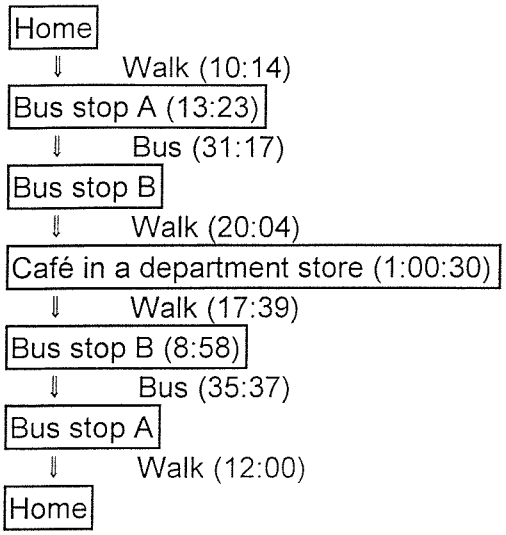



Figure 8.10 The route which William and Tom took.
Numbers in brackets are durations given in minute: second format.

## Results

### *1. Distances walked and walking speeds of the owners*

The distance walked by each owner was calculated from the number of steps recorded on the pedometer (attached to the owner's belt), and length of their stride (Table 8.2). The Japanese owners walked an average of 1.1 km (max = 2.2 km, min = 0.2 km), and the British owners walked an average of 1.7 km (max = 2.2 km, min = 0.9 km).

Table 8.2 Distance walked, number of steps made by each owner and his dog, and the owner's walking speed during the recorded route.

| Owner | Distance walked (km) | No. of steps made by the owner | No. of steps made by the dog | No. of dog's steps per owner's step | Walking speed of the owner (km/h) |
|---|---|---|---|---|---|
| Kenji | 1.4 | 3475 | 6100 | 1.8 | 1.7 |
| Gaku | 0.6 | 1963 | 5260 | 2.7 | 1.1 |
| Tadashi | 2.2 | 5491 | 8247 | 1.5 | 2.2 |
| Akira | 0.5 | 1468 | 4822 | 3.2 | 1.7 |
| Steve | 0.9 | 2678 | 4938 | 1.8 | 2.2 |
| Richard | 2.2 | 4374 | 7699 | 1.8 | 2.3 |
| Phil | 1.9 | 4994 | 7516 | 1.5 | 2.4 |
| William | 1.8 | 4853 | 8046 | 1.7 | 1.9 |

The dogs were likely to take more 1.5 times as many steps as their owners (Table 8.1). Akira's dog took three times as many steps as her owner. This may be because the dog was small and her owner walked slowly. The British owners tended to walk faster than the Japanese owners (Mann-Whitney U = 1.5, P=0.057).

***2. Reactions of people towards the owners and their dogs.***

There was no significant difference in the whole recording time between the countries (U=7.0, P=0.8). When the owners were walking, an average of 320 and 312 people passed by in Japan and the UK, respectively, not significantly different between the two countries (Table 8.3, Fig. 8.11). Amongst these people, an average of 43.4% and 27.2% looked at the dogs in Japan and the UK, respectively: this was also not significantly different between the countries (U=3.0, P=0.2).

Table 8.3 Number of people who passed by (within 2m) the owner, and number of people who looked at the dog.

| | Number of people passing by the owner | Number of people who looked at the dog | % of people who looked at the dog |
|---|---|---|---|
| Kenji | 141 | 60 | 42.6 |
| Gaku | 263 | 155 | 58.9 |
| Tadashi | 650 | 214 | 32.6 |
| Akira | 227 | 89 | 39.2 |
| Steve | 176 | 79 | 44.9 |
| Richard | 312 | 73 | 23.4 |
| Phil | 319 | 54 | 16.9 |
| William | 440 | 104 | 23.6 |
| Difference between Japan and the UK | P=0.686 | - | P=0.200 |

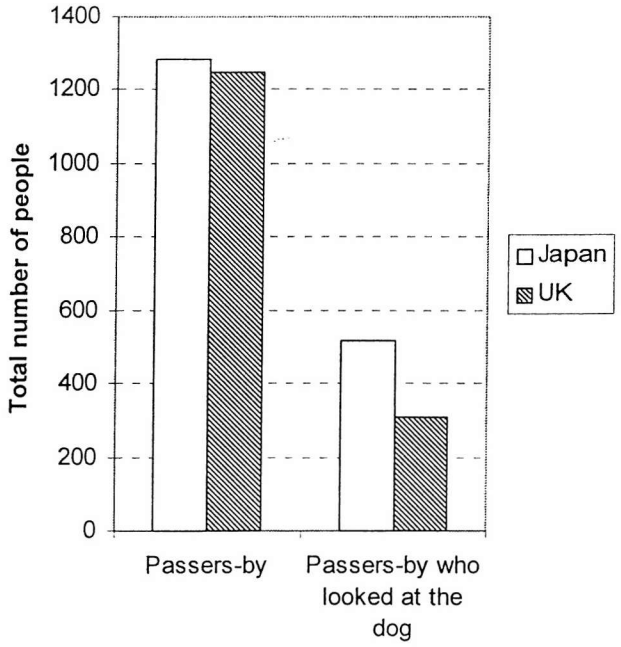



Figure 8.11 Total number of passers-by and passers-by who looked at the four dogs in Japan and the UK

*2.1 People who were helpful*

Some people were helpful to the owners. A total of 14 and 10 people voluntarily helped the owners in Japan and the UK, respectively (Table 8.4, Fig. 8.12). For example, when Kenji appeared to be looking for his way in a department store, a young woman asked "Can I help?". When Akira reached a traffic light, a middle-aged man said "It is red now" to him. An elderly man asked "Are you catching a bus?" when Richard arrived at a bus stop. Other help included people who opened doors for the owners, and people who asked "Would you like a seat?" on buses and trains (Table 8.5).

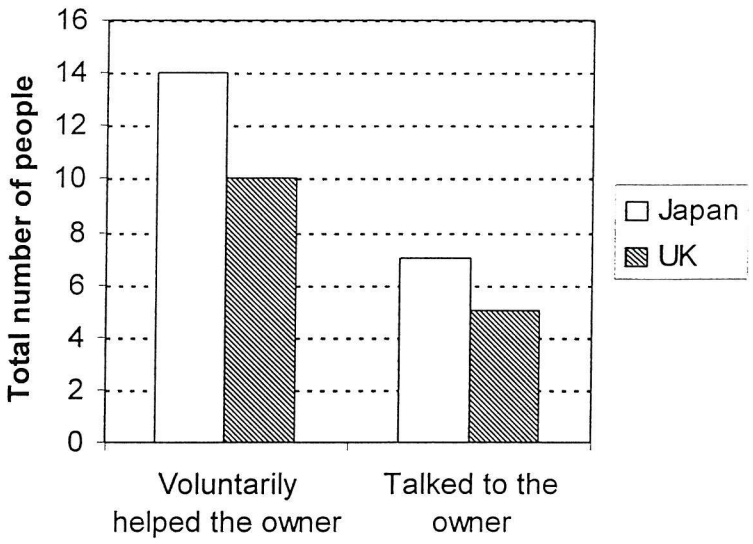



Figure 8.12 Total number of people who voluntarily helped the owner and talked to the owner in Japan and the UK.
There is no overlap between people in the two categories.

Table 8.4 People's reactions towards owners and their dogs.

| Owner | Voluntarily helped the owner | Responded to owner's request for help[1] | Talked to the owner | Remarked (talked to his/herself) on seeing the dog | Talked to others about the dog | Stared at the dog for >10sec | Score of staring at the dog[2] | Talked to the dog | Touched the dog |
|---|---|---|---|---|---|---|---|---|---|
| Kenji | 4 | 0 | 1 | 0 | 2 | 1 | 4 | 0 | 0 |
| Gaku | 3 | 1 | 2 | 2 | 5 | 6 | 13 | 9 | 9 |
| Tadashi | 4 | 1 | 3 | 1 | 1 | 13 | 30 | 1 | 1 |
| Akira | 3 | 0 | 1 | 0 | 3 | 5 | 12 | 1 | 2 |
| Steve | 1 | 3 | 3 | 0 | 0 | 2 | 2 | 0 | 1 |
| Richard | 6 | 0 | 0 | 2 | 3 | 7 | 9 | 0 | 0 |
| Phil | 2 | 0 | 1 | 0 | 1 | 2 | 2 | 1 | 1 |
| William | 1 | 3 | 1 | 2 | 1 | 1 | 3 | 0 | 3 |

[1] This is 'the owner asked for help and people responded', so 0 means that the owner did not ask for help during the observation. All the people who were asked for help answered owners' requests.

[2] Total score of all people who stared at the dog. The score is based on how long each person stared at the dog;
1=10~30 seconds
2=31~60 seconds
3=61~120 seconds
4=>121seconds

Table 8.5 Brief description of each offer of help to the owner.

| | People who helped the owner |
|---|---|
| Kenji | 1. A woman gave her seat to him on the bus.<br>2. A woman asked him 'Can I help?' in a department store.<br>3. A woman told him that there was an empty seat on the bus.<br>4. When he arrived at a bus stop, a bus company employee offered to help. |
| Gaku | 1. A woman opened a door for him saying 'This is the doughnut shop.'<br>2. A man controlling the traffic told him that 'You can go now' (On the way to the station).<br>3. A man controlling the traffic told him that 'You can go now' (On the way back home from the station). |
| Tadashi | 1. A man tried to give his seat to him on the train (but he said 'No, thank you').<br>2. A woman asked him 'Can I help?' in the station building.<br>3. A woman told him 'This is a corner (and there is more space)' on a crowded train.<br>4. A woman asked him 'Which floor are you going to?' in an elevator. |
| Akira | 1. When he arrived at a bus stop, a woman asked him 'Which bus are you taking?'<br>2. A woman gave her seat to him on the bus.<br>3. A man told him 'It's red now' at a traffic light. |
| Steve | 1. A woman gave her seat to him on the bus. |
| Richard | 1. When he arrived at the bus stop, a man asked him 'Are you catching a bus?'. He also told Richard 'We are now in the bus station' when the bus arrived at its destination.<br>2. A woman told him 'A bus is coming'. She also helped him when he got off the bus.<br>3. A man opened a door for him.<br>4. A woman who was blocking his way told him 'You can go' in a shop.<br>5. A woman opened a door for him.<br>6. A shop attendant offered him help with his shopping. |
| Phil | 1. When he was waiting for being served in a shop, another customer (man) asked him 'Can I help'?<br>2. When he arrived at the station, the station attendant offered to help. |
| William | 1. When he was looking for the way, a woman offered to help. |

Owners sometimes asked for help (twice in Japan and 6 times in the UK, Table 8.4). This included enquiring about buses or trains which they wanted to catch, and asking for directions. In addition, William asked people to lead him when he crossed roads which did not have audio-aided traffic lights. When Tadashi said "Excuse me, excuse me" in a department store to ask people the way to a flower shop, nobody answered (or noticed); even a middle-aged woman who passed him close-by did not respond.

There were two occasions when an offer of help or being asked for help developed into a conversation. An elderly woman who helped Akira asked him about guide dogs "Are guide dogs normally black dogs?", seeing his black dog. A middle-aged man who was asked to guide William across the road, started to talk about a dog he used to own. He appeared to be enjoying talking to William about it, because he kept talking until William tried to leave.

*2.2 People who talked to owners*

<Japan>

In Japan, a total of seven people talked to the owners (Table 8.4, Fig. 8.12); four of them were acquaintances, and three of the four talked to the dogs as well. Four out of the seven were greetings like "Hello, Tadashi". Others included: a middle-aged man who was walking a dog which barked at Kenji's dog said "I'm sorry. You can go now"; a middle-aged woman who saw another woman talking to Gaku and his dog, joined them saying "Hello".

<UK>

In the UK, five people talked to the owners (Table 8.4, Fig. 8.12). One of them was an acquaintance. Amongst the strangers who talked to the owners, two people talked to Steve about his guide dog and then started to talk about dogs which they used to own: a middle-aged woman who was on a bus talked to him as soon as he had a seat and talked for 2 minutes and 20 seconds; an elderly man who was in a bus stop also talked to him as soon as he arrived and talked for 1 minute and 14 seconds until the bus arrived. In addition, an elderly woman asked Phil to move his dog so that she could get out from the table in a café.

*2.3 People who spoke aloud (talked to him/herself) when they saw the dogs*

Three Japanese and four British people spoke aloud when they saw the dogs (Table 8.4).

<Japan>

In Japan, one boy and one young man said "It's a dog", and one girl avoided the dog saying "Oh, no. It's a dog". In addition, one middle-aged man who tried to get in a carriage where Gaku and his dog were, opened his mouth when he saw the dog, and moved to another carriage.

<UK>

In the UK, they were all children; two girls and a boy said "Bow wow!", and a girl said "Oh!". In addition, a girl passed William quickly avoiding the dog.

*2.4 People who talked about the dog to a person accompanying them*

Some people started to talk about the dogs not to the owners, but to people who were accompanying them. This happened on streets, on trains, on buses, in stations, in restaurants, in cafes and in department stores; 11 times in Japan and 5 times in the UK (Table 8.4, Fig. 8.13).

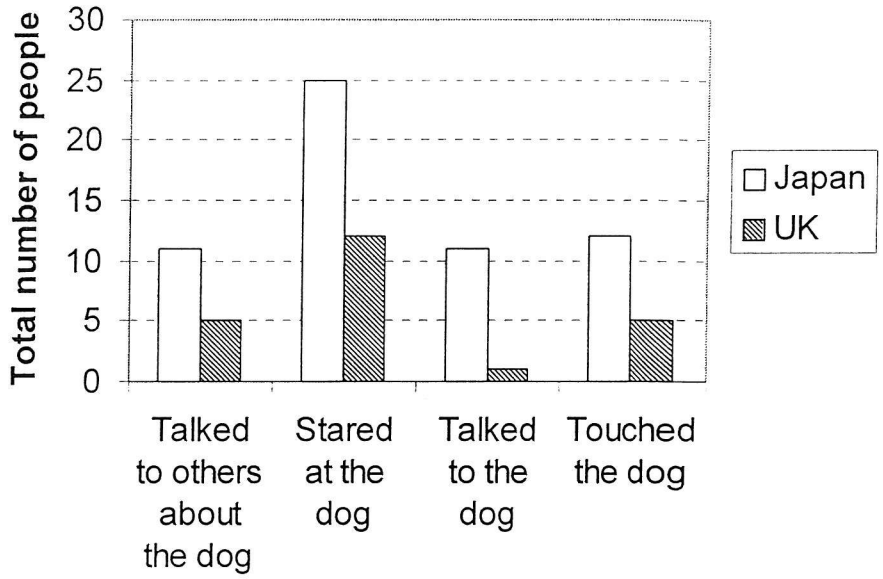



Figure 8.13 Total number of people who talked to others about the dog, stared at the dog(>10sec), talked to the dog, and touched the dog in Japan and the UK.

<Japan>

In Japan, people's comments were categorized as 'Positive', 'Negative' or 'Neutral'. Examples of positive comments were: a mother talked to her child, saying "It's a good dog, isn't it? No, don't touch it! (the child tried to touch the dog)"; two middle-aged women talked to their female companions saying "It's lovely, isn't it?", "It behaves itself, doesn't it?". Examples of negative comments were: one boy said to his mother "Look, mum, I am scared", and a girl said to her mother "There is a dog, oh, no". Examples of neutral

comments were: one father said to his baby "Look, there is a dog", showing him the dog; one middle-aged woman talked to her female companion saying "It is wearing a coat, because it is raining, isn't it?"; a mother talked to her child, saying "It's a guide dog". There were other people who appeared to talk about the dog to their companions, although the conversations were not clear. They were staring at or repeatedly looked at the dog while they were talking. These people were: a young woman who talked to a woman (looked like her mother); a young woman who talked to her friend (woman); another young woman talked to a young man (looked like her boyfriend).

<UK>

In the UK, no negative comments were recorded. Two girls told their mothers; "Guide dog", "Look, there is a dog", and a boy said to his mother, "Look, dog, here". An elderly woman talked to an elderly man (looked like her husband), "Lovely dog, isn't it?". A young man talked to a middle-aged man about the dog, watching and even following the dog (the conversation was not very clear because of the distance) (Fig. 8.14).

*2.5 People who stared at the dogs*

Some people stared at the dogs, often on trains and buses. The number of people who stared at the dogs for more than 10 seconds was counted. A total of 25 people in Japan and 12 people in the UK were recorded by either of the two camcorders, staring at the dogs (Table 8.4, Fig. 8.13). The maximum period was 5 minutes and 10 seconds in Japan, and 1 minute and 54 seconds in the UK. There was no significant difference between the number of people who stared in the two countries. However, by making a score based on how long each person stared at the dog (1=10~30 seconds; 2=31~60 seconds; 3=61~120 second; 4=121~), and calculate the total score for each owner, the difference became almost significant (U=1.0, P=0.057); Japanese people tended to stare at the dog longer than British people did. In Japan, these people were mostly women (middle-aged and young), and there were some young men. In the UK, there was no particular tendency, and starers included middle-aged men and women, elderly men and woman, children and a young man.

All the Japanese owners used trains but only one (Phil) of the British owners used a train. When Japanese owners were waiting for trains, the observers noticed that some people who

were on the opposite platform stared at the dogs, but their faces or eyes were not clear in the recorded videos because of the distance. When Phil was on the platform, no one seemed to stare at the dog, but it was unclear whether this was because no one was interested in the dog, or because there were only a few people there.



Figure 8.14 An example of people who talked about the dog to a person accompanying them.

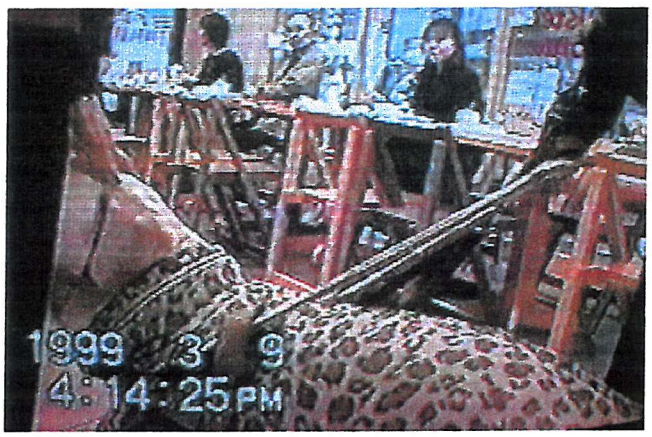



Figure 8.15 An example of people who touched the dog without asking its owner.




Figure 8.16 An example of people who started conversation with the owner.

*2.6 People who talked to and touched the dogs*

Eleven people talked to the dogs in Japan and one person in the UK (Table 8.4, Fig. 8.13). Twelve people in Japan and five people in the UK touched the dogs.

<Japan>

In Japan, the most people spoke to and touched Gaku's dog, Otis. Four women said to him "Pretty dog!", then walked past. One middle-aged woman said "Hello" and stroked him as she passed by in a station, despite the fact that the dog was leading its owner. Another middle-aged woman just stroked him when he was guiding the owner in a doughnut shop without saying anything (Fig. 8.15).

In a shop, a middle-aged woman approached, talked to and stroked Otis which was standing besides his owner whilst he was talking to a shop attendant. Otis tried to approach the woman after he was stroked, and Gaku said "Otis, no". The woman then started to talk to Gaku about her own dog. Another middle aged woman joined them saying "Hello" and stroked Otis, their conversation lasted for 8 minutes and 36 seconds until Gaku said to Otis "Shall we go now?". Thus, the dog promoted a conversation among strangers (Fig. 8.16). When Gaku passed a flower shop which he often used, two staff first talked to Otis and then started a conversation with Gaku. They also stroked Otis. All nine people (three were acquaintances) who touched Otis, did not ask Gaku if they were allowed to do so. Gaku looked to be enjoying talking with people, because he voluntarily continued the conversations. Every time people talked to Otis, saying "Pretty, dog", Gaku answered "Thank you". He told the observers that he was trying to make a friendly atmosphere, and was always willing to explain to people how wonderful his dog was. He also wanted to tell people about guide dogs.

Similarly, people touched other guide dogs without asking their owners, both in Japan and the UK. This happened regardless of whether the dogs were walking or standing (waiting for something). The owners did not appear to notice. Only a young lady asked Tadashi if she could touch the dog after saying "Pretty, dog!" to his dog. She was told "No, you can't, I am afraid, because she is a guide dog and is distracted by being touched". A middle-aged man smiled, and said to Akira's dog, Rae "No, you have to lead your owner" when she passed him, despite the fact that he distracted her by stroking. Akira thought that Rae had instigated

the interaction and later asked the observers what she did.

<UK>
In the UK, an elderly man stroked Steve's dog on the bus, and a middle-aged man said to Phil's dog "Are you going for a walk?" and touched it when Phil was leaving a café. When William was waiting for a bus, his neighbour stroked his dog twice while he was talking to William. A man who helped him to cross the road stroked his dog after helping him, and a boy touched William's dog when he passed the dog in a café.

***3. Interactions between owners and their dogs.***

The Japanese owners and the British owners said an average of 277 and 283 words (including commands, praise, correction, *etc.*) to their dogs respectively (Table 8.6). There was no significant difference in the number between the countries (U=7.0, P=0.8). The number of words varied between individual owners; some owners frequently talked to their dogs and some did not. In addition, some owners gave fewer commands when they were walking in familiar areas. The number of words seemed not to be influenced by length of the recording ($r_s$= -0.1, P=0.8). Steve did not talk to his dog very much. The possible reasons were: 1) he had some sight and may not have totally relied on his dog; 2) he might have talked to his dog so quietly that the sound recorder of the camcorder could not detect it (although conversations between Steve and other people were clearly recorded); 3) Steve and his dog may have been able to work together well, without the need for vocal communication.

Most of the words were *commands*, such as "go", "forward", "stop", "left", "right", "sit", "straight" (Fig. 9.17). The British owners were more likely to use *praise words* such as "good boy/girl", "good", "there's a good girl" than the Japanese owners (U=1.0, P=0.057). The owners also used a *correction word* such as "no", and *affirmation words* such as "OK", "All right" and "That's it". The Japanese owners and British owners used an average of 26 and 31 different words, respectively (Table 8.6).

In addition, they sometimes talked to their dogs in casual ways, saying things like "This train stops at every station, shall we wait for a rapid-service train?", "Let's take this harness off",

"Yes, we are going on the bus, yes, we are".

Words which were most frequently used were different from owner to owner (Table 8.7). "Go" was a word which was most commonly used by Japanese owners, and "Good boy/girl" and "Forward" were most commonly used by British owners.

Table 8.6 Numbers and kinds of words which owners spoke to their dogs.

| Owner | Number of words spoken to dog during recording | Number of different words used |
|---|---|---|
| Kenji | 220 | 20 |
| Gaku | 417 | 38 |
| Tadashi | 311 | 23 |
| Akira | 161 | 23 |
| Steve | 27 | 11 |
| Richard | 399 | 36 |
| Phil | 386 | 31 |
| William | 322 | 45 |

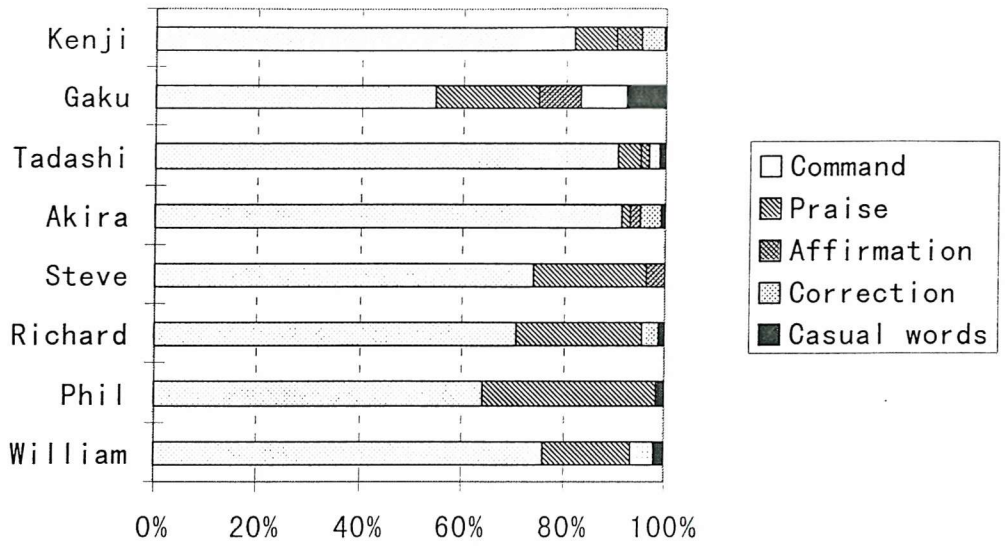



Figure 8.17 Type of words which each owner said to his dog.

Table 8.7 Words (and frequency) which were most frequently used by each owner.

| Owner | Most common word | Second most common word | Third most common word |
|---|---|---|---|
| Kenji | Go (59) | Left (33) | Right (25) |
| Gaku | Good (74) | Go (36) | No (35) |
| Tadashi | Go (96) | Straight (45) | Yotte*(29) |
| Akira | Go (36) | Right (26) | Left (9) |
| Steve | Forward (5) | Come on (5) | Good girl (4) |
| Richard | Good girl (66) | Hup up (46) | Straight on (39) |
| Phil | Good boy (130) | Straight on (45) | Forward (28) |
| William | Good boy (52) | Come on (28) | Forward (26) |

* 'Yotte' is a Japanese meaning 'keep over', 'don't walk in the middle of the pavement (because it obstructs other people)'. The Japanese owners who had training in the Eye Mate Association were taught to use English commands, because they are simpler than Japanese commands.

### *4. Environment which the owners encountered*

*4.1Type of pavement and frequency of each type encountered*

Pavements were usually wider in the UK than in Japan. Four types of pavement and road were observed during this study. Firstly, in Japan, some pavements had tactile-aids called 'braille blocks' which were made of square flat blocks with small rectangular protuberances. These are built into the pavements (Fig. 8.18), and help visually impaired people to walk straight. The second type is the ordinary raised pavement. Thirdly, there are roads with lines; there is no pavement and pedestrians have to walk inside a line on the road which vehicles also use[1] (Fig. 8.19). The last one is just a road (with no pavement or line). The British owners mostly (more than 90%) used ordinary pavements (Fig. 8.20).

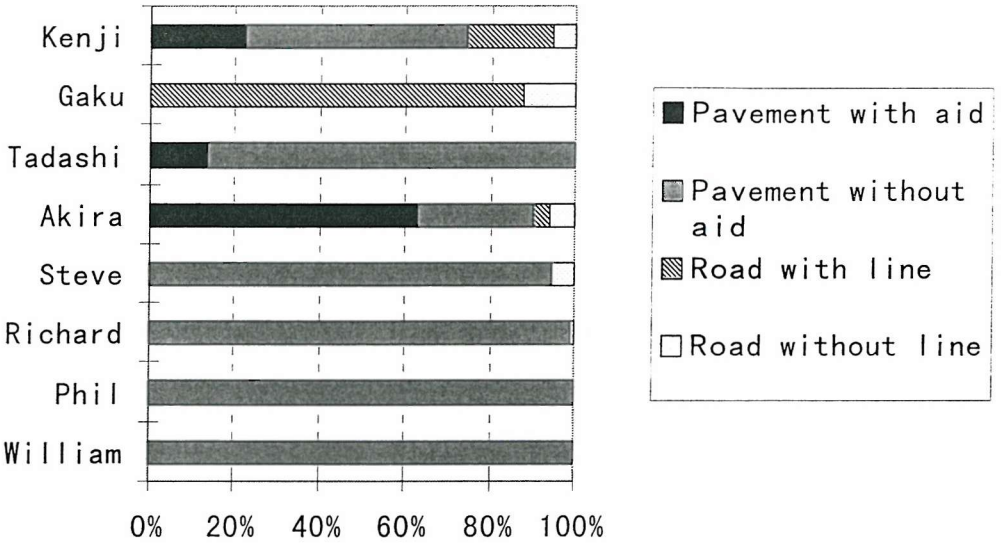



Figure 8.20 Type of pavements and road participants walked.
Pavement with aid means pavement which have tactile aids (square flat blocks with small rectangular protuberances, built in), which help visually impaired people to walk straight. This was observed only in Japan. Road with line means that there is no pavement and pedestrians have to walk inside a line on the road which vehicles also use. This was also only observed in Japan.

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[1] A mobility instructor of the Eye Mate mentioned that it was difficult to train dogs to be flexible. The dogs sometimes had to lead owners on pavements, and if there was no pavement, they had to walk inside the line on the road. One of the interviewees in Chapter 7 claimed that his biggest annoyance was people who parked their cars on the pavements, who unintentionally exposed him and his dog to danger by making them walk on the road.




Figure 8.18 Tactile-aids (called 'braille blocks') built into the pavement, which help visually impaired people to walk straight.




Figure 8.19 Roads with lines; there is no pavement and pedestrians have to walk inside a line on the road which vehicles also use.




Figure 8.22 Roads with lines; there are cars and bicycles parked on the line, so the owner and his dog have to walk almost in the middle of the road.

In Japan, some of the pavements which Kenji, Tadashi and Akira used had the tactile-aid, however, in Gaku's route, there was no pavement at all, so he had to walk on the road with cars. In addition, there were some obstacles, such as signboards and rubbish bins on the pavements (Table 8.8, Fig. 8.21). The dogs had to stop and make a detour to avoid them. When a guide dog stops, the owner understands there is an obstacle, and listens to the traffic. If the road seems clear, the owner commands the dog to go forward, and the dog leads the owner into the road to avoid the obstacle and then on to the pavement again. When Gaku was walking on the road with a line, there were cars and bicycles parked on the line. Because of these obstacles, Gaku and his dog sometimes had to walk almost in the middle of the road (Fig. 8.22).

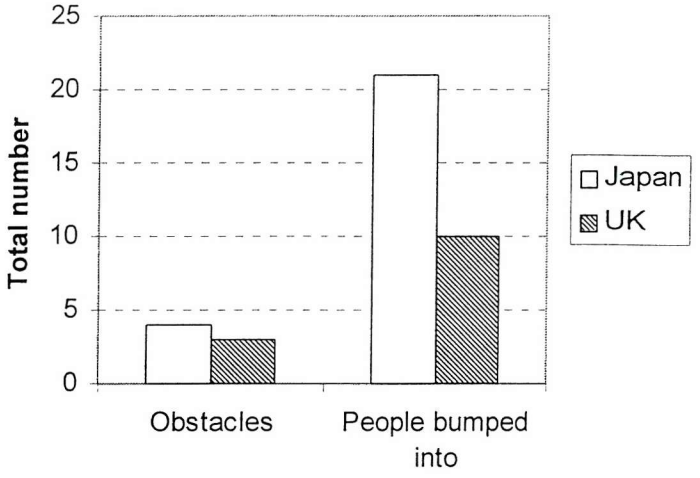



Figure 8.21 Total number of obstacles and people who bumped into (or almost bumped into) the owners.

*4.2 People who appeared not to notice the owners*

While owners were walking, some people nearly bumped into them, and some of them actually did. This happened 21 times (in total) in Japan, and ten times in the UK (Table 8.8, Fig. 8.21). These people seemed not to be concerned about other people; some people were concentrating on talking to their companion, others were just looking straight ahead (Fig. 8.23).

Table 8.8 Descriptions of obstacles on the pavements, the number of people who bumped (or almost bumped) into the owner and the types of traffic lights the participants used.

| | Obstacles (frequency that the dog had to stop and make a detour) | Number of people who bumped (or almost bumped) into the owner | Total number of traffic light | Number of traffic light without audio-aid | Number of traffic light without tactile-aid |
|---|---|---|---|---|---|
| Kenji | a shop's signboard on pavement (1) | (5) | 4 | 4 | 1 |
| Gaku | cars (2) and bicycles (1) parking on the road* | 1 (1) | 0 | 0 | 0 |
| Tadashi | 0 | 7 (4) | 10 | 10 | 4 |
| Akira | 0 | 1 (2) | 2 | 0 | 1 |
| Steve | 0 | 0 | 4 | 4 | 2 |
| Richard | rubbish bins on pavement (2) | (1) | 0 | 0 | 0 |
| Phil | a rubbish bag on pavement (1) | 2 | 4 | 3 | 0 |
| William | 0 | 4 (3) | 9 | 2 | 3 |

* There was no pavement and he had to walk on the road.
TA - Tactile aid

<Japan>

In Japan, only one middled-aged woman who almost bumped into Gaku said "I am sorry"; when Akira almost bumped into a person on two occasions, he said "I am sorry" but these people just ignored him.

<UK>

In the UK, when Phil nearly bumped into a middle-aged woman, he said "Sorry" and the woman said "No, I am sorry". When a middle-aged woman nearly bumped into William, she said "Sorry". Other people in both countries just walked away. These people included; elderly men and women, middle-aged men and women, and young men and women. In addition, William who was crossing on a green light was almost hit by a car (which ignored a red light).

*4.3 Type of traffic light and frequency of each type encountered*

Another type of tactile-aid or 'braille block', is made from blocks with small round protuberances (Fig. 8.24). This type was observed in the UK, as well as in Japan. This tells visually impaired people to stop at traffic lights. During the observations, four types of traffic lights were observed; traffic lights with and without audio-aids, and with and without tactile aids (Table 8.8). The percentage of traffic lights with audio-aids as well as tactile-aids varied greatly between routes. For example, 0 % of traffic lights which Kenji used had audio-aids, but 75% had tactile-aids. Seventy-eight percent of traffic lights William used had audio-aids and 67% had tactile-aids. There were only a few traffic lights which had both audio and tactile aids.

The route which Akira took was relatively good in terms of these facilities compared to other routes. This was because the route included a library for the blind and there were some other institutes for the blind around this area. He said that although he could walk easier in this than other areas, he was not sure if it was a good idea to build these institutes close together[2].

[2] One of the interviewees in Chapter 7 was working near this area. He mentioned that the acceptance of guide dogs was not bad around his work place because there were some institutes for the blind, but he did not like the area very much because it was like 'a community for the blind'.




Figure 8.23 An example of people who bumped into the owner and just walked away.




Figure 8.24 Two kinds of tactile-aids (called 'braille blocks') built into the pavement; horizontal ones with small round protuberances tell visually impaired people to stop at traffic lights, and vertical ones with small rectangular protuberances help them to walk straight.

*4.4 Type of bus used*

When Akira got on and off buses, he and his dog (a 73 year old owner and a small-sized guide dog) seemed to find it difficult because the steps were high. When the observer asked him about the steps, he agreed that they were too high. Although new buses have wider doors with no steps and lifts for wheelchairs, they are still a minority in Japan. Also in the UK, newer single-decker buses have wider doors with no steps, but older buses (including traditional double-decker buses and single-decker buses) have narrow doors with steps. During the observations, two and six buses were used in Japan and the UK, respectively, but all of them were the older design. Japanese buses had three steps, and British buses had two steps, however, each step seemed higher in Japanese buses than British buses.

*4.5 Number of people with disabilities who passed the owner*

A total of two guide dogs users and six people using a wheelchair were recorded in the UK, but none in Japan (Table 8.9). After the recording, the observers told Richard that they had met another guide dog in the shopping mall. He said "Ah!" and told the observers that he noticed that his dog behaved unusually. According to Richard, who had owned three guide dogs, they seemed to recognize other guide dogs and go to say "hello" to them (something they do not do to pet dogs). He assumed that they knew their colleagues because they were trained together in the training centre.

Table 8.9 The number of other guide dog users and people in a wheelchair which each owner passed during recording.

| Owner | Other guide dog users | People with a wheelchair |
|---|---|---|
| Kenji | 0 | 0 |
| Gaku | 0 | 0 |
| Tadashi | 0 | 0 |
| Akira | 0 | 0 |
| Steve | 0 | 0 |
| Richard | 1 | 3 |
| Phil | 0 | 3 |
| William | 1 | 0 |

## Discussion

This study clearly demonstrated that the presence of a dog attracted people's attention and sometimes promoted social interactions between guide dog owners and strangers in both Japan and in the UK. It was also found that dogs themselves received more interactions from people in Japan than in the UK.

It is always difficult to set up a comparable situation for cross-cultural studies (Brislin *et al.* 1973). Observational study in public place makes it more difficult because it is almost impossible to find a similar situation in the two countries. In this study, observations in Japan took place in Tokyo, and those in the UK were in Southampton, mainly because of practical availability[3]. The routes and durations of observations also varied between participants. Despite these conditions, the total number of people who passed by the owners (within approximately 2 m) were very similar in both countries, that is, about 1250 people. This would make a comparison of the results between the two countries legitimate.

The dogs certainly attracted people's attention. An average of 43% and 27% of passers-by looked at the dog in Japan and in the UK, respectively. The percentage of passers-by who looked at the dog and number of people who stared at the dog (for >10sec) were both higher in Japan than in the UK. This supports a statement made by one of the Japanese interviewees (in Chapter 7) that many people just stared at her dog and this made her very uncomfortable because she felt like people were staring at her as the dog was a part of her body for her. Since in Japan, pet dogs are not allowed to travel with their owners like pet dogs in the UK are, it is quite unusual for the Japanese to see a dog in public places, such as in train stations, on buses and trains. People may just look at the dog with curiosity. It was also observed that eleven Japanese and five British people talked about the dog to a person accompanying them. It might be quite natural for people to look at a dog, especially people who like dogs. However, as the Japanese interviewee reported, staring at a dog for a long time will have the same effect as stroking the dog, that is, to ruin the dog's

[3] Longabaugh (1980) states that participants for cross-cultural study are generally selected by a combination of practical and theoretical criteria, and also people have to be available for study; both in terms of their accessibility and their willingness to cooperate in the study.

concentration. For example, a Japanese person stared at one of the owner's dogs for more than five minutes.

It has been suggested that dogs promote social interactions between owners and strangers (Hoyt & Hudson 1980, Messent 1983, Eddy *et al.* 1988, Mader *et al.* 1989, McNicholas & Collis 2000). For example, Hoyt & Hudson (1980) observed that there were almost twice as many interactions with a person with a guide dog than with a person with a cane. Mader *et al.* (1989) reported that approximately 8% of passers-by talked to people in a wheelchair accompanied by a service dog, and 6% talked to those unaccompanied by a dog. In the present study, seven Japanese and five British talked to the owners, which is only a small proportion of passers-by, compared to other studies, although previous studies may have also included passers-by who talked to the dog. In Japan, more people (11 people) talked to the dogs than to the owners. In the UK, only one person talked to the dog. Amongst the people who either talked to the owners or first talked to the dog and then started a conversation with the owner, the maximum conversation lasted for more than eight minutes in Japan, and just more than two minutes in the UK.

One of the British interviewees (in Chapter 7) stated that she wanted more privacy and sometimes wished that when she got on to a bus nobody spoke to her. Eddy *et. al* (1988) also reported some problems related to service dogs' roles as social facilitators. For instance, one participant in their study stated that he had to allow extra time when he went out with his dog because people stopped and talked to him. Almost all the participants in their study said that a few people were a nuisance. Another problem reported by their participants was people who petted their dogs. Similar results were shown in the National Study of hearing dog owners in the USA (Mowry *et al.* 1994), and a study of Japanese guide dog owners (Ogasawara 1997a, 1997b). Moreover, 79% of 33 guide dog training organizations which are members of the International Federation for Guide Dog Schools for the Blind[4] reported that owners were having trouble with people who talk to and touch their dog (Guide Dog Information Centre 1994b). This problem was also mentioned by almost all

[4] The federation aims to "encourages understanding and co-operation between schools and provides opportunities for the international exchange of knowledge and valuable experience, of particular help to emerging schools" (http://graphics.gdba.org.uk/services/federation/index.shtml).

the interviewees (both in Japan and the UK) in Chapter 7. During the observations, twelve Japanese and five British stroked the dogs without asking their owners. Some of the people even stroked the dog when they passed it without a single word.

These problems may be even more serious for owners with visual impairments than for sighted owners (*e.g.* hearing dog owners, service dog owners), because they may not notice that people are interfering with their dog. Visually impaired people (regardless whether they are guide dog users or cane users) also constantly follow their mental map to find their way when they are walking. We have to consider how troublesome it is for them to have people who distract them by bumping into or talking to them, or stroking their dogs, when they are concentrating.

It is often said that acceptance of guide dogs in Japan is poor (Anon 1984, Takemae 1991, Simizu 1994), however, none of the owners were denied access to anywhere during the observations. When Kenji asked a waitress in a restaurant which he had never been to before, "This is a guide dog. Can we enter?", the waitress simply said "Yes, please come in". As some of the Japanese interviewees (in Chapter 7) mentioned, acceptance is likely to be improving, at least in the Tokyo area. In the present study, fourteen Japanese and ten British people voluntarily helped the owners, although both numbers are only a small proportion of passers-by. The situations were similar in the two countries, including people giving up a seat on a bus or train to the guide dog owners and opening a door for them. However, 21 Japanese and 10 British people bumped into or nearly bumped into the owners. Most of these people walked away without a word. This was described by an British interviewee (in Chapter 7) who said "I have a little saying that, there are none so blind as those who can see, that means, I have never bumped into a blind person, only those who can see bump into me".

The environment was not always friendly to the owners. Obstacles (*e.g.* signboards, bicycles, rubbish bins) on the pavements caused guide dog owners to make detours, and some Japanese owners had to walk in the road when there was no pavement. Traffic lights with audio-aids as well as tactile-aids should be increased, and buses with wider entrances with no steps should replace the old design buses. These facilities are friendly not only for

visually impaired people, but also for everyone, including people with disabilities, elderly people, children, pregnant women, and parents with small children and a pushchair. Two other guide dog users and four people in a wheelchair were observed on the routes in the UK, but none in Japan. This may indicate that guide dogs are more widespread in the UK, and that Japanese people with disabilities tend to stay at home because there are still lots of barriers (in terms of facilities as well as people's negative attitudes) in their society (Matsukane 1994, Yabushita 1996, Kaiya 1999). It will take time to improve the environment physically (*e.g.* replacing buses, traffic lights) because it is costly, however, the situation will be improved by people's attitudes. Simple words such as "The traffic light is green, you can go now", and "The door is open" may make a difference and make life much easier for the owners. If they can assume that they will be able to get help from people easily, they may be more motivated to go out.

Finally, as this study is exploratory, some methodological problems arose. Some suggestion for improvements for a future study have been discussed in the next chapter (Chapter 9). In conclusion, although the study was exploratory, some significant findings were found, and the findings support some of the statements by guide dog owner interviewees in Chapter 7. The study provided additional information on the social interactions between guide dog owners and the general public, complementing studies carried out previously.

# -Chapter 9-

# General Discussion

## 9.1 Summary of Findings

The aim of this thesis was to elucidate possible factors which influence the acceptability of assistance dogs in Japan and the UK. Two main questions were asked. Firstly, what are the differences between Japan and the UK in attitudes towards and relationships with animals? Secondly, what are the differences in the current state of the assistance dog movement between the two countries? Five studies were undertaken to try to help answer these questions. The findings of this research have been presented in Chapters 4 to 8, and can be summarized as follows:

***Chapter 4: Childhood experiences and attitudes towards animals***

The first study investigated the relationship between childhood experiences and attitudes towards animals in adulthood, and suggested that pet keeping experiences in childhood help to develop favourable attitudes towards animals in adulthood, both in the UK and in Japan. For instance, participants with more favourable attitudes towards pets had had significantly more pets in childhood. Their current attitudes were also likely to be influenced by their parents' attitudes, especially their mothers', towards pets in their childhood. More important, this tendency was consistently found in all four populations studied, regardless of differences in cultures (Japan and the UK) and courses of study (animal-related courses and courses unrelated to animals). However, students who chose animal-related courses had had more pets in childhood and also their current attitudes towards pets were more favourable than students who were taking courses unrelated to animals. The British participants had had closer relationships with animals in childhood than the Japanese, reporting significantly more pets in their childhood, and more animal-related experiences such as visiting animal shelters, pet shops and livestock farms. Their current attitudes were also more positive than the Japanese students. This could plausibly be explained by their simply having received more exposure to pet animals in childhood.

***Chapter 5: Attitudes towards dogs***

The second study examined attitudes towards dogs in general, and suggested that there were considerable similarities, as well as some differences, in attitudes towards dogs between Japanese and British young people. For instance, both Japanese and British young

participants had significantly positive attitudes towards training, and acceptance of dogs as equals, despite the fact that the Japanese have no tradition of using well-trained dogs such as sheep dogs or gun dogs, as the British do. They are more used to keeping dogs outdoors to guard the house without giving them any training. The result indicates that attitudes towards dogs of the Japanese have been westernised by the recent introduction from the West of many breeds of dog, as well as Western concepts of training and care of dogs. Younger people seemed to be more adaptive to westernization, as the result showed that older people were less positive towards training, but were more interested in the usefulness of dogs, especially the idea of dogs for guarding (Study 5.2). The most obvious difference between Japan and the UK was in their attitudes to euthanasia. As was expected, the Japanese students had significantly negative attitudes towards euthanasia, probably because of the Japanese Buddhist-Shintoist tradition. Euthanasia appeared to be an unacceptable concept for the Japanese regardless of their age; such a substantial concept, an issue of life and death, might be most resistant to westernization. The results also revealed a similar gender differences in both countries; female students considered dogs more as equals and tended to be less accepting of euthanasia than did men.

***Chapter 6: Attitudes towards assistance dogs***

The third study investigated knowledge of and attitudes towards assistance dogs among college students who were studying animal care. It suggested that assistance dogs, except guide dogs, were still not widely used in either country, and that Japanese participants were less likely to be positive about the idea of using dogs as assistance dogs than were the British. The questions about the impression of assistance dogs when they saw them, and about the happiness of assistance dogs, clearly revealed differences between the two populations. The Japanese participants tended to have ambivalent attitudes towards the idea of using dogs as assistance dogs, possibly stemming from their negative attitudes towards the strict training required. However, it was also found that the Japanese students who considered assistance dogs to be happier than pet dogs seemed to believe that the relationship between the Japanese and their pet dogs was not very good, mentioning that pet dogs were sometimes neglected or even abandoned. In contrast, the British students were less likely to make a distinction between assistance dogs and pet dogs in this respect, suggesting that both pet dogs and assistance dogs were happy. Surprisingly, a similar

percentage of the British students (19%) and the Japanese students (20%) reported that they were unhappy about allowing the dogs' access to places where food is sold for reasons of hygiene, despite the fact that Japan is known as one of the most sanitary countries in the world, where people are generally very conscious of hygiene. Thus, the study suggested that the key issue for improving understanding and acceptability of assistance dogs in Japan is in attitudes to dogs in general (*e.g.* responsibility towards pet dogs, adoption of the concept of training) rather than practical issues (*e.g.* over-concern for hygiene).

***Chapter 7: Life with a guide dog***

In the fourth study, guide dog owners were interviewed about their experiences of life with a guide dog. It was found that Japanese and British guide dog owners shared similar problems associated with other people, in terms of denial of access and prejudice towards people with disabilities. They were also commonly annoyed by people's interference with the dogs' work. It was obvious from the results that, overall, access was better in the UK than in Japan, however, as regards restaurants and taxis, even British owners who had recently obtained their dogs had been refused access. Refusal from taxi drivers seemed to be one of the biggest issues for owners in both countries. As regards the relationship with the general public, owners in both countries, particularly in Japan, suffered from prejudice towards people with disabilities. When asked to suggest possible reasons which prevent an increase in the number of guide dogs in Japan, owners mentioned the negative attitudes towards people with disabilities, although it did seem to be improving. The worst issue for British owners appeared to be people who were selfish and inconsiderate to the owners and their dogs. For Japanese owners, people who meddled in the owners' affairs seemed to be the worst problem. That is to say, some people criticised owners when they disciplined their dogs, because as shown in Chapter 6, some Japanese are against the idea of using dogs as assistance dogs. Another issue which emerged from Japanese owners but not from British was the inconsistency in the levels to which the guide dogs were trained, as also found in the study of Japanese guide dog training organizations (Appendix 1).

***Chapter 8: Behaviour of the general public***

In the final study, interactions between guide dog owners and the general public were observed unobtrusively. It clearly demonstrated that the presence of a guide dog attracted

people's attention and sometimes promoted social interactions between its owner and strangers in both Japan and the UK. It was also found that dogs themselves received more interactions from people in Japan than in the UK. People's responses to the owner and the dog were categorised as: help the owner; talk to the owner; talk to the dog; speak aloud about the dog (*e.g.* 'Oh, it's a dog!'); talk to a person accompanying them about the dog; stare at the dog; and touch the dog. Although acceptance of guide dogs in Japan is often described as poor, none of the owners was denied access to anywhere during the observations. As mentioned in Chapter 7, acceptance appears to be improving, at least in the Tokyo area. Some people voluntarily helped the owners, although numbers were only a small proportion of passers-by. The help given was similar in the two countries, such as giving a seat to the owner on a bus or train and opening a door for the owner. However, more people bumped into the owners, most of whom walked away without a word, than helped them. Others touched the dogs even though the dogs were guiding the owners. The environment was also not always friendly to the owners. Obstacles (*e.g.* signboards, bicycles, rubbish bins) on pavements forced them to make a detour, and some Japanese owners also had to walk on the road when there was no pavement. A few traffic lights had audio-aids as well as tactile-aids. Two other guide dog users and four people in a wheelchair were recorded in the vicinity of the focal owner/dog in the UK, but none in Japan. This supports the statements of the Japanese interviewees (Chapter 7) that blind and other disabled people in Japan rarely go out in the public because of people's negative attitudes towards people with disabilities. Although the study was rather exploratory, some significant findings were found, and the results provide additional information on the social interactions between guide dog owners and the general public, to studies carried out previously.

As stated in Chapter 1, the research studies in this thesis were designed to establish more understanding of the differences in attitudes towards animals, and their influence on the acceptability of assistance dogs, in Japan and the UK; they were not designed to test any theoretical frameworks. Possible factors which influence the acceptability of assistance dogs in Japan are considered in the following section, followed by recommendations for the development of this work which include discussion of the limitations and practical problems encountered during the studies. Since the findings along with the literature for each study

have been fully discussed in each chapter, this final discussion will outline my own opinions.

### 9.2 Key Issues for Improving the Acceptability of Assistance Dogs in Japan

The study suggested that there are certainly differences in attitudes towards animals between Japan and the UK, and that it is important to take these into consideration when the issues surrounding assistance dogs in Japan were discussed. For example, even if there was a rapid increase in the number of assistance dogs in Japan, by directly importing the UK's successful operation system, it would not mean that the situation would necessarily improve. It might rather create chaos. Without finding a way of using assistance dogs which is accepted by the Japanese, the future development of the movement is doubtful. The following seven issues can be considered to be important in improving the situation of assistance dogs in Japan.

#### 9.2.1 Skill level of assistance dogs

One of the most striking and unexpected results was that there is a large variation in the skill level of guide dogs in Japan, probably because there are eight independent organizations. This problem emerged from the interviews of Japanese guide dog owners (Chapter 7) as well as the study described in Appendix 1. The latter clearly revealed that ideas and expectations of guide dogs differed among the directors of each training organization, that is, one aimed to train more skilled guide dogs, and another wanted to accept less skilled dogs as guide dogs. This is not a unique problem in Japanese guide dog organizations, but also a problem in guide dog (Lambart 1990) as well as hearing dog (Hines 1990) training organizations in the USA, where there are many independent organizations (about 12 guide dog and 45 hearing dog organizations).

#### 9.2.2 Welfare of assistance dogs

The Japanese participants tended to express negative attitudes towards the strict training of assistance dogs, and therefore, they had ambivalent attitudes towards the idea of using dogs as assistance dogs (Chapter 6). Even guide dog trainers (in Appendix 1) reported that they sometimes felt sorry for the dogs when they had to severely discipline the dogs, and some mentioned that they felt sorry for the dogs because they were forced to become guide

dogs from birth. In addition, guide dog owners reported that they were sometimes verbally abused by the general public when they disciplined their dogs (Chapter 7). This might be because the Japanese are not as used to training dogs, compared to the British (Chapter 5).

However, some Japanese participants in Chapter 6 reported that they had changed their attitudes from positive to negative after seeing a TV programme, in which guide dogs in training were forced to learn (they were sometimes beaten with a lead) rather than being trained using positive reinforcement. Since each of the eight Japanese organizations has its own training methods, some organizations may still be using the "classical" method which includes punishment-based training. The TV programme referred to might have exaggerated this aspect to make people emotional; however, it would be beneficial to study the training method of each centre to find out what the problems are and how their methods might be developed. It should be emphasised that the welfare of these dogs must be considered along with the progress of the movement.

One of the important aspects of maximising the welfare of the dogs is to select and use dogs which are suitable for this type of work. Some research has been done by Goddard & Beilharz to assess breed and gender differences as well as genetic and environmental factors affecting the suitability of dogs as guide dogs (See Goddard & Beilharz 1982, 1982/1983, 1984a, 1984b, 1985, 1986). However, the suitability of dogs to become assistance dogs is still not fully investigated. It will be also beneficial to make cooperative connections between the various types of assistance dog organizations. The Dogs for the Disabled, which is a service dog training organization in the UK, has worked closely with the GDBA from the beginning. Many of the dogs they train (about 70%) come from the GDBA. Since service dogs and guide dogs require different skills and characteristics, some dogs which have been assessed as being unsuitable as guide dogs often make an excellent career change to become service dogs. For example, dogs which have a strong retrieval instinct and are less skilled in leading a blind owner are not suitable as guide dogs but may be suitable as service dogs, because service dogs are trained to retrieve objects for their owners and are not required to navigate their owners.

Assessment of the welfare of assistance dogs during their training is also essential. Vincent *et al.* (1994) reported that a number of dogs trained in the GDBA exhibited some degree of stress and suggested some practical improvements such as; daily free run, type of vans, bedding, and provision of toys. More research will be necessary to consider further improvement to the welfare of assistance dogs, and to bring them into practice in Japanese assistance dog organizations in the future. If assistance dogs are trained in a happy environment and enjoy working, people will more easily accept the idea of them.

### 9.2.3 Emotional support for owners

Assistance dog owners build a special bond with their dogs (Chapter 1) and therefore tend to be very upset when the partnership ends. One of the British interviewees (Chapter 7) who was using his seventh dog reported that the worst aspect of owning a guide dog was the fact that dogs do not live as long as human beings; that is, he had to experience the deaths of his dogs. He described it as "a part of the family gone". Moreover, when asked what was of most concern *before* getting a guide dog, a Japanese interviewee claimed that he was concerned about parting from his dog. He was still worried after he got a dog and even said that he might not be able to apply for the next dog after his dog retired.

A study on distress arising from the end of a guide dog partnership by the GDBA (Nicholson *et* al. 1995) suggested that emotions experienced at the end of a partnership might be similar to those following the loss of a close friend or relative, or the loss of sight. The owners in their study seemed to believe that the GDBA did not understand the depth of their emotional trauma; in fact, attention to the emotional consequences of the partnership had not traditionally been recognized as part of the association's function. A survey by the Nippon Foundation (1999) reported that 17% of current and 47% of previous Japanese guide dog owners did not intend applying for another dog. One of the main reasons (39% of current and 60% of previous owners) for this was that it was painful for them to be parted from their dogs. It is a great loss when a person who once gained independent life with a guide dog has to give it up when the dog retires. These people need support to overcome this painful experience and should be encouraged to acquire another dog to maintain their activity.

### 9.2.4 Public awareness

It is important to educate the general public and let them know what the owners of dogs want them to do and not want them to do. All interviewees in Chapter 7 claimed that they were having trouble with people who distracted their dogs by calling to them, touching them and giving them food. This behaviour was confirmed in the observational study (Chapter 8). People may not realise that they put the owners in danger by attracting the dog's attention. They may even not notice that they are actually distracting the dog. In addition, some people were described by owners as "invaders of the owners' privacy" (Chapter 7). Some owners do enjoy conversations with others, but some may not, or may be in a hurry. The public should be educated to consider their circumstances before talking to them. As mentioned in Chapter 8, visually impaired people may particularly feel the distraction annoying because they constantly follow their mental map when they are walking. In the observational study (Chapter 8), some people behaved inconsiderately, including bumping into the owner or ignoring the owner's inquiry.

On the other hand, some people may be just hesitant to offer owners help because they do not want to interrupt the dog's work. These people tend to have wrong ideas about the dog's ability, for example, as mentioned in Chapter 6 and 7, they think that dogs can recognize when traffic lights change colour, the numbers of buses, or destination signs at the train station. However, dogs are not capable of these things, and it would in fact be very helpful to owners if people would give them this information. It is also important to provide information about assistance dogs not only to the general public but also to people with disabilities, who may be potential owners. The survey by the Nippon Foundation (1999) suggested that many visually impaired people were not given enough information about guide dogs and tended to have the wrong ideas of the dogs. In addition, education of people will help to decrease denial of access by service providers. If service providers understood that assistance dogs are exempt from hygiene legislation and are trained to behave themselves, and also know how important these dogs are for their owners, they will hopefully come to have positive attitudes towards the dogs.

### 9.2.5 Attitudes towards and relationships with animals in general, and dogs in particular

Although the Japanese are sometimes criticized by Westerners for their relationship with animals, *e.g.* "the Japanese have started to make extensive use of animals in TV advertising, despite having what is often regarded as a rather callous or dismissive attitude towards animals in everyday life" (Anon 1989, p.204), the study on attitudes towards pets (Chapter 4) showed that the Japanese participants were rather positive and tended to regard pets as friends in their childhood and to think that pets had positive effects on them. But when the results were compared with those of the British, the Japanese participants had less positive attitudes towards pets. This might simply be the result of their being exposed to fewer pet animals in their childhood. Thus, the study indicates that in the future people will have more positive attitudes towards animals if positive experience of animals in childhood increases.

The findings from Chapter 5 suggested that the Japanese have begun to realise the importance and necessity of training dogs, and also to treat their dogs as family members. In addition, it is also becoming popular to keep a dog indoors rather than chaining it outdoors. A survey on dog owners has shown that 43% of dogs owned by the respondents were Western breeds (whereas 14.9% were Japanese breeds), and 56.9% were kept indoors (Kojima & Kojima 1997). These changes, which appear to be an element of westernization, will help to improve the acceptability of assistance dogs, because; 1) if people become familiar with the training of pet dogs, their negative feelings towards assistance dog training may decrease; 2) if people are able to control their dogs through training, they will realise that assistance dogs are trained not to cause problems in human society; 3) if their relationship with dogs becomes closer, people will understand how important assistance dogs are to their owners. In fact, as shown in Chapter 6, the Japanese participants seemed to perceive the gap between pet dogs and assistance dogs as being wider than the British participants did. Thus, it is extremely important to improve the relationship with pet dogs in Japan to improve the overall acceptability of assistance dogs. As the popularity of assistance dogs improves, it is to be hoped that animal assisted therapy as well as animal assisted activity will increase in Japan. The Companion Animal Partnership Program for hospitals and care homes was started by the Japanese Animal Hospital

Association in 1986, which has organized over 2700 visits since then (Sakurai & Osada 1999). Some medical staff also have begun to show interest and have carried out trials (Yokoyama 1996 , Kubota *et al.* 1999). Thus, these activities are also getting the attention of people in Japan. If people understand that some animals can be ideal companions, sometimes even better than human beings in giving comfort to people, the importance of assistance dogs should also become more recognised.

### 9.2.6 Attitudes towards people with disabilities

A Japanese interviewee (Chapter 7) summed up the situation of people with disabilities by saying;

> "When we (people with disabilities) go out, people stare at us, they are not going to help us, just stare at us. It makes us hesitate to go out. If we do not know the pleasure of going out, we are not motivated to have a guide dog."

This negative attitude towards people with disabilities was identified as one of the problems which restricts any increase in the number of assistance dogs in Japan (Chapters 6, 7, Appendix 1).

In the USA, rights for people with disabilities are protected by a law, the Americans with Disabilities Act (established in 1990). According to this law, people with disabilities have the right to live independently in the community just like able-bodied people, and the government provides financial support for them to achieve it. The idea came from practical considerations rather than simply from kindness (or sympathy) (Kaiya 1999). That is, building institutions for these people costs more than giving financial support to each person. Moreover, if the support enables these people to work, they will contribute to society by paying taxes and earning for living. Similarly in the UK, rights for people with disabilities are specified by a law, the Disability Discrimination Act (established in 1995), which also includes reference to guide dogs.

The economic effect of service dogs was examined in the USA by Allen & Blascovich (1996), who reported that acquisition of a service dog increased part-time employment among owners and dramatically decreased their requirement for both paid and unpaid assistance. In the USA, assistance dogs also have legal rights for public access. All 50

states have statutes recognizing guide dogs and hearing dogs, and statutes in 40 states recognize service dogs (American Humane Association/Delta Society Hearing Dog Resource Centre 1992).

In Japan, as some interviewees (Chapter 7) stated, rights for people with disabilities are not only not legally protected by law, but also tend not to be accepted by the general public. They have always been 'looked after' at home or at residential institutions for the disabled, and educated separately from the able-bodied (Kaiya 1999). However, they now express a need for a society in which they have equal opportunities for education and employment (as described by one of the directors of the Japanese guide dog organizations: Appendix 1). Without establishing such a society, demand for assistance dogs is unlikely to increase, for the reason described in the interviewee's statement in the beginning of this section (2.6).

It has also been reported by some of the Japanese guide dog owners (Chapter 7) that they need a legal right of public access for guide dogs. A survey of 90 Japanese guide dog owners (Takemae 1994), found that approximately 70% of the owners wished to have legal protection against denial of access. People with disabilities experience not only physical difficulties but also emotional difficulties when they go out because of the barriers they encounter. If they also have to worry about denial of access of their dogs, they may choose not to have a dog, even though they know that the dog would help them get around. In fact, one of the Japanese interviewees (Chapter 7) who got his first dog in the early days of the movement in Japan said that he had quite frequently thought about returning his dog to the training centre, because his activities were significantly restricted by the presence of the dog. For the Japanese owners, acquisition of a guide dog seemed to mean that they had to have inner strength because they had to explain the role of guide dogs and sometimes had to argue with people. If they have legal rights, it will be much easier for them to overcome problems.

### 9.2.7 Education for children

As emphasised in Chapter 4, experiences during childhood are very important factors in determining attitudes towards animals in adulthood. This is likely to extend to the acceptance of assistance dogs. If children are familiar with dogs and build a close





relationship with them, they may accept assistance dogs without hesitation. They also need education to understand about the function of assistance dogs. As some Japanese interviewees (in Chapter 7) mentioned, if children are properly informed, they will quickly learn and say things like 'You mustn't touch the dog because it is working!'. A survey carried out in a junior high school (students aged between 13 and 15 years) revealed that 232 out of 326 (71%) students had never seen a guide dog (Guide Dog Information Centre 1995a). Another survey of 260 people who visited one of the guide dog training organizations found that 73% of the visitors had actually seen a guide dog, however, on leaving 76% of the visitors confessed that their previous knowledge had been somewhat incorrect or that they had previously had little knowledge about guide dogs (Nippon Mojin Shakai Fukushi Shisetsu Kyogikai 1992). Thus, children should be given an opportunity to gain proper knowledge of assistance dogs.

This is also important for potential owners. That is, when children who are familiar with dogs and also have proper understanding of assistance dogs, are grown up and fall into circumstances where they need assistance (if they become disabled in later in their life), they may naturally choose to own an assistance dog, and the demand for the dogs will increase.

Education is also needed in terms of the issue of people with disabilities. In Japan, children with disabilities are normally educated separately from able-bodied children, which creates a barrier for people with disabilities (Kaiya 1999). Fichten *et al.* (1985) found that attitudes towards disabled people were unrelated to age, education or previous contact with disabled people. The most effective means of changing attitudes towards people with disabilities has been reported as being through frequent equal status contact, and "Mainstreaming disabled children in conventional schools should almost certainly have a cumulative learning effect on the physically normal child" (Block & Yuker 1979, p.3). Unless people are able to empathise with people with disabilities, they will not understand the adversity of these people and also why assistance dogs are important for them.

## 9.3 Suggestion for Future Research

The most important problems in cross-cultural survey research are those of comparability and generalising the results across cultures (Pareek & Rao 1980), therefore, in the studies described in this thesis every attempt was made to make the samples from the two countries comparable. Since random samples in two cultures may not be directly comparable because of variables besides cultural differences (Brislin *et al.* 1973), the samples were restricted to defined populations in each study. For example, the first three studies used university or college students as the respondents. In other studies, the sample size in each country was restricted (*i.e.* 11 each in Chapter 7, and 4 each in Chapter 8), although sample sizes in qualitative studies are often small. Replication of these studies is certainly necessary in order to generalise the findings. A major drawback of conducting a project on a broad theme such as the one described in this thesis, is that it does not allow detailed investigation into every aspect. In other words, there is much scope for future research in each part of my thesis. Discussion of methods used and suggestion for future research will be described for each study below.

### *Chapter 4*

This was a questionnaire survey of university (or college) students. As the questionnaire (Childhood Experiences with Animals Questionnaire) used mostly close-ended questions, and was relatively short and easy to complete, it was likely to be a reasonable instrument for obtaining general information on people's pet keeping experiences and attitudes towards pets from large number of respondents. The questionnaire was also easy to analyse (compared to questionnaires using open-ended questions) for the researcher.

The major drawback could be the fact that this is a retrospective survey. Further projects could attempt to extract information directly from children and their parents, by using questionnaires and interviews. It would also be of value to know more about the quality of children's relationships with pets, such as their feelings about their pets, how they treat their pets, and play behaviour between them and their pets. Observational methods may be useful for answering some of these questions.

***Chapter 5***

The questionnaire (Dog Attitude Questionnaire) using Likert-scale items was used for this study. As mentioned in Chapter 5, once developed, the questionnaire was considered to be a reliable and valid measure of human attitudes towards dogs which can be used in cross-cultural research. Only Japanese participants were used in Study 5.2, not only because of time limitation, but also because the primary aim of the study was the effect of age on attitudes towards dogs among Japanese people. Replication of the study using British people from a wide age range would be interesting and allow more understanding of the cultural differences. It would also be ideal to use a larger and more representative selection of the Japanese public. Since the items were written avoiding difficult words (for the purpose of cross-cultural comparisons), it should also be possible to use younger people (*e.g.* school children, adolescents) if proper instruction is provided.

In order to understand more about attitudes towards and relationship with dogs, it would be useful to collect factual information on current dog owners, such as why they keep dogs, how they keep dogs and how attached they are to their dogs, and compare these cross-culturally. Questionnaire and interview surveys can be used to obtain this general information from the selected population.

***Chapter 6***

The questionnaire (Assistance Dog Attitude Questionnaire) included both close-ended and open-ended questions. As described in Chapter 3 (3.4.2), only one person conducted the content analysis for practical reasons; however, it would be ideal to use two or more analysts to increase reliability for a future study. Since information of how the Japanese view assistance dogs has been obtained, it would be possible to construct a close-ended questionnaire based on the findings, and distribute it to a wider population to get more general views of assistance dogs. By doing so, any effects of age on attitudes towards assistance dogs (cf. Chapter 5) might be uncovered. Since the study used students who study animal care, they might have been more familiar with the issues than the general public. More written explanation of the role of assistance dogs might be necessary if the questionnaire was distributed to the general public.

***Chapter 7***

This was an interview survey and was extremely time-consuming (compared to other studies) in terms of data collection, transcription, analysis and writing the findings. For example, in Japan it sometimes took four hours travelling (one way) to visit interviewees to conduct a one hour interview. Since the number of guide dogs is small, it was impossible to recruit all the volunteers from one area. The fact that specific criteria were required for each interviewee (*e.g.* female owner who had owned more than three guide dogs) made it more difficult. In the UK, the visit to the owner who lived farthest away took just over an hour. Transcription also took considerable time. It normally took approximately five (or more) hours to transcribe one interview[1]. Despite all this, interviews proved to be very useful in collecting rich and detailed information of the experiences of the guide dog owners. The greatest advantages were: 1) its flexibility, in that the researcher could pursue interesting responses, ensure that the respondents understand them, and also estimate the strength of an attitude; 2) stories told in the respondents' own words bring the researcher (and readers of the report) into the reality of their situation; and 3) it gives the researcher an opportunity to meet each interviewee face to face (which is normally not possible through a questionnaire survey) and allows the researcher to build a personal relationship with the interviewees.

Since the study revealed some of the key issues, it would be possible to construct a close-ended questionnaire to get a more quantitative picture of the experiences of guide dog owners. It should also be possible to apply this study to other assistance dog owners. Hearing dog owners and service dog owners might have different stories to tell.

***Chapter 8***

This was an observational study. Video-taped recordings were essential in order to obtain qualitative data along with quantitative data and to gather detail of the interactions between owners and the general public. This study was exploratory, and some methodological problems arose. Some suggestion for improvements for a future study are discussed below.

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[1] Patton (1990, p.349) states "on average, it took four hours to transcribe one hour of tape. Despite these costs, full transcriptions are the most desirable data to obtain".

1. The owners were asked to carry a camcorder hidden in a shoulder bag. It weighed approximately 1.2 kg. Some owners who were not used to carrying bags mentioned that it was a bit heavy. As smaller and lighter camcorders (*e.g.* digital camcorders) are now available, it is recommended that these be used.

2. As the camcorder was not in a fixed position, it sometimes recorded pictures that were too high or too low. It would be better to find a way to fix the camera, for example, by attaching a very small camera in the owner's jacket. However, in this study, use of two camcorders (one carried by the owner, one by an observer) was extremely useful to obtain a full view.

3. Guide dogs in this study included yellow Labrador Retrievers, black Labrador Retrievers, a black Curly Coated Retriever, and a cross Labrador/Golden Retriever. It may be ideal to use the same colour and breed of dog, although Rossbach & Wilson (1992) mentioned in their study that any large dog may have a similar effect on people's impressions, regardless of breed. In addition, some guide dogs in Japan wore a coat. This may have had the effect of getting more attention from people, since it is unusual to put a coat on pet dogs. As the owners were asked to behave normally, they were not encouraged or discouraged from putting a coat on their dog.

4. The appearance and behaviour of the owners seemed to influence the attitudes of the general public towards them. For instance, Gaku told the observers that he was always trying to create a friendly atmosphere. This may have contributed to the result that he tended to have more social interactions than other owners. As the purpose was to observe owners' normal behaviour and responses from the general public to them, the owners were given no instruction on how to behave. But this is an important consideration for future research.

5. Only male owners were used to eliminate gender as a confounding variable for the cross-cultural comparison. People's reactions may differ if female owners are used. Replication of the study using more owners and in different environments would be necessary to obtain a broader picture of the issue.

6. As described in Chapter 8, a fixed route was not set up in order not to put any strain on the volunteers by asking them to go to unfamiliar places. If several volunteers could be recruited from the same area, it would be possible and possibly better to set up a fixed route. However, there is also a possible drawback. If the same route (*e.g.* shop, restaurant) was used every day for a week, people might take notice of the experimenters and behave unusually.

7. A control group was not set up because the main interest was to compare the two countries. If the purpose of the observation is to find out the effect of the presence of dogs, volunteers who use a cane could be used as a comparison.

8. It would have been valuable to carry out measures of inter-rater reliability, but in order to do this observers who are bilingual and familiar with both Japanese and British society would need to have been trained to use the data collection techniques and complete lengthy observations. Unfortunately, practical constraints precluded this. However, the following procedure would have helped to maintain objectivity: 1) data extracted from recorded behaviour was simple and factual (*e.g.* number of people who bumped into the owner, who helped the owner); 2) the same observers (one counted passers-by using counters, one recorded the responses of people) were used in Japan and the UK, therefore, it should not have introduced a bias. Thus, it was hoped that objectivity was maintained and that replication of the findings would be possible in future.

# Appendix 1: A study of guide dog training organizations in Japan and the UK

Study 1.1: A survey of Japanese guide dog training organizations
Study 1.2: A survey of the British guide dog training organization
Study 2: A survey of Japanese guide dog trainers



One of the Japanese guide dog organizations, Eye Mate Association.
Old building (above) and new building (right) which was built in 1996.



## Introduction

Systematic training of guide dogs was launched in Germany in the 1910s, and subsequently spread all over the world. Today 61 guide dog training organizations in 23 countries belong to the International Federation for Guide Dog Schools for the Blind[1]. Their purpose of providing specially trained dogs for visually impaired people to enhance their mobility and independence is very similar all over the world; however, operational systems and training methods vary between countries. Eames & Eames (1989) compared the guide dog organizations in the UK and the USA, and reported some differences as well as similarities. There are 14 organizations in the USA (Eames & Eames 1994), each of which is independent and in some way competitive, whereas there is only one in the UK, where the movement was imported from the USA and developed along its own lines (Eames & Eames 1989). The single organization in the UK (GDBA) has seven regional centres all over the country and controls the entire movement. Eames & Eames (1989) state that the movement is more popular in the UK than it is in the USA, although both countries are famous for their use of guide dogs.

The Japanese guide dog movement is often described as being in an early stage of development, and the number of guide dogs is small (Takemae 1991, Shimizu 1994, The Nippon Foundation 1999). However, it might not be appropriate to compare the numbers directory with those in the UK or USA, because the idea of guide dogs originated and has been widely adapted in Western countries, while culture and human attitudes towards animals are very different in Japan (Chapter 2). In fact, a Director of Operations of the Guide Dogs for the Blind Association in the UK commented that a large difference existed in human perceptions towards animals between Japan and Western countries when he visited guide dog organizations in Japan (Takemae 1991).

Some practical problems also underlie the situation in Japan, such as a diversity of opinion

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1 The federation aims to "encourages understanding and co-operation between schools and provides opportunities for the international exchange of knowledge and valuable experience, of particular help to emerging schools" (http://graphics.gdba.org.uk/services/federation/index.shtml).

on the best systems for the breeding and training of dogs, training of trainers and unstable funding (The Nippon Foundation 1999). Recently, a survey to find out the current situation and demand for guide dogs in Japan found that one of the problems was a high resignation rate for trainers, caused by hard working conditions (The Nippon Foundation 1999). Since the primary interest of the survey was to understand overall trends, most of the data were presented as the total for all organizations. However, it is also reported that there are differences in operation and training methods even among the Japanese organizations. For instance, five out of eight organizations teach owners to walk on the lefthand side of the road having the harness on the lefthand side, two organizations teach them to walk on either the left or right of the road (depending on the traffic) and have the harness on the same side, and one organization teaches owners to walk either side of the road but have the harness on the lefthand side all the time (Nippon Mojin Shakai Fukushi Kyogikai 1992).

The present study aimed 1) to characterise the Japanese guide dog movement by recording the achievements and training methods, and obstacles encountered by each organization (Study 1.1), and 2) to compare the whole movement and its current situation in Japan with those in the UK (Study 1.2). Study 2 was carried out on people who were involved in the guide dog training in one of the eight Japanese training organizations, in order to find out their working conditions, attitudes towards the job, and experiences they had gained from the job.

## *Study 1.1*

## -A Survey of Japanese Guide Dog Training Organizations-

### Method

#### *Participants and procedure*

A questionnaire survey was conducted by mail in December 1997. Directors of eight Japanese guide dog training organizations which were authorized by the government all over the country (Fig.1) were asked to complete and return a questionnaire to the researcher. Five organizations replied to the first request. A second request was sent to the three remaining organizations in January 1998; however, no further replies were obtained. (It was certain that none of the three had closed down; in fact, they participated in the survey by the Nippon Foundation in 1998).

#### *Questionnaire*

The original questionnaire was first examined by a British and a Japanese scientist studying human animal relationships, and also by one of the directors of Japanese guide dog organizations, who were asked to delete or modify any question which seemed unclear or unnecessary. This procedure resulted in a questionnaire consisting of 74 questions, approximately one-third of which were open-ended giving space for lengthy free responses (The questionnaire is presented as Appendix 2). The questionnaire was divided into the following five parts.

*1. Organization*

Participants were asked to give basic information about their organization, including the year of foundation, financial resources, achievements and the current numbers of dogs and staff.

*2. Dogs*

Questions were formulated to provide information on the dogs trained, such as the breeds used, the breeding programme, the puppy walking system, the training period and training methods. Participants were also asked for their perception of the types of dogs which are suitable/unsuitable for guide dog training.

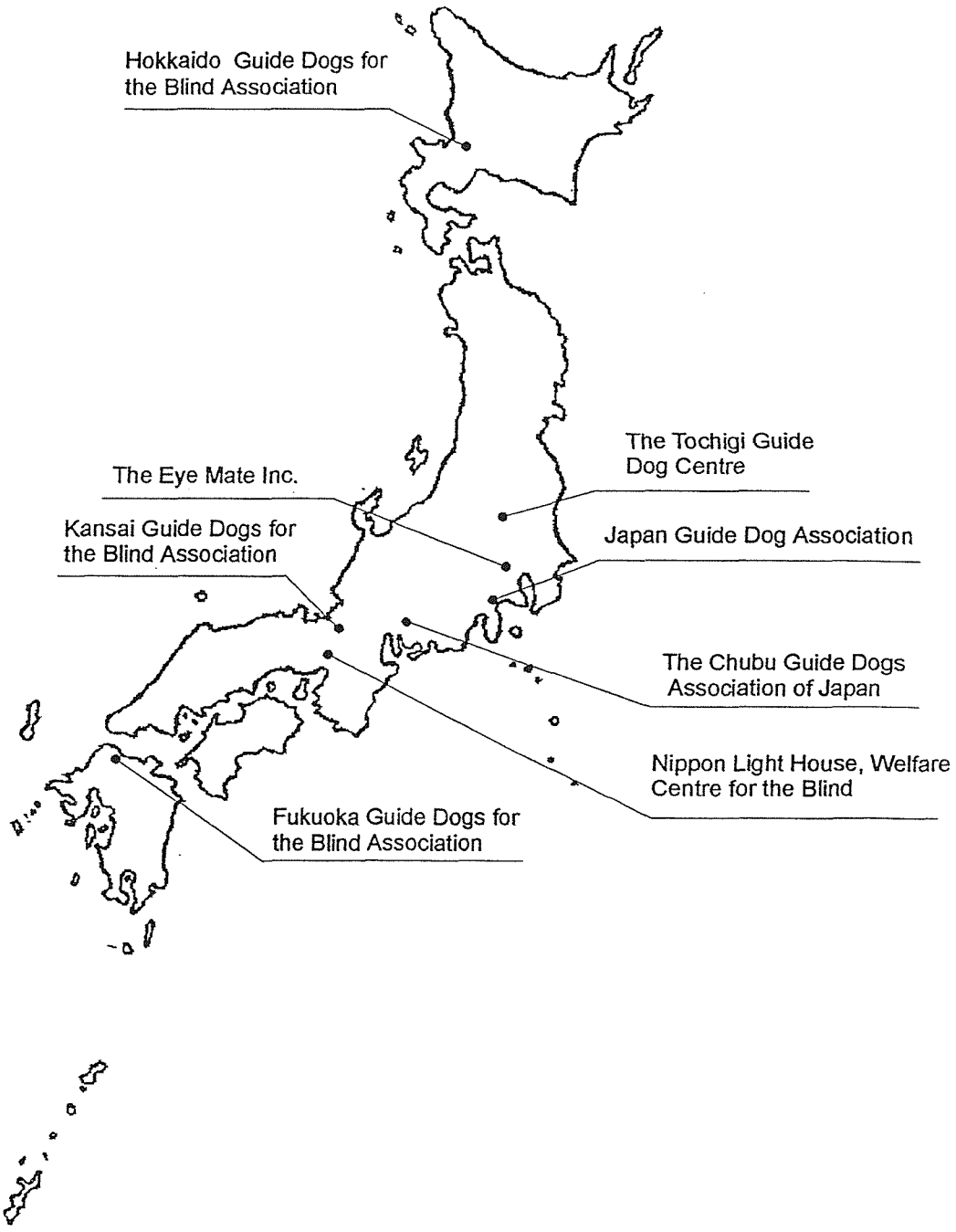



Figure 1 Location of the eight guide dog training organizations in Japan.

*3. Matching clients and their dogs*

They were asked about the clients[2], such as their disability, the waiting period before they could start training, the tuition fee, and how clients were matched to the dogs. They were also asked their perception of the types of people who are suitable/unsuitable to become guide dog users.

*4. After graduation*

The questions related to aftercare for the clients, and ownership and retirement of the dogs. They were also asked about the advantages/disadvantages of having a guide dog which they hear from the clients most frequently.

*5. Training and provision of guide dogs as a whole*

The participants were asked to describe the most important and the most difficult aspects in their functioning, their future plans and philosophy.

## Results

*1. Organization*

One of the organizations was a rehabilitation centre for visually impaired people, and trained guide dogs as just a part of their function, whereas the rest of them were built for the single purpose of the training and provision of guide dogs. Four of the organizations were founded in the early 1970s, while the newest started in 1983 (Table 1). All organizations operated independently, raising funds through donations, sponsorships and grants. They also received support from local government[3]. When the organizations were asked whether they

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2

'Clients' refers to visually impaired people who apply for guide dogs and come to the training centres to learn how to handle guide dogs. Although these people are called 'students' in the GDBA, 'clients' have been used because 'students' is used to describe college and university students in this thesis. In the USA and the UK, some assistance dog organizations use 'clients', and others use 'recipients' or 'students'.

3

According to a survey by the Guide Dog Information Centre in 1994, the support given by local government varied greatly (49 out of 59 local authorities provided support), in terms of number of dogs and the amount of money. There were two kinds of support: twenty-six local governments consigned training and provision of guide dogs to training organizations for their

were able to successfully manage on current funding, not one answered 'yes', suggesting unpredictability of income. None reported that they had any definite plan to increase their funds.

There was a large variation in their achievement. The number of guide dogs trained in the year 1996 ranged from 7 to 30 (Table 1). Through the five organizations, approximately 1,492 guide dogs had been trained and placed, half of which were trained by organization A. When graduates were split by gender, there were more male owners than female owners, and more female dogs than male dogs, in all organizations. In organization B, approximately 8 times more female dogs than male dogs had been used. A total of 618 guide dogs were working at the time of the survey. There were 205 visually impaired people who were waiting for dogs, while 145 dogs were in training. The organizations had an average of 12 staff including an average of 7 trainers (including apprentices; it takes about 5 years for an apprentice to become a fully-qualified trainer). When asked approximate percentages of the apprentices who resigned before being a fully-qualified trainer, four of the organizations answered 70 to 90%. The shortest working period ranged from 6 days to 150 days among the organizations. The reasons for leaving mentioned were; difficulty of the job, bad working conditions and lack of suitability.

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residents, normally one or two dogs per year (the Tokyo Metropolitan Government provided the most, which was 10 dogs); the other sixteen local governments provided money for operating funds to the training organizations (Guide Dog Information Centre 1994).

Table 1 Size and achievement of the responding five guide dog organizations in Japan.

| | A | B | C | D | E | *Total* | *Average* |
|---|---|---|---|---|---|---|---|
| Year of foundation | 1971 | 1974 | 1972 | 1970 | 1983 | - | *1974* |
| Total no. of staff including trainers and apprentices | 14 | 10 | 11 | 15 | 9 | *59* | *12* |
| No. of trainers and apprentices | 9 | 7 | 6 | 7 | 5 | *34* | *7* |
| No. of graduates in 1996 | 30 | 8 | 16 | 14 | 7 | *75* | *15* |
| No. of graduates up to 1997 | 722 | 150 | 244 | 291 | 85 | *1492* | *298* |
| No. of female graduates | 314 | 58 | 106 | 130 | 42 | *650* | *130* |
| No. of male graduates | 408 | 92 | 138 | 161 | 43 | *842* | *168* |
| No. of female dog graduates | n/p | 133 | 127 | 167 | 66 | *(493)* | *(123)* |
| No. of male dog graduates | n/p | 17 | 117 | 124 | 19 | *(277)* | *(69)* |
| No. of working graduates in 1997 | 285 | 63 | 123 | 94 | 53 | *618* | *155* |
| No. of dogs in training | 51 | 40 | 15 | 19 | 20 | *145* | *29* |
| No. of waiting applicants | 150 | 10 | 25 | 10 | 10 | *205* | *41* |

n/p = not provided. Numbers in brackets are average and total of four organizations.

*2. Dogs*

The dogs were mainly bred by the organizations. Each organization had an average of 10 breeding animals (Table 2). Breeds used for training were: Labrador Retrievers (all organizations), first cross of Labrador and Golden Retrievers (two organizations), Golden Retrievers (one) and German Shepherd Dogs (one). All organizations used the puppy walking system, in which families from the general public were asked to raise a puppy for usually about 10 months. The reasons for adopting this system were given as: to teach dogs the rules of human society; to make the dogs understand that humans were trustworthy; to make them sensitive to humans; to increase their adaptability; to make them emotionally stable; all of which were required for being a guide dog. It was also mentioned that the system was a part of campaign for public education. No organization employed a puppy test, although two organizations implied that they could predict a puppy's suitability for being a guide dog.

Table 2 Information on the dogs of the five Japanese organizations

| | A | B | C | D | E | *Total* | *Average* |
|---|---|---|---|---|---|---|---|
| No. of sires owned | 3 | 3 | 2 | 7 | 6 | *21* | *4* |
| No. of dams owned | 5 | 7 | 5 | 6 | 7 | *30* | *6* |
| Period of training for the dogs in the centre (month) | 3 | 12 | 8 | 13 | 10 | - | *9* |
| Success rate (%) | 75 | 30 | n/p | 80 | 40 | - | *56* |

Success rate is percentage of dogs which went into the matching training with clients, of the dogs which started formal training.

After puppy-walking, the dogs were returned to the organizations to receive formal training to become a guide dog. They were trained to navigate sidewalks, streets and stairs, and avoid all obstacles. They were also taught to use transportation, lifts and escalators, and manners in restaurants. After being trained for a period varying from 3 to 13 months, two organizations tested the dogs for their ability to guide a person wearing a blindfold, while three organizations did not have a formal test. Reported success rates (dogs which went into the matching training with clients, as a percentage of the dogs which started formal training) varied considerably, from 30 to 80%.

Respondents described the dogs which make suitable guide dogs as: working earnestly and steadily; controlling their own desires; having no aggression, being emotionally steady; trusting and being friendly to humans; and being easily controlled. It was also mentioned that the dogs should have good understanding, memory and judgement.

*3. Matching clients and their dogs*

More than 40% of applicants were applying for a guide dog for the first time (Table 3). There were between 3 and 9 courses a year, and applicants had to wait for a course for between 1 and 12 months. Two organizations did not charge clients, while three organizations charged between 30,000 yen (approximately £150) and 45,000 yen (£225)

for training. In addition, one organization (A) charged 100,000 yen as 'pride price[4]' to clients who acquired their guide dogs privately not through the local governments.

Table 3 Information on applicants and training courses at the five Japanese organizations

| | A | B | C | D | E | *Average* |
|---|---|---|---|---|---|---|
| % of applicants who never had a guide dog before | 40~60 | 70~90 | 40~60 | 40~60 | 70~90 | - |
| Waiting period for getting a dog (months) | 3~6 | 1~12 | 6~ | 2~12 | 12 | - |
| No. of courses run per year | 9 | 3.5 | 4.5 | 3 | 5 | *5* |
| Cost for receiving the training (yen) | 42,000 | 45,000 | 30,000 | 0 | 0 | *23,400* |
| Age limit for applicants (years) | 18~60 | 20~60 | 18~ | 18~ | 18~ | - |
| Average no. of clients on each course | 4 | 2 | 3 | 3 | 3.5 | *3* |
| Hours of training inside the centre (per course) | 30 | 20 | 3 | 12 | 30 | *19* |
| Hours of training outside the centre (per course) | 60 | 100 | 24 | 44 | 60 | *58* |

Four organizations specified their clients should be at least 18 years old, and one only accepted clients older than 20. Three organizations principally accepted only totally blind people, while two organizations accepted people with partial sight as well. The training period for clients did not differ among the organizations; all clients attended a training centre for one month to learn to work with, and to handle the dog. They normally received the training with other clients (one to three people). Hours of training varied greatly among the organizations, ranging between 3 and 30 indoors, and 24 and 100 outdoors.

Three organizations had rejected clients during training because: they could not control themselves as well as the dogs; they could not make a mental map; they depended on the dog too much and treated the dogs as if they were mechanical devices. Three organizations

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4

The founder of the organization believed that having a guide dog would allow independence, and if the dog was provided free of charge, it would hurt the pride of clients who were going to be independent. So he encouraged his clients to purchase the dog using money which they earned themselves. The amount of 'pride price' had not been changed since the organization began.

had examinations for clients during and after the training course. They checked whether the dog followed commands and guided the client safely, and that the client controlled the dog with enough understanding, and communicated successfully with the dog. There were two organizations which did not have examinations; one reported that they did not like the idea of success and failure because every client had different requirements for the dog. The other stated that they would extend the training if there was a problem. If they could not solve the problem, they would restrict where the dog could be taken and increase frequency of the follow-up visits. Suitable guide dog users were described as people who: were independent; were flexible; liked dogs; and loved his/her dog but did not spoil it.

*4. After graduation*

After finishing the training, four organizations provided aftercare to all clients. They accompanied clients and their dogs when they went back to their home, and provided instruction near their house for between 3 hours and 3 days. They also provided aftercare several months after the training by calling or visiting. One organization which did not provide aftercare reported that the clients would not need it because they were trained to walk everywhere by themselves. However, if they asked for help, the organization was willing to support them. Only one of the organizations handed ownership of the dogs to clients, while the rest *lent* the dogs to the clients in order to: have legal justification to claim the dogs back from problematic owners; to own responsibility if the dogs had any problem; to keep watch on the dogs' health and determine when the dogs should be retired; and to encourage clients to ask for help whenever they wanted. One organization answered "I don't know" and another one did not provide any reason.

Requests for help by clients were mostly related to behaviour of the dogs, such as: defecation in inappropriate places; inappropriate responses to other animals; barking; aggression to other dogs; decrease in working ability; and inappropriate walking speed. One organization reported problems only with the owners; some of them could not control walking speed, or could not make mental maps in certain areas. The working period of the dogs ranged 7 to 12 years. The appropriate time for retirement was decided by the organizations (in two organizations), the owners (two) or jointly by owners and the organization (one).

*5. Training and provision of guide dogs as a whole*

The participants were asked to specify the most important aspects of the training and provision of guide dogs. The answers were: to increase the level of achievement by producing pairs of owners and guide dogs with high quality; to train dogs from a visually impaired people's point of view; and to carry out the activity emphasising visually impaired people rather than dogs, because if the organization emphasized the dogs too much, the general public would not really understand why guide dogs are important, and they would not try to understand the predicament of visually impaired people. Some practical aspects were also described: to have a good breeding program; to obtain enough funds; to get and train more trainers; and to make both visually impaired people (who do not have a guide dog) and the general public understand the role of guide dogs.

When asked about the most difficult aspects, one organization mentioned that they were unable to standardise the training because each person and dog are different. Other answers were related to practical aspects: lack of funds; to obtain dogs which satisfy their need; to increase the success rate; to obtain dogs regularly; and to balance improvements in the working conditions of staff with the good care of the dogs when they lack staff (all caused by lack of funds).

One participant mentioned that the biggest problem facing guide dog owners in Japan is the existence of guide dogs which behave improperly, that is, some organizations were believed to produce inferior guide dogs which barked, bit, made a mess, and thereby created a barrier to the acceptability of guide dogs in society. In contrast, one organization mentioned that the wrong image of guide dogs held by the general public was a problem. That is, some people regard guide dogs as "super-dogs" incapable of making a mistake, which also narrowed the acceptance of guide dogs. Other reported problems were: lack of understanding of people with disabilities in general; and denial of access by taxis, restaurants and accommodation.

All organizations carried out campaigns to educate the general public, by giving talks in local schools and at local events, having open days, and issuing newsletters. When asked to describe their future plans, one organization mentioned that they planned to produce

higher quality, more useful guide dogs. Two organizations reported constructing a better system in which they could produce more guide dogs per year. In addition, one participant wanted to provide guide dogs to people with multiple disabilities, and to set up local centres in order to provide training and aftercare regionally. Also reported was an expansion of resources, such as dog breeding and training facilities, a care home for retired dogs, and training facilities for clients.

Finally, when asked about their philosophy, two organizations wanted to produce as many good guide dogs as quickly as possible. Three organizations mentioned helping visually impaired people to participate in society by providing guide dogs.

## *Study 1.2*

## -A Survey of the British Guide Dog Organization-

### Method

#### *Participants and procedure*

There is only one guide dog training organization in the UK (the Guide Dogs for the Blind Association - GDBA), which has one headquarters, one breeding centre, seven regional centres and eight small centres all over the country (Fig. 2). Questionnaires were sent to two representatives of the organization; the Director of Operations and the Quality Assurance Manager, both at the Head Office, in December 1998. Initially, the survey was going to be conducted on the seven regional centres. However, after looking through the questionnaire, these professionals suggested that it would not be necessary nor would it be practical to send the questionnaires to each centre because most of the questions could be answered from a central point of view. So, the researcher followed their advice, and all the information was provided by these two professionals.

#### *Questionnaire*

Because many of the answers to the questions which were used for the survey of Japanese organizations were already available from GDBA leaflets and their "Annual Report from the Directorate of Operations:1996"(The GDBA 1996a), the number of the questions was reduced from 74 to 41. The following five parts (see Study 1.1 for more information) include information from both the questionnaire responses and information given in the leaflets and report.

1. *Organization*
2. *Dogs*
3. *Matching training of students and the dogs*
4. *After graduation*
5. *Training and provision of guide dogs as a whole*

(The questionnaire is presented as Appendix 3)

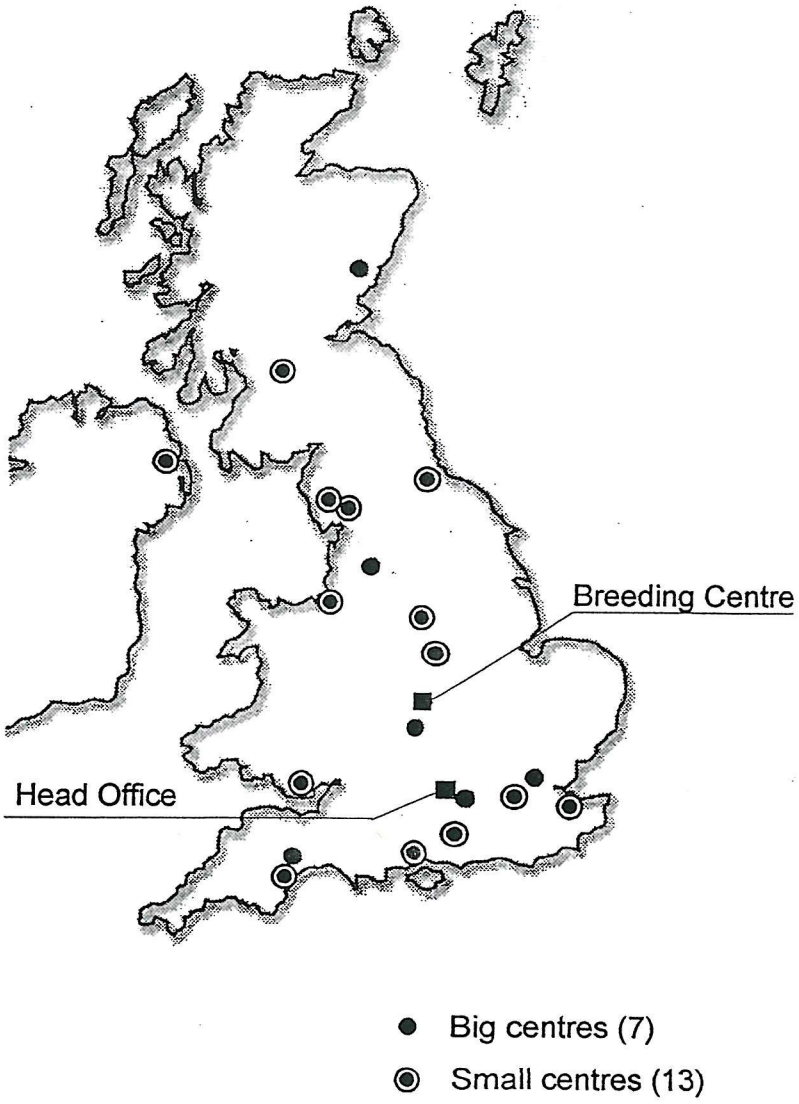



Figure 2 Location of the centres for the Guide Dogs for the Blind Association in the UK.

## Results

*1. Organization*

The GDBA is recognised as one of the most popular and successful charities in the UK. The organization started in 1940 in Leamington Spa. Since then six regional centres and eight small centres had been opened, between 1950 and 1996 (Table 4). The association grew dramatically between 1981 to 1991, when six new centres were opened (Fig. 3).

Table 4 Year of foundation for each training centre.

| Centres | Year of foundation |
|---|---|
| Leamington Spa, Warwickshire (R) | 1940 |
| Exeter, Devon (R) | 1950 |
| Bolton, Lancashire (R) | 1961 |
| Forfar, Scotland (R) | 1965 |
| Wokingham, Berkshire (R) | 1977 |
| Middlesbourgh, Cleveland (R) | 1982 |
| Belfast, Northern Ireland | 1984 |
| Redbridge, Essex (R) | 1985 |
| Cardiff, South Wales | 1987 |
| Maidstone, Kent | 1989 |
| Larkhall, Scotland | 1990 |
| Nottingham | 1991 |
| Liverpool, Merseyside | 1994 |
| Southampton, Hampshire | 1994 |
| Sheffield, South Yorkshire | 1996 |

R - Regional centres. Others are small centres.

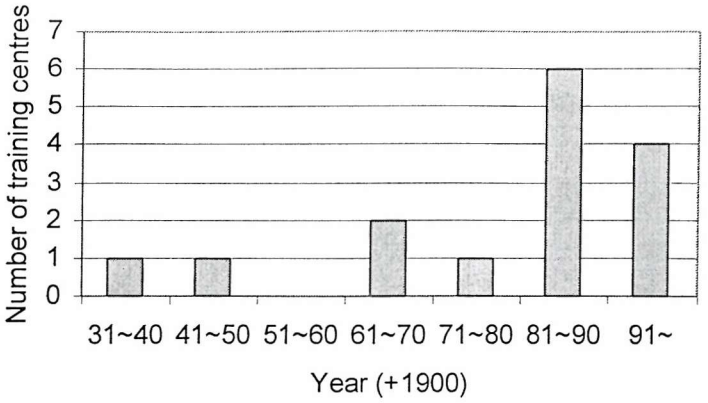



Figure 3 Number of training centres opened in each decade from 1930 to 1998.

In addition to guide dog training, the organization provided services for improving the quality of life of visually impaired people, by setting up a rehabilitation team and a holiday tour team. The rehabilitation team dealt with training for everyday tasks such as using a long cane, household tasks and reading and writing, whereas the holiday tour team organized outside activities for the visually impaired. It also had two hotels which were developed especially for guide dog owners[5]. Moreover, it had a Research & Grant Department to encourage research on blindness as well as guide dogs, and was one of the four top funders of research into blindness in the UK. It received no financial support from the government, but raised funds through legacies (60% of the whole income), investment income (21%) and donations (7%). The organization had a very specialised structure in its operation system as shown in Fig. 4 & 5

The number of guide dogs qualified in the year 1996 was 835, about half of which were female. The regional centres and small centres produced an average of 97 dogs and 20 dogs, respectively. A total of 4,446 guide dogs were working at the end of 1996.

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5

The GDBA have two hotels (in Devon and Lake District), which are created especially for guide dog owners, their families and friends. Each hotel includes: resident member of kennel staff, a grooming room with adjacent spending area (for elimination), large safe fenced free run areas, kennel facilities available, dog beds are provided, and dog food can be ordered in advance.

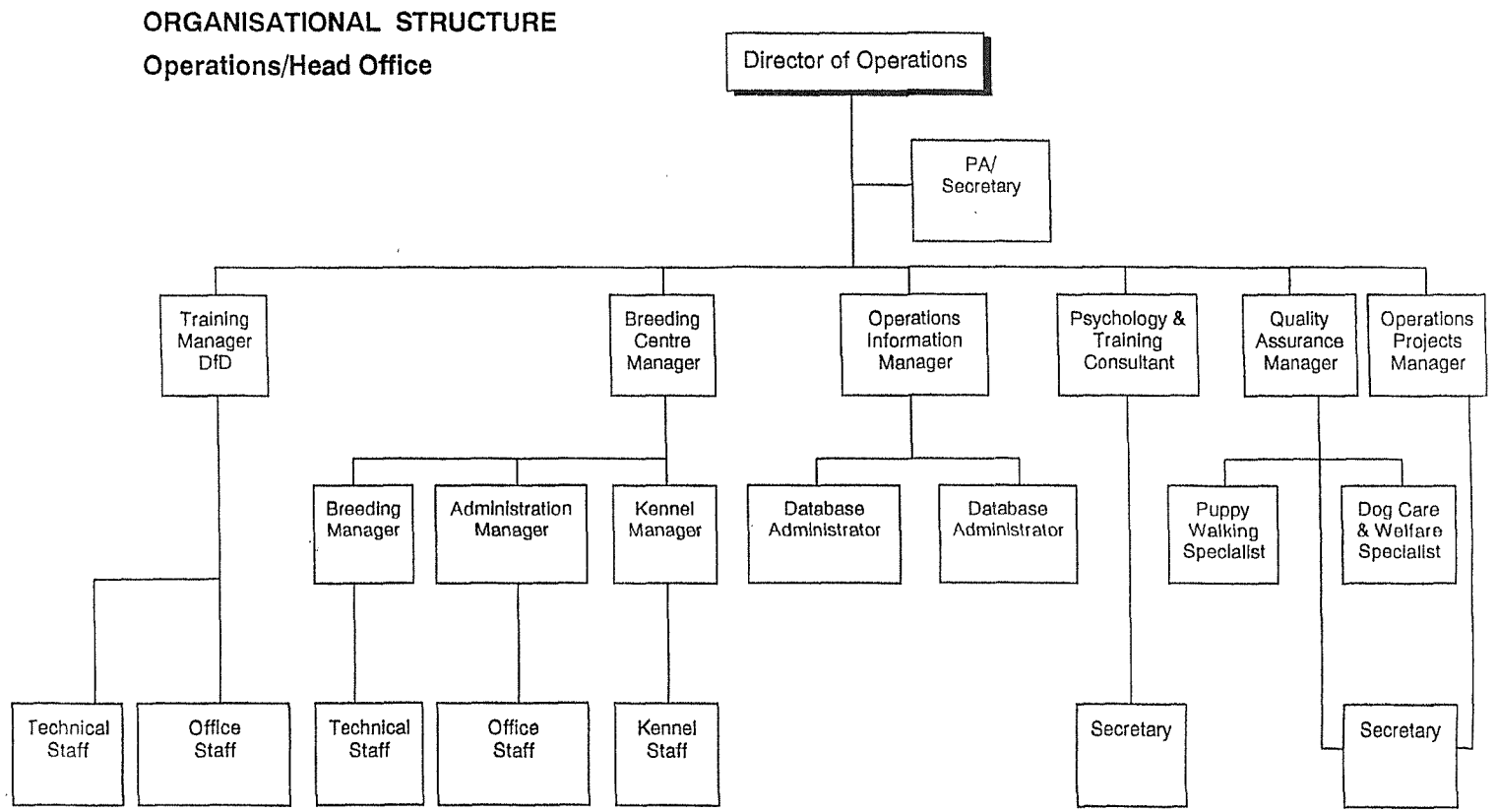



Figure 4 Organisational structure of the GDBA Operations/Head Office.
(Source: The GDBA Annual Report from the Directorate of Operations:1996)

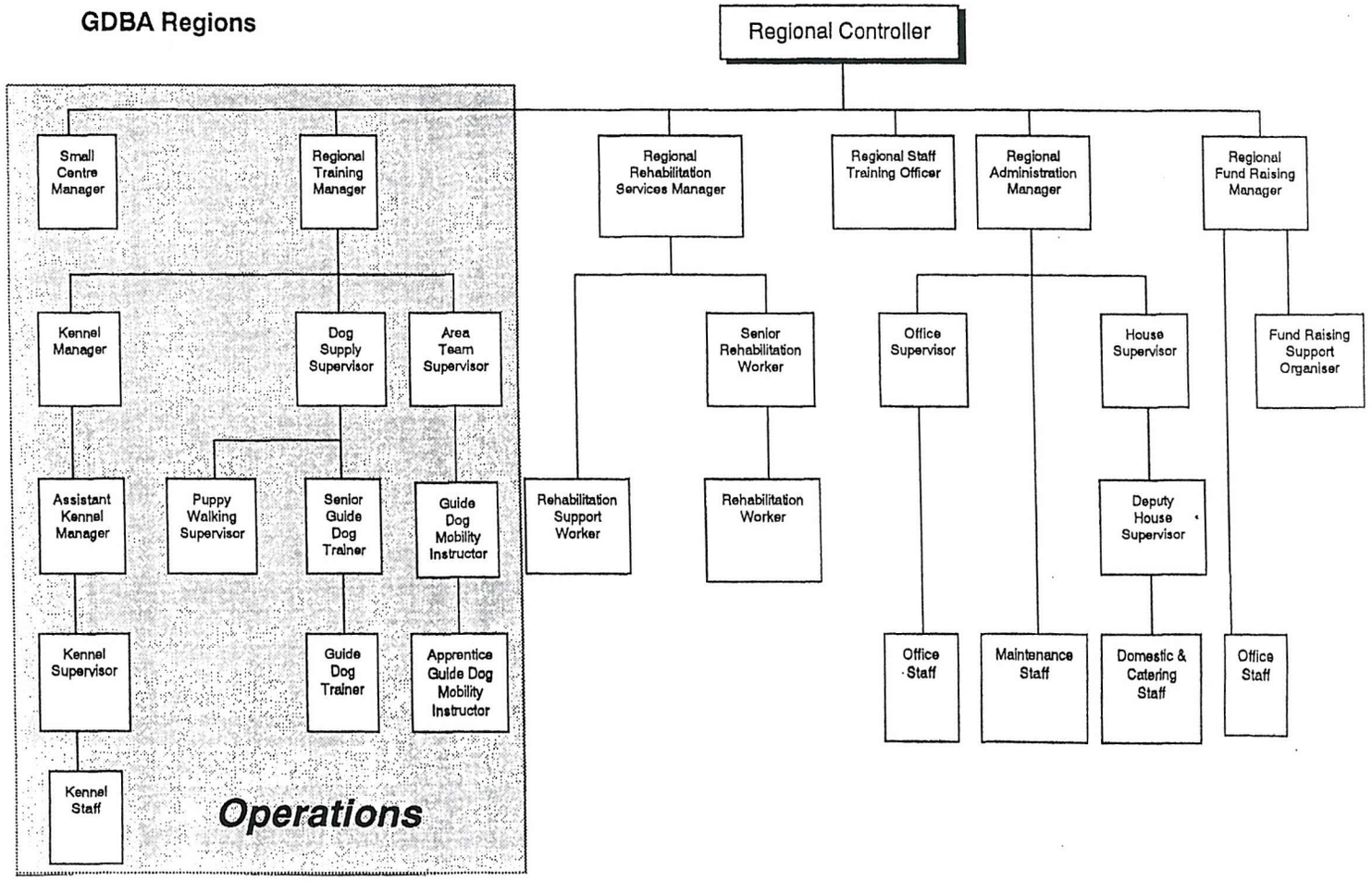



Figure 5 Organisational structure of the GDBA Regions.
(Source: The GDBA Annual Report from the Directorate of Operations:1996)

The organization had a total of 919 full-time workers, 65% of whom were women (Table 5). It took three years for an apprentice mobility instructor to qualify. The approximate percentages of the apprentices who resigned before being a mobility instructor was 10 to 39 %. The reported shortest working period was five days.

Table 5 Number of staff in each category

| | Female | Male | *Total* |
|---|---|---|---|
| Office Workers | 133 | 15 | *148* |
| Kennel Staff | 116 | 28 | *144* |
| Dog Trainers | 66 | 9 | *75* |
| Apprentice Dog Trainers | 8 | 4 | *12* |
| Mobility Instructors | 65 | 42 | *107* |
| Apprentice Mobility Instructors | 25 | 15 | *40* |
| Others | 185 | 208 | *393* |
| *Total* | *598* | *321* | *919* |

*2. Dogs*

Virtually all dogs were supplied by the GDBA breeding centre which was started in 1968. However, occasionally puppies were bought or donated by breeders. Even more occasionally, the GDBA trained a dog donated by a member of the public; however, the success rate was poor and therefore this was not regarded as a cost effective exercise. In 1996, the GDBA owned 60 sires and 220 dams which were: Labrador Retrievers (66%), Golden Retrievers (25%) and German Shepherd Dogs (7%). Occasionally, Border Collies, Flat Coated Retrievers and Curly Coated Retrievers were also used. Six week old puppies from the breeding programme went to live with volunteer families (about 1000 families were registered), in order to become adjusted to home life and people as well as accustomed to the noise and bustle of town life. During puppy walking, puppies were supposed to acquire "the three C's"- confidence, concentration and calmness.

Puppies commenced their formal training between 10 and 14 months of age at one of the training centres, and they were continuously monitored during the 41 week (on average) training period. They learnt how to navigate their handler, deal with traffic and use public transportation. Breeds trained in 1996 were: Labrador & Golden Retriever crosses (43%), Labrador Retrievers (38%), Golden Retrievers (13%) and German Shepherd Dogs (6%). Of 1132 dogs that entered training, 274 were rejected (success rate of 75.8%). Seventy-eight dogs were rejected for health reasons, whereas 191 had some temperament problem. The average training time before rejection for health reasons was 24 weeks, and for temperament was 31 weeks. Dogs which make suitable guide dogs were described as dogs which: were friendly and tolerant towards adults and children; were relaxed in crowds, traffic and around animals; were not protective over food, toys, bed, or home territory; did not chase cats, people or bikes; did not steal food or scavenge; were quiet; were non-destructive; were clean in the house; were able to be left alone for short periods; were accustomed to walking on a lead.

*3. Matching clients and their dogs*

The number of people who applied for their first guide dog during 1996 was 837, about half of whom were females. Of the 837 people, 292 (35%) were accepted and 164 (20%) were rejected. The remainder either withdrew their application or had a decision pending. Waiting times for new clients and replacement (people who were retrained with replacement dogs) were 53 weeks and 8 weeks, respectively. Approximately 126 training classes were held in a year all over the country. The organization made only a nominal charge of 50p for the dog because of its basic principle that lack of money should not prevent a blind person to have a guide dog. Any blind or partially sighted person aged 16 or over and resident in the UK were eligible to apply for the training.

All training centres had overnight accommodation for clients (at least 12 bedrooms at large regional centres, up to 4 bedrooms at smaller centres). Large centres held 3-4 week residential classes, and clients stayed in the centre during this period, whereas small centres had fully-domiciliary classes and semi-domiciliary classes, when the instructors visited and trained the clients in their homes. In 1996, 69 (8%) clients received domiciliary classes and 154 (18%) received semi-domiciliary classes. Clients received two hours indoor

and three hours outdoor training per day (about 160 hours in total) with other 3 (on average) clients, and were continuously monitored. Approximately 4 percent of them resigned before completing the training. The main reasons stated were: they decided that they did not want a dog and withdraw their interest; they found to be generally unsuited to a guide dog; health problems; the client and the dog were incompatible. But 43% of the clients who had resigned from training subsequently came back to the centre again. People who were suitable to become guide dog owners were described as people who were fit, mobile and motivated.

*4. After graduation*

After training, the organization assisted teams with the introduction to their home and local routes, as well as providing routine aftercare visits once a year, or more often if required. It also offered a feeding allowance and paid vet's bills. However, the GDBA retained ownership of the harness in order to prevent owners from refusing to retire the dog. That is, if an owner disagreed with the decision of the organization to retire the dog, the organization could take the harness away from the owner so that the dog could not work anymore. By having a Customer Complaints Procedure and carrying out Customer Satisfaction Surveys, the organization ensured efficient aftercare.

The average working life of dogs that finished work because of old age was 8.3 years in 1996. There were also some owners who finished with their dogs after a very short working life. In 1996, 189 owners finished working in less than three years. The reasons for the early withdrawal were: owner initiated (59%, *e.g.* health problem, unable to handle the dog), dog's temperament (24%) and dog's health (17%).

*5. Training and provision of guide dogs as a whole*

The most important aspect of the training and provision of guide dogs was described as the matching process, *i.e.*, getting the right combination of person and dog, and making sure the clients understood what being a guide dog owner involved. The most difficult aspect was recruiting suitable technical staff. When asked about the current number of guide dogs in the UK, they answered that research indicated there was potential for growth. Based on people aged 16 to 75 years old who were registered or registerable as blind, and who had

a fair degree of mobility, the GDBA estimated that the potential guide dog owner population could be 72,464 people. As the population of guide dog owners was 4,440, only 6.1% of the people who could benefit were provided for.

The biggest problem facing guide dog owners in the UK was described as the increasing busy and demanding conditions in which they had to work. Future plans for the organization were to offer greater mobility and related rehabilitation services to blind and visually impaired people. Lastly, when asked the GDBA's philosophy, the answer was to enhance the mobility, independence and quality of life of visually impaired people by providing guide dogs and other services.

## Discussion

It is apparent that the systems of guide dog training organizations are very different in Japan and the UK. The comparison will be made mainly in terms of dog training and staff.

In the UK, a single organization (the GDBA) controls the entire movement, while in Japan, eight organizations are independent, and each organization has developed its own system. This is similar to the situation in the USA, where there are 14 independent guide dog organizations (Eames & Eames 1994). The results of Study 1.1 indicate large variations in the procedures and achievements between the Japanese organizations. All organizations follow a similar process, that is, they produce puppies from their own breeding programs, place the puppies with puppy walkers, and then start the training in the training centres. Although it might be assumed that the training of guide dogs would be uniform compared to the training of dogs for the disabled, because the disability of the owners is similar, that is, blindness or partial sight (Miura *et al.* 1998), in fact, the length of training of the dogs and the success rates vary greatly among the organizations.

The reported training period for the dogs in the GDBA was approximately 10 months, which is longer than the six months stated by Eames & Eames (1989), while that in Japan is between 3 and 13 months. It is difficult to understand why there is such a large variation in

the training period, in spite of the fact that basic tasks of guide dogs are the same. The possible reasons are differences in financial situation, the number of trainers, and the skill level of the trainers. In addition, differences in the definition or standards for working ability of guide dogs among the Japanese organizations could be a reason.

One Japanese participant mentioned that the existence of guide dogs with poor ability was the biggest problem. In contrast, another participant mentioned that people's misconceptions of guide dogs as "super-dogs" was the problem. In other words, one participant stated that the only way to increase the number of guide dogs in Japan was to produce dog-owner teams of high quality, while another implied that if they could accept dogs with less working ability as guide dogs, they could increase the number of the dogs.

However, this inconsistency in objectives could create a barrier to the development of the guide dog movement in Japan. According to a survey of 90 Japanese guide dog owners, approximately 70% of the owners desired to have legal protection against denial of access (Takemae 1994). However, inconsistencies in working ability could make the realization of their desire difficult. The general public might get confused if the ability and role of guide dogs were different from one organization to another. As the acceptance of pet dogs is more limited in Japan than in the UK and the USA (dogs in Japan are not even allowed to enter some public parks; Tomozawa 1997), it would be difficult to ask people to accept all kinds of guide dogs if they had substantially different working abilities. Thus, it might be beneficial to set a common standard among the organizations in the near future.

The GDBA has a large number of staff; for example, it had 378 staff who were involved in the care and training of dogs. In Japan there were 34 staff in total in five organizations. Interestingly, if we divide number of dogs graduating in the year 1996 by number of staff who were involved in care and training, the results are very similar in both countries. In both countries, there were an average of 2.2 dogs per member of staff. It might be assumed that if the number of staff is small, each person would have to be responsible for many dogs, however, the calculation indicates that it might be well balanced in Japan at the moment, which also means that they need to increase the staff in order to increase guide dogs.

The GDBA reported the approximate percentage of the apprentices who resign before becoming a mobility instructor as 10~39%, while four out of five Japanese organizations reported it as 70~90%. According to the survey by the Nippon Foundation (The Nippon Foundation 1999), 24% of the apprentices resigned within the first year, 61% resigned in the second year, and the average working period for the apprentices in the past five years was 17 months. This obviously results in large waste of labour, time and money. It is important to find out the reasons for this high resignation rate, and ways to improve the situation. Therefore, the following study (Study 2) investigated the working conditions and attitudes towards the job of guide dog trainers, particularly in Japan.

## *Study 2*
## -A Survey of Japanese Guide Dog Trainers-

### Method

#### *Participants and procedure*

A questionnaire survey was conducted by mail in December 1997. Directors of eight guide dog training organizations received 10 questionnaires each, and were asked to distribute them to their staff who were involved in the training of guide dogs. Each questionnaire was accompanied by a prepaid return envelope, and respondents were asked to complete and return the questionnaire directly to the researcher. In order to protect confidentiality, they were asked to provide neither their name nor the name of their training organizations. Nineteen completed questionnaires were returned. Since it is reported that there are a total of 59 staff in eight organizations (The Nippon Foundation 1999), the response rate was approximately 32 per cent. This low response rate might be because the researcher could not send the questionnaire directly to each person, and also could not make sure if the directors actually distributed them to their staff (some directors might have encouraged them to participate, but some might not).

#### *Questionnaire*

The original questionnaire was first examined by a British and a Japanese scientist studying human animal relationships, and also by one of the directors of Japanese guide dog organizations, who were asked to delete or modify any question which seemed unclear or unnecessary. This procedure resulted in a questionnaire consisting of 70 questions, approximately half of which were open-ended giving space for lengthy free responses (The questionnaire is provided as Appendix 4). The questionnaire was divided into the following six parts.

*1.Personal details*

Participants were asked to give background information, such as job experiences (before starting this job), and experiences of contact with people with disabilities. They were also asked to list their favourite/least favourite animals and to evaluate their own personality (*e.g.* if they are sociable or not).

*2. Working conditions*

Questions were formulated to provide information on working conditions, such as working hours, night duty, holidays, weekends off, and salary. Participants were also asked to describe any requests to their organizations for improving their working conditions.

*3.Attitudes towards the job*

They were asked why they had chosen this particular job, and any differences between their expectations before starting the job and what they felt after starting the job. They were also asked about their current attitudes to their job, including job satisfaction and aspirations.

*4.Experiences of training guide dogs*

The questions included the number of dogs they had trained, and their experiences during training. They were also asked to describe suitable/unsuitable characteristics for guide dogs, in terms of breed and gender differences and individual characteristics, and the most important and difficult aspects of the training.

*5. Experiences of training visually impaired people*

Participants were asked to give the number of clients they had taught, and their experiences during training. They were also asked to describe characteristics of people who were suitable/unsuitable to become guide dog owners, and the most difficult and important aspects of training.

## Results

*1. Personal details*

Participants were 10 females and 9 males, aged 19 to 50 years (average 32.8). The average age of the females was 23 years (min=19, max=34), whereas that of the males was 42 years (min=28, max=50). When asked if they had owned pet dogs before starting the job, five replied that they had never had a dog. Nine of them had experienced other jobs before starting this job, and three of them was involved in dog training (either pet dogs or gun/hunting dogs). When asked to list their top five favourite animals, all of them included

dogs in the top three, and 14 of them listed dogs as the top.

Of the 19 participants, seven (all female) were apprentices who had worked for less than a year, four (all male) were in managerial positions, such as training manager and vice-manager of the training organization, and the remainder were either guide dog mobility instructors or guide dog trainers[6]. Time working for the organization ranged from 8 months to 27 years (Fig. 6).

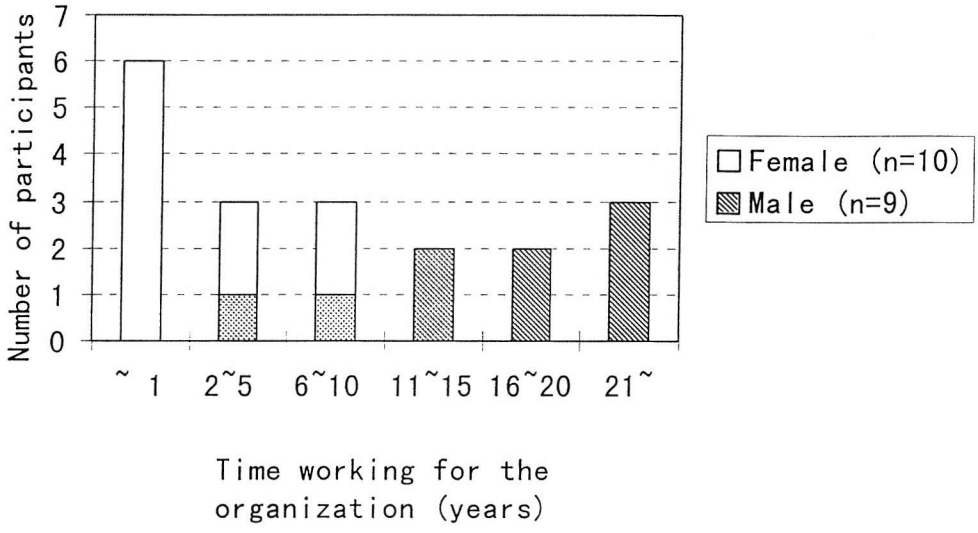



Figure 6 The length of time working by the participants for their current organization.

As their job requires good communication skills with visually impaired people, there were some questions relating to their experience with people with disabilities, and their personality. When asked if they had come in contact with people with a disability before they started the job, 14 of them answered 'yes', but their experiences varied. Some of them

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6

In Japan, it normally takes three years to become a fully qualified guide dog trainer, and subsequently two years to become a guide dog mobility instructor. However, since there is no established common standard among the eight training organizations, each organization sets its training times differently. For example, some staff start their job as apprentices for mobility instructors (without being apprentices for guide dog trainers). In this report, all the participants are called trainers to simplify the description.

simply had had class-mates at school who had a disability, and one trainer had worked as a carer in a care centre for people with disabilities. Only two trainers had come in to contact with visually impaired people, and experiences of the remainder were contact with deaf people, people with mobility disabilities or people with mental disabilities.

The trainers were also asked two questions about the perceptions of their sociability. They were asked to score on a scale of 5 (very positive) to 1 (very negative) (Neither was scored as 3). The first question asked if they were good/bad at speaking with new people, and six trainers scored 4 ('I am good at it'), three trainers scored either 2 or 1 (bad or very bad at it), and the remainder were 'neither'. One commented that he was good at it when he was at work but very bad at it when he was off work. The second question asked if they thought that they were a sociable/unsociable person, and five trainers scored 4, indicating they were sociable people, three trainers scored 2 (unsociable), and the remainder were 'neither'. Again, one mentioned that he was sociable at work, but very unsociable when he was off work. In order to find out if they were 'animal-orientated' people or 'human-orientated' people, the next question was "Which would you prefer, being contact with people or animals?". Two answered 'people', two said 'animals', and another two said 'definitely animals'. The remainder were 'no preference'.

*2. Working condition*

Their working hours were average of 8.9 (min = 6, max = 10) per day, excluding an average of 3.6 (min = 0, max =10) days of night duty per month. They had an average of 5.5 (min =3, max = 8) days off per month, including weekends, and 11.9 (min =10, max =14) days holiday a year in summer and winter, including some national holidays. They also had an average of 9.6 days additional paid holidays; however, the number varied greatly; eight of them had none, nine had 10 to 40 days. One participant mentioned that he had 20 days, but it was impossible for him to actually take all of it.

Their monthly salary varied according to the time working for the organization, from the category 10,000~50,000 yen (about £50~250) to the category 310,000~400,000 yen

(£1,550~ 2,000), with bonuses[7] between less than 50,000 (£250) and more than 1010,000 (£5050) (Table 6). Looking at the salary and bonus of people who had worked less than a year, it could be deduced that salary and bonus depended on which organization they worked for.

Table 6 The time working for the organization and salary (and bonus) of the participants.

| Time working for the organization/ monthly salary (plus bonus) 10,000 yen | less than a year | 1~5 years | 6~10 years | 11~15 years | 16~20 years | more than 21 years | *Total* |
|---|---|---|---|---|---|---|---|
| ~5 | 1<br>(1) | | | | | | *1*<br>*(1)* |
| 6~10 | 3<br>(2) | 2 | | | | | *5*<br>*(2)* |
| 11~20 | 2<br>(1) | <br>(2) | 2 | | | | *4*<br>*(3)* |
| 21~30 | | 1 | 1 | | | 2 | *4* |
| 31~40 | <br>(1) | | | 2 | 2 | 1 | *5*<br>*(1)* |
| 41~50 | <br>(1) | | <br>(2) | | | | <br>*(3)* |
| 51~60 | | | | | | | |
| 61~70 | | | <br>(1) | | | | <br>*(1)* |
| 71~80 | | <br>(1) | | | | (1) | <br>*(2)* |
| 81~90 | | | | | | | |
| 91~100 | | | | (1) | (1) | | *(2)* |
| 101~ | | | | <br>(1) | (1) | (2) | *(4)* |
| *Total* | *6*<br>*(6)* | *3*<br>*(3)* | *3*<br>*(3)* | *2*<br>*(2)* | *2*<br>*(2)* | *3*<br>*(3)* | *19*<br>*(19)* |

10,000 yen is approximately £50.

[7] They normally receive it twice a year. This figure is a total.

Of the 19 participants, 11 mentioned requests to their organizations regarding their working condition. Among them, seven complained that they had too many things to do and could not concentrate on dog training, and suggested that they needed more staff to solve the problem. In addition, one trainer (who had worked for 20 years and received a salary of less than 400,000 yen) requested more money. Another had requested more holiday (she mentioned that she could not have consecutive days off).

*3. Attitudes towards the job*

**What made them become guide dog trainers**

The participants were asked when and why they had decided to do this particular job. Sixteen trainers started thinking of guide dog training when they were between 16 and 23 years old, two were school children, and one was 32 years old. Nine people were influenced by publications or mass media, such as books, newspapers, comics, films, TV programmes, which described guide dogs. Half of them chose the job because they liked animals, in particular, dogs. Others were attracted to the job because they thought that the dogs which they trained would benefit human society.

When asked the largest difference between their expectation before starting the job and what they felt after starting the job, seven trainers reported that they had thought that the job was all to do with dog training, but it was, in fact, more to do with people. Two trainers described that they chose the job because they were not good communicators with people, and that they thought the job would only require communication with dogs. In addition, five reported that the job was harder than they had expected.

The participants were then asked if they had ever thought of resigning from the job. Nine of them answered 'yes', the reasons were: troubles with relationships with other staff or clients (7 mentioned this); lack of confidence in their own ability (3); and hard working conditions (2). They changed their mind about resigning because: they knew that they were contributing to the well-being of visually impaired people and these people needed them; they had chosen the job by their own free will; and they liked the job. In addition, one commented that he did not resign from the job because, although it was easy for him to quit, it is impossible for his clients to quit being visually impaired people. That is to say, he

thought that it was unfair, and he should try to overcome his problems in order to help his clients.

**Job satisfaction and aspirations**

When asked if they were satisfied with their job, ten answered 'yes', five answered 'no' and the remainder were either 'neither' or 'I don't know'. The reasons why the people were satisfied were: they liked their job; the job was worth doing and challenging; and they were thanked by visually impaired people, while people who were not satisfied mentioned either their own ability or their working conditions. Even two experienced trainers (who had worked for more than 20 years) said that they wanted to improve their skills at training dogs as well as clients. People who mentioned working conditions wanted their organizations to be more structured and systematic, and also to interact more with other organizations in Japan as well as abroad.

When asked if they considered this job as their life's work, 15 trainers said 'yes', three said 'I don't know' and one said 'no'. Then, they were asked to specify their aspiration in their job. Experienced trainers tended to describe expansion of their activity, while most young trainers wanted to improve their own skills, that is, they wanted to qualify as quickly as possible and produce guide dogs by themselves. The suggestions for expansion of the activity included: to make guide dogs more popular in Japan; to find stable funds; to produce more guide dogs; to improve the success rate as well as the skill level of trained guide dogs; and to establish standards for training, and teaching these to more junior staff. In addition, one trainer reported that he wanted to establish a society where guide dog users could be actively involved, and where visually impaired people have freedom and job choice, as well as equal opportunities for education and social activities.

**Requests to their organizations**

The next question asked about requests they had made to their organizations. Eight trainers completed this: five mentioned improvements to their working conditions; one thought that the organization should provide more aftercare to owners; and one said that the organization should try to adapt to changes in society, that is to say, they should change training methods to suit new circumstances (*e.g.* traffic conditions). One participant

commented that people in senior positions should study more about visual disability, guide dogs, and other organizations[8].

*4. Experiences of training guide dogs*

The experience varied from participants who had had trained two dogs to 200 dogs.

**Feelings towards their dogs during training**

When asked if they had ever thought that dogs were frightening during training, eight trainers, including two experienced trainers (who had worked for more than 25 years) answered 'yes'. One of the experienced trainers said that he always kept in mind that they were animals. They were scared when dogs became aggressive and tried to bite them. One trainer had actually seen one of her dogs bite another member of staff, who was seriously injured. Of the 19 participants, eight trainers had been bitten by dogs during training, three occasions being when dogs were severely disciplined for improper behaviour.

They were then asked if they had ever thought that 'I feel sorry for the dogs' during training. More than half of them (12) answered 'yes'. Six trainers reported that they sometimes felt sorry for the dogs when they were severely disciplined, four of the trainers blamed themselves that they had not had enough skill to tell the dogs exactly what they wanted them to do, or to understand how the dogs were feeling. In addition, two trainers mentioned that they felt sorry for the dogs because they had been forced to become guide dogs from birth. One of them was trying to overcome this feeling by thinking that they would be able to give the dogs a happy life by only using those which had potential, and training them properly .

**Breed differences**

The most popular breeds were Labrador Retrievers (16 trainers had trained these), first cross of Labrador and Golden Retrievers (10), and Golden Retrievers (8). Only three trainers had trained German Shepherd Dogs. When asked about breed differences on ease

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8

People in high positions in some organizations were not involved in training but dealt with management of the organizations.

of training, five trainers reported that Labrador Retrievers were better than Golden Retrievers, because the former tended to be more willing to work, to like people and to be obedient, whereas the latter tended to be less obedient, less willing to work and more likely to chase other animals.

The next question was "Do you think that you can use mongrels (born from unknown parents) as guide dogs?". Half of the trainers said 'yes', four said 'no' and the remainder stated 'I don't know'. Trainers who said 'yes' mentioned that if the dog had an aptitude for being a guide dog, they would be able to train it as a guide dog, however, it would be difficult to actively use mongrels in the training programme, because it was risky in terms of success rate. It was also reported that mongrels were unlikely to be willingly accepted by guide dog owners as well as the general public, because the Japanese tend to look down on mongrels. However, one experienced trainer described that he would be interested in producing guide dogs from unwanted dogs if he had the opportunity. In contrast, trainers who disagreed with the idea of using mongrels reported that it was too risky because they were too unpredictable in terms of characteristics as well as physical traits.

**Gender differences**

As regards gender differences, four trainers reported that female dogs were better than male dogs, because they were less powerful, smaller, less possessive, and more obedient. No one said that male dogs were better than female dogs.

**Suitable/unsuitable characteristics for guide dogs**

For the remaining parts of this section, only the answers from the 13 trainers who had worked for more than a year were used.

Requirements for guide dogs were highly complex. Thematic content analysis[9] revealed that the dogs were required particular physical traits, superior characteristics, and suitability for the work (Table 8).

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9

Thematic content analysis is "a statement-based form in which responses are broadly classified according to the themes they convey" (Paul 1995), see Chapter 3 for more information.

Table 8 Suitable characteristics for guide dogs as described by 13 trainers.

| | |
|---|---|
| Physical traits | medium size, physical soundness, short hair |
| Characters | mental soundness, intelligence, gentleness, liking people, calmness, attractiveness, curiousness, adaptiveness, generousness, low hunting instinct, not vocal, emotional stability, not fearful, no aggressiveness |
| Working aspects | willingness to work, concentration for work, attention to the owner, willingness to be actively involved in their work (rather than rely on the owner), good judgement, not to being stressed in human society, good understanding, no car sickness, like sleeping when they are not working* |

* Guide dogs are often required to stay in one place for a long time, for example, they have to lie down near their owner's feet in offices or waiting rooms.

Dogs which possessed the opposite characteristics were reported as unsuitable as guide dogs. In addition, dogs which: were cunning; preferred being with dogs to with people; gave priority to their instinctive behaviour; were not well socialized to human society; were restless; were suitable as hunting dogs; were not interested in being praised and being with people, tended to withdraw into themselves, were not suitable to become guide dogs.

**The most important and difficult aspects in the training**

When asked to describe the most important and difficult aspects of the training, all trainers mentioned the important characteristics of a trainer, for example, they had to be loving, patient, calm and flexible. Trainers also had to evaluate the ability of each dog accurately and to try to motivate them to work, by understanding what the dog was thinking and how it was feeling. Trainers also had to try to make dogs understand what they were supposed to do, and sometimes had to find another way if one training method did not work for a particular dog. In addition, one trainer reported that the most difficult thing was the fact that dogs were finally owned by other people, that is to say, some dogs might not work with their new owners as well as they had with their trainer.

The participants were then asked to describe an example of a problem with a dog which they thought most difficult to overcome. Three trainers answered that "it is always difficult". The specific examples were; a guide dog which was perfect except for a barking habit, and a guide dog which was aggressive to other dogs. The trainers had tried to re-train such dogs, but they eventually had had to give up. They concluded that it might be impossible to modify the behaviour of a dog which possesses high levels of these instinctive

behaviours. There were also success stories; two trainers reported that they had succeeded in modifying problem behaviours in dogs; one was a dog which did not obey commands from its new owner, and the other was a powerful dog which walked too fast, which took a long time for the trainer to modify. This was difficult for the trainer because he simultaneously had to teach other skills to the dog in a limited time.

**Saying good-bye to dogs they had trained**

Participants were then asked how they felt when the dogs which they trained left the training centre with their new owners. Trainers seemed to have mixed feelings; they were worried whether the dogs would work as they had been trained, and also wished a successful future to both the dogs and their owners. Trainers also wished the new owners to use their dogs properly and to have a more active life. One trainer said that he had never felt sad, and the other trainer claimed that it was the most happy and relieved moment. On the other hand, two other trainers reported that they had felt sad and even cried in the first few years, but now they only wished for success for the dogs.

*5. Experiences of training visually impaired people*

In this section, only answers from the ten trainers who had worked for more than five years were used. The number of visually impaired people they had trained varied from 7 to 150.

**Difficult clients**

Trainers reported that they found it difficult to teach clients who either had never walked by themselves with a cane (who tended to be people who could previously see), or who did not have a concept of traffic (who tended to be people who were born blind). They also had a difficult time when they taught clients who: always laid the blame on others; did not listen to others; did not make an effort; were selfish; and were stubborn. One trainer mentioned that these clients tended to have high status jobs, such as Members of Parliament, managers of companies and teachers. However, clients who: were too calm; were too reticent; were unsociable; were dependent; did not admit what they did not understand; and could not take leadership over their dogs were also described as difficult clients. In addition, one experienced male trainer found it difficult to teach young women, while a young female trainer found difficulty teaching clients who were older than herself (in fact, most of them

were older than her).

**Suitable guide dog owners**

People who make suitable guide dog owners were described as people who: were sociable; were independent; had a positive view of life; tried to be actively involved in society; were able to enjoy unexpected events; and had empathy with other living creatures. They were also described as people who: liked dogs and could cope with their care; could control their dog; and could praise and discipline their dog properly.

**Important and difficult aspects of training clients**

The trainers were then asked to specify the most important and difficult aspects of the training of their clients. They seemed to believe that these aspects related to the quality of the trainers. The trainers must: be sincere; be flexible; be trusted by their clients; and listen to the feelings and thoughts of each client, because each client is different. They were also required to: match the right dog with the right person; evaluate the ability and circumstances of each client accurately by paying attention to them; and find the best way of teaching. They also had to try to: motivate the client to learn; make clients understand what they were supposed to do; and enjoy the training.

Participants also reported that it was hard to find out if what clients said was true or not (because some of them could not say that they had not understood what they were told), and to find out why clients could not understand. One trainer reported that he sometimes found it difficult to have a good relationship with his clients. Another trainer said that he had a difficult time when he taught clients who expected guide dogs to be perfect and work like robots, without making enough effort of their own.

The trainers were then asked to describe an example of a client who they thought most difficult to teach and to graduate as a guide dog user. Four out of six examples reported were similar and related to clients who were born blind and did not have sufficient understanding of their surroundings. For example, some trainers had to teach their clients that cars were moving in line, and what roads, pavements and traffic lights were. These trainers found it very difficult to educate the clients in this as well as teaching them how to

control their dogs, in the limited time available (usually in four weeks). One more example was a client who also had infantile paralysis and could not feel the dog's movement with his left hand (with which he held the harness), and therefore often fell over. The trainer advised him to hold the dog's lead in his right hand to feel the dog's movement, and this worked. The client finally became a guide dog user.

Lastly, when asked to feel free to write anything, one participant criticised the skill as well as personality of people who were involved in this activity in Japan. They tended not to be as good as people doing the same job in other countries. He speculated that the reason might be that the job was not very popular and competitive compared to other jobs, so in a way, even people with poor ability were able to stay in their position (probably based on personal experience of the other staff in his organization). Another participant stated that he wanted to raise the social status of guide dog mobility instructors and trainers by issuing qualifications. He gave the example that mobility instructors who taught visually impaired people walking skills with a cane had qualifications, so he wanted to have similar qualifications for guide dog trainers.

## Discussion

The survey revealed the severity of the working conditions of Japanese guide dog trainers. It must have been difficult for the participants to find time to answer this relatively long questionnaire. In fact, there were some respondents who simply wrote "Don't send these questionnaires to us" without answering any of the items, expressing that they were annoyed by this extra work[10]. This could explain the low response rate. Hence, the participants could be supposed to be a sub-set of trainers who were keen on their work and might wish to improve their working conditions.

Of the 19 participants, 11 mentioned requests to their employers, regarding their working conditions. Many of them would like to see an increase in the number of staff, because they

[10] These responses were counted as non-returns when calculating response rate.

had too many things to do other than the training of dogs, so as a result, they could not concentrate on training. They also requested increases in salary and holiday. Their working conditions will be examined and compared with the British system below, in terms of tasks, salary, working hours and holidays, and the nature of their profession.

**Tasks**

Trainers have to do many different tasks other than train dogs. Some of the participants complained that they did not have enough time for actual training. One participant also reported that she expected there would be a training curriculum for apprentices and a dog training manual, however, her organization had neither, and every trainer did their job in their own way. According to the survey by the Nippon Foundation (The Nippon Foundation 1999), three out of the eight organizations did not have any training curriculum for apprentices, and six organizations did not have instructors for the training of apprentices; this may normally done by experienced trainers. As found in Study 1.1, Japanese training organizations do not operate as systematically as the GDBA does.

For example, staff who are involved in dogs in the GDBA consist of three different categories (The Guide Dogs for the Blind Association, personal publication): 1) kennel staff - who are responsible for care of dogs, such as feeding, grooming, assisting the education of dogs, and taking care of sick or post-operating dogs and puppies; 2) guide dog trainers - who are responsible for the basic training of dogs after they are returned from the puppy walkers until they begin advanced training; 3) guide dog mobility instructors - who take the dogs through the final stages of training and then match them to visually impaired clients.

Each Japanese trainer is responsible for at least two of these categories. Experienced trainers often act as guide dog trainers and mobility instructors (they would also sometimes have to work as kennel staff, as well), and less experienced trainers usually act as kennel staff and dog trainers. Additionally, they also have to do some other things, such as fund raising and giving talks.

**Salary**

As regards salary, in 1998, GDBA kennel staff and guide dog trainers received £ 8,992 per

annum in their first year, and mobility instructors £13,576 per annum (The Guide Dogs for the Blind Association, personal publication).The approximate salary (salary plus bonus) for the first year Japanese guide dog trainer from Table 6 totals 1300,000 yen a year (approximately £6500), which is £2,492 less than GDBA kennel staff and dog trainers[11].

**Working hours and holidays**

The Labour Standard Law of 1993 states that employees work a maximum of eight hours per day and forty hours per week (Kodansha International Ltd. 1996). The average working hours of the participants was 8.9 hours per day, which is slightly higher than the regulation. However, the average number of days off work was 5.5 per month, that means their working hours per week exceeds the law[12]. In addition, they also have average of 3.6 days of night duty per month. In the GDBA, trainers normally work 5 days per week, 8 hours (including an hour's break at lunchtime) per day.

The participants had an average of 20 days holiday a year, including summer and winter holidays (which may also include some weekends and national holidays). However, the number varied greatly, for example, 6 out of 9 trainers with less than 5 years service only had 14 days. Even three trainers with more than 20 years service had about 12 days. One participant (who had worked for 20 years) said that although he had 20 days holiday entitlement, it was impossible to actually take all of it, because of lack of staff. It seemed very difficult for them to enjoy their own time. In the GDBA, the entitlement to paid holiday is 21 working days per year for staff with less than 5 years service, 23 days for staff with between 5 and 10 years service and 25 days for more than 10 years service.

**The nature of their profession**

Half of the participants chose the job because they liked dogs. Seven trainers reported that they had expected the job to be solely dog training, and two of them chose the job because

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11

As it is stated that prices are "outrageously high" in Japan (Kodansha International Ltd. 1996, p.165), the economic disadvantage of these Japanese trainers could be even greater than this.

12

Although this law is still often disobeyed by small businesses (Kodansha International Ltd. 1996), it should be mentioned that this is against the law.

they were not good communicators with people. However, their job, in fact, requires excellent communication skills with people as well as with dogs. In the same way that guide dogs are required to have high potential and superior characteristics, trainers are also required to be highly skilled. For example, they have to be capable of: evaluating each dog and student; making good judgements; having good teaching skills; and being fair and flexible. It must be extremely difficult to be a skilled dog trainer and a skilled teacher of visually impaired people at the same time. In fact, two experienced trainers (who had worked for more than 20 years) reported that they still wanted to improve their skills.

In conclusion, the results suggest that professional guide dog trainers are required to be highly skilled in terms of training as well as communication with dogs and clients. Despite their devotion to the job in hard working conditions, and their contribution to society, it was reported that social status of Japanese guide dog trainers was rather low and their job was underestimated by the general public. It may be necessary to make a recognized qualification as well as to improve working conditions for guide dog trainers in order to attract more attention from the general public before the whole guide dog movement in Japan can be more active.

## General Conclusions

The guide dog training organizations in Japan and the UK are very different. The UK's GDBA was started in 1940 and is recognized as one of the most popular and successful guide dog organizations in the world. In Japan the first training organization was established 27 years later, and it is still described as "a developing nation in the guide dog movement" (Takemae 1991, p.61). Because of these basic differences, making a direct comparison might not be appropriate, however, it may be beneficial to consider the future development of the Japanese guide dog movement. In other words, the Japanese might be able to follow some of the examples of the GDBA, and some of the possible ways are suggested:

1. The GDBA has precise records of its failures as well as its achievements, and collates data in a report every year (*i.e.* Annual Report from the Directorate of Operations), which includes success rates and reasons for rejection for dogs of each breed, and reasons why certain dogs have shortened working life, *etc.* These records are extremely useful in directing future improvements in the breeding and training programmes.

2. The larger an organization becomes, the more systematic operation is needed. As some participants mentioned in Study 2, they need staff competent in management, as well as more trainers. It has been emphasised that the working conditions and social status of Japanese trainers need to be improved. If the work could be divided so that each member of staff can concentrate on their particular task, the whole system should run more smoothly and efficiently.

The GDBA makes use of volunteers; for example, it encourages owners to be more involved in fund raising and to give talks (Eames & Eames 1989). This practice might help to reduce stress in the Japanese staff and give them more time to concentrate on dog training. This could also be a most powerful method to increase public awareness. The Operations Projects Manager of the GDBA thought that the most effective way to improve the understanding of the general public was to ask owners to tell people how their lives had improved with help of their dogs. It might also be possible to use puppy walkers more fully, since they are people who understand and want to support the organizations.

3. As mentioned in Study 1, it would be useful to set a common working standard for guide dogs in Japan. In 1995, the federation of Japanese guide dog organizations was launched in order to increase public awareness and raise funds (Guide Dog Information Centre1995d). All eight organizations have become members, so hopefully, they will exchange information and discuss this matter in the near future.

4. Organizations in both countries indicated that there are more people who could benefit from guide dogs. The GDBA estimated the guide dog owner potential population (aged 16~75, registered or registerable as blind and with a fair degree of mobility) as 72,464, only 6% of which are currently using guide dogs. According to the Nippon Foundation, the population of the Japanese who are blind or severely visually impaired is 168,000, and the number of potential owners who would be interested in having a guide dog in the near future is 7,800 (The Nippon Foundation 1999). Since the calculation methods are different, these figures are not comparable. However, both tell us that still only a very small proportion of the total population actually benefit from guide dogs.

# Appendix 2: English translation of the questionnaire used for the survey of Japanese guide dog training organizations

This questionnaire was designed to find out current condition of guide dogs in this country. The purpose of this survey is to compare the issues between British and Japanese systems. As you know, number of guide dogs is smaller in Japan than in the UK. By comparing the system with British one, we would like to find out problems and future development of Japanese guide dogs. As this is an exploratory survey, and we are fist looking at differences and similarities of answers between Britain and Japan, the number of questions is rather many. We would very appreciate if you could understand this matter, and help us in this project.

Please answer the following questions as detail as possible. (If you need more space, please use the back of each paper. In that case, please write the question number which you are answering.) If you do not know answers to some questions such as statistics, please write 'I don't know'.

I am looking forward to receiving your reply.

Best regards,

Ayaka Miura
Anthrozoology Institute
University of Southampton




**********

Name of your centre:_____

Your name:_____ Your position:_____

(Please give me your name so that I can contact you in case I need further information.)

**<Your centre>**

1. When was your centre founded? : 19____.
2. Where does the money come from? Please list financial resources:

3. Can your centre successfully manage by current funding? or Does your centre need other financial resources?

   a. Our centre can manage successfully.
   b. Our centre needs other financial resources.
   c. Others. ( )

If your centre needs other financial resources, has your centre got any definite plan for it?

Yes No (Please circle one of the alternatives)

If yes, please specify.

4. When did your centre have the first graduate team (a guide dog and a blind person)?
   : 19_____

5. How many graduates did your centre have in 1996 :_____

6. How many graduates had your centre had so far? :_____
How many females and males? : _____females and _____males
How many female dogs and male dogs? : _____female dogs and _____male dogs

7. How many graduates are currently working? :_____
How many females and males? : _____females and _____males
How many female dogs and male dogs? : _____female dogs and _____male dogs

8. When did your centre start using the present facility? : Month_____, 19_____

9. Please write the size of grounds of your centre. :_____

10. Please write the size of area for the facility(building). :_____

11. How many kennels has your centre got? :_____

12. How many puppies (which have not been trained yet) has your centre got at present? :_____

13. How many dogs is your centre training (in the centre) at present? :_____

14. How many blind people who want to have a guide dog are in the waiting list of your centre?
:_____

15. How many staff has your centre got at present?

| | Full time staff | | Part time staff | |
|---|---|---|---|---|
| | Females | Males | Females | Males |
| Office workers | | | | |
| Fully-fledged trainers | | | | |
| Candidates for a trainer | | | | |
| Others | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |

16. What are people required to be employed as apprentices for a trainer?

17. What are apprentices required to be a fully qualified trainer?

18. How many percentages of the apprentices do resign before being a fully qualified trainer? (Please circle one of the alternatives.)

a. 0%
b. 10~39%
c. 40~69%
d. 70~99%
e. 100%

19. How many days did a person who resigned earliest work? :_____ days

20. What are the main reasons that apprentices resign before being a fully qualified trainer?

<Dogs>

21. What breeds of dogs does your centre use?

22. How does your centre obtain dogs?

23. Which gender of dogs does your centre use? : Females Males Both
Please specify the reason.

24. How does your centre deal with dogs which could not be a guide dog?

25. Does your centre have a breeding program? Yes No

If yes,

25-1. When did your centre start it? : 19____

25-2. How many sires and dams is your centre using for a breeding program at present? : _____sires and _____dams

26. Does your centre ask families in general public to raise puppies? Yes No

If yes,

26-1. How many families are registering at present? : _____

26-2. How many families are raising a puppy at present? : _____

26-3. From how old to how old are puppies kept by the families?

: _____ months old to _____months old

26-4. What is the reason that your centre uses this system?

26-5. Does your centre ask the families to train a puppy? Yes No

If yes, does your centre hold a training class? Yes No

If yes, what kind of effects can your centre get by holding the training class?

Does the training class help to shorten a training period for dogs in the training centre?

a. Yes, it helps to shorten the period. : about _____days

b. No, it doesn't.

c. Others. ( )

27. Do you think that you can judge the dogs' suitability for being a guide dogs when dogs are puppies? Yes No

If no, what is the reason?

If yes, does your centre test puppies to examine their suitability for being a guide dog?

Yes No

If yes,

27-1. How old are puppies when they are tested? :_____months old

27-2. Please specify the content of the test and criterion for passing.

27-3. How many percentages of puppies do pass the test? :_____%

28. How old are dogs when they start a training in your training centre? :_____ months old

29. How long are dogs trained in your training centre? :_____months

30. How many hours are dogs trained ? :
inside your facility _____hours
in the streets _____hours

31. Please specify main training for dogs.

32. Does a trainer train a dog alone in the street wearing a blindhold? Yes No
If yes, how? Please specify.

33. Does your centre test the dogs after this period of training (after the training of dogs in the centre)? Yes No
If yes,

33-1. Please specify the content of the test and criterion for passing.

33-2. How many percentages of the dogs do pass the test? :_____%
33-3. If no, how does your centre judge the ability of the dogs? Please specify.

34. What kind of dogs are suitable for a guide dog?

35. What kind of dogs <u>are not</u> suitable for a guide dog?

**<Training of blind people and dogs>**

36. How many percentages of applicants (blind people who are going to have the training) have never had a guide dog before?

a. 0%
b. 10~39%
c. 40~69%
d. 70~99%
e. 100%

37. How long do applicants have to wait for having the training since they put their name in the waiting list? :_____days or _____months

38. How much do applicants have to pay for having a guide dog? :_____pounds

39. What are applicants required to be accepted by your centre?

40. Does your centre set age limit for applicants? Yes No
If yes, please specify.

Please specify the reason.

41. What kind of visual disability do people who are accepted by your centre have?

a. My centre accepts people with week eyesight only.
b. My centre accepts people with week eyesight and the totally blind.
c. My centre accepts totally blind people only.
d. Others ( )
Please specify the reason.

42. How many training course (for blind people and dogs) does your centre have in a year (average)? :_____course a year.

43. How many applicants does one trainer teach in one training course (average)? :_____

44. How many applicants does your centre accept in one training course? :_____
45. How many days does one training course last? :_____days
46. How many hours are applicants trained ? :

inside your facility _____hours
in the streets _____hours

47. Has your centre got an accommodation for applicants? Yes No
If yes, how many rooms has your centre got? :_____rooms
If no, where do applicants stay?

48. How many percentages of the applicants do resign before completing the training?
a. 0%
b. 10~39%
c. 40~69%
d. 70~99%
e. 100%

48-1. (If you answered b~e in question 48) What are reasons that applicants resign before completing the training? Please specify.

48-2. How many percentages of the applicants who have resigned the training before come back to the centre again to get a guide dog?
a. 0%
b. 10~39%
c. 40~69%
d. 70~99%
e. 100%

49. Has your centre forced applicants to resign the training? Yes No
If yes, how many applicants? :_____
What were reasons? Please specify.

50. Does your centre test applicants and dogs <u>during</u> the training course? Yes No
If yes,
50-1. How many times? :_____times
50-2. Please specify the content of the test and criterion for passing.

51. Does your centre test applicants and dogs in the end of the training course? Yes No

If, yes,

51-1. Please specify the content of the test.

51-2. What are dogs required to pass the test?

51-3. What are applicants required to pass the test?

51-4. How many percentages of teams (a applicant and a dog) do pass in the test?
:_____%

51-5. If no, how does your centre make decision for them to graduate? Please specify.

52. What kind of people are suitable for a guide dog user?

53. What kind of people are not suitable for a guide dog user?

<After the training course>

54. Does a trainer (or other staff of your centre) accompany with a graduate and his/her dog when they go back to their home after the training course? Yes No

What is the reason for it? Please specify.

55. Does your centre provide instruction for graduates near their house immediately after the training ?

Yes No

What is the reason for it? Please specify.

If yes, how many days (or how many hours)? : _____days or _____hours

Please specify the content of the instruction.

56. Who have a possession of the dogs? :_____

57. What is the reason for it? Please specify.

58. Has your centre ever had complaints about dogs from graduates ? Yes No

If yes,

58-1. Please tell us about it.

58-2. How did your centre deal with it?

58-3. Does your centre make use of that experience after it? If yes, how? Please specify.

59. Does your centre check every graduate and her/his dog to know if they are working well after they leave the centre? Yes No

What is the reason for it? Please specify.

If yes, please specify.

60. Does your centre support graduates and their dogs? Yes No
If yes, please specify.

61. What are advantages of having a guide dog which you hear from graduates most frequently?

62. What are dis<u>dis</u>advantages of having a guide dog which you hear from graduates most frequently?

63. How long do guide dogs work until their retirement (average)? :_____years

64. Who decide the retirement of the dogs? And how?

65. Where do retired dogs live?

**<Training and provision of guide dogs as a whole>**

66. What is the most important thing (what do your centre emphasize most) when you train and provide guide dogs?

67. What is the most difficult thing when you train and provide guide dogs?

68. It is often said that the number of guide dogs in Japan is too small compared to that in the UK and the USA. Do you agree/disagree with it?

a. Agree ☐
b. Disagree ☐
c. Others ☐(

)

Please specify the reason of your answer.

If you chose 'Agree', how can you increase the number? Please tell us your idea.

69. What is the biggest problem which guide dog users in this country are facing?

70. Does your centre do campaign for enlightenment of guide dogs to general public? Yes No
If yes, please specify.

71. Please tell us a future plan of your centre.

72. Please tell us the philosophy of your centre, if you have any.

73. Please tell us what your centre is proud of?

74. Finally, please feel free to write anything (for example, about this questionnaire, guide dogs, your centre and so on), if you have any, for our future reference.

THANK YOU VERY MUCH FOR YOUR TIME AND HELP.
I would very appreciate if you could check that you have not omitted to answer any questions.

Thank you.

Appendix 3: Questionnaire used for the survey of the British guide dog training organization

The purpose of this survey is to compare the system of guide dog training organizations between Britain and Japan, and this questionnaire was designed to understand the system of each regional centre of GDBA. As you may know, there are only a small number (approximately 800) of guide dogs in Japan, although there are eight guide dog training organizations all over the country. So by comparing the system with British one, we would like to consider the problems and future development of the Japanese guide dog training organizations. As this is an exploratory survey, and we are first looking at differences and similarities on answers from Britain and Japan, it has unfortunately been necessary to ask a large number of questions. We would very appreciate if you could understand this matter, and help us in this project.
Please answer the following questions in as much detail as possible.

I am looking forward to receiving your reply.

Best regards,

Ayaka Miura
Anthrozoology Institute
University of Southampton

**********

Name of your centre:_____

Your name:_____ Your position:_____
(Please give me your name so that I can contact you in case I need further information. The information that you give will be compiled into a summary of all the regional centres, and will not be presented in a way in which you or your centre can be identified individually.)

**<Staff>**

1. How many staff are working at your centre at present?

| | Full-time staff Female | Males | Part-time staff Female | Males |
|---|---|---|---|---|
| Office workers | | | | |
| Kennel staff | | | | |
| Dog trainers | | | | |
| Apprentice dog trainers | | | | |
| Mobility instructors | | | | |
| Apprentice mobility instructors | | | | |
| Others | | | | |
| ---------- | ---------- | | ---------- | |
| Total | | | | |

2. What qualifications do people who apply to be apprentice mobility instructors need to be accepted?

3. What qualifications do apprentice mobility instructors need to be upgraded to a full-fledged mobility instructor?

4. One of the largest problems in Japanese guide dog organizations is a high resignation rate of the apprentices. How many percentages of apprentices do resign before being a fully-fledged mobility instructor in your centre? (Please circle one of the alternatives.)
   a. 0%
   b. 10~39%
   c. 40~69%
   d. 70~99%
   e. 100%

5. How many days did the apprentice who resigned the earliest work? :_____ days

6. What are the main reasons that apprentices resign before being a fully-fledged mobility instructor?

**<Puppy walking system and dogs>**

7.Does your centre provide a training class for puppy walkers? Yes No
(Please circle one of the alternatives.)
If yes, what kind of effects does your centre get by providing the training class?

Does the training class help to shorten the training period for dogs in the training centre?
(Please circle one of the alternatives.)
a. Yes, it helps to shorten the period. : about _____days
b. No, it doesn't.
c. Others. ( )

8. Does your centre think that it is possible to judge a dog's suitability for guide dog training when dogs are puppies?
Yes No (Please circle one of the alternatives.)
If no, what is the reason?

If yes, does your centre test puppies to examine their suitability for guide dog training?
Yes No (Please circle one of the alternatives.)

If yes,

8-1. How old are puppies when they are tested? :_____months old

8-2. Please specify the test and the criterion to pass it. (in your own words.)

8-3.What percentage of puppies pass the test? :_____%

9. After returning to your centre and being trained for a month, are dogs tested before starting a training with an applicant? Yes No (Please circle one of the alternatives.)

If yes,

9-1. Please specify the test and the criterion to pass it.(in your own words.)

9-2.What percentage of dogs pass the test? :_____%

If no, how does your centre judge the ability of the dogs? Please specify.

10. Does your centre have preference for the gender of dogs? (Please circle one of the alternatives.)

a. Yes, we prefer female dogs.
b. Yes, we prefer male dogs.
c. No.

Please specify the reason.

11. What kind of dogs are suitable for guide dog training? (what kind of characteristics are required?)

12. What kind of dogs are not suitable for guide dog training?

**<Training of applicants and dogs>**

13.What conditions do applicants need to satisfy before being accepted for training?

14. What kind of visual disability does your centre require for people to be accepted for the training?
(Please circle one of the alternatives.)
a. My centre accepts people with weak eyesight only.
b. My centre accepts people with weak eyesight and the totally blind.
c. My centre accepts totally blind people only.
d. Others ( )
Please specify the reason.

15. How many training course (for applicants and dogs) does your centre carry out in a year (average)? :_____course a year.

16. How many applicants does one instructor teach in one training course (average)? :_____
17. How many applicants does your centre accept in one training course? :_____
18. How many days does one training course last? :_____days
19. How many hours are applicants trained ? :
inside your facility : _____hours
in the streets : _____hours
20. Does your centre have overnight accommodation for applicants? Yes No
If yes, how many rooms does your centre have? :_____rooms
If no, where do applicants stay?

21.What percentage of applicants resign before completing the training?
a. 0%
b. 10~39%
c. 40~69%
d. 70~99%
e. 100%

21-1. (If you answered b~e in question 21) What are the reasons for applicants resigning before completing the training? Please specify.

21-2. What percentage of applicants who have resigned from training subsequently come back to the centre again to get a guide dog?

a. 0%
b. 10~39%
c. 40~69%
d. 70~99%
e. 100%

22. Has your centre advised applicants to discontinue their training? Yes No

If yes, how many applicants? :_____

What was the main reason? Please specify.

23. Does your centre test applicants and dogs during the training course? Yes No

If yes,

23-1. How many times? :_____times

23-2. Please specify the test and the criterion to pass it. (in your own words)

24. Does your centre test applicants and dogs at the end of the training course? Yes No

If no, how does your centre make the decision whether or not they should graduate? Please specify.

If, yes,

24-1. Please specify the content of the test.

24-2. What are dogs required to do to pass the test?

24-3. What are applicants required to do to pass the test?

24-4.What percentage of the partnerships (an applicant and a dog) pass the test?
:_____%

25. What kind of people are suitable to become guide dog users?

26. What kind of people are not suitable to become guide dog users?

**<After the training course>**

27. Does an instructor (or other staff of your centre) accompany a graduate and his/her dog when they go back to their home after the training course? Yes No
What is the reason for this? Please specify.

28. Does your centre provide instruction for graduates near their house immediately after the training ?
Yes No
What is the reason for this? Please specify.

If yes, how many days (or how many hours)? : _____days or _____hours
Please specify the instruction.

29. Have your centre ever had complaints about dogs from graduates ? Yes No

If yes,

29-1. Please tell us about it.

29-2. How did your centre deal with these complaints?

29-3. Has your centre made use of that experience in revising the training protocol? If yes, how? Please specify.

30. Does your centre check every graduate and her/his dog to know if they are working well after they left the centre? Yes No

If no, what is the reason? Please specify.

If yes, please specify the check.

31. Does your centre provide support for graduates and their dogs in addition to the kinds already mentioned? Yes No

If yes, please specify it.

32. What are the advantages of having a guide dog which you hear from graduates the most?

33. What are the disadvantages of having a guide dog which you hear from graduates the most?

**<Training and provision of guide dogs as a whole>**

34. What is the most important thing (what does your centre emphasize most) when you train and provide guide dogs?

35. What is the most difficult thing when you train and provide guide dogs?

36. What do you think of the current number of guide dogs in the UK ?
    a. Too many
    b. Just about the ideal number
    c. Too few
    d. Others (  )

What is the reason for this? Please specify.

If you answered 'too few', please give us your ideas for increasing the numbers.

37. What is the biggest problem which guide dog users in this country are facing?

38. Please tell us the future plan of your centre.

39. Please tell us the philosophy of your centre, if you can.

40. Please tell us what your centre is most proud of?

41 Finally, please feel free to write anything (for example, about this questionnaire, guide dogs, your centre and so on), if you have any, for our future reference.

*THANK YOU VERY MUCH FOR YOUR TIME AND HELP.*

I would very much appreciate if you could check that you have not omitted to answer any questions.

Thank you.

# Appendix 4: English translation of the questionnaire used for the survey of Japanese guide dog trainers

This questionnaire was designed to find out about working conditions and attitudes towards guide dog training of people who are actually involved in the training. As you know, the number of guide dogs is smaller in Japan than in the UK. By comparing the system with British one, we would like to find out problems and future development of Japanese guide dog training. As this is an exploratory survey, the number of questions is rather many. We would very appreciate if you could understand this matter, and help us in this project.

Please answer the following questions as detail as possible. If you do not know answers to some questions, please write 'I don't know'. Please send this back to me by a provided pre-stamped envelop by _____. In order to protect confidentiality, you do not need to write your name or name of your centre.

I am looking forward to receiving your reply.

Best regards,

Ayaka Miura
Anthrozoology Institute
University of Southampton

**********

1. Gender: Female☐ Male☐ (Please tick the appropriate box)
2. Age: _____years old
3. Your position: _____ Full-time☐ Part-time☐
4. How long have you worked for the organization: _____years and_____months
5. Did you start this job as soon as you graduated from school (or university)?
   Yes☐ No☐
   If no, was your previous job related with animals? Yes☐ No☐
   If yes, please specify.

6. Had you trained dogs before you started this job? Yes☐ No☐
   If yes, please specify.

7. Had you owned dogs before you started this job? Yes☐ No☐
   If yes, how many? _____

8. Do you have any animals (pets) at the moment? Yes☐ No☐
   If yes, please specify species and number. (e.g. two cats)

9. Please list your favourite animals in order.

1)
2)
3)
4)
5)

10. Please list your unfavourite animals in order.

1)
2)
3)
4)
5)

11. Had you come in contact with people with a disability before you started this job?

Yes☐ No☐

If yes, what kind of disability did they have? and what kind of contact did you have with them?

12. Are you good/bad at speaking with new people?

a. I am very good at it. ☐
b. I am good at it. ☐
c. Neither ☐
d. I am bad at it. ☐
e. I am very bad at it. ☐

13. Do you think that you are a sociable/unsociable person?

a. I am a very sociable person. ☐
b. I am a sociable person. ☐
c. Neither ☐
d. I am an unsociable person. ☐
e. I am a very unsociable person. ☐

14. Which would you prefer, being a contact with people or animals?

a. I definitely prefer being contact with people. ☐
b. I prefer being contact with people. ☐
c. Neither ☐
d. I prefer being contact with animals. ☐
e. I definitely prefer being contact with animals. ☐

*< Working conditions >*

15. How many hours a day do you work (average)?: _____hours
16. How many days a month do you have night duty?: _____days

17. How many days a month do you have off? (If you do not work in weekend, please include it): _____days
18. How many Christmas holidays do you have?: _____days
19. How many Easter holidays do you have?: _____days
20. If you have other holidays, please specify.

21. How many days a year do you have paid holidays? (Please exclude Christmas and Easter holidays): _____days

22. How much is your current salary? (Please circle the appropriate one)

| | | | |
|---|---|---|---|
| less than 10,000 yen | 10,000~50,000 | 60,000~100,000 | 110,000~150,000 |
| 160,000~200,000 | 210,000~250,000 | 260,000~300,000 | 310,000~400,000 |
| 410,000~500,000 | more than 510,000 yen | | |

23. Do you live in the centre? Yes☐ No☐
If yes, do you pay your living expenses such as housing and food expenses from your salary?
a. I pay it by myself from my salary. ☐
b. The organization pay it for me. ☐
c. Others. ☐(
)

24. Do you get bonus? Yes☐ No☐
If yes, how much a year? (Please circle the appropriate one)

| | | | |
|---|---|---|---|
| less than 50,000 yen | 60,000~100,000 | 110,000~200,000 | 210,000~300,000 |
| 310,000~400,000 | 410,000~500,000 | 510,000~600,000 | 610,000~700,000 |
| 710,000~800,000 | 810,000~900,000 | 910,000~1,000,000 | |
| more than 1,010,000 yen | | | |

25. Do you have any request about current working condition to the centre(organization), like 'I want them to improve this point'? Yes☐ No☐
If yes, what do you want them to improve?

*<Attitudes towards the job>*

26. How old were you when you started thinking to be a trainer of guide dogs?
younger than 6 years old☐ 6~12 years old☐ 13~16 years old☐ older than 16 years old☐ (How old? _____years old)

27. What made you think of it?

28. What is the reason that you choose this job?

29. What is the largest difference between your impression (on this job) before staring the job and what you felt after staring it?

30. What sort of moment do you feel like 'I am happy about this job'?

31. Have you thought that 'I want to resign this job'? Yes☐ No☐
If yes, what made you think of it?

What was the reason that you did not resign the job then?

32. Are you satisfied/dissatisfied with this job at the moment?
a. I am satisfied. ☐
b. I am dissatisfied. ☐
c. Others. ☐( )

Please specify the reason to your answer.

33. Do you have any request about the activity of your centre(organization), like 'I want them to improve this point'? Yes☐ No☐

If yes, what do you want them to improve?

34. In your opinion, please tell us what your centre (organization) proud of?

*< Your experience on training of guide dogs >*

35. How many dogs are you training at the moment?: _____
36. How many dogs have you trained so far?: _____
37. How many dogs which you trained became a guide dog?: _____
38. What kind of breed have you trained? Please specify.

39. If you have trained some different breeds, do you think that some breeds are easier to be trained than the other? Yes☐ No☐

If yes, please specify breeds and their characteristics which you feel <u>easier to</u> train.

Please specify breeds and their characteristics which you feel <u>harder to</u> train.

40. Do you think that one gender is easier to be trained than the other? Yes☐ No☐

If yes, please specify gender and its characteristics which you feel <u>easier to</u> train.

Please specify gender and its characteristics which you feel harder to train.

41. Do you think that we can use mongrels (born from unknown parents) as a guide dog?
Yes☐ No☐
Please specify the reason of your answer.

42. What sort of dogs are suitable for a guide dog?

43. What sort of dogs are not suitable for a guide dog?

44. What sort of dogs do you feel easier to train?

45. What sort of dogs do you feel harder to train?

46. What is the most important thing in the training?

47. What is the most difficult thing in the training?

48. Please tell us an episode of a dog which you thought most difficult to train and finally became a guide dog. (What sort of dog was it, what did you find difficult, and how did you deal with it?)

49. Have you thought that 'A dog is scary' when you were training? Yes□ No□
If yes, what made you think of it?

And how did you deal with your feeling?

50. Have you been injured by a dog when you were training? Yes☐ No☐
If yes, please tell us the story and your injury.

51. Have you thought that 'I feel sorry for the dogs', when you were training?
Yes☐ No☐
If yes, what made you think of it?

And how did you deal with your feeling?

52. What sort of moment do you feel that 'Dogs are cute'?

53. What kind of feeling do you have when the dogs which you trained leave the centre with blind owners?

*< Training of blind people >*

54. How many blind people have you taught so far?: _____

If you have not taught blind people, please write your idea or what you thought when you saw other trainers teach blind people to question 55~61.

55. What sort of blind people do you feel easier to teach?

56. What sort of blind people do you feel harder to teach?

57. What sort of people are suitable for a guide dog user?

58. What sort of people are not suitable for a guide dog user?

59. What is the most important thing when you teach blind people?

60. What is the most difficult thing when you teach blind people?

61. Please tell us an episode of a blind person who you thought most difficult to teach and finally became a guide dog user. (What kind of person was s/he, what did you find difficult, and how did you deal with it?)

*< Training and provision of guide dogs as a whole >*

62. What is the most important thing (what do you emphasize most) when you train and provide guide dogs?

63. What is the most difficult thing when you train and provide guide dogs?

64. What are advantages of having a guide dog which you hear from graduates most frequently?

65. What are disadvantages of having a guide dog which you hear from graduates most frequently?.

66. It is often said that the number of guide dogs in Japan is too small compared to that in the UK and the USA. Do you agree/disagree with it?

a. Agree ☐
b. Disagree ☐
c. Others ☐(

)

Please specify the reason of your answer.

If you chose 'Agree', how can you increase the number? Please tell us your idea.

67. What is the biggest problem which guide dog users in this country are facing?

68. Please specify your target in this job.

69. Do you regard this job as your lifework?

a. Yes ☐
b. No ☐
c. Others. ☐( )

Please specify the reason of your answer.

If no, what kind of job are you thinking? Please specify, if you would not mind.

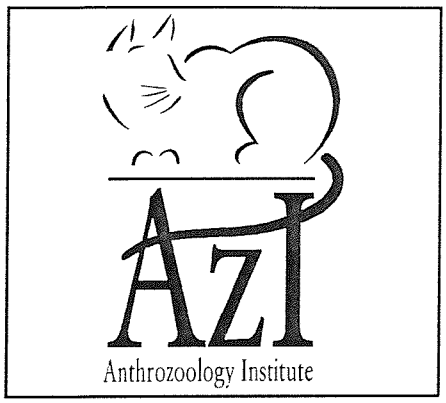
70. Finally, please feel free to write anything (for example, about this questionnaire, guide dogs, your centre and so on), if you have any, for our future reference.

*THANK YOU VERY MUCH FOR YOUR TIME AND HELP.*

I would very appreciate if you could check that you have not omitted to answer any questions.

Thank you.

# Appendix 5: Childhood Experiences with Animals Questionnaire




*Ayaka Miura*
*Anthrozoology Institute*
*Biodiversity & Ecology Division*
*School of Biological Sciences*
*University of Southampton*
*Bassett Crescent East*
*Southampton, SO16 7PX, UK*

This questionnaire has been designed to find out about your experiences with animals and about your attitudes towards animals. There are no right or wrong answers. Please answer all the questions by ticking the appropriate boxes, by drawing a circle around the appropriate number and by filling in specific details on the lines provided. The whole questionnaire should take about 15 minutes to complete.

1. Age:_____years
2. Sex: Female ☐ Male ☐
3. Nationality
_____
4. Year of course 1st ☐ 2nd ☐ 3rd☐
5. Subject of study _____
6. Do your parents believe in a particular religion?
   a) No. ☐
   b) Yes. ☐ Please specify. Religion_____Denomination_____
7. Do you believe in a particular religion?
   a) No. ☐
   b) Yes. ☐ Please specify. Religion_____Denomination_____

## ***SECTION 1 - YOUR CHILDHOOD***

In this questionnaire, "childhood" refers to the period up to and including 16 years of age.

1. Where was your childhood home (or the home you lived in for the longest part of your childhood) situated in ?
   a) Urban area ☐
   b) Sub-urban area with no open space nearby ☐
   c) Sub-urban area with nearby open space ☐
   d) Countryside ☐

2. Did your childhood home (or the home you lived in for the longest part of your childhood) have a garden?

a) No. ☐ b) Yes. ☐

3. Was there any regulation which prevented your family from keeping pets in your childhood home?

(For example, you lived in an apartment building where keeping pets was banned.)

a) There was no regulation. We were allowed to keep all kinds of pets including cats and dogs. ☐

b) We were allowed to keep small animals (e.g. fish, cage birds, hamsters) but not cats or dogs. ☐

c) We could NOT keep any kind of pets. ☐

d) Others. ☐

Please specify _____

4. Did your family ever keep pets, such as horses, dogs, cats, small mammals, birds, fish and insects? a) No, we never had any pets. ☐ - **Please go on to question 10**

b) Yes. ☐

5. If yes, please give details, in the table below of the numbers (or approximate numbers) of pets kept by you and your family during your childhood (i.e. up to and including 16 years of age). Do not include the offspring of existing pets (e.g. litters of kittens, puppies, etc) that were only kept for a short while (less than 6 months).

Please draw a circle around the appropriate number. ('6+' means 'more than 5')

| Type of pet | Number owned by you (i.e. kept by you specifically) | Number kept by other members of your family or by the family as a whole |
|---|---|---|
| Horses, ponies or donkeys | 0 1 2 3 4 5 6+ | 0 1 2 3 4 5 6+ |
| Dogs | 0 1 2 3 4 5 6+ | 0 1 2 3 4 5 6+ |
| Cats | 0 1 2 3 4 5 6+ | 0 1 2 3 4 5 6+ |
| Small mammals (e.g. rabbit, mouse, hamster) | 0 1 2 3 4 5 6+ | 0 1 2 3 4 5 6+ |
| Birds | 0 1 2 3 4 5 6+ | 0 1 2 3 4 5 6+ |
| Fish, reptiles, amphibians, insects, spiders, etc. | 0 1 2 3 4 5 6+ | 0 1 2 3 4 5 6+ |
| Others (Please specify): _____ _____ | 0 1 2 3 4 5 6+<br>0 1 2 3 4 5 6+ | 0 1 2 3 4 5 6+<br>0 1 2 3 4 5 6+ |

6. Did you have any pet which you considered as your friend when you were a child?

a). No I didn't. ☐

b). Yes, I did. ☐

Please specify the type of pets. _____

7. Do you think that keeping pets when you were a child had any good effects on you ?

a). Yes, definitely. ☐

b). Yes, I think so. ☐

c). No, I don't think so. ☐-- **Please go on to question 9**

d). No, definitely not. ☐-- **Please go on to question 9**

e). No opinion. ☐-- **Please go on to question 9**

8. If yes, in what ways do you think they were good for you? Please specify.

_____

_____

9. Have you had any bad experiences with your pets in your childhood?

a). No. ☐

If yes, please tick as many boxes as appropriate.

b). Yes, I have been chased by my pets. ☐ Please specify the type of pet. _____

c). Yes, I have been attacked by my pets, but I wasn't injured. ☐ Please specify the type of pet. _____

d). Yes, I have been injured by my pets, but did not have to go to hospital. ☐ Please specify the type of pet. _____

e). Yes, I have been injured by my pets, and had to go to hospital. ☐ Please specify the type of pet. _____

f). Yes, I have suffered from allergies because of my pets. ☐ Please specify the type of pet. _____

g). Yes, I have had other bad experiences. ☐

Please specify

_____

10. Have you had bad experiences with pets OWNED BY OTHER PEOPLE (including FREE-ROAMING PETS)?

a). No. ☐

If yes, please tick as many boxes as appropriate.

b). Yes, I have been chased by other people's pet. ☐

Please specify the type of pet. _____

c). Yes, I have been attacked by other people's pets, but I wasn't injured. ☐

Please specify the type of pet. _____

d). Yes, I have been injured by other people's pets, but did not have to go to hospital. ☐

Please specify the type of pet. _____

e). Yes, I have been injured by other people's pets, and had to go to hospital. ☐

Please specify the type of pet. _____

f). Yes, I have suffered from allergies because of other people's pets. ☐

Please specify the type of pet_____

g). Yes, I have had other bad experiences. ☐

Please specify

_____

11. Did your MOTHER like pets?

a). Yes, she liked them very much. ☐
b). Yes, she liked them. ☐
c). Neutral ☐
d). No, she didn't like them. ☐
e). No, she hated them. ☐
f). I don't know. ☐

12. Did your FATHER like pets?

a). Yes, he liked them very much. ☐
b). Yes, he liked them. ☐
c). Neutral ☐
d). No, he didn't like them. ☐
e). No, he hated them. ☐
f). I don't know. ☐

13. How many of your friends had pets at home when you were a child?

a). None ☐
b). Some of them ☐
c). Most or all of them ☐

14. Did you ever visit a zoo when you were a child?

a). No, I never visited. ☐
b). Yes, I visited. ☐

15. Did you ever visit an animal shelter when you were a child?

a). No, I never visited. ☐
b). Yes, I visited. ☐

16. Did you ever visit a farm that kept livestock when you were a child?

a). No, I never visited. ☐
b). Yes, I visited. ☐

17. Did you ever visit a pet shop when you were a child?

a). No, I never visited. ☐
b). Yes, I visited. ☐

## *SECTION 2 - THE PRESENT*

1. Do you have any pets at the moment at your home?

   a). Yes ☐

   Please specify the type of pet. _____

   **--- Please go on to question 5**

   b). No ☐

2. If no, what are your reasons for not having pets now? Please tick as many boxes as necessary.

   a). I am not interested in having a pet. ☐
   b). I feel that animals are unhygienic. ☐
   c). I am allergic to animals. ☐
   d). I recently lost my pet. ☐
   e). I am not allowed to keep a pet at my present residence. ☐
   f). I cannot afford the time for taking care of a pet. ☐
   g). I cannot afford the cost of a pet. ☐
   h). I do not have the enough space to keep a pet. ☐
   i). Other household members are allergic to animals. ☐
   j). Other household members do not like animals. ☐
   k). Other reason. ☐

   Please specify _____

3. Which of the reasons ticked above is your MOST important reason for NOT having a pet?
   Please write the letter code.

   _____

4. Would you like to have a pet in the future, if your circumstances allow it?

   Yes ☐ No ☐

5. Do you belong to any organizations concerned with the welfare of animals?

   a). No. ☐
   b). Not at the moment, but I am interested in them. ☐
   c). Yes. ☐

   Please specify the name of the organizations.

   _____

6. Are there any foods derived from animals that you do not eat for ethical or moral reasons? (Not religious or health reasons)

   a). No. ☐
   b). Yes. ☐

   i. Please specify the type of foods._____
   ii. About how old were you when you first started to avoid eating these foods?
   _____ years old.
   iii. What made you start it?

_____

_____

## *SECTION 3 - ATTITUDES TOWARDS PETS*

Please indicate how strongly you agree or disagree with the following statements, by drawing a circle around the appropriate number on the agreement-disagreement scale. For example, if you think you disagree with the statement strongly, you might circle the 2 on the left side of the scale.

| Disagree very strongly | Disagree strongly | Disagree | Neutral | Agree | Agree strongly | Agree very strongly |
|---|---|---|---|---|---|---|
| 3 | 2 | 1 | 0 | 1 | 2 | 3 |

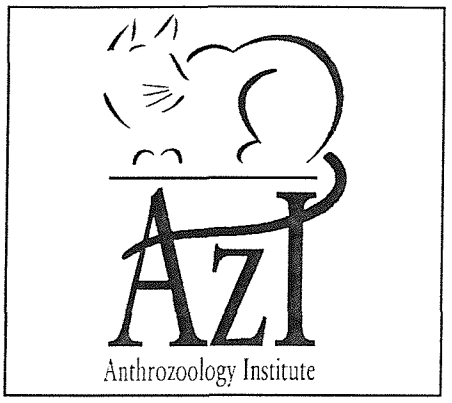
| | Disagree | | | | | | Agree |
|---|---|---|---|---|---|---|---|
| 1. I really like seeing pets enjoy their food | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 2. My pet means more to me than any of my friends (or it would if I had one) | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 3. I would like a pet in my home | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 4. Having pets is a waste of money | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 5. Pets add happiness to my life (or would if I had one) | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 6. I feel that pets should always be kept outside | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 7. I spend time every day playing with my pet (or would if I had one) | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 8. I have occasionally communicated with a pet and understood what it was trying to express | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 9. The world would be a better place if people would stop spending so much time caring for their pets and started caring more for other human beings instead | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 10. I like to feed animals out of my hands | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 11. I love pets | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 12. Animals belong in the wild or in zoos, but not in the home | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 13. If you keep pets in the house, you can expect a lot of damage to furniture | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 14. I like pets | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 15. Pets are fun but its not worth the trouble of owning one | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 16. I frequently talk to my pet (or would if I had one) | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 17. I hate animals | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 18. You should treat your pets with as much respect as you would a human member of your family | 3 | 2 | 1 | 0 | 1 | 2 | 3 |

***THANK YOU VERY MUCH FOR YOUR COOPERATION***

I would very appreciate if you could check that you have not omitted to answer any questions.

Thank you.

# Appendix 6: Dog Attitude Questionnaire




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*Bassett Crescent East*
*Southampton, SO16 7PX, UK*

# DOG ATTITUDE QUESTIONNAIRE

This questionnaire has been designed to find out about human attitudes towards dogs. There are no right or wrong answers. I would be very grateful if you could answer the following questions.

Thank you very much for your time and help.

Age: _____years

Nationality: _____

Sex: Female ☐ Male ☐

Year of course: 1st ☐ 2nd ☐ 3rd ☐

Subject of study: _____

Please indicate how strongly you agree or disagree with the following statements, by drawing a circle around the appropriate number on the agreement-disagreement scale. For example, if you think you disagree with the statement strongly, you might circle the 2 on the left side of the scale.

Disagree very strongly | Disagree strongly | Disagree | Neutral | Agree | Agree strongly | Agree very strongly

3----------2----------1----------0----------1----------2----------3

| | Disagree | Agree |
|---|---|---|
| 1. I think that there are too many dogs in this country. . . . . | 3----2----1----0----1----2----3 | |
| 2. I think that the most important role of dogs is guarding. . . . . | 3----2----1----0----1----2----3 | |
| 3. I think that a dog is 'Man's best friend'. . . . . | 3----2----1----0----1----2----3 | |
| 4. I wish more hotels would allow dogs to stay with their owners. . . . . | 3----2----1----0----1----2----3 | |
| 5. I think that dogs cannot live without human help because they were domesticated by humans. . . . . | 3----2----1----0----1----2----3 | |
| 6. I think that keeping a dog is a waste of time and money. . . . . | 3----2----1----0----1----2----3 | |
| 7. I think that dogs should be allowed indoors. . . . . | 3----2----1----0----1----2----3 | |
| 8. I feel sorry for a dog when I see the dog obey every command, because the dog seems to be controlled by the owner. . . . . | 3----2----1----0----1----2----3 | |
| 9. I think that having a dog increases security. . . . . | 3----2----1----0----1----2----3 | |
| 10. I think that keeping a dog is annoying to its owner's neighbours. . . . . | 3----2----1----0----1----2----3 | |
| 11. I think that dogs have personalities like humans. . . . . | 3----2----1----0----1----2----3 | |
| 12. I think that an owner should look after his/her dog until it dies naturally, if the dog has an incurable illness. . . . . | 3----2----1----0----1----2----3 | |
| 13. I think that dogs are smelly. . . . . | 3----2----1----0----1----2----3 | |
| 14. I think that training dogs is a reflection of human arrogance. . . . . | 3----2----1----0----1----2----3 | |
| 15. I think that owners should keep their dogs (rather than get rid of them) even if the dog has attacked people. . . . . | 3----2----1----0----1----2----3 | |
| 16. I think that dogs should be allowed to roam unless they cause problems in human society. . . . . | 3----2----1----0----1----2----3 | |

| | Disagree | | | | | | Agree |
|---|---|---|---|---|---|---|---|
| 17. I think that having a dog provides opportunities for meeting new people. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 18. I wouldn't want to keep a dog indoors, because they shed their hair. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 19. I think that only working dogs such as sheep dogs, guide dogs and police dogs need training. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 20. I think that stray dogs should be euthanized. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 21. I think that dogs are happier when kept outdoors rather than indoors. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 22. I wish restaurants would allow dogs to enter with their owners. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 23. I think that euthanizing a dog is cruel. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 24. I think that stray dogs tend to bite. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 25. I wish shops would allow dogs to enter with their owners. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 26. I think that dogs should be chained outdoors. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 27. I think that an owner should let his/her dog run free in public places like parks. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 28. I think that stray dogs create a nuisance. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 29. I think that euthanasia is justifiable if a dog is suffering. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 30. I wouldn't want to keep a dog indoors, because they are unhygienic. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 31. I think that when people get a new dog, they should take the dog to a training class. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 32. I think that stray dogs are a problem in this country | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 33. I think that dogs should have access to all rooms in the house. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 34. I think that having a dog makes it difficult for its owner to travel. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 35. I think that dogs are more loyal than people. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 36. I get upset when I see dogs chained outdoors. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 37. I think that training dogs is cruel | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 38. I think that dogs are unhygienic. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 39. I think that the most important role of dogs is giving people companionship. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |
| 40. I wouldn't want to keep a dog indoors, because they are smelly. | 3 | 2 | 1 | 0 | 1 | 2 | 3 |

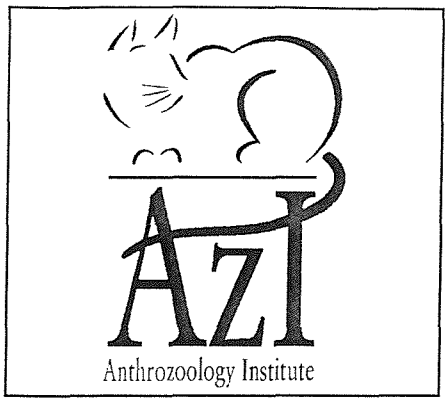
| | Disagree | Agree |
|---|---|---|
| 41. I think that owners should keep their dogs (rather than get rid of them) even if the dog is aggressive to strangers. | 3----2----1----0----1----2----3 | |
| 42. I think that having a dog is fun. | 3----2----1----0----1----2----3 | |
| 43. I think that dogs should be spayed or neutered to prevent unwanted puppies being born. | 3----2----1----0----1----2----3 | |
| 44. I think that dogs should obey their owner's commands all the time | 3----2----1----0----1----2----3 | |
| 45. I think that it is justifiable to euthanize aggressive dogs. | 3----2----1----0----1----2----3 | |
| 46. I am interested in TV programs and articles on dogs. | 3----2----1----0----1----2----3 | |

***THANK YOU VERY MUCH FOR YOUR COOPERATION***

I would very appreciate if you could check that you have not omitted to answer any questions.

Thank you.

# Appendix 7: Assistance Dog Attitude Questionnaire




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*University of Southampton*
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# ASSISTANCE DOG ATTITUDE QUESTIONNAIRE

This questionnaire has been designed to find out about human attitudes towards assistance dogs which are specially trained to help people with disabilities. There are no right or wrong answers. I just want to know your point of view.
I would be very grateful if you could answer the following questions.

Thank you very much for your time and help.

Age: _____years

Nationality: _____

Gender: Female ☐ Male ☐

Year of course: 1st ☐ 2nd ☐ 3rd ☐

Subject of study: _____

1.Do you know what a 'Guide dog' is?

Yes ☐ No ☐

If yes, please specify what you know about 'guide dogs'.

2. Have you ever seen a guide dog?

a). No ☐

b). Yes, I have seen guide dogs but only on TV or in articles. ☐

c). Yes, I have actually seen guide dogs. ☐
How many times? _____times

3.Do you know what a 'Dog for the disabled' is?

Yes ☐ No ☐

If yes, please specify what you know about 'dogs for the disabled'.

4. Have you seen a dog for the disabled?

a). No. ☐

b). Yes, I have seen dogs for disabled but only on TV or in articles. ☐

c). Yes, I have actually seen dogs for disabled. ☐
How many times? _____times

5.Do you know what a 'Hearing dog' is?

Yes ☐ No ☐

If yes, please specify what you know about 'hearing dogs'.

6. Have you ever seen a hearing dog?

a). No. ☐

b). Yes, I have seen hearing dogs but only on TV or in articles. ☐

c). Yes, I have actually seen hearing dogs. ☐
How many times? _____times

7.Do you know what a 'Seizure-alert dog' is?

Yes ☐ No ☐

If yes, please specify what you know about 'seizure-alert dogs'.

8. Have you ever seen seizure-alert dogs?

a). No. ☐

b). Yes, I have seen seizure-alert dogs but only on TV or in articles. ☐

c). Yes, I have actually seen seizure-alert dogs. ☐
How many times? _____times

If you have seen (including on TV or in articles) any kind of dogs listed above, what did you think about it then? Please describe what you felt. You can describe anything. For example about the dogs, the disabled owners and people around them, etc. Please specify the type of the dog (e.g. guide dog, hearing dog) as well.

These dogs are called ASSISTANCE DOGS and specially trained to help people with disabilities. For example, 'guide dogs' are trained to work for blind people, such as navigate streets and stairs. 'Dogs for the disabled' are trained to pull a wheelchair and retrieve a variety of objects for people who use a wheelchair.

Please describe your opinion as detail as possible to the following questions.

1. What do you think about using dogs for people with disabilities?
Do you think it is a good idea or a bad idea?

Good ☐ Bad ☐ Neither ☐

Please specify the reason.

2. Do you think that assistance dogs are more or less happy than pet dogs?

More happy ☐ Less happy ☐ Neither more nor less happy ☐

Please specify the reason.

3. Do you think that we should increase or decrease the number of assistance dogs in the UK?

Increase ☐ Decrease ☐ Stay same ☐

Please specify the reason.

4. Do you think that assistance dogs should or should not have access to public places ?
Please answer to each item.

| | | | | | | |
|---|---|---|---|---|---|---|
| Shops: | should have access to | ☐ | should not have | ☐ | Neither | ☐ |
| Food shops: | should have access to | ☐ | should not have | ☐ | Neither | ☐ |
| Trains: | should have access to | ☐ | should not have | ☐ | Neither | ☐ |
| Hotels: | should have access to | ☐ | should not have | ☐ | Neither | ☐ |
| Restaurants: | should have access to | ☐ | should not have | ☐ | Neither | ☐ |
| Public halls: | should have access to | ☐ | should not have | ☐ | Neither | ☐ |

Please specify the reason.

5. Are you interested in TV programs and articles on assistance dogs?

- Yes, I am interested in them very much. ☐
- Yes, I am interested in them. ☐
- Neither ☐
- No, I am not interested in them. ☐
- No, I am not interested in them at all. ☐

Please specify the reason.

6.What do you think of the current number of assistance dogs in the UK?

| | |
|---|---|
| Too many | ☐ |
| Just about the ideal number | ☐ |
| Too few | ☐ |
| Others | ☐ |

Please specify the reason

7. In general, do you like dogs?

| | |
|---|---|
| Yes, I like them very much. | ☐ |
| Yes, I like them. | ☐ |
| Neither | ☐ |
| No, I do not like them. | ☐ |
| No, I do not like them at all. | ☐ |

Finally, if you have any opinion about assistance dogs, please write it freely.

***THANK YOU VERY MUCH FOR YOUR COOPERATION***

# Appendix 8: Questions used for the semi-structured interview of guide dog owners

INTERVIEW QUESTIONS

<Opening>
Thank you very much for your participation. I am a Japanese postgraduate student who is studying human-animal relationships at the University of Southampton. The purpose of this interview is to know what kind of life are owners of guide dogs in this country having, and compare it with that in Japan. Because as you may know, we have only a small number of guide dogs in Japan, and owners are having some difficulties when they live with the dog. I would like to know the differences and similarities between life with a guide dog in both countries.

The answers from all the people I interview, will be combined for my PhD thesis. Nothing you say will ever be identified with your personally. As I go through the interview, if you have any questions about why I am asking something, please feel free to ask. Or if there is anything you don't want to answer, just say so.

I would like to tape record what you say so that I don't miss any of it. I don't want to take the chance of relying on my notes and thereby miss something that you say or inadvertently change your words somehow. So, if you don't mind, I would very much like to use the recorder. If at any time during the interview you would like to turn the tape recorder off, please just let me know.

And that's what the interview is about: 1) about your guide dog and yourself, 2) about your experience of life with a guide dog, 3) your attitudes and opinion to the issues of guide dogs in this country as a whole.

Any questions before we begin?

---

1. Is this dog your first guide dog? or How many guide dogs have you owned before?

2. When did you get the dog?

3. What made you think to own a guide dog?

4. How long did it take to contact the training centre after you started thinking to own the dog?

5. How long did it take to begin the training (at the centre) after you applied?

6. What was your biggest concern before getting the dog?

7. Was there anything that you had to prepare for having the dog? For example, did you have to announce it to neighbours or colleagues to get their understanding?

8. When did you lose your eyesight?

9. What is your current job?

10. Had you owned pet dogs before you got a guide dog? Did you like dogs in general?

11. Have you ever had any bad experience when you were with the dog? I mean, did you have any negative experience from other people?

- No

Does it mean that most people are kind to guide dogs?

-Yes

Could you tell me the story in more detail?

1) What happened then? What were you said? by who? Were you alone?

2) How did other people around you respond?

3) How did you respond?

4) What did you think about it?

5) Did you change your behaviour after that experience? If yes, how?

12. Have you ever been refused to enter or use any public place?

-Yes

Could you tell me the story in more detail?

1) What happened then? What were you said? by who? Were you alone?

2) How did other people around you respond?

3) How did you respond?

4) What did you think about it?

5) Do you think that the reason they told you was the real reason? or do you think that there was any other reason?

6) Did they set any condition for allowing you to enter with the dog? For example, you had to use the table in the corner or you had to leave the dog in the corner.

13. What impression do you have in restaurants, shops and hotels in this country? Are they positive to guide dogs?

14. Do you think that people's attitudes towards you changed after you got your dog?

-Yes

How?

15. Have you ever annoyed by people who touch, stroke or give snacks to your dog without asking you?

16. Have you ever annoyed by people with lack of understanding?

17. Did you use a cane before you got a guide dog?

-Yes

What is the difference between using a cane and guide dog?

18. Was there any difference between your expectation before getting a guide dog and what you felt after having a guide dog?

19. What is the most advantage having a guide dog?

20. What is the most disadvantage having a guide dog? Is there anything that you find difficult to keep a guide dog?

So far, I have asked questions about your experience. Now I want to ask you a few questions about guide dogs in this country as a whole.

21. What do you think of the number of guide dogs in this country? Do you think that you have enough guide dogs in this country? Or do you think that you should increase/decrease the number?

-Increase

How can we increase the number?

22. Finally, I have heard that there are many blind people who don't use a guide dog. What do you think of the reason? Can you guess it?

Thank you very much for your help.

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