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Animals as Health Care Issues

David O. Wiebers, MD, Professor and Chair of the Division of Cerebrovascular Diseases, Mayo Clinic, Rochester, Minnesota.*

One of the remarkable and truly beautiful aspects of traditional Indian medicine involves its emphasis on the inner or spiritual harmony of the individual. The concept of wellness representing not only absence of disease but also an inner harmony of body and spirit, and a harmony with the environment, is a profound one from which western medicine can learn a great deal.

How does this relate to animals as a health care issue? A quote from Albert Schweitzer illustrates the essence of this connection: "Until he extends the circle of compassion to all living things, man will not himself find peace." On the surface, this may sound like idle, esoteric philosophy. On further reflection, one discovers a fundamental and diverse applicability to the collective health of our patients and ourselves.

In the articles that follow, a number of important animal issues that impact upon human as well as animal health care will be discussed. In the article "Dimensions of the Human-Animal Bond," the author calls attention to a variety of settings in which animals have been found to be healers for humans. At the heart of these healing processes lie several important messages about relationships, including nonverbal communication, caring and responsibility for others, and unconditional love. The humane

education program developed in Chinle, Arizona, is a beautiful example of the powerful effects of these ways of relating. The article also explores the correlation between animal abuse and child abuse, leading us to the realization that what we do in society to foster harmony between humans and other animals will also foster harmony between humans and other humans.

"Zoonotic Diseases" presents a brief overview of some of the diseases that may be transmitted from animals to humans, underscoring the importance of companion animal vaccinations and other disease prevention measures. Included in this article are routes of transmission of diseases from animals to humans, the effects of these diseases on humans, and a number of very helpful and important ways of preventing these diseases.

In the concluding article of this series, "Spaying and

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* Dr. David O. Wiebers is a clinician, teacher, and clinical researcher. He has authored over 190 scientific publications and is an internationally recognized authority in the field of cerebrovascular diseases. He is Chair of the Scientific Advisory Council and Vice Chair of the Board of Directors of the Humane Society of the United States, the world's largest animal protection organization. He is also a member of the Boards of Directors of Humane Society International and EarthKind.

Neutering: Tools For Moving From Crisis Management to Prevention," the author discusses the importance of spaying and neutering in addressing the suffering and death of millions of homeless animals each year in this country. The positive impact of addressing this issue on the human spirit alone would more than justify the effort that is suggested. The significance in terms of human and animal wellness is inescapable.

Over the past decade or so, it has been with a sense of deep joy that I have come to know a growing number of health care workers who have become aware of the importance of extending the circle of our compassion to beings other than humans. Still, within the medical community and society at large, others have asked, "Why in the face of so many problems confronting humanity and the earth would a physician such as yourself dedicate so much time and effort to the well-being of animals?" Such inquiries have been very helpful to me because they have led to my examining more carefully the reasons underlying the importance of animal protection to myself and others.

One of the most compelling aspects of this endeavor involves the sheer magnitude of suffering among animals that takes place on a day-to-day basis, much of it occurring at the hands of humans. When one adds up the sum total of unnecessary death and suffering of sentient beings on this earth, the vast majority of it involves animals.

Why does the death and suffering of beings other than humans matter that much to a practicing neurologist?

In the medical profession, one is continuously mindful of the value and sacredness of human life and of the virtue in promoting and enhancing it. This applies not only to the most intelligent and articulate human beings, but also the least fortunate among us, including those with severe acquired illnesses and developmental defects, some of which may be so profound as to preclude any meaningful communication with others.

Each individual has a unique value, not by virtue of his or her level of intelligence or ability to communicate in a certain way, but by virtue of the energy inhabiting that body that instills recognizable "life" into its protoplasm. This energy, which activates the human brain, allows the physical structures of the brain to achieve consciousness, make decisions, think thoughts, and feel pain and pleasure. Without such energy, the human body (including the brain) is merely a carcass devoid of these capabilities.

Although scientists are attempting to develop the technology to measure this energy directly, there is currently no consistent way to do so. We can, however, measure many of its consequences. For example, from an electrophysiological standpoint, cerebral electrical activity can be measured via the electroencephalogram (EEG).

The similarity of this energy in the human with that in other animals is, upon reflection, self-evident, particularly for those who have closely associated with animals and observed their personalities carefully over many years.

Even without such careful observation, logic would dictate that the life-conferring energy allowing consciousness, thoughts, decisions, pain perception, etc., must reside in other living animals in order to activate their central nervous systems as it resides in living humans.

If more evidence is needed, the EEGs of animals are analogous to those of humans; in fact, the EEGs of gorillas and other primates are nearly indistinguishable from those of humans.

This is not surprising given that the brain structure and other central and peripheral nervous system structures and circuitry, down to the cellular level, are analogous in humans and other animals, particularly primates, where again they may be almost indistinguishable. These structures include centers for motor function; associated motor movements; sensory systems for pain and touch perception, vision, hearing, taste, and smell; and, in many cases, centers which mediate mood and personality.

There has been a general tendency among humans, and a specific inclination among scientists and theologians, to draw a very sharp line between humans and other animals while disregarding significant analogies and areas of overlap. As a result, ethical standards have been developed with little or no consideration for sentient beings other than humans, based on certain features possessed by humans but not other animals.

Scientists have usually focused upon the superiority of human intelligence or language function. Yet gorillas and other primates have scored higher on intelligence tests designed by and for humans than have some humans. Almost all animals have some form of easily recognizable communication, and it is now clear that at least some primates can be taught sign language and other forms of language, though none yet can master our exact vocabulary. These animals possess more language function than

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a child who is less than three months old and considerably more function than a human born without cerebral hemispheres who cannot meaningfully interact with the environment or other beings. Although the latter may survive with a life-force energy activating his or her central nervous system, limitations of the brain restrict the capacity of this energy to express itself.

Theologians have historically drawn the line between humans and other animals with the underlying premise that animals cannot possess souls or spirits. Yet it is precisely this life-force energy in humans, constituting the soul or spirit, that must also inhabit and activate the central nervous systems of other living animals. Virtually all of the world's major spiritual traditions and a growing collection of scientific data on near-death experiences and related phenomena suggest the capacity for this energy, soul, or spirit to transcend (exist separately from) the human body. The primary definition of soul in *Webster's New World Dictionary* is "an entity which is regarded as being the immortal or spiritual part of the person, and though having no physical or material reality, is credited with the functions of thinking and willing, and, hence, determining all behavior." If, in the preceding sentence the word, "person" were changed to "individual," the resulting definition would fit clearly with what we know about other animals as well as humans.

Few would deny that the mentally retarded child, or even the child born without cerebral hemispheres, has a soul or spirit, yet there has been a reluctance on the part of many to accept that this possibility exists in animals. We humans should be open to the further possibility that the differences we observe between humans and animals may not relate as much to the energy/soul/spirit that inhabits the bodies and brains of humans and other animals as they do to the bodies and brains themselves, which specifically define and limit the expression of this energy. A similar phenomenon can be observed in humans with various impairments. It hardly seems possible that the energy or soul residing within a human who has a stroke or contracts Alzheimer's disease is somehow eternally destroyed or damaged. On the contrary, that part of all of us which is immortal or capable of transcending the body should not be damaged by illness or any other structural change to the human body, but rather its expression temporarily limited.

Clearly, there are distinct and major differences between humans and other animals. However, we should not be too quick to judge the significance of these differences since there is a considerable amount of evidence to suggest that, even by human definitions, the most important and enduring elements in humans and animals may be those elements which differ the least.

Other physicians and scientists have made similar observations about the minds of humans and other animals. The eminent British neurologist Lord Walter Russell

Brain (1895-1966) observed, "I personally can see no reason for conceding mind to my fellow man and denying it to animals.... I at least cannot doubt that the interests and activities of animals are correlated with awareness and feeling in the same way as my own." Nearly a century earlier, in his book *The Descent of Man*, Charles Darwin (1809-1882) observed, "There is no fundamental difference between man and the higher mammals in their mental faculties. The difference in mind between man and higher animals, great as it is, is certainly one of degree and not of kind."

As I reflect upon these observations, I cannot help but feel a sense of great obligation, not only to other human life but to non human life as well. Humankind's superior intelligence and capacity for making moral judgments do not confer upon us the right to exploit other species (or for that matter other humans with lesser intellectual capacity), but rather a responsibility to show compassion for them and assist them.

I cannot help but wonder how we humans would react if an intellectually superior race of beings with advanced telepathic communication capabilities we could not comprehend were to land on Earth. Would they be morally justified on the basis of these additional capabilities to utilize humans in the ways we presently utilize other animals for the benefit of their "superior" race?

Dr. Albert Einstein (1879-1955) commented, "A human being. . . experiences himself, his thoughts, and feelings, as something separate from the rest, a kind of optical delusion of his consciousness... Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature and its beauty. Nobody is able to achieve this completely, but the striving for such achievement is in itself part of the liberation and a foundation for inner security."

While there is much that can yet be done to decrease human suffering, most humans have become aware of the virtue of not killing or torturing other humans and have learned to think of other humans as ends rather than means. It has become generally accepted in our society that killing or otherwise causing suffering in other humans is unethical except in cases of self-defense in unavoidable situations. This applies regardless of the ends or economic impact, regardless of another human's ability to communicate in a certain way, and regardless of the amount of power that individual possesses.

With regard to animals, however, the above activities are condoned by much of society in a variety of venues unless they are applied to specific animals such as our own companion animals. The difference between ones companion animal and another animal that is raised for food or trapped in the wild parallels the difference between our human family members and humans from other families, cultures, or locations. Although most humans in our soci-

ety recognize the virtue in not killing or otherwise causing suffering in companion animals, there continues to be a failure on the part of humankind as a whole to recognize the deeper identity of other animals, and, as a result, the same priorities have not been established for them. Consequently, to many, the mistreatment of these other sentient beings on such an enormous scale represents the widest gap in what would be an ideal world of harmony among earth's creatures and the world that presently exists.

Another compelling aspect of animal protection is the direct, yet often unrecognized correlation between human-human and human-animal relationships. Mahatma Ghandi called attention to this when he said, "The greatness of a nation and its moral progress can be judged by the way its animals are treated." When humans show compassion toward others because the object of that compassion needs help rather than commands authority, it is the basis for peace on earth and peace within one's soul. If humankind can show compassion and a helping hand for other, less powerful species because it wants to, not because it has to, it will also be able to show these qualities more uniformly to all humans.

The final and perhaps most compelling reason proposed herein as an indicator of the importance of extending our compassion to beings other than humans is that it represents the next logical step in the moral, ethical, and spiritual evolution of humankind.

When a human is born, his or her first and foremost concern is with personal comfort and safety. Usually, with appropriate attention and coaching, this concern and pri-

ority gradually extends to include one's parents, followed by one's immediate family. From there, as a child grows and learns to grant to others the same feelings and awareness achieved for his or her own self, the circle of compassion widens. This learning process is not automatic, and the extent to which humans are encouraged to see beyond themselves and are taught to recognize the independent value of other beings is a matter of parental and societal influence. This influence can be directed at breaking down the barriers of difference, teaching people that behind externalities of nationality, race, economic class, religion, and ethnicity, there exists in the other a consciousness and a set of yearnings that demand uncompromising respect. The next logical step in this pathway is to extend one's compassion and caring to other species besides humans.

Our society is in the process of awakening to the significance of this step so that it might evolve to the next level. The process will be fueled by the energy of love penetrating the barrier of species.

There is much to be done in this world to decrease the suffering and improve the health, safety, comfort, and happiness of all sentient beings. In the process, we make a mistake if we approach the well-being of humans and animals as mutually exclusive. These goals are intertwined to the point where they are difficult to separate. Ultimately, our own inner fulfillment and the very survival not only of other species on this earth, but also of our own, will depend upon our ability to foster an atmosphere of compassion for all life. ■

MEETINGS OF INTEREST ■

ACLS Instructor Course

January 19, 1996 Zuni, New Mexico

Advanced Cardiac Life Support (ACLS) Instructor Course. To attend this course, participants must have received a score of 90% or greater on the ACLS provider test and have a letter of reference from the instructor of the ACLS provider course. Attendees must pay own travel and *per diem*. For more information, contact Olivia Still, Nurse Educator, PHS Indian Hospital, P.O. Box 467, Zuni, NM 87327 (phone: 505-782-4431).

PALS Provider Course

March 15-16, 1996 Zuni, New Mexico

Pediatric Advanced Life Support (PALS) Provider Course. Attendees must pay own travel and *per diem*. For more information, contact Olivia Still, Nurse Educator, PHS Indian Hospital, P.O. Box 467, Zuni, NM 87327 (phone: 505-782-4431).

PALS Instructor Course

March 17, 1996 Zuni, New Mexico

Pediatric Advanced Life Support (PALS) Instructor Course. Attendees must pay own travel and *per diem*. For more information, contact Olivia Still, Nurse Educator, PHS Indian Hospital, P.O. Box 467, Zuni, NM 87327 (phone: 505-782-4431).

Southwest Regional Pharmacy Seminar

May 31-June 2, 1996 Scottsdale, AZ

This annual continuing education seminar is held for IHS- and tribal-employed pharmacists working in the IHS Phoenix, Navajo, Albuquerque, Tucson, California, and Portland Areas. Fifteen hours of ACPE credit will be available to attendees. More information and the agenda will be available in early 1996. For more information, contact Stephan Foster, PharmD, IHS Clinical Support Center, 1616 East Indian School Road, Suite 375, Phoenix, AZ 85016 (phone: 602-640-2140).

*"The animals
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help in many
ways. . . ."*

Harmony

I am from the Tlingit and Tsimshian Tribes of Southeast Alaska and I have lived and worked on the Coeur d'Alene Reservation in Northern Idaho for ten years. I am a board certified Family Physician. I received my B.S. in zoology at Arizona State University, and my medical degree from Mayo Medical School at the Mayo Clinic in Rochester, Minnesota. I did my internship at King Drew Medical Center in the Watts District of Los Angeles and my Family Practice residency at the University of Wyoming program in Cheyenne. I've grown up around traditional (Indian) healers and continue to learn from many great healers. I practice traditional Indian religion and healing for myself and incorporate the spiritual concepts in how I practice western medicine.

We believe that health is not just the absence of disease, but a state of harmony: harmony with oneself (mind, body, and spirit), harmony with others, and harmony with our surroundings or environment. When harmony is broken, illness can come in. Traditional healers seek to restore the harmony (i.e., the cause of the illness). Western medicine seeks to treat the symptoms (i.e., headache, diarrhea, etc.). We view traditional healing as healing from the inside and western medicine as healing from the outside (i.e., they give you a pill). The two systems are viewed as compatible: one primarily a spiritual approach and the other primarily physical.

We believe we all have some ability to heal ourselves and others. Traditional healers have a special gift that helps them focus the healing powers of the Creator on the patient.

We also believe all things have spirit (animals, rocks, trees, etc.) and that this spirit comes from the Creator. These spirits have equal value in creation. Some of us have animal spirits that have been given to help us to deal with stress and see answers for difficult situations. Mine is the eagle. When I am in the sweat lodge, it comes and stands beside me and sometimes helps me with my visions. Some tribes believe that the bear is the animal spirit of healing and that a healer had to kill a bear to get their healing spirit before they could start using their gift on people. Pets provide much needed companionship that helps people deal with stress better.

Animals also provide nourishment and clothing, a purpose given to them by the Creator. We thank the spirit of that animal for giving its life for us and help send its spirit into the spirit world and show it a great deal of respect. We have trouble with the concept of catch and release fishing, which shows no respect for the spirit of that fish by "playing" with it, which is not what it was created for. The spirit of the person or animal is more important than the body.

When we make medicine bags to help someone or protect them, we often use animal parts to ask the spirit of that animal to use its power to help or protect the wearer.

The Creator put us and the animals here for a purpose. I can remember an old healer telling how he got trained by one of their elders. They were going to town in the wagon and saw a deer trying to run that had been shot in the leg so she couldn't run. The elder stopped and set up camp. He told the young man to go help the deer and when the deer was well, they would go on with their journey. The young man was confused at first, but he finally figured that the elder was teaching him respect for his four-legged brothers and sisters, and that his gift of healing was to be used on whoever needed it, not just a select few.

The animals have been put here to help in many ways, one of which is to keep us in harmony and health.

David R. Baines, MD, FAAFP (Tlingit and Tsimshian)
St. Maries Family Medicine
St. Maries, Idaho

Zoonotic

While animals can have a positive spiritual and emotional impact on humans, they can also be the source of zoonoses—diseases of animals that may be transmitted to man, either directly or indirectly. Although wild animals and pets can be the source of some diseases in humans, it is important to remember that these diseases can be prevented by interrupting the transmission cycle. The following table provides a brief overview of a few of the zoonoses, their natural hosts, transmission

Diseases

route, effects of infection in humans, and prevention strategies. The zoonoses presented are not listed in priority order. The information provided is a brief summary; for more detailed information about these and other zoonoses, their treatment, and prevention strategies, a list of references is provided.

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Commentary ■

"The animals are helpers, teachers, guides, companions, and sustainers of humans, who are themselves very dependent creatures."

The World is Our Family

All living forms on Earth are kin. From a scientific perspective, DNA links all biological life forms in a global kinship system. An innate "intelligence" (or genetic code) explains the perpetuation of multi-varied lifeforms existing on our planet. The Dakota Indians have a saying, "all our relations," a theme shared among other Native Americans. This theme governs their world views, relationships, behaviors, and rituals toward the four-legged, two-legged, winged ones, and water beings.

My father, a Navajo, told me that all of nature is our family. So, when I say Mother Earth and Father Sky, I feel like a child of the universe. If suddenly I find myself lonely, melancholy, or depressed, my father says I am not alone --- that I am surrounded by my relatives. "One time," my Dad said, "I was sad and alone, hung my head, and was looking down towards the ground. Suddenly I noticed a bird was flapping its wing beside my head. I looked up after the bird that now flew up into the sky, and I noticed images of many people walking in the thick white clouds." The bird was a helper in this situation, a distractor from being disturbed. Animals and other living beings can help us in this way --- as a medium through which humans can regain strength and restoration.

Respect for all things in nature, living and non-living, is a rule all humans must obey to be in harmony with themselves and the universe. Most Indigenous Peoples of the Americas have do's and don'ts about relating to animals. The animals are helpers, teachers, guides, companions, and sustainers of humans, who are themselves very dependent creatures. Thus, people who have respect are mindful to care and preserve everything in the natural world. If people choose to abuse animals, they take the risk of inviting disharmony, and illness can result. To stay healthy, we must uphold a deep reverence for the environment and "all our relations."

Ursula Knoki-Wilson (Navajo)
Certified Nurse Midwife
Chinle Comprehensive Health Care Facility
Chinle, Arizona

Dimensions of the Human-Animal Bond

Ted Fadler, PhD, Associate Superintendent for Educational Instruction K-12, School District Number 24, Chinle, Arizona.

Introduction

In 1969, child psychologist Boris Levinson published *Pet Oriented Child Therapy*,¹ which explored the healing power derived from association with animals. His subsequent book, *Pets and Human Development*,² published in 1972, examined the ties between people and animals from both a psychological and historical perspective. Levinson states, "Animals help to satisfy deep-rooted psychological needs in people. They furnish contact, comfort, make us feel needed, teach us patience and self control, kindness and empathy." In aboriginal societies, animals were treated as an integral part of the community, and often dealt with as equals, partners, and teachers. Today, therapists and educators are integrating animals into their work with both adults and children, recognizing that animals can be powerful catalysts in human transformation.

Therapy Utilizing the Human-Animal Bond

In *Pet Therapy*,³ author Phil Arkow lists several hundred therapy programs that use animals as companions and stimuli for change. Some pet-facilitated therapies specialize in "service" animals, like Canine Companions for Independence in Santa Rosa, California. Service dogs are trained to help individuals who require physical assistance in order to maintain a more independent life; for example, dogs are trained to lead the blind, or turn lights on and off, or fetch objects for those unable to do so for themselves. In equestrian therapy, riding horses has been found helpful in the physical rehabilitation of the developmentally disabled. Animals are used in psychotherapy for the criminally insane; at safe houses for the emotional recovery of battered women and children; for people suffering isolation due to confinement, such as elders or persons with HIV disease; in correctional facilities for anger management and resolving feelings of alienation, allowing for re-integration into society; and in school

drop-out prevention programs (see Resource Guide, in this issue).

In residential programs like Green Chimneys of Brewster, New York, children are removed from at-risk situations and provided with an environment that helps to break the cycle of violence and abuse. At this 150-acre working farm, approximately 100 children care for some 250 animals. Green Chimneys also runs a wildlife rehabilitation program. Children have the opportunity to nurture animals, experiencing, perhaps for the first time, non-judgmental interactions that allow them to develop their inherent capacity for compassion. Mother Hildegard George, a one-time residential therapist at Green Chimneys and a child therapist for 25 years, states:

Children can practice a variety of interactions with animals, which can later be incorporated into their relationships with others. Animals can teach children behaviors not easily acquired by the usual learning techniques (i.e., reading), including caring and responsibility for others and a capacity to communicate nonverbally. Animals also help children to develop self-esteem, a sense of achievement, nurturing, cooperation, and socialization, all of which contribute to the building of empathy.

As quoted in the April 1995 issue of *Best Friends Magazine*, director Sam Ross Jr., PhD, says, "If a child helps heal a disabled animal and sees that it can survive, then he gets the feeling that he can survive too. They both [the animals and the children] get a second chance."

A number of humane societies use their facilities to sponsor programs for at-risk children. The

Posado Program of Bellevue, Washington, was developed in response to public outrage at the death of Posado, a petting zoo donkey, who died from brutal torture inflicted by two teenagers looking for something to do. In this program, at-risk teenagers are brought to the Bellevue Humane Society and their task is to make a homeless dog or cat adoptable. Their duties include grooming, training,

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and taking part in the adoption process. Working with professionals, the children learn responsibility and how to nurture. They also benefit from the touch and response of the animals. The love given back to the children from these animals is unconditional, something many of these teenagers have never known.

Humane Education

Chinle, Arizona. When the author came to the Chinle Primary School on the Navajo Reservation to become its principal, one of the things he and his wife, Susan Fadler, noticed was the number of stray dogs and cats in the community, many of them unhealthy and malnourished. Within two years the author and his wife had developed a program called RUFF (Reservation's Unwanted Four-footed Friends), a nonprofit coalition of teachers, students, veterinarians, and volunteers. They encouraged the community to become involved. A place was found to shelter homeless animals deemed adoptable. Funding and donations were obtained to provide low or no cost spaying and neutering and medications.

The purpose of this program has broadened from finding homes for unwanted animals into a comprehensive teaching and learning experience. Moving from the original focus of sheltering unwanted animals, the author and his wife took the opportunity to educate children about the care of animals, and introduced the program into the classroom. They saw students become motivated to write when they focused on something they cared about: animals. The children in the special education classes were included as well. Mrs. Fadler states, "Taking care of abandoned animals creates a point of identification for the children in special education, some of whom come from difficult home situations. One young boy asked, 'Do dogs suffer child abuse?' For children who are withdrawn or lacking in self-esteem, the RUFF program brings them a weekly dose of healing love."

Susan Thomas, a counselor at Chinle Elementary School, says, "The students are receiving many benefits emotionally, educationally, and spiritually. They are learn-

ing to appreciate all living creatures." Lori Hillman, who was a fifth grade teacher at the school, adds that as well as teaching kindness to animals, the RUFF program benefits children academically.

Thirty-six thematic units have been written that integrate animals and the Navajo culture and language into the school curriculum; this has been done by creating stories about a fictional Navajo child, Willie Chee, one story for each of the 36 units. Marjorie Thomas, who serves as associate superintendent for Diné Studies for the Chinle School District through the Dean C. Jackson Cultural Center,

provided the correct Navajo language for the RUFF curriculum. When in doubt about a cultural translation, Marjorie has had a wealth of traditional experts to call upon, including traditional medicine men and women. One such elder is Mike Mitchell who has provided the traditional narrative to the Willie Chee stories that accompany the teacher lesson plans.

In the RUFF program, the children are encouraged to keep journals of their experiences with



Best Friends Animal Sanctuary

the animals. They write letters to their local newspaper and to their congressional representative to express opinions on issues that affect animals, and their creative writing often has an animal theme.

Reading, a skill that correlates highly with future success in school, is more interesting when students are excited about the subject. The students' enthusiasm for the RUFF project leads them to borrow and read books from the school library about how to take care of animals. Not only are these students reading more, their comprehension has improved, as evident in their conversations.

The RUFF program has also been successful in getting parents and other community members involved. Community members with specialized knowledge volunteer their expertise both in and out of the classrooms. In addition, adoption activities in the RUFF program have resulted in over 750 pets finding new homes in the Chinle area from 1991 through 1994. Adoption of pets by children requires a parent to sign an agreement. Animal care information is provided for the parent and child. Activities, such as dog shows, are held for families to share their

acquired knowledge with others in the community.

Kim Draper, DVM, Chinle Veterinary Clinic, says, "All life is sacred. Many of our Indian prayers include animals, are about animals, or are to animals. Programs like the RUFF program are good because they teach children our ways. Because of the RUFF program, I have seen children walk to the clinic with their animals to get vaccinations because 'Ms. Fidler said so.'"

Shiprock, New Mexico.

Within a three month period, starting in June 1994, three onsite clinics were held on the Navajo Reservation in Shiprock, New Mexico. Cumulatively, over 2,000 vaccinations for rabies, parvo, and distemper were administered and nearly 300 spay-neuter surgeries were performed on dogs and cats. With grant and donation monies, these services were performed at no cost. The clinics also included basic animal health education workshops geared to children and young adults. As of October 1995, an additional 1000 vaccinations have been administered and 150 spay-neuters performed.

The Shiprock children were invited to be participants at the clinics. They were given in-depth instruction on vaccination requirements, nutrition, and grooming. The children were encouraged to feel, touch, and experience. They participated in the grooming and bathing of dogs and cats. They observed the pre-surgery examinations of the animals. After surgery, when the animals were placed in the recovery area, some of the children requested to sit with the animals to provide comfort and love.

In March 1995, Art Heller, DVM, and Pat Ray (Navajo) incorporated NOAH₂ (Northern Navajo Organization for the Advancement of Animal Health and Humanity), a non-profit corporation recognized and supported by the Navajo Nation. The controlling members currently serving on the NOAH₂ Board of Directors are local Navajo professionals and concerned citizens. The NOAH₂ Board supports the position that "culturally relevant projects" should be addressed by local indigenous people who are sensitive to cultural beliefs and customs. NOAH₂ was incorporated to provide low-cost veterinary medical services and education to the Navajo people and their animals in the States of New Mexico, Arizona, and Utah.

Inspired by the activities in Chinle, NOAH₂ also sponsors a pet education program called The RAIN (Reservation Animals in Need) Project. This project currently provides after-school activities for children between the

ages of 5 and 13 with an opportunity to enhance their emotional development, social skills, educational learning style, and Navajo cultural knowledge. This includes teach-

ings from Navajo elders about the importance of animals in everyone's lives, including the elderly and physically challenged. An in-school curriculum is currently being developed that will incorporate animal health education and awareness, as well as provide concepts that will teach children love, respect, harmony, and cooperation towards all living things upon the earth. The intent is to select the best parts of existing curricula while developing a unique synthesis of culturally appropriate material.

Pat Ray, Vice President of NOAH₂ and Program Administrator for The RAIN Project says, "Pets can teach our Navajo children many important lessons about life, for example, that animals, just like people, have feelings, and that gentleness and caring for another living creature are soon rewarded with love and devotion. Animals, in general, satisfy the need to nurture and to be nurtured. It is a well accepted fact that animals accept their owners without judgment and offer in return a sense of security, a bridge to other humans, and unconditional love."

Best Friends Animal Sanctuary, Kanab, Utah. Best Friends Animal Sanctuary, probably the largest care-for-life animal sanctuary in the world, occupies 100 acres in Angel Canyon near Kanab, Utah, and is home to over 1500 abandoned, sick, neglected, or abused animals. The goals of the program are to provide physical and emotional care for the animals, provide low cost spay/neuter clinics, find new homes for adoptable animals, provide foster homes for pets awaiting adoption, provide lifelong care of nonadoptable animals, train those wanting to learn about rescuing and caring for animals, and provide humane education.

Staff members participate on radio and television programs; publish and distribute literature; and visit schools, hospitals, youth organizations, shelters for domestic violence, and halfway houses throughout the southwest, to promote the humane care of animals. Staff have participated in education programs for American Indian children at schools in Tuba City and Shiprock on the Navajo Reservation and at the Santo Domingo Pueblo in New Mexico. In addition, visits to schools throughout southern Utah bring staff in contact with children from the Paiute Tribe who attend local schools.

"...childhood cruelty to animals, when combined with enuresis and firesetting, were found to be effective predictors of later violent and criminal behaviors in adulthood."

The sanctuary also hosts students from around the area. While there, students have the opportunity to learn about and care for animals.

The Correlation Between Animal Abuse, Child Abuse, and Antisocial Behavior

Beginning with interest from criminologists, research has documented incidents where a child's perpetration of animal cruelty preceded aggressive crimes of murder and serial killing.^{4,8} Recently, a 14-year-old boy was tried in court as an adult for the murder of a 4-year-old boy. A neighbor recalled when the teenager was nine years old, that he had strangled the family cat with a vacuum clamp. This is not atypical childhood behavior for repeating offenders guilty of violent crimes. Arkow⁹ points out that in 1987, recognizing animal abuse as a symptom, the American Psychiatric Association included cruelty to animals among the diagnostic criteria for conduct disorder.

Robin and ten Bensel¹⁰ describe the results of several studies about the relationship between animal abuse and violence against people. In one study, childhood cruelty to animals, when combined with enuresis and firesetting, were found to be effective predictors of later violent and criminal behaviors in adulthood. Another study cited by Robin and ten Bensel demonstrated a triad of cruelty to animals, fire setting, and parental abuse. A third study cited also demonstrated that childhood cruelty to animals, enuresis, and firesetting were predictive of later violent behavior and that physical brutality from parents was common; however, it was felt that parental deprivation rather than parental aggressiveness may be more specifically related to animal cruelty.

Several states (e.g., California, Florida, Ohio) are also recognizing the relationship between child abuse and animal abuse and demonstrating this recognition by creating laws that empower humane society workers to investigate cruelty to children.⁹ Some communities (e.g., Lansing, MI and San Francisco, CA) are teaching child welfare workers, humane society staff, and the police, together, to help them recognize and investigate both child and animal abuse. In Erie, Pennsylvania, the American Humane Association was called in after a puppy was kicked and tortured to death by several youthful gang members. Working with the community, the American Humane Association facilitated the healing process by teaching understanding and resolution of anger, recognition of the importance of cross

training of professionals who investigate cruelty, and identification of steps to be taken to reduce the likelihood of this type of activity happening again.

In November 1991, the American Humane Association (AHA) organized a symposium, "The Summit on Violence Towards Children and Animals," to address the relationship between child and animal abuse. The purpose of this conference was to gather experts from diverse fields, including law, education, research, human and veterinary medicine, psychology, mental health, and social

work, to share their knowledge and find ways to disseminate information. The participants agreed that by identifying the forces and influences that foster violence towards humans and animals, prevention or intervention are possible. The long-term goal is to reduce the number of children and animals subjected to violence.

Michael Kaufmann, Education Coordinator for the AHA, states, "Children learn from adult role models and the society they live in. A home of violence, abuse, or neglect produces children who may pass these behaviors on to the next generation, which passes them on to the next generation, and so on." Mr. Kaufmann goes on to list factors in the cycle of abuse identified at the summit:

- Animals, especially pets, often get caught in the cycle of family violence. Women and children are sometimes intimidated into silence about sexual or other abuses through threats made against a favorite pet.
- Pets are sometimes hurt or killed to punish a child for something he or she has done.
- Abused children may act out aggressions and frustrations on a pet that they perceive as even more vulnerable than themselves.
- Physically or sexually abused children may kill their pets rather than have them hurt by the adult abuser in the home.
- Young people who are cruel to animals are more likely to become aggressive towards humans as they grow older.
- Violent, imprisoned offenders often have a history of having abused animals during their childhood.
- Children raised with intense coercion may imitate this behavior with animals and people.

*"All life is sacred.
Many of our Indian
prayers include animals,
are about animals,
or are to animals."*

- Children learn cruel behaviors from adults and may reenact them on animals.
- Children abuse animals to release the aggression they feel toward abusive adults or because of psychological traumas.

"Child abuse and its counterpart, animal abuse, are rampant," says Laura Winds, MA, psychotherapist in private practice in Bellingham, Washington. She continues:

Therapists hear of these abuses in session upon session. When abused individuals relate their personal stories and family histories, all too often a family pet or neighborhood animal is also mentioned as a pawn or victim in the memories of cruelty and violence. Such abuse is found in no one specific socioeconomic class, race, or gender. In most cases, abusers and the abused are not easily recognized by external appearances. They are well-camouflaged, yet somehow, their pain affects us all.

When wounded, the human animal, not unlike other animals, retreats or attacks. In fear and pain, the wounded strike out and create fear and inflict pain on others. Then, the newly wounded retreat or attack others close to them. And thus, the cycle continues on and on. Children and animals are the most easy prey.

Abuse, undetected and not stopped, spirals worldwide, generation after generation. It impacts all living creatures and does us great harm. It is a damaging cycle we must break in order to have a healthy world. We must open our eyes and hearts to this grave problem. We must become aware, tend to the wounded, and educate, reeducate, and educate again and again.

Conclusion

As people learn more about animals, both companion pets and others, it is becoming clearer to some that animals are endowed with many characteristics similar to those of humans, and that animals have much they can teach us about ourselves. Learning can be facilitated through humane education or by interacting with companion pets. As described above, animals have been successfully utilized in therapy to help change behavior and enhance self-esteem. Unfortunately, many at-risk children are unable to reap the benefits of human-animal bond therapy. Some of the reasons are the high cost of most therapy programs, the children's lack of access to main-

stream social programs, or the case overload of investigating social workers.

Health care and environmental health professionals may want to consider the possible relationship between child abuse and animal abuse when they are confronted with situations that raise suspicion.

The goal of health care and environmental health professionals is to improve the health of a targeted population. There are many ways to reach this goal and being aware of all the potential tools available is the first step in the process.

Acknowledgements

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Spaying and Neutering

Tools For Moving From Crisis Management To Prevention

Esther Mechler, Founder and Director of SPAY/USA, Port Washington, New York.

Introduction

Well over 105 million cats and dogs are born annually in the United States and increasing numbers of these animals are finding themselves homeless.¹ Homeless dogs and cats suffer from the effects of extreme weather, lack of shelter and adequate food, and loss of the human-animal companion bond they have developed over thousands of years. They scavenge garbage dumps and roam highways, woods, fields, and urban areas in search of food. Many become ill, are injured by motor vehicles, starve to death, or are shot or poisoned. Even though those taken to shelters face almost certain death, these animals are fortunate in that their prolonged suffering is over. Some animals are adopted from shelters, but the majority are euthanized (see Table 1) because there are not enough homes for them.

The American Humane Association estimates that 17,260 dogs are euthanized every day (or 12 dogs every minute); the number of cats killed per day is about 15,890 (or 11 cats per minute). This enormous kill-rate exacts an emotional toll on shelter workers. They usually enter this field because they like animals, yet they must euthanize large numbers of them. It also takes a heavy toll on taxpayers who are paying an average of \$100 to round up, house, and kill each animal. The Fund for Animals estimates that every year a billion dollars is spent destroying "man's best friends."³

Cats and dogs are prolific creatures; both can have two litters per year. Table 2 demonstrates how their numbers can skyrocket in an exponential manner in a short time if the animals and their offspring are not neutered. If these projections are extended, by the ninth year of a cat's life over 13 million kittens could be produced from the original progenitors. However, the harsh realities that surround this type of proliferation keep the numbers down. Most of these reproducing litters are malnourished, diseased, and living in conditions that cannot sustain life. This is something most people ignore when they see their pet producing "just one litter."

Spaying and Neutering

SPAY/USA, founded in 1990 and now a program of The Pet Savers Foundation, Inc., is a network of over 3,500 veterinarians and additional volunteers working with clinics in 750 locations throughout the United States to make affordable spaying and neutering services available to those in need. SPAY/USA was started because of the magni-

Table 1. Shelter statistics compiled in a 1991-1992 survey by the American Humane Association.²

Dogs	
Entering shelters	10.4 million
	(44% were owner released; 56% were strays)
Leaving shelters	
	6.3 million (61%) were euthanized
	2.6 million (25%) were adopted
	1.5 million (14%) were reclaimed
Cats	
Entering shelters	8.0 million
	(47% were owner released; 53% were strays)
Leaving shelters	
	5.8 million (75%) were euthanized
	1.6 million (21%) were adopted
	0.27 million (4%) were reclaimed

Table 2. Offspring expected over a six-year period from unaltered cats and dogs.

	Cats*	Dogs†
Year 1	12	16
Year 3	382	512
Year 6	73,041	67,000
* Assumes an average of five kittens per litter, with only 2.8 kittens in each litter surviving.		
† Assumes an average of 8 pups per litter, with a 28% mortality rate for puppies.		

tude of the problem of homeless cats and dogs. It seemed the best way to solve this problem was by reducing the number of birth litters.

Currently, the primary method to limit the numbers of cats and dogs is spaying or neutering. Spaying, technically termed "ovariohysterectomy," is the removal of the ovaries and uterus in females. Neutering or "gonadectomy" is the removal of testicles in males. Technically the word "neuter" implies removing or inactivating gonads of either sex.⁴ These procedures are performed by licensed veterinarians or student veterinarians under supervision.

Veterinarians who may be unaware of the severity of the overpopulation problem have been recommending the minimum age for spaying or neutering at six months of age, and some veterinarians are still advising pet owners to allow female cats/dogs to have one litter before spaying. However, there is now a growing group of veterinarians, aware of the urgency of dealing with the large numbers of cats/dogs and kittens/puppies currently entering shelters, who strongly advocate spaying/neutering as early as eight weeks of age. On July 18, 1993 the American Veterinary Medical Association (AVMA), gave their vote of confidence for early neutering with the following statement: "Resolved that the AVMA supports the concept of early (8-16 weeks of age) ovariohysterectomies/gonadectomies in dogs and cats, in an effort to stem the overpopulation problem in these species."

In a statewide survey done in 1992, the Massachusetts Society for the Prevention of Cruelty to Animals (SPCA), found that 87% of the pet owners sampled stated they had had their dogs/cats neutered. Since Massachusetts still had a serious overpopulation problem, the question became, where were all the litters coming from? The answer was that in one out of five pet owning households, the cat or dog had had at least one litter before being altered. Early spaying and neutering eliminates the possibility of unplanned litters.

Myths

While a growing number of people are opting to neuter their animals, there remain many who resist. One of the reasons most frequently given is that it is "unnatural." In fact, the domestication of cats and dogs was itself "unnatural" and resulted in changes in reproductive behavior. Because they are better fed and cared for, they produce far more litters than they would in the wild.

Among the persistent myths surrounding neutering, one still held by some veterinarians is that it is better for the animal's health to allow a female to have one litter before spaying. The fact is, early spaying greatly reduces the incidence of mammary gland tumors. Dr. Laird Goodman notes in "Just the Facts" that unsprayed female dogs have a 16 times greater risk of mammary cancer than those spayed prior to their first heat. By spaying a dog before its first heat there is a decrease of mammary cancer to less than one percent. By spaying any female pet, it eliminates nearly all cases of uterine and ovarian cancer. In addition, unneutered male dogs have a much greater incidence of testicular cancer and perianal tumors.⁵

Some owners worry that their animal's behavior will be adversely affected by spaying or neutering. Any changes seen are actually an improvement. Data indicate that inter-male aggression is markedly reduced or eliminated following castration in 60% of male dogs; other types of aggression may not be affected. Urine marking, roaming, and fighting with other males was reported to decrease in 80 to 90% of male cats neutered.⁶ Neutered males also roam less because they are not interested in pursuing females in heat; as a result they are less vulnerable to fights, diseases, theft, and cars.⁷

Left unneutered, as so many still are today, dogs tend to roam in packs. These roaming packs have public health, environmental, and economic implications. The manual, *Procedures for Evaluating Predation on Livestock and Wild-*

life states:

Both domestic and feral dogs often roam in packs and do extensive damage once they begin to attack livestock. Dog packs often harass livestock and persist in chasing injured animals, often for several hours. Careful searching where this occurs often reveals many attack sites with tracks, hair and wool and pieces of skin, widely scattered. Fences damaged by livestock attempting to es-

cape, exhaustion, injuries, weight loss, loss of young, and abortion are some consequences of such attacks. Sheep and goats are especially vulnerable.

In 1991, dogs accounted for the loss of 66,400 sheep and lambs valued by farmers at \$3,424,875.⁹ The loss of cattle and calves attributed to dog predation was 19,600, valued by farmers at \$7,560,000.¹⁰ Wildlife losses are also a significant problem.

"Some owners worry that their animal's behavior will be adversely affected by spaying or neutering. Any changes seen are actually an improvement."

In addition to livestock and wildlife predation, free-roaming dogs pose a risk to humans. Each year in the U.S., dog bites cause about 20 deaths and an estimated 585,000 injuries resulting in need for medical attention or restricted activity.¹¹ Unreported bites are usually less severe and may be inflicted by family pets.¹² Children are the typical victims.

Free-roaming behavior and aggressiveness are related to the absence of neutering. As unaltered animals roam they also procreate, adding to the problem. Dogs and cats born in the wild (i.e., "feral") are difficult to capture, vaccinate, and neuter. They therefore create an ever-growing number of free-roaming animals that can attack, bite, spread disease, and create other problems.

Solving the Problem

A variety of methods have been recommended for dealing with free-roaming and feral dogs, including animal control holding facilities, trainers, strict laws defining responsibility for damage, and exclusion devices such as fences; however, these don't deal with the real problem: overpopulation and homelessness. Some suggested methods, such as poison, traps, and shooting are cruel, usually lethal, and unnecessary.

Prevention --- the extensive spaying and neutering of pets and feral animals --- is the most effective long-term solution. Problems involving cat and dog overpopulation and euthanasia, as well as the public health problems created by unneutered male dogs (e.g., aggression), would gradually diminish, and ultimately disappear if communities adopted comprehensive spay/neuter programs that included:

- **Public education** about the importance of spaying and neutering. Public education can be carried out in schools, on local cable television and radio shows, with posters, flyers, and through local civic and social groups.
- **Legislation.** In many areas, laws are now being passed establishing community-supported spay/neuter programs or clinics. The availability of low-cost or free spay/neuter programs has proven to be a significant incentive in having people spay/neuter cats and dogs.

Pueblo Spay-Neuter Program

Animal Alliance, through its Spay-Neuter Program, assists the Pueblos in New Mexico by helping to reduce the overpopulation of wild and domestic dogs and by consulting in herd health management of the Bison populations. Animal Alliance has provided spay-neuter clinics in Cochiti, Piñuris, Santa Clara, Naibe, and Tesuque Pueblos. In 1995, they are expanding to include Taos, Santo Domingo, San Juan, Isleta, Pojoaque, and San Ildefonso Pueblos.

Members of the Pueblo communities have shown great enthusiasm and have become an integral part of the MASH (mobile animal surgical hospital) team. Professional veterinarians and veterinary technicians from Santa Fe and Albuquerque donate their services free. It is anticipated that by the end of 1995, Animal Alliance will have conducted 30 clinics during the year, with an estimated 400 spays and 250 neuters performed, and approximately 750 animals vaccinated against 11 transmittable viruses.

A 1990 study in Minnesota concluded that for each dollar a municipality spends to subsidize reduced-cost spay/neuter programs, it can expect to save \$18.72 over the next ten years in reduced animal control costs.

- **Facilitation** of spaying and neutering of dogs and cats. This can be done through the formation of a local group that does public education, raises subsidy funds either locally or through grants, and provides transportation to and from the veterinary clinics. An increasing number of veterinarians and local groups are turning to the use of vans or "spay mobiles" in rural areas.

An example of prevention activities can be found on the Hopi Reservation in rural northern Arizona. The Hopi Tribe funds and staffs (one veterinarian and a staff of three) a veterinary clinic that offers general veterinary services for both small and large animals on and near this isolated Reservation. In

an effort to control overpopulation of stray and companion animals, the Tribe subsidized a free spay/neuter clinic last year, and now offers low cost* spaying and neutering. In addition, in response to one of the village's recent adoption of a local animal control ordinance, the clinic (again, subsidized by the Tribe) will be offering materials educating community members about spaying and neutering, and these surgeries will be offered to members of this village at even lower rates.

To shift from crisis management to prevention, volunteers at Spay/USA work with individuals or groups to develop local spay/neuter programs. Many local groups have raised funds to pay for neutering of animals whose owners could not otherwise afford it, purchase mobile vans, and hire veterinarians to service their areas. SPAY/USA is interested in hearing from groups and individuals who wish to join the network by starting programs and/or clinics.

Based on the work of SPAY/USA and other organizations throughout the United States, we see evidence that by working together, a community can stop an enormous amount

* Subsidizing from the tribe has allowed the clinic to offer low cost spaying and neutering as follows: female dogs, \$20; male dogs, \$10; female cats, \$10; male cats, \$7.

of animal suffering and improve public health conditions for everyone. Persons needing help or wanting to help may call Esther Mechler toll-free at 800-248-SPAY.

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Commentary ■

*"The animals
are often
our
teachers."*

Circle of Health

I'm writing to share some of the things I have been taught by my American Indian elders about animals as a part of the circle of health. First of all, the word "circle" is especially appropriate for all living things; animals and humans alike are viewed as part of a great circle. No part of that circle is more important than another, but all parts of that circle are affected when one part is broken.

I have been taught to respect the animals not as dumb beasts whose lives are ruled only by instinct, but as thinking, feeling beings with families, beings worthy of respect. The animals are often our teachers. We can learn many things from them. Traditional stories tell us that we have learned flute songs from the birds, that we learned what plants to eat as medicine by observing what plants the bear eats when it is sick, that we have been reminded of how to work together and to care for our young by watching the behavior of the wolves as they hunt and care for their cubs.

At times, it has been necessary to hunt the animals to insure our own survival. However, we must show respect for the animals we hunt and only hunt them out of need, not for sheer sport.

Some animals, too, have chosen to be our companions. Dogs and cats share our home and our food. They are loyal friends to elders who might otherwise be left alone. They help our children learn how to show love and respect. By learning to treat those animals who depend upon them with patience and caring, and not abuse, children learn lessons that they may one day, as adults, put into practice with their own children.

When I was a student at Cornell University in the early 1960s, I majored in Wildlife Conservation. I observed that many of the "new ideas" we were being taught in college classrooms about ecology and caring about the natural balance had been part of the Native American way of life for thousands of years. Those ideas are not sentimental or foolish, but simple truths. We are all part of the circle, and our health depends upon the health of the animals.

Wli dogo wongan --- with good wishes for all my relations.

Joseph Bruchac, PhD (Abenaki Nation: St. Francis/Sokoki Band)
Writer, Storyteller, Editor.
Director, The Greenfield Review Literary Center
Greenfield Center, New York

Resource Guide

This guide was developed to round out the series of articles on the subject of the human-animal bond published in this issue of *The IHS Primary Care Provider*. The following list includes only those resources that came to the attention of the editors while preparing this issue for publication, and should not be viewed as a complete listing. In addition, inclusion on this list does not necessarily reflect endorsement by the Indian Health Service or by the editors of *The Provider*.

American Medical Association (AMA)

Division of Health Science
515 North State Street
Chicago, IL 60610
312-464-5066

The Campaign Against Family Violence, launched in December 1991, called for AMA leadership in educating physicians about the national epidemic of family violence. The vehicle for this education is the Coalition of Physicians Against Family Violence. Everyone who joins the coalition receives a packet of materials including the four *AMA Diagnostic and Treatment Guidelines* (*Child Physical Abuse and Neglect*, *Child Sexual Abuse*, *Domestic Violence*, *Elder Abuse and Neglect*) published in 1992. These and other publications on the topic of family violence are available for purchase.

Indian Health Service

Family Violence Prevention Team

Lemyra DeBruyn, PhD, Team Leader
Beverly Wilkins, Mental Health Specialist
IHS Mental Health/Social Service Branch
Headquarters West
5300 Homestead Road N.E.
Albuquerque, NM 87110
505-837-4245

Offers crisis consultation, community assessment, program planning, and program development related to domestic violence issues including spouse abuse, elder abuse, child abuse, child sexual abuse, suicide, other forms of family and community violence, and issues of historical trauma and loss among American Indians and Alaska Natives.

The Delta Society

321 Burnett Avenue South, 3rd Floor
Renton, WA 98055-2569
206-226-7357 (Voice/TDD) or 800-869-6898
Internet: 74403.1730@compuserve.com

The Delta Society is an educational and referral

center with an extensive library of published materials related to animal-assisted therapies, human-animal bond research, and child-animal advocacy programs. They present an annual national conference and publish a scientific journal, *Anthrozoos*. Through their Pet Partners program, they train human service professionals and pet owner volunteers and carefully screen and train their animals to work in hospitals, rehabilitation centers, nursing homes, and other facilities. Their national Service Dog Center links people with disabilities with specially trained dogs to help them. They also provide educational materials and advocacy for people with disabilities who are harassed because they have a service dog. The Delta Society is an umbrella organization for more than 2,500 people active in animal-assisted programs and they provide assistance in the development of animal-assisted therapy programs. Some fees for service. Contact: Maureen Fredrickson.

The Latham Foundation

Latham Plaza Building
Clement and Schiller Streets
Alameda, CA 94501-1137
510-521-0920
E-Mail: America Online: lathm@aol.com

The Latham Foundation promotes the well-being of people, animals, and the environment. The Foundation is a clearinghouse for information about humane issues and activities, a source for low cost audiovisual materials and publications, and a catalyst for responsible thought and action. They publish *The Latham Letter* quarterly, and offer humane-related seminars. Write for catalog of available educational material. Affordable service fees.

Green Chimneys

Putnam Lake Rd.
Caller Box 719
Brewster, NY 10509--0719
914-279-2995

Farm and wildlife center for the treatment of abused and troubled children. Established in 1947. Visitors welcome. Contact: Samuel B. Ross, Jr., PhD, executive director.

Companion Animal

Dropout Prevention Program

Dick Dillman, DVM, Consultant
4000 S.W. 128TH Avenue, #177
Miramar, FL 33027
305-435-2385

(continued)

Resource Guide (continued)

Motivational program for at-risk children in the Miami-Dade County area, established in 1987 in conjunction with the parks department. Children attend an animal care program at city park farm. An inter-generational program has students visit the elderly in nursing homes, hospitals, and those who are home-bound. The curriculum for this program has been incorporated into the Dade County Public Schools System.

American Humane Association

63 Inverness Drive East
Englewood, CO 80112-5117
303-792-9900 or 800-227-4645

The only national organization committed to protecting both children and animals from cruelty, neglect, abuse, and exploitation. Offers information about humane education, child-animal abuse, animal care, and provides in-service training for animal care and control professionals. Advocates and monitors animal welfare legislation for domestic and wild animals. Monitors the treatment of animal actors, and provides emergency relief to local animal care agencies and pet owners when natural disasters strike. Works to break the cycle of violence by advocating for integrated community systems of care and child protection services. Catalog available. Contact: Clyde Freeman.

The Humane Society of the United States (HSUS)

2100 L Street, N.W.
Washington, DC 20037
202-452-1100

Information regarding humane education, child-animal abuse, pet over-population, spaying and neutering, and wildlife. Assists in the establishment of local animal shelters throughout the country, and has initiated a program of wildlife rescue, protection, and habitat preservation. Provides affordable professional instruction in animal care and control, including animal handling, disease recognition and prevention, shelter standards and procedures, humane euthanasia, cruelty investigation, interpersonal, public relations, and management skills. Courses are conducted throughout the country in one- to five-day sessions, customized to meet the special needs of agencies or areas. Some scholarship assistance available. Catalog includes audiovisual materials.

Best Friends Animal Sanctuary

Nathania Gartman, Educational Director
P.O. Box 13

Kanab, UT 84741-5001
801-644-2001
E-Mail: 76550.2325@compuserve.com
bestfriends@msn.com

Probably the largest "no-kill" animal sanctuary in the world, the Sanctuary provides humane education onsite and throughout the southwest, offers training about rescuing and caring for animals and how to start your own sanctuary, provides foster homes for adoptable animals waiting to be placed in permanent homes, and has educational resource directory, animal and children protection information, student activities, articles, videotapes for the RUFF curriculum, and has an online Animal News on the Microsoft Network.

Animal Legal Defense Fund (ALDF)

1363 Lincoln Avenue
San Rafael, CA 94901
415-459-0885

The ALDF is a national nonprofit network of over 650 attorneys and law students, dedicated to protecting and promoting the rights of animals. ALDF's goal is to ensure that the interests and needs of all animals are recognized and respected within the U.S. legal system. The ALDF publishes the *Animal Advocate* newsletter and has resource materials, including articles and model anti-cruelty legislation.

Western Humane and Environmental Educators Association

P.O. Box 750823
Petaluma, CA 94975-0823

Resource guide of humane education materials.

Spay/USA

c/o Pet Savers Foundation
Esther Mechler
750 Port Washington Boulevard, Suite B
Port Washington, NY 11050
800-248-SPAY

SPAY/USA is a network of caring individuals and organizations that support low-cost spay/neuter clinics throughout the country and is a program of the North Shore Animal League International, Inc. SPAY/USA offers information on existing low-cost spay and neuter programs and clinics, and has printed and video materials. Networks with people who want to develop local programs anywhere in the U.S.

(continued)

Resource Guide (continued)

The Companion Animals Overpopulation Resource Guide

808 Alamo Drive, Suite 306
Vacaville, CA 95688
707-451-1306

Over 200 pages of programs, materials, laws, and studies addressing dog and cat overpopulation. Also available on IBM-compatible disc.

Reservation's Unwanted Four-Footed Friends (RUFF)

Ted Fadler, PhD	For the RUFF curriculum:
PO Box 587	Susan Fadler
Chinle, AZ 86503	4727 East Villa Maria
	Phoenix, AZ 85032

Northern Navajo Organization for the Advancement of Animal Health and Humanity (NOAH₂)

Pat Ray
P.O. Box 399
Shiprock, NM 87420

Animal Alliance

320 Galisteo Street, Suite 205
Santa Fe, NM 87501
505-986-6007

Dedicated to the protection of wildlife, the alleviation of animal suffering, and the preservation of the environment. In collaboration with local communities, Animal Alliance implements programs that strengthen the connection between humans and animals and educate and empower people to take responsible action.

National Animal Control Association

P.O. Box 480851
Kansas City, MO 64148-0851
800-828-6474

Professional training in animal care and control skills, enforcement, communication and safety. Training academy and yearly conference. Provides animal control evaluations.

ADDITIONAL RESOURCES

Making It Happen edited by Esther Mechler

A networking guide of information from those experienced in the various aspects of addressing animal over-population. Interviews include people who have run successful low-cost private or public clinics, veteri-

narians performing low-cost spay and neuter procedures, fund-raising and marketing experts, grassroots media and public education campaign suggestions, and legislative initiatives. Call 800-248-SPAY to order.

Breaking the Cycles of Abuse

A cross-training manual and video designed to help animal welfare and human service professionals do their jobs more effectively by recognizing, reporting, investigating, and treating their inter-related forms of family violence. *Breaking the Cycles of Violence*, featuring resources and an extensive bibliography, is a practical, "how-to" guide that encourages the establishment of community coalitions against violence, and offers practical techniques to ensure their success. Available from The Latham Foundation (see address above).

Handbook for Animal-Assisted Activities and Animal-Assisted Therapy

A guide to developing an animal assisted therapy program and information on how to obtain certification. Available through the Delta Society. See previous listing.

Pet Therapy by Phil Arkow

Comprehensive 200 page guide to pet assisted and facilitated therapies. Directory of academic research centers, curriculum programs, audio-visual and printed materials, international sources information, world-wide research guide.

Mail \$15 plus \$3 shipping cost to: 37 Hillside Road, Stratford, NJ 08084.

A Sourcebook in Child Welfare: Serving American Indian Families and Children.

Compiled by Lynn M. Nybell. Ann Arbor, MI: National Child Welfare Training Center, School of Social Work, University of Michigan; 1984.

Annotated Bibliography of Resources On Cultural Competence and Cultural Diversity in Child Welfare/Child Protection Services

Published by the American Humane Association (see address above).

Walking In Your Child's Moccasins: A Booklet About Child Abuse and Child Neglect for Parents and Caregivers of Indian Children

Portland, OR: Northwest Indian Child Welfare Association, Inc.; 1990.

Health care professionals employed by Indian health programs may borrow videotapes produced by the Network for Continuing Medical Education (NCME) by contacting the IHS Clinical Support Center, 1616 East Indian School Road, Suite 375, Phoenix, Arizona 85016.

These tapes offer Category 1 or Category 2 credit towards the AMA Physician's Recognition Award. These CME credits can be earned by viewing the tape(s) and submitting the appropriate documentation directly to the NCME.

To increase awareness of this service, new tapes are listed in The [HS Provider on a regular basis.

NCME #683

Management of Gunshot Wounds (60 minutes) Considered a modern day epidemic, trauma from gunshot wounds remains a leading cause of death, particularly among young males. Newer weapons and bullets create significant tissue damage that must be treated promptly. This program examines the ballistics behind gunshot wounds, current epidemiology, and surgical management based on wound location.

NCME #684

Organ Transplants: The Role of the Family Physician in Donor and Recipient Selection and Management (60 minutes) In this program, nephrologist and organ transplant specialist Dr. David J. Cohen provides a comprehensive update on the state of the art of organ transplantation. He emphasizes the important role of the family physician in the selection of both donors and recipients, and offers cogent guidelines to improve patient outcomes. Dr. Cohen discusses pre- and post-operative care of the organ recipient, with special emphasis on long-term management issues. He also offers some guidelines to family physicians on counseling potential donors and their families about the need for organ donation.

NCME #685

Contemporary Management of Asthma (60 minutes) Although national guidelines for the diagnosis and management of asthma were issued in June 1991, many physicians remain unaware of current approaches to treating this disease. Dr. Chang S. Shim brings clinicians up to date with an emphasis on inflammation mechanisms, newer pharmacologic agents, and patient compliance strategies.

NCME # S101

Sinusitis: Management Guidelines versus Current Practice (60 minutes) This program is designed to provide practical guidelines for first-line management of

acute and recurrent acute sinusitis. Sinusitis is one of the most common health care complaints in the United States, accounting for nearly 25 million office visits last year. The sheer number of patients mandates practical, effective protocols for first-line management. Furthermore, standards of care have changed dramatically. Current research and technical advances have created a virtual explosion in the knowledge of the overall management of sinusitis. Join Dr. James G. Jones as he probes the sometimes divergent views of two of the world's leading experts on sinusitis, Drs. Jack M. Gwaltney, Jr. and David W. Kennedy. You will see how these experts manage their patients, and why plain film studies and culture play a small role in their clinical decisions. (No CME credit available for this program).

NCME # S102

Clinical Case Reviews: Management of *H. Pylori* in Gastrointestinal Disease (60 minutes) *H. Pylori* is now known to be an etiology in more than 90% of peptic ulcer cases. This knowledge has led to the evolution of therapies that make it possible to cure nearly all ulcers. When should testing for *Pylori* be ordered? What are the currently recommended therapeutic options? Our distinguished faculty will answer these questions and provide the latest clinical information as it explores three challenging case studies involving *H. Pylori* in peptic ulcer disease. Moderator: Anthony F. Vuturo, MD, MPH; Faculty: M. Brian Fennerty, MD; Cynthia M. Yoshida, MD; David A. Peura, MD.

NCME #686

Thyroid Disease: What's New in Diagnosis and Management? (30 min) During the past five years, several significant changes have occurred in both the diagnosis and management of thyroid disorders. Perhaps the most important of these changes is the new recommendation that many asymptomatic patients be screened with the thyroid-stimulating hormone (TSH) test. In this program, Dr. H. Jack Baskin discusses this recommendation, and reviews other recent developments in the diagnosis and management of hyper- and hypothyroidism.

Combined Modality Approaches to Locally Advanced Non-Small-Cell Lung Cancer (12 minutes) Approximately 50,000 people a year in the United States are diagnosed with non-small-cell lung cancer. Although this condition has been dominated in the past by therapeutic nihilism, Dr. Robert B. Livingston describes newer studies which show promise for improving long-term survival. ■

"Our mental health and spiritual well-being are directly impacted by how we treat and relate to our nonhuman brothers and sisters."

In Support of Animal Control Services

As a Lakota elder (Rosebud Sioux), I would like to share with you why I support programs dealing with the treatment of domestic and wild animals (this term includes all creatures).

In the past, all tribes taught their children to respect, protect, and relate to animals as relatives. The animals, along with humans, make up the world and the resources we share. Every tribe had to turn to many of these creature relatives for food, shelter, clothing, and other needs. We learned over thousands of years that we could not perceive and treat animals as lesser beings than humans and we should never mistreat or misuse them in destructive ways.

Prior to the coming of the Europeans, these creatures were a major resource to all tribes, not only materially, but very often to help meet spiritual needs. Tribal stories demonstrated the close relationship between humans and animals and their interdependence. We learned to share with these creatures and they shared with us knowledge about spiritual matters, as well as the need to keep our environment in balance. We also learned that everything in our environment is of value; thus, everything is sacred. When any imbalance started to occur, every other part of the environment became distorted and out of balance. Some tribes learned the hard way that you could not continue to kill animals beyond what was needed for immediate use by tribal people, and expect the supply to last.

Small game almost disappeared in those areas where the Europeans pushed Indians to increase the number of animals they killed to obtain fur pelts that were traded for manufactured goods and often the liquor, which we are still learning to deal with.

We are all aware of the dramatic example of the Euro-Americans nearly extinguishing the buffalo in the late 1800s in the great plains areas of North America. As a result, they came close to eradicating the Indian people as well, because buffalo were a major part of the economy for these tribal groups.

We Indian people also learned about diseases that we had no immunity to, which the Europeans brought to our shores. Diseases borne by air, water, animals, and humans continue to be a problem to us when we do not heed the laws of nature.

Struggles to improve health services to Indian people have been long uphill battles that continue to this day. Fortunately, Indian tribes and their members are moving rapidly towards meaningful participation in planning and operating health services for their own people. The day is rapidly coming when we will be solely in charge of all phases of health care provision to our people.

We realize, in both the Indian world and the larger population of the non-Indian world, treatment services still take up the bulk of our health care resources. However, we are making headway in prevention and health promotion to reduce the need for the former approach.

Much is being done in disease prevention and health promotion with respect to our pets, such as vaccinations, exercise, diet, and the like, but there is more that can be done. Our mental health and spiritual well-being are directly impacted by how we treat and relate to our nonhuman brothers and sisters. We need to continue recapturing and strengthening our tribal spiritual resources. We can continue to do this through the continuation of past practices, beliefs, rituals, ceremonies, and symbols, but also by bringing together harmonious elements of both Indian and non-Indian resources. Indian elders need to help Indian children learn old ways that are still viable in modern living.

There are programs in the Chinle, Arizona and Shiprock, New Mexico areas, among the great Navajo Nation, small animal control programs called the RUFF (Reservation's Unwanted Four-Footed Friends) and NOAH₂ (Northern Navajo Organization for the Advancement of Animal Health and Humanity) Projects that promote improved relationships between Navajo youth and their families and their pets (principally dogs and cats) while promoting appropriate vaccinations, spaying and neutering. This is done through utilization of Navajo cultural beliefs and practices and non-Navajo animal health technology. Navajo children and their families are encouraged to take advantage of the animal care education, inoculation services, and other veterinarian services. The projects also work to improve the emotional well-being of the children by helping them be more effective caretakers of their pets and to establish mutually respectful, caring relationships between children, their pets, and their families. It is hoped that as resources are obtained and the organizations are strengthened, the services may eventually cover the entire Navajo Reservation.

The Indian Health Service (IHS) has promoted educational services, attempts at animal population control, inoculation services, and the like, but there needs to be an increased effort in this area, especially in persuading people in the community to participate in the provision of these services. Prevention of diseases and injuries from dog bites is a cost-effective means of improving community control of animals. When I was a child, we had absolutely no animal control regulations or services by the tribe or the Bureau of Indian Affairs (prior to 1955), so that rabid dogs were frequently encountered by children playing outdoors. So we have come a long way in providing these kinds of services; however, more needs to be done. Such services should not be considered a luxury or have lower priority than other health services for Indian people.

I strongly recommend that we learn from the staff and Advisory Board members, Navajo consumers (children and their families) of the RUFF and NOAH₂ Programs, along with other Indian projects across the United States, to provide input into the planning and operation of an IHS-sponsored effort to increase the number and quality of such services.

I learned during my growing up experience in a more traditional Lakota family in the 1930s and early 1940s that animals were like people, important and needed participants in our world. We are not only related, but we need each other in order to have an opportunity to grow and develop, to enhance ourselves, our relatives, and the world we live in.

Clan names were usually associated with animals. Names given or earned by individual Indian people frequently included animals or other creatures. Spiritual ceremonies, rituals, and symbols also included animals, birds, and the like. These beliefs and practices are not only dreams from the past gone by, but a reality of the here-and-now that it is still part of a viable way of living.

Anyone who advocates to treat all parts of our environment with respect and reverence can no longer be viewed as a "kook." All people need to participate directly in caring for our environment. Indian people, with our non-Indian friends, can lead the way by reinforcing and reviving spiritual beliefs and practices that will help save our environment for generations to come. This is not an "either/or" issue, but offers us a much wiser way to relate to everything around us.

Readers, please find out more about the RUFF Project and others like it to equip yourselves with knowledge and to support such services actively. Thank you.

John H. Compton, MSW (Lakota name: Zintka Cikala, or Little Bird)
Associate Director, Operations and Training/Technical Assistance
The Native Elder Health Care Resource Center
University of Colorado Health Sciences Center
Denver, Colorado

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THE IHS PRIMARY CARE PROVIDER



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Wesley J. Picciotti, MPA *Director, CSC*

Wilma L. Morgan, MSN, FNP

E. Y. Hooper, MD, MPH

John F. Saari, MD *Editors*

Thomas J. Ambrose, RPh

Stephen Foster, PharmD

M. Kitty Rogers, MS, RN-C *Contributing Editors*

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