

# Sociology and Human-Animal Interaction: A Study of Lucknow

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UNDER THE SUPERVISION OF  
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UTTAR PRADESH, INDIA

**2021**



*Dedicated to*  
*My Beloved Parents*



## DECLARATION

I, **Vijay Laxmi Mall**, declare that the work embodied in this thesis entitled "**Sociology and Human-Animal Interaction: A Study of Lucknow**" has been carried out by me, under the supervision of **Prof. Bibhuti Bhushan Malik**, Professor, Department of Sociology, Babasaheb Bhimrao Ambedkar University (A Central University), Lucknow.

The work included in this thesis has not been submitted for any other degree and unless otherwise stated, is all original. I have duly acknowledged all the sources used by me in the preparation of this thesis. I also declare that the thesis is essentially free from all kinds of plagiarism.

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## CERTIFICATE

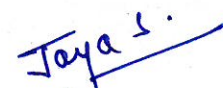
This is to certify that the thesis titled "**Sociology and Human-Animal Interaction: A Study of Lucknow**" submitted by **Ms. Vijay Laxmi Mall** is an original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other university.

The thesis submitted to Babasaheb Bhimrao Ambedkar University, Lucknow satisfies all the requirements as stipulated in the *Doctor of Philosophy (Ph.D.) regulations -1999 as amended in 2008/2010/2013*, and it is fit for submission and evaluation for the award of the degree of Doctor of Philosophy of the University.

Date: 20/12/2021



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# *Chapter 1*

## *Introduction*



# *Chapter 1*

## *Introduction*

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### **Introduction**

Animals are indispensable, a ‘social spot’, ‘social substitute’ and ‘relation of mutualism’ in our lives, family, and everyday social interaction and activities. Very often, they are referred to in our private and public life. For example, they are genuinely a part of the family, community, and society from dawn to dusk like morning breakfast to evening dinner times, TV-watching, and occasion taking schedules such as birthday parties, anniversary, family rituals etc. The human-animal relationship varies from context to context, situation to situation and person to person. For few, it is very much lovable, valuable and worthwhile, and for others, it is a burden, cumbersome and difficult to have. In that, it's anything but a two-sided relationship, wherein the two players, humans and animals, assume a significant part. When we link up with a buddy animal, interface with an animal that we know as an individual and whose reason in our lives is one of partner, companion, and even relative. Human-animal bonding is more complex and contingent upon various social, cultural, and interactional aspects. They contribute to society's social, economic, cultural, and religious aspects. In the social context, animals play an essential role in the socialisation of children, and to dispel the loneliness of adults, they are used as therapeutic agents for Asthmatic, mentally disabled people, Autism, and others. Animals and their by-products contribute to the economy through meat, eggs, dairy products, wool, silk, soaps, toiletries, cosmetics, leathers, medications, and their use in ads and social media. People use animals to earn their livelihood. In the Harappan and Mohenjo-Daro civilisations, animal worship was

one of the most common practices in a religious context. A person uses animals for their cultural activities/beliefs like (a) keeping black animals (e.g., cow, dog, horse) to overcome the negativity of house or surrounding areas, where they live, (b) use of mares by the bride groom in marriage ceremony, and (c) use in worships and sacrifice them due to superstition. (d) Every Indian God and Goddess has a *vahana*, which is an animal.

This study explores the attributes and nature of relationships, social interaction, and bonding between humans and animals in society. Many research and studies have been conducted around humans, their social problems, their role, and relationship with the environment. However, animal studies are ignored in sociology despite being an important area of the study.

### **Background of the Study**

Animals and their presence and contributions encircle us. Like humans and human society, we are largely surrounded by animals, as people are personally associated with the existence of nonhuman animals. However, their presence makes the notion of society more enduring, holistic, and livable. Animals share our homes as associates and we treat them as members of our family, purchase clothing for them, celebrate their birthdays, and take them with us when we take some time off (DeMello, 2012:4). Animal companionship is an integral part of the life of human beings. Humans have a long history of relationships with domestic and other animals to fulfil their utilitarian values and daily usual reciprocal necessity. Nowadays, pets often act as 'social substitutes' through bonding. Rig-Veda is one of the oldest documents, which support the relationship between humans and animals, was written in 4500-1600 BC. Further, domestic animals are treated as family members. Human beings have several reasons

for the domestication of pets. The term 'domestication' comes from the Latin word 'Domus,' which means humans carried few animal species close to their habitat. Even though this domestication was primarily for utilitarian purposes, regular contact has inevitably stimulated a relationship between humans and animals. The domestication of animals started around ten thousand years back, viz. around 10000 years BC for the dogs and 6000 years BC for the cats. (Grandgeorge and Hausberger 2011:397-399). Domestic animals are very submissive, curious, non-territorial, and trustworthy than other animal species (Budiansky, 1992). Thus, human-animal relationships and interaction are considered the subject matter of Sociology and Anthropology. The succession of interactions and their outcome would determine the quality of the relationship and enrich the togetherness and bonding.

Human has a reason for owning pets. Brickel (1986) suggests that animals provide a highly positive association in a person's life more consistent and reliable than human-human. In addition, pets have a 'relationship of mutualism' with their owner, which means that pet owners believe that they impart love and affection and receive love and affection from their animals. (Bradshaw, 1995). Finally, Cusack (1988) states that animals serve as confidantes with no risk of betrayal.

Since ancient times, they have occupied a significant role in their owners' hearts and lives. People treat their pets as beloved. Texts, artefacts, tomb paintings, and other evidence reveal that people kept animals as loved pets and family members at all levels of society. The dog is the first and oldest domestic animal living with humans for approximately 10000 years whose care, feeding, and breeding is under human control. Humans have animals within the home and obliging to develop ways of controlling and species way of interacting; for example, dogs have many tactile contacts. However, horses express their affinities more by spatial proximity. Most domesticated animals

are social species, so humans successfully keep them. However, they had social competencies and needs, which could establish human-animal bonding. (Grandgeorge, Marine and Hausberger, Martin, 2012:397). Domestic animals develop natural abilities to perceive and interpret human signals and activities.

Human interaction with animals is a common feature of contemporary social life. However, "social science tends to present themselves pre-eminently as the sciences of the discontinuity between human and animals." (Barbara, Nosky, 1990:60). The philosopher Rene Descartes established human-animal issues in the 17<sup>th</sup> century and regarded animals as mindless machines. The Cartesian orthodoxy has excluded animals from the social scientific analysis based on linguacentric assumption because animals cannot employ spoken language and the ability to think. (Sanders, 2007:2-7).

From domestication of animals to study the relationship between humans and animals and their interaction making a different sphere of society in the modern era of life is an excellent subject to study and to know the increasing importance of animals in human life. Even though animals concerning climate, pounds stress on society, the new science and technology helps us to deal with ease of life by a mutual relationship between animal and human.

### **Statement of the Problem**

Sociology has a long history of anthropocentrism and an uneasy relationship with animals. The bio-centric attitude towards animals includes a more positive attitude, such as seeing the animal as a part of nature, being interested, and believing that people and animals should coexist peacefully. However, on the other hand, peoples have negative and utilitarian anthropocentric sentiments towards animals, and they consider them as pests and inherently inferior to humans. Sociologists dismissed animal

behaviour as based on instinct, whereas humans had the influence of society and culture at the helm. (Leslie Irvine, 2015:123-137)

Animals occupy a prominent position in various areas of society (e.g., language, food, the economy, and others) (Leslie Irvine, 2009: 372). Animals play a profoundly important role and give an essential contribution to social, economic, and cultural aspects in the lives of humans in the form of companions, food, spiritual guide, totemic ancestor, or family member. They always live around us and have seen in the form of drywall, linoleum, paint, and adhesive for wallpaper and carpet. Our language incorporates countless animal influences like 'ponytail', 'buck teeth,' 'pig-headed,' 'gentle as a lamb,' 'strong as an ox.' (Smith-Harris, 2004:12-15). Human interaction with animals and nature takes place within the cultural context. Animals in history have assisted humans in many ways. They have been used as cultivated fields, served as transportation, and helped us wage war. They not only help in the social and economic context, but they are also used as a therapeutic agent for asthmatic, mentally disabled people, autistic people and predicting seizures and even detecting the subtle presence of undiagnosed cancer. Dogs are mainly used for detecting the bomb. A study says pets play a significant role in young children's lives, perhaps aiding their emotional development and socialisation (Westgrath, 2013). Pets are intended to be a source of popularity and help children develop empathy. Children may feel responsible and competent if they take care of their pets. Thus, pets may bring "social support" that children can go to them if they have a problem without feeling threatened as it is non-judgmental affection. Sometimes animals may constitute "social substitutes" in the case of restricted social pets are intended to bring youngsters joy and help them develop empathy. If children look after their pets, they may feel more responsible and competent. situations. Some animals show signs of attachment to their owner to the

point that they may overreact to separation or express excitement when reunited. Like us, animals may use humans as social substitutes in the context of socially approved environments, seeking proximity and contacts. (Grandgeorge, Marine and Hausberger, Martine, 2012:397). The relationship between humans and nonhuman animals (animals) is a rapidly growing multidisciplinary research focus. Most of this growing interest area is focused on domesticated pet animals (mostly mammals like dogs and cats) and other species (especially horses) who have been our steady companions and essential to our survival for thousands of years. In several research studies, between 87 to 99 per cent of pet owners defined their pets as being like friends or family members (Cain, 1983). Companion animals are regarded as friends and act as partners in everyday interaction. Attention to people's associations can offer a unique view of how close relationships shape the construction and communication of identity, giving rise to routine interactions that empathetic understanding without the limits imposed by language. Animals and society are considered a branch of sociology (Irvine, 2008).

In this way, human-animal relationships depend upon the well-being of humans and animals and their interrelationship. During the period of early modern philosophy, the welfare of animals was the subject matter of growing concern. The well-being of animals is referred to as animal welfare. Gradually we started to feel that animal has an intrinsic value. The life of man has become more and more complicated over the period. Human life in the modern world is full of social, ethical, economic, environmental, and many other related problems, and those issues influence an individual's life, ethics, and morality. Famous philosophers Hippocrates and Aristotle wrote in support of animal welfare, and Aristotle is called the father of animal medicine.

Further, Philosophers were much concerned about the proper treatment of nonhuman beings from the ancient period. Therefore, we talk about human rights as the

fundamental existence in society. In the same fashion, there is talk of animal welfare. We have the Animal Welfare Board of India (AWBI) in India. This board takes care of the animal rights in different entities viz transportation act, cow slaughter act, and others. For domestic, especially companion animals, specific guidelines show how the animals will be treated by providing a balanced feed, hygienic water, and proper shelter like human rights and duties, enacted in different articles in the constitution. In the same fashion, we have various articles in Indian constitution dealing with the animals' rights and the Prevention of Cruelty to Animals (PCA).

The changing role of a companion animal in human lives has increased the emphasis on human-animal bond research. This research area would shed light on animals' central role in human culture and life. The contribution of humans and animals both is important for balancing our ecosystem. Every living organism dependent on each other has a symbiotic relationship, importance, and value. So, they all have a mutual bonding. Animals make an essential contribution to society and human life. Instead, they are considered excluded from society even though sociologists have not acknowledged animal studies' importance to a large extent. Animals play significant roles in human life and society.

### **Review of Literature**

It became apparent that understanding the phenomenon of human-animal interaction was considered boutique or belittled in sociology and given less attention by the sociologist in reviewing the literature. Some anecdotal literature exists regarding the social, psychological, economic, and religious-cultural benefits of human-animal interaction and relationships. These kinds of literature show the intensity of relationship and interaction between humans and animals, bonding between children and their

pet/pets, the role of the animal in the family, the livelihood of human beings, and the context of animal abuse and their rights. The literature review is done by keeping different themes in the study area. Specifically, three themes have been worked out, and thematic review is done as (i) Human-Animal Interaction and Sociology (ii) Assessing bonding (iii) Relationship between Humans and Animals

### **Human-Animal Interaction and Sociology**

**Hosey, Geoff, and Melfi, Vicky (2014)** gave an overview of human-animal interaction, relationships, and bonding. It is based on how many articles have been published in different journals on this topic in the last 10-15 years in various fields like companion animals, agricultural, laboratory, zoo animals, wild animals, and the general context? He mentions the articles published to explore the animal's point of view, animal-assisted intervention, and benefits to humans, animal welfare and their methodological issues. It also explains the characteristics of caretakers, the role of veterinarians within the context of companion animals and the veterinary profession, sociological and theoretical aspects. They also acknowledge the great importance to both humans and animals and their lives and understand their relationship.

**Irvine, Leslie (2012)** discusses the significant sociological contributions to anthrozoology through a symbolic interactionist perspective. She narrates that literature, including relationships with companion animals, animals as social problems, animal rights, welfare, animals, and work. These are a few areas that sociologists have analysed. She organised her essay by focusing on the perspective of symbolic interactionism. Symbolic interactionism is usually identified with qualitative methodology, especially ethnography in research practice. Consequently, she examines the work of both theoretical and methodological insights for anthrozoology. She

introduces the perspective and method of symbolic interactionism and discusses the omission of animals from sociology.

**Arluke, Arnold (2002)** considers that the most formidable barrier to the future development of sociological nonhuman animal studies is internal rather than external to sociology. The sociologist has not acknowledged the importance of animal studies and considered it mere 'boutique sociology.' The author also questioned the sociologist why sociology had not produced more animal studies and their opinion about this discipline. The most sociologist has hesitations about animal studies and vague discomfort with the idea of studying human-animal relationships.

**Bryant, Clifton (1979)** proposed the term "zoological connection" in his study "The Zoological Connection: Animal Related Human Behaviour," which was published in 1979. In this writing, Bryant discusses that sociologists have been singularly derelict in their inability to address the zoological aspect in human interaction and attendant social system. (p. 399). The lack of interest of sociologists not to study human-animal interaction is determined by Bryant to characterize them as "myopic in their observation of human behaviour, cultural patterns, and social relationships." He encouraged other sociologists to integrate animals into their study and enumerated the subject matter that could be enhanced. Bryant concludes and saying that sociologists would be well advised to add animals to the lexicon of our discipline (Pp. 147).

**Mead, George Herbert (1962, 1964)** frequently refers to nonhuman animals in his writings. Mead maintained that although animals were social beings, their interactions involved a primitive and instinctual "conversation of gestures," like the dog's growl and cat's hiss. Mead also discusses that animals could not employ significant symbols, and therefore they were unable to negotiate to mean and take the role of co-interactants.

Their behaviour was directed toward achieving simple goals such as acquiring food or defending territory, but unable to use language; their behaviour was devoid of meaning. They were mindless, selfless, and emotionless. Mead (1962) viewed nonhuman animals' more sophisticated mental, emotional, and social lives were based merely on anthropomorphic projection. Mead often used animal behaviour as a foil, praising his uniquely human capacities. These capacities were spoken language. Although Mead maintained that animals could communicate but could not do symbolically (Mead 1934:42-43). However, animal instinct left no need for elucidation. Thus, animals had "no mind, no thought, and hence there is no meaning (in their behaviour) in the significant or self-conscious sense". The meaning and attribute of animal behaviour have come from sentimental anthropomorphism, abandoned once we understood animals. Animals did not have the quality of thought due to lack of language, that characterised human beings.

Moreover, "not being human, (animals) can in no way be social or cultural beings as this would be a contradiction in terms" (Noske 1989, pp. 82–83). Animals were simply not of interest to sociology's founders because their behaviour had no social basis. Similar attitudes ensured that animals were not present in sociological analyses across the discipline.

**Weber, Max (1947)** analyses the nonhuman animals in his writing and the central figure in the development of sociology. He acknowledged that animals could play a role in sociological research. In so far as the animal's behaviour is subjectively understandable, he noted the following "it would be theoretically possible to formulate sociology of the relations of men to animals, both domestic and wild. Thus, many animals understand commands, anger, love, hostility, and react to them in ways which

are often by no means purely instinctive and mechanical and in some sense both consciously meaningful and affected by experience".

**Bain, Read (1929)** was countered to Mead's myopia and criticising the anthropocentrism of sociology and advocating the development of an "animal sociology" in his paper titled "The Culture of Canines." Bain maintained that "just as animal intelligent and emotional behaviour, anatomical and physiological structure and function, and group life, have their correlates in human behaviour, so the dividing line between animal and human culture is likewise vague and arbitrary" (p. 555).

From the above narrations, it is evident that Human-Animal studies are limited in sociological research. Still, it is getting the proper place in Western and European Sociology writing. The other themes are discussed below to assess the bonding between Humans and Animals.

### **Assessing the Bond between the Human and their Animals**

Many studies have attempted to identify the measures such as human's attitudes and feeling towards their pets. However, pets are important in our life and society. No society can be thought of without animals.

**Steklis H. Dieter & Steklis Netzin G. (2014)** points out in their study that pets play a considerable role in the lives of young children, perhaps helping their emotional development and socialisation. Over 50 per cent of children talked to their pets and even confided in their pets. They believe that their pets knew how they felt as they would to their friends, while over one in three confided in their pets. In addition, single children and youngest siblings in a family formed a solid attachment to their pets, significantly suggesting that pet animals can substitute loneliness.

**Barker and Barker (1990)** have used the family life space diagram to assess school-age children's attachment to their pets. For this assessment, they circulated a piece of paper to the children. They asked them to sketch their family picture and then place a circle that represents themselves and other family members on the paper. These circles show their emotional closeness to their pet, inferred from the space between the self-circle representing them and the pet circle.

**Kidd and Kidd (1985)** conducted a study to explore various aspects of the relationship between pet animals and human beings. Further, it discusses the degree to which the child loves the pet, misses the pet when separated, sees the pet as loving them, as well as behaviours such as dreaming about, hugging, kissing, touching, and taking care of the pet, which reveals a strong bonding between pet animals and children.

**Robin, Bensel, Quigley, and Anderson (1983)** use open-ended questions to explore why pets play an essential role in children's lives and how they respond to them. Other researchers have used a different method like the visual method to explore the sensitivity of individuals towards a pet's response.

### **Relationship between Humans and Animals**

**Katcher (1981)** says that 99 per cent of people talk to their animals and believe they understand their talk to some extent and respond to them. They also think that animals dispel their loneliness and give them company. He says that in most cases, pet owners use Motherese or baby talk like a simplified form of language used to understand. Katcher believes that the distinctive role that pets play in human's lives must be recognised this relationship as one that augments relationships with other humans.

**Blouin, David D. (2012)** discusses in his paper *Understanding relations between people and their pets* about pet ownership in American society. He also refers to the presence of pet animals in American homes and their roles in American lives and human-pet attachment benefits.

**Bulliet (2005)** differentiates three stages in the history of human-animal relationships: A pre domestic era, in which human society was a hunter-gatherer who did not perceive the difference between themselves and other animals; a domestic era characterised by the development of beliefs in the difference and superiority of humans; and a post domestic era, where most of the population have little direct experience of animals, particularly the animals we eat. It poses certain ambiguities in our relationships with animals, meaning we perceive animals in several different ways (De Mello, 2012; Dolins, 1999). **Melson (2003)** suggests that companion animals can promote a young child's cognitive growth through stimulating curiosity and learning while also offering emotional support. A child's interactions with animals are carried out not in a social vacuum but, preferably, as part of a more extensive social network of interactions; pets can be a catalyst for social engagement and cohesiveness in more extensive social settings.

**Shapiro (1990) and Whipper (2000)** focus on the human relationship with dogs and horses. They have emphasized the central role of touch, which establishes the human-animal relationship and communicates feelings and interaction.

**Sanders (1993)** discusses canine-human relationships and highlights how humans or people understand companion dogs as persons. Sanders focused on the relationship with companion dogs, particularly their interaction with a human caretaker. He challenged Mead's assumptions about meaningful communication that does not exist among

animals. He presented that dog as a unique individual who is minded, empathetic, reciprocating, and aware of basic rules and roles that govern relationships in contrast to Mead's perspective that animals have no mind, no thought, no meaning. Sander also noted that humans attribute characteristics of "mindedness" and see them as sharing our emotions. Given the parallels between the outcomes of human-to-human bonding and the reported benefits of human-animal relationships, it is hypothesised that similar attributes are likely to be identified as representative of the bonding phenomenon. Sanders investigated "how a close relationship with a companion animal shapes the human caretaker identity" (Sanders, 2000:406). Sanders suggests that the social constructions of animals are significant determinants of the nature of relations and interactions. He investigates how relations between humans and animals emerge from day-to-day interaction that focuses on the meaning of the animals and defines the animal as minded social actors and having a person-like status.

**Melson and Peet (1988)** discuss that pets are related to positive emotional functioning. They have a solid and secure nexus to humans, positively impacting anxiety. Pet animals increase the survival rate of people who have experienced health problems like coronary artery diseases. They may act as "social lubricant" because their presence (e.g., during walks) increase the chances of social contact with other people.

**Fox (1981)** reports four categories of human-animal relationship: (a) object-oriented (b) utilitarian/exploitative (c) need-dependency (d) actualising he goes on to report the scientific evidence that dogs have emotions like fear, pain, jealousy, anxiety, guilt, joy, depression, and anger and that the brain center is for such states are virtually identical in human and dog.

**Clifton Bryant (1979)** pointed out that nonhuman animals play so many societal roles that it is difficult to imagine everyday life without them. For example, animal products contribute to the meat, eggs, leather, and medications economy. In addition, our language incorporates countless animal influences. For instance, they not only help people see and hear, but they also predict seizures and detect the subtle presence of undiagnosed cancer.

**Levinson (1965)** focuses on the positive impact on their human partners' physical and psychological well-being. He also examines the unique and intense relationship between people with disabilities and their assisted pet animals. This work highlights the impact of the human-animal relationship on people's identities and their health. He also talks about people's interaction with companion animals in a family context, and the place of pets in the family has received considerable attention. Pets participate in the family system and play a significant role in shaping relationships among human family members.

From the above literature, it is evident that no society can be understood entirely or studied without facing animals' reference or context. Hence, to have a proper sociological understanding, animal studies are regarded as the subject matter of Sociology.

### **Scope of the Study**

Animals are an inherent part of human society, and they regularly interact with human beings. Nevertheless, this relationship and interaction are not focused on sociological research. Mainly sociologists are concerned about human interaction but less interested in exploring the human-animal relationship and their interaction. Further, sociological research has not acknowledged the importance of animals in society and their affirmative and symbiotic relationship. Hence, this study will try to unearth this

unexplored area of the research and find out the meaningful interaction and relationship between animals and human beings.

Human-Animal research, known as anthrozoology or animal research, is an interdisciplinary field that investigates the spaces that animals possess in human social and social universes and the communications people have with them. Integral to this field is investigating how animal life meets with human social orders. Maybe, we study the collaborations among people and different animals, any place and at whatever point we discover them. Then again, the work is accomplished by those orders that accept animals as the object of study. Their work on the conduct of animals, animal learning, insight, correspondence, feelings, and culture has been immensely persuasive lately, both inside human-animal studies and outside of our field. By seeing more about practices and mental and passionate cycles of animals, we can more readily comprehend human communications with them.

### **Objectives**

1. To find out to what extent animal studies are considered as a part of the subject matter of Sociology.
2. To find out the nature of the relationship between humans and animals.
3. The study explores the role of animals in the sustenance of human beings.
4. To explore how animals are considered as a companion of humans in a social environment.

### **Conceptual and Operational Definitions**

**Anthrozoology:** Human-animal studies are sometimes known as Anthrozoology. It is a study of the interactions and relationships between human and nonhuman animals. Anthrozoology spans the humanities and the social, behavioural, and biomedical

sciences (Britannica). Anthrozoology is a growing field of scientific inquiry focusing on human individuals and cooperative relationships with an attitude towards animals.

**Anthropocentrism:** Anthropocentrism is a philosophical viewpoint that argues human beings are the central and most significant entities globally. It is the fundamental belief embedded in much western religion and philosophy. Humans are seen as separate from and superior to nature in Anthropocentrism. It holds that human lives are of intrinsic value. At the same time, other entities including animals, plants, minerals, and others are resources that may be exploited for the benefit of humankind. Anthropocentrism refers to the human centre as the anthropocentric point of view. In philosophy, anthropocentrism can refer to the idea that humans are only primary holders of moral standing.

**Cartesian:** Cartesian relating to the French philosopher Rene Descartes from his Latinized name *cartesius* and his mathematical method, or his philosophy, especially regarding its emphasis on logical analysis and its mechanistic interpretation of physical nature.

**Pet animal:** A pet animal is defined by its close relationship to human beings and lives in a human household.

**Companion animal:** Companion animals generally tame and are domestic breed animals whose physical, emotional, behavioural, and social needs can be readily made as companions in the home or enclose daily relationships with humans.

**Domestic animal:** Domestic animals mean which is tamed or is being sufficiently tamed to serve some purpose for the use of man. Although it neither has been intended to be too tame, it has either become impact wholly or partly tamed.

**Captive animal:** Captive animals means any animal (not being a domestic animal) which is incapacity or confinement, whether, permanent or temporary, or which is subjected to any appliance of contrivance to hinder or preventive its escape from captivity or confinement or which is opinioned or which it appears to be maimed.

**Canine:** It is a family of dog-like carnivores that canines (teeth) are well developed.

**Domestication:** Domestication is seen as the process in which humans deliberately and with forethought assumed control over the domesticate movement, feeding, protection, distribution, and above all, its breeding directed at achieving specific identified goals. Domestication is seen as mutualistic relationships in which both partners, humans, and domesticates reap benefits.

### **Research Methodology**

The research methodology is a way to study the research problem systematically. For the researcher, it is necessary to know the research methods/techniques and methodology and to understand different aspects of the research techniques. The present study describes a detailed account of human-animal interaction. Both quantitative and qualitative methods were used as the study of this nature provides partial description and analysis of the nature of the interaction between human and animal and in-depth relationships. A qualitative method was done to get a more comprehensive picture of human-animal interaction. Quantitative research provides a descriptive and comparative analysis.

### **Research Design**

The present study is designed to analyse several relevant questions to assess relationships and interactions between Human-Animal. The exploratory, descriptive and analytical research design was used for this study. It is important to find the nature

and attributes of bonding and attachment between Human-Animal. The nature and meaning of the human-animal relationship are discussed qualitatively from multifaceted sources. The study is valuable for understanding the nature of the relationship, clarifying concepts pertaining to the Human-Animal relationship, gathering explanations about the respondent's attachment with their animal, and gaining insights.

### **The Locale of the Study**

The present study is undertaken in the rural and urban areas of Lucknow, a district. It is also the capital of Uttar Pradesh, and the formation of the state was on 24 January 1950. It consists of 75 Districts. Lucknow is one of the very prominent and important districts as far as the Human and Animal demographic is concerned.

### **Universe and Sampling**

The respondent to the study has been selected as animal owners and lovers from rural and urban settings of Lucknow. Mostly the respondents of this study are above the age of 18 years. The respondents have been selected by adopting purposive and convenient sampling. Moreover, it is also adopted snowball sampling to get the contact of the respondent. In this manner, the respondent has been selected and interviewed in the waiting room setting of the veterinary hospitals (Government) and private pet clinics at Lucknow.

The researcher purposively selected 200 respondents, 100 from a rural area who reared milch (Cow, Buffalo), draught (Ox, horse, he – buffalo, Bovine), meat-producing (Goat, pig) animals, and poultry and 100 from the urban area who owned pet/companion (Dog, rabbit, cat, birds) animals.

**Table: 1.1**  
**Selection of the Respondents**

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Rural	100	50.0
Urban	100	50.0
Total	200	100.0

There are 10 Government veterinary hospitals and approximately 26 pet clinics operating in Lucknow, where animal owners regularly visit these hospitals for treatment and advice.

### **Unit of Analysis**

The unit of analysis for the study are animal lovers and owners above the age of 18 years living in rural and urban areas of Lucknow.

### **Techniques of Data Collection**

Both primary and secondary data have been used in this study. Keeping in mind, the objectives of the study, quantitative and qualitative data were collected. Quantitative data was collected through a structured interview schedule. It consists of both closed and open-ended questions. The focused interview method was used to get a more comprehensive picture of the relationship between respondents and their animals. The interview schedule was employed to explore the nature of the relationship and behavioural dimensions that underlie humans and their animals. The focused interview is used to substantiate the arguments of the study. The purpose of conducting a focused interview is to get more depth information and their relationship with animals and a fuller range of feelings and behaviour that are engendered. Similarly, secondary data has been collected from various institutions published and unpublished documents and the internet.

**Tabulation and Analysis**

A code design was prepared after collecting all the information. The collected data was transferred into code design and then onto the SPSS (Statistical Package of Social Sciences) sheets. With the help of SPSS, simple frequency tables and cross tables were prepared. Percentages were used for interpreting the data.

**Chapter Scheme**

The present study is written in six chapters.

**Chapter 1: Introduction**

The first chapter introduction discusses the objectives and scope of the study along with the thematic review of literature to define the interaction, relationship and bonding between Human and Animal, and research methodology. This chapter also includes the conceptual and operational definitions.

**Chapter 2: Sociology and Human-Animal Interaction: A Review**

The second chapter discuss the theoretical framework of the study by reviewing different literature. Again, the important theoretical analysis such as functional, conflict, interactionist perspective is used to provide a theoretical framework to the study. This chapter also narrates the discontinuity of human-animal studies in Sociology and why it is not subject matter of Sociology.

**Chapter 3: Human – Animal Profile and the Study Area**

The third chapter briefly describes the Human-Animal demographic profile of the study in India, Uttar Pradesh, and Lucknow. This statistical based data obtained from Census 2011 and 20<sup>th</sup> livestock Census Data 2019. Subsequently, this chapter also discusses the respondents' profiles, such as age, caste, religion, marital status, occupation, income, education, locality, etc.

**Chapter 4: Human – Animal Interaction: Purpose and Responsibility**

The fourth chapter contextualises the purpose, utility, and responsibility of animals.

The field-based data represents how humans and animals both are interdependent on each other and how their interaction are two sided.

**Chapter 5: Human – Animal Interface: Classification, Activities and Care**

The fifth chapter defines the types and categories of animals, activities, love and care by their owners and lovers. The chapter explores that why and how animals are categorized and what is the basis of classification of animals. The chapter highlights the activities of respondents with their animals and vice-versa to understand the existing relationships.

**Chapter 6: Conclusion**

The sixth chapter narrates the conclusion and specific findings of the study.

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## *Chapter 2*

# *Sociology and Human- Animal Interaction: A Review*



## Chapter 2

### *Human-Animal Interaction: A Review*

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*"We polish an animal mirror to look for ourselves."*

*Donna Haraway (1991:21)*

#### **Introduction**

Humans have an inherent need for close relationships with humans and animals that are meaningful and satisfying from the beginning of life. This close relationship between humans and animals is not a new phenomenon, but studies reveal that such interaction, bonding, and relationship have emerged recently. However, our understanding of animal behaviour and how humans and animals influence each other's behaviour have greatly expanded in the past few decades. The growing holistic approach to quality of life has prompted more research into how human-animal relationships may benefit human life in different ways. (Robinson, 2013: vii). In this context, several theoretical approaches have been developed and used in social sciences research. The theoretical framework used in sociological research is quite interesting and important to understand Human-Animal interaction and relationships. The theoretical framework underlies this study is based upon concepts relating to the interaction and bonding of animals to humans. It is an essential need of a companion to the human who is a significant other like a dog as significant other for human in the early stage of life. Every research needs to have theoretical and methodological approaches that give meaning to the study. Sociology and other discipline have some key theoretical approaches that are more amenable and applicable to study human-animal interaction, relationships, and bonding. So that human-animal studies are interdisciplinary and multidisciplinary. This

chapter discusses the important theoretical aspect, which is significant in studying the Human-Animal relationship.

### **Sociology and Animals**

Sociology has had a long history of anthropocentrism and an uneasy relationship with animals. Sociology is everything, and everything is sociology (9<sup>th</sup> World Congress of Sociology 1976). Simply sociology is defined as studying society, precisely human society, or human behaviour in societies. Sociology has an attempt to study social action (Max Weber, 1922), social interaction (Gillin and Gillin, Gouldner and Gouldner), social relationships (MacIver and Page, A.W. Green). In an introductory textbook, John Macionis and Ken Plummer (2005) define sociology as "the systematic study of human society." What strikes us about this definition is that it denies that sociology can focus on other species; such a focus challenges the center of sociological study in human society (cited from Pegges, 2012:2).

Society is not only confined to humans, but it also consists of both humans and animals. It is not human only who wants to live in society and exhibit natural sociality. However, animals are also moved to live in society by the requirements and exhibit natural sociality. Humans express solidarity, but animals also interact with human beings and show solidarity in their manner in society. It is not to say that sociologists haven't contested the notion that sociology's sole purpose is to study humans, e.g., Clifton D. Bryant emphasized that 'Our social enterprise is not composed of humans alone' in the 1970s (1979: 417), as he noticed, other animals are present in our daily life. He believed sociology might benefit from investigating this observable reality because human societies are infused with other species. Humans frequently consume the meat of other animals and dress in their skins and hair. Other animals share homes with humans and

perform various work for them. Human entertainment often revolves around animal performances, and human speech frequently employs animal metaphors. According to Bryant (1979), other animals are crucial to the study of society, and he urged sociologists to understand the important roles that other animals play in human societies. Other animals play an important role in human societies that have been largely ignored, and human-animal relations have been viewed as marginal to sociology's major focus (Kruse, 2002). George Herbert Mead's (1934) argument that other animals are outside the realm of sociological inquiry due to their purported lack of perception, imagination, and language provides proof of such omissions. However, sociology did not always ignore other animals, e. g., the classical sociologist Max Weber advised that human-animal relations could be an appropriate subject matter for sociology (Myers, 2003, Pp. 49).

### **The Subject Matter of Sociology**

Sociology originated from two words—Socius (companion or associate) and logos or ology (study). Socius+logos- sociology (the study of human association), meaning sociology is the study of companionship, social interaction, and the resultant relationship that exists between them. Robin Cohen and Paul Kennedy (2000) propose that 'Sociology involves the systematic study of patterns of human interaction' (2000:3). Companionship and interaction can not only exist between human to human, but it may also be human to animal and animal to animal. There may be some relationship that exists between humans and animals by interaction and communication. Animals express their feelings, love, and affection to humans and communicate with them through non-verbal communication such as signs, symbols, and gestures. Like human society, animal society also exists.

Animals do not have any verbal communication; it does not mean they do not have a mind and soul. They also imitate and socialise within their community or wherever they live with the owner and family members. There are various ways of viewing society in the field of sociology. Sociological studies ignored this area and were not studied by sociologists because animals cannot employ spoken language. However, it keeps in mind that humans, animals, and nature are interdependent. No one can exist without the other two. They are also an integral part of human life and society. For balancing our ecosystem, every living organism is dependent on each other and has a symbiotic relationship. In many texts' books of Sociology, there is no place for animals. Sociologists have only given importance to humans and the environment, not animals, in their writings, as evident from analysing and reviewing the text and context of the subject matter.

What is the 'pertinent' approach to doing sociology, and what is the 'appropriate' subject matter? Peter Berger (1963) describes definitions that emphasise the systematic or 'disciplined' approach to studying society. This emphasis recalls the scientific approach advocated by Auguste Comte, who coined the term 'Sociology'. According to Comte, sociology is the scientific study of society. Auguste Comte has also used this path. Comte has specified the subfields of sociology and divided them into two parts, i.e., social statics and social dynamics, which represent the fundamental division in the subject matter of sociology. The concept of social statics examines the study of different parts of society, and social dynamics focused on society as a unit of analysis and how they function, develop, and change through time. Herbert Spencer defined the subject matter of sociology in the context of social control, family, politics, religion, industry, and work. Emile Durkheim grouped the subject matter of sociology in social morphology, social physiology, and general sociology.

Alex Inkles has defined three main approaches for explaining the subject matter of sociology in his book *What is Sociology*. First, *Historical* (what did the founding father say about the subject matter of sociology) whereby we seek the classical writing study to find the central traditional concern and interests of sociology as an intellectual discipline. Second, *Empirical* (what are the contemporary sociologists doing), whereby we study current sociological work to discover the subjects the discipline gives most attention to. The empirical method is the least ambiguous because contemporary sociologists emphasise the work of past and future promise. Pitrim Sorokin believed that current sociological preoccupation is nothing but "fads and foibles" (Sorokin, 1956). C.W. Mills indicates a decline of "the sociological imagination." (Mills, 1959) and third, *Analytical*, we arbitrarily divide, analyse (what does the reason suggest), delimit some more extensive subject matter, and allocate it among different disciplines. As the founding father, other sociologists also defined the subject matter of sociology. However, they did not give any space or place for animals and their interaction with human beings. The establishment of a deep separation between humans and other animals in sociology is one of sociology's concerns with subjective meanings. What is the role of the sociological imagination in how we 'do' sociology? Sociologists are notable for the way of seeing the social world known as the *Sociological Imagination* propounded by C. Wright Mills (1959). The Sociological Imagination furnishes us with a way of seeing our lives in a social milieu; it allows us to see the manners by which social structure shape our lives.

Additionally, human-animal studies are likewise a field of study, like Sociology, and a method of seeing. Human-animal studies contemplate characterised by human-animal relationships, bonding and interaction yet, in addition to some degree, by the different manners by which we comprehend animals themselves. Albeit human-animal studies

are not only understanding animal behaviour but also understanding in the context of human society and culture. We investigate the scholarly and artistic use of animals in works of literature and art, the bonding between pet animals and their human families, the usage of animals as symbol/sign in religion and language, the usage of animals in agribusiness or biomedical exploration, and individuals who work with animals.

### **Why Human-Animal studies are not significant in Sociology?**

Every living organism, such as human, animal, plant, and other species, have their existence in nature and is interdependent. Every living organism plays a crucial role in nature, but nature categorises them in their manner. Sociology has not given importance to human-animal interaction because of culture, and Sociologists think the animal does not bear any culture. However, humans have a cultural notion that animals cannot have meaningful interactions with human beings. That is why the founding father neglected human-animal study as the subject of sociology. Another notion of not studying human-animal interaction in sociology is that society was on the stage of the scientific and technological revolution at the emergence of sociology. Therefore, the founding father wanted to establish sociology as an intellectual discipline focusing on and exploring more human society. In this approach, animal society was neglected. However, animals are an integral part of society and have played an important role in agriculture from ancient to modern times. In the archaic period, agriculture was based on animals. The animal became the first companion to a human. Despite these, it is a neglected area of the study because animals cannot employ language and communicate with human beings. In the advanced stage, the contribution of animals remained at stake, and not much study revealed their actual position in society.

**Human-Animal Studies**

We, as human beings, are constantly surrounded by animals. Not only animals, but we are also intimately connected with the lives of animals. In other words, we can say humans and animals are interdependent or have symbiotic relationships. Animals share our homes as a companion just like other family members. Most families celebrate their birthday, buy gifts and cakes for them, and take them when they go outstation. They treat them as babies, call them by their nicknames, and do many other activities. Not only in the family, but animals also play an important role in every aspect of the life of the human being for example consumption of meat, in our clothing and fashion, use them as experimental things, for our entertainment by performing in zoo and circuses. In our everyday language, we refer to animals like "blind as a faith" or call someone "bitch". We comprise them in our religious practices like worshipping and sacrificing and attribute them in art, poetry, and literature (Demello, 2012). It is a broadly interdisciplinary field that highlights animals' place in human social and cultural life and the communication with humans.

Human-animal studies are the newest discipline arising in academic research in the past few years. Yet, unlike fields like social sciences, humanities, literature, and topography, human-animal studies are multidisciplinary and interdisciplinary. That is human-animal studies cross-disciplinary limits and created various disciplines. Human-animal studies are only disciplined to conspicuously place the relationship between human and nonhuman animals, regardless of whether genuine or virtual. As human reliance on nonhuman animals intensifies and as our relationship with animals is changing in the twenty-first century, it seems bizarre if this relationship is not examined within the context of academic research, particularly given the expanded presence of animal advocacy in our surroundings (ibid, 2012:7)

Human-animal studies have risen to animal assurance development and get intensely from that development. We can see that the ascent of human-animal concentrates in the academic world, particularly throughout the last decade, is connected straightforwardly to the philosophical discussion viewing animals as deserving of moral request. Outside of theory, various researchers started expounding on animals in the long time to follow, including antiquarians, anthropologists, sociologists, clinicians, geographers, and women's activist researchers. The 1980s, for instance, saw various books written by antiquarians that zeroed in on the historical backdrop of different practices or perspectives toward animals.

### **Human-Animal Interaction in Perspectives**

As discussed, earlier sociologists have largely ignored the Human-Animal interaction and relationship area because they think it is mainly in anthropology, zoology, and other fields. Still, like human society, animal society also exists. So that, the sociology of animals is the subject of sociology and should be studied by sociologists. The lack of interest in this area within the sociologist is an inability to employ the language and verbal communication of animals with humans. Sociologists ascribe many perspectives which affiliations guide their understanding of social processes. The social world of study is confined to humans. However, a growing body of research argues that in human experience, nonhuman Animals play a significant role in human interactions and have undoubtedly shaped our environment. Several sociologists have recognised that other species' oppression appears to mirror the oppression of marginalised human groups and even aggravate them. Still, some have suggested that nonhuman animals deserve consideration in their own right, regardless of the effects on humans.

Due to this, the lack of a theoretical framework leaves this area of study without an emphasis. Human-animal communication and bonding were sufficiently different from human-human communication processes. Therefore, it demands a particular emphasis and subject area. (Zeglen et al., 1984) The human-animal relationship may differ from exchanges between persons, but these relationships can be viewed in the context of person-environment fit. The concept of person-environment fit includes an understanding of physical and psychosocial dimensions, including role performances and expectations. Human-animal interaction is psychosocial. Indeed, responsible pet ownership, as well as pets, involves specific role performances and expectations. It can be characterised as a relationship that requires knowledge and understanding that may contribute to or disrupt orders and control in one's environment and require some care by the owners depending on the pet's need. Animals play a profound role in the life of their owner. As sociologist Cheryl Joseph explains,

*"Given sociology's premise that human beings are social animals whose behaviour are shaped by the individuals, groups, social structures, and environments of which we are part, it seemed both logical and timely to enjoin the discipline with the study of other animals in the context of human society" (Joseph:2010:299)*

Some theoretical frameworks are familiar to human-animal interaction, such as social role theory, exchange, functionalist, conflict, symbolic interactionist, attachment, and need theory.

The functionalist school of thought emphasised social order, continuity, stability, and the function of the social institutions. In this context, it can be analysed how animals play an important role in human society. Hence in a more extended context, human attitude toward the animal is interpreted. In conflict framework, Human-Animal

relationships and interaction can be located as the root of Conflict theory is drowned by Karl Marx, focusing on conflict and power struggle within the society. It also focuses on the exploitation of labourers at the hand of the capitalist. It becomes more important and valuable when looking at the exploitation of animals to fulfil human needs in the context of economic gain. Likewise, human-animal struggles started from the tribal society to the agricultural society. The first humans domesticated animals for their agricultural works in agriculture society. So, in Marxian terms, humans use their reasoning and cultural power to control animals as they try to tame nature.

Further, Herbert Blumer coined the term 'symbolic interactionism' to define an action approach which was a development of earlier theories. Symbolic interactionism illustrates the role of interpretation in contextualising meaning to actions (Blumer, 1969). According to Blumer's (1969), the symbolic medium of language allows humans to negotiate 'meaning' because language is central to symbolic interaction. He means that humans come to recognise meanings by speaking with each other (i.e., through symbolic interaction). Sociologists remain divided about whether sociology should focus on social reality explanations based on meaningful action or structural forces. Blumer's focus on language is dependent on Mead's work on language, which has been seen as heralding the deep division between humans and other animals in sociology.

Symbolic interactionism theory is a micro-level theory that focuses on person-to-person interactions rather than on large social forces. Therefore, it is a great approach to study the interactions between humans and non-human animals. Furthermore, symbolic interactionism examines how humans construct the social world and create meaning via interaction and symbols. This approach allows sociologists to study the interaction between humans and animals and analyse the meanings given to those interactions.

In addition to this, when we analyse the Human-Animal relationship in the Parsonian framework and stated by him, "A role can be defined as any set of behaviours that has some socially agreed-upon functions and for which there exists an accepted code of norms." (Parsons, 1955). Four dimensions characterise the effect of social roles on the individuals like (1) Number of roles, (2) intensity of involvement, (3) pattern of participation over time, (4) degree of structure the roles impose.

Human-Animal bonding is psychosocial and psychosocial dimension includes role performances and expectations, relationship, knowledge, understanding, order, control, and activity. In human society, each stage of one's life may be characterised by varying roles that assume these four dimensions of social roles individuals perform in society. Likewise, a child has fewer roles than an adult. For example, suppose he or she plays the role of pet-owning having intensity and consistency in a defined structure. In that case, this pet-owning is defined as the responsible role that is culturally acceptable for young children. Some statement like "every child should have a pet, or the child can learn where babies come from by watching animal babies being from" (Netting, Wilson, and New, 1987:61) supports these roles. Not only in the context of humans, but animals also play many roles in the life of human beings at a definite time and structure that our society imposed on them. For example, companion animals have various roles and play these roles in different situations at different life stages where human beings have needed them. A dog can play and romp with the growing stage of a child and provide a happy environment for them. On the other hand, they provide security to their owners and a peaceful environment for patients and old aged people. Humans and animals play multiple roles in one another lives, but it depends on the circumstances that may be important or less important.

Over time, the relationship between humans and animals became more significant, but sometimes it may become a burden on the pet owners because of their responsibilities. For example, companion animals become more important when some individuals may experience losing their loved ones through widowhood, incapacitation, retirement, old age, and furthermore. They easily mingled and replaced the place of lost roles with the new ones and rejoiced their freedom. However, sometimes they may become a burden for their owners when they want to go somewhere, or some guests come to the home or any ceremony held in their home, animals feel neglected because of their owner's ignorance.

Exchange theory is based on Homan's view of interaction, which focuses on the rewards and costs that influence human behaviour as well as animal behaviour. According to this theory, the more often the behaviour is rewarded, the more repeated it, especially in pets. For example, when pet owners show their love and affection to the pets for doing such excellent and discipline work according to their owners and the owner gives them rewards, the pet again repeats that behaviour to get rewards, love, and affection from their owners. Likewise, if rewarded behaviour or benefit is associated with some aspect of setting or condition, the pet will try to seek out that condition again in which that was awarded. Gradually this mutual understanding establishes a relationship between pet owners and their pets.

People continue to engage in relationships only as long as their interaction benefits outweigh the costs (Blau, 1964). The array of literature related to human-animal interaction, relationship, and bonding have focused on children, developmentally disabled, disabled, older adults, and other special groups. Pets may provide valuable relationships to serve any functions as a companion, tactile stimulation, safety and security, and non-judgmental emotional support to these groups. These potential

benefits may be significant to persons who have limited interactional opportunities. Therefore, the benefits may greatly outweigh the cost in certain situations.

Homans was influenced by psychologist Skinner who developed behavioural psychology in his study of animal behaviour. Skinner discussed the conditioned behaviour of pigeons in terms of responses to different types of stimulation. On the way of Skinner, Homans tried to explain interpersonal behaviour in terms of 'give and take' relationships, which constitutes the essence of human relationships in society. In other words, Homans explains the conditioned human behaviour by different types of stimuli, which may be gratifying to some extent, and some may not be. (Homans: 1974) likewise, animal behaviour is also conditioned according to different stimuli and governed by a give and take relationship. Pet owners believe that they not only give but receive love and affection from their animals.

According to Attachment theory an individual's ability form an emotional and physical "attachment" to another individual that provides a sense of stability and security necessary to take risks, branch out, and grow and develop as a personality. Malinowski's search for concepts to analyse primitive culture led to a particular approach to explaining social facts. This approach, known as the 'theory of needs', was presented in his book *A Scientific Theory of Culture*. According to him, the 'needs' were two-fold, first, the needs of the individual and second, the needs of society. Malinowski defined the term need as follows. By need, we to understand the system of conditions in the human organism. In cultural settings, concerning both to the natural environment, which are sufficient and necessary for the survival of group and organism. Therefore, a need is the limiting set of facts. Habits and their motivations, the learned responses, and the foundations of the organisation must be arranged to satisfy the basic needs. It refers to biological impulses which need to be satisfied. Keeping and having animals in the

household certainly fulfils the individual's basic biological and social needs and society. Therefore, the human-animal interface is the prerequisite for society and its sustenance.

### **Conclusion**

Sociology and the Human-Animal relationship are one of the important subject matters of Sociology, and it is indispensable for sociologists to take their studies in the Indian context. Further, there are many perspectives in Sociology; such perspectives help to understand the Human-Animal relationship, hence, analysing several perspectives, mixed perspectives can be useful for Human-Animal Studies. Still, the primary functional perspective is more useful in the context of animal studies besides role reference and dialectical perspective. Therefore, in this study, a mixed theoretical framework is used in different chapters, depending on the need and type of data and analysis.

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## *Chapter 3*

# *Human-Animal Profile and the Study Area*



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### *Human-Animal Profile and the Study Area*

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#### **Introduction**

Humans and Animals are inseparable units of any society, and to understand this relationship; there is a need for the basic information and analysis of both units. Most sociological studies revolve around the interaction and domination of human-to-human relationships, but animals are always excluded in such studies, especially in the Indian context. Therefore, the present research focuses on human-animal interaction by having a sample of 200 respondents/animal owners rearing different types of animals in their rural and urban locals of Lucknow. This chapter consists of two parts – the first part consists of the respondent's profile. The second part includes the animals' profile like population, rural-urban consistency, age-wise and breeds-wise distribution, etc. The analysis presents the basic facts about the respondents, especially their socio-demographic profile, which includes age, sex, education, marital status, family structure, occupation, income pattern, etc. In one way or other, these social factors influence and help mould the respondent's personality and attitude and determine the state of living. Therefore, these essential demographic particulars are beneficial to check the level of relationship of the respondent with their animals. This chapter also mentions the livestock population and companion animals in Lucknow, which show the relationship of animals and their proportionate demographic status to humans. Further, the data indicate that the animal population is decreasing over the years, indicating an imbalance between the human-animal population and ecosystem. These changes need a proper sociological exploration and analysis to have a society based on social equilibrium and homeostasis principles.

**Human - Animal: A General Profile**

India is known for its distinctive culture. It is one of the most ancient and greatest civilizations with a kaleidoscopic variety and rich cultural heritage. After the last several years of its Independence, it has achieved socio-economic growth. It ranges from the snow-capped Himalayas in the north to sun-drenched coastal villages in the south and the humid tropical forests on the south-western coast to the fertile valley of the Brahmaputra in the east and the west of the Thar desert. Between the Bay of Bengal in the east and the Arabian Sea in the west, the Cancer tropic tapers off into the Indian Ocean. It occupies an area of 32,87,263 sq. km. India is the world's seventh-largest nation and ranks second in population. The human population of India is 1,210.9 million, of which rural and urban people comprise 833.5 and 377.1 million, respectively.

India is an agricultural country, and agriculture plays a crucial role in India's economy. 54.6 percent of the population is engaged in agriculture and allied activities (Census 2011). Agriculture and livestock production are intrinsically linked and interdependent, and both are crucial for food security. Animal husbandry is considered an agriculture allied branch concerned with livestock animals, rearing, and management. A vast population is engaged in this sector and contributes to the country's national income/GDP (4.11 percent). Since the dawn of civilization, Animal Husbandry, dairying, and fisheries activities have continued to be an integral part of human life along with agriculture. Livestock in India is raised under animal husbandry to yield major products like milk, meat, eggs, fibre, and other products. India is forefront in the production and consumption of milk. It occupies the second position in the global production of milk, the second-largest poultry market, and fish and aquaculture producer of the world. India is ranked the first position in the world in buffalo

population (109.85 million), second in goat population (148.88 million), third in sheep population (74.26 million), sixth in duck and chicken population (851.81 million), and the tenth position in camel population (2.5 lakhs). (Census Report, 2019). Therefore, animal husbandry and backyard farming play a significant role in the lives of rural people, rural development, and rural economy, and it helps small and marginal farmers for livelihood and uplifting their socio-economic status.

In India, about 20.5 million people depend upon livestock for their livelihood. Small farm households earned 16 percent of their income from livestock, compared to 14 percent for all rural households. Two-third of the rural community relies on livestock for livelihood. It also employs about 8.8 percent of the population in India. The livestock sector contributes 4.11 percent of the total GDP and 25.6 percent of the entire agriculture GDP.

Further, they also play a significant role in creating employment in the rural sector among the landless, small and marginal farmers, and women. Cattle and domesticated hoofed animals are served as assets (*Pashudhan*) for small and marginal farmers during emergencies. It serves as a supplementary and complementary enterprise. India also has a vast resource of poultry, which plays a vital role in improving the socio-economic conditions of rural masses.

### **Human - Animal: Profile of Uttar Pradesh**

**Uttar Pradesh** is the most populous and fourth-largest state of India. It located in the north-central region of the country. on January 26, 1950, When India became a republic, the state was given its current name, Uttar Pradesh (literally, "Northern State"). Uttar Pradesh is spread over 2,43,286 square kilometers with a population of 199.6 million (Census 2011), of which 155.3 million belong to rural areas, and 44.4 million belong

to urban areas. The climate of Uttar Pradesh is tropical, with warm weather all over the years. Mainly, forests are concentrated in the southern uplands. Wild animals of the region include tigers, leopards, elephants, wild boars, crocodiles, pigeons, doves, wild ducks, partridges, peafowls, and blue jays, quails, and woodpeckers. However, several species have become extinct, such as lions from the Gangetic Plain. Agriculture is the backbone of the state's economy. The state has become a significant producer of food grains in the country with high-yielding varieties of seed, fertilizer availability, and increased use of irrigation. However, many farmers are still suffering from significant constraints such as small landholdings and insufficient resources. Therefore, livestock and dairy farming often provide a supplementary source of income. Uttar Pradesh recorded the highest livestock population (68.0 million) in 2019, followed by Madhya Pradesh, Rajasthan, and other states. Uttar Pradesh is the leader in cattle rearing, even though the cattle population has declined marginally (Census Report, 2019). The possible reasons for the decline in livestock and buffalo's population, especially cattle and buffaloes, are a decrease in the number of desi cows and buffaloes and the increase in quality breeds (crossbreeds, pure breeds) of both cows and buffaloes. People now keep fewer quality animals instead of a large number of poor milkers as *desi* breeds.

#### **Profile of the Study Area: Lucknow**

**Lucknow** is the study area of this research work which is the capital of Uttar Pradesh. There is a vast history behind the naming of Lucknow. It is the state headquarter of Uttar Pradesh Government and has always been a seat of art, literature, culture, and learning. Animal husbandry has a special place in the state economy and turns to the national economy and an integral section of the rural economy. Keeping the growing importance of animal husbandry, the livestock Census is undertaken every five years. To increase the production of animals, the animal husbandry department has

implemented programs of healthcare and improvement in breeds, etc. The district had the services of many veterinary hospitals, animal development centres, and an artificial insemination centre to improve the health and progeny of animals. These are running to prevent and treat various animal diseases and livestock development by adopting national disease control programs and breeding policies of the nation and the state. After the establishment of milk cooperatives, emphasis is being given to increasing milk production in the district. There are many milk cooperative societies in the district. Apart from milk production, the district and the department also manage various other livestock activities such as goatry, piggeries, and poultry production at a large scale, apart from rural backyards. Lucknow being a metro, people in the city keep and fascinate lovely companion animals in their houses and flats. The companion animals like dogs, cats, rabbits, and love birds are kept inside their home as family members. However, the large animals are domesticated for agriculture and allied purposes in rural pockets.

### **Livestock Population in India, Uttar Pradesh, and Lucknow**

The livestock census is a quinquennial census conducted in all states and union territories across the country. It is the primary source of data for livestock, poultry and other species held by households in the country. The livestock census conducted periodically is the primary source of such data in the country. Animal husbandry and dairy department conducted the census of animals. The livestock census in the country first started in the year 1919. So far twentieth livestock census was conducted in the year 2018-19. The livestock species such as cattle, buffalo, sheep, goats, pigs, horses and ponies, mules, donkeys, camel, Mithun, and yak are covered in the Census. The other species, such as dogs, rabbits, and cats, are also covered in the Census.

The first livestock census was held in 1919-1920, and since then, it is being undertaken quinquennially by all states/UTs of the Country. It is the only source that gives disaggregated information on various farm animals and poultry. In 2019, the 20th livestock Census was conducted in participation with animal husbandry departments of the states/UTs in the country. It reveals that the livestock population in the country increased by 4.6 percent to 536 million, up from 512.06 million in 2012.

To provide a comprehensive picture of the human-animal relationship, the demographic composition of both humans and animals is essential. To keep this essentiality in mind, the government bodies do population surveys for humans in ten years and for animals every five years. Therefore, the demographic composition of humans and animals and the decadal growth from 2001 to 2011 is presented in table 3.1 and table 3.2 having rural-urban composition in India, Uttar Pradesh, and Lucknow.

**Table 3.1**

**Human Demography of India, Uttar Pradesh, and Lucknow**

Particulars	Population (2001) (In Millions)			Population (2011) (In Millions)			% Decadal change (2001-2011)		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
India	1028.7	742.4	286.1	1210.5	833.5	377.1	17.7	12.3	31.8
Uttar Pradesh	166.1	131.5	34.6	199.8	155.3	44.4	20.2	18.0	28.8
Lucknow	36.5	13.3	23.2	45.90	15.50	30.4	25.8	16.9	30.9

Source: Census Data 2001, 2011 & DCHB

Table: 3.2

## Livestock Demography of India, Uttar Pradesh, and Lucknow

Particulars	Population 2012 (In millions)			Population 2019 (In millions)			% Quinquennial Change (2012 -2019)		
	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban
India	512.06	491.69	20.37	536.76	514.11	22.65	4.82	4.56	11.19
Uttar Pradesh	68.7	65.0	3.7	68.0	64.3	3.6	-1.02	-1.07	-2.7
Lucknow	0.76	-	-	0.66	-	-	-13.2	-	-

Source: 20th Livestock Census Data, DAH&F

India's total population is 1210 million, out of which 833 million residing in rural and 377 million in urban areas. Similarly, the population of Uttar Pradesh is 199.8 million. The Lucknow district has a total population of 45.9 million, which is 4 percent of the country and 23 percent of the state of Uttar Pradesh. So, the rural-urban composition of Lucknow is corroborated with the national and state scenario. Therefore, the decadal growth of India, Uttar Pradesh, and Lucknow is presented in table 3.1, has a similar kind of growth.

Further, to find the linkage, the demographic composition of animals of India, Uttar Pradesh, and Lucknow are presented in table 3.2. it is revealed that the overall animal population is declining. There is a decline in the livestock population in Uttar Pradesh by 1.35 percent, with the number of total livestock coming down from 68.7 million in 2012 to 67.8 million in 2019. It is evident from table 3.2 that the district has a sizeable number of livestock that engaged in various kinds of activities and services in the district. The data shows that in the year 2012, total livestock in the district was 0.76 million, and in 2019 it stands at 0.66 million, which shows a decline of 13.2 percent. When comparing both tables, it focused on the demographic composition of humans

and animals in rural and urban contexts, which depicted the disjunction between the human and animal populations. There are studies and reports where there is a declining trend is highlighted the disbalance ecological system. The human population and increased developmental activities affect the ecosystem all over the world.

The present study is undertaken in the Lucknow district and the respondents for the study are rural and urban populations living in the locality of Lucknow. The owners of the domesticated animals were interviewed. The respondents' profile is described below to provide background information of the animal owners and their socio-economic status based on proper linkages that can be made between the respondents and their domesticated animal.

### Respondent's Profile

In social science research, especially in sociology, the respondents' profiles are significant as it gives a framework to understand the social setup and social life of the respondents. Demographic variables are essential for analyzing the present/concurrent status of the study area.

**Table: 3.3**

#### Gender of the respondents and the locality

Gender/Response	Rural		Urban		Total	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Male	98	98.0	30	30.0	128	64.0
Female	2	2.0	70	70.0	72	36.0
<b>Total</b>	<b>100</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>	<b>200</b>	<b>100.0</b>

Sex defines the role and behaviour of an individual in society. Sex is also a primary analytical factor of gender in modern times. Gender and locality-wise distribution help

to understand the relationship and interaction of respondents with their animals. For the present study, the information was collected from both males and females to understand relationships and interactions with animals domesticated in the house. Out of 200 respondents, 64 percent male and 36 percent female are involved. In the rural area, 98 percent male and 2 percent female are involved, but in urban, 30 percent male and 70 percent female are involved with their animals. Large animals are domesticated in rural areas, and primarily large animals live outside of the house. Rural women are busy with household chores, and they are not much involved with their animals. But in the urban setting, pet animals are live inside the home and attach to family members especially, the female member of the house who takes care of them. Animals show their proximity and loyalty to their owners, who gave them food, water, and shelter. *Most of the female respondents said that their pet animals always roam around them. The respondents never feel alone and lonely when their pets are with them to give them company. The pets obey the order of their owner; they play with the pets whenever they feel like not working or getting bored, treat them as a child of the family to their pets, play and sleep with the family members, and watch television with pets. The pets also try to please the owner with their natural activities.*

**Table: 3.4****Age of the respondents**

<b>Age/Response</b>	<b>Frequency</b>	<b>Per cent</b>
15 to 25 years	24	12.0
26 to 35 years	61	30.5
36 to 45 years	39	19.5
45 and Above years	76	38.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Likewise, the age of the respondent is also presented in table 3.4, which depicts that out of 200 respondents, 38 percent of respondents are more than 45 years, 30.5 percent of them are from the age group 26-35 years, around 19.5 percent are from age group 36-45 age group and lastly 12 percent respondent belongs to 18-25 years age group.

Age is an important aspect that determines the social activities of the individual. As age increases, social responsibilities and experience also increase. Table 3.4 shows that most of the respondents belong to a very experienced and responsible aged group. It represents that they are more accountable for their animal keeping and management. Human-animal interaction provides social support for older and adult people. Animals can reduce loneliness, improve quality of life, uplifting mood, and social interaction. A study shows that adults who belong to 50+ have a high sense of community (Toohey et al. 2013) because animals may act as a catalyst for human social interaction and fostering a sense of community.

**Table: 3.5**

**Marital status of the respondents**

<b>Marital Status/Response</b>	<b>Frequency</b>	<b>Percent</b>
Married	137	68.5
Unmarried	50	25.0
Others*	13	6.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

\*Divorced, widow, widowhood, separated

Marital status can be indicated by married, unmarried (single), divorced, widow, separated. The condition of being married and unmarried represents social roles and responsibilities. From table 3.5, it is evident that 68.5 percent of respondents are married, 25 percent are unmarried/single, and 6.5 percent belong to the other category mentioned above.

**Table: 3.6**  
**Religion of the respondents**

<b>Religion/Response</b>	<b>Frequency</b>	<b>Percent</b>
Hindu	182	91.0
Muslim	7	3.5
Sikh	6	3.0
Christian	5	2.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

Religion is a major social factor that governs the way of life and its association with animals. Values and beliefs, which are imbibed and inherited through their activity from childhood onwards, like having Cow, are considered a mother by Hindus along with the notion of Kamdhenu. Just like Hinduism, Lamb is a holy animal of Christianity; Pig is forbidden in Islam. Keeping and worshipping animals is not a choice; it is a matter of values and beliefs related to the nature of God. The animal symbol represents people's social tradition and customs, which indicates an inseparable relationship between humans, animals, and their religion. In this context, the researcher interacted with respondents whose religion is presented in table 3.6. Table 3.6 shows that 91 percent of respondents belong to the Hindu religion, 3.5 percent are Muslim, 3 percent are Sikh, and 2.5 percent are from Christianity.

**Table: 3.7**  
**Caste of the Respondents**

<b>Caste/Response</b>	<b>Frequency</b>	<b>Percent</b>
General	79	39.5
Other Backward Caste	69	34.5
Scheduled Caste	52	26.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

The caste identity of the respondent is ascertained and presented in table 2.7, which represents that caste is considered one of the significant aspects of an individual's life.

The caste denotes their identity and also their relationship with animals. Caste is otherwise related to occupation. The lower caste has a strong sense of association with animals like *Sonkars* of Uttar Pradesh did pig rearing, *Gaderia's* did ship rearing, *Dhobies* did donkey and ass rearing, *Yadav's* did buffalo rearing, and other castes also did goat and hen rearing. Generally, upper caste people did Cow, ox, and horse rearing. However, in the present scenario, these caste-wise occupations are changed. People are rearing all types of animals. However, caste wise animal rearing is prevalent in rural areas. Table 3.7 shows that 39.5 percent of respondents belong to the general category, 34.5 percent are from other backward castes, 26.5 percent are from schedule caste, and the schedule tribe caste population is nil in the study area.

**Table: 3.8**

**Generation of the respondents and number of animals staying together in the family**

Generation/ Response			Number of animals in the family		
Response	Frequency	Percent	Number/ Response	Frequency	Percent
1 gen	3	1.5	1-5	175	87.5
2 Gen	106	53.0	6-15	14	7.0
3 Gen	89	44.5	16-25	4	2.0
4 Gen	2	1.0	More than 25	7	3.5
<b>Total</b>	<b>200</b>	<b>100.0</b>	<b>Total</b>	<b>200</b>	<b>100.0</b>

From table 3.8, it is evident that 53 percent of respondent families staying with two generations means living in the nuclear family. It is prominent in the urban area. On the other hand, 44.5 percent of the respondent's families living with three-generation means the joint family is still apparent in rural areas. In a joint family, several people were

living together, and the houses were large. Therefore, one or two-person were involved in agriculture as well as animal husbandry. Due to modernization, the size of the family and home has shrunk in length, and male members of the family have gone out to earn money. Nobody is ready to take responsibility for rearing animals, and it is the observation of rural areas that the number of breeding animals has decreased due to the division of families and houses. Further, the respondents were asked to disclose the number of animals they are having and from the above table 3.8. It is evident that 87 percent of total respondents have animals between one to five, 7 percent of respondents have animals between six to fifteen, 2 percent respondent have the animals between sixteen to twenty-five and rest 4 percent respondent has more than twenty-five animals.

Table 3.9

**Duration (Year) of keeping animals**

<b>Year/Response</b>	<b>Frequency</b>	<b>Percent</b>
1 to 5 years	39	19.5
6 to 10 years	42	21.0
11 to 20 years	47	23.5
21 to 30 years	26	13.0
Above 30 years	46	23.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

In the above context, the respondents were asked how many years they have been keeping animals with them and from the above table, it is evident that 19 percent of respondents have been keeping animals for 1 to 5 years, 21 percent respondents have been keeping animals from 6 to 10 years, 24 percent respondents have been keeping animals from 11 to 20 years, 13 percent respondents have been keeping animals from 21 to 30 years and 23 percent respondents have been keeping animals from more than 30 years.

Table 3.10

## Occupation of the respondents

Occupation/Response	Frequency	Percent
Job	78	44.0
Agriculture + Animal husbandry	59	29.5
Business	33	16.5
Job + Animal husbandry	12	6.0
Other	8	4.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Occupation can be defined as an individual's usual work or business. The term occupation means paid labour, means of paid income, or means of livelihood. In this fast-moving consumerist society, a single income is not sufficient for a happier and comfortable life. Supplementary income has become a necessity for every individual. It helps to acquire more social and economic capital.

The occupational profile of the respondents shows that 44 percent of respondents are government and private employees, 29.5 percent are working in agriculture and animal husbandry, 16.5 percent are running their own business, 6 percent are involved in animal husbandry with their small-scale job, 4 percent are working in other sectors like daily wage-earning.

**Table: 3.11****Sources of income**

<b>Sources of income/Response</b>	<b>Frequency</b>	<b>Percent</b>
Job	86	43.0
Business	33	16.5
Animal keeping	52	26.0
Agriculture	9	4.5
Pension	14	7.0
Wage earning	6	3.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

Income determines the social status of individuals (Emanuel et al., 2000). It is an important factor that determines the consumption and standard of living of individuals. Income is the sum of total sources like salaries, wages, profits in agriculture and business, and other forms of earning received. In the present study, the data has been procured to know the sources of income of the respondents. Table 2.10 shows that 43 percent of respondent's income comes from a job, 16.5 percent of income comes from business, 26.5 percent of income comes from animal keeping, and 14.5 percent of income comes from agriculture, pension, wage-earning.

**Table: 3.12 - Income pattern of the respondents**

<b>Income pattern/ Response</b>	<b>Frequency</b>	<b>Percent</b>
Daily	41	20.5
Weekly	35	17.5
Monthly	113	56.5
Half-yearly	11	5.5
Total	200	100.0

Likewise, the income pattern of the respondent is also presented in table 3.11, which depicts that 20.5 percent and 17.5 percent of those respondents who are involved in

animal keeping and wage-earning, they get their income in daily or weekly basis. 56.5 percent of respondents who are working job get their salaries every month, 5.5 percent of those respondents who are involved in agriculture and business, their income comes half-yearly.

**Table: 3.13**

**Locality of the respondents**

<b>Locality/ Response</b>	<b>Frequency</b>	<b>Percent</b>
Rural	100	50.0
Urban	100	50.0
Total	200	100.0

For the present study, the sample was drawn from the rural and urban areas of Lucknow. The variation of attitude among rural and urban respondents for their animal's background information was obtained. Table 3.13 indicates that 50 percent of respondents were from the rural area of Lucknow, and 50 percent of respondents were from the urban area of Lucknow.

**Conclusion**

Animals have long been an integral part of human culture. By the middle of the nineteenth century, humans were surrounded by horses and carts. Animals have always been essential to human existence; Man has always used animals for resources. Animals and humans have established bonds and relationships during the time spent together. Today, there are millions of pets and pets animals become a part of each family they are looked after. People love their pets like family. Animals play crucial role in the life of humans. Be it their social, personal or professional life, animals always squeeze themselves into the story in some way or the other. If you look into the history, countless incidents involving interactions between animals and humans, will be found. Animals

have played various roles like a friend, companion, protector, supporter, comforter, and more. This world would be a very unique place where its only inhabitants were humans. In continuation to this, the chapter attempted to explore the prelude of the study area of humans and animals. Understanding the sociological, demographical and personal approaches of the relationship of humans with the pet animals. Further, the chapter has discussed the area profile of the state and district where the study has been conducted. The main area is Lucknow which is the capital of the fourth largest state of the country i.e. Uttar Pradesh. Also understanding the demographic features of the location along with the livestock population in the country and in that specific region. A special emphasis was given and has been presented in the chapter to understand that since how many generations the families are staying together and how many animals they have kept in each generation. This has helped us to understand the frequency of keeping animals with the family and to predict the trend as to whether this frequency has increased, decreased or has stayed static and the same has been presented in the cross-tabulation in this chapter. In addition to this, the chapter also focuses on identifying from the respondent's point of view that for what duration they have been keeping animals with them. Overall, it can be said that the social relationships among humans and animals have been reflected to be optimistic and suitable in the present scenario. However, the choice of selecting and having animals has gradually changed over a period of time and with the change of generation.

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## *Chapter 4*

# *Human-Animal Interaction: Purpose and Responsibility*



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### **Introduction**

The notion of society is not possible without human beings and their interaction. However, this is quite deplorable without taking various other elements of it. Hence the proposition of society is possible and successful with its creatures including all species, flora and fauna. All these components work with consonance at the level of their interaction. Hence it elaborates the meaning of the context in which human and animal interaction is phenomenal. It is at the individual, social and cultural level. We are surrounded by animals in our life. In routine life, the animals of our choice share our home with us as a friend and as a family member. When it comes to professional life, we are again into the human-animal interaction where the animal products such as milk, meat and eggs, wool and skin are used for our wellbeing and their by-products for our daily necessities such as leather products viz shoes, belts, purses, etc. we often go to zoo and aquariums to see and understand different varieties of animals and try to get closer to the animal world. Apart from that, small animals especially dogs have been kept in our daily life for home security and securities of state and nation at different platforms. Therefore, we clearly understand that we are nowhere or zero distance from animals as they have become a part of our life. Moreover, this relationship between humans and animals is a two-way process. The companion animals are dependent on humans for food, space and shelter, and other facilities such as veterinary medical treatment. In this way, it is evident that human and animal worlds and their interaction directly correlate with each other, which creates a better and optimistic social environment.

Animals have been a companion to human being since a long time when the human species were in the process of civilization. The purpose of human-animal interaction has always been to the benefit of each other. Humans have used animals in various activities such as harvesting, farming, transportation, safety and security, companionship, medical and psychological treatment, the products of many other purposes. In the same way, animals have also been benefited from this relationship for food, shelter and security. Therefore, in order to achieve a sustainable human-animal interaction and relationship, it becomes necessary to protect the animals and their rights in the present scenario. In addition to this, the care and protection of animals also depend on various attributes of human beings such as belief, benefit, and attitude. Since the interaction is a two-way process, it mostly depends on how people understand and treat the animals. Against this backdrop, the chapter discusses various approaches to understand the human-animal interaction with a focus on the purpose and responsibility of keeping animals, and further, the context in which animals are important in our day-to-day life is explored and analysed.

### **Human-Animal Interaction: The Bonding Nuances**

Since the inception of humanity, we have adopted a wide variety of animals under domestication. These animals were domesticated for partners as livestock, working animals, household pets, and companions. They are raised for food, labour, companionship, by which they, in turn, makes our economy at the village level functional and operational. Domestication of animals is a dynamic process added with modern tools and technology which was used for the improvement of breeding and rearing animals under domestication to make more and more species under their control. (Zeder, 2012:161)

Many of the past research provides the evidence that animals have given comfort and support to us even in health and our overall human-animal bondage. For example, in the 17<sup>th</sup> century, enlightenment was a period when adolescence and childhood were increasingly recognized and as an important and critical part of human development, pet-keeping also rose in popularity. During this time, the belief was, children could learn a lot about caring and taking responsibility for their pets and they could learn responsibility, empathy, self-control and compassion.

Throughout the 18<sup>th</sup> and 19<sup>th</sup> centuries, birds and other small animals were routinely used in asylums and mental institutions across the United States and Europe. In the late 18<sup>th</sup> century, Florence Nightingale, the founder of *Modern Nursing*, did a lot to document the importance of animals on our healing process especially people suffering from fits and seizures. In the 19<sup>th</sup> century, the use of animals therapeutically for our health and wellbeing were mostly relegated in the field of psychology and psychoanalysis and in the 1960s, a well-known child psychologist by the name of Dr. Boris Levinson coined the term "*Animal Assisted Therapy*" and he did this, based on his impressions of watching his dog interacting with his child patients. Pretty much every culture of the past, including the Egyptian, Chinese, Japanese, to the present of Europe, America, and Asia, have distinguished and perceived that animal are necessary for the material foundations and the philosophical supporting of human social orders (DeMello, 2012). Culture is built and shared through connection. Culture is made out of shared understandings "shows" that interactants used to arrange their action "collective activity". Culture emerges as a reaction to the situation and lends consistency to collaboration (Becker, 1986). In the social setting of friendship, interactants generally make what (Fine, 1981:267) known as a "private culture." Friends utilize these "dyadic traditions" to "test whether they are delicate to a similar aspect of

the moderate experience and regardless of whether they share a common direction towards this experience, to represent their closeness, and to initiate a feeling of a common past" (Mechling, 1989:312-13). Similar to the case in human with human friendship, close connections among individuals and partner animals lead to a dyadic culture that includes set up schedules what (Collins, 1989) calls ("natural interaction rituals"), common information on and feeling for others, and assumption regarding the anticipated course of the association. What is remarkable with regards to the way of life shared by people and animals, and of different importance in propelling an interactionist understanding of human-animal relation, is that these conventions emerge and are adequately communicated notwithstanding the way that people in the relationship don't share the capacity to utilize a typical system of phonetic symbols. (Cited from Sanders, 2003:419)

Therefore, understanding the emotional level, living needs and conditions, and a strong need for association with the human being is felt, which plays a significant role in establishing a mutual human-animal society. The sociologists and researchers of the past have made several attempts to elaborate on this unique relationship. However, it has either emerged sustainably or commercially; therefore, it becomes necessary in the present scenario to explore and represent the human-animal relationship in a sociological way because human nature in general, has never been so rigid and therefore, it has been supported by culture and ethics at the national and global level. We have seen people who have been brutal with the animals and been killing them for their own amusement. On the other side, we have also seen the people who have adopted the animals as family members by showing their love, affection, and care. Therefore, culture is a strong variable that may affect human-animal interaction, and it may vary in different geographical locations. A society is consisting of various norms,

rituals, cultures, and beliefs. It cannot be said that whatever social norms are applicable in India may also be applicable in Africa or any other distant country. Within India, the social norms vary from state to state. Therefore, it is evident that society plays a significant role in shaping the interactive relationship not only between humans to humans but humans and animals as well. Further, pet animals, which are also considered friendly animals, are more significantly essential and are found in large numbers with relationships with humans compared to giant or wild animals. The strong bonding between humans and pet animals is the societal perspective and benefits each other. Pet animals have been proven to be more interactive with humans. These direct interactive opportunities allow the pet owner to get better behaviour, emotions, need of energy, and enhanced health situation. Other researches conducted in a different part of the world by various researchers and sociologists reveal that a strong interaction and sustainable relationship between human and animal results in therapeutic, psychological, and physiological aids such as pet animals helps in decreasing blood pressure, reduce heart disease, enhancing survival rate of the owner, providing emotional and social cooperation and helping to gain physical movement and physical fitness which is crucial for the human body to stay healthy and active.

Additionally, a good and interactive relationship between humans and animals helps in forgetting stress, boosting self-confidence in children and teenagers, reducing depression etc. Animals in mutual relationships get benefitted from healthy and nutritious food, better living opportunities, social safety, social status, love and affection, and general care. Also, these animals get medical/ veterinary treatment, get trust and faith with children, and they enjoy life on travel with family members especially the small animals. Pet animals are also considered as companion animals because they act as a companion to the human when needed. For instance, pet animals

provide an opportunity to get companionship to their owners as they get the opportunity to feed, get them to walk, play with them, observe them closely, and learning the language of each other by care and love and affection which leads to a better understanding of the human-animal behaviour.

Since memorial time, the research has expanded to show a lot of benefits that we now understand through the human-animal interaction on socio-psychological health and well-being. It focuses on a foundational study in the early 1980s on the life-prolonging effects of pet ownership with heart ailments. Future studies explored that therapeutic animal could shorten hospital stays and improve patients by improving their well-being. Twenty minutes of interaction, on average, the therapy animals can lower the blood pressure, decrease the amount of stress hormone *cortisol* and even produce an *endorphin* which is a kind of emotional and psychological high. In addition to this, other medical researchers have proved that interaction with animals leads to an increase in feel-good hormones *serotonin*.

It is human nature that we love all living animals which are not harmful to us, and the same concept is applicable to animals. This love connection between two species is also known as the human and animal bond. Animals do make our life better by making us happier, healthier and more content. Living with dogs and cats has amazing effects on our life. It has been shown to be reducing anxiety, depression and blood pressure and even reduces allergy and asthma which ultimately make us believe that they are good for us and have been occupying an inseparable space be it in houses, shops, organizations, fields or occupations. Few recent surveys (DeMello:2012) have shown that pet owners with dogs and cats and other small animals sleep with them which makes them feel like a family. These results of surveys are clear indicators that there is a close bonding between humans and animals which is gaining ground in the present time more intensively which was dim in the late 19<sup>th</sup> and early 20<sup>th</sup> century.

An interaction can only be considered strong when there are two-way communication and an understanding of emotions from both sides. And this is where we are lacking in making this human-animal interaction strong. For instance, most of the animal owners in India, especially in rural India, keep their animals in a separate animal shed but still many rural families keep their animals in an open area in their own vicinity. Data regarding marginalised communities with no animal shed or shelter is not a clear picture in rural pockets. An animal that lives in a human household is known as pet, and we call them companion animals such as dogs, cats, hamsters, rabbits, and love birds. Whereas livestock animals called domestic animals have either proper animal shed or live outside the house in open. (ibid, 2012:148) We see that pet animals are living inside the home and this is mostly seen in urban areas. Whereas in the rural areas, all those animals which are used for livelihood, occupation, agriculture purpose, security or for companionship, are kept either outside or a little far from the living house, which puts a question mark on the missing gap of close interaction of these two species i.e. human and animal. Hence to ascertain the missing gap of close interaction, certain specific questions were raised with the animal owner/lover for the purpose of keeping animals and the responsibility of taking care of them is analysed and presented below.

#### **Human – Animal Interaction: Purpose and Utility**

It is known that India is an agricultural nation, and the greater part of the population is reliant upon agricultural activities. Animal husbandry is closely related to Indian agriculture, supporting the occupation of more than 66 percent of the country population. Animals like cows, buffalo, sheep, pigs, and others, which are also known as domestic animals, play a critical role in the agriculture and economy of India. Domesticated animals in India are raised under animal husbandry to yield significant products such as milk, meat, eggs, fibre, and different items. Animals' wealth is

extremely valuable for developing nations like India, and countless farmers rely upon it for their job. Dairy farming is a fragment of the livestock (*Pashudhan*) industry for the production of milk. Farmers treat livestock as family members and have an extremely sound connection with one another. Henceforth, animal husbandry and dairy farming assume an extremely huge part in the existence of rural farmers, rural growth and rural financial stability and are fundamental for little and minimal farmers. Further, cattle rearing is extremely useful to marginal/ small farmers not in light of production of milk rather, animals help in ploughing, sowing, thrashing, as draught animals and high organic value of their excreta, ultimately which will boost the organic farming. It offers a better benefit for poor farmers whose pay from farming is decreasing quickly because of impulses of the rainstorm, fragmentation of landholdings, pest problems, down pricing and so on. A huge population is occupied with this field of economy and better adding to the National GDP of the country. The environment made by the association of livestock and farmers in their area is exceptionally amiable in India for both the animals and people.

India is at the cutting edge in the production and utilization of milk and holds the second position in the worldwide production of milk. With the goal that animal husbandry and dairy farming assume a huge part in the lives of rural people, and this assistance to small farmers occupied in dairy farming for an occupation helps in uplifting their socio-economic status. Animal husbandry is an indispensable part of Indian agriculture supporting the livelihood of more than 66 percent of the country population. Animals give supplement rich food items, draft influence, fertilizer as natural compost and homegrown fuel, hides and skin are a standard cash crop for country families. They are characteristics capital, which can be effortlessly duplicated to go about as living bank with posterity as premium, and protection against income shocks of crop failure and natural disaster/calamities.

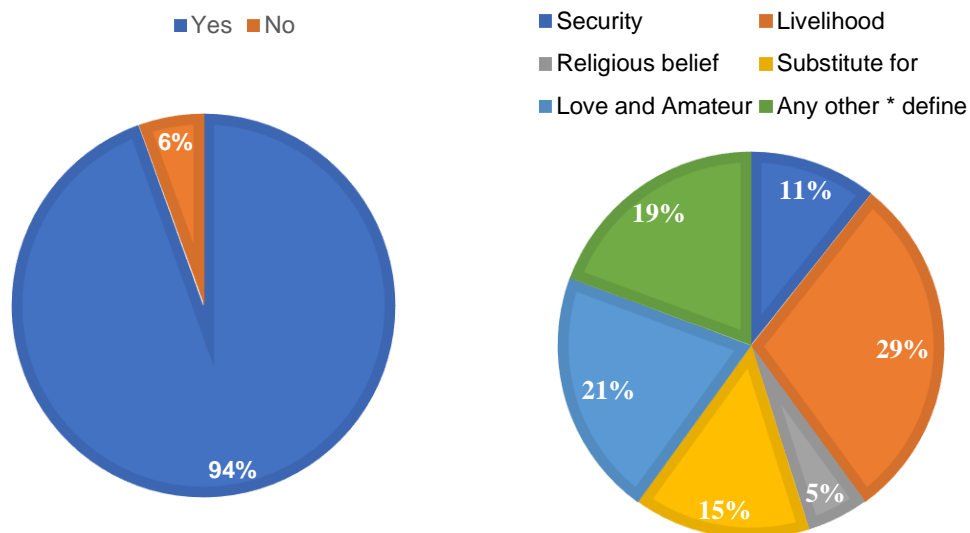
“The virgin forest, for instance, turns into a flawlessly requested interwoven of cultivated fields, normally happening crude materials are transformed into devices and relics, and plants and animals are reared to structures that better fill human needs” (Manning and Serpell,1994:5). Furthermore, many individuals have the possibility that animals are just acceptable in case they are utilized for something; without being prepared or utilized for some close to personal or commercial reason, these animals are seen as not useful for anything.” (DeMello 2012: 79). "Animals are trained when they are saved for a particular reason, people control their rearing, their endurance relies upon people, and they foster hereditary qualities that are not found in nature. (ibid, 2012: 84). Pigs, meat, cows, and chickens are made for one reason food utilization. This prompted the principal human advancements where animals were reason reproduced and raised and butchered for food. In conventional farming and peaceful social orders, domesticated animals have now been raised for millennia—a long time where the animals were not taken care of yet could brush on the field, a framework that was straightforward, financially productive, and useful for the climate. Animals were butchered for food just infrequently—regularly for ceremonial purposes. Most pets become pets to some extent due to how they are conceived. Domestic animals, including buddy animals, are the aftereffect of controlled rearing for human purposes" (ibid, 2012:132).

When can the tamed animal be called 'domestic'? However, Domestication must be a progression from taming, which is quite distinct. Domestication has had numerous definitions. Domestication is a process in which human deliberately control the domesticate’s movement, their feeding and protection and also it's breeding to achieve specific and identified goals (Bökönyi 1989). Domesticated animals as one that has been reproduced in bondage, for the purpose of livelihood or benefit, in a human community that holds complete authority over its rearing, organisation of the territory,

and food supply (Clutton-Brock 1989). In this background, specific questions were asked and explained to the respondents of this study. The details are given below in table 4.1.

**Table 4.1: Keeping animals and their purposes**

	Purposes/ Response	Frequency	Percent
Keeping animals in the household	Yes	189	94.5
	No	11	5.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>
Specific purpose of keeping animals	Security	33	10.65
	Livelihood	91	29.35
	Religious belief	16	5.16
	Substitute for	46	14.84
	Love and Amateur	64	20.65
	Any other	60	19.35
	<b>Total</b>	<b>310</b>	<b>100.0%</b>



**Figure 4.1: Keeping animals and their purposes**

It is revealed from the above table and figure, 94.5 percent of respondents keep animals for specific purposes whereas 5.5 percent of respondents keep animals for general purposes. Further, to find out why they keep animals in their household, the responses

are explained and presented. The respondents explained that the purpose of keeping animals is many and overlapping. Therefore, the responses become multiple and the total number of responses become 310.

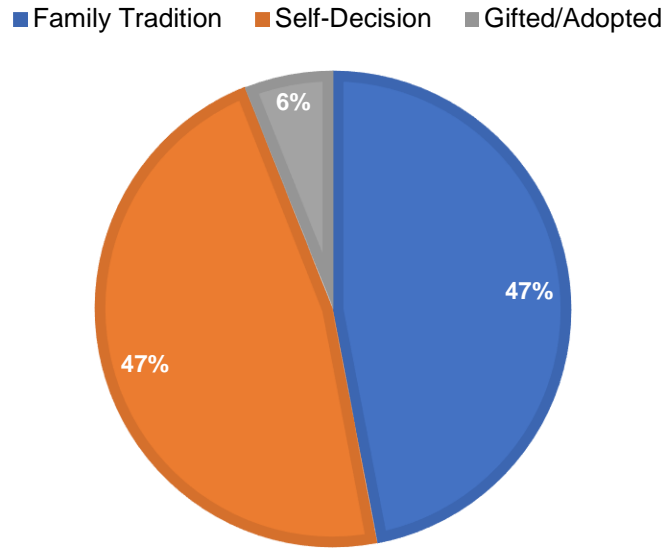
Further, 11 percent of respondents keep animals for security purposes, 29 percent of respondents keep animals for livelihood, 5 percent of respondents keep animals because of religious belief, 15 percent of respondents keep animals as a substitute, 21 percent respondents keep animals for love and amateur, and 19 percent of respondents keep animals for some other purposes.

When the researcher asked this question to the respondent, is there any specific purpose of keeping animals in their houses? Most of the respondents revealed that their animals are helpful in multi-purpose. Rural respondents narrated that they don't have only one reason to keep animals; instead, they have many reasons. The animals fulfil their almost daily needs, provide them safety. Even though they live outside the house but are treated as family members, the respondents feel lonely without their animals. Few respondents also keep animals from the religious point of view, such as cows, black dogs and black horses. They believe that negative energies and other unwanted hurdles can be removed by keeping animals.

**Table 4.2**

**Reason for keeping animals in the household**

<b>Reason/ Response</b>	<b>Frequency</b>	<b>Percent</b>
Family Tradition	94	47.0
Self-Decision	94	47.0
Gifted/Adopted	12	6.0
Total	200	100.0



**Figure 4.2: Reason for keeping animals in the household**

In this manner, it is further explained the reasons for keeping animals is ascertained and presented in table 4.2, it is evident that, 47 percent of respondents have family tradition to keep animals, 47 percent of respondents self-decided to keep animals, and 6 percent of respondents have adopted or gifted animals in the house.

Many rural respondents informed that keeping animals is their family tradition and is continuing from generation to generation. Sometimes they used to rear animal since generations. Most of the urban respondents, especially nuclear families, keep dogs because they give relief from isolation and bring togetherness so that they self-decided to keep animals in their houses. Dogs are known for their loyalty and used as companions since time immemorial. When the nuclear families are increasing in number and the old parents are forced to lead solitary life with the dogs, cats are providing the needed company to the latter, thus making them lead a comfortable life. Few rural respondents revealed that they received animals as dowry gifts in the marriage of their sons and daughters. The animals such as cows, buffalos, horses and others are given as dowry in marriages of rural areas. But in the urban areas, people gift

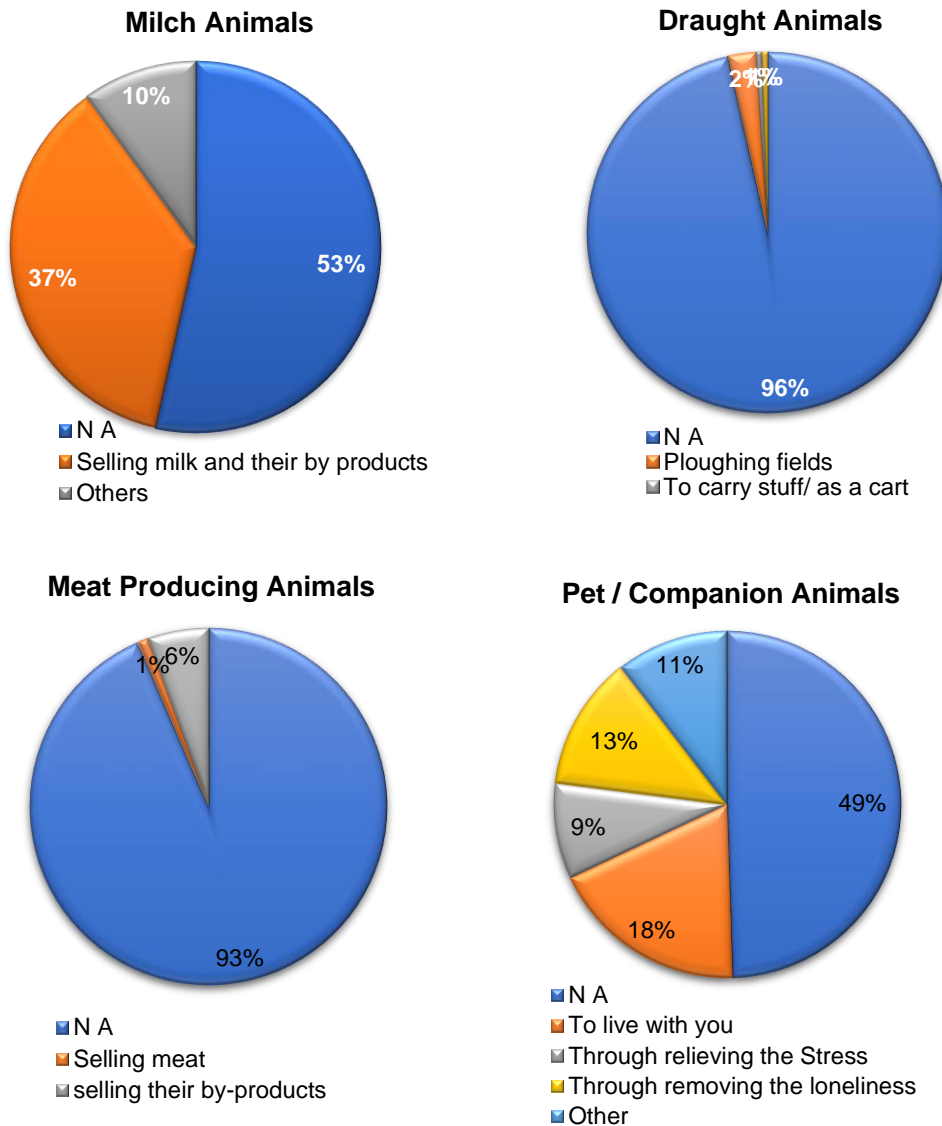
each other animals such as puppies, birds etc., as a present/gift on their birthday, anniversary or any other family occasion.

The gift is not an anecdotal ethnic phenomenon. A relational and universal principle of exchange leads to a peaceful human association through mutual obligations to give, receive, and return gifts. Marcel Mauss saw the gift as a collective phenomenon or a total social fact. It is a way to transform modern society by bringing modern human beings much closer to their anthropological roots. Mauss believes that an archaic exchange like the gift is still present in contemporary society but that the omnipresence of economic exchanges conceals it. Therefore, the gift is not limited to foreign countries and cultures. It is the core of all societies (Papilloud, 2018). Gift exchange is associated with many societies, and these societies are dominated by kinship relations and groups, which define their relations and obligations to each other (Carrier, 1991). According to Marcel Mauss, gift exchange leads to a mutual interdependence between the giver and receiver. Mauss stated that a "free" gift that is not returned become a contradiction because it cannot form a social relationship. Mauss followed the Durkheimian quest for understanding social cohesion through the concept of solidarity and argued that solidarity is established through the social bonds created by gift exchange (Mauss, 2002)

**Table 4.3:**  
**Type of Animals and their contribution/ utility**

Type of animal	Utility/ Contribution	Frequency	Percent
Milch animals (Cow and Buffalos)	N A	107	53.5
	Selling milk and their by-products	73	36.5
	Others	20	10
Draught animals (Ox, Horse, Mule, Donkeys)	N A	193	96.5
	Ploughing fields	5	2.5
	To carry stuff/ as a cart	1	0.5
	To run copper/ bagghi	1	0.5
Meat producing animals (Goat, Hen and Pig)	N A	187	93.5
	Selling meat	2	1
	selling their by-products	11	5.5
Pet/ companion animals (Dog, Cat, Rabbit)	N A	99	49.5
	To live with them	37	18.5
	By relieving the Stress	18	9
	By removing the loneliness	25	12.5
	Other	21	10.5
Total		200	100

The above table represents the type of animals and their contribution to fulfilling the daily need of human beings. The table consists of types of animals and their contribution, followed by the number of responses and their percentage. A better presentation with their interpretation has been done below in pie charts.



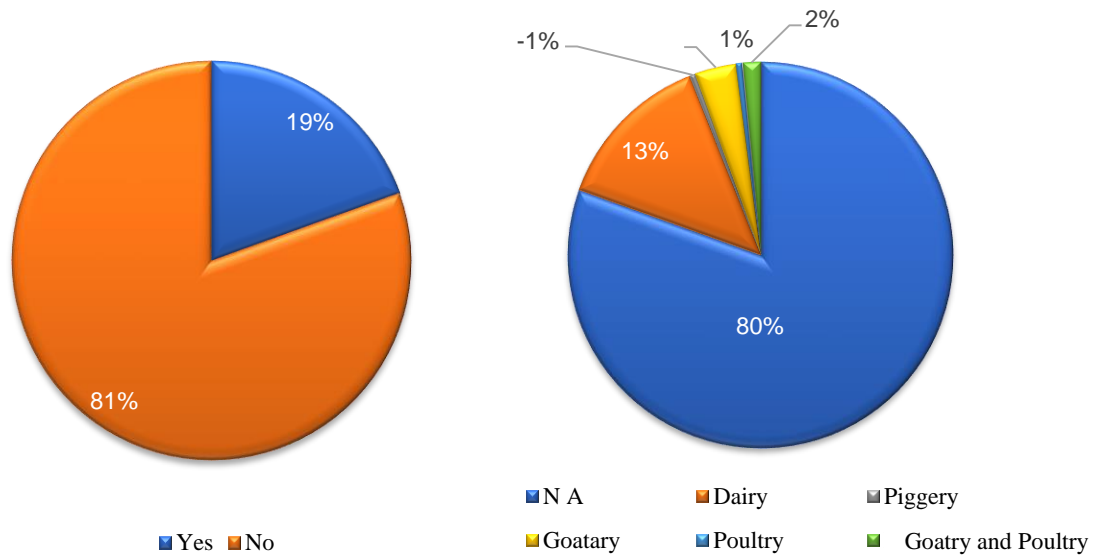
**Figure 4.3 Type of Animals and their contribution/ utility**

The above figure represents the contribution of milch and draught animals, and it is evident that out of total respondents, 37 percent have them for selling milk and their by-products, 10 percent for other needs and 53 percent have found it not applicable to them. Further, two percent have them for ploughing fields, one percent to carry stuff/ as a cart, one percent to run copper/bagghi, and 96 percent respondents have found it not applicable on them. The above figure represents the contribution of meat-producing and pet/companion animals. From the above figure, it is evident that one percent of respondents have them for selling meat, 6 percent of respondents are having them sell

their by-products, and 93 percent respondents have found it not applicable to them. Whereas 18 percent of respondents are having them to live with them, 9 percent of respondents are having them for relieving the stress, 13 percent respondents are having them for removing the loneliness, and 49 percent respondents have found it not applicable to them.

**Table 4.4: Livestock farming and its kind**

	Response	Frequency	Percent
Involvement in livestock farming	Yes	39	19.5
	No	161	80.5
	Total	200	100.0
If yes, kind of livestock farming	N A	161	80.5
	Dairy	27	13.5
	Piggery	1	.5
	Goatry	7	3.5
	Poultry	1	.5
	Goatry and Poultry	3	1.5
	Total	200	100.0



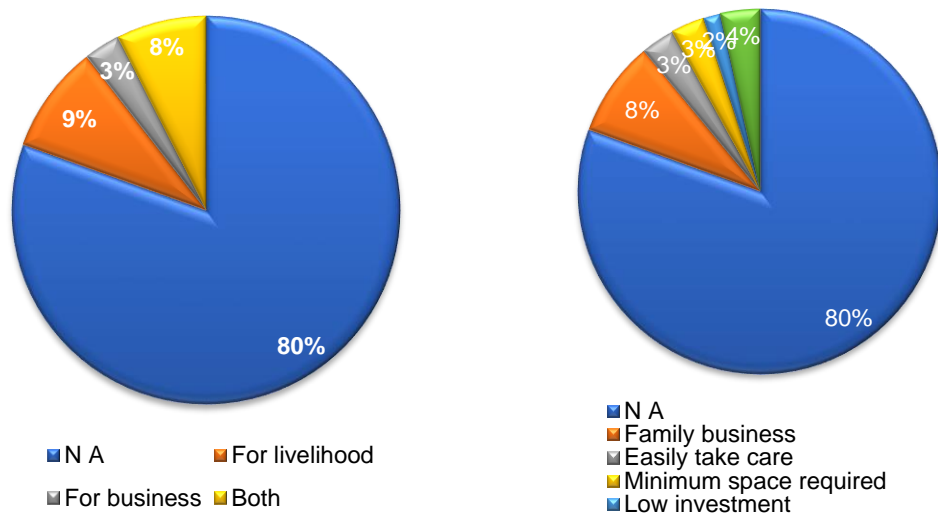
**Figure 4.4: Livestock farming and its kind**

In the above discussion, the respondents were asked whether they use animals for livestock farming or not? If yes, then what kind of farming is done by the animals?

From the above table and figure, it is evident that 19 percent are using animals for livestock farming out of the total respondents, and 81 percent are not using animals for livestock farming. Further, 13 percent are using livestock animals for dairy purposes, one percent for piggery purposes, 4 percent for goat farming purposes, one percent for poultry purposes, 3 percent for piggery and goat farming purposes, and 80 percent of respondents have found this question not applicable on them.

**Table 4.5: Purpose of doing farming and the reason for selecting it**

	Response	Frequency	Percent
Purpose of doing farming	For livelihood	18	9.0
	For business	6	3.0
	Both	15	7.5
	N A	161	80.5
	Total	200	100.0
	Reason for selecting this farming	Family business	17
Easily take care		6	3.0
Minimum space required		6	3.0
Low investment		3	1.5
Like this farming		7	3.5
N A		161	80.5
Total		200	100.0



**Figure 4.5: Purpose of doing farming and reason for selecting it**

The respondents were asked the purpose for doing farming and the reasons for selecting such farming. It is evident from the above table and figure, out of total respondents, 9 percent are doing farming for a livelihood, 3 percent for business purpose, 8 percent for both livelihood and business purpose whereas 80 percent respondents have found this question not applicable on them. Further, 8 percent of respondents have selected farming because it is their family business, 3 percent selected because it is easy to take care of, another 3 percent selected because it requires minimum space, 2 percent selected because of low investment and 4 percent selected because they like doing farming whereas 80 percent respondents have found this question not applicable on them.

### **Responsibility**

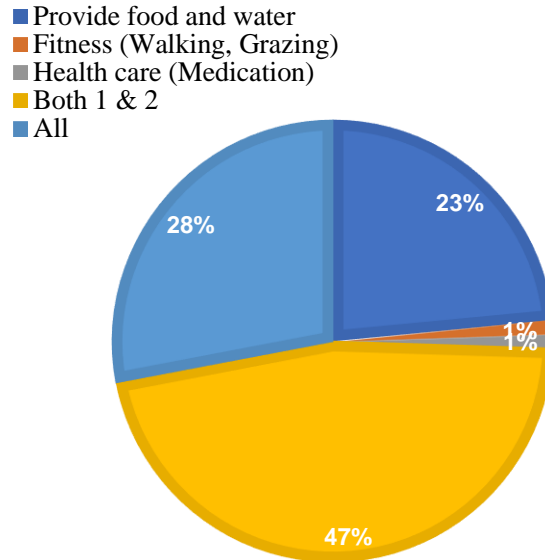
Responsibility can be defined in the notion of role. The role is strongly associated with responsibility. In this sense of “responsibility”, the person who occupies roles is said to be responsible for managing the affairs to which they belong or roles they occupy. Everyone who occupies a socially defined role has responsibilities of this kind, and response can also acquire responsibilities of this type by entering interpersonal relationships such as love and friendship. When Sociologists judge the contributions of authors such as Durkheim, Weber, Parsons, Gehlen and Habermas, they have always applauded the concept of responsibility. Considering the sociological analysis of responsibility, the meaning and implications of co-responsibility can be understood within the framework of a threefold type of responsibility. It consists of Durkheim’s (1964) and Parsons’ (1964) traditional concept of individual responsibility, as employed by him, the post-traditional concept of individual responsibility, as exemplified by the work of Habermas (1979), and, finally, the new concept of co-responsibility. Individual responsibility pertains to duties of loyalty incurred within the

contexts of friendship, family, kinship and the group or nation. Furthermore, individual responsibility extends to occupational roles in a society characterized by the division of labour (cited from Strydom, 1999:1-4). Role related responsibilities cut across the distinction between private and public roles. We can have responsibilities associated with our private roles as friends, spouses, parents, and public roles as citizens and as members of society. Social responsibility is an ethical paradigm that suggests that individuals have a responsibility to collaborate and engage with other individuals for the benefit of society at large. Every individual has a responsibility to fulfil the need and maintain a balance between the economy and the ecosystems. Social responsibility means sustaining the equilibrium between the two.

Every action/ position demands a certain type of responsibility. Hence, keeping animal demand certain associated responsibilities. To ascertain this, a question asked to the respondent, and cent percent result is in affirmation which justifies the perception that every activity demands responsibility. Further, this was explained with the kind of responsibility done by respondents is presented in the table.

**Table 4.6: Responsibility associated with animals**

	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Do you take responsibility for animals?	Yes	200	100.0
	No	0	0.0
	Total	200	100.0
If yes, types of responsibilities	Provide food and water	47	23.5
	Fitness (Walking, Grazing)	2	1.0
	Health care (Medication)	2	1.0
	Food and Fitness	93	46.5
	All above	56	28.0
	Total	200	100.0



**Figure 4.6: Responsibility associated with the animals**

The respondents were asked whether they take responsibility for their animals or not and if yes, then what kind of responsibilities do they take? And from the above table and figure, it is evident that 100 percent of respondents take care of the responsibilities of their animals by themselves. Out of total respondents, 23 percent take care of food and water responsibilities, one percent take care of fitness, walking and grazing responsibilities, one percent take care of health and medicine related responsibilities, 47 percent take care of food and water responsibilities, both food and water and fitness, walking and grazing and 28 percent take care of all the above-mentioned responsibilities.

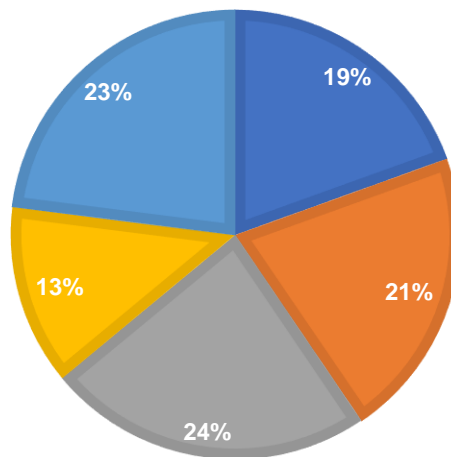
Most of the respondents revealed that keeping animals is not easy, it involves much more responsibilities because animals are dependent on them for food, water, and other necessary requirements. They informed that after keeping animals their life has been changed because they are busy, and their daily routine has been changed. If they have to go out somewhere, they worried about them for their routine work like food, water, walk, and other activity. So that they give their responsibility to someone who takes care of them, and they try to come early. In large animals, mostly one person is assigned

to take care of them, and animals also become very familiar to him or her. Therefore, it becomes the responsibility for that person should present on time for their fodder and water. In the urban context, dogs and other animals become familiar to every family member, therefore it is quite easy to take care of them. Respondents enjoy their company and responsibility. They happily involve with them in doing daily activities like morning walks, playing with football that benefits both.

**Table 4.7: Duration of having animal**

	<b>Duration/ Response</b>	<b>Frequency</b>	<b>Percent</b>
Duration of having animal	1 to 5 years	39	19.5
	6 to 10 years	42	21.0
	11 to 20 years	47	23.5
	21 to 30 years	26	13.0
	Above 30 years	46	23.0
	Total	200	100.0

- 1 to 5 years
- 6 to 10 years
- 11 to 20 years
- 21 to 30 years



**Figure 4.7: Duration of having animal**

As explained above, the respondents were asked since how many years they have been keeping animals and from the above table and graph it is evident that out of total

respondents, 19 percent have been keeping animals for 1 to 5 years, 21 percent have been from 6 to 10 years, 24 percent from 11 to 20 years, 13 percent from 21 to 30 years and 23 percent for more than 30 years.

Although pet keeping has been in habit of humans for decades in societies around the world, it has only been in the last hundred or so years that pet keeping in the West has exploded, creating multibillion-dollar industries focused on producing, feeding, caring for, medically treating, and even disposing of millions of animals per year. (Demello, 2012:150)

### **Conclusion**

The discussion above intended to specify and elaborate a picture square of human-animal interaction with a perspective of its purpose, utility and responsibilities and context. The narration made an attempt to discuss and elaborate on various levels of human-animal interaction including social, personal, professional and cultural. Further, discussing the presence and surroundings of animals in our lives and various important roles played by them usually gets unnoticed.

The elaborative narration involved various kinds of research questions leading to a better understanding of the interaction between humans and animals. For instance, asking the respondents whether they have animals or not and is there any specific purpose in their life for keeping the animals with them. Also understanding whether the animals living with them get a place inside the house or stay outside. This helps to understand the close relationship between humans and animals and the level of space which they have occupied in humans' life.

It is the universal fact that no relationship can survive in a one-sided way as it has to be two-sided to go long. Therefore, in order to gain the faith, trust and belief of animals, it

is the responsibility of humans to take care of them as of their own and therefore the chapter also asked respondents about the role and level of responsibility that is taken by them for their animals. This helps us to understand the seriousness and maturity of respondents towards the animals which they are having, and the affection associated with these animals which ultimately makes them take responsibilities similar to the way of their family members.

It has also been seen and observed that many people keep the pet animals just for fun or by getting influence by others which do not clarify the level of seriousness and motive of having the particular animal in their life. Therefore, in order to judge and check the seriousness, the discussion made an attempt to identify the time duration of the animals which they have been spending with their owners with a valid reason of need. It may simply indicate that the longer the duration of having animals in people's life can result in seriousness.

We also asked several questions to check the level of interaction and bond of a strong relationship between human and animal such as asking respondents as to how their needs are met by animals, use of animals in personal life, whether animal helps in occupation, business or profession, whether they use animals in farming and agribusiness etc. All these questions helped to understand and elaborate a better and true picture of the human-animal interaction in today's time with some optimistic impact. Hence, it can be said that human-animal interaction and their relationship in today's time is growing strongly as animals are become a social need of humans and have been helping them to stay happy in personal life, do better in professional life, support in occupation and farming, ease of doing farming business and most importantly fulfil the gap by occupying the place of being a family member.

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## *Chapter 5*

# *Human-Animal Interface: Classification, Activities, and Care*



# Chapter 5

## *Human-Animal Interface: Classification, Activities, and Care*

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*“A fish is only a fish if you classify it as one”*

*Keith Tester (1991:46)*

### **Introduction**

Human life and the conception of society is difficult to conceive without the presence and existence of animals. There is the interdependence of human beings, animals, and the environment, and it needs to be understood concerning each other. Like human beings, animals are not only homogenous, but they are heterogeneous, having different types and categories. Some swim, some fly, some breath air, and some breath underwater. Some have skeletons, and others don't. These different characteristics of different animals represent a different categorical picture of their characterization to understand them better. However, the classification of animals is still a long debatable topic even after many years. Many researchers have given various categories and our interaction with animals even after thousands of years. Classification of animals and variation in their type is important from a scientific perspective and from a sociological point of view to understand the close relationship between humans and animals. For quite a long time, the act of naming and ordering of living beings have been classified into bunches. Aristotle (384BC-322BC) built up the previously known technique for ordering animals, gathering life forms by their methods of transport like air, land, and water. Various naturalists followed with other arrangement frameworks. Collective animals grouping is a significant framework for seeing how all living beings are connected.

**Why and how animals are being classified and categorised**

How would we characterise and arrange animals? How are animals socially built, and how do social orders develop a boundary among people and animals? How would we arrange sorts of animals? What is the reason for the grouping of animals? These are the issues that haunt us. In the existing literature, there are two frameworks of the group on the basis of Biological and another arrangement of classification.

According to the biological point of view, people are animals like canines, felines or others that are multicellular, eukaryotic animals, move autonomously, physically repeat, and eat different life forms to endure. Further, arranged into a few groupings like vertebrates, warm-blooded animals, and primates (2012:32). What are animals? Is this wild, pet, meat, and lab? Naturally, it is the entirety of this. As indicated by Linnaean taxonomy classification, this animal is an individual from animal types *Oryctolagus cuniculus*, by and large known as trained animals found in individuals' homes as a pet, raised for food, fur and research purposes. We order animals dependent on where they reside, what they are utilized for, and how they are dealt with. The primary purpose of classifying animals is to put them in a group with similarities in habits and characteristics. Primarily, we divide the whole picture into two groups: living things and nonliving things. Researchers characterize the animals based on shared actual attributes as they do the plants. They place them in a chain of importance of groupings, starting with the realm Animalia and dividing into phyla, classes, orders, families, genera, and species, and based on possession of physical attributes. Since the rise of evolutionary theory, traits were generally shared by a group of animals which indicate the shared ancestry (DeMello, 2012:45-46).

Today, how we utilize and address animals in the public domain characterises the characteristics of the animals. Even though all animals had been viewed as lower than

humans, carnivores, for example, lions and falcons, sat on the top of the hierarchy of animals, while vegans sat on the base. The old stories/folklores made animals as legends. They displayed their qualities dependent on conduct and action like courage, slyness, and knowledge, and different animals were viewed as hapless, dumb, or frail. Another significant method to classify animals has been where they reside and if they are essential for human culture. Animals are either wild (living beyond culture) or manageable (residing inside the human culture). A few animals are viewed as eatable in all societies, and others are unpalatable. Animals assume a part in the connection arrangement of individuals throughout the planet. A few gatherings or societies of the world perceived animals as symbols and immigration. It is likewise a kind of characterisation. Symbol animals are another arrangement of grouping that incorporates animals. A symbol is an animal viewed as profoundly identified with a faction or a clan and thought to be tribal to a gathering of individuals. Symbols are a method of ordering animals as well as of arranging the regular and social world. Immigration is another sort wherein an individual changes into an animal, which is typical in shamanistic societies and those with faith in black magic. Shamans and witches are thought to have this capacity; a few clans consider them panthers in human structure.

### **Basis of classification of animals**

In sociological literature, order or ordered arrangements of individuals and groups are analysed and discussed to form the structure and function of society. It enables the smooth functioning of society. Hence, social orders group and rank individuals so that upward social pecking orders exist. Social orders defined based on class, race, or station coordinate people based on discretionary measures and afterwards designate advantages and openings as needs are. Those are at the top given more advantages, and those at the bottom are believed to have acquired their vulnerable spot in the public

arena. Since the hour of Aristotle, people have consistently been positioned higher than animals, for example, on the antiquated "great chain of being". The sociozoologic scale, a term instituted by sociologists Arnold Arluke and Clinton Sanders (1996), does same with animals. It sorts and afterwards positions animals based on their advantages to human culture, allowing people to characterize them, build up their position, and legitimize their collaboration with different animals. As per the sociozoologic scale, there are two kinds of animals (i) great animals (ii) awful animals. Great animals are those animals that give advantages and are useful to people and society. They are both pets and instruments that incorporate meat, lab, and working animals. In this backdrop, taming animals allow us to utilize them, and they are pleasantly joined into human culture. Then again, terrible animals are vermin and bugs. An animal can be acceptable when used in a lab and horrible when found prowling in a rear entryway. (ibid, 2012:51)

From a practical and symbolic viewpoint, another significant animal class is the 'pet'. There are countless classes of animals like meat, working, and lab animals, yet nothing particular about different animals that we consider pets (ibid, 2012:147). A pet or buddy animal is characterized by its cosy relationship to people and lives in a human family and is given a name. Naming an animal joins that animal into our social world. The name considers association and passionate connection in the public arena (ibid, 2012:49). A tame animal is an animal group that has been made fit for a human environment by being reliably kept in bondage and specifically reared over a sufficient extended timeframe to show checked contrasts in conduct and appearance from its family members. Domestication appears differently in relation to subdue, which is basically when an un-tamed, wild animal has gotten lenient toward human presence, and maybe, even appreciates it.

Animals, as Levi-Strauss has said, are acceptable to eat, yet besides “good to think”. An endeavour frequently guides why people do with animals to dress what is social and subjective in the magnificent robes of what is characteristic and undeniable. Truth claims grounded in what we perceive to be the domain of 'nature' are of the very sort as those that milk what we would call the 'heavenly' or 'extraordinary' for their position.

The antiquated Indian version of this broadly experienced epistemological ploy is muddled by the way that there are a few, and at any rate hastily totally different, strategies for characterizing animals in Vedic writings. To begin with, animals were recognized by their anatomical qualities or their method of multiplication - an endeavour, similar to current Western zoology, to introduce classificatory choices as 'experimental'. Also, animals were named either homegrown or wild. What's more, animals were delegated either consumable or unpalatable. These classification strategies for characterizing animals are neither independent nor fundamentally unrelated; the classes of animals set up by one bunch of ordered qualifications are supplemented by, built up by, and sometimes straightened out to the others. To be sure, this clear-cut conflation might just have been planned by the individuals who did the arranging. The disarray of the common and the social, the physiological and the philosophical, the noticeable and undetectable, might be something other than the outcome of varying practices and classificatory techniques impacting and conjoining in antiquated Indian writings. It might just have been a purposeful methodology.

### **Human-Animal Interface in the Context of their Activities**

The human-Animal interface is a wide term alluding to any way of the relationship or collaboration between an individual and a non-human animal. Even though individuals have lived close by animals for millennia, research in the field of human-animal

interaction is moderately new. Just in last few decades the analysts started taking a glance at the impacts of human associations with different animals. One segment of Human-Animal interaction is the human-animal bond, which is frequently characterized as a commonly advantageous connection among individuals and animals that impacts the wellbeing and prosperity of both. As indicated by some examination, interfacing with animals may improve our physical and emotional well-being, just as upgrade parts of our everyday lives. Additionally, research has tracked down that human-animal interactions may have positive outcomes including diminished nervousness and medical advantages. Notwithstanding, these discoveries are not general and there stays a requirement for thorough logical examination to assess the results in more prominent profundity. Human-Animal interaction incorporates numerous connections that we have including partner animals, enthusiastic help animals, working animals, and any sort of animal-assisted intervention. Animals assisted intervention is an umbrella term for an intercession that intentionally fuses animals into its interaction. Three parts of animal-assisted intervention include (1) Animal-Assisted therapy, which is the consolidation of animals as a type of treatment in an objective coordinated intercession, (2) Animal-Assisted activities, which are less organized advancement exercises with animals proposed to upgrade a member's personal satisfaction, and (3) Animal-Assisted education, which are organized exercises intended to improve a member's scholarly or instructive capacities. Additionally, arranged under animal-assisted intervention are service or assistance animals, who are prepared to perform explicit errands to help people with handicaps in their everyday exercises.

Notwithstanding the benefits of human associations with animals, not all human-animals cooperation is positive. A few animal types or individual animals are not a solid

match for cosy associations with people or for support in the animal-assisted intervention. Moreover, a few groups may discover contact with animals disagreeable, or they may be hypersensitive or apprehensive. Human-Animal interface may show itself diversely across societies relying upon the types of animals including, shifting social perspectives towards non-human animals, and familial history of pet possession.

### **Animal and their Care**

There is a developing worldwide pattern to think about pets and domesticated animals as a feature of the family. Truth be told, a great many individuals around the globe love their animals, make friendship, taking strolls, playing and in any event, conversing with them. What's more, there is proof recommending that connection to companion animals is useful for human wellbeing and even aides fabricate local area. Increasingly more regularly, animals are remembered for family occasions and become essential to all individuals from the family. This can be especially huge in single-parent families, where a pet can be a significant for the youngsters. Kids with pets may have more significant levels of compassion and confidence contrasted with the individuals who don't have pets. Numerous health benefits and more imperatively people have a passionate connection with their pets and domesticated animals where most of them live with us. For instance, an investigation that took a glimpse at the connection to dogs found that individuals would in general think often about their home dogs more than those that lived in the yard. Offering your life to a pet has been related to a diminished danger of coronary, course sickness, a decrease in feelings of anxiety and expanded active work. The presence of a pet during unpleasant exercises has been appeared to bring down the pulse of couples participating in a distressing errand. Indeed, levels of beta-endorphin, oxytocin and dopamine expanded in the two people and their dogs during caring connections, showing that time spent together is physiologically helpful

for the two species. What's more, possessing a pet has been related to improved cardiovascular sickness endurance among more established grown-ups being treated for hypertension. Like individuals, animals need food that meets their dietary necessities. Varieties of foods are intended to meet animal's dietary requirements and nourishing necessities. Significantly, their dietary requirements are different.

Since domesticated animals are viewed as family members by numerous individuals, the departure of an animal is regularly a reason for profound sadness. Absent or dead animal is difficult for some to supplant on the grounds that the connection between the individual and their animal was explicit to the people. The connection between people and animals is regularly solid to the point that it isn't unexpected to grieve in a manner that is very much like the emotions and practices related to the passing of a human relative. The connection between people and animals isn't only useful for human wellbeing, it can likewise help construct a local area. Animals are enjoyable to invest energy with however dealing with them is likewise difficult work. Animals need care and regard to protect them solid cheerful. They need good food, clean water, and an agreeable spot to rest. Most animals additionally require ordinary exercise to remain fit.

### **Love, Care, and Activity: A Perspective from the Field**

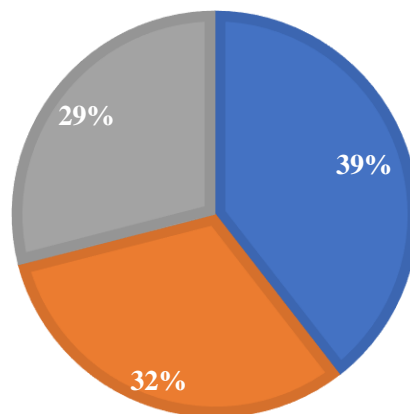
Animals have a 'social spot' in our family and everyday schedule life. They become genuinely a piece of the family by consolidating into our dinners, TV watching, birthday festivities, celebrations, and occasion taking everyday practice. Animals love their owners genuinely and the other way around. Owners discover delight in having animals in their lives since they show such countless positive feelings to their owners. At the point when we are feeling agony and pity, they appear to know and react to us

likewise on the grounds that animals are so much receptive to our feelings. The researcher asked respondents whether they love animals and the respondents disclose their level of love and affection towards the animals, and it is found that 100 percent of respondents love their animals.

**Table 5.1: Animals you like most**

Response	Frequency	Percent
Large animal	79	39.5
Small animal	63	31.5
Large and Small animal	58	29.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

■ Large animal ■ Small animal ■ Both 1 & 2



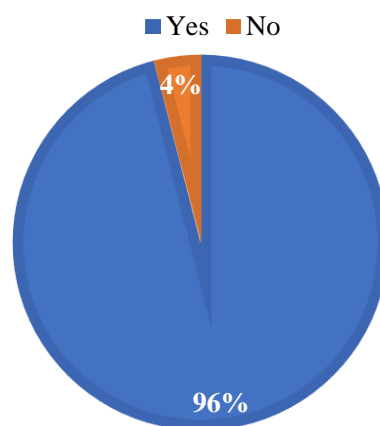
**Figure 5.1: Animals you like most**

In continuation, respondents were asked to their choice of an animal which they like most and it is evident from the above table and figure, 39 percent of total respondents love large animals, 32 percent respondents love small animals and rest 29 percent respondents love both the large and small type of animals. It may also be concluded that left 29 percent of respondents have no influence by the size of animals to love. *In rural areas, most respondents have big animals like cattle and buffalos and very few of*

them rearing small animals like goats, hens, pigs, and others. Whereas in urban areas, small animals like dogs and cats are domesticated in the houses.

**Table 5.2: Animal as member of the family**

Response	Frequency	Percent
Yes	192	96.0
No	8	4.0
<b>Total</b>	<b>200</b>	<b>100.0</b>



**Figure 5.2: Animal as member of the family**

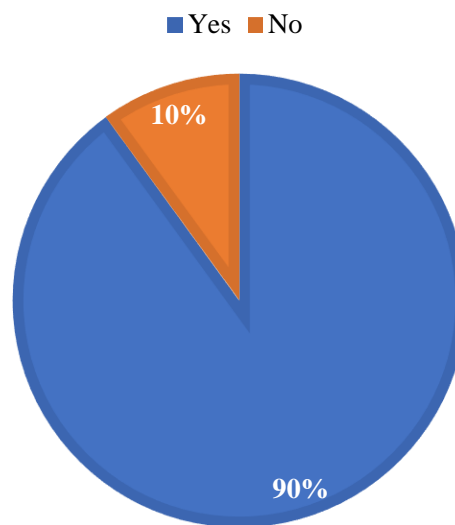
In the above question, the respondents were asked to express their level of agreement whether their animals are considered as family member, and they get treated the same way or not. It is evident from the above table and figure; 96 percent of total respondent have agreed that their animals are considered and treated as a member of the family. However, 4 percent respondent does not agree with the statement and revealed that their animals are not considered and treated as a member of the family.

*Most of the respondents who have pet animals such as dogs and cats, give a name to their pets. Naming an animal symbolically and literally incorporates him or her into a human social world and allows them to use their name as a term of addressing them. Naming an animal allows for interaction and emotional attachment (DeMello,*

2012:149). Mostly female respondent treats them as a baby, child, having 'motherese' or babytalk and count them as a family member (Dotson & Hyatt, 2008:459). they address male animals as a son and females as a daughter. They celebrate their birthdays like other family members. Their animals participate in family rituals like a festival celebration, pooja in house, few girlchild ties Rakhi on his hands because they give security. Children of the respondent address them as their friends or buddy.

**Table 5.3: Obedience of the animal with family members**

Response	Frequency	Percent
Yes	180	90.0
No	20	10.0
<b>Total</b>	<b>200</b>	<b>100.0</b>



**Figure 5.3: Obedience of the animals with family members**

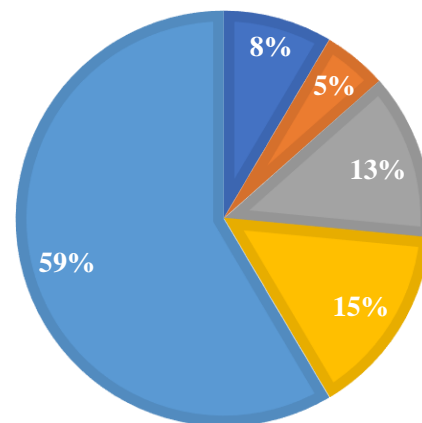
In the above question, the respondents were asked to express their level of agreement whether their animals are obedient to family members or not and from the above table and figure, it is evident that 90 percent of total respondents have agreed that their animals are obedient with family members. However, 10 percent of respondents do not agree with the statement and revealed that their animals are not obedient to family members.

Some respondents disclosed that they have trained pets and they always follow their commands. They can talk to their animals and animal understand much of what they say, based on their tones, body language, and facial expression. We scold them when they do wrong things, and they feel sorry and showing begging gestures. Animals are loyal to their owners and provide them love and security.

**Table 5.4: What do you do when goes out?**

Response	Frequency	Percent
Take them with you	17	8.5
Keep them in crèche	10	5.0
Leave with caretaker/Servant	26	13.0
Put them with neighbours/ Relatives	30	15.0
Stay with other family members	117	58.5
Total	200	100.0

- Take them with you
- Keep them in crèche
- Leave with caretaker/Servant
- Put them with neighbours/ Relatives
- Stay with other family members



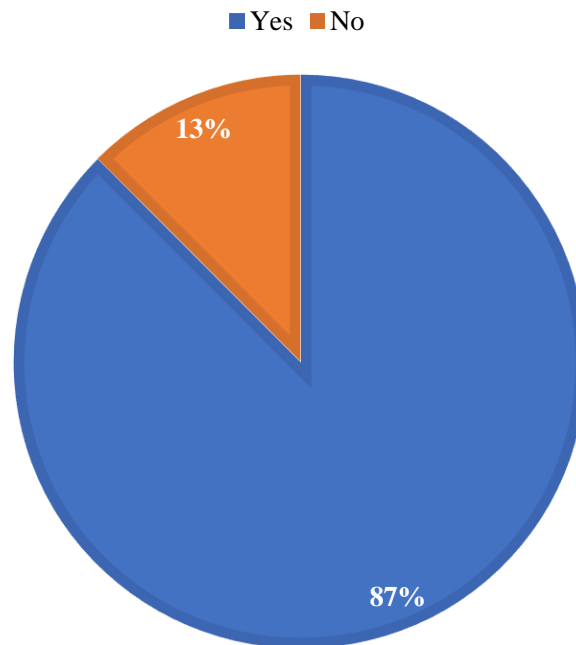
**Figure 5.4: What do you do when goes out?**

In the above question, the respondents were asked to explore the alternatives adopted by them to look after of their animals when they go outside for a longer duration. It is evident that 8 percent of respondents keep their animals with them when they go outside, 5 percent of respondents leave their animals with caretakers or servants when

they go outside, 13 percent of respondents keep their animals in a crèche when they go outside, 15 percent respondent put their animals with neighbour or relatives when they go outside, and 59 percent respondent leave their animals with other family members when they go outside from the above table and figure.

**Table 5.5: Care of animal by the owner/respondents**

Response	Frequency	Percent
Yes	175	87.5
No	25	12.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

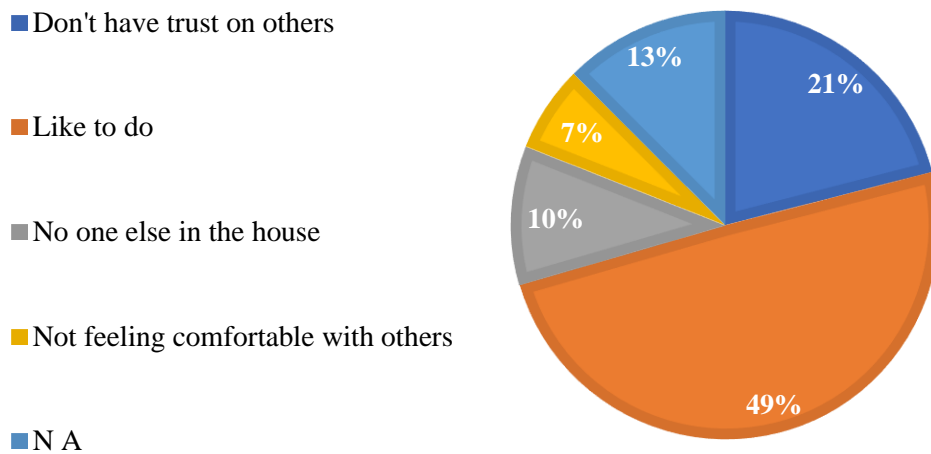


**Figure 5.5: Care of animal by the owner/respondents**

In the above question, the respondents were asked how do they take care of their animals, whether they themselves take care or not? The above table and figure show that 87 percent of respondents take care of their animals by themselves, and 13 percent of respondents do not take care of their animals by themselves.

**Table 5.6: Reason for taking care of the animals**

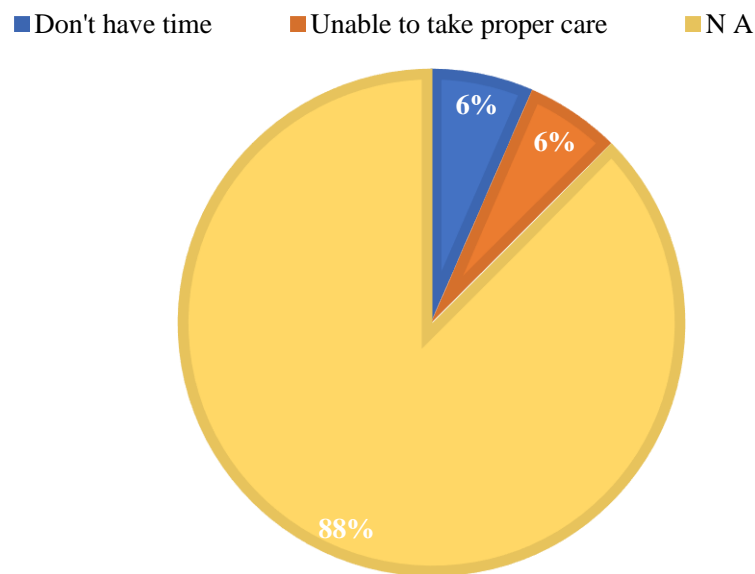
<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Don't have trust in others	42	21.0
Like to do	99	49.5
No one else in the house	21	10.5
Not feeling comfortable with others	13	6.5
N A	25	12.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

**Figure 5.6: Reason for taking care of the animals**

In continuation with the previous question, the respondents were asked to reveal the reason for taking care of their animals by themselves. It is evident from the above table and figure 21 percent of respondents take care of their animals by themselves because they do not trust others, 49 percent of respondents take care of their animals by themselves because they like to do so, 10 percent of respondent take care of their animals by themselves because there is no one else available in the house, 7 percent respondent take care of their animals by themselves because they do not feel comfortable with the others and 13 percent respondent has found this question not applicable on them.

**Table 5.7: If no, the reason for not taking care of the animal**

Response	Frequency	Percent
Don't have time	13	6.5
Unable to take proper care	12	6.0
N A	175	87.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

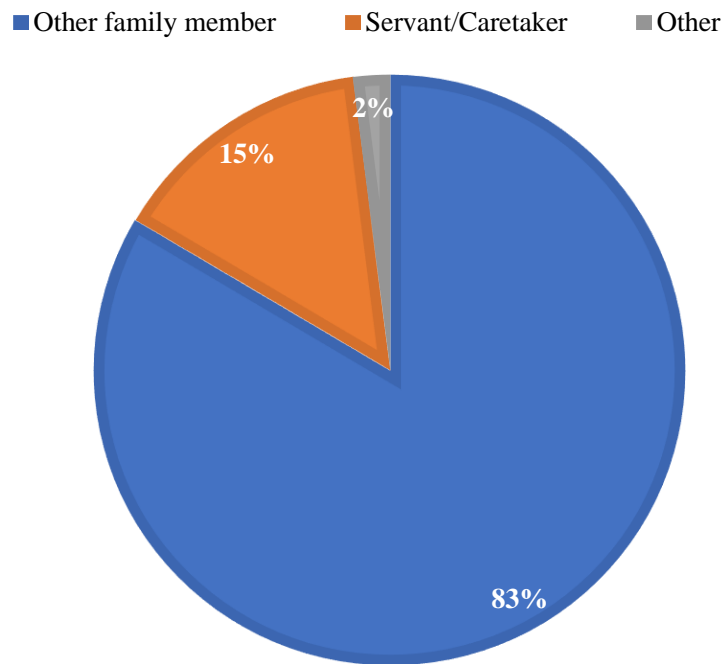
**Figure 5.7: If no, the reason for not taking care of the animals**

This question continued with the previous two questions and here the respondents were asked to reveal the reason for not taking care of their animals by themselves. It is evident that 6 percent of respondents don't have time to take care of their animals by themselves, 6 percent of respondents do not take care of their animals by themselves because of unable to do so, and 88 percent respondent has found this question not applicable on them from the above table and figure.

*Some respondents said that if they do not take care of their animals that doesn't mean they don't love them. It is just because they are working and don't have enough time for their daily routine. Few respondents have become aged and having health issues, so they are unable to take proper care of their animals.*

**Table 5.8: In place of you who take care of the animals**

Response	Frequency	Percent
Other family member	167	83.5
Servant/Caretaker	29	14.5
Other	4	2.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

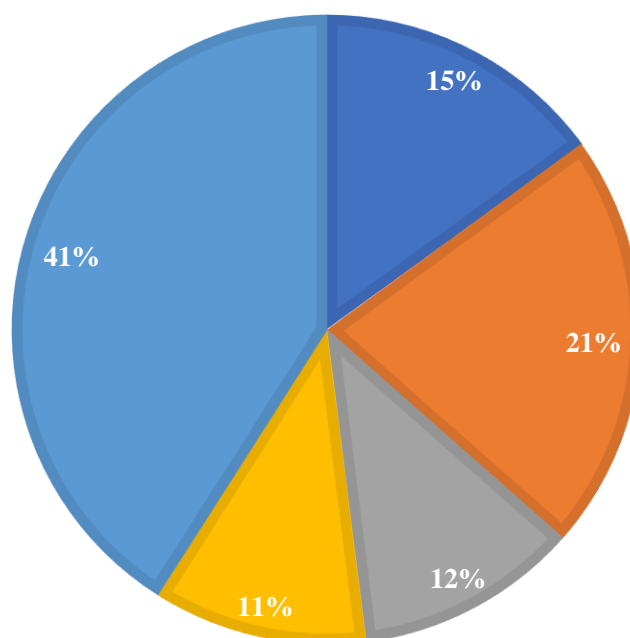
**Figure 5.8: In place of you who take care of the animals**

In the above question, the respondents were asked to reveal as to who take cares of their animals in place of them and from the above table and figure, it is evident that 83 percent respondent has other family members to take care of their animals, 15 percent respondent have servants and caretakers to take care of their animals and 2 percent respondent have other alternatives to take care of their animals. In continuity, the respondents were asked whether they are concerned for their animal health or not and the response indicated that 100 percent of respondents agree with the statement that they are concerned for their animal health.

**Table 5.9: Periodic health check-up of the animals**

Response	Frequency	Percent
Monthly	30	15.0
Quarterly	43	21.5
Half yearly	23	11.5
Annually	22	11.0
Need based	82	41.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

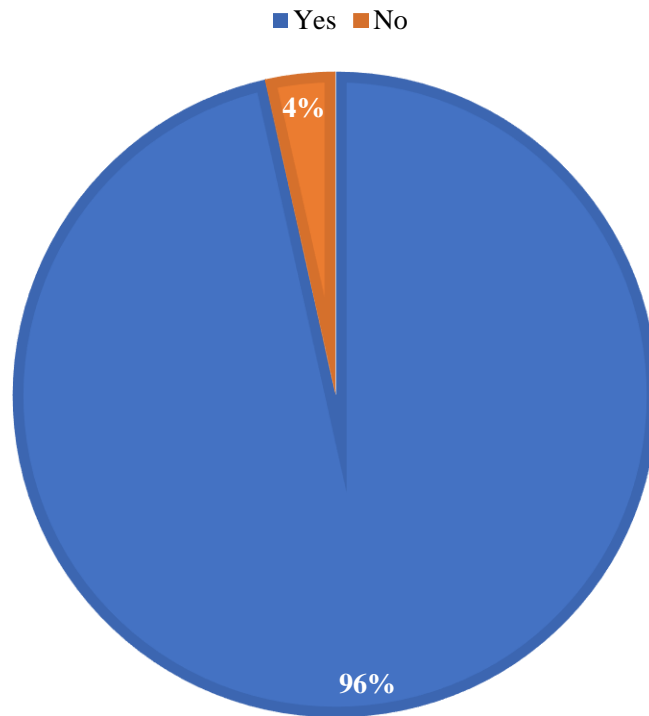
■ Monthly ■ Quarterly ■ Half yearly ■ Annually ■ Need based

**Figure 5.9: Periodic health check-up of the animals**

In this question, the respondents were asked as to how often they take their animals for a periodic health checkup and from the above table and figure, it is evident that 15 percent of respondents take their animals for health checkups monthly, 21 percent of respondents take their animals for health checkup quarterly, 12 percent respondent take their animals for health checkup half-yearly, 11 percent respondent take their animals for health checkup yearly and 41 percent respondent take their animals for health checkup whenever there is a need.

**Table 5.10: To access health related problem of animals**

Response	Frequency	Percent
Yes	193	96.5
No	7	3.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

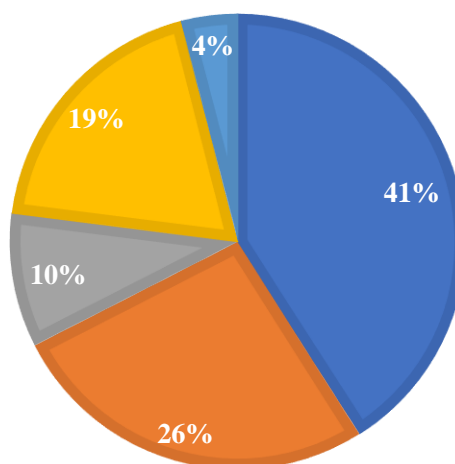
**Figure 5.10: To access health related problem of animals**

In the above question, the respondents were asked to express their level of agreement whether they can judge the health-related problems of their animal or not and from the above table and figure, it is evident that 96 percent of the respondent are able to identify and judge the health-related problems of their animals whereas 4 percent of respondents are not able to judge the health-related problems of their animals.

**Table 5.11: How you get your animals treated**

Response	Frequency	Percent
Govt. Hospital	82	41.0
Private Hospital	53	26.5
Domestic medicine	19	9.5
Call Dr at home	38	19.0
Other	8	4.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

■ Govt. Hospital      ■ Private Hospital      ■ Domestic medicine  
■ Call Dr at home      ■ Other

**Figure 5.11: How you get your animals treated**

In the above question, the respondents were asked how they solve the health-related problems of their animals and from the above table and figure, it is evident that 41 percent of respondents go to government hospitals, 26 percent of respondents go to private hospitals, 10 percent respondent prefer domestic medicines, 19 percent respondent call the doctor to visit home and 4 percent respondent adopt other methods to solve the health-related problems of their animal.

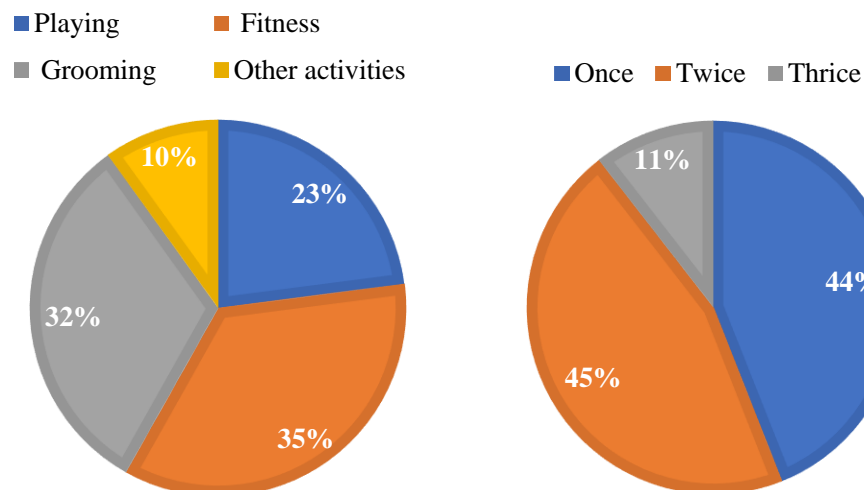
*In rural areas, respondents disclosed that when they get to know about the health issues like fever, cold or not giving milk and other issues of their animals, firstly they use*

domestic medicines through traditional methods. Most of the time it works and if it doesn't, they take them to hospitals. The reason for giving domestic medicine is that there is a problem of transportation, manpower, the distance of govt. hospitals and financial constraints. Sometimes they use other forms of traditional methods that are based on mythological and religious beliefs.

**Table 5.12: Activity of the respondents with their animals**

	Kind of activity with animal <sup>s</sup>	Responses	
		Frequency	Percent
Kind of activity with animals	Playing	79	23.0%
	Fitness	121	35.2%
	Grooming	110	32.0%
	Other activities	34	9.9%
	<b>Total</b>	<b>344</b>	<b>100.0%</b>
	How often in a day	Once	88
	Twice	91	45.5
	Thrice	21	10.5
	<b>Total</b>	<b>200</b>	<b>100.0</b>

a. Dichotomy group tabulated at value 1.



**Figure 5.12: Activity of the respondents with their animals**

The above table represents the kinds of activities with animals done by their owners. Since the responses are received in multiple forms, therefore the number of total responses is more than the exact sample size.

The respondents were asked to narrate the type of activities they are engaged with their animals and how often they practice the same. It is evident that 23 percent of total respondents practice playing activities with their animals, 35 percent of respondents practice fitness activities with their animals, 32 percent of respondents practice grooming activities with their animals and 10 percent of respondents practice other activities with their animals. Whereas 44 percent of respondents practice the said activities once a day, 45 percent of respondents practice the said activities twice a day and 11 percent of respondents practice the said activities thrice a day.

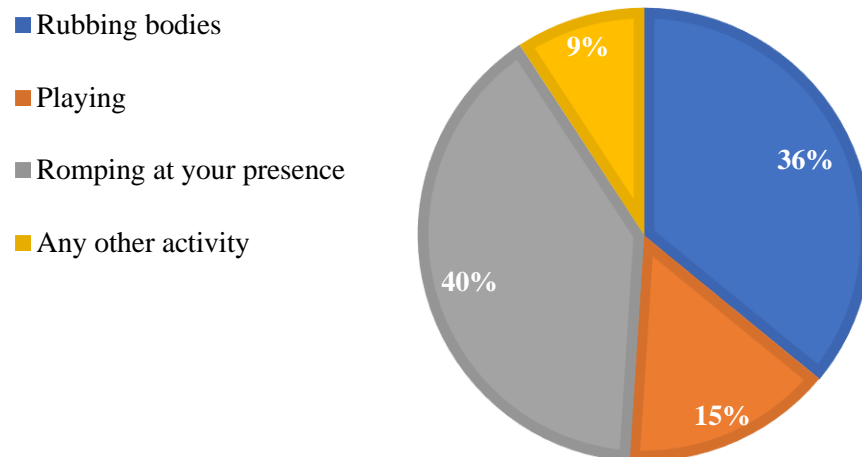
*In the urban setting, respondents have pet animals like dogs and most of the female respondents said that they do different kinds of activities with their animals such as playing, pieces of clothes and newspaper, dolls, wooden rods and toys and many do fitness activities like walking and running. Animals act as 'social lubricants' because their presence increases the chances of 'social contact' with other people (Grandgeorge and Hausberger, 2011:398). Rural respondents take their animals for grazing, bellowing in ponds during summers grooming, combing, giving a bath, cleaning ears and eyes is necessary for every animal. Rural owners often do massage activities with their animals after coming back from their work.*

**Table 5.13: Activity of animals with their owner to give pleasure**

Activity of animals with their owner to give pleasure	Activity of animals <sup>a</sup> with respondent	Responses	
		Frequency	Percent
	Rubbing bodies	105	36.0%
	Playing	44	15.1%
	Romping at your presence	116	39.7%
	Any other activity	27	9.2%
	<b>Total</b>	<b>292</b>	<b>100.0%</b>

a. Dichotomy group tabulated at value 1.

The above table represents the type of activities done by animals that give pleasure to their owner. Since the respondents had given multiple responses, therefore the number of total responses is more than the exact number of sample size.

**Figure 5.13: Activity of animal to give pleasure to the owner**

Further, the respondents were asked to indicate the kind of activities done by their animals that gives them pleasure. From the above table and figure, it is evident that 36 percent respondent get satisfaction with rubbing body activities, 15 percent respondent get pleased by playing with them, 40 percent respondent feel happy with romping at their presence and 9 percent respondent gets pleased with any other activity.

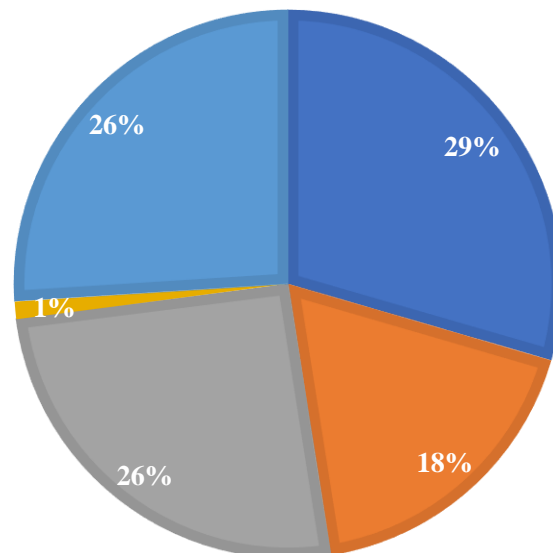
Many respondents told different experiences about the unique activity of their animals that make them happy and affectionate. After owners are coming back from work, the animals try to seek attention by making different faces, gestures, jumping on them, licking, nuzzling their hands, asking for food, indicate to go outside for a walk. Pets are like “social parasites”. They evolved very cute faces and bodies that intended to trigger a parental response in humans (Lorenz, 1970). Many respondents said that their animals show some signs like the wagging of tails, wandering here and there, making sounds to them that indicate their owner is about to come.

Animals not only await their owner return home, but they can anticipate their return. Biologist Rupert Sheldrake (1994) explains this phenomenon and attributes it as a form of telepathy between pets and people. Other scholars also explain a logical explanation for this behaviour that dog’s internal clock alerting him to the end of the workday, his superior sense of smell and hearing. Many stories show that dogs waited for their loved ones patiently, sometimes for years to return home (DeMello, 2012:158). Some pet owners said that their pets want to listen to lories at the time of sleeping at night, stealing and hiding behaviour of favourite eatables is also a part of their activity. The animals also express regret for the mistakes after realizing them and try to hide to avoid scolding. Few respondents disclosed that their dog tries to perform yoga with them by copying the posture. Yoga with a dog is known as Doga, and now it is a trending culture in the west.

**Table 5.14: Family members' behaviour/activities with animals**

<b>Family members' behaviour with animals / Response</b>	<b>Frequency</b>	<b>Percent</b>
Play with them	59	29.5
Love them	36	18.0
Behave good with them	51	25.5
Other	2	1.0
N A	52	26.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

■ Play with them ■ Love them ■ Behave good with them ■ Other ■ N A

**Figure 5.14: Family members' behaviour/activities with animals**

In the above question, the respondents were asked to express their views on the behaviour of family members and the activities done by them with the animals and from the above table and figure, it is evident that 29 percent of respondents play with the animals, 18 percent respondent express love & affection to them, 26 percent respondent behave good with them, 1 percent respondent do other activities and 26 percent respondent do not find this question applicable on them.

**Table 5.15: Understanding the feelings (happiness/sadness) of the animals**

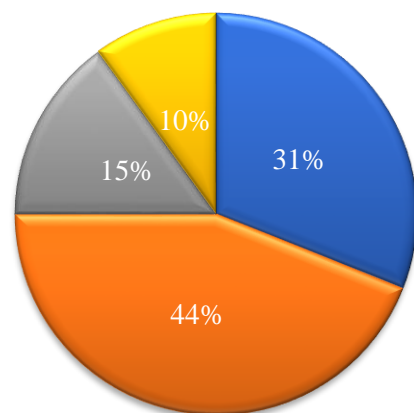
Response	Frequency	Percent
Yes	200	100.0
No	0	0.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

In this question, the respondents were asked to indicate their level of agreement whether they understand the feelings of their animal including happiness and sadness and from the above table, it is evident that 100 percent respondent agree with the statement and believes that they understand the feelings of their animal including happiness and sadness.

**Table 5.16: Gestures for understanding their feelings**

Response/Gesture	Frequency	Percent
Stop eating/ Ruminating/Chewing the cud	62	31.0
Facial expression/Dullness/Tears in eyes	88	44.0
Change in behaviour/Sit in corner	30	15.0
Showing proximity/Playing/Tail wagging	20	10.0
Total	200	100.0

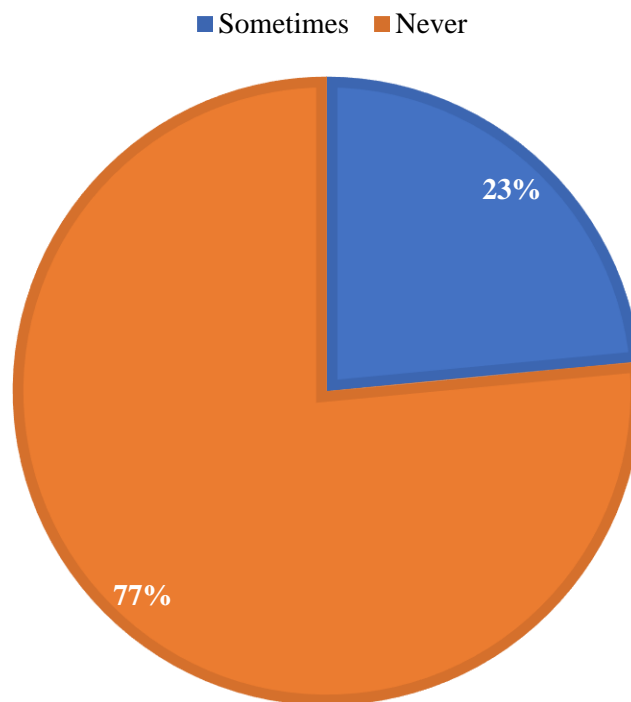
- Stop eating/ Ruminating/Chewing the cud
- Facial expression/Dullness/Tears in eyes
- Change in behaviour/Sit in corner
- Showing proximity/Playing/Tail wagging

**Figure 5.15: Gestures for understanding their feelings**

In this question, the respondents were asked to indicate the type of gesture through which they understand the feelings of their animal and from the above table and figure 5.15, it is evident that 31 percent of respondents understand the feelings of their animal when their animals stop eating or ruminating or chewing the cud, 44 percent respondent understand the feelings of their animal when their animals through the gesture of facial expression or dullness or tears in eyes, 15 percent respondent understand the feelings of their animals through the gesture of changed behaviour or sit in the corner and 10 percent respondent understand the feelings of their animals through the gesture of showing proximity or playing or tail wagging.

**Table 5.17: Feel burdened with the responsibility of the animals**

Response	Frequency	Percent
Sometimes	47	23.5
Never	153	76.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

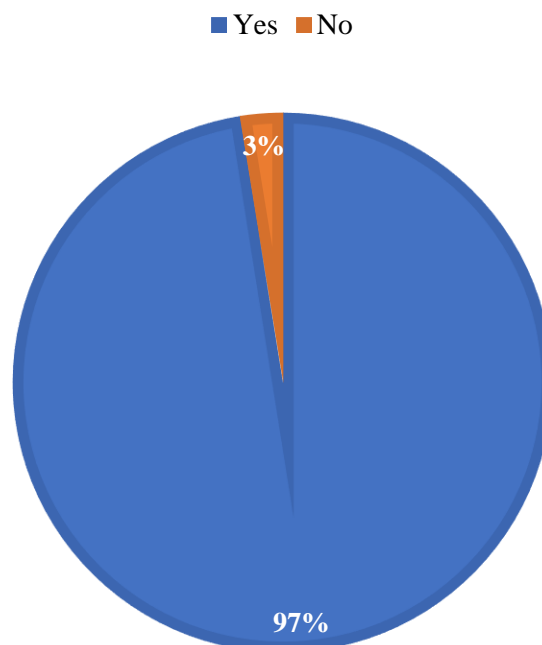


**Figure 5.16: Feel burdened with the responsibility of the animals**

In the above question, the respondents were asked as to how often they feel burdened with the responsibility of animals and from the above table and figure, it is evident that 23 percent of respondents feel burdened with the responsibility of animals sometimes and 77 percent of respondents never feel burdened with the responsibility of animals.

**Table 5.18: Having animals made the differences in the life of the respondents**

Response	Frequency	Percent
Yes	195	97.5
No	5	2.5
<b>Total</b>	<b>200</b>	<b>100.0</b>

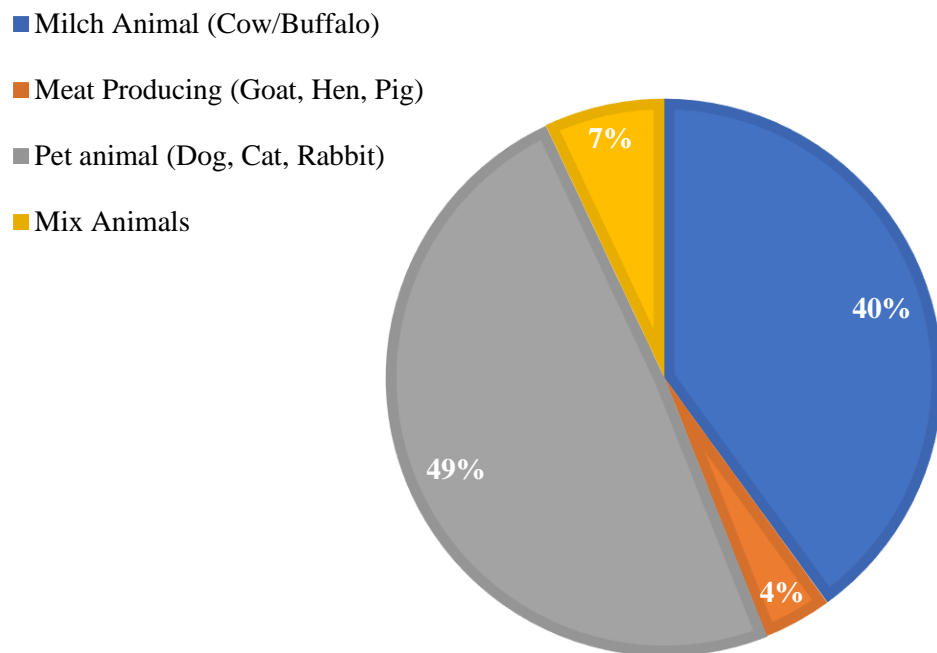


**Figure 5.17: Having animals made the differences in the life of the respondents**

In the above question, the respondents were asked to express their views that whether having animals in their life has made any difference or not and from the above table and figure, it is evident that 97 percent of respondents feel that having animals in their life has made a difference whereas 3 percent respondent do not feel any difference after having animals in their life.

**Table 5.19: Type of animal in house**

Response	Frequency	Percent
Milch Animal (Cow/Buffalo)	80	40.0
Meat Producing (Goat, Hen, Pig)	8	4.0
Pet animal (Dog, Cat, Rabbit)	98	49.0
Mix Animals	14	7.0
<b>Total</b>	<b>200</b>	<b>100.0</b>

**Figure 5.18: Type of animal in the house**

The above interpretation represents the type of animal in a house where the respondents were asked to disclose the type of animal they have in their house. From the above table and figure, it is evident that 40 percent of total respondents have milch animals with them, subsequently, 4 percent of respondents have meat-producing animals, 49 percent respondents have pet animals and 7 percent respondents have a mixture of various animals from the given option.

**Conclusion**

The present chapter was commenced with an initiative to exfoliate various supportive aspects of human-animal interaction such as discussing various types of animals, the activities which are performed by them for oneself, for humans, with humans and vice-a-versa, and further identifying the approaches of the care of animals. The chapter also gave an insight into animal classification and categorization based on various scales in which the primary focus was on sociological scale leading to two primary classifications i.e., great, and awful animals. The exfoliation went ahead on discussing the domestication of pets, its evidence from ancient Indian culture and its various effects in the field of human-animal relations as it is quickly getting one of the hottest topics of discussion in social science and is starting to involve the middle stage. When it comes to elaborate the professional dependency on animals and their contribution to human life, it is undeniable that from animal cultivation and the food business to pet keeping, animal and the travel industry, animal and sports, and changes in preference for animal and fish as food varieties are some solid examples to support the argument.

The chapter tried to identify and assess the social obligations and questions arising out of it such as the likes, dislikes, and preferences of respondents about animals, whether they obey their owners or not, how the respondents manage their animals when going out, caring the animals and its specific reasons, replacement of care and health issues and checkups. These are some questions that specify the social concern about animals and their place in present society. However, talking about animal care, there is so much attention about the care of animals and what it means for us, but negligence on what does it mean for our animals. The human-animal relationship is built on trust and that trust also makes it really vulnerable to abuse animals, especially those that love us are turned into us they can read us better than we think we can read them and they will do

their best to please us regardless of what we are asking them to do, but compliance is not the same as the enjoyment, it's unfair and unethical to place animals and positions for which they are not trained and equipped and if someone is not trained to understand what the animals telling them they really need to take the time to do that before they put an animal and a potentially compromising or dangerous or aggressive situation.

At last, the chapter highlights the activities of respondents with their animals and vice-versa to understand the existing relationship and identifying the factors that contribute to strengthen the relationship of animals and their owners. We need to understand that it is important that we clean up the ambiguity we focus on a unique understanding of what our beloved animals are telling us and ensure that both animals and humans and of the animal-human bond are honoured in the way that it's meant to be.

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# *Chapter 6*

## *Conclusion*



## *Chapter – 6*

### *Conclusion*

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An attempt has been made in this study to explore the nature of the interaction between humans and animals and to find out how far this interaction has been shaped and formed. This study reviewed many studies to develop a theoretical framework and systematic analysis. The focal point of human-animal relations has been better, willful, and desired utilisation of animals. People use animals in a variety of ways, for example, food, attire, draft power, transport, amusement, and short distance conveyance. Individuals have a solid inclination to characterise animal lives as far as human reasons are concerned. Nevertheless, the importance of animals can not be ignored as our lives, as humans, are inextricably linked to the lives of nonhuman creatures.

Animals live with us as companions, pets, and domestics and, we often treat them as family members, celebrating their birthdays and giving them special treats and gifts. Animals are typically kept as pets in human houses. Pet keeping entails the integration of animals into human households as a cultural practice. Relationships are shaped and constrained by the existence of companion animals, where we live, what we do, where we vacation, who our friends are, and so on. Animals are frequently used as surrogate humans as substitute children for childless and elderly adults and companions for the elderly and disabled. Animals can be found on factory and fur farms, where they are raised for meat production. One of the most important interactions between people and animals (both wild and domesticated) is that humans kill animals to eat them. Animal skin is used for clothing and shelter, like animals for meat, is one of the oldest of all animal uses, dating back thousands of years before animals were domesticated. In various ways, all societies demonstrate this interdependence. The dog was the first

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tamed animal, and humans employed it as a hunting companion. Domestication of large ruminant's animals valued by humans as sources of meat, milk, and, most significantly, labour evolved human civilisation a few thousand years later. Virtual animals are one of the most popular pleasures for many people worldwide.

Animals have long been an integral part of human culture. By the middle of the nineteenth century, humans were surrounded by horses and carts. Animals have always been essential to human existence; Man has always used animals for resources. Given the time spent together, animals and humans have developed ties and relationships. Today, there are millions of pets. These animals become a part of each family they are looked after. People have come to love their pets like family. The bonds and relationships that develop between humans and animals or human to human. Animals play a significant role in the life of humans. Be it their social, personal, or professional life; animals always squeeze themselves into the story in one way or another. As far as one can trace back history, you will find countless incidents involving interactions between animals and humans. Animals have played various roles, A friend, companion, benefactor, protector, comforter, and more. This world would be a very different place where its only inhabitants were humans.

Sociology and the Human-Animal relationship is one of the important subject matters of Sociology, and it is indispensable for sociologist to take their studies in the Indian context. Further, there are many perspectives in Sociology, and such perspectives are helpful to understand the Human-Animal relationship. Hence, analysing several perspectives, mixed perspective can be beneficial for Human-Animal Studies, but primarily functional perspective is more useful in animal studies besides role reference and dialectical perspective. Therefore, a diverse theoretical framework is used in different chapters in this study, depending on the need and type of data.

In continuation to this, chapter three has attempted to explore the intro of the study area of humans and animals. Understand the sociological, demographical, and personal approaches to the relationship of humans with pet animals. Further, the chapter has discussed the profile area of the country, state, and district where the study has been conducted. The profile area is the rural and urban pockets of Lucknow, the capital of the state, i.e., Uttar Pradesh. They also understand the demographic features of the location along with the livestock population in the country and the specific region. A particular emphasis was given and has been presented in the chapter to understand how many generations the families are staying together and how many animals they have kept in each generation. It will help us understand the frequency of having animals with the family and predict the trend as to whether this frequency has increased, decreased, or stayed static. The same has been presented in the cross-tabulation in this chapter. In addition to this, the chapter also focuses on identifying from the respondent's point of view that they have been keeping animals with them for what duration. Overall, it can be said that the social relationships among humans and animals have been reflected to be optimistic and suitable in the present scenario. However, selecting and having animals has gradually changed over a period and with the change of generation.

Chapter four intended to specify and elaborate a picture square of human-animal interaction with a perspective of its purpose, responsibilities, and context. The chapter attempted to discuss and elaborate on various levels of human-animal interaction, including social, personal, professional and cultural. Further, examining the presence and surroundings of animals in our lives and the different important roles played by them usually gets unnoticed.

The chapter involved various research questions leading to a better understanding of the interaction between humans and animals. For instance, asking the respondents

whether they have animals or not and is there any specific purpose in their life for keeping the animals with them. Also, understand whether the animals living with them get a place inside the house or stay outside. It helps to understand the close relationship between humans and animals and the level of space in humans' lives.

It is the universal fact that no relationship can survive one-sided as it has to be two-sided to go long. Therefore, to gain the faith, trust, and belief of animals, it is the responsibility of humans to take care of them as their own. Thus, the chapter also asked respondents about the role and level of responsibility they take for their animals. It helps us understand the seriousness and maturity of respondents towards the animals they are having and the affection associated with these animals, which ultimately makes them take responsibilities similar to the way of their family members.

It has also been observed that many people keep the pet animals just for fun or by getting influenced by others, which does not clarify the seriousness and motive of having the particular animal in their life. Therefore, to judge and check the severity, the chapter attempted to identify the time duration of the animals they have been spending with their owners with a valid reason of need.

We also asked several questions to check the level of interaction and bond of a strong relationship between human and animal such as asking respondents as to how animals meet their needs, use of animals in personal life, whether animal helps in occupation, business or profession, whether they use animals in farming & agribusiness etc. All these questions helped to understand and elaborate a better and more accurate picture of the human-animal interaction today with some optimistic impact. Hence, it can be concluded that human-animal interaction and their relationship in today's time is growing strongly as animals are become a social need of humans and have been helping them to stay happy in personal life, do better in professional life, support in occupation

and farming, ease of doing farming business and most importantly fulfil the gap by occupying the place of being a family member.

The chapter was commenced with an initiative to exfoliate various supportive aspects of human-animal interaction, such as discussing different types of animals. These activities are performed by them for themselves, for humans, with humans and vice-versa, and further identifying the approaches of the care of animals. The chapter also provided an insight into animal classification and categorisation based on various scales. The primary focus was on a sociological scale leading to two primary categories, i.e., great and awful animals. The exfoliation discussed the domestication of pets, its evidence from ancient Indian culture. Its various effects in the field of human-animal relations as it is quickly getting one of the hottest topics of discussion in social science and is starting to involve the middle stage. When it comes to elaborating the dependency on animals and their contribution to human life, it is undeniable from animal cultivation and the food business to pet keeping, the travel industry, and sports. And changes in preference for animals and fish as food varieties are solid examples to support the argument.

The chapter also tried to identify and assess the social obligations and questions arising from them, such as the likes, dislikes, and preferences of respondents about animals. Whether they obey their owners or not, how the respondents manage their animals when going out, caring for the animals and its specific reasons, replacement of care, health issues, and checkups. These questions specify the social concern about animals and their place in present society. The human-animal relationship is built on trust. That trust also makes it vulnerable to abuse animals, especially those that love us are turned into us. They can read us better than we think we can read them. They will do their best to please us regardless of what we ask them to do. Still, compliance is not the same as enjoyment, and it's unfair and unethical to place animals and positions for which they are not trained and equipped. Suppose someone is not prepared to understand what the

animals tell them. In that case, they need to take the time to do that before putting an animal in a potentially compromising or dangerous or aggressive situation.

At last, the chapter highlights respondents' activities with their animals and vice-a-versa to understand the existing relationship and identify the factors that contribute to strengthening the relationship between animals and their owners. We need to know that it is essential that we clean up the ambiguity. We focus on a unique understanding of what our beloved animals are telling us and ensure that both animals and humans and the animal-human bond are honoured in the way it's meant to be.

### **Major Findings**

1. Despite the indispensability of the animals in our society, human-animal interaction are not very much studied by the sociologists and it is not given much more importance as a subject matter of sociology. Keeping animal as a traditional practice of our society and is very much required for many purposeful requirement and need. But the study of such interaction is rare. Hence it is limited and sporadic in the field of Sociology, especially in India.
2. The relationship between Human-Animal is contextualised in different contexts and situations, which varies from geo-local set up to socio-economic and cultural requirements.
3. There are different existential entities of animals which are utility based. It unravels a significant relationship with humans which is need-based having emotional and psychosocial relationship. The utilitarian relationship is most prevalent in rural areas, and the emotional, psychosocial and security relations are prominent in urban areas.
4. It is evident by the above discussion that there is a strong bond and meaningful interaction between humans and animals, which is required to be the subject matter of sociology and utmost importance and priority of the

sociologist to study and analyse. This will broaden the scope and horizon of the discipline and and a holistic analysis of society.

5. The nature of interaction between humans and animals are very much social. The need-based utilisation of animals has made their contribution much more significant in society. People use animals in a variety of ways, for example, food, attire, draft power, transport, amusement, and short distance conveyance. There are many reasons to be associated and related with animals from societal, economic and cultural context. Individuals have a solid inclination to characterise animal lives as far as human reasons are concerned.
6. Relationships are shaped and constrained by the existence of companion animals. Animals are frequently used as surrogate humans as substitute children for childless and elderly adults and companions for the elderly and disabled.
7. One of the most important interactions between people and animals is that humans slay animals to eat them. In various ways, all societies demonstrate this interdependence. Domestication of large ruminant animals valued by humans as sources of meat, milk, and, most significantly, labour evolved human civilization.
8. Animals play a significant role in the life of humans. Be it their social, personal, or professional life, animals always squeeze themselves into the story in one way or another.



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# *Appendix*



# *Appendix*

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**Date:** /.../.....

**Schedule No.**.....

## **Interview Schedule**

### **Sociology and Human-Animal Interaction: A Study of Lucknow**

#### **Research Scholar**

*Vijay Laxmi Mall*  
(Ph.D.) Scholar  
Department of Sociology  
Babasaheb Bhimrao Ambedkar University, Lucknow

## Interview Schedule

### Household Particulars

#### 1. Profile of the respondent

- 1.1 Name –
- 1.2 Sex -   
(Code: Male – 1, Female – 2)
- 1.3 Age –
- 1.4 Marital Status -   
(Code: Married – 1, Unmarried – 2, Other- 3)
- 1.5 Religion –   
(Code: Hindu – 1, Muslim – 2, Sikh – 3, Christian – 4, Other – 5)
- 1.6 Caste –   
(Code: General- 1, OBC – 2, SC – 3, ST – 4)
- 1.8 How many generations of people staying together in your family? (Specify)
- 1.9 Number of family members –
- 1.9.1 Number of children in your family-
- 1.10 Education –   
(Code: Illiterate -1, Up to 5<sup>th</sup>-2, Up to 8<sup>th</sup>-3, Secondary– 4, Higher secondary-5, Graduation-6, Post-Graduation-7)
- 1.10 Occupation –   
(Code: Govt. - 1, Private Job – 2, Agriculture – 3, Animal husbandry – 4, Others– 5)
- 1.11 What is your traditional occupation (Specify)
- 1.12 Primary source of income -   
{Code: Job -1, Business – 2, Animal keeping – 3, Others - 4}
- 1.12.1 Secondary source of income -   
{Code: Agriculture – 1, Agri-allied -2, Others - 3}
- 1.13 Income pattern of the family –   
{Code: Daily – 1, Monthly – 2, Quarterly – 3, Half Yearly – 4, Annually - 5}
- 1.14 Locality -   
{Code: Rural -1, Urban -2, Semi-Rural -3, Semi-Urban – 4}

## साक्षात्कार अनुसूची

## पारिवारिक विवरण

1. उत्तरदाता की रूपरेखा
- 1.1 नाम –
- 1.2 लिंग –   
(कोड: पुरुष – 1, महिला – 2)
- 1.3 उम्र –
- 1.4 वैवाहिक स्थिति –   
(कोड: विवाहित - 1, अविवाहित - 2, अन्य- 3)
- 1.5 धर्म -   
(कोड: हिन्दू-1, मुस्लिम-2, सिख-3, ईसाई-4, अन्य-5)
- 1.6 जाति –   
(कोड: सामान्य – 1, अन्य पिछड़ा वर्ग – 2, अनुसूचित जाति – 3, अनुसूचित जनजाति – 4)
- 1.7 आपके परिवार में कितने पीढ़ी के लोग एक साथ रह रहे हैं (निर्दिष्ट करें)
- 1.8 परिवार में सदस्यों की संख्या –
- 1.9 परिवार में बच्चों की संख्या –
- 1.10 शिक्षा –   
{कोड: निरक्षर -1, 5वीं तक 2, 8 वीं तक -3, 10वीं तक- 4, 12 वीं तक -5, स्नातक -6, स्नातकोत्तर -7}
- 1.11 व्यवसाय –   
{कोड: सरकारी नौकरी-1, निजी नौकरी-2, कृषि-3, पशुपालन-4, अन्य-5}
- 1.12 आपका पारंपरिक व्यवसाय क्या है (निर्दिष्ट करें)
- 1.13 आय का प्राथमिक स्रोत –   
{कोड: नौकरी-1, व्यवसाय-2, जानवरों को रखना-3, अन्य-4}
- 1.13.1 आय का द्वितीयक स्रोत –   
{कोड: कृषि-1, कृषि-सहयोगी-2, अन्य-3}
- 1.14 परिवार की आय पैटर्न -   
{कोड: दैनिक-1, मासिक-2, तिमाही-3, छमाही - 4, सलाना-5}
- 1.15 इलाका - {कोड: ग्रामीण -1, शहरी -2, अर्ध-ग्रामीण -3, अर्ध-शहरी - 4}

**Interaction and Relationship**

**2. Nature of relationship with animals**

2.1 Do you like animals

{Code: Yes - 1, No - 2}

2.1.1 If yes which type of animal you like most

2.1.2 If no what is the reason for not liking animals

2.3 Do you have any type of animal in your house

{Code: Yes - 1, No - 2}

2.3.1 If yes what kind of animal you have in your house like cow, buffalo, goat, hen, dog, cat, horse, donkey, or any other (specify)

2.4 How many you have animal (in numbers) (specify)

Animals	Cow	Buffalo	Horse	Ox	Mule	Goat	Sheep	Pig	Dog	Others
Number										

2.5 Is there any specific purpose to keep animal

{Code: Yes - 1, No - 2}

2.5.1 If yes what is your purpose to keep animal

Purpose	For security (Code*)	For livelihood (Code#)	For religious belief (Code**)	For substitute (Code##)	For status or entertainment (Code®)	Any other (specify )
	(1)	(2)	(3)	(4)	(5)	(6)
How						

## अंतःक्रिया और सम्बन्ध

## 2. जानवरों के साथ संबंधों की प्रकृति

2.1 क्या आपको जानवर पसंद हैं {कोड: हाँ - 1, नहीं - 2}

2.1.1 यदि हां तो आपको किस प्रकार के पशु पसंद है {कोड: बड़े - 1, छोटे - 2}

2.1.2 यदि नहीं तो पशुओं को पसंद नहीं करने का कोई कारण है

2.3 क्या आपने घर में किसी प्रकार के पशु को रखा है {कोड: हाँ - 1, नहीं - 2}

2.3.1 यदि हां तो आपके घर में गाय, भैंस, बकरी, मुर्गा, कुत्ता, बिल्ली, घोड़ा, गधा, या कोई अन्य पशु को रखा है (निर्दिष्ट करें)

2.4 आपके पास कितने जानवर हैं (संख्याओं में निर्दिष्ट करें)

जानवर	गाय	भैंस	घोड़ा	बैल	घोड़ी	बकरी	भेंड	सूअर	कुत्ता	अन्य
संख्या										

2.5 जानवर रखने का आपका कोई विशिष्ट उद्देश्य है {कोड: हाँ-1, नहीं-2}

2.5.1 यदि हां तो जानवर रखने का आपका क्या उद्देश्य है

उद्देश्य	सुरक्षा के लिए (कोड*)	जीविकोपार्जन के लिए (कोड <sup>†</sup> )	धार्मिक विश्वास के कारण (कोड**)	विकल्प के लिए (कोड <sup>###</sup> )	प्रस्थिति या मनोरंजन के लिए (कोड <sup>④</sup> )	अन्य कोई (निर्दिष्ट करें)
	(1)	(2)	(3)	(4)	(5)	(6)
कैसे						

2.6 Are you influenced by somebody/family tradition/self decision to keep animals in your residence (Specify)

2.7 What is the importance of animal in your personal life (describe)

2.8 Do you consider your animal as member of family   
*{Code: Yes – 1, No – 2}*

2.8.1 Does your animal obey all the members of the family   
*{Code: Yes – 1, No – 2}*

2.9 What kind of activities do you like to do with your animals

Kinds of activities	Playing <i>(Code*)</i>	Fitness <i>(Code#)</i>	Grooming <i>(Code®)</i>	Any other <i>(Specify)</i>
	(1)	(2)	(3)	(4)
How				

*{Playing Code\*: With Ball –1, With Dumble –2, With other toys –3}*

*{Fitness Code#: Walking –1, Running –2, Grazing –3, Other –4}*

*{Grooming Code®: Taking them bath – 1, Massaging their body – 2, Brushing – 3}*

2.10 How often in a day (describe)

2.11 Do you feel responsibility for your animal   
*{Code: Yes – 1, No – 2}*

2.11.1 If so, what kind of responsibility do you carry on daily basis   
*{Code: Giving them food and water–1, Proper micro environment–2, Walking –3, Grazing –4, Cleaning–5, Others -6}*

2.12 For how long have you had your animal (specify in years)

2.13 What activity of your animal do to make you feel happy and good

Activity	Show their proximity	Play with you	Rub their body with you	Romps on your presence	Any other <i>(Specify)</i>
	(1)	(2)	(3)	(4)	(5)
How					

2.14 Can you understand that your animal is happy or sad   
*{Code: Yes –1, No –2}*

2.6 क्या आप जानवरों को अपने निवास में रखने के लिए किसी व्यक्ति से / पारिवारिक परंपरा से प्रभावित हैं या खुद का निर्णय है (निर्दिष्ट करें)

2.7 आपके व्यक्तिगत/निजी जीवन में जानवर का क्या महत्व है (वर्णन)

2.8 क्या आप अपने जानवर को परिवार के सदस्य मानते हैं {कोड: हाँ - 1, नहीं - 2}

2.8.1 क्या आपका जानवर परिवार के सभी सदस्यों की बात मानता है {कोड: हाँ - 1, नहीं - 2}

2.9 आप अपने जानवरों के साथ किस तरह की गतिविधियां करना पसंद करते हैं

गतिविधियों के प्रकार	खेलना (कोड*)	फिटनेस (कोड#)	ग्रूमिंग (कोड@)	अन्य कोई (निर्दिष्ट करें)
	(1)	(2)	(3)	(4)
कैसे				

{खेलना कोड\*: गेंद के साथ-1, डम्बलके साथ-2, अन्य खिलौनों के साथ -3}

{फिटनेस कोड#: चलना -1, दौड़ना -2, घास चराने -3, अन्य -4}

{ग्रूमिंग कोड@: उन्हें स्नान करना - 1, उनके शरीर की मालिश करना - 2, ब्रशिंग - 3}

2.10 एक दिन में कितनी बार (वर्णन करें)

2.11 क्या आप अपने जानवर के लिए जिम्मेदारी महसूस करते हैं {कोड: हाँ - 1, नहीं - 2}

2.11.1 यदि हां, तो आप दैनिक आधार पर किस तरह की जिम्मेदारी निभाते हैं   
{कोड: उन्हें भोजन और पानी देते हैं -1, उचित सूक्ष्म वातावरण देते हैं -2, चलाते और व्यायाम कराते - 3, देखभाल करते हैं - 4, अन्य - 5}

2.12 आपने कितने समय से जानवर रखा है (वर्षों में निर्दिष्ट करें)

2.13 आपको अपने जानवर की कौन सी गतिविधि आपको खुश और अच्छा महसूस कराती है

गतिविधि	निकटता दिखाते है	आपके साथ खेलते हैं	अपने शरीर को आपसे रगड़तेहैं	आपके आने पर बोलते हैं	अन्य कोई (निर्दिष्ट करें)
	(1)	(2)	(3)	(4)	(5)
कैसे					

2.14 क्या आप समझ सकते हैं कि आपका जानवर खुश या उदास है {कोड: हाँ -1, नहीं -2}

- 2.14.1 If yes then how do you understand (Narrate)
- 2.15 How does your animal react with you when you return home after a short time (describe)
- 2.16 Do you concern about your animal health   
{Code: Yes – 1, No – 2}
- 2.16.1 At how much time - interval you get your animal health check-up   
{Code: Monthly – 1, Quarterly – 2, Half yearly – 3, Annually -4}
- 2.17 What do you do when you go out side   
{Code: Take them with you –1, Keep in crèche –2, Leave with servant –3, Keep them in relative house –4, Others –5}
- 2.18 Do you take care of your animal by yourself {Code: Yes – 1, No – 2}
- 2.18.1 If yes, why you take care of your animal   
(Code: Don't have trust on other – 1, Like to do it by yourself – 2, Any other (Specify) – 3)
- 2.18.2 If no why you don't take care of your animal   
(Code: Don't have time – 1, Don't like to do their work – 2, Feel burden – 3, Any other (Specify) – 4)
- 2.18.3 In place of you who take care of your animal   
(Code: Your other family member – 1, Hire a servant for them – 2, Any other (Specify) – 4)
- 2.19 Do you feel easy or burden with animals (describe)
- 2.20 Do you think that keeping animals have made a difference in your life   
{Code: Yes – 1, No – 2}
- 2.20.1 If yes what kind of difference you feel (describe)
- 2.21 How your children treat with the animals   
{Code: Play with them – 1, Sleep with them – 2, Beating them – 3, Take them casually – 4, Others - 5}
- 2.22 What do you think that keeping animals helps to develop your child growth   
{Code: Yes – 1, No – 2}
- 2.22.1 If yes how do you think that your child's involvement with animal made difference   
{Code: Physical abilities–1, Mental abilities–2, Taking responsibility–3,Risk taking ability–4}

### Economy and Livelihood

#### 3. Role of Animal in Economy and livelihood

##### 3.1 What is the need to keep animal (describe)

- 2.14.1 यदि हां तो आप कैसे समझते हैं (व्याख्या करें)
- 2.15 जब आप थोड़े समय के बाद घर लौटते हैं तो आपका जानवर आपके साथ कैसे प्रतिक्रिया करता है (वर्णन करें)
- 2.16 क्या आप अपने पशु के स्वास्थ्य के बारे में चिंता करते हैं   
{कोड: हाँ - 1, नहीं - 2}
- 2.16.1 कितने समय - अंतराल पर आप अपने पशुओं की स्वास्थ्य जांच करवाते हैं   
{कोड: मासिक - 1, तिमाही - 2, छमाही - 3, वार्षिक - 4}
- 2.17 जब आप बाहर जाते हैं तो आप क्या करते हैं   
{कोड: उन्हें अपने साथ ले जाते हैं -1, क्रेच में रखते हैं -2, नौकर के साथ छोड़ देते हैं -3, उन्हें रिश्तेदार घर में रखते हैं -4, अन्य -5}
- 2.18 क्या आप अपने जानवरों का स्वयं ख्याल रखते हैं {कोड: हाँ - 1, नहीं - 2}
- 2.18.1 यदि हां, तो आप अपने जानवरों का ख्याल स्वयं क्यों रखते हैं   
{कोड: दूसरों पर भरोसा नहीं करते हैं- 1, स्वयं से करना पसंद है- 2, अन्य कोई (निर्दिष्ट करें)- 3}
- 2.18.2 यदि नहीं, तो आप अपने जानवर की देखभाल क्यों नहीं करते हैं   
{कोड: समय नहीं है- 1, उनके कार्य नहीं करना चाहते हैं- 2, बोझ महसूस करते हैं- 3, अन्य कोई (निर्दिष्ट करें)- 4}
- 2.18.3 आपकी जगह आपके जानवरों की देखभाल कौन करता है   
{कोड: आपके घर के अन्य सदस्य- 1, नौकर रखे हैं- 2, अन्य कोई (निर्दिष्ट करें)- 3}
- 2.19 क्या आप जानवरों के साथ आसान या बोझ महसूस करते हैं (वर्णन करें)
- 2.20 क्या आपको लगता है कि जानवरों को रखने से आपके जीवन में कोई फर्क पड़ता है   
{कोड: हाँ - 1, नहीं - 2}
- 2.20.1 यदि हां, तो आप किस प्रकार का अंतर महसूस करते हैं (वर्णन करें)
- 2.21 आपके बच्चे जानवरों के साथ कैसे व्यवहार करते हैं   
{कोड: उनके साथ खेलते हैं - 1, उनके साथ सोते हैं- 2, उन्हें मारते हैं - 3, उन्हें आकस्मिक रूप से लेते हैं - 4, अन्य - 5}
- 2.22 आपको क्या लगता है कि जानवरों को रखने से आपके बच्चों के विकास को विकसित करने में मदद मिलती है   
{कोड: हाँ - 1, नहीं - 2}
- 2.22.1 यदि हां, तो आप कैसे सोचते हैं कि जानवरों के साथ आपके बच्चों के विकास में अंतर आया है   
{कोड: शारीरिक क्षमताओं -1, मानसिक क्षमताओं -2, जिम्मेदारी लेना -3, जोखिम लेने की क्षमता -4}

### अर्थव्यवस्था और आजीविका

#### 3. अर्थव्यवस्था और आजीविका में पशु की भूमिका

##### 3.1 जानवर को रखने की क्या ज़रूरत है (वर्णन करें)

3.1.1 How does your animal meet your need

Type of animal	Needs			
	Cow	Selling milk	Selling their by-products	
Buffalo	Selling milk	Selling their by-products		Other
Ox	Using in fields (ploughing)	Using to carry stuff or as cart		Other
Horse	For riding	Using as cart		Other
Goat	Selling milk	Selling their meat		Other
Dog	Through breeding			Other
Mules	To run copper	Use as bagghi	Using to carry stuff	Other
Other animals	How they fulfill your need (specify)			

3.2 Do you know about animal husbandry   
*{Code: Yes – 1, No – 2}*

3.3 Are you involve in any type of livestock farming   
*{Code: Yes – 1, No – 2}*

3.3.1 If yes which type of farming do you do   
*{Code: Dairy – 1, Piggery – 2, Goatry – 3, Poultry – 4, Equine – 5}*

3.4 Are you involve in any other type of farming other than above farming   
*{Code: Rabbitry – 1, Fisheries – 2, Bee farming – 3, Emu farming – 4}*

3.5 Why did you choose this type of farming (describe)

3.6 What is your purpose of doing farming   
*{Code: For livelihood – 1, For business – 2, Both – 3}*

3.7 How do you take care of your animal such as their proper fooding, bathing, medication, and shelter. (Specify)

## 3.1.1 आपका जानवर आपकी ज़रूरतों को कैसे पूरा करता है

जानवर के प्रकार	ज़रूरतें			
गाय	दूध बेचकर	उनके उप-उत्पाद बेचकर	अन्य कोई (निर्दिष्ट करें)	
भैस	दूध बेचकर	उनके उप-उत्पाद बेचकर	अन्य कोई (निर्दिष्ट करें)	
बैल	खेतों को जोतने के लिए	सामान ले जाने के लिए	अन्य कोई (निर्दिष्ट करें)	
घोड़ा	सवारी के लिए	सामान ढोने के लिए	अन्य कोई (निर्दिष्ट करें)	
बकरी	दूध बेचकर	मांस बेचकर	अन्य कोई (निर्दिष्ट करें)	
कुत्ता	उनके बच्चे बेचकर		अन्य कोई (निर्दिष्ट करें)	
घोड़ी	तांगा चलाने के लिए	बग्गी चलाने के लिए	सामान ढोने के लिए	अन्य कोई (निर्दिष्ट करें)
अन्य जानवर	वे आपकी ज़रूरतों को पूरा कैसे करते हैं (निर्दिष्ट करें)			

3.2 क्या आप पशुपालन के बारे में जानते हैं

{कोड: हाँ - 1, नहीं - 2}

3.3 क्या आप किसी प्रकार की पशुधन खेती में शामिल हैं {कोड: हाँ - 1, नहीं - 2}

3.3.1 यदि हां तो आप किस तरह की खेती करते हैं

{कोड: डेयरी - 1, सुअर पालन - 2, बकरी पालन - 3, कुक्कुट पालन - 4, एक्वाइन पालन - 5}

3.4 क्या आप उपरोक्त खेती के अलावा किसी अन्य प्रकार की खेती में शामिल हैं

{कोड: खरगोश पालन - 1, मत्स्य पालन - 2, मधुमक्खी खेती - 3, इमू खेती - 4}

3.5 आपने इस प्रकार की खेती का चयन क्यों किया (वर्णन करें)

3.6 खेती करने का आपका उद्देश्य क्या है

{कोड: आजीविका के लिए - 1, व्यवसाय के लिए - 2, दोनों - 3}

3.7 आप अपने जानवरों की देखभाल कैसे करते हैं जैसे कि उनके उचित भोजन, स्नान, दवा, और आश्रय।

(निर्दिष्ट करें)

- 3.8 Do you use your animal in other activities such as   
{Code: For breeding-1, For transportation-2, To carry stuff-3, To run a copper-4, To runbagghi -5, Others - 6}
- 3.9 Which animal do you use for breeding   
{Code: Dog - 1, Cow- 2, Buffalo- 3, Goat - 4, Sheep - 5, Other - 6}
- 3.10 Do you use animal to carrying stuff   
{Code: Yes - 1, No - 2}
- 3.10.1 If yes what kind of animal do you have to carry stuff   
{Code: Bullock - 1, Horse - 2, Mules - 3, He- Buffalo - 4}
- 3.11 How many animals do you have to run copper and bagghi
- 3.12 To run copper or Bagghi is your traditional occupation   
{Code: Yes - 1, No - 2}
- 3.12.1 If yes how long you run this occupation (describe)
- 3.13 How much you earn from this occupation (in Rs.)
- 3.14 Can you judge the health-related problems of your animal   
{Code: Yes - 1, No - 2}
- 3.14.1 If yes so how do you solve this problem   
{Code: Take them to govt hospital-1, Private Hospital-2, To serve domestic medicine-3, Other-4}

- 3.8 क्या आप अपने जानवरों को अन्य गतिविधियों जैसे कि उपयोग करते हैं
- {कोड: प्रजनन के लिए -1, परिवहन के लिए -2, सामान ले जाने के लिए -3, तांगा चलाने के लिए -4, बग्गीचलाने के लिए -5, अन्य -6}
- 3.9 प्रजनन के लिए आप किस जानवर का उपयोग करते हैं
- {कोड: कुत्ता -1, गाय -2, भैस -3, बकरी -4, भेड़ -5, अन्य -6}
- 3.10 क्या आप सामान ले जाने के लिए पशु का उपयोग करते हैं
- {कोड: हाँ -1, नहीं -2}
- 3.10.1 यदि हां, तो आपको किस प्रकार का पशु सामान ढोने के लिए उपयोग करते हैं
- {कोड: बैलगाड़ी -1, घोड़ा -2, घोड़ी -3, भैसा -4}
- 3.11 तांगा और बग्गी चलाने के लिए आपके पास कितने जानवर हैं
- 3.12 तांगा या बग्गी चलाने का कार्य आपका पारंपरिक व्यवसाय है
- {कोड: हाँ -1, नहीं -2}
- 3.12.1 यदि हां तो आप इस व्यवसाय को कब से चलाते हैं (वर्णन करें)
- 3.13 इस व्यवसाय से आप कितना कमाते हैं (रुपये में)
- 3.14 क्या आप अपने जानवर की स्वास्थ्य संबंधी समस्याओं को जानते हैं
- {कोड: हाँ -1, नहीं -2}
- 3.14.1 यदि हां तो आप इस समस्या को कैसे हल करते हैं
- {कोड: उन्हें सरकारी अस्पताल ले जाकर -1, निजी अस्पताल में ले जाकर -2, घरेलू चिकित्सा से -3, अन्य -4}