

AN ABSTRACT OF THE THESIS OF

Kirsten S. Freed for the degree of Honors Baccalaureate of Science in Liberal Studies presented on December 7, 2011.

Title: The Altruism-Empathy-Perspective Connection: A Case Study of Human-Wildlife Interactions at Chintimini Wildlife Rehabilitation Center, Corvallis, Oregon.

Abstract Approved:

Jeffrey A. Hale

In the realms of psychology and sociology two new theoretical models have arisen to describe the forces influencing altruistic human behavior. The first is the Empathy-Altruism Hypothesis (EAH), by C.D. Batson. The second is the Conceptual Continuum of Altruism (CCA), by K.R. Monroe. Both models have proven to be highly useful in the study of altruistic behavior between human beings. However, to date, no investigations of altruistic human behavior *towards other species* have been conducted using these methodologies. Using a synthesis of both the EAH and CCA models, in conjunction with the New Environmental Paradigm (NEP) scaled questionnaire, the CWRC study evaluated the prediction that positive correlations would exist between the level of altruistic behavior exhibited by wildlife rescuers, the degree of empathy they demonstrated towards the wildlife they rescued, and their association with a worldview supportive of this empathic response. The CWRC study generated a unique demographic data set for wildlife rescuers ($n=407$), as well as interview transcripts ($n=40$). Quantitative and qualitative data revealed unique positive correlations existed between the level of altruistic behavior display by wildlife rescuers, the degree of empathic response they exhibited, and the strength of their association with a worldview supportive of this empathic response.

Key Words: Altruism, Empathy, Perspective, Wildlife, Environment

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**The Altruism-Empathy-Perspective Connection:
A Case Study of Human-Wildlife Interactions at Chintimini Wildlife
Rehabilitation Center, Corvallis, Oregon**

by

Kirsten S. Freed

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I understand that my project will become part of the permanent collection of Oregon State University, University Honors College. My signature below authorizes release of my project to any reader upon request.

Kirsten S. Freed, Author

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TABLE OF CONTENTS

	<u>Page</u>
INTRODUCTION	1
THE CHINTMINI WILDLIFE REHABILITATION (CWRC) STUDY	9
METHODOLOGY	13
Definitions	13
Study Population	18
Research Design	18
The Empathy Altruism Hypothesis (EAH) Model	19
The Conceptual Continuum of Altruism (CCA) Model	42
The New Environmental Paradigm (NEP) Scale	53
The CWRC Study Research Model Synthesis	60
RESULTS	82
DISCUSSION	100
BIBLIOGRAPHY	134
APPENDICES	152

LIST OF FIGURES

<u>Figure</u>	<u>Page</u>
1a. An example of a linear equation model of how behaviors occur.....	6
1b. An example of a synergistic model depicting the interrelated network of one's paradigms, beliefs, thoughts, emotion, body, and behavior.....	7
2. Flowchart of egoistic and altruistic paths to helping	21
3. Comparison of the logical relation of the attribution of helping behavior to either egoistic or altruistic motivation based on the existence of an empathically induced, truly altruistic motivation ...	41
4. An example of K. Monroe's Conceptual Continuum of Altruism (CCA)	47
5. The CWRC study motivational-altruism conceptual continuum of wildlife rescuer psychological motivation and altruistic behavior...	64
6. The CWRC study motivational-altruism-empathy conceptual continuum of wildlife rescuer psychological motivation, altruistic behavior, and empathic response/connection exhibited towards rescued wildlife.....	73
7. The CWRC study motivational-altruism-empathy-perspective conceptual continuum of wildlife rescuer psychological motivation, altruistic behavior, empathic response/connection exhibited towards rescued wildlife, and alignment with the NEP perspective	80

LIST OF TABLES

<u>Table</u>	<u>Page</u>
1. Variables used to differentiate between egoistic and altruistic motivation to help.....	38
2. The New Environmental Paradigm (NEP) scale items	55
3. Responses to the New Environmental Paradigm (NEP) scale items by the General Public Sample (GPS) and the Environmental Organization Sample (EOS), with means, standard deviations, statistical significance of GPS-EOS differences and corrected item-total correlations for each item.....	57
4. Motivational basis for helping in relation to the goal value ascribed to the outcomes of helping	72
5. Chintimini Wildlife Rehabilitation Center Survey Demographic Data as Compared to 2000 US Census Bureau Data for Linn and Benton Counties, Oregon	84
6. Spearman's rank correlations (r_s) for the empathy key-word NEP, and NEP key-word scores of wildlife rescuers from Groups One through Four	87
7. Descriptive statistics of wildlife rescuers' empathy key-word, NEP, and NEP key-word scores and interview times for Groups One through Four	88

LIST OF APPENDICES

<u>Appendix</u>	<u>Page</u>
Appendix A: Chintimini Wildlife Rehabilitation Center Survey Questionnaire	153-155
Appendix B: Chintimini Wildlife Rehabilitation Center Survey Questionnaire Cover Letter	156
Appendix C: Chintimini Wildlife Rehabilitation Center Admission/Intake Form	157-158
Appendix D: Chintimini Wildlife Rehabilitation Center Survey Interview Schedule	159-160
Appendix E: Chintimini Wildlife Rehabilitation Center Survey Questionnaire Data: Gender/Age/ Income/Education/Number in Household	161-169
Appendix F: Chintimini Wildlife Rehabilitation Center Survey Questionnaire Data: Occupation.....	170
Appendix G: Wildlife Species Rescued and Number of Occurrences for Each Species During the 2002 Intake Season at CWRC	171-174
Appendix H: Chintimini Wildlife Rehabilitation Center Study Full Interview Transcription Sheets, Groups One Through Four	175-255

DEDICATION

To: my parents, for giving me the opportunity to grow and evolve;

Jeff Hale, for believing that I could;

and D.C., for showing me the way.

**The Altruism-Empathy-Perspective Connection:
A Case Study of Human-Wildlife Interactions at Chintimini Wildlife
Rehabilitation Center, Corvallis, Oregon**

*In the relations of man with the animals,
with the flowers, with the objects of creation,
there is a great ethic, scarcely perceived as yet,
which will at length break forth into the light.*

Victor Hugo (1802-1885)

INTRODUCTION

There are few things as fascinating—or perplexing—as human behavior. Indeed, since the beginning of history many of the world’s greatest philosophers, theologians, theorists, leaders, authors, and scientists have struggled to understand why humans behave the way they do. As past investigations into the subject have demonstrated,¹ the answer to such a question is anything but simple; the reasons underlying human behavior are as complex and complicated as the behaviors themselves. In fact, as argued by the psychologist Sigmund Freud (1856-1937), sometimes we don’t even know why we act the way that we do.² Nonetheless, the mysterious allure of human behavior—with all of its oddities, as well as apparent consistencies—has inspired countless individuals to

¹ See, for example, the works and words of: Plato, Aristotle, Epictetus, Mo-Tzu, Buddha, Judaism, Jesus, Confucius, St. Paul, St. Francis, Aquinas, Machiavelli, Mill, Comte, Mandeville, Hobbes, Bentham, Locke, Rousseau, Kropotkin, Butler, Hume, Smith, Marx, Darwin, Kant, Weber, Freud, Sorokin, Durkheim, Pierce, Kagan, Lorenz, and Kroeber.

² A central component of the Freudian school of psychology is the conceptualization of the sub—or un—conscious mind, which underlies one’s conscious mind. According to Freud, the subconscious mind can drive/motivate one’s behaviors without one being aware it is doing so. For further elaboration of Freud’s theories about the unconscious mind see: Sigmund Freud (1920). *A General Introduction to Psychoanalysis* [trans.]. Strachey, J. (Ed.). New York: Horace Liveright.

dedicate their lives to the study, contemplation, and investigation of the fundamental forces that motivate and influence our actions.

Historically, the subject of human behavior has been intimately coupled with the concept of “human nature,” and, as an extension of this intertwining, the age-old debate over whether human beings are essentially egoistic or altruistic at heart.³ In general, the ideology of egoistic individuality has dominated Western thinking for several centuries (for reviews: Batson, 1991; Brener, 2008; Grant, 1997; Monroe, 1994; Oliner et al., 1992; Piliavin & Charng, 1990; Schwartz, 1993; Staub et al., 1984; Wilson, 1983, 2008); however, today the tide appears to be shifting (Batson, 1987, 1991; de Waal, 2008; Field, 2001; Mansbridge, 1990; Mikulincer & Shaver, 2010; Piliavin, 2009; Post et al., 2002; Sober & Wilson, 1998; Rifkin, 2009; Ruse, 2009). Within the last several decades numerous scholars, scientists, and authors—from a vast spectrum of disciplines—have coalesced upon a new portrait of humankind. The once aggressive, materialistic, hedonistic, utilitarian, selfish, and, thus, “solitary, poor, nasty, brutish, short”⁴ and “red in tooth and claw”⁵ view of human life and relations has blossomed into a much grander perspective of the human potential. As the author Jeremy Rifkin (2009) reflects, we have discovered *Homo empathicus*—the empathic human.

Over the last several decades revolutionary discoveries in the natural and social sciences and humanities have all contributed to a much deeper and more pluralistic understanding of the full breadth of humanity’s palette of possibilities. For example, extensive research in the field of evolutionary biology has not only revealed how

³ The concepts of egoism and altruism will be addressed in greater depth later in this manuscript. Basic definitions of the terms are: 1) egoistic - one’s ultimate goal is to increase one’s own welfare; and 2) altruistic – one’s ultimate goal is to increase the welfare of others.

⁴ Thomas Hobbes (1651/1998) *Leviathan*. Oxford, England: Oxford University Press (pg. 61).

⁵ Alfred Lord Tennyson (1850/2004). *In Memoriam*. London, England: Gresham Publishing Co. (pg. 72).

“altruistic”⁶ behaviors between unrelated individuals can evolve (Bowles, 2006; Fletcher & Doebeli, 2010; Hamilton, 1975; Lewontin, 1970; Price, 1970, 1972; Rosas, 2008; Sober & Wilson, 1998), but has also scientifically documented its evolution in numerous biological systems (Creig & Travisanno, 2004; Dao et al., 2000; Garland & Rose, 2009; Kerr, 2009, Kerr et al., 2006; Muir, 1996; Rainey & Rainey 2003; Stevens et al., 1995; Weining et al., 2007). Moreover, within the field of psychology, numerous experiments conducted by Dr. C.D. Batson and his colleagues (Batson, 1991, 1992, 2010b; Batson et al., 1981, 1983, 1988, 1989; Batson & Weeks, 1996) have validated the existence of a truly altruist psychological motive for human behavior.⁷ Batson’s research confirmed the premonition that, according to the psychologist M.L. Hoffman (2000), human beings do indeed have a built-in predisposition for altruistic behavior, the basis for which is empathy. Together, these two monumental discoveries have thrown open the door to the fact that “true” altruism, both in biological and psychological terms, can—and does—exist.

In addition, research in primatology and the neurosciences have uncovered a variety of brain features and functions that uniquely support, facilitate, and enhance our species’ ability to act altruistically. The discovery of “mirror-neurons” (di Pellegrino et al., 1992; Gallese, 2001; Rizzolatti et al., 1996) and the existence of specific empathic neural networks and structures (Adolphs, 2003; Cheney et al., 1986; Decety & Ickes, 2009; Kling & Stecklis, 1976; Mathur et al., 2010) has helped to illuminate the neurological basis of “how” human beings are able to empathically “connect” with

⁶ As defined by Uyenoyama & Feldman (1992) in *Keywords in Evolutionary Biology*, “‘altruistic’ behavior involves the sacrifice of a certain amount of fitness on the part of one organism (the donor) in exchange for augmented fitness on the part of the conspecific (the recipient)” (pg. 34).

⁷ In *The Empathy-Altruism Hypothesis* (1991), C.D. Batson defines “true” altruism as “a motivational state with the ultimate goal of increasing another’s welfare” (pg. 6).

another being—and, thus, behave altruistically. According to Dr. Louis Cozolino (2006), these distinctive brain attributes are an inherent part of human neurology and provide us with the ability to “attune to the emotional states of others . . . provid[ing] us with a visceral-emotional experience of what the other is experiencing, allowing us to know others from the inside out” (pg. 59). Consequently, not only are human beings able to cognitively “make sense” of another’s experience, but we are also inherently able to emotionally “feel” what another being is experiencing. In fact, Rizzolatti & Arbib (1998) contend that mirror-neurons and their related neurological connections and circuitry may be the very foundation upon which our species’ capacity to extend emotional resonance, attunement, and empathy with another being has grown.

Delving further into the realm of neuroscience, research has also demonstrated the profound influence neurochemicals have on empathic and pro-social human behavior. Recent studies on oxytocin and vasopressin have shown that these neurochemicals play a major role in human bonding and attachment formation (Fisher, 1998; Insel, 1997, 2010; Ostrowski, 1998), as well as nurturing, empathic, and social cohesion behavior (Bartels & Zeki, 2004; Hurlemann et al., 2010; Insel & Young, 2001; Panksepp, 1998; Rodrigues et al., 2009). Other endogenous endorphins—such as dopamine, norepinephrine, and serotonin—have also been linked to human sociability (Nelson & Panksepp, 1998; Numan & Insel, 2003) and our ability to cooperate with one another (Berg & Wynne Edwards, 2001; Booth & Dabbs, 1993; De Dreu et al., 2010). Therefore, while past research tended to focus on the hormones of androgen, estrogen, and testosterone—all of which set the stage for aggressive, sexualize human interaction—it is now understood that these hormones are tempered by the fact that our minds are also awash in a vast

spectrum of neurochemicals that help sustain and augment our pro-social brain functioning and behavior.

Interestingly, when evidence from the neurosciences is coupled with the current results in child development and psychology, the combined results have profound implications for the meaning of human life. Previously, it was believed that children were born into this world, as John Locke put it, “tabula rasa.”⁸ Newborns were essentially viewed as blank slates with no underlying impulses, feelings, or predispositions except to seek pleasure and avoid pain. Children—and, thus, later adults—were literally the “creation” of parenting, society, and culture. Now it is known that babies are, in fact, born with well developed brains, neurochemistry, and nervous systems, all of which are primed to interact with others (Bowlby, 1979; Emde, 1988; Pinker, 1997; Simner, 1971), socialize with the others (Bowlby, 1982; Chomsky, 1957; Decety & Jackson, 2006; Porges, 1998, 2001; Premack & Premack, 1994a,b), and emotionally attach and bond with others (Ainsworth et al., 1978; Bowlby, 1988; Main & Solomon, 1986). So much so, that babies and children who are not socially and emotionally nourished, regardless of physical nourishment, will often fail to thrive and develop—sometimes to the point of death (Harlow, 1958; Karen, 1998). This new understanding of the vital connection that exists between our individual survival and the need—not want—to interact and be social has lead to what Louis Cozolino (2006) refers to as “survival of the nurtured.” Humans are, by definition, a social species; and, as such, we are well equipped with brains and psyches fined tuned to facilitate, support, *and even enhance* pro-social behavior. A growing body of scientific evidence (Eisenberg, 1982;

⁸ John Locke (1689/1975). *An Essay Concerning Human Understanding*. Nidditch, P.H. (Ed.). Oxford, UK: Oxford University Press.

Field, 2001; Hunt, 1990; Ickes, 1997; Katz, 2000; Restak, 2006) is substantiating the claim that a strong connection exists between what it means to “be human” and our innate, biologically based abilities to bond, attach, socialize, cooperate, nurture, and empathize.

Concurrently, in social psychology, sociology, anthropology, and the humanities, a new exploration of the dynamic relationship that exists between one’s cultural worldview/paradigm and one’s beliefs, emotions, cognition, body, and behaviors is occurring (Barabási, 2002; Bertalanffy, 1950; Frijda et al., 2000). Often the “equation” of human behavior has been viewed in a linear fashion; for example, one’s cultural/religious paradigm would lead to one’s beliefs, which, in turn, would lead to one’s thoughts, which, in turn, would lead to one’s feelings, and, then, ultimately, to one’s actual behaviors (see Figure 1a). However, today a more integrative model of how

Paradigm ⇔ Beliefs ⇔ Thoughts ⇔ Emotions ⇔ Behavior

Figure 1a. An example of a linear equation model of how behaviors occur.

cultural paradigms, beliefs, thoughts, feelings, the body, and behaviors interact is evolving (e.g., see: Atran et al., 2009; Bock & Goode, 2006; Gluck & Rumelhart, 1990; Hein et al., 2010; Lipton, 2005; Pert, 1997).

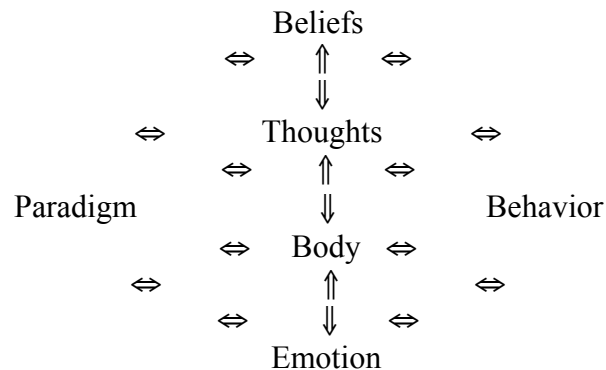


Figure 1b. An example of a synergistic model depicting the interrelated network of one's paradigms, beliefs, thoughts, emotion, body, and behavior. (As adapted from Fritjof Capra's (1996) systems thinking models.)

To illustrate, a systems thinking approach to human behavior questions the assumption that behavior is one-way—often “top-down”—linear equation and replaces it with a network based model—one which is “context” and feed-back responsive (Figure 1b). In this *relationship* and *interconnection* based model of human behavior, culture, cognition, emotion, body, and behavior, are all equally important and influential upon one another. Such “systems thinking models” emphasis the whole *as an inseparable web of relationships*, and, as Dr. Fritjof Capra (1996) further elaborates: “wholes whose properties cannot be reduced to those of smaller parts . . . [because] their essential, or ‘systemic,’ properties are properties of the whole . . . they arise from the ‘organizing relations’ of the parts” (pg. 37). Thus, systems thinking models give investigators the ability to *contextualize the relationships that create* a specific behavioral phenomena, such as empathy and altruism. Systems thinking approaches have lead to many important insights concerning human altruistic and empathic behavior (Milkulincer & Shaver et al.,

2010; Penner et al., 2005; Tiedens & Leach, 2004)—insights that were not readily apparent via more myopic studies of only one “part” of the system. It is therefore no surprise that increasingly research on human empathy and altruism involves a highly integrated approach that bridges together a variety of disciplines and levels of examination (Nakao & Itakura, 2009; Saslow et al., manuscript in preparation; Singer et al., 2004). The results of these integrative, multi-level studies are leading to a deeper, more thorough, and better articulated understanding of human empathy and altruistic behavior.

Therefore, at the dawn of the twenty-first century, perhaps more than any other time in history, the tremendous interplay, interconnectedness, and synergy that exists between humanity’s biological, psychological, and social “self” is being explored and illuminated (Ehrlich, 2000; Hammerstein, 2003; Katz, 2000; Morris, 2009; Rifkin, 2009; Roszak et al., 1995; Wilson & Kellert, 1993). The answer to the question: “What makes *Homo sapiens* behave the way that we do?” is no longer considered a cut and dry, either/or equation. For instance, we act like we do because of our uniquely evolved biological/physical attributes—for example, our brains, thumbs, vision, bi-pedal stance, and ability to “speak”—or we behave like we do because of our uniquely evolved human “creations”—such as, the use of tools, language, society, culture, ethics, law, religion, spirituality, and the arts. Attempts to “answer” such a question are swiftly becoming much more multifaceted and comprehensive in their approach, as demonstrated by the new highly interdisciplinary, integrative, and synergistic models of empathic/altruistic human behavior.

THE CHINTIMINI WILDLIFE REHABILITATION CENTER (CWRC) STUDY

The fact that “true” altruism exists—both biologically and psychologically—has fundamentally changed the study of human behavior. When coupled with the growing awareness of the biological and social/cultural substrates upon which—and through—altruistic behavior grows and thrives, the horizon for altruistic human behavior research has opened up to a vast new spectrum of possibilities. To date, most research concerning human altruism has involved the exploration of altruistic behavior *between* human beings (e.g., see: Hoff, 2010; Kruegar et al., 2001; Mikulincer & Shaver, 2010; Monroe, 1991; Oceja, 2008; Oswald, 1996; Schroeder et al., 1998; Stocks et al., 2009; Wuthnow, 1993). While some scholars have begun to investigate altruistic attitudes and psychology towards the environment as a whole (Berenguer, 2010; Gruen, 2009; Popp, 2002; Roszak et al., 1995; Swami et al., 2010), research concerning specific *altruistic acts between human beings and other species* is nearly non-existent. The Chintimini Wildlife Rehabilitation Center (CWRC) Study seeks to fill in this void by providing an in-depth, multi-level analysis of the altruistic behavior exhibited by individuals who rescue injured wildlife.

The first component of the CWRC study explores the psychological motivation behind the altruistic behavior of wildlife rescuers. It expands upon an extensive body of research demonstrating that a strong association exists between emotional empathy and altruistic behavior (for reviews: Batson, 1991; Batson & Shaw, 1991; Dovidio et al., 2006; Penner et al., 2005). According to C.D. Batson (1991), acts of “true”

psychological altruism occur via an empathically mediated process. This extensively replicated empirical relation lead to the creation of the “empathy-altruism hypothesis” (EAH). The EAH states that empathy evokes an altruistic motive, the ultimate goal of which is to protect or promote the welfare of the person for whom empathy is felt (Batson, 1991). Since 1991, the EAH model has provided a well-defined, predictive protocol for studying human-human interactions that appear “altruistic” in nature. Hence, it also provides an ideal means for exploring the altruistic acts of wildlife rescuers. If, as the EAH model states, empathic motivation leads to “true” psychological altruism—and, thus, the possibility of “true” altruistic *action*—then it may be predicted that wildlife rescuers who demonstrate the highest levels of altruistic behavior towards the animals that they rescue will also experience/exhibit the greatest empathic response or connection with those animals. The first facet of the CWRC study investigates this prediction.

While the first level of the CWRC study addresses the psychological and emotional aspects of wildlife rescuers altruistic behavior, the second level follows the lead of numerous scholars, such a Jerry Karylowski (1984), who have noted that there is an “emerging consensus that altruism is a poli-motivated phenomenon and that one factor theories are insufficient” (pg. 139). Overwhelming, scholars from the social sciences continue to stress the importance of also considering the social and cultural context/perspective of altruistic behavior (Boyd & Richerson, 1985; Hammerstein, 2003; Monroe, 1991, 1996; Rushton, 1980; Tooby & Cosmides, 1992; Trivers, 1971). Pirages & Ehrlich (1974) have argued that understanding the constellation of attitudes, beliefs, and values that compromise an individual’s social paradigm is critical for understanding

human behavior, since the social paradigm creates a worldview “through which individuals or, collectively, a society interpret the meaning of the external world . . . [and provides] . . . a mental image of social reality that guides expectations in a society” (pg. 43-44). K. Renwick Monroe’s (1996) Conceptual Continuum of Altruism (CCA) model provides a solid framework for the study of how worldview—or perspective—interacts with and can influence altruistic human behavior. Monroe’s CCA model delineates precisely how the sociocultural factors of worldview and perspective are correlated with altruistic human behavior. Consequently, Monroe’s CCA model provides a second level analytical tool for investigating the sociocultural factors influencing the altruistic behavior of wildlife rescuers.

Of particular sociocultural relevance to the CWRC study, is the fact that within the United States a growing social and cultural awareness of—and concern for—the environment has lead to the emergence of what the sociologists Dunlap and Van Liere (1978) refer to as the “New Environmental Paradigm” (NEP). In sharp contrast with the prevailing “Dominant Western Worldview” (DWW)—which is wholly anthropocentric, views the earth as a limitless resource existing solely for human use, and assumes human ingenuity and technology will allow ecological constraints to be overcome—the NEP focuses on the interdependent relationship humans have with the earth, the finite nature of the biophysical environment, and the constraints of ecological laws humanity—as *part* of the ecological world—cannot override. Over the last several decades, the NEP has been systematically studied and its validity has been consistently confirmed using a scaled questionnaire originally published by Dunlap and Van Liere in 1978.

Similar to the EAH and CCA models, the NEP scaled questionnaire provides another analytical instrument for investigating the seemingly altruistic behavior displayed by wildlife rescuers. While the EAH model can help in the assessment of the psychological motivation and empathic response instigating the altruistic behavior of wildlife rescuers, the use of Monroe's CCA model—in tandem with the NEP scale—can help in the evaluation of the overlaying components of the social and cultural influences upon those behaviors. Considering the complex tapestry of intertwining forces that culminate to create human behavior, the multidimensional, interdisciplinary approach of the CWRC study endeavors to tease apart where and how the forces of individual motivation, emotion, and worldview intersect to create the human behavior of “rescuing” injured wildlife. By using a synthesis of the EAH and CCA models and the NEP scaled questionnaire the overarching goal of the CWRC study was to determine if a correlation would exist between wildlife rescuers' association with the NEP, their empathic response to the animals they rescued, and the basis of their psychological motivation for the actual act of rescuing an injured wild animal. Connecting all of these concepts together, the overall prediction of the CWRC study was that positive correlations would exist between the levels of altruistic behavior demonstrated by wildlife rescuers, their respective empathic response to the animals that they rescued, and the rescuers' association with a cultural worldview/paradigm (the NEP) that facilitates/supports an empathic relationship with animals and the natural world.

METHODOLOGY

Definitions

As was touched upon earlier, altruistic human behavior has, historically, been a rather thorny research topic to investigate. Various scholars, such as Alexander Rosenberg (1992), have noted that a substantial part of the difficulty has arisen from the fact that “altruism is vexed by prior terminological controversy” (pg. 19). This has also been the case with empathy and investigations into its roots and processes (Davis, 1994; Wispé, 1987). Therefore, in order to provide a clear understanding of the goals of the CWRC study—as well as the means used in order to achieve those goals—it is important to begin with clear definitions of the terms “altruism” and “empathy” in relation to human behavior and their application throughout the study.

Because the first facet of the CWRC study makes extensive use of the EAH model it also incorporates the use of C.D. Batson’s (1991) definition of altruism and “true” altruistic behavior. Given the fact that Batson’s field of research is psychology—and his extensive experiments on altruism were constructed and conducted within that framework—his definition of altruism is intimately connected with the psychological motive underlying an individuals’ behavior. Following Batson’s psychological approach to studying altruism, the CWRC study also uses the definition: “*Altruism is a motivational state with the ultimate goal of increasing another’s welfare*” (pg. 6).⁹ Using

⁹ In contrast, “*egoism is a motivational state with the ultimate goal of increasing one’s own welfare*” (Batson, 1991; pg. 7). The distinction between altruism and egoism in terms of psychological motivation will be covered in greater depth later during the discussion of the EAH research model.

this definition of altruism requires two caveats to be mentioned: first, it must be made clear that this definition is purely psychological in nature and does not address any of the aspects of altruistic behavior in the biological sense of the word (i.e., in relation to fitness consequences); second, this definition of altruism *does not require* self-sacrifice—however, it does allow for it as an expression of one’s underlying motives.

In regard to the second caveat, much argument has occurred over a belief that the costs of helping must outweigh the rewards in order for an act to be “truly” altruistic (Campbell, 1975; Krebs, 1982; Wispé, 1978). This may partially be the result of the difficulty in evaluating the “true” motivation for altruistic acts after the fact—for example, the acts of martyrs and heroes for whom the cost of helping included the loss of life. Often, it is assumed that because these individuals gave the ultimate self-sacrifice—their lives—their motives for the act could not have been for self-benefit. However, as C.D. Batson (1991) believes, there are two problems with including self-sacrifice in the definition of altruism. The primary problem is that this definition “almost invariably shifts attention away from the crucial question of motivation to a focus on consequences” (pg. 7). This thinking can lead not only to the dismissal of acts of “true” altruism because they do not appear to cost the helper enough, but also to labeling acts of intense self-sacrifice as “altruistic” when in fact they may be motivated only by self interest. Therefore, Batson stresses the point that while *the level of self-sacrifice expressed by a helper can be seen as a reflective measure of an altruistic motivational state, it should not be the single measure of that state.*

The second problem with including self-sacrifice in the definition of altruism is that it “overlooks the possibility that some self-benefits for helping increase as the costs

increase” (Batson, 1991; pg. 7). In fact, it is often precisely because the costs are very great that the rewards are as well. Individuals who demonstrate extreme levels of selflessness in extreme situations—such as Lenny Skutnik, who dove into the icy Potomac waters to save Priscilla Triado after the crash of Flight 90 in 1982¹⁰—are frequently the recipients of tremendous accolades for their heroism. Yet, to say that such acts of heroism are not altruistic because the consequences of the act conferred exceptional recognition—i.e., social benefits—to the helper is to miss the point of trying to understand the motivational origin of the behavior. Both of these problems underscore the unintended results of incorporating the concept of self-sacrifice into the *definition* of altruism. When studying altruistic acts from a psychological perspective it is important to stay focused on motivational forces leading to those actions; the relative “cost” of altruistic actions can be used as an external “measure” of motivation, but they should not give the final verdict on whether an act is “truly” altruistic in nature.

Paralleling the struggles of altruism for multidisciplinary consensus on its meaning, the concept of empathy has also seen a vibrant history of turmoil over its definition. Although the term empathy is relatively young¹¹, over the last century there has been considerable growth in what is meant by the term (Batson, 2009; Wispé, 1987). In its earlier English form empathy was directly connected with “deliberate cognitive processes . . . where the observer [is seen] as a willful agent deliberately making an effort to step out of the self and ‘into’ the experiences of another” (Davis, 1994; pg. 5). During most of early 20th century this cognitively *active* view of empathy—that the mental skills

¹⁰ In Elliot, A., Wilson, T.D, & Akert, R.M. (Eds.) (1997). *Social Psychology*, 2nd Edition. New York, New York: Addison-Wesley Educational Publishers, Inc. (pg. 400).

¹¹ The actual English word *empathy* was invented by Titchener in 1909 as a translation for Lipp’s German word *einfihlung*, which was used in German aesthetics to refer to “the tendency of observers to projects themselves ‘into’ that which they observe” (Davis, 1994; pg. 5).

of “role-taking” and “decentering” were critical for “connecting” with another—held precedence within the field of psychology (Davis, 1994). The older—seemingly more passive—concept of sympathy, with its emphasis on the emotional, or “feeling,” component of one’s tendencies towards another in need, had generally fallen out of favor.

However, the later half of the 20th century witnessed a resurgence in the attention given to the affective, or emotional, aspects of empathy. Over the last several decades the concept of empathy has grown to encompass both terms by recognizing “two related human abilities: mental perspective taking (cognitive empathy, CE) and the vicarious sharing of emotions (emotional empathy, EE)” (Smith, 2006; pg. 3). Although debate continues over the nuances of each form and the relative influence of each upon altruistic acts (Batson et al., 2002, 2004; Davis, 1994; Doris & Stich; 2007; Hoffman, 1991; Ickes, 1997; Stocks et al., 2009), at present it is generally agreed that both are important for understanding human altruism (Decety & Jackson, 2006; Dovidio et al., 2006; Monroe, 1991; Penner et al., 2005; Smith, 2006; Strayer, 1987). Thus, empathy is now often defined as a multi-dimensional *process and outcome*, which involves both a sensitivity to *and* an understanding of the mental and emotional states of others (Batson, 2009; Davis, 1994; Decety & Ickes, 2009; Nakao & Itakura, 2009; Omdahl, 1995; Preston & de Waal, 2002). Following along these lines, C.D. Batson’s (1991) use of the term empathy in relation to the EAH is that:

adoption of the needy person’s point of view (i.e., perspective taking) is usually considered a prerequisite for feeling empathy, but is not considered the same as empathy . . . [empathy is also a] particular set of congruent vicarious emotions,

those that are more other-focused than self-focused, including feelings of sympathy, compassion, tenderness, and the like (pg. 86).

Thus, Batson's definition of empathy acknowledges both a cognitive component of empathy (CE)—seeing it as a prerequisite for an *accurate* and truly altruistic empathic response—and an affective, or emotional, component of empathy (EE).

What is especially important to note in Batson's definition of empathy is its focus on the interaction that occurs between CE and EE in order to create a “true” altruistic motivation. Martin Hoffman's definition of empathy—“an affective response more appropriate to another's situation than one's own” (2000; pg. 4)—reflects only a portion of Batson's construction of altruistic empathy. The EAH states that true altruistic empathic motivation requires more than affectively “feeling” the pain of another, one must also cognitively determine the proper action in order to *alleviate the suffering of the other*—not one's own empathic emotional suffering which results from witnessing the suffering of another (Batson, 1991). In fact, current research in the neurosciences is substantiating Batson's claim by demonstrating that while there is:

strong evidence that, in the domain of emotion and empathic understanding, people use the same neural circuits for themselves and others . . . [which] provide a functional bridge between first-person and third-person information . . . neurocognitive mechanisms [such as self-agency, self-awareness, and emotion-regulatory mechanisms] play a pivotal role in empathy . . . by maintaining a boundary between self and other (Decety & Jackson, 2006; pg. 57).

In summary, the definition of empathy must be conceptualized as both an affective reaction and a cognitive understanding. The definition of empathy proposed by C.D.

Batson (1991, 2009)—a multi-dimensional *process and outcome*, which involves both a sensitivity to *and* an understanding of the mental and emotional states of others—continues to provide a solid framework for understanding altruistically motivated human behavior.

Study Population

The study population used for the CWRC study was comprised of all individuals who surrendered/turned over an injured wild animal to CWRC during the primary intake season from March 1, 2002 to October 30, 2002. This produced a sampling frame of 573 wildlife rescuers. Of the 573 wildlife rescuers who were presented with the first stage survey questionnaire of the CWRC study 407 individuals ($n = 407$) responded and completed the survey. This gave an overall sampling response rate of 71.0%.

Research Design

When one considers the inherent complexity of altruistic human behavior, it becomes easy to comprehend why most research protocols designed to study such behavior are as complex—if not more—than the actual behaviors themselves; the CWRC study is no exception to this rule. In order to investigate the multidimensional psychological motivations for and social/cultural influences upon the altruistically appearing behavior of wildlife rescuers, the CWRC study follows a novel research design which synthesizes two proven research models for studying altruistic human behavior

and a scaled questionnaire for studying environmental world views/paradigms. The two research models for studying altruistic human behavior are: C. Daniel Batson's (1991) *Empathy-Altruism Hypothesis* (EAH) and Kristen Renwick Monroe's (1996) *Conceptual Continuum of Altruism* (CCA). The scaled questionnaire for studying environmental worldviews/ paradigms is R.E. Dunlap and K.D. Van Liere's (1978) *New Environmental Paradigm* (NEP) scale. To begin, so as to be sure the EAH and CCA research models and the NEP scale are properly understood, each of these models and measures will be addressed separately. After discussing the EAH, CCA, and NEP independently, the synthesis of all three for the CWRC study will be illustrated.

The Empathy-Altruism Hypothesis (EAH) Model. In the pioneering book, *The Altruism Question: Toward a Social Psychological Answer* (1991), Dr. C.D. Batson outlines the decades long experimental journey he and his colleagues undertook in order to “provide a scientific answer to the question of the existence of altruism” (pg. vii). Even though the egoism-altruism debate had been philosophized about, intellectually contemplated, and fiercely debated for centuries, until Batson's revolutionary experiments no one had taken a Galilean—hypothetico-deductive scientific method—approach to investigating the existence of genuinely altruistic human behavior. Batson sought to scientifically answer the question: Are human beings capable of having another person's welfare as an ultimate motivational goal? Throughout history the defenders of universal egoism had contended that the answer to the question was a resounding: NO! The belief stood that all human actions—even those that appeared to be altruistic—were, at heart, driven by the ultimate motivational goal of self-interest/benefit.

What stood in front of Batson and his colleagues was a monumental task; for every act of human altruism—from soldiers who sacrificed their lives for their comrades, to individuals who harbored refugees during the Holocaust—there stood at least several theories describing how the act could actually be egotistically motivated and, therefore, could not serve as an example of “true” altruism. While Batson (1991) acknowledged the fact that the “motivation for much of what we do, including much of that we do for others, is egoistic” (pg. 2), he also claimed that there was more, that “at least some of us, to some degree, under some circumstances, are capable of a qualitatively different form of motivation, motivation with an ultimate goal of benefiting someone else” (pg. 2). Thus, Batson’s argument was for a more pluralistic view of human motivation—both egotistic *and* altruistic impulses inspire human beings into action. After years of research Batson and his colleagues had successfully provided a wholly scientific, empirically derived, and data driven answer to the altruism question: human beings *are capable of* acting out of a truly altruistic, other oriented, motivation.

The empirical evidence for a truly altruistic motivation collected by Batson and his colleagues during the course of their research lead to the creation of the EAH model. Essentially, the EAH model outlines the various psychological pathways that can motivate an individual to “help” someone else. Understanding that egoistic motivations can also play a part in behaviors that have the appearance of being altruistic, the EAH model has three psychological “pathways” to account for behavior that outwardly appears to be altruistic (Figure 2). The first two pathways—Path 1: Reward-Seeking/Punishment Avoiding (Social Learning/Reinforcement); and Path 2: Arousal-Reduction (Emotional Distress) —are both “psuedoaltruistic,” (i.e., even though these pathways lead to a

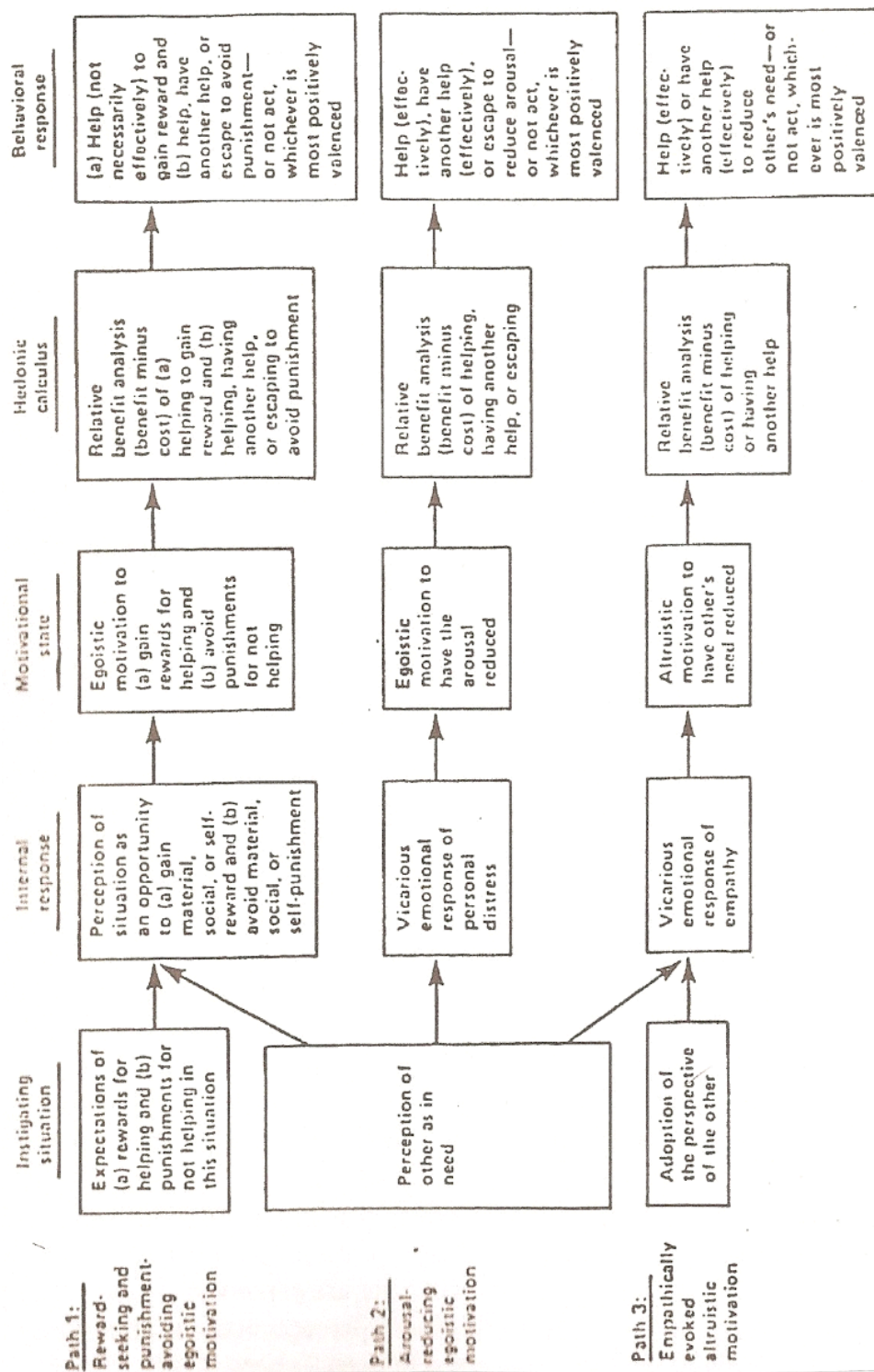


Figure 2. Flowchart of egoistic and altruistic paths to helping (from Batson, 1987).

behavior that appears altruistic, the actual psychological motivation is self-serving (egoistic)). The third pathway—Path 3: Empathically Evoked Altruism—is what ultimately leads to a “truly” altruistic helping behavior (i.e., the resulting altruistic behavior is driven by a wholly other-oriented motivation (altruistic)). To fully understand the key components and the underlying psychological processes of Paths 1-3 of the EAH model (as well as its application to the CWRC study), each pathway will be followed from the same beginning—a hypothetical instigating situation of encountering an owl that has been hit by a car and is struggling to fly at the side of the road—through the resulting motivation and ultimately to the ending behavioral response.

Instigating Situation/Perception of Another in Need. As detailed in Figure 2, all pathways in the EAH begin with an instigating situation and, to varying degrees, the perception of another in need. In formal terms, the perception of another in need “involves recognition of a negative discrepancy between the other’s current and potential states on one or more dimensions of well-being” (Batson, 1991; pg. 75). Dimensions of well-being can include both being free from unpleasant states—physical pain, negative affect, and stress—as well as experiencing pleasant states—physical pleasure, positive affect, satisfaction, and security (Batson, 1991). Furthermore, as explicated by Batson (1991), the perception of need has been found to be a threshold function of three factors: 1) a perceptible discrepancy (real or apparent) on the other’s current and potential states on some dimension(s) of well-being; 2) sufficient salience of those states so as to be noticeable so that a comparison can be made (Clark & Word, 1972, 1974; Latané & Darley, 1970); and 3) the perceiver’s attention being primarily focused on the other in need and not on the self or another aspect of the environment (Gibbons & Wicklund,

1982; Mathews & Canon, 1975; Weiner, 1976). All three of these conditions must be met simultaneously as a prerequisite for the perception of another's need to occur; however, it must be stressed that while these conditions are necessary they are not sufficient conditions. Batson emphasizes the importance of recognizing the fact that a "variety of cognitive and situational factors—such as misinterpreting the need (Is the scream a plea for help or only playful?)—may lead the perceiver to minimize or even deny the apparent need" (1991; pg. 75).

Additionally, Batson (1991) identifies the fact that the perception of another's need often varies in magnitude. The magnitude of perceived need is a function of: 1) the number of dimensions of well-being on which discrepancies are perceived; 2) the size of each discrepancy; and 3) the potential helper's perception of the importance of each of these dimensions for the person in need (Schaps, 1972). Generally, as the magnitude of the perceived need of the other increases so does the responsive action of the helper. Although, as with the aforementioned prerequisites for the perception of another's need, cognitive and situational factors can significantly influence the level of helper's response—both positively and negatively.

Path 1: Reward-Seeking/Punishment Avoiding. As with all pathways of the EAH model, Path 1 begins with the perception of another in need. Using the hypothetical instigating situation of an injured owl that is struggling to fly at side of the road as a prototype example, individuals traveling Path 1 may perceive that the owl is in need of help but that perception is not enough to instigate Path 1 motivation. Before motivation to help will be elicited along Path 1 the potential helper must also have the "expectation of either receiving rewards for helping or punishments for not helping—or both—in the

particular situation” (Batson, 1991; pg. 77). The anticipated rewards or punishments are the product of the potential helper’s learning history, and can also include what he or she has observed others receiving in comparable situations (Cialdini et al., 1981; Eisenberg; 1982). Expected rewards and punishments can be explicit, such a material gain (Fisher, 1963), social approval (Baumann et al., 1981), or avoiding censure (Reis & Gruzen, 1976); and they can be implicit, such as increasing one’s social esteem (Hatfield et al., 1978), complying with internalized norms (Zuckerman, 1975), increasing one’s self-perception (Weyant, 1978), and avoiding guilt (Hoffman, 1982)—they can also be a combination of both. Ultimately, if there is perception of *both* the owl’s need and anticipation of reward/punishment—explicit and/or implicit—then the helper’s internal response is to continue down Path 1 towards an egoistic motivation for helping the owl.

After reaching the perception of *both* the need of the owl and the implicit or explicit expectation of reward or punishment for helping the owl, the potential helper’s motivation is evoked to either *gain the rewards* of helping the owl (Path 1a) or to *avoid the punishment* of not helping the owl (Path 1b). The magnitude of the reward-seeking or the punishment avoiding motivation is primarily a function of two factors: 1) the magnitude of the anticipated rewards; and 2) the helper’s current need for the expected rewards or avoidance of punishment (such as enhanced self-esteem) (Steele, 1975), relief from negative feelings (Weyant, 1978), or continuation of positive feelings (Isen & Levin, 1972). It is at this point that the potential helper undergoes a “hedonic calculus” in order to determine if the benefits of helping the owl outweigh the potential costs. The “magnitude of the benefit in the hedonic calculus is a function of the magnitude of the motivational state, because the benefit is to reach the goal,” whereas “the magnitude of

the cost is the sum of the various costs perceived to be associated with the behavior” (Batson, 1991; pg. 79). Thus, while there is only one motivational goal—receive reward/avoid punishment—there can be numerous perceived costs associated with achieving this goal, such as getting hurt, losing time, or wasting money (Piliavin et al., 1975). Furthermore, as noted by Batson, there is an important “time sensitivity” to the hedonistic calculus—an instantaneous calculus may be dramatically different than one conducted over a longer time period. For example, some rescue behaviors require a nearly instantaneous hedonistic calculation and then cease once the goal has been achieved, whereas others may require a behavior to continue over an extended period of time and, thus, as the behavior continues the hedonistic calculus may also be continuously computed. Overall, the hedonic calculus determines if the magnitude of the motivation to receive rewards/avoid punishments is great enough to pass a minimum threshold so that the rescuer will consider a behavioral means of “helping” the owl.

At this point, Path 1 diverges slightly depending on whether the primary motivation is to avoid punishment or receive reward for helping the owl. On Path 1a the primary motivation is to receive the rewards associated with helping the owl. Therefore, the motivation to achieve these rewards requires a specific behavior: the individual must personally try to help the owl. In this case, even if the resulting behavior is not very effective, many of the rewards are still obtained. The most important facet of Path 1a is the displayed “intent” of the rescuer and can be related to the sentiment, “it’s the thought that counts.” Path 1a rewards cannot be obtained if someone else helps the owl; only the individual actually helping the owl can receive the rewards of the motivational “intent” to help the owl.

In contrast, on Path 1b—where the primary motivation is to avoid punishment—personal action is not necessarily a requirement of achieving the goal of avoiding punishment because punishment can be avoided in a variety of ways besides personally helping the owl. For example, if another person helps the owl before the potential helper does, then “any threat of social censure, guilt, or shame . . . [is effectively avoided] . . . because one’s help is no longer needed (Batson, 1991; pg. 79). Or, alternatively, the potential helper can “escape”—psychologically or literally—in order to avoid punishment. The concept of escape is further clarified by Batson in the fact that:

escape may be accomplished by eliminating any of the three conditions for perceiving need . . . [the potential helper can] (a) redefine the situation so that no perceptible discrepancy exists between the others current and potential states of well-being; (b) reduce the salience of the other’s need through increasing the physical or psychological distance from it; or (c) shift the focus of attention away from the person in need toward some other aspect of the environment (1991; pg. 80).

Hence, in comparison to the hedonic calculus required for Path 1a, which is focused on helping the owl as the only behavioral means of achieving the desired rewards, there are three means of avoiding punishment on Path 1b: 1) helping the owl, 2) someone else helps the owl, or 3) escape from the situation—either psychologically or literally.

The final step of both Path 1a and Path 1b is that actual behavioral response of the potential owl rescuer. If the individual is driven along Path 1a and is seeking rewards for helping the owl then the individual will desire to actively participate in helping the owl—not necessarily effectively—in order to receive the rewards of such an act. Following

Path 1b the individual has several behavioral choices for avoiding punishment for not helping the owl: 1) the individual can help the owl; 2) the individual can let someone else help the owl; or 3) the individual can psychologically or literally “escape” from the perceived need of the owl. Regardless of which path is taken the ultimate goal of the potential rescuer is not to increase the welfare of the owl; the possible increase in welfare of the owl is simply a by-product of the egoistic motivation of either receiving a reward (Path 1a) or of avoiding punishment (Path 1b). Either route on Path 1 has the potential to lead to a behavioral response that—even though it may appear to be altruistic—is egoistically motivated.

Path 2: Arousal-Reduction. Beginning again from the start of the EAH model, Path 2 also starts with the perception of another in need—the hypothetical instigating situation of an injured owl struggling to fly at the side of the road. On Path 2, independent of anticipated rewards or punishments, the potential owl rescuer may experience visceral personal distress—such as feeling upset, anxious, disturbed, or agitated—in witnessing the owl’s suffering. These viscerally felt—albeit vicariously initiated—experiences of personal distress are similar to William McDougall’s “sympathetic pain” (1908), or by Martin Hoffman’s “empathic distress” (1981a; 1982). Overall, the degree of an individual’s aversive vicarious response to another’s distress has been found to be the function of three variables: 1) the extent of the perceived need of the other (Piliavin et al., 1982); 2) the salience of the other’s perceived need (Staub & Baer, 1974); and 3) the personal relevance of the other’s perceived need (Piliavin et al., 1981). In particular, it has been shown that “the salience and personal relevance of another’s need increase as a result of perceived ‘we-ness,’ similarity, and attraction”

(Batson, 1991; pg. 77). Therefore, in terms of the hypothetical instigating situation of the injured owl, the potential rescuer following Path 2 who perceives the greatest magnitude of need by the owl, feels the most salience of the owl's need, and experiences a high level of personal relevance with the owl's need would consequently also experience the greatest vicarious response of personal distress at the sight of the injured owl.

Continuing forward on Path 2, the personal distress vicariously experienced by the potential rescuer would lead to an egoistic motivation of desiring to reduce that personal distress. Various studies have shown that the strength of the arousal-reduction motivation is a direct function of the level of personal distress experienced by the potential helper (Gaertner & Dovidio, 1977; Hoffman, 1981b; Piliavin et al., 1981). In relation to the hypothetical instigating situation of the injured owl, the greater the potential rescuer's vicarious personal distress to the owl's suffering/distress the greater the rescuer's motivation to reduce the level of aversive arousal. Moving on to the next step of Path 2, the hedonic calculus that results from the arousal-reduction motivation of the potential rescuer is actually fairly similar to that of an individual following Path 1b. The same three options that can be used to avoid punishment are also applicable to a potential rescuer traveling Path 2: 1) help the owl, 2) let someone else help the owl, or 3) escape psychologically/literally from the stimulus of the owl's suffering that is causing one's own personal distress.

A unique difference of Path 2 in comparison to Path 1 is the fact that if the potential helper does choose the option of helping or allowing someone else to help the assistance "must be effective if the goal of arousal-reduction is to be reached . . . the help must reduce the other's need because that is what is causing one's distress (Batson, 1991;

pg. 80). Because the helping behavior must be effective in order to reduce the potential helper's personal distress on Path 2, it is often easier for an individual experiencing aversive arousal at the sight of another's suffering to seek escape. The least "costly" and often most efficient means of reducing one's personal distress is to remove oneself—either physically or psychologically—from the suffering of the other. On Path 2 when escape is possible it is often taken and, thus, Path 2 motivation often leads to little helping—personally or via another. In the case of the injured owl, a potential rescuer traveling on Path 2 would feel an aversive arousal reaction to the suffering of the owl and would be motivated to reduce their own personal distress caused by witnessing the owl's suffering. The final behavioral response of a potential rescuer traversing Path 2 would be highly contingent on whether or not a "helping" behavior—either personally or via another—would successfully reduce the suffering of the owl. Because of the fact effective aid is often difficult—especially in the case of an injured animal—it is much more likely that a potential rescuer on Path 2 will choose to physically/psychologically escape from the experience of witnessing the suffering of the owl. Regardless of what action the potential rescuer takes following Path 2, the motivation is still egoistic in nature; an individual on Path 2 may appear to be acting altruistically in trying to help the injured owl, yet inwardly the motivation is primarily focused on the egotistic desire to reduce the personal distress created from witnessing the owl's suffering.

Paths 1 & 2 Simultaneously. It is important to keep in mind that Batson's theoretical framework for human behavior is thoroughly pluralistic in nature. Hence, Batson fully acknowledges there can be multiple, concurrent motivations interacting within an individual and influencing the final behavioral response. Along those lines it is

also critical to understand that in relation to the EAH model “the egoistic motives on Path 1 and Path 2 are distinct but not mutually exclusive; they may be experienced simultaneously” (1991, pg. 78). When Path 1 and Path 2 egoistic motives are experienced at the same time the behavioral response required to obtain the respective goals may or may not be compatible. For instance, while someone may help the injured owl in order to receive benefits or avoid punishment this may also help alleviate the person’s sense of personal distress if their help successfully reduces the suffering of the owl. Or, conversely, it may also turn out that a helping the owl to receive rewards or avoid punishment can increase personal distress if the owl is not successfully helped and the owl’s suffering increases with attempting to help it. While it is often difficult to decipher the relative strength of each Path’s egoistic motive upon an individual’s final behavioral response, it is generally recognized by Batson (1991) and others (Piliavin et al., 1981) that when the perception of another in need evokes both Path 1 and Path 2 egoistic motives then the hedonic calculus becomes much more comprehensive and complicated for the potential rescuer. The most basic calculus occurs when both Path 1 and Path 2 egoistic motivations have compatible goals, when this occurs the magnitude of the overall egoistic motivation will be the sum of all egoistic motives combined.

Path 3: Empathically Evoked Altruism. The same as for Paths 1 and 2, Path 3 of the EAH model begins with the perception of another in need. The existence and magnitude of this perception is also a function of the same factors discussed earlier that influence egoistic motivation (i.e., first, the *existence of perceived need*: 1) a perceptible discrepancy between the other’s current and potential states on some dimension(s) of well-being, 2) sufficient salience of these states, and 3) the perceiver’s attention being

focused on the other; and second, *magnitude of perceived need*: 1) number of dimensions of well-being on which discrepancies are perceived, 2) the size of each discrepancy, and 3) the perceived importance of each of these dimensions for the person in need.).

However, on Path 3 the perceived need of the other inspires “a unique internal response: a feeling of empathy” (Batson, 1991; pg. 83). This unique empathic emotional response to the perceived need of another is the direct result of the perceiver doing more than simply identifying and recognizing that need—the perceiver also cognitively adopts the perspective of the other. The adoption of the other’s perspective is much more than a mere focusing of attention on the other, it also requires the perceiver to empathically envision how that individual is affected by their situation (Stotland, 1969). This ability to adopt the perspective of another is often referred to as “perspective taking,” and is the cornerstone of Path 3—empathically evoked altruistic motivation.

Because of its importance, the concept—as well as the ability—of perspective taking requires further elaboration of its two key facets. First, it must be understood that while perspective taking can grow out of recollections of our own or others’ reactions in similar situations or of imagining ourselves in that situation, complete reliance on such recollections or “imagining” of oneself in the need situation is not the same as true perspective taking. Although these forms of “what if it were me or someone I know” thinking can help an individual reach a state of true psychological perspective taking, they can also be conflictive—or hinder—true perspective taking. For instance, Karniol (1982) found that when an individual’s attention is engrossed with thoughts about how *they would* react or be affected by the situation their focus on “self” often detracts from thinking about how *the other is* reacting or being affected by the situation. Secondly, it is

also critical to understand that perspective taking is often most effective when the potential helper has a “perspective-taking set” or psychological disposition to try and imagine how the other in need is reacting or being affected by their situation (Stotland, 1969; Zaki et al., 2009). A perspective-taking set may be “induced by prior experience in similar situations, by instructions, or by a feeling of attachment to the other” (Batson, 1991; pg. 84). The awareness of these two critical components of perspective taking has lead to the general understanding that perspective taking is a threshold function of both: 1) the ability of the perceiver to take the perspective of the other (Hoffman, 1981b; Krebs, 1982) and 2) the perceiver’s perspective taking set or disposition to the situation (Stotland, 1969). It is this two-fold ability of perspective taking that allows a potential helper to experience a truly *other-oriented* empathic emotional response to another in need.

At this point it is useful to return again to the hypothetical instigating situation of a potential helper encountering an injured owl struggling to fly at the side of the road. On Path 3 of the EAH model the instigating situation will cause the potential helper to not only perceive the need of the owl, but also attempt to conceptualize how the owl feels or how it is being affected by its precarious and painful situation. This is very different from Paths 1 and 2, since on those Paths the potential helper does not attempt to assume such perspective taking—on Paths 1 and 2 the focus of the potential rescuer is related solely to their *self-focused* perspective of the situation and their desire to receive rewards, avoid punishment, or reduce their own aversive arousal caused by witnessing the suffering of the owl—or a mixture of any or all of these. The crucial requirement of Path 3 is for the potential rescuer—through true perspective taking—to experience the multi-

dimensional *process and outcome* of empathy towards the owl (i.e., an emotional response that involves both a sensitivity to *and* an understanding of the mental and emotional states of the owl).

For example, if a potential rescuer sees the owl, perceives its need, and then thinks, “I would feel terrible if I were hurt lying by the side of a busy road and no one stopped to help me,” they would be moving in the right direction towards a truly other-oriented perspective. This becomes especially apparent when compared with the response of a potential rescuer on Path 1b who upon seeing the owl may think, “Oh, that owl is hurt, but I am in a hurry and don’t have time to do anything about that; if I speed passed it hopefully no one will notice I didn’t help.” Or, the thoughts of someone on Path 2: “Oh dear, look at that owl, its wing is broken! Oh no, just seeing its mangled wing is making me sick! I better hurry and get passed it so that I don’t have to look at it any longer.” In contrast to all three, a genuinely other-oriented perspective response to the injured owl would be: “Oh no, that owl’s wing is broken. It must be in pain and scared by all of the noise and human activity. It may even be scared by me—a human, which owls generally keep away from—if I try to catch it to get it to help; what an excruciating and frightening experience this all must be for the owl.” This third example demonstrates the *other-oriented* perspective taking required for the arousal of an *other-oriented* empathic internal response to the perceived need of another—step two on Path 3 of the EAH model. The ability to accurately take the perspective of the other is the facilitative key that opens the door to an other-oriented empathic internal response—and without this key, the door to an empathically evoked truly altruistic motivation remains closed.

Of course, as many have noted, true perspective taking and its ability to inspire an other oriented empathic connection are not necessarily “easy”—or automatic—processes/outcomes of human psychology; indeed, it seems there are many factors that can impede its progress. Nonetheless, there are factors that have the ability to strengthen other-oriented perspective taking and empathic response, such as having a sense of attachment to or a relationship with the other. Batson (1991) stresses this point by noting that other-oriented empathic emotion is profoundly affected by attachment and relationship “connection” in the fact that they not only increase the ability of an individual to accurately adopt the perspective of another, but they also increase the magnitude and quality of the individual’s empathic response. To better illustrate this point it might be helpful to return to the hypothetical instigating situation of the injured owl. If at the first stage (Instigating Situation) of Path 3 a potential helper has a sense of “relationship” or “connection” with the natural world, other species, or birds in particular—maybe from past experience with the natural world, watching wildlife, or even having an avian companion—then it will be more likely for that individual to adopt an *accurate owl oriented* perspective of the situation. Furthermore, if the strength of the potential rescuer’s sense of relationship or connection with the natural world, other species, or birds in particular was especially strong—imagine the potential rescuer is a professor of ornithology who has numerous avian companions—then the resulting stage two response (Internal Response) of the potential rescuer would not only be stronger than that of an individual who felt no such relationship or connection, but would also be qualitatively more akin to a truly owl-oriented empathic emotional response.

Ultimately, on Path 3, stage one other-oriented perspective taking and stage two other-oriented empathic emotional response combine to create a stage three truly altruistic motivational state. The potential owl rescuer in stage three (Motivational State) on Path 3 has perceived the seriousness of the owl's need, has taken the most accurate owl-oriented perspective of the situation, has internally responded with an attempt at an owl-oriented empathic emotional reaction, and has arrived at a truly altruistic motivation—the ultimate goal is to have *the owl's* need reduced. Thus, the motivational goal is based upon the rescuer's best attempts to assess the overall context of *the owl's* situation. Moreover, Batson underscores the fact that the “magnitude of the altruistic motivation evoked by empathy is a direct function of the magnitude of the empathic emotion . . . the more empathy felt for a person in need, the more altruistic motivation to have that need reduced” (1991; pg. 87). Consequently, an individual on Path 3 who has a very strong owl-oriented empathic response to the owl will also have a very strong owl-oriented, truly altruistic motivation to help the owl. The magnitude of this altruistic motivation will ultimately determine the outcome of the next step of Path 3, the hedonic calculus.

Just as on Paths 1 and 2, after reaching an altruistic motivational state the traveler on Path 3 will weigh the respective costs and benefits of helping the owl. While it may seem contradictory that an individual who is altruistically motivated to help another would consider the costs to self, this is not to say that the essence of the altruistic motivation has changed. An individual may be truly altruistically motivated to help the owl, yet that motivation does not preclude the “impulse to act on the altruistic motivation [from] evok[ing] an egotistic motive as well” (Batson, 1991; pg. 88). An individual on

Path 3 will still consider the possible personal costs and consequences of continuing through with a responsive helping behavior; however, the key difference in the case of Path 3—empathically induced altruistic motivation—versus Paths 1 and 2—egotistic motivation—is the fact that the costs to self are weighed against benefits provided to *the other*, not to oneself. Ultimately, if the owl-oriented empathically evoked altruistic motivation is strong enough it will overcome any personal cost thresholds and move an individual towards the behavioral response of helping the owl in need; the potential benefit to the owl afforded by a behavioral response of helping will have out-weighed the possible costs to self that may be accrued in the act of helping.

Because the ultimate goal of a potential rescuer on Path 3 is to reduce the need of the owl, there are only two appropriate behavioral responses that will satisfy this goal. The first response is for the individual to personally help the owl. The second is for another to help the owl. Moreover, this help, regardless of the means, must be effective—that is, the need of the owl must be reduced by the helping behavior. This differs from Path 1a, where help does not have to effectively reduce the need of the owl in order for the rescuer to realize the ultimate goal of receiving rewards for rescuing the owl. Additionally, on Path 3, in stark contrast to Path 1b and Path 2, the behavioral response of escape—physically or psychologically—is simply not a viable option; by running away—figuratively or literally—the rescuer cannot reach their ultimate goal of reducing the need/increasing the welfare of the owl. Subsequently, the altruistically motivated rescuer on Path 3 will help if: 1) helping is possible; 2) the relative benefit to the owl of helping is perceived to be positive; and 3) the relative benefit to the owl of personally helping is perceived to be more positive than the relative benefit of having

someone else help the owl. As with all steps along Path 3, the final behavioral response of a rescuer traversing this uniquely other-oriented, empathically evoked, and altruistically motivated route will consider what is best for the owl, not oneself.

Final Remarks on the EAH Model. There are two key points about the EAH model that are important to briefly reiterate before moving on. The first is that the fundamental difference that exists between Path 3 of the EAH model and Paths 1 and 2 is the psychological motivation—egoistic or altruistic—driving the final behavioral response. Even though it is true that on Path 3:

reducing the need of a person for whom one feels empathy is likely to enable the helper to gain social and self-rewards (Path 1a), avoid social and self-punishments (Path 1b), and reduce feelings of personal distress (Path 2) . . . these benefits to self are not the ultimate goal of helping: they are the unintended consequences (Batson, 1991; pg. 87).

It must be kept in mind that the key to differentiating Path 3 from Paths 1 and 2 is to determine the impetus for and ultimate goal of the motivational state; the focus on motivation must not be obscured by the consequences that result from the final helping behavior. Of course, what becomes problematic is determining which benefits of helping are unintended consequences, which are instrumental goals, and which are ultimate goals. A useful tool created by Batson in conjunction with the EAH is a table depicting the five primary variables (Table 1) that can help differentiate whether egoistic or altruistic motivation is the driving force behind an altruistically appearing act. Rather than focusing on the consequences of an individual's altruistically appearing behavior in order to determine its motivational impetus, the use of the EAH model (Figure 2, pg. 21) and

Table 1. Variables that should differentiate between egoistic and altruistic motivation to help.

Variable	Reward-seeking (Path 1a)	Punishment-avoiding (Path 1b)	Arousal-reducing (Path 2)	Altruistic motivation (Path 3)
1. <i>Acceptable helpers:</i> Whose help can attain the goal?	Only oneself	Oneself; others	Oneself; others	Oneself; others
2. <i>Necessity of one's help being effective:</i> Must one's help be effective to reach the goal?	Not necessary (if ineffectiveness justified)	Not necessary (if ineffectiveness justified)	Necessary	Necessary
3. <i>Viability of escape:</i> Can the goal be reached by escape without helping?	Escape not viable	Escape viable (from own shame, guilt)	Escape viable (from victim's distress)	Escape not viable
4. <i>Salient cognitions:</i> What cognitions are salient when deciding whether to help?	Anticipated rewards; costs of helping	Anticipated punishments; costs of helping	Aversive arousal; costs of helping	Victim's welfare; costs of helping
5. <i>Need for rewards of helping:</i> What is effect of increased need for rewards of helping?	Increased motivation	No effect	No effect	No effect

(From Batson, 1987.)

Table 1 lead to a much more effective format for deciphering the motivation behind an individual's "altruistic" act.

A second key point of the EAH model is its pluralistic view of human behavior. The EAH model emphasizes the pluralism of human behavior on two different levels. The first level is embedded within EAH model itself. While the EAH model (Figure 2) attempts to clearly illustrate the three key psychological pathways to helping behavior, Batson fully acknowledges and calls attention to the fact that "the instigating situations that arouse empathic emotion are also likely to arouse Path 1 and Path 2 egoistic motives" (1991; pg. 88). That is to say, the EAH model does not claim that the "empathically aroused individual is experiencing only altruistic motivation . . . [they] may also be experiencing egoistic motives arising from sources other than empathy" (Batson, 1991; pg. 88). While the EAH model does claim that egoistic motives and altruistic motives are distinct entities it does not claim they are mutually exclusive—in response to an instigating situation an individual can have egoistic motives, altruistic motives, or a combination of both. The EAH model's primary claim is that the motive evoked by other-oriented perspective taking and empathy is exclusively altruistic in nature; reward seeking/punishment avoiding and adverse arousal do not lead to a truly other-oriented altruistic motivation. However, this should not be confused with the belief that human beings are only capable of one type of motivation at a time.

The second level of the EAH model's emphasis on the pluralism of human behavior is the over-arching fact the EAH model contends that there *is* a truly other-oriented altruistic motivation—egoism is not the only force driving human behavior. Indeed, the EAH model was created from empirical evidence supporting the theory that

human beings are capable of acting out of a truly other-oriented altruistic psychological motivation. Batson and his colleagues were able to scientifically substantiate the existence of an altruistic human motivation and, as they observe, the “most important point about altruistic motivation is its existence” (1991; pg. 206). Because we now have scientific evidence of a truly altruistic human motive our entire understanding of the human potential shifts—a broad new horizon of human psychology, emotion, and behavior expands before us. Where it was once believed all acts—even those that appeared altruistic—could not be driven by anything but egoistic motivations, there is now a completely “new” realm of human motivation and behavior to investigate and study (see Figure 3). As Batson asserts, “parsimony is no longer on the side of egoism . . . there is no longer any logical reason to favor an egoistic interpretation of those cases in which the motivation might be egoistic, altruistic, or both (1991; pgs, 207-208). The data driven, scientifically confirmed capability of human beings to act out of a truly altruistic psychological motivation has freed humanity from the constraints of universal egoism.

On the whole, the EAH model provides the CWRC study with a solid theoretical foundation for the first-stage of its investigation, which focuses on the psychological motivations behind the altruistically appearing behavior of wildlife rescuers. Via the process of scientifically documenting the existence of a “truly” altruistic motivation Batson and his colleagues also created a useful model for analyzing human behaviors that appear altruistic in nature. Because the EAH model clearly articulates the known psychological motivational pathways that can lead to outwardly appearing altruistic human behavior it can also be used inductively to dissect the possible psychological motivations inspiring a specific observed altruistic human act (see Table 1). The

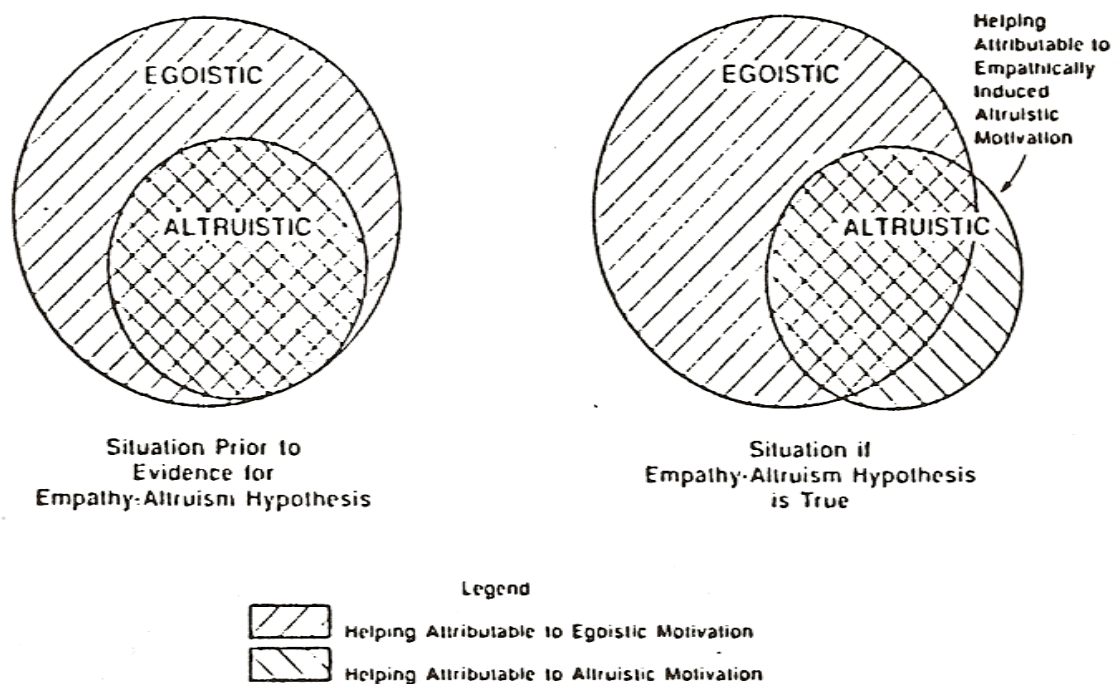


Figure 3. Comparison of the logical relation of the attribution of helping behavior to either egoistic or altruistic motivation based on the existence of an empathically induced, truly altruistic motivation (from Batson, 1991).

motivational pluralism of the EAH model provides a functional framework that explicitly outlines the variety of *inward* psychological motivational forces and pathways—egoistic, altruistic, or a amalgamation of both—that can lead to *outwardly* appearing altruistic behavior. The value of the EAH model is that these pathways may be traced forwards *and* backwards based upon the observed qualities of the behaviors displayed. The well founded, extensively replicated, and broadly confirmed validity of the EAH model gives the CWRC study a strong base to extend from in its investigation into the forces motivating and influencing the altruistically appearing behavior of wildlife rescuers.

The Conceptual Continuum of Altruism (CCA) Model. In the highly praised book *The Heart of Altruism: Perceptions of a Common Humanity* (1996), K. Renwick Monroe presents her study of human altruism, this time from a social theory standpoint. The over-arching premise of Monroe's work, comparable to that of C.D. Batson's *The Altruism Question* (1991), was to provide evidence refuting the overwhelming assumption within the social sciences that all human behavior is based on self-interest/egoism. Through an intensively individualized—and purposefully qualitative—study of human altruism, Monroe aimed to create a social theory model that would acknowledge and account for altruistic human behavior. The focal point of Monroe's research delved into “the impact of culture via the psychological process of reasoning that leads to altruism” (1996; pg. 9). In particular, Monroe sought to determine if one's “*perspective*”¹² could help explain altruistic human behavior. The results of Monroe's in-depth study of altruism delivered ample evidence that an individual's perspective of self as connected with and related to others can—and often does—have a direct positive correlation with altruistic behavior. This correlation between the degree that one's perspective aligns with a connectedness/relationship with others and one's level of altruistic behavior towards others constitutes Monroe's Conceptual Continuum of Altruism (CCA) model.

In order to fully appreciate the significance of the CCA model it is important to begin with a clear understanding of its components and processes. A cornerstone of the CCA model is the concept of *perspective*, from the Latin root for “seen through.” Although partially related to Batson's concept of “perspective-taking,” Monroe's use of

¹² While partially related, Monroe's use of the term *perspective* is notably distinct from Batson's *perspective taking*. Monroe's use of the term will be further elaborated momentarily.

the term perspective is much more global. As used by Monroe (1996) the concept of perspective refers to “the range of ideas or facts known to one in a meaningful relationship [and] includes the faculty of seeing certain data in a particular context and suggests the idea of a mental view or prospect” (pg. 9). Therefore, used in this way, perspective not only “conveys the visual idea of locating oneself in a cognitive map . . . [it also] contains the idea that we each have a view of the world, a view of ourselves, a view of others, and a view of ourselves in relation to others” (Monroe, 1996; pg. 14). This conceptualization of perspective is all encompassing and underscores its relation to—and influence upon—human behavior. Because one’s perspective integrates one’s worldview, view of self, view of others, and view of self in relation to others it shapes the cognitive framework used “to process information, make sense of reality, and give meaning to our actions” (Monroe, 1996; pg. 14). In this context perspective may be understood as the lens through which human behavior shines.

According to Monroe, there are five major components of perspective in relation to altruistic behavior. These five components are *cognition*, *canonical expectations*, *world view*, *views of self*, and *empathy*. When these five components come together in a particular way it constitutes what Monroe refers to as an “*altruistic perspective*.”

Briefly, each of these five components will be discussed. The first component, *cognition*, refers to “the general process by which individuals come to know about and make sense of the world” (Monroe, 1996; pg. 10). Monroe’s conceptualization of cognition makes several assumptions: 1) intentionality and agency exist; 2) individuals have both a biological and cultural self that is created in interactions with others; and 3) the biological substrate does exist and must be allowed for, but is more of a constraint on behavior than

a determinant. This conceptualization of cognition fully accepts the anthropological view of the “constitutive role of culture” (Geertz, 1973; pg. 49) and posits that cognition is influenced by norms and culture. Monroe elaborates that “this occurs through the process by which norms are internalized through socialization; this cultural component of socialization is then reflected in the actor’s particular cognitive constructions” (1996; pg. 10), which include the personal meaning an individual ascribes to their behavior.

The second component of Monroe’s perspective is *canonical expectations*. Canonical expectations are related to an individual’s internalized social norms, which constitute one’s sense of “expectation” about what is normal, ordinary, correct, and good. In the context of human behavior, Monroe (1996) contends that:

an individual’s actions—altruistic or egocentric—will be critically influenced not just by the actor’s perceptions of the situation and its participants but also by the actor’s expectations about what should occur in the normal course of human behavior and by [their] sense that such normal behavior is right and proper (pg. 11).

Often, canonical expectations have a normative quality and create the perception—for the actor—that such behavior does not require any explanation—e.g., “that’s what you are suppose to do,” or “that’s what everybody does.” Canonical expectations often exert an extremely powerful—although often unnoticed—influence upon altruistic human behavior.

A third component of Monroe’s perspective is *worldview*. The concept of worldview relates to the acknowledgement that there are different mental constructs for understanding or conceptualizing reality, society, and behavior. A large amount of social

theory is based upon how different modes of conceptualizing reality and creating meaning from this conceptualization ultimately leads to differences in social connection and behavior (e.g., see: Tönnies, 1957). Similar to the component of cognition, an individual's worldview is both shaped by one's culture—and has the power to shape—in the way it can affect one's perception of reality. Because of the interactive quality of the concept of worldview is it intimately related to the fourth component of perspective: *view of self*. An individual's sense of identity and their perceptions of “who” they are in relation to and with others is a critical component of all human behavior. In terms of transactional conceptualism—the idea that the creation of “self” is situated and exists in a cultural world—this is understandable, since “the realities [of self that individuals] construct are social realities and permeate all the transactions an individuals has over their lifetime” (Monroe, 1996; pg. 13). How individuals perceive themselves in relation and in context—not simply one's intra-psychological view of themselves—influences many aspects of altruistic human behavior and interaction.

The final component of Monroe's perspective is *empathy*. Following the same theoretical definition as Batson, Monroe (1996) emphasizes the fact that “empathy is both a cognitive and affective response” (pg. 12). The cognitive portion of empathy provides an individual with the ability to perceive and understand what another person may be thinking and feeling in response to their circumstances. This cognitive ability is what Batson describes as “perspective-taking.” Both Batson and Monroe agree that one must be able to cognitively take an other-oriented perspective in response to an instigating situation in order for a truly other-oriented empathic response to occur. In addition, an individual must also experience an emotional arousal to the feelings or thoughts of the

other. Monroe makes sure to address this point by noting that it is not enough to cognitively “make sense” of another’s situation from their perspective, one “must also have an affective reaction in which the altruist is emotionally aroused by the feelings of others in a way that is favorable to the satisfaction of their needs [the other’s needs]” (1996; pg. 13). This too, lines up with Batson’s description of empathy.

Moving one step further in her conceptualization of empathy, Monroe also considers how the cognitive component of empathy is affected by one’s internalized scripts and schemas. According to Monroe, because the cognitive aspect of empathy is often filtered “through the structures of knowledge that form an expectation of a coherent sequence of actions and events in a given situation” (1996; pg. 13) this connection may be where culture and socialization influence empathic altruistic behavior. Thus, in this way, an individual’s stored cognitive knowledge and internalized norms can serve as both a guide and a mediator for one’s affective response and resulting behavior. Monroe contends, furthermore, that such cognitive templates help explain examples of habitual empathic altruism, where individuals react to a situation in a “nonconscious” or “reflexive” way. In Monroe’s view, empathic altruistic behavior can manifest itself as both a “reflexive jump to save someone from drowning,” or a general “habit of caring” (1996; pg. 13). In both cases, the hedonistic calculus of the individual tips towards a altruistic motivation, either for a moment or for a lifetime of behavior. Therefore, in terms of the CCA model, the concept of empathy and empathic motivation not only includes the cognitive and affective components that the EAH model does, but also the influence that one’s learned values and cultural landscape have upon one’s empathic response.

Ultimately, all five of these components—cognition, canonical expectations, worldview, view of self, empathy—coalesce to create an individual’s perspective. In order to investigate the role and influence of perspective upon altruistic human behavior, Monroe constructed the CCA around four archetypes: entrepreneurs, philanthropists, heroes/heroines, and the rescuers of Jewish people in Nazi Europe (see Figure 4). These archetypes thus provided Monroe with four varying perspectives—which also correlated with varying degrees of altruistic behavior—to intensively examine via personal interviews and questionnaires. Through an intensive analysis of the collected narratives and questionnaires Monroe sought to uncover whether there were any noticeable variances in the perspectives held by each group; and, furthermore, if there were variances, whether or not they systematically and predictably correlated to the level of

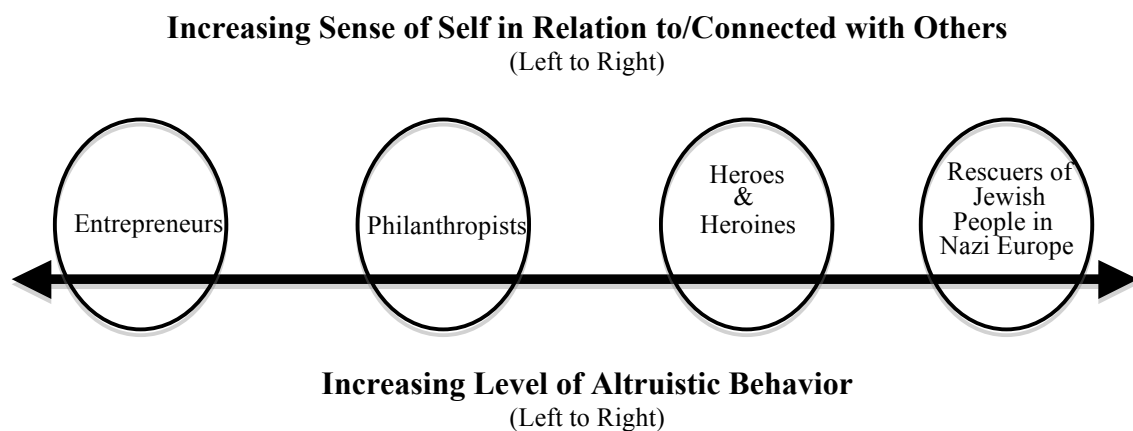


Figure 4. An example of the conceptual continuum of altruism (CCA). (As created from material presented in Monroe (1996).)

altruistic behavior displayed by each of the four archetypical groups. Thus, the theoretical significance of the CCA model Monroe created for the study of human altruism resides in its two dimensionality: one dimension relates to perspective and one dimension relates to behavior. To better understand this two-dimensionality, each of the four archetypes of the CCA model, as well as their corresponding level of altruistic behavior, will be described.

Beginning at the far left of the CCA are the entrepreneurs. As defined by Monroe, entrepreneurs are individuals who have achieved significant financial success—all were self-made millionaires or billionaires. For Monroe, these individuals served as the archetype of the “paradigmatic self-interested rational actor, since the entrepreneur does have the material resources to give to others but instead seeks to maximize individual self-interest” (1996; pg. 16). As a result, on the dimension of behavior, entrepreneurs were placed on the far left of the CCA and were correlated with low levels of altruistic behavior and high levels of self-interested behavior. Moving along the CCA (from left to right), the next behavioral archetype consists of the philanthropists. Philanthropists are defined by Monroe as individuals who give away significant amounts of their money to others and specific causes; however, they also make sure to retain enough for themselves—and often also their families—to live comfortably. As Monroe observes, philanthropists are wholly unique because they represent a “quasialtruistic” behavioral archetype—the “mere fact that we designate as ‘philanthropists’ those wealthy people who give away large quantities of money reminds us that most wealthy people do not” (1996; pg. 17). Thus, philanthropists deviate slightly from the more individualistic

self-interested behavioral end of the CCA (the entrepreneur) and demonstrate intermediate levels of both self-interested and altruistic behavior.

The next archetypal group along the CCA (from left to right), are the individuals referred to as heroes/heroines. These individuals were identified to Monroe by the Carnegie Hero Fund Commission and are defined by the commission as “ordinary people who risk their lives to save others” (1996; pg. 17). Differing from philanthropists, the altruistic behavior of heroes/heroines exemplifies a level of self-sacrifice, often carrying a significant risk of death. Indeed, one-fourth of the Carnegie Hero Fund Commission Awards are made posthumously (Monroe, 1996). Importantly, heroes/heroines cannot be individuals whose jobs are defined as helping or protecting others (e.g., firemen and policeman); the significance of the altruistic behavior demonstrated by heroes/heroines is the fact they do not *have* to risk their lives to save others as part of their work, they *choose* to do so. Again, as with the philanthropists, the heroes/heroines provide an interesting “in-between” archetype of altruistic human behavior. Because of the level of personal risk involved—and potential self-sacrifice—the behavior displayed by heroes/heroines reflects a very low level of self-interest and a very high level of altruism.

On the far right of the CCA, is the final behavioral archetype: the rescuers of Jewish people in Nazi Europe. Monroe chose to place the rescuers of Jewish people in Nazi Europe at the far right of the CCA for three explicit reasons: 1) the length of the altruistic act was longer for rescuers than for heroes/heroines; 2) the altruistic acts of rescuers did not evoke a sense of praise from the immediate society (in fact rescuers were likely to be ostracized and/or punished for their actions); and 3) the altruistic acts of rescuers carried not only the threat of personal harm/death, but also the threat of

harm/death to their family and loved ones (Monroe, 1996). These three factors lead Monroe to deem the rescuers of Jewish people in Nazi Europe as the behavioral archetype most akin to “pure” altruism; the level of self-interest reflected in the behavior of rescuers is virtually non-existent. The altruistic behavior exhibited by the rescuers of Jewish people in Nazi Europe reflects a degree of intensity that is both quantitatively and qualitatively different than any of the other archetypes.

The final results of Monroe’s in-depth study of the perspectives associated with each of the four archetypes lead to the unequivocal conclusion that there is a correlation between perspective and the degree of altruistic behavior exhibited. Of greatest significance, as was briefly touched upon earlier, was the way in which the five components of perspective coalesced to create what Monroe termed an “altruistic perspective.” While more traditional analyses of altruistic behavior tended to focus on the cognitive influence of socioeconomic (i.e., social status, class, education) and/or sociocultural (i.e., religion, moral development/reasoning, ethical systems/codes, democratic norms) factors on altruistic behavior, Monroe found none of these had as much of an impact as expected. Instead, Monroe found that the greatest influence upon altruistic behavior “centered more on altruists’ worldviews and canonical expectations about what constitutes normal behavior and on their perceptions of a shared humanity” (1996; pg. 197). In fact, the more an individual’s perspective encompassed a worldview and canonical expectations of self as connected with and in relation to others the greater one’s level of altruistic behavior; Monroe found that there was a positive correlation between the two components.

Of even more interest to Monroe, this sense of connectedness and relation was not tied to connotations of being part of a “group”; to Monroe’s surprise “group ties and group membership do *not* appear to be critical predictors of altruism” (1996; pg. 199). As Monroe uncovered, the central piece of the altruistic perspective is “a view of the world in which all people are one . . . [which] bond[s] them to all humanity in an affective manner that encourages altruistic treatment” (1996; pg.198). Ultimately, as Monroe details:

This sense of being a part of a whole, but a whole that includes everyone, that includes all living things, from evil Nazis to their innocent victims, and a whole in which we ourselves share the good and the evil, this constituted the world view shared by all the altruists I interviewed. It was striking and, I believe, significant that this worldview, in turn, provided a particular anchor for what constituted normal behavior (1996, pg. 207).

Because earlier explanations for human altruism were often focused on the eliciting factors that lead to the emergence of the altruistic perspective, they often failed to miss the critical explanatory variable itself. Monroe (1996) contends, “while the various trigger mechanisms may precipitate the development or growth of an altruistic perspective, it is the perspective itself that constitutes the heart of altruism” (pg. 216). The tremendous value of Monroe’s work is that it has greatly improved our understanding of the impact that an individual’s socioculturally mediated perspective has upon the means and processes of altruistic human behavior.

In relation to the CWRC study, the CCA not only provides a solid “perspectival” research protocol, it also provides a flexible model that can be used for studying altruistic

human behavior outside of the laboratory. The CCA model equips research endeavors such as the CWRC study with a means of investigating specific real-life examples of altruistic human behavior. As Monroe details, conceptualizing altruistic behavior as running along a continuum “with pure self-interest and pure altruism as the two poles and model or normal behavior, including quasi-altruistic acts, distributed between them . . . avoids the problem of dichotomizing behavior into only altruistic or self-interested acts” (1996; pg. 7). Indeed, as was addressed earlier during the discussion of Batson’s work, human beings often experience *both* egoistic and altruistic psychological motivations in response to an instigating situation; hence, the resulting behavior can also be reflective of the varying strength of the differing motivations. The CCA is a useful research model for studying altruistically appearing human behavior because it also allows for the study of quasi-altruistic or limited versions of altruism. The CCA recognizes the fluidity of human behavior and acknowledges that pure self-interest and pure altruism are merely the “two poles between which human behavior oscillates, rather than as separate, distinct, and inversely related phenomena” (Monroe, 1996; pg. 16). Furthermore, the CCA allows for an integration of the theoretical definition and understanding of altruism—an other-oriented psychological motivation—with actual, specific behaviors of altruistically acting individuals. In comparison to the black and white—egoistic versus altruistic—view of human behavior, the CCA offers a much more accurate view of not only the vast spectrum of altruistic human behaviors, but also the relation of those behaviors with socioculturally mediated perspectival factors. The CWRC study sought to incorporate the fluidity of Monroe’s CCA model for investigating altruistic behavior with the more regimented, purely psychological focus of Batson’s EAH model in order to provide a

more in-depth, multi-level analysis of the altruistic behavior exhibited by individuals who rescue injured wildlife.

The New Environmental Paradigm (NEP) Scale. The NEP scale was originally created in 1978 by sociologists R.E. Dunlap and K.D. Van Liere in response to a growing social environmental awareness within the United States during the 1960s and 70s. Along with other sociologists (Barbour, 1973; Campbell & Wade, 1972; Pirages & Ehrlich, 1974), Dunlap and Van Liere believed the United States was in the midst of a changing worldview/paradigm shift concerning humanity's view of—and relation with—the environment. The prevailing worldview—the Dominant Western Worldview (DWW)—with its anthropocentric focus, view of the Earth as a limitless resource existing solely for humanity's use, and assumption that human ingenuity and technology will allow all ecological constraints to be overcome was slowly being displaced by a new worldview, a worldview that Dunlap and Van Liere (1978) termed: the “New Environmental Paradigm” (NEP). In stark contrast with the DWW, the NEP focuses on the interdependent/interconnected relationship humans have with the Earth, the finiteness of the biophysical environment, and the fact that human beings—as *part* of the ecological world—are also subject to the constraints of ecological laws that humanity cannot circumvent. Environmental sociologists/psychologists, such as Carolyn Merchant (1992), have noted that the DWW is more egocentric (concerned about self) and homocentric (concerned about humans) than the NEP, which is often described with the “spaceship earth” metaphor and reflects a more shared eco/biocentric (concerned about the biosphere) or ecologically based worldview.

In the mid 1970s, even though the general concepts of the NEP were widely accepted within academia, intellectual circles, and on college campuses, this “new” world view/paradigm had not been well articulated or defined. This lack of clarity about the emerging NEP posed a major theoretical obstacle for those interested in monitoring and further studying the unique dynamic of these shifting world views/paradigms. The intent of Dunlap and Van Liere’s research was to fill this void. Dunlap and Van Liere’s first step was to give the younger, emerging world view a name: the “New Environmental Paradigm.” Secondly, Dunlap and Van Liere (1978) set about “develop[ing] an instrument to measure the New Environmental Paradigm” (pg.11) that could be used to accurately measure a respondent’s acceptance of the fundamental tenets of the NEP: limits to growth, balance of nature, anti-anthropocentrism, interrelation/interdependence, and eco/biocentrism. Thirdly, in response to the overall consensus within the field of environmental sociology that “very little is known concerning the degree to which the general public has come to accept the ideas embodied in it [the NEP]” (Dunlap & Van Liere, 1978; pgs. 10-11), Dunlap and Van Liere sought to use this newly constructed instrument to determine the extent to which the general public within Washington State agreed—or disagreed—with the content of the NEP.

The resulting NEP measuring instrument that Dunlap and Van Liere created is a twelve item Likert-type scaled questionnaire (Table 2). In the original questionnaire, the items were presented in the order they appear in Table 2 and each of the twelve items was accompanied by four response categories: “Strongly Agree,” “Mildly Agree,” “Mildly Disagree,” and “Strongly Disagree.” Eight of the items (1, 2, 5, 7, 8, 9, 11, and 12) are worded so that agreement with the statement reflects agreement with the NEP.

Table 2. The New Environmental Paradigm (NEP) scale items.

Items
1. We are approaching the limit of the number of people the earth can support.
2. The balance of nature is very delicate and easily upset.
3. Humans have the right to modify the natural environment to suit their needs.
4. Mankind was created to rule over the rest of nature.
5. When humans interfere with nature it often produces disastrous consequences.
6. Plants and animals exist primarily to be used by humans.
7. To maintain a healthy economy we will have to develop a "steady-state" economy where industrial growth is controlled.
8. Humans must live in harmony with nature in order to survive.
9. The earth is like a spaceship with only limited room and resources.
10. Humans need not adapt to the natural environment because they can remake it to suit their needs.
11. There are limits to growth beyond which our industrialized society cannot expand.
12. Mankind is severely abusing the environment.

(From Dunlap, R.E., & Van Liere, K.D. (1978).)

The other four items (3, 4, 6, and 10) are worded so that disagreement reflects agreement with the NEP. Each response is scored according to the following scale for the eight pro-NEP questions: 4 for "Strongly Agree," 3 for "Mildly Agree," 2 for "Mildly Disagree," and 1 for "Strongly Disagree." For the four anti-NEP questions the scoring scale is reversed: 1 for "Strongly Agree," 2 for "Mildly Agree," 3 for "Mildly Disagree," and 4 for "Strongly Disagree." For each respondent the summation of their scores is tabulated in order to determine their general acceptance of the NEP; the resulting scores range from a low of twelve (12)—complete rejection of the NEP—to a high of forty-eight (48)—

complete acceptance of the NEP. The first use of Dunlap and Van Liere's scale was in 1978 and involved a general public sample (GPS) ($n = 806$) of residents from throughout Washington State and an environmental organization sample (EOS) ($n = 407$) of individuals associated with Washington State environmental organizations.

The preliminary trial of Dunlap and Van Liere's NEP scale accomplished both of the goals its authors sought achieve. On the most basic level, the NEP scaled questionnaire successfully demonstrated that the general public of Washington State had a mild level of acceptance of the NEP; and, as expected, the environmentalists surveyed all strongly endorsed the NEP (Table 3). Dunlap and Van Liere found this information very interesting in that it supported the belief that in addition to being a strongly endorsed paradigm by individuals associated/involved with environmental associations/organizations, the NEP was also a valid emerging paradigm within the general population of Washington State. The second level of success achieved by the preliminary trial of the NEP scaled questionnaire was the verification of its validity as an instrument for measuring the NEP. The NEP scaled questionnaire created by Dunlap and Van Liere displayed both a level of internal consistency—confirmed via Cronbach's alpha and omega measures—and a unidimensionality—confirmed via a principal factor analysis (1978; pg. 14). These two factors indicate that each of the twelve items used by the NEP scaled questionnaire accurately reflects the NEP paradigm. Additionally, statistical analysis of the results confirmed that the 12-item NEP scale had predictive validity, content validity, and construct validity. From this information Dunlap and Van Liere (1978) concluded that the 12-item NEP scale “represents a valid instrument for measuring the New Environmental Paradigm” (pg. 17). Dunlap & Van Liere were

Table 3. Responses to the New Environmental Paradigm (NEP) scale items by the General Public Sample (GPS) and the Environmental Organization Sample (EOS), with means, standard deviations, statistical significance of GPS-EOS differences and corrected item-total correlations for each item.

Items		SA ^b	MA	MD	SD	Mean ^c	S.D.	P	Item
1. We are approaching the limit of the number of people the earth can support.	GPS	34.6%	38.4%	19.5%	7.5%	3.00	.906		.483
	EOS	71.8%	21.3%	5.0%	2.0%	3.63	.670	.001	.358
2. The balance of nature is very delicate and easily upset.	GPS	40.7%	39.4%	16.7%	3.2%	3.18	.811		.490
	EOS	75.4%	18.0%	5.7%	1.0%	3.68	.625	.001	.361
3. Humans have the right to modify the natural environment to suit their needs.	GPS	6.9%	31.2%	41.0%	20.9%	2.76	.840		.451
	EOS	1.5%	18.7%	28.4%	51.4%	3.30	.805	.001	.382
4. Mankind was created to rule over the rest of nature.	GPS	18.5%	28.0%	25.7%	27.9%	2.63	1.057		.402
	EOS	2.3%	5.4%	15.6%	76.8%	3.67	.671	.001	.348
5. When humans interfere with nature it often produces disastrous consequences.	GPS	29.8%	46.4%	20.6%	3.2%	3.03	.781		.394
	EOS	57.7%	34.5%	6.8%	1.0%	3.49	.661	.001	.477
6. Plants and animals exist primarily to be used by humans.	GPS	11.0%	27.6%	31.2%	30.2%	2.81	.970		.400
	EOS	1.8%	6.1%	21.1%	71.0%	3.61	.672	.001	.350
7. To maintain a healthy economy we will have to develop a "steady-state" economy where industrial growth is controlled.	GPS	20.6%	49.3%	24.2%	5.9%	2.85	.790		.415
	EOS	58.4%	33.2%	6.5%	1.8%	3.48	.690	.001	.456
8. Humans must live in harmony with nature in order to survive.	GPS	56.6%	39.0%	4.2%	0.3%	3.52	.583		.455
	EOS	87.2%	11.8%	0.5%	0.5%	3.86	.400	.001	.357
9. The earth is like a spaceship with only limited room and resources.	GPS	42.2%	40.9%	12.2%	4.7%	3.21	.818		.533
	EOS	86.4%	12.6%	0.5%	0.5%	3.85	.406	.001	.328
10. Humans need not adapt to the natural environment because they can remake it to suit their needs.	GPS	3.0%	12.4%	41.4%	43.3%	3.25	.766		.394
	EOS	1.0%	3.3%	16.4%	79.3%	3.74	.558	.001	.338
11. There are limits to growth beyond which our industrialized society cannot expand.	GPS	24.1%	51.2%	19.8%	4.9%	2.94	.767		.503
	EOS	71.9%	21.2%	5.9%	1.0%	3.64	.628	.001	.425
12. Mankind is severely abusing the environment.	GPS	35.5%	43.5%	17.9%	3.1%	3.11	.789		.587
	EOS	83.0%	15.0%	1.7%	0.2%	3.81	.450	.001	.479

^a N = 806 for GPS and N = 407 for EOS.

^b SA = Strongly Agree, MA = Mildly Agree, MD = Mildly Disagree and SD = Strongly Disagree.

^c Means were computed after reverse scoring items 3, 4, 6 and 10.

(From Dunlap, R.E. & Van Liere, K.D. (1978).)

hopeful that the 12-item NEP scale would be put to good use for further research on other population samples and to investigate whether or not a correlation exists between acceptance of the NEP and environmentally friendly behavior.

Since its inception in 1978, Dunlap and Van Liere's 12-item NEP scale has proven to be one of the most frequently used analytical tools for measuring the environmental awareness, attitudes, and concern of populations throughout the United

States. Even though various revised editions of the NEP scale (Dunlap et al., 1992) have continued to improve the NEP scale's content validity and effectiveness, the inherent value of the NEP scale still lies in its ability to discern respondents' environmental world views and, thus, their overall environmental awareness and concern. Gardner and Stern (2002) postulate that the NEP has arisen from the growing scientific, psychological, and spiritual awareness of the interdependence of life—a theme that has been repeatedly revealed by modern science, most notably physics, biology, and ecology. As humanity has come to a greater intellectual awareness of the deep connection it has with the natural world the older DWW is slowly shifting towards the NEP, which incorporates this “new” understanding of humanity's inherent relationship with the natural world.

Over the last several decades continued research concerning the NEP has also uncovered its positive correlation with both an individual's emotional affinity toward nature and their perception of inclusion with nature (Kals et al., 1999). Schultz and Zelezny (1999) found that “the [NEP], and more broadly biospheric environmental concerns, reflect the degree to which people define self as part of nature . . . [which is described as] . . . other people and other living things” (pg. 263). Extending this research further, Schultz (2000) discovered that the “types of environmental concerns people develop are associated with the degree to which they view themselves as interconnected with nature” (pg. 391), which is described as “all living things” (pg. 394). Schultz argues that the concept of interconnection with nature represents “a psychological variation on the NEP . . . [in that it is] more sociological than psychological” (2000; pg. 402). Further research on the subject (Schultz, 2001, 2002; Schultz et al., 2004) lead Schultz to conclude that a significant positive relationship exists between inclusion of nature in self

and both environmental concern and pro-environmental behavior. This research validates the views of Dutcher et al. (2007) who found that “environmental concern and behavior are a function of a sense of connectivity with nature” (pg. 478), and, moreover, that individuals with this sense of connectivity with nature “will feel more empathetic and compassionate toward nature” (pg. 478). This growing understanding of the ways in which the NEP is intimately linked to an individual’s sense of “connectivity” with nature has opened up a whole new understanding of the sociological, psychological, and emotional mechanisms that allow for the manifestation of pro-environment *behavior*, not just pro-environment thought.

The NEP scaled questionnaire thus offers a highly useful analytical instrument for evaluating the overarching socioculturally mediated influences of worldviews/paradigms upon the behavior of wildlife rescuers. Understanding the worldviews/paradigms that shape wildlife rescuers’ perceptions of their relationship—or sense of connectivity—with the natural world greatly enhances the evaluation of the forces influencing their relative environmental behavior. As has been demonstrated through the use of the NEP scaled questionnaire over the last several decades, the general acceptance of the DWW within the United States has been declining and the acceptance of the NEP has been increasing. This increase in the acceptance of the NEP within the United States has lead to an overall increase in the general population’s environmental awareness and concern. Furthermore, as Schultz (2002) and Dutcher et al. (2007) contend, an individual’s acceptance of the NEP can lead to an increase their perception—or sense—of self as being part of, in relation with, and connected to the natural world. In turn, it has been shown that a positive correlation exists between an individual’s perception of connectivity with the

natural world and their empathic and compassionate emotional—and behavioral—response to the natural world. This correlation between perception of self as intimately connected with the natural world and an empathic emotional/behavioral response clearly mirrors the general framework of both the EAH and CCA models. Thus, understanding wildlife rescuers' association with the NEP may provide valuable information concerning their perceived ability—and, perhaps, even their perceived responsibility—to empathically respond to and assist injured wildlife. Ultimately, building upon the EAH and CCA models, the NEP scaled questionnaire gives a final analytical layer to the CWRC study's multidimensional investigation into the complex tapestry of worldviews/paradigms, thoughts, motivations, and emotions that help create the behavior of rescuing injured wildlife.

The CWRC Study Research Model Synthesis. The research protocol used to test the CWRC study prediction—that positive correlations would exist between the levels of altruistic behavior demonstrated by wildlife rescuers, their respective empathic response to the animals that they rescued, and wildlife rescuers' association with a cultural worldview/paradigm (the NEP) that facilitates/supports an empathic relationship with the natural world—is a unique fusion of all three of the previously detailed analytical tools (the EAH and CCA models and the NEP scaled questionnaire) for examining altruistic human behavior and environmental worldviews/paradigms. Because of the inherent complexities associated with the observational study of altruistic human behavior, the CWRC study followed a three-tiered, two-stage research protocol. Using the general framework of the laboratory based EAH model and superimposing it upon the more

flexible—and observation/interview based—CCA model, the first two tiers of the CWRC study sought to investigate the foundational prediction of the CWRC study, namely that wildlife rescuers who demonstrate the highest levels of altruistic behavior towards the animals that they rescued would also experience/exhibit the greatest empathic response or connection with those animals. This first objective of the CWRC study was accomplished using a two-stage research protocol.

The first stage of the CWRC study began with a survey questionnaire (Appendix A) designed to jointly collect baseline data concerning the general demographics of wildlife rescuers and qualitatively determine the level of altruistic behavior expressed by each wildlife rescuer. The survey questionnaire constructed for the CWRC study followed the general methodology for survey construction outlined by Bailey (1994). To demonstrate relevance, legitimacy, anonymity, and significance of the CWRC survey questionnaire to the potential respondents a cover letter was included with the survey questionnaire, which introduced the author, intent, and scientific value of the CWRC study (Appendix B). In order to improve the efficacy of the survey questionnaire, the wording and construction of the questionnaire was carefully evaluated so as to be sure each question achieved three goals: 1) was in a format that would be understandable to the respondent, 2) would effectively convey the information being asked, and 3) would provide the respondent with clear and concise means of properly answering the question. Taking the advice offered by Bailey (1994) on survey construction, the wording of each question was designed to reduce ambiguity and increase clarity by focusing on factual questions that would have factual, specific answers. Hence, all of the questions were designed as either closed-ended questions—answer categories were provided for the

respondent—or open-ended questions requiring only short, concise answers—such as age, occupation, dollar amount, time spent, and miles driven. In addition, each question was constructed with attention to maintaining a well-defined response category format; most of the questions on the CWRC study involved a clearly separated and defined answer to be checked/circled or allowed for a specific space for answering short, open-ended questions. Finally, in order to create a survey questionnaire with overall flow and cohesiveness, the shorter closed-ended, generalized, funneling questions were placed at the beginning of the survey and the lengthier open-ended, more wildlife rescue/altruistic behavior specific questions were placed near the end of the survey.

Since little information has been collected on wildlife rescuers, the opening questions of the CWRC study survey questionnaire aimed to collect general demographic information about wildlife rescuers. Questions one through six asked respondents to report on six key sociodemographic characteristics: gender, age, occupation, number in household, educational background, and income level. Similar to Monroe's (1996) study of altruistic individuals, this information was collected in order to determine if there were any defining demographic characteristics that stood out among wildlife rescuers. A large amount of sociological research related to altruistic and pro-environmental behavior has linked certain demographic characteristics or population preferences—such as educational background, gender, income level, and occupation—with what is often referred to as an “altruistic personality” or pro-environmental viewpoint (Kalof et al., 2002; Oliner & Oliner, 1988; Oliner et al., 1992; Stern et al., 1993). Because few studies have specifically investigated the demographic characteristics of wildlife rescuers, it was determined that adding a demographic component to the CWRC study would provide a

valuable data set for investigating whether or not wildlife rescuers exhibit demographic characteristics similar to those found in other altruistic and environmental studies, or if wildlife rescuers expressed a unique demographic signature. In addition, this information could prove to be useful for further research on the subject population.

The second part of the survey questionnaire involved eight questions—questions seven through fourteen—designed to theoretically and qualitatively separate wildlife rescuers into four different motivational/quantitative altruistic clusters. This section of the survey questionnaire was strategically formulated using the theoretical framework of the EAH model and the acknowledgement by C.D. Batson that although a truly altruistic motivational state should not be determined *solely* by the level of altruistic behavior—or self-sacrifice—displayed, qualitative evaluation of the level of self-sacrifice demonstrated by an individual can be used as a reflective measure for determining its likelihood. Therefore, separation of wildlife rescuers into one of four motivational/qualitative altruistic clusters (Groups One through Four) was accomplished using, in tandem, the inductive table created by C.D. Batson (Table 1, pg. 38), which outlines the five variables that be can used to decipher the possible psychological motivations driving an outwardly appearing altruistic act, and a qualitative altruistic evaluation that measured the level of self-sacrifice a respondent exhibited via the amount of effort, time, money, personal resources, and sense of the threat of harm to self—or harm to significant others—that the respondent experienced during the rescue of an injured wild animal. This coupling of the EAH framework and a qualitative evaluation of the altruistic behavior exhibited by wildlife rescuers constituted the first-tier of the first stage of the CWRC research model synthesis. In essence, this stage of the CWRC study was a fusion

of the EAH model with the CCA model (Figure 5). Through the effective use of questions seven through fourteen of the CWRC survey questionnaire, with each question addressing a specific motivational variable and/or a quantifiable value of altruistic behavior, the first tier of the first stage of the CWRC research protocol categorically placed each respondent into one of four different motivational/qualitative altruistic groups.

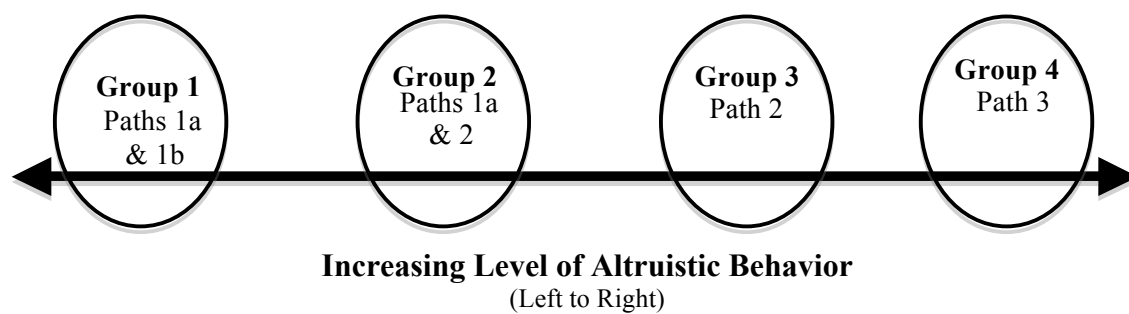


Figure 5. The CWRC study motivational-altruism conceptual continuum of wildlife rescuer psychological motivation and altruistic behavior.

To illustrate this process, the theoretical background and the specific questions used to determine the parameters for each of the four motivational/quantitative altruistic groups will be outlined. To start, it is critical to address the fact that when following the inductive variable table created by Batson (Table 1, pg. 38) logically the first separating device for wildlife rescuers is the element of “escape.” Given the fact that bringing an animal in to CWRC is basically the final stage of a wildlife rescue, the *viability* of the “escape” stage has been passed for individuals who responded to the CWRC survey

questionnaire; respondents had obviously made the decision to rescue the injured wildlife. Yet, this may not have been the case for other individuals on motivational pathways 1b (punishment avoidance) and 2 (adverse-arousal reduction) who may have encountered the same injured animal and felt “escape”—physical and psychological—was a viable option and had done so. However, it must not be ruled out that individuals motivated by Paths 1b and 2 could still rescue an animal and be part of the CWRC survey population if they felt “escape” was *not* viable—that physically or psychologically “getting away” from the situation would not forestall punishment or alleviate personal distress.

With that being said, the resulting successive order that was used to divide wildlife rescuers into one of four groups using Batson’s deductive variable table (Table 1, pg. 38) was as follows. The first step was to determine “who” was involved in the rescue—was it primarily the individual who brought in the animal, or were many people involved? Questions seven and eight addressed this factor. The second step was to ascertain whether or not it was important to the wildlife rescuer that the help given to the animal was considered “effective.” Questions ten, eleven, and thirteen addressed this factor. The third step involved evaluating whether the rescuer felt they would be “rewarded”—e.g., via others witnessing the event, CWRC staff, or self based psychological affirmations—for the rescue of the animal. Questions seven, eight, and fifteen addressed this factor. And, finally, the last step was to evaluate the salient conditions of the rescue, which ultimately determined the outcome of the hedonic calculus between the “costs” and anticipated “benefits” associated with helping the injured wildlife. Questions nine through fourteen—in particular number fourteen, which

will be discussed in greater depth momentarily—addressed this final motivational variable factor. In addition, a review of the CWRC admission form (Appendix C) for each injured animal provided supplemental information—e.g., whether or not the individual checked the “yes” box in answer to the question, “Would you like to be contacted regarding the status of this animal?” or if they provided a donation to CWRC, as well as other staff noted conditions of the animal itself and follow-up interactions with the rescuer—that helped clarify factors pertaining to a rescuer’s desire to provide effective treatment, receive a reward, or other conditions of the rescue that may have attributed to the saliency of the situation for the rescuer.

The evaluation for each respondent following Batson’s deductive variable table was then integrated with their direct answers to questions nine through fourteen on the CWRC survey. These questions provided a secondary means of assessing the degree of altruistic behavior displayed by each respondent. Essentially, the first five questions—nine through thirteen—sought to establish a basic understanding of the amount of time, money, and personal effort a respondent invested in the rescue of the injured wild animal. For questions nine, twelve, and thirteen the higher the value the respondent answered the greater the degree of time, money, and personal effort they put into the rescue. For questions ten and eleven a “yes” answer also signified an increased level of investment in the rescue. The evaluation of a respondent’s answers to these five questions gave a general overview of the level of behavioral “investment” the respondent put into rescuing the wild animal they surrendered to CWRC.

The final question of the CWRC study, question fourteen, served as a critical indicator of the level of altruistic behavior displayed by a respondent. Question fourteen

asked: At any time during the capture, care and transfer of the injured animal, did you, or anyone else you knew who was involved, feel they may be harmed by the animal or the activities involved in the rescue attempt? The significance of question fourteen for the determination of the level of altruistic behavior displayed by wildlife rescuers follows the logic of K. Monroe's (1996) assessment of altruistic human behavior. Monroe articulated the theoretical construct that individuals who risked harm to self—as well as to significant others—over an extended period of time were truly demonstrating the greatest degree of altruistic behavior possible. Therefore, wildlife rescuers who maintained their motivational “commitment” to rescuing an injured wild animal even when the behavior of doing so was threatening, dangerous, and could (or did) cause harm to themselves—or someone they cared about—were determined to be exhibiting the highest level of altruistic behavior among wildlife rescuers.

As a concluding step, the general assessment of a wildlife rescuer's level of altruistic behavior—as obtained from questions nine through fourteen on the CWRC survey—was supplemented with their response to the question on the CWRC intake sheet as to whether or not they desired to be informed of the animal's status/condition post surrender. This response served as a reflective indication of the rescuer's state of “other” orientated motivation. As discussed earlier, following C.D. Batson's EAH model individuals who experience a truly other-oriented motivational state have the ultimate goal of satisfying the needs of *the other*. In the case of wildlife rescuers the motivational goal of satisfying the needs of the other—i.e., the rescued animal—often required extensive veterinary attention and/or rehabilitation that was provided by the staff at CWRC. Therefore, by necessity, wildlife rescuers who were truly motivated to know

whether or not the needs of the animal they rescued had been satisfied would have to remain in contact with CWRC staff. This element of the wildlife rescue process provided a tertiary means for determining if individuals were following a Path 3 other-oriented motivation. A “yes” mark on the CWRC intake sheet in response to wanting to be informed of the conditions of the animal surrendered, in combination with a high level of personal investment in the rescue (as indicated from questions nine through thirteen on the CWRC survey), and “yes” mark in response to question fourteen on the CWRC survey was considered to be highly indicative of a Path 3—a truly altruistic motivational state. For these wildlife rescuers it was not enough to know that they had taken the injured animal to CWRC, in order to determine if they had truly achieved the ultimate goal of satisfying the needs of the animal they rescued they needed to know the final outcome of their altruistic behavior.

When each of these measures were merged together the representative wildlife rescuer sample clusters—Groups One through Four—on the CWRC motivational-altruism continuum were formalized (refer to Figure 5, pg. 64). Group One encompassed respondents who were separated first by the fact they did not rescue the injured wild animal alone—thus the “cost” associated with rescuing the injured wild animal would not have been born solely by the respondent. Furthermore, it was determined that group rescues would be more likely to instigate the socially inspired motivations for helping (i.e., rewards/ punishments). Categorization of wildlife rescuers into Group One was also determined by a “low” level of altruistic behavior—a first or second category response to CWRC survey questions nine, twelve, and thirteen, as well as a “no” response to questions ten, eleven, and fourteen—and a “no” response on the CWRC intake form

asking if the respondent desired to be informed on the status of the animal. Taken together, these factors would lean towards individuals motivated by Paths 1a (anticipated rewards) and 1b (punishment avoidance). The injured animal was “rescued,” yet minimal effort was involved, little concern for an “effective” rescue was shown (condition of the animal was often poor upon arrival), and many expressed “relief” at being able to find a place where they could “get rid of/relinquish responsibility” for the animal.

Group Two included respondents who were distinguished first by their group involvement in the rescue. Again, as with Group One rescuers, it was determined that respondents rescuing an injured wild animal as part of a group would bear less of the “cost” associated with assisting the injured wild animal, as well as being more likely to be influenced by the social aspects of the group interaction. Further categorization of wildlife rescuers into Group Two was also determined by a “low-medium” level of altruistic behavior—a second or third category response to CWRC survey questions nine, twelve, and thirteen, as well as a “no” response to questions ten, eleven, and fourteen—and a “no” or “yes” response on the CWRC intake form asking if they desired to be informed on the status of the animal. In combination, these factors moved away from individuals on Path 1b (punishment avoidance)—if given the opportunity, most individuals on Path 1b will “escape,” defer responsibility, or if unable to defer responsibility only perform the minimum response needed to avoid punishment (i.e., Group One scoring)—and towards individuals on Paths 1a (anticipated rewards) and 2 (adverse-arousal reduction). Thus, Group Two respondents showed an increased level of effort, time, and money invested in the rescue of the injured wild animal, and, in some cases, concern was expressed for an “effective” result of the rescue (in comparison to

Group One, a larger percentage of the wildlife rescued by Group Two respondents arrived at CWRC in a “stabilized” condition).

Group Three included rescuers who were first designated by their individual involvement in the rescue. This response set Group Three wildlife rescuers apart from Groups One and Two by the fact that they more likely to have taken on the full “cost” of rescuing the injured wild animal and were less likely to be responding to socially instigated motivations for helping the injured wildlife. Group Three rescuers were also categorized by a “medium-high” level of altruistic behavior—a third or fourth category response to CWRC survey questions nine, twelve, and thirteen, as well as a “yes” response to questions ten and eleven, and a “no” response to question fourteen—and a “yes” response on the CWRC intake form expressing their desire to be informed about the status of the animal they rescued. Additionally, Group Three wildlife rescuers were further categorized by having provided either a donation to CWRC to aid in the expense of caring for the animal or continual respondent initiated follow-up with CWRC staff on the status of the injured animal. In tandem, these factors more indicative of a Path 2 motivation (adverse-arousal reduction). Group Three wildlife rescuers demonstrated a very high level of effort, time, money, and personal involvement and concern for the successful—i.e., effective—rescue of the injured wild animal. This was strongly reflected by the fact that the wild animals rescued by Group Three respondents were often in good condition upon arrival at CWRC, which appeared to be directly related to the fact that these individuals had “researched” or sought out information about the proper ways of handling and caring for the injured wild animal before its arrival at CWRC—all had made calls to CWRC to learn “how” to handle and transport/care for the

injured wild animal they brought in to CWRC. Overall, what was the most significant about Group Three members was their profound level of concern and their need for continual reassurance from CWRC staff as to the positive status of the animal—Groups One and Two wildlife rescuers placed far less importance on “knowing” how the wild animals they rescued were doing.

Group Four was comprised of wildlife rescuers who were first classified by their individual involvement in the rescue. Next, Group Four respondents were designated by their “high” level of altruistic behavior—a third or fourth category response to CWRC survey questions nine, twelve, and thirteen, as well as a “yes” response to questions ten, eleven, and fourteen. Additionally, Group Four rescuers provided a “yes” response on the CWRC intake form expressing their desire to be informed about the status of the animal they rescued; moreover, wildlife surrendered by Group Four rescuers showed signs of having received proper medical attention. Again, it is important to note that the most critical criteria for a Group Four designation was a “yes” response to question fourteen. This question sought to highlight the increased saliency that the threat of harm or injury to self—or significant others—would have upon the hedonic calculus step of the EAH model motivational pathways. For Paths 1a, 1b, and 2 the ultimate goals of these pathways do not include the victim’s welfare—it is merely an instrumental goal that is required in order to facilitate the achievement of other ultimate goals, such as rewards, punishment avoidance, and adverse-arousal reduction; whereas, for Path 3 the ultimate goal *is* the victim’s welfare (Table 4). Because the costs associated with helping a potentially dangerous injured wild animal—or the activity of trying to rescue the wild animals is, in itself, dangerous (e.g., traffic, climbing up a tree, using a ladder)—are often

substantial, or tend to outweigh any of the potential benefits *to self*, only individuals truly motivated by the ultimate goal of helping the wild animal would be able to surmount the significant potential costs to self—or significant others—entailed in rescuing the injured wild animal.

Table 4. Motivational basis for helping in relation to the goal value ascribed to the outcomes of helping.

Nature of the Motive to Help	Outcomes of Helping	
	Relieving the Other's Suffering	And Receiving Self-Benefits
Egoistic	Instrumental Goal	Ultimate Goal
Altruistic	Ultimate Goal	Instrumental Goal

(From Batson, C.D. (1991).)

After the respondents had been separated into Groups One through Four, the CWRC study moved into the second tier and second stage of its research protocol. The second tier was designed to specifically test the initial prediction of the CWRC study—that a positive correlation would exist between the level of altruistic behavior displayed by wildlife rescuers and the level of empathic response/connection the wildlife rescuers expressed/exhibited towards the animals they rescued. Since the first tier of the CWRC study had differentiated wildlife rescuers based on the level of altruistic behavior they displayed, the second tier sought to determine the level of empathic response to—or empathic connection with—the wildlife rescued by each of the four respondent groups. Again, making use of the fundamental tenants of C.D. Batson's EAH model and the

functional flexibility of K. Monroe's CCA model, it was predicted that moving along the CWRC study motivation-altruistic continuum from left to right would also correspond to an increasing degree of empathic response/connection exhibited and/or expressed by wildlife rescuers to the animals that they rescued (Figure 6).

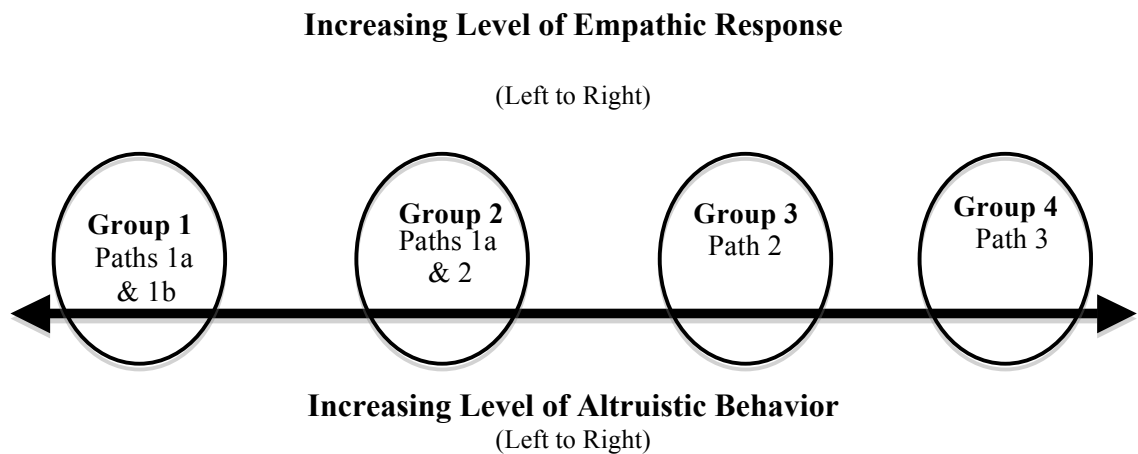


Figure 6. The CWRC study motivational-altruism-empathy conceptual continuum of wildlife rescuer psychological motivation, altruistic behavior, and empathic response/connection exhibited towards rescued wildlife.

The second stage of the CWRC study research protocol involved a qualitative investigation of the empathic response/connection of wildlife rescuers to the animals they rescued through the use of an in-depth interview schedule (Appendix D). Although various psychological empathy scales were reviewed for use in the second stage of the CWRC study—the Empathy-Ratio Score (ERS) (Holbart & Falberg, 1973), the Interpersonal Reactivity Index Scale (IRI) (Davis, 1983), and the E-Scale (Leibetseder et al., 2001 (translation)—none of these measures provided enough incident/situational flexibility for application in the CWRC study. Overall, most were general measures of an

individual's empathic proclivity and/or empathic characteristics and were not designed to measure object specific empathy.¹³ Therefore, concurring with the study conducted by K. Monroe (1996) and others scholars involved in the observational study of human behavior (e.g., see: Bruner, 1990; Mandler, 1984), the narrative interview was determined to be the most effective means for determining the level of empathic response/connection exhibited by wildlife rescuers to the animals that they rescued.

Utilization of the personal narrative interview was deemed especially appropriate considering the fact the CWRC study aimed to not only examine respondents' empathic and emotional perspectives, but also the way the interviewees conceptualized and organized these experiences (Garfinkel, 1981; Quinn & Holland, 1987). The effective use of the personal narrative interview, which is inherently more qualitative in nature, often provides a wealth of valuable information that may be difficult to ascertain—or even unattainable—using more formalized techniques, such as pre-formatted measured scales (Ryan & Bernard, 2003). For example, in their study of environmental empathy Dutcher et al. (2007) emphasized the fact that understanding a respondent's level of empathic connectivity entailed more than simply “reporting” on what respondents “thought or believed,” it also entailed “ask[ing] how they [the respondents] actually felt” (pg. 490). Thus, it was resolved that for the observationally based—i.e., outside of the

¹³ Since the data collection period of the CWRC study (2002-2003) a number of researchers have created a new variety of empathy measurement studies/formats, which have greatly improved the choices available to researchers examining empathy, its manifestations, empathic responses/connections, and object specific empathy. Most notably this has occurred in the realm of environmental psychology/sociology (e.g., see: Sevillano, V., Aragonés, J.I., & Schultz, P.W. (2007). Perspective taking, environmental concern, and the moderating role of dispositional empathy. *Environment and Behavior*, 39(5), 685-705; and Schultz, P.M. (2000). Empathizing with nature: the effects of perspective taking on concern for environmental issues. *Journal of Social Issues*, 56, 391-406) and legal/criminal psychology (see, e.g., Clements, C.B., Brannen, D.N., Kirkley, S.M., Gordon, T.M., & Church II, W.T. (2006). The measurement of concern about victims: empathy, victim advocacy and the Victim Concern Scale (VCS). *Legal and Criminological Psychology*, 11, 283-295.)

laboratory—context of the CWRC study the best means to accurately analyze wildlife rescuers empathic responses/connections with the wild animals they rescued would be to personally discuss the matter with them. In this way, the personal narrative interview process would allow for the recordation of the precise lexical choice of words, sentential syntax, grammatical flow, and acoustic tonality that each individual wildlife rescuer deemed appropriate for reflecting the exact feelings, sensations, thoughts, beliefs, and ideas that they had about their experience with the injured wild animal.¹⁴

Additionally, in order to supplement the more qualitative and free-flowing qualities of the personal narrative interview methodology, the second-stage of the CWRC study also employed a systematic key-word counting protocol combined with a Key-Words in Context (KWIC) technique (for reviews: Tesch, 1990; Ryan & Bernard, 2003). Similar to the approach used by Ryan and Weisner (1996) to study differences in how mothers and fathers described their children, the CWRC study used a key-word list scoring protocol that counted the number of times empathy—and empathy related—words were used by wildlife rescuers during the interview process. This counting procedure was used in combination with the KWIC technique, which is designed to further examine the specific linguistic “context” of key-word usage. The KWIC technique is generally regarded as a useful complement to any standardized word-counting technique in its ability to uncover the finer details of the linguistic, cognitive,

¹⁴ For an interesting review of the many components of speech and the ways in which these components interact in order to create not only the desired grammatical context of the syntax structure, but also the subtle nuances of expression and meaning see Tatham and Morton’s work *Expression in Speech: Analysis and Synthesis* (2004) [Oxford University Press]. In *Expression and Speech* (2004) Tatham and Morton discuss and analyze the various difficulties faced by linguistic and cognitive scientists attempting to create synthetic speech programs that adequately mirror authentic speech in its expressive, emotional, and cognitive content. Cognitive content appears to be the least difficult of the three, as linguistic scientists continue to struggle with the proper conveyance of the expressive and emotional content of speech using computer generated speech programs.

and emotional meaning ascribed to key-word usage (Ryan & Bernard, 2003). Although rather sophisticated and complex methods of analyzing collocation have been developed—often with the aid of computer generated matrices and dimensional plotting (e.g., see: Jang & Barnett, 1994; Grunenfelder & Pisoni, 2009; Nolan & Ryan, 2000)—the CWRC study made use of the basic methodology of ascribing quantitative value to the use of specific key-words and key-word associations in the interview process.

For the CWRC study the key-word list was generated via the process of cross-referencing the word “empathy” using five sources of English lexicon associations: the Merriam-Webster Thesaurus (1978), the Webster’s New World Thesaurus (1985), the Merriam-Webster’s Dictionary of Synonyms and Antonyms (1992), Webster’s Seventh Collegiate Dictionary (1967), and the Hoosier Mental Lexicon (HMG; Nusbaum et al., 1984). This procedure lead to the identification of the ten “empathy” related key-words that were used for the CWRC study: *empathy, sympathy, compassion, understanding, concern, sensitivity, feeling, suffering, care, and help*. Each of the ten (10) words was given a specific score according to its degree of relatedness to the key term “empathy.” The scoring schedule for the quantitative value assigned to each empathy key-word was as follows: Empathy/Sympathy: five (5); Compassion/Understanding: four (4); Concern/Sensitivity/Feeling: three (3); Suffering/Care: two (2); Help: one (1).¹⁵ Each time a respondent used one of these words during the course of their interview this word usage was recorded, its context and location was noted, and the appropriate number was added to the respondent’s quantitative “empathy” key-word score. Through the use of a key-word counting protocol and the KWIC technique the narrative interviews from

¹⁵ Any tense or derivation of the key-words was considered equivalent to use of the word in its above form and was scored accordingly.

the second stage of the CWRC study produced a very rich data set from which to investigate wildlife rescuers empathic response to and empathic connection with the wildlife they rescued.

An assessment of the second, more over-arching prediction of the CWRC study—that positive correlations would also exist between the levels of altruistic behavior displayed by wildlife rescuers, the levels of empathic response/connection expressed/exhibited by wildlife rescuers, and their associations with a worldview that supports/facilitates an empathic relationship with the natural world—was also investigated during the second interview stage of the CWRC research protocol. This final—third—tier of the CWRC study involved application of the NEP scaled questionnaire. After interviewees had completed the descriptive portion of the narrative interview each was asked to take a modified subset of the NEP scaled questionnaire (see Appendix D). Using the methodology followed by Pierce et al. (1992), the CWRC study used an eight question subset of the original twelve question NEP scaled questionnaire. The eight questions selected for the CWRC study—questions 2, 3, 4, 6, 8, 9, 10, and 11—were systematically chosen for their relevance to the CWRC study.¹⁶ The CWRC study's eight question subset of the NEP scaled questionnaire was ordered so that each question asked would reflect an opposing response to the NEP; that is, on the CWRC study's NEP scaled questionnaire concurrence with questions 1, 3, 5, and 7 reflected a positive association with the NEP, whereas *disagreement* with questions 2, 4, 6, and 8 reflected a positive association with the NEP. Scores were tabulated using a similar procedure as the original NEP scaled questionnaire (see pg. 55); however, because of the

¹⁶ Since the 1970s the NEP scaled questionnaire has been refined on numerous occasions in order to improve its overall construct and content validity (e.g., see Dunlap et al., 1992).

reduction in the number of questions, as well as the addition of a middle category of “Uncertain,” the range of scores for the CWRC study NEP scaled questionnaire was from a low of eight (8)—one point received for each question, signifying total rejection of the NEP—to a high of forty (40)—five points received for each question, signifying overall acceptance of the NEP.

The data obtained from the application of the NEP scaled questionnaire was also supplemented with a key-word counting and KWIC analysis of the narrative portion of the interview process. Following the same procedure the CWRC study used to generate a key-word list for the concept of “empathy” (see page 76), the third tier of the CWRC sought to investigate the concept of “connection” with the natural world and environment. The key-words generated for the concept of environmental “connection” for the CWRC study were: *connection, relationship, community, bond, link, identify, unity, share, interdependence, associate, and responsibility*. The scoring schedule for the quantitative value assigned to each connection key-word was as follows: Connection/Relationship/Community: five (5); Bond/Link: four (4); Identify/Unity: three (3); Share/Interdependence: two (2); Associate/Responsibility: one (1).¹⁷ Again, as with the scoring used for the concept of empathy, each time a respondent used one of these key-words during the course of their interview the usage was recorded, the context and location within the transcript was noted, and the appropriate number was added to the respondent’s quantitative “connection” key-word score.

Ultimately, the final tier of the CWRC study aimed to test the overall multi-level prediction of the CWRC study, specifically that positive correlations would exist between

¹⁷ Any tense or derivation of the key-words was considered equivalent to use of the word in its above form and was scored accordingly.

the level of altruistic behavior exhibited by wildlife rescuers, the degree of empathic response/connection that wildlife rescuers expressed towards the wildlife they rescued, and the degree of association wildlife rescuers had with a worldview/paradigm—the NEP—that facilitated/supported an empathic connection with the natural world and environment. Utilizing the same continuum model used earlier to illustrate the connection between wildlife rescuers motivational state, altruistic behavior, and empathic response/connection with the animals they rescued, the final prediction of the CWRC study lead to the creation of the multi-dimensional CWRC study motivational-altruism-empathy-perspective conceptual continuum (Figure 7). It was predicted that data collected from Groups One through Four—moving along the CWRC study motivational-altruism-empathy-perspective conceptual continuum from left to right—would demonstrate a positive directional correlation between wildlife rescuers’ level of altruistic behavior, degree of empathic response/connection exhibited and/or expressed by wildlife rescuers to the animals that they rescued, and the degree of wildlife rescuers’ association with a NEP perspective. The conclusive integration of all three tiers of the CWRC study’s data sets would verify if this prediction of the CWRC study were valid.

The procedure the CWRC study used for selecting interviewees was straightforward. In an attempt to gather an interview sample that was statistically valid and to reduce sampling error, the CWRC study sought to interview approximately ten percent (10%) of all CWRC study survey questionnaire respondents. With a survey questionnaire sample size of four-hundred and seven ($n = 407$) it was determined that between a nine and ten

Increasing Degree of Empathic Response & Alignment with a NEP Perspective

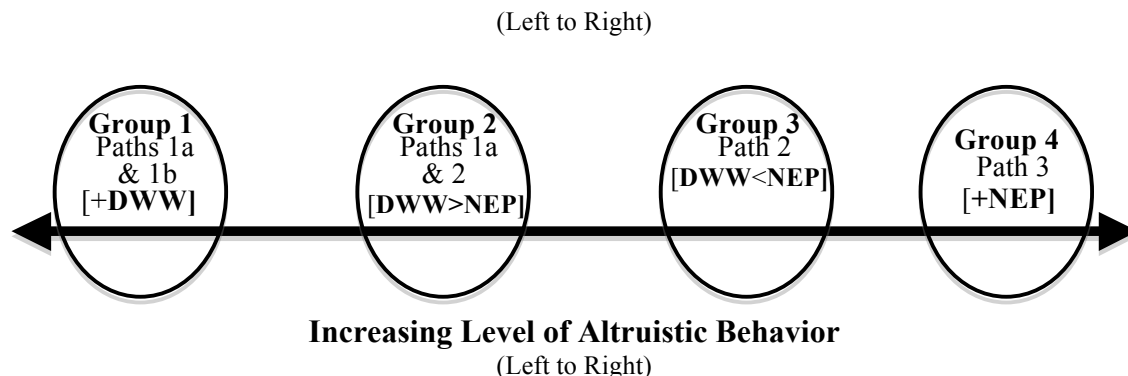


Figure 7. The CWRC study motivational-altruism-empathy-perspective conceptual continuum of wildlife rescuers' psychological motivation, degree of altruistic behavior displayed, empathic response/connection exhibited towards rescued wildlife, and alignment with a NEP perspective.

percent (9-10%) sampling ratio would provide a statistically sound interview survey population. Therefore, (10) individuals from each of the four wildlife rescuer groups would be interviewed. This created an interview sample size of forty individuals ($n = 40$) and an overall interview sampling rate of just under 10% (9.8%). From each of the four wildlife rescuer groups—Groups One through Four—ten interview candidates were randomly chosen using the statistical computer software program Statagraphics. Potential interviewees were telephoned and asked if they would be willing to participate in the interview portion of the CWRC study.¹⁸

Because of the variety of pre-interview techniques used in association with the CWRC study survey questionnaire—such as use of a cover sheet introducing the CWRC study, its goals, and the importance of respondent participation—there were few issues

¹⁸ Only respondents who had answered “yes” to Question Fifteen and had provided contact information on the CWRC study survey questionnaire were solicited for participation in the interview stage of the CWRC study.

with the mode effects of inadequate coverage and nonresponse errors (Groves, 1990). In order to address issues of measurement error, four of the forty interviews (10%) were conducted by a second interviewer; these four interviews were used as a control group for the assessment of interviewer bias and other forms of measurement error related to interviewer variation. Respondents who were amenable to participation in the interview stage of the CWRC study were later telephoned at an agreed upon date and time and the narrative interview was conducted over the phone.¹⁹ Although various studies (Aquilino & Lo Sciuto, 1990; Alreck & Settle, 1985) have documented shorter responses and decreased interviewee participation during telephone interviews when compared to face-to-face interviewing, certain techniques—e.g., affirmative interviewer feedback (Groves & Kahn, 1979) and question structuring that was straightforward/unambiguous (Miller, 1984; Frey, 1983)—were built into the CWRC study to aid in the reduction of measurement error related to the mode of interview used. In addition, interviews were conducted following general interview protocol, with all questions asked as worded on the interview schedule, in the same order as on the interview schedule, and in the same intonation and inflection (Bailey, 1994). Each interview was recorded and later transcribed, and coded for use in key-word and KWIC analysis. Interviews for the CWRC study were conducted over a two-month period—from December of 2002 to January of 2003.

¹⁹ All respondents who agreed to the telephone interview were sent letters containing a second copy of the Cover Letter associated with the CWRC study survey questionnaire—to refresh interviewees on the purpose and significance of the CWRC study—and an Informed Consent Document to sign and return to the CWRC study thereby legally acknowledging/confirming their participation in the interview portion of the CWRC study.

RESULTS

From March 1, 2002 to October 30, 2002, a total of 537 survey questionnaires were distributed to individuals surrendering injured wildlife to CWRC. The number of distributed questionnaires was slightly below the total animal intake at CWRC during this period ($n = 631$). The reason for this was two-fold: 1) some wildlife rescuers turned over more than one animal at a time and each individual animal is given an intake number at CWRC; and 2) some of the animals admitted to CWRC were left in the drop-off box during a time when no attendant was available to properly distribute the survey. Of the 573 wildlife rescuers who were presented with the first-stage survey questionnaire 407 individuals ($n = 407$) responded and completed the survey. Therefore, the overall sampling response rate for the CWRC survey questionnaire was 71.0%.

Questions one through six of the survey questionnaire provided a unique data set pertaining to six key demographics of wildlife rescuers: gender, age, occupation, number in household, educational background, and income level (Appendix E and F). Data collected from the CWRC study demonstrated a nearly equal gender ratio of men and women wildlife rescuers—198 men and 209 women. The average age for all respondents was 41.2 yrs. old, with a range from 15 to 87 yrs. of age; men reported a slightly higher average (41.9 yrs. old) than women (40.5 yrs. old). The average number of people in the wildlife rescuer's household was 2.67 people (range: 1 to a high of 9) and the median household income was \$42,500 (range: 0 to a high of \$250,000). The average level of education successfully completed was reported by respondents to be “some College/

Associate's Degree.” The range of reported occupations of wildlife rescuers was rather substantial and, overall, was reflective of the general populous of the primary areas served by CWRC—Linn and Benton Counties in the State of Oregon.²⁰ The most commonly reported occupation of individuals surrendering wildlife to CWRC was that of “student”—36% of respondents. Following the category of “student” the occupations of “homemaker” (13% of respondents), “retired” (8% of respondents), “self-employed” (7% of respondents), and “construction/teacher” (6% of respondents) constituted the top five occupational categories of wildlife rescuers.

Analysis of the demographic data collected by the CWRC study did not provide strong support for the “characterization” of wildlife rescuers. In fact, the data collected demonstrated a dramatically diverse and difficult to demographically define group; in essence, the data collected on wildlife rescuers by the CWRC study was found to be nearly identical to the demographics of the general population of the Linn-Benton County area (Table 5). Although previous research has demonstrated some correlative affect between certain demographic characteristics and altruistic and pro-environmental behavior (Kalof et al., 2002; Oliner & Oliner, 1988; Oliner et al., 1992; Stern et al., 1993), such correlations were not found by this study. Regression analysis demonstrated that combined age, income, and educational level of wildlife rescuers did not account for a significant portion of the variance found in the empathy key-word ($R^2 = 0.0129$, $p > 0.05$), NEP ($R^2 = 0.0249$, $p > 0.021$), and NEP key-word scores ($R^2 = 0.0351$, $p > 0.037$) of wildlife rescuers in Groups One through Four. When each of the primary

²⁰ Data provided by the US Census websites for Linn and Benton Counties, Oregon, US (Benton: quickfacts.census.gov/qfd/states/41/41003.html ; and Linn: quickfacts.census.gov/qfd/states/41/41043.html).

Table 5. Chintimini Wildlife Rehabilitation Center Survey Demographic Data as Compared to 2000 US Census Bureau Data for Linn and Benton Counties, Oregon.

	CWRC Data	US Census Bureau* (Linn / Benton)
Men : Women	48.6% : 51.4%	49.4% : 50.6% / 49.8% : 50.2%
Average Age	41.2	37.4 / 31.1 (est.; 40% college pop.)
Average Number in Household	2.67	2.58 / 2.43
Median Household Income	\$42,500	\$37,518 / \$41,897
Average Level of Education	HS Diploma / Some College	81.9% Diploma, 13.4% Bachelor's or > / 80.4% Diploma, 24.4% Bachelor's or >
Occupation (CWRC) / Industry (Linn/Benton County) (Top Five for Both Counties)	(1) Student; (2) Homemaker; (3) Retired; (4) Self-Employed; (5) Construction/Teacher	(1) Manufacturing; (2) Education, Health, Social Services; (3) Retail Trade; (4) Construction; (5) Arts, Entertain., Accom. & Food Services / (1) Education, Health, Social Services; (2) Manufacturing; (3) Profess., Scientific, Management; (4) Retail Trade; (5) Arts, Entertain., Accom. & Food Services.

(*2000 US Census Bureau Data for Linn/Benton Counties, Oregon as provided by: quickfacts.census.gov)

variables—age, income, and education level—was controlled for independently, none of the variables demonstrated significance for wildlife rescuers' empathy key-word (age, $R^2 = 0.0005$; income, $R^2 = 0.0002$, educ., $R^2 = 0.0101$; all $p > 0.05$), NEP (age, $R^2 = 0.0005$; income, $R^2 = 0.0002$, educ., $R^2 = 0.001$; all $p > 0.05$), or NEP key-word scores (age, $R^2 = 0.0071$; income, $R^2 = 0.0073$, educ., $R^2 = 0.0302$; all $p > 0.05$) for Groups One through Four.

Furthermore, data collected on the animal species rescued did not substantiate the claim that “charismatic” fauna—species that are viewed by the general public more favorably because of their physical or behavioral characteristics (i.e., furred, warm-blooded, large-eyed species)—constitute the majority of wildlife readily assisted by human intervention (Clark & May, 2002). Appendix G exemplifies the fact that not only was the breadth of wildlife species rescued substantial, but also that this variety was distributed in a pattern reflective of the natural wildlife population of the area.²¹ This fact was further substantiated by CWRC intake forms, which demonstrated clear seasonal trending in the animals being brought in to the center. If the intake forms had shown that specific year-round, charismatic species were being delivered to CWRC in greater abundance than species that were naturally in higher abundance at that time of the year, then this finding would have been indicative of such “charismatic” favoring. However, this trend was not observed, and, overall, the number and type of species being brought into CWRC proved to be a good reflection of the natural seasonal fauna of the region. An even further reflection of this fact was the number of species brought in that often are considered by the general public to be “unattractive”—i.e., unfurred/unfeathered cold-blooded species. In fact, a significant number of amphibians, reptiles, fish, and even insects were surrendered to CWRC during the CWRC research study.

Post categorization of completed survey questionnaires into one of the four motivational/level of altruistic behavior groups (Groups One through Four) following the methodology outlined on pages 63-72, a clear decreasing trend was noted moving from

²¹ As compared to data compiled on Willamette Valley Wildlife by Vesley & Rosenberg (2010)—report submitted to the USDA Bureau of Land Management/USDA Forest Service (Oregon Wildlife Institute: Corvallis, Oregon).

Group One to Group Four. Of the 407 completed questionnaires the vast majority were categorized into Groups One, Two, and Three; Group One was comprised of 238 rescuers (58%), Group Two 111 rescuers (27%), Group Three 31 rescuers (8%); and Group Four 27 rescuers (7%). On the whole, this trend was in line with C.D. Batson's model, in that as a pluralistic model of human behavior it is anticipated that not all individuals that appear to be acting in an altruistic way will actually be motivated first and foremost by an other-oriented, truly altruistic motive. Indeed, as Batson stressed, it is often the case that a majority of altruistically appearing behavior may have self-oriented—versus other-oriented—ultimate motivational goals (Figure 3, pg. 41). This fact appeared to be reflected in the data collected by the CWRC study, the vast majority of wildlife rescuers were designated to be following the motivational pathways of 1a, 1b, and 2.²²

From the forty interviews conducted on wildlife rescuers categorized into Groups One through Four—based on the level of altruistic behavior they exhibited—a data set was compiled that included: empathy key-word score, NEP score, and NEP key-word score.²³ The results of Spearman's rank correlation (r_s) analysis of the empathic key-word, NEP, and NEP key-word scores of wildlife rescuers associated with Groups One through Four all showed robust positive correlations (Table 6).²⁴ The empathy key-word and NEP scores of wildlife rescuers in Groups One through Four showed the highest correlative value ($r_s = 0.856$; $p < 0.01$). Although, the empathy key-word and NEP key-word scores ($r_s = 0.765$; $p < 0.01$) of wildlife rescuers in Groups One through Four also

²² It is important to note that the methodology for categorizing wildlife rescuers in the CWRC Study was fully acknowledged to be an inexact process because of the observational nature of the study. This aspect of the study is further detailed/discussed in the CWRC methodology section of the paper (pgs. 60-72).

²³ Statistical analysis of the control interviews conducted by J. Hale and those by the author, K. Freed, showed no statistically significant deviations between the data sets collected.

²⁴ All statistical analysis was completed using SPSS (11th ed.).

demonstrated a strong correlative value. The secondary correlative value between the NEP and NEP key-word scores ($r_s = 0.780$; $p < 0.01$) of wildlife rescuers in Groups One through Four was also significant, and provided validity to the NEP key-word analysis used. Overall, these data were highly noteworthy, revealing sound correlations between

Table 6. Spearman's rank correlations (r_s) for the empathy key-word, NEP, and NEP key-word scores of wildlife rescuers from Groups One through Four as categorized by the CWRC study.

		EMPATHY KEY WORD SCORE	NEP SCORE	NEP KEY WORD SCORE
EMPATHY KEY WORD SCORE	Spearman's Correlation Coefficient (r_s)	1.000	.856**	.765**
	N	40	40	40
NEP SCORE	Spearman's Correlation Coefficient (r_s)	.856**	1.000	.780**
	N	40	40	40
NEP KEY WORD SCORE	Spearman's Correlation Coefficient (r_s)	.765**	.780**	1.000
	N	40	40	40

** . Correlation is significant at the 0.01 level.

the level of altruistic behavior displayed by wildlife rescuers associated with Groups One through Four and their respective empathy key-word, NEP, and NEP key-word scores.

Descriptive statistics collected on wildlife rescuers associated with Groups One through Four also exposed further distinctions between the groups. As is illustrated in Table 7, the mean for wildlife rescuers' empathy key-word, NEP, and NEP key-word scores all increased in progression with increasing group number. The standard deviations also demonstrated that, on the whole, these delineations were rather specific—i.e., the standard deviations were relatively small for the majority of the groups. Furthermore, the mean interview time also showed marked increases that corresponded to increasing group number (Table 7)—the average interview time for a Group One wildlife rescuer was 9.1 minutes, in contrast Group Four wildlife rescuers had an average interview time of 23.3 minutes. Therefore, while the standard deviations for interview

Table 7. Descriptive statistics of wildlife rescuers' empathy key-word, NEP, and NEP key-word scores and interview times for Groups One through Four as categorized by the CWRC study (Total $n = 40$; for each group $n = 10$).

	ONE		TWO		THREE		FOUR	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
EMPATHY KEY WORD SCORE	4.6	2.37	12.5	4.99	21.9	3.5	49.3	18.38
NEP SCORE	13.4	2.91	18.7	2.95	25.8	5.09	38.3	2.11
NEP KEY WORD SCORE	1.1	1.58	5.1	1.45	30.8	19.70	40.7	20.12
INTERVIEW TIME (MIN.)	9.1	2.96	13	3.43	17	4.92	23.3	5.96

times were not as constrained as they were for the majority of the previous scoring, they were still substantial enough to maintain a clear separation between Group One and Group Four. Taken in combination, these descriptive statistics are indicative of some disparity that exists between wildlife rescuers in Groups One through Four.

The general differences that were quantitatively illustrated between wildlife rescuers associated with Groups One through Four were given an even greater depth by the more qualitative analysis of the interview transcripts (Appendix H). Empathic key-words in context (KWIC) analysis uncovered some rather illuminating trends as one moved from Group One to Group Four. Group One interviewees often referred to the concepts of “responsibility,” “rightness,” and “fairness” when describing their rescue experience; many Group One rescuer’s expressed a sense that they felt “obligated” or “pressured” to help the animal they rescued. Moreover, there was an enhanced focus on reducing the rescuer’s sense of feeling “guilty” about the animal’s suffering. Another aspect of Group One interviews was a greater degree of anthropomorphizing and the attribution of “baby-like” qualities to the animal being rescued when expressing emotional responses to the animal. It was much more common for Group One interviewees to note how “cute” or “helpless” the animal they rescued was; many Group One rescuers referred to the animal/animals they rescued as “baby/babies”—regardless of the actual maturation of the animal/s. Additionally, most animals were described in very generic terms with little attention to species and individual differences. Finally, as was reflected in their overall empathic key-word scores, Group One interviewees used few emotion-based words. For the most part, Group One interviewees expressed the highest degree of analytical wording/reasoning for why they rescued an injured wild animal.

While the differentiation between Group One and Group Two was less distinct, careful examination did expose a few transitional variations. The first key point being that Group Two interviewees showed an increased frequency in using emotion-based words that, in context, appeared to be attempts at conceptualizing how the animal may have been “feeling.” This was often in conjunction with reference to the animal as being a “victim,” or that the interviewee felt a sense of being “scared for” or “feeling for” the animal being rescued. This was often encapsulated in a sense that the rescuer was having a negative response to the animal’s suffering—e.g., “*I didn’t want to see it suffer.*” A second key point between Group One and Group Two interviewees was that Group Two participants tended to articulate a greater degree of feeling personally “responsible” for reducing the animal’s suffering. Far more than Group One, it was apparent that Group Two interviewees had emotionally incorporated their conceptions of being responsible and obligated to help a “victim.”

Moving to from Group Two to Group Three showed a dramatic decrease in analytical based descriptions of the reasoning behind interviewees’ rescuing behavior. In fact, many Group Three interviewees lamented their inability to find the “right words” to explain their reasoning for rescuing a wild animal—often noting their behavior was simply a “knee-jerk” reaction to the animal’s apparent distress. Some Group Three interviewees openly described that their desire to reduce the animal’s suffering was to alleviate their own levels of “stress/anxiety” that they felt was being triggered by witnessing the animal’s suffering. Overall, Group Three interviewees were highly descriptive of the animals that they rescued—often detailing rather specific information about the species or the individual—and, as opposed to Groups One and Two, they often

voiced their belief in the “feelings/emotions” of animals. In relation to this belief, most of the Group Three interviewees made clear references to their process of trying to relate to the animal’s feelings/experience and struggled to accurately depict what they *felt* was the *animal’s* experience. Concurrent with Group Three’s overall increase in empathy key-word scores, Group Three interviewees made specific use of the words “empathy” and “compassion” in describing their experience of the rescue, frequently making a direct connection between their emotional connection and the “rationality” of their actions.

The final group of interviews—Group Four wildlife rescuers—proved to be highly distinctive and, particularly when compared with Group One and Two interviews, exposed a much deeper empathy-based, other-focused response to the animal they rescued. When compared to Group Three interviews, Group Four interviewees often equated their behavior with a “lifetime of caring” or general “way of being” that they had acted like/felt throughout their lives—the response to the animal wasn’t necessarily considered unique or a “knee-jerk” response to an emergency situation that wouldn’t normally occur. Many, of Group Four interviewees expressed a strong focus on their mental/emotional desire to try and relate to the experience of the animal *from the animal’s perspective*; perhaps from previous experience with animals, Group Four interviewees showed a greater ability to discuss and perceive the experience of the rescue *from a hypothetical “animal” viewpoint*—e.g., the fact that most wild animals have a tremendous aversion to human contact and this factor substantially increases the level of fear/shock they might experience during a rescue. Moreover, Group Four wildlife rescuers were extra attuned in their efforts to empathize with the physical/fear/shock

based elements of the animal's suffering and formulate a response in their behavior that would be the most effective at alleviating these elements *for the animal*. That is to say, Group Four wildlife rescuer's articulated a much more emotion based, yet analytically devised, response to the animal's pain and suffering. More than any other interviewees, Group Four wildlife rescuers showed a tremendous ability to synthesize their empathic connection to the experience of the animal being rescued with an acutely thoughtful/analytical behavior plan for alleviating the animal's pain and suffering.

Another point of distinction for Group Four wildlife rescuers was their overwhelming emphasis on the emotions/feeling/sociability of wild animals. Even though most Group Four interviewees expressed they felt incapable of knowing the "true" thoughts/feelings of the animals they rescued, they were generally adamant that animals possessed such facilities of thought, emotion, and relationship with one another. Following this belief most Group Four rescuers gave very detailed descriptions of the animals they rescued, as well as the "relationships/social networks" these animals were part of. Extending from this many Group Four interviewees verbalized their beliefs that they, too, were part of this web of relationships—humans and animals were viewed as part of a single greater relationship, not as two separate relationship networks. As part of this greater relationship Group Four rescuers often referenced their sense of "relationship" with the animal rescued and the fact they were generally informed and knowledgeable about the status of the animal during and post-rehab; most either expressed feeling a deep sense of sadness when they found out the animal did not survive, or a sense of joy/happiness knowing the animal had lived and was released. Thus, it was overtly clear that the sense of concern Group Four wildlife rescuers felt for

the animals that that they rescued was a sustained experience, and one that did not end when the animal was turned over to CWRC.

A final, and rather poignant point of distinction, for Group Four wildlife rescuers was the way in which they viewed the behavior of “helping” animals as a defining part of themselves. Thus, in contrast to Groups One, Two, and Three, Group Four wildlife rescuers did not define their behavior as related to or mediated by an “outside/uncontrollable” force—such as feeling responsibility, obligation (i.e., the “right” thing to do), or stress/anxiety. Instead, Group Four interviewees were more likely to reference their sense of “self” as providing the strongest influence upon “why” they rescued an injured wild animal. For example, one interviewee noted, “[It’s] not in my nature to not help an animal.” And, in describing how other people don’t help injured animals, another interviewee expressed the sentiment: “*I am not like that.*” Therefore, while many Group One, Two, and Three interviewees were quick to describe a generalized sense of internalized social norms that ultimately motivated them into action—i.e, right vs. wrong, good vs. bad, social ideals—none referenced their sense of “selfhood” as the ultimate motivational source like Group Four rescuers did. This intriguing facet of Group Four wildlife rescuer’s sense of “self” as a source of motivation for rescuing an injured wild animal will be investigated further in the discussion.

The second KWIC analysis of interview transcripts concerned the NEP related concepts of connection and relationship. Similar to the empathy KWIC analysis, interviews from Groups One through Four were analyzed for how often and in what context wildlife rescuers from each of the groups used the concepts of connection/relationship and several other related terms when discussing the rescue experience. In

addition, as Group One interviewees commonly demonstrated, some rescuer's voiced ideas and concepts that were clearly in direct opposition to some of the core tenants of the NEP—such as the equality of life forms and the importance of living in balance with the environment—and this was noted as well. Again, as was demonstrated in the first key-words in context analysis, as one moved from Group One wildlife rescuers to Group Four rescuers there was a clear change in the way interviewees conceptualized humanity's connection and relationship with animals and the natural world.

For example, beginning with Group One wildlife rescuers, it was very common for these interviewees to note the “superiority” of humans as the logic behind why humanity is involved with animals, and the natural world in general. In a few instances, Group One interviewees directly quoted religious scripture, denoting that the Earth and all of the animals were created primarily for human use. Thus, while Group One interviewees rarely referred to any *personal* connection or relationship they had with the natural world, they did state that they felt there was an “obvious” predetermined association that exists between humankind and the animals/Earth. This viewpoint of the dominant/subservient relationship of humankind with animals/the natural world was often supplemented with Group One rescuer's strong emphasis on proper “management” of natural resources. Thus, concepts such as habitat protection and the “value” of species for their “usefulness” to humankind were very common themes for Group One wildlife rescuers.

In comparison, while Group Two interviewees still continued to note the superiority of humankind over the natural world, there began to be a shift in the way in which these interviewees defined “what” that power differential meant. Many Group

Two wildlife rescuers expressed a distinct sense that humanity has a “dutiful” relationship with the natural world—primarily via a utilitarian interdependence. That is, humanity, although superior, also has an obligation to “care for” and “take care of” animals and the natural world. Consequently, Group Two interviewees were much more likely to note the assumed responsibility that comes with a dominant/subservient relationship; many Group Two interviewees related the role of humanity as that of the “shepherd” or as “stewards” of the world’s animals and the Earth. Along with this conception of the “dutiful relationship” that humanity has with the natural world, Group Two wildlife rescuers also began to voice concerns about the natural environment that were greater than simply the concept of proper “management” of natural resources—ideas such as human population growth, ecosystem health, and pollution. Therefore, as a whole, Group Two interviewees tended to be more likely than Group One interviewees to express a sense that they were conceptualizing the connection/relationship humanity has with the natural world as one of *interdependence*—versus simply domination and subservience. And, therefore, in response to their belief in the interdependence of humanity and animals/the Earth, Group Two rescuers were more apt to illustrate humanity’s relationship with animals/the natural world as one that requires of humanity at least some form of respectful interchange.

Similar to the more dramatic changes that began to appear between Group One and Group Three in the empathic KWIC analysis, Group Three wildlife rescuers showed a very prominent shift in the way they perceived and described humanity’s relationship with animals and the natural world. In contrast to Group Two rescuers, Group Three rescuers rarely referenced the utilitarian or resource “value” of animals and the natural

world. Instead, Group Three interviewees articulated a much stronger sense that humanity was more *a part of* the interconnected and interrelated components of life on Earth—most Group Three interviewees used concepts such as “ecosystem health” and the “balance” of life on Earth. In this context, Group Three wildlife rescuer’s often verbally illustrated humanity’s connection/relationship with the natural world by drawing upon the sentiment that human beings are more on par, or “equal,” with the rest of the species on Earth, as opposed to a dominating, or “superior” group. Group Three interviewees were much more likely to express the perception that they were part of an interconnected “community” that was meant to “share” life in a respectful way. In several instances Group Three interviewees went so far as to describe the wild animals in their local environment as their “buddies” or “friends.” By and large, Group Three wildlife rescuers could be characterized by their intense focus on the importance of “honoring” the interrelatedness and interdependence of *all* life on Earth from an over-arching ecosystem based perspective. In a myriad of ways Group Three rescuers were a solid exemplification of individuals who espoused the core tenants of the NEP.

Lastly, were the Group Four wildlife rescuers and, as surprising as the results were, this group of wildlife rescuers epitomized an even grander shift of perspective from Group Three interviewees concerning humanity’s connection/relationship with animals and the natural world. This shift related to Group Four wildlife rescuer’s rather clear conceptualization that their beliefs in an interrelated and interdependent relationship with all of life on Earth required—and was reflected in—their *specific, individual, day-to-day interactions with animals and the natural world*. Despite the fact that Group Three interviewees fully expressed their strong belief in the fact that all of humanity is

interrelated and interdependent with the natural world—and, in general, most were very concerned with issues such as “ecosystem health” and would interact with animals and the natural world in certain circumstances—they did not project the perception of *being in a highly personal, ongoing, day-to-day relationship* with animals and the natural world the way that Group Four interviewees did. Thus, Group Four wildlife rescuer’s were much more likely to reflect the sense that rescuing an injured wild animal was not an usual behavior for them, indeed many noted other animals that they had rescued and/or other trips to CWRC where they had helped others in rescuing a wild animal, as well as other animals and aspects of the natural world in their daily lives.

A second distinctive aspect of Group Four interviewees was the different linguistic means they used to describe the animals they rescued. Often Group Four wildlife rescuers ascribed to the animals they rescued the same level of linguistic relationship that is usually reserved exclusively for use with human beings. For example, it was fairly common for Group Four rescuer’s to use first person pronouns when referring to the animal they rescued, such as he or she. Furthermore, when Group Four rescuers were discussing wild animals and the natural world they made use of the term “we” quite often—humanity and the natural world were not seen or described as separate entities. It was rather apparent that Group Four interviewees had an all-encompassing view of the “equality” of all life on Earth. It may be said that what was particularly noteworthy and unique about Group Four wildlife rescuers was the fact they appeared to have—more than any of the wildlife rescuer groups—translated their *beliefs* about humanity’s connection/relationship to the natural world into very real, tangible, intimate, and highly personal everyday *actions*.

In summary, it may be said that the quantitative *and* qualitative results of the CWRC interviews all pointed towards the fact that there were some rather prominent differences between wildlife rescuers associated with Groups One through Four. Group One wildlife rescuers demonstrated the lowest level of altruistic behavior, empathy key-word, NEP, and NEP key-word scores. Also, Group One rescuers were the least likely to describe the rescue experience as one in which they felt an empathic connection with the animal being rescued, instead addressing the “rightness” and “fairness” of the act; and Group One rescuers were more likely to view humanity’s relationship with animals and the natural world as one of dominance/subservience. Group Two wildlife rescuers exhibited a low-medium level of altruistic behavior, empathy key-word, NEP, and NEP key-word scores. And, generally, Group Two rescuers were more apt to express some form of an empathic connection with the animal being rescued, which was often connected to feelings of “responsibility,” or not wishing to witness the animal’s suffering. Group Two rescuers also tended to view humanity’s relationship with animals/the natural world as one of interdependence more than dominance/subservience.

Group Three wildlife rescuers showed medium-high levels of altruistic behavior, empathy key-word, NEP, and NEP key-word scores. Additionally, Group Three rescuers were very apt to describe an empathically based connection with the animal they rescued, which was often referred to as a highly emotional, nearly “knee-jerk” reaction to the rescue experience. And, overwhelmingly, Group Three rescuers held the belief that humanity *is part of* an interrelated and interconnected relationship with animals and all of Earth. Finally, Group Four wildlife rescuers represented the apex of the level of altruistic behavior displayed, empathy key-word, NEP, and NEP key-word scores. By and large,

Group Four rescuers detailed having a fully articulated, deeply other-focused empathy for the animals being rescued, and, furthermore, this empathic response was intimately tied to their sense of self. Lastly, a key characteristic of Group Four wildlife rescuers was not only their firm commitment to the belief that humanity *is part of* an interrelated, interconnected, and egalitarian relationship with animals and *all* of Earth, but also their explicit implementation of this belief into *action* via *everyday personal connections and relationships* that they had with animals and the natural world.

DISCUSSION

The primary goal of the CWRC study was to provide a more in-depth, multi-level analysis of the emotional, psychological, and social/cultural forces influencing the altruistic behavior exhibited by individuals who rescue injured wildlife. Although research concerning altruistic behavior *between* human beings has grown tremendously over the last several decades (for reviews: Batson et al., 2007; Monroe, 2001, 2004; Monroe et al., 2009; Penner et al., 2005; Weinstein & del Pozo, 2004; Weinstein, 2008), few scholars have specifically explored altruistic behavior between human beings and *other species*. Therefore, the data gathered by the CWRC study provides a unique glimpse into this previously unexplored realm of human behavior. Via the integrated application of three different analytical tools designed to examine the emotional, psychological, and social/cultural forces motivating altruistic human behavior towards one another and the environment in general, the CWRC Study has further illuminated the way in which these processes all synergistically interact in order to facilitate *specific human acts of altruistic behavior towards other species*. As predicted, data collected by the CWRC Study demonstrated strong positive correlations between the level of altruistic behavior exhibited by wildlife rescuers, their level of empathic response to wildlife being rescued, and their association with a cultural worldview/perspective supportive of this empathic connection/response to animals and the natural world.

To review, the CWRC Study followed a three-tiered, two-stage research protocol in order to systematically tease apart the myriad of forces underlying the complex,

altruistically appearing, human behavior of rescuing injured wildlife. The first two tiers of the CWRC Study synthesized two principal analytical tools for studying altruistic human behavior—C.D. Batson's (1991) psychological, laboratory based empathy-altruism hypothesis (EAH) model and K. Monroe's (1996) sociological, observational based Conceptual Continuum of Altruism (CCA) model (Figure 6, pg. 73). The third tier of the CWRC Study was then overlaid upon the first two through the use of a concurrent examination of the environmental worldviews/paradigms of wildlife rescuers using Dunlap & Van Liere's (1978) New Environmental Paradigm (NEP) scaled questionnaire as a model (Figure 7, pg. 80). This entire process was conducted in two stages: the first stage involved the mass distribution of the CWRC survey questionnaire to all individuals surrendering wildlife to CWRC during the 2002 intake season and categorizing these individuals ($n = 407$) into one of four different motivational clusters (Groups One through Four) based on a qualitative evaluation of the level of altruistic behavior displayed; the second stage involved conducting telephone interviewees ($n = 40$; ten individuals from each of the four groups) in order to apply the NEP scaled questionnaire and provide a more in-depth, key-word in context (KWIC) analysis of the empathic and social/cultural perspectives of wildlife rescuers associated with each of the four motivational/level of altruistic behavior groupings.

As discussed earlier, the first component of the CWRC Study was designed to specifically investigate the primary prediction of the CWRC Study: that a direct positive correlation would exist between the level of altruistic behavior exhibited by wildlife rescuers and the empathic emotional response/connection they expressed towards the animals they rescued. The methodology for this portion of the study was foundationally

based upon C.D. Batson's EAH model, which has proven to be the most well-studied and experimentally accurate psychological model of human altruistic behavior (Batson, 2010a, b; Hoffmann, 2000; Lamm et al., 2007). The EAH model states that emotionally derived empathy evokes an altruistic motive, the ultimate goal of which is to protect or promote the welfare of the person for whom the empathy is felt (Batson, 1991). As previously discussed in the methodology section (pgs. 19-41), Batson's definition of empathy acknowledges both a cognitive component of empathy (CE)—seeing it as a prerequisite for an *accurate* and truly altruistic empathic response—and an affective, or emotional, component of empathy (EE). Combined, CE and EE create the psychological impetus for an individual to behave in a truly altruistic way towards another being.

As an observational investigation, the CWRC Study was unable to *experimentally* probe the psychological mechanisms underlying the behavior of rescuing injured wildlife. However, because the EAH model clearly articulates the known psychological motivational pathways that can lead to outwardly appearing altruistic human behavior it can also be used inductively as a functional framework for dissecting the possible psychological motivations inspiring a specific observed altruistic human act (refer to Figure 2 (pg. 21) and Table 1 (pg. 38)). Furthermore, as Batson underscores, although it should *not* be used as *the absolute determinant* of whether an act is truly altruistic in motivation, the relative degree of an outwardly altruistic behavior *can be used as an external measure* of the “magnitude of the altruistic motivation evoked by empathy [because it] is a direct function of the magnitude of the empathic emotion . . . the more empathy felt for a person in need, the more altruistic motivation to have that need reduced” (1991; pg. 87). Thus, following the inductive logic outlined by the EAH model,

the CWRC Study qualitatively analyzed the altruistic attributes of the rescuing behavior exhibited by each wildlife rescuer according to data provided by completed CWRC survey questionnaires, CWRC intake forms, and CWRC follow-up/monitoring forms. The qualitative evaluation used in the analysis of wildlife rescuer altruistic behavior was constructed as a deciphering tool that—based on the criteria of Pathways 1a, 1b, 2, and 3 of the EAH model—provided a means by which to evaluate the overall *probably* that an individual wildlife rescuer was functioning under a specific motivational pathway.²⁵

The data collected by the CWRC study provided a strong affirmation that the means used to categorize wildlife rescuers into Groups One through Four based on their relative degree of altruistic behavior was an effective methodology. If, as predicted by the EAH model, wildlife rescuers placed into Group One were following a Path 1a or 1b motivational state, then these individuals should *not* have been experiencing a very high empathic, other-oriented reaction to the animal in need—and, vice versa for the opposite side of the CWRC grouping spectrum (that is to say, wildlife rescuers placed into Group Four should have been following a Path 3 motivational state and, thus, should have been experiencing a very high other-oriented, empathic reaction to the animal in need). As Table 7 illustrates (pg. 88), Groups One through Four showed clear delineations in the level of altruistic behavior displayed and empathic key-word scores when broken down by mean and standard deviation. Consequently, the data collected by the CWRC Study substantiated the inductive power of the EAH model. Furthermore, the data collected suggested that the primary prediction of the CWRC Study—that a positive correlation

²⁵ For a more thorough review of the logic behind the methodology involved in categorizing wildlife rescuers into Groups One through Four please refer to pgs. 60-72.

would be shown to exist between the level of altruistic behavior displayed by wildlife rescuers and the amount of empathy they expressed towards the wildlife they rescued.

The next component of the CWRC Study was designed to investigate the second predication of the CWRC Study: that direct positive correlations would also be found between the level of altruistic behavior displayed by wildlife rescuers, the degree of empathic response/connection they expressed towards the animal being rescued, and their degree of association with a worldview/paradigm that facilitated/supported an empathic connection with animals and the natural world. The methodology for this portion of the CWRC study was based upon K. Monroe's CCA model (Figure 4; pg. 47), which, to date, has proven to be one of the best sociological models of altruistic human behavior (for reviews: Monroe, 2009; Weinstein, 2008; Weinstein & Corwin, 2006). The CCA model underscores the importance and "impact of culture via the psychological process of reasoning that leads to altruism" (Monroe, 1996; pg. 9), and highlights the fundamental role an individual's sociological "*perspective*"²⁶ plays in informing/motivating altruistic human behavior.

As described by Monroe (1996), the concept of perspective is vital to the understanding of any human behavior because it flushes out how one's cultural milieu shapes the cognitive framework one uses to "to process information, make sense of reality, and give meaning to [their] actions" (pg. 14). In essence, the concept of perspective not only "conveys the visual idea of locating oneself in a cognitive map . . . [it also] contains the idea that we each have a view of the world, a view of ourselves, a view of others, and a view of ourselves in relation to others" (pg. 14). In this context,

²⁶ For a full review of K. Monroe's conceptualization of "perspective," and its application to human altruistic behavior and the CWRC study, please refer to pages 42-53.

one's perspective may be understood as an all-encompassing artifact of socialized human cognition because one's perspective integrates one's worldview, view of self, view of others, and view of *self in relation to others* into a clearly defined cognitive framework—one that intimately informs and impacts most aspects of human behavior. What Monroe's work elucidated was the fact that a direct positive correlation exists between the degree to which an individual's sociological perspective encompasses a worldview and canonical expectations of *self as connected and related to others* and the level of altruistic behavior an individual exhibits towards others. Respectful of this understanding of the sociological components of an "altruistic perspective," the CWRC study sought to examine the environmental "perspective" of wildlife rescuers via an analysis of their association with a worldview/paradigm that is conducive for viewing humanity *as connected to and in relation with animals and the natural world*. The initial investigation into wildlife rescuers' environmental worldviews/paradigms was conducted using two quantitative approaches.

The first quantitative approach used by the CWRC study for evaluating wildlife rescuers' environmental worldviews/paradigms involved the application of a subset of the New Environmental Paradigm (NEP) scaled questionnaire (Table 2, pg. 55) to interviewees associated with Groups One through Four.²⁷ Since 1978, the NEP scaled questionnaire has served as one of the most widely accepted and broadly applied analytical tools for accurately measuring respondents' environmental awareness, attitudes, and overarching environmental worldviews by determining how strongly respondents associate with the eco/biocentric core tenants of the NEP—i.e., that

²⁷ For a full review of the NEP scaled questionnaire and its application to the CWRC study, please refer to pages 53-60.

humanity has an interdependent/interconnected relationship with the Earth, that there is a finiteness to the biophysical environment, and that human beings—as *part* of the ecological world—are also subject to the constraints of ecological laws that humanity cannot circumvent (Dunlap & Van Liere, 1978; Dunlap et al., 1992; Kals et al., 1999; Schultz & Zelezny, 1999). This more formalized approach to examining the environmental worldviews/paradigms of wildlife rescuers associated with Groups One through Four was supplemented with a secondary quantitative assessment using NEP key-word analysis of interviewee transcripts.²⁸ When taken as a whole, the quantitative data collected on the environmental worldviews/paradigms of wildlife rescuers in Groups One through Four confirmed the fact that obvious distinctions existed between the four groups.

As Table 7 illustrates (pg. 88), wildlife rescuer Groups One through Four all showed clear partitioning in both their NEP and NEP key-word scores when broken down by mean and standard deviation. Moreover, data collected also showed strong positive correlations existed between wildlife rescuers' level of altruistic behavior displayed and empathy key-word, NEP, and NEP key-word scores. In particular, as shown by Table 6 (pg. 87), robust correlative values (r_s) were found between the empathy key-word and NEP scores of wildlife rescuers associated with Groups One through Four ($r_s = 0.856$; $p < 0.01$), as well as between empathy key-word and NEP key-word scores ($r_s = 0.765$; $p < 0.01$). In combination, these data sets supported the relevancy of the CCA model; varying environmental worldviews/paradigms of wildlife rescuers were highly associated with differences in wildlife rescuers' empathic responses and altruistic

²⁸ For a detailed description of the methodology used by the CWRC study NEP key word analysis please refer to pages 75-79.

behaviors towards injured wildlife. Furthermore, these data sets also provided validation of the secondary prediction of the CWRC Study—positive correlations were shown to exist between the level of altruistic behavior displayed by wildlife rescuers, the amount of empathic connection/response they expressed towards the animals being rescued, and their degree of association with a worldview/paradigm that was facilitative/supportive of an empathic connection with animals and the natural world.

Clearly, gross quantitative confirmation of both of the fundamental predictions of the CWRC Study paints a significant picture in itself; however, deeper analysis of the finer qualitative details uncovered during the CWRC Study creates an even more vivid picture of the ways in which emotion, thought, and perspective all synergistically intertwine and thereby manifest into varying degrees of altruistic human behavior towards other species. This fine interweaving of the three tiers of the CWRC Study—the EAH model with that of the CCA and the NEP—was most clearly illuminated by the qualitative data obtained from the KWIC analyses of interviewee transcripts of wildlife rescuers associated with Groups One through Four. To help illustrate this point, it is useful to begin with a clear picture of the CWRC Study motivational-altruism-empathy-perspective conceptual continuum in mind because it serves as highly useful illustrative model of the synergistic interactions of human emotion, psychology, and social/cultural forces upon altruistic human behavior towards other species (Figure 7, pg. 80).

Beginning on the furthestmost left side of the CWRC Study continuum are the Group One wildlife rescuers. From data obtained in the CWRC Study it was found that Group One wildlife rescuers exhibited—relatively speaking—“low” levels of altruistic behavior, low empathic key-world scores, low levels of association with the NEP, and

low NEP key-word scores. Following the EAH model these individuals were predicted to primarily be following the psychological motivational paths of 1a and 1b.²⁹ Referencing Figure 2 (pg. 21), individuals on the motivational pathways of 1a and 1b would be outwardly acting in an altruistic manner; however, the foremost psychological motivation for this behavior would not be an altruistic, empathically motivated response to the animal in need, instead it would be focused on the expectations of rewards associated with acting in a specific manner or punishments for non-action in a specific manner. Thus, it would be predicted that these wildlife rescuers would be highly responsive to the social/cultural norms that fundamentally define the expected rewards/punishments that these individuals are motivated to achieve or avoid.

Taken a step further, when the logic of the EAH model is coupled with that of the CCA model the specific sociological components that ultimately influenced Group One behavior were further clarified. According to the CCA model of human altruistic behavior, an individual's sociological *perspective* is composed of five elements: *cognition, canonical expectations, empathy, view of self, and worldview*. When all five of these elements combine in a specific way it gives rise to what K. Monroe (1996) refers to as an "altruistic perspective." Monroe found that the most influential sociological components of a relatively robust "altruistic perspective" were worldview and a unique mixture of canonical expectations and view of self that ultimately created a remarkably complex form of empathy; whereas, the components of cognition and "simple" empathy were significant to a lesser degree. In contrast, a relatively weak "altruistic perspective" was found to be more influenced by the sociological components of cognition and

²⁹Please refer to pages 19-41 for a full description of methodology behind this determination.

canonical expectations, with the component of canonical expectations often articulated as being experienced as *external* forces—i.e., something “outside” of oneself and not directly connected to one’s view of self. Furthermore, a weak “altruistic perspective” did *not* incorporate an inclusive worldview—an individual’s view of self and all of humanity was *not* seen as highly connected and interrelated. In this context, it could be further predicted that wildlife rescuers in Group One would be highly attuned to the sociological components of cognition and *externalized* canonical expectations as they related to their behavior. Yet, they would be less apt to express a sense of *internalized canonical expectations of self* that are intimately contingent upon a worldview/paradigm that views humanity as highly interconnected and interrelated with animals and the natural world—such as the NEP; and, consequently, they would also be less apt to express a more “complex” form of empathic response to injured wildlife.

As the KWIC analyses of interviews from Group One wildlife rescuers demonstrated, Group One wildlife rescuers were highly expressive of the perception that they behaved in the way that they did because it was what they “should” do, or what “others” considered to be the “right” and “fair” thing to do. Additionally, Group One wildlife rescuers all tended to reference the perceived importance of “responsibility” and “obligation” in regards to their behavior. Overwhelmingly, these perceptions fall well in line with the prediction that Group One wildlife rescuers would be highly motivated by perceived *external* social norms, which Group One rescuers often described as the primary factor dictating their behavior. It was very uncommon for Group One wildlife rescuers to express a sense of *themselves*—i.e., a defining part of their view of self—or empathy as the motivating force inspiring their behavior to aid an injured wild animal. In

most cases, Group One wildlife rescuers often had well-developed, very “logical” and cognitively based “reasons” for rescuing an injured wild animal. The reasoning used by Group One interviewees, generally, was strongly associated with the ideology of the Dominant Western Worldview (DWW), which highlights humanity’s relationship with animals and the natural world as one of dominance and subservience. Overall, when asked interview question number seven “Why did you rescue the [fill in the specific animal rescued]?” it was very common for Group One wildlife rescuers to “logically” explain—with few emotion-based words—the “reasoning” for why they rescued the injured wild animal by referencing the ideology of the DWW.

For example, in one interview a Group One wildlife rescuer responded to question seven by stating: “Because it’s what humans, as the more intelligent species created by God, are suppose to do, right? I mean, we are superior, so we have to be responsible, you know what I mean?” Responses such as this by Group One wildlife rescuers were fairly commonplace, and extensions of why humanity should be involved with the natural world often revolved around the concepts of “usefulness” and proper “management.” Even when directly asked what *their* thoughts or feelings were on the rescue experience—interview question number 3: “What were you thinking/feeling when you rescued the [fill in the specific animal rescued]?”—Group One wildlife rescuers frequently returned to a discussion of what they thought they “should” do and their feelings of “guilt” in connection with this overarching sense of social obligation. Group One rescuers seemed to be less able—or willing—to connect themselves emotionally, or otherwise, with the experience.

In conjunction with this decreased personal connection to the experience, Group One wildlife rescuers often conveyed a sense of personal and emotional detachment from both the experience itself and the animal being rescued. This was displayed in the way most Group One rescuers expressed a sense of not really remembering the actual animal or experience itself; the rescued animals were often described in very generalized terms, such as “a bird,” and the specific details of the rescue were not clearly retrievable by interviewees. As was forecast by the CWRC Study continuum model, the KWIC analysis of Group One wildlife rescuers reflected a group of individuals that, although highly attuned to their perceptions of the external social/cultural norms that mediated their behavior to help an injured wild animal, were fairly lacking in their view of self and humanity as connected and interrelated to the natural world. And, as an extension of this unique interweaving of thought, feeling, and behavior, Group One rescuers expressed the least amount of altruistic and empathic behavior towards the injured wildlife rescued.

The next group on the CWRC Study continuum (Figure 7, pg. 80), are the Group Two wildlife rescuers. Data collected by the CWRC Study found that Group Two wildlife rescuers displayed “low-medium” levels of altruistic behavior, empathic key-world scores, levels of association with the NEP, and NEP key-word scores. Following the same CWRC Study continuum methodology as detailed above, it was determined from the EAH model that these individuals would primarily be following the motivational pathways of 1a and 2.^{30, 31} Referencing Figure 2 (pg. 21), individuals on the motivational pathway of 1a would be outwardly acting in an altruistic manner, yet their

³⁰ Please refer to pages 19-41 for a full description of methodology behind this determination.

³¹ *Note:* In Group Two the 1b motivational pathway had been removed because most individuals following a 1b path will swiftly “escape” socially perceived punishment by either deferring responsibility, or doing the least amount of the required behavior as possible. Thus, the vast majority of path 1b individuals will be found in Group One.

psychological motivation would be focused on the expectations of the *rewards* associated with acting in a specific manner. In Group Two the first few individuals following motivational pathway 2 begin to appear. As Figure 2 illustrates, these individuals would be following the pathway of “adverse-arousal reduction.” Specifically, individuals following motivational pathway 2 *would* be experiencing an empathic response to the animal being rescued; however, this emotion-based motivational response would *not* be other-oriented—instead, it would be strongly focused on reducing the rescuer’s own psychological/emotional/physical response to the experience of witnessing an injured wild animal. Because Group Two was composed of a “mixture” of wildlife rescuers—two distinct motivational pathways—it would be predicted that some of the Group Two wildlife rescuers would demonstrate trends similar to the ones seen associated with Group One (such as being inherently responsive to the social/cultural norms that fundamentally define the expected rewards of their behavior) and others within this group would exhibit more emotionally motivated/responsive reactions to the rescue experience.

When the EAH analysis of Group Two is coupled with the CCA model, it was further anticipated that, as a whole, Group Two wildlife rescuers would show a slight increase in their sense of possessing *internalized canonical expectations of self* in association with a worldview/paradigm that views humanity as highly interconnected and interrelated with animals and the natural world—such as the NEP. Furthermore, it could be expected that as an outgrowth of this viewpoint/sense of self, Group Two wildlife rescuers would also show an increasing trend towards having a slightly less cognition based and slightly more emotion based, partially “empathic” response—albeit not other-oriented, and more “simple” in terms of the CCA model—to the animal being rescued.

When Group Two wildlife rescuer interview transcripts were analyzed using KWIC, the data did substantiate a clear “shift” in the ways wildlife rescuers in Group Two thought and felt about the rescue experience in comparison to Group One.

For instance, Group Two wildlife rescuers were the first to begin to use emotion-based and less cognitive-based words to describe the rescue experience. Group Two wildlife rescuers began to make use of the phrases “I felt” or “I was feeling” when discussing the rescue experience and the animal being rescued. This was in sharp contrast with Group One rescuers who generally only used the phrases “I thought” or “I was thinking.” It was also found that even though many Group Two wildlife rescuers still stressed the themes of “responsibility” or “obligation” when discussing the cognitive reasoning for “why” they assisted an injured wild animal there were no references associating these themes with a sense of “guilt,” which was a very common aspect of Group One rescuer’s assessments of their motivation for helping. In fact, a recurrent theme for Group Two rescuers was their tendency to refer to the injured wild animal as a “victim” in need of assistance. Hence, by conceptualizing the injured animal as a “victim,” Group Two wildlife rescuers effectively not only redefined their helping behavior as one worthy of social praise or reward, but also further “justified” the helping behavior by enhancing its social significance. In several ways, this evident “shifting” in the way Group Two wildlife rescuers described and conceptualized their logical and emotional responses to injured wildlife appeared highly indicative of a movement away from a EAH 1b motivational pathway and more towards that of pathways 1a and 2.

Another differentiating point between Group One and Group Two wildlife rescuer’s KWIC analyses was the way in which Group Two wildlife rescuers perceived

humanity's relationship/connection with the natural world. Whereas Group One wildlife rescuers were heavily focused on the dominance/subservience aspect of the DWW, Group Two wildlife rescuers were much more likely to be attuned to the utilitarian and stewardship aspects of the DWW. As such, wildlife rescuers in Group Two still exhibited an affinity with the DWW, often noting humanity's "superior" relationship with animals and the natural world, yet humanity's role in the dynamics of this ideological power differential was portrayed more as one of a "caretaker" or "dutiful shepherd" — usually in reference to some form of utilitarian interdependence, such as agriculture or food production. This was reflected in Group Two rescuer's comments such as, "we [humanity] are the shepherds of life on this planet, so we must do what we can to take care of the animals, it's our duty to do so" and "the animals give us things, you know, like food and clothing, so we do have a responsibility to them in a way." This perception was also echoed in the fact that Group Two wildlife rescuers showed a much greater concern for a wider range of environmental issues than simply the "management" of natural resources. Issues such as pollution, human population growth, and ecosystem health also began to be addressed and discussed by Group Two interviewees.

In tandem with this increased perception of humanity's interdependence with animals and the natural world, Group Two wildlife rescuers also demonstrated an increased aptitude for describing a sense of being personally "invested" or involved in the rescue experience. This fact was particularly noticeable when Group Two rescuer's were asked question number six: "Can you please describe for me the actual rescue in as much detail as possible, from the time when you first encountered the animal to when you finally brought it to Chintimini Wildlife Rehabilitation Center?" For many Group One

rescuers the response to this question was that they literally didn't remember the rescue, let alone the details of the experience. This was not the case for Group Two wildlife rescuers, who, for the most part were able to clearly—and accurately—remember the rescue experience and some of its associated details, such as the specific date of the rescue, the appearance/injuries of the animal being rescued, and the means by which the rescuer assisted the injured animal. Again, the ability of Group Two wildlife rescuers to remember and describe the rescue experience also coincided with a much higher use of emotion-based words—e.g., “its broken wing made me feel for it,” or “I really felt its pain”—and fewer cognitive associations—e.g., “I thought I should help it,” or “it made me think of my responsibility to take care of it.”

Therefore, collectively, the KWIC analyses of Group Two wildlife rescuers mirrored the synthesized predictions of the CWRC study continuum model. Group Two wildlife rescuers were less prone to describe the cognitively based “logical” reasoning for their altruistic behavior towards wildlife and more inclined to discuss the emotion-based “feelings” that inspired their response to help a “victim.” Moreover, Group Two wildlife rescuers’ increased emotional aptitude was found in combination with the perception that humanity’s relationship with animals and the natural world was one of *interdependence*, as opposed to that of Group One’s focus on dominance and subservience. Via the perception of interdependence, Group Two rescuers tended to express a more personalized, emotionally based recognition of the interconnected relationship *they felt* with the injured wild animal they rescued. Ultimately, the distinctive thoughts, feelings, and perceptions of Group Two wildlife rescuers were manifested in the higher levels of

empathic responsiveness and altruistic behavior these individuals displayed towards the injured wildlife they assisted.

Continuing movement from left to right along the CWRC study continuum (Figure 7, pg. 80), the next group encountered are the Group Three wildlife rescuers. Data gathered by the CWRC Study found that Group Three wildlife rescuers exhibited “medium-high” levels of altruistic behavior, empathic key-world scores, levels of association with the NEP, and NEP key-word scores. Following the same CWRC study continuum methodology as detailed for Groups One and Two, it was determined from the EAH model that Group Three wildlife rescuers would principally be following motivational pathway 2.³² As previously covered, individuals on pathway 2 would be following the psychological motivational pathway of “adverse-arousal reduction.” As such, these individuals *would* be experiencing an emotional response to the animal being rescued; however, this emotion-based motivational response would *not* be wholly other-oriented. Instead the prime motivational force inspiring the rescuer to help the other in need would be to reduce the adverse psychological/emotional/physical response *the rescuer experienced* by witnessing the suffering of an injured wild animal. From the EAH logic of motivational pathway 2 it would be predicted that, in comparison to Group Two, Group Three wildlife rescuers would demonstrate a dramatic decrease in cognitively based reactions to the rescue experience and exhibit a substantial increase in their emotion/empathic based responses to injured wildlife.

Combining the EAH motivational assessment of Group Three wildlife rescuers with the CCA model, again further clarity is given to the sociological aspects influencing

³² Please refer to pages 19-41 for a full description of methodology behind this determination.

Group Three wildlife rescuers' thoughts, feelings, and behavior. As predicted by the CCA model, Group Three wildlife rescuers would be less inclined to focus on the cognitive, "logical" reasoning for assisting an injured wild animal and show a higher degree of focus on the "simple" empathic motivation for the rescue. Importantly, though, this "simple" form of empathic response would be verging towards the more "complex" form because of the increasing significance worldview, canonical expectations, and view of self would be imparting upon Group Three rescuers' sociological perspective. To an even greater degree than Group Two wildlife rescuers, it would be expected that Group Three rescuers would exhibit a sense of being deeply affiliated with an *internalized worldview/paradigm* that views humanity as highly interconnected and interrelated with animals and the natural world, a worldview such as the NEP. Yet, Group Three wildlife rescuers would *not* demonstrate possession of a *fully articulated sense of internalized canonical expectations of self* for the way in which one would *personally* engage with animals and the natural world. Again, as with Groups One and Two, KWIC analyses of Group Three wildlife rescuer interview transcripts, provided data that soundly supported a intense "shifting" of Group Three wildlife rescuers' thoughts and feelings about the rescue experience away from that of both Groups One and Two.

To begin, one the most striking aspects of Group Three wildlife rescuers' interviews was the dramatic increase in the amount of emotion-based language. Far beyond the usage of phrases such as "I felt" or "I was feeling," Group Three wildlife rescuers expressed a profound degree of emotionally charged language in the process of describing their rescue experiences. Not only were Group Three interviewees the first to specifically make use of the words empathy, sympathy, and compassion in order to

describe the “rational” for rescuing an injured wild animal, but many also used a variety of words usually reserved for use as terms of endearment: love, affection, attraction, passion, tenderness, fondness, weakness, adore, charm, sweet, dear, and precious. In fact, perhaps even more significant than the simple use of emotion-based linguistics, was the fact many Group Three wildlife rescuers literally expressed the sentiment that they didn’t have the “right words” to describe the rescue experience. This sentiment often coincided with Group Three rescuers’ attempts to accurately depict *what they felt the animal was feeling/experiencing*. This finding, in itself, was profound because it highlights the degree to which Group Three rescuers were emotionally experiencing the rescue event; apparently the motivational underpinnings of the experience were so deeply grounded in an emotion based framework that Group Three wildlife rescuers had difficulty conceptualizing it in any other format—e.g., a cognitive or analytical assessment.

In this highly emotional context, another common theme expressed by Group Three rescuers was their sense of “stress” or “anxiety” in relation to the rescue experience. Indeed, the vast majority of Group Three rescuers expressed some aspect of experiencing internal emotional turmoil over their desire to assist the injured wild animal on one hand and their desire to reduce the heightened state of emotional anxiety they were experiencing in response to witnessing the injured animals’ wounds or “feeling” its state of suffering. The emotionally stressful nature of the rescue experience for Group Three rescuers was well described by one Group Three rescuer’s comment: “I couldn’t barely stand the stress of the whole experience, I mean, it really stressed me out; it was really difficult to help because I was feeling so upset by everything, but I felt I had to . . .

I had to help it.” Overall, the opinion that the rescue experience had been a “stressful” experience was a common theme for Group Three rescuers.

In connection with their heightened state of emotional response to the rescue experience, Group Three wildlife rescuers also seemed hyper sensitive to the individuality of the animal being rescued and their sense that the experience itself was exceptional. These qualities were often reflected in the incredibly detailed accounts that Group Three rescuers provided about the experience—e.g., noting very precise details concerning an animal’s fur or feathers, eye coloring, behaviors, noises/sounds, smells, and evident wounds, as well as, the specific day/time, other animals/people involved, weather, and other physical aspects of the environment (trees, water, or a field/pasture). Additionally, Group Three wildlife rescuers were the first rescuers to express their concern for what the animal was *feeling*; even though Group Two rescuers were apt to cognitively associate with the “predicament”—as one Group Two rescuer described it—of the injured animal they were assisting, they never conveyed the sense that they actually considered—or attempted to feel—what the animal was feeling. By and large, Group Three wildlife rescuers appeared fairly limited in their analytical/cognitive descriptions and assessments of the rescue experience and, instead, were extremely *emotionally attuned* to the emotional/empathic aspects of the experience.

Another significant point of difference between the KWIC analyses of Group Three rescuers interview transcripts and those of Groups One and Two, was the intensity with which Group Three wildlife rescuers espoused their association with the core tenants of the NEP. It was very clear from Group Three’s interview transcripts that these wildlife rescuers were essentially anti-DWW and wholly NEP in their perception of humanity’s

relationship with animals and the natural world. Interestingly, while Group Three wildlife rescuers were quick to describe and discuss their strong *beliefs* that, far from being a “superior” species, humanity exists as *part of* the interconnected and interrelated community of life on Earth, they did not use the same degree of personalized emotionality to describe/discuss this relationship as they had used when describing/discussing their reactions to the rescue experience. This was a very intriguing aspect of Group Three’s KWIC analysis and one that seemed rather counter intuitive; Group Three wildlife rescuers displayed an intensely personalized emotional/empathic focus when discussing their experiences rescuing injured wildlife, yet when discussing their perceptions of humanity’s relationship with animals and the natural world Group Three rescuers were much more cognitively focused on the over-arching—fairly personally removed—“ecosystem” aspects of the NEP. This presented somewhat of an odd “disjunction” between Group Three wildlife rescuers’ emotional and cognitive “selves” in the context of rescuing injured wildlife.

This perplexing artifact may, in fact, be an intriguing reflection of the way in which the sociological components of the CCA model amalgamate with the EAH model within Group Three wildlife rescuers. As discussed earlier, the CCA model predicts that Group Three wildlife rescuers—although *outwardly* expressing a “simplified” form of empathy—would *internally* be verging upon a more “complex” form as a result of the growing influence that a worldview, canonical expectations, and view of self that incorporate humanity into connection and relationship with animals and the natural world would be imparting upon their sociological perspective. In conjunction, the EAH model predicts that even though wildlife rescuers following motivational pathway 2 *would* be

experiencing emotion based reactions to the experiences of the injured animal, this emotional response wouldn't represent a full-fledged *other-oriented* empathy because the primary motivational goal would be to reduce the emotionally adverse reaction that the rescuer would be experiencing in response to witnessing the suffering of the injured animal.

In Group Three wildlife rescuers, while it did seem apparent that these rescuers had genuinely cognitively internalized a generalized worldview and view of self as connected and interrelated to animals and the natural world, they seemed to be without clearly formed canonical expectations of “what” that meant in the context of “how” they were to interact and behave in their relations with animals and the natural world. Thus, because Group Three rescuers *cognitively* perceived that *humanity's* relationship with animals and the natural world to be one of connection and interrelation, yet were uncertain as to the *personal* application of this way of being they tended to respond in a more “reflexive” manner—i.e., an emotion focused reaction. Taken a step further, it could be expected that the emotionally “reflexive” response of Group Three wildlife rescuers would be more self-focused simply because of the fact that these rescuers were less adept at “other-orienting” due to a lack of experience in knowing the appropriate way to *helpfully* respond to an wild animal's suffering.

Viewed as a whole, the KWIC analyses of Group Three wildlife rescuer's interview transcripts proved to be another dynamic confirmation of the general predictions of the CWRC study continuum model. Group Three wildlife rescuers were highly emotionally attuned to the emotional/empathic components of the rescue experience, and, generally, only cited emotion-based reasoning for their altruistic

behavior towards injured wildlife. In fact, it could be stated Group Three wildlife rescuers were principally inspired to action simply by the way they “felt”—the cognitive/analytical assessment of the “situation,” which was the main focus for Group One and Two, was not a prime motivator for Group Three rescuers. However, this is not to say that Group Three rescuers were without a cognitive perception of humanity’s relationship with animals and the natural world. In actuality, Group Three wildlife rescuers demonstrated very energetic analytical associations with the NEP worldview and held a cognitively based perception of humanity as interconnected and interrelated with all of life on Earth.

Interestingly, though, was the fact that while Group Three rescuers seemed to be in cognitive possession of a fully articulated overarching NEP worldview and view of self, they also seemed to exhibit a void in their canonical expectations of self in regards to “how” they were to *personally* interact with animals and the natural world. Being highly responsive to their cognitive perception of humanity—and self—as “connected” to animals, Group Three wildlife rescuers did, in fact, “connect” with injured wildlife; their connection was simply mediated by the most “reflexive” response a *concerned* human can have to the suffering of another—a highly emotional reaction. Therefore, Group Three rescuers *externally* exhibited a highly reflexive, intensely personalized, emotion-based reaction to the rescue experience, and *internally* possessed a more personally detached, cognitively based “overview” of humanity’s deeply interconnected and interrelated relationship with all of life on Earth. The final result of this unique blending of the sociological, psychological, and emotional components of behavior was evidenced

in Group Three wildlife rescuers' dramatically higher levels of overtly empathic responsiveness and outwardly altruistic behavior towards injured wildlife.

Moving onwards, the group positioned furthest to the right on the CWRC Study continuum (Figure 7, pg. 80) are the Group Four wildlife rescuers. The data collected by the CWRC Study found that Group Four wildlife rescuers exhibited the highest levels of altruistic behavior, empathic key-world scores, levels of association with the NEP, and NEP key-word scores. Following the same CWRC Study continuum methodology as detailed for Groups One through Three, it was determined from the EAH model that these rescuers would primarily be following motivational pathway 3.³³ Using Figure 2 (pg. 21) as a reference, individuals on motivational pathway 3 would not only be *acting* in an altruistic manner, but they would also be psychologically motivated by a truly altruistic ultimate goal: to alleviate the suffering of the other. Similar to motivational pathway 2, rescuers on motivational pathway 3 would be experiencing an emotion-based empathically mediated response to the suffering of the other; however, in the case of motivational pathway 3 this empathic response would be *other*-oriented and wholly focused on the *most appropriate means from the perspective of the other* for alleviating the suffering of the other being. Thus, from the EAH logic of motivational pathway 3 it would be predicted that, in comparison to Groups One through Three, Group Four wildlife rescuers would not only demonstrate the highest levels of emotion/empathic based reactions to injured wildlife, but they would also exhibit empathic responses born out of acutely cognitive, other-oriented perspectives.

³³ Please refer to pages 19-42 for a full description of methodology behind this determination.

When the EAH motivational assessment of Group Four wildlife rescuers is combined with that of the CCA model, an even greater degree of richness was given to the relative affect the varying sociological components of Group Four wildlife rescuers' perspectives had upon the coalescence of their feelings, thoughts, and behavior. As predicted by the CCA model Group Four wildlife rescuers would exhibit the sense of possessing a fully articulated set of *internalized canonical expectations of self* that would be a direct extension of their cognitive affiliation with a worldview/paradigm that not only views humanity, but in particular *their lives and themselves*, as highly interconnected and interrelated with animals and the natural world. The predictive outcome of this personalized worldview and sense of self would be that Group Four wildlife rescuers would demonstrate the most sociologically “complex” empathic response to injured wildlife. The KWIC analyses of Group four wildlife rescuer interview transcripts provided data that not only substantiated a clear differentiation in the way Group Four wildlife rescuers thought and felt about the rescue experience, but also the way in which they cognitively and emotionally conceptualized, organized, and *oriented themselves in relation* to the experience.

The sophisticated nature of Group Four wildlife rescuers' empathic response to injured wildlife was, perhaps, best illuminated by the way in which Group Four wildlife rescuers described their overarching perception that *they* were in an intimate, highly personalized, day-to-day relationship with animals and the natural world. This sense was often conveyed by Group Four wildlife rescuers' detailed discussions of other animals—both domestic and wild—that they had experienced in their lives, other animals they had rescued, and their overall experiences with varying aspects of the natural world—from

living in more rural/agricultural communities to backpacking and “being outdoors.”

These discussions were not simply tangential observations offered by Group Four rescuers; in all cases these discussions were used pointedly by Group Four rescuers in order to descriptively give a sense of the distinctly *personalized, experiential context* for “why” they thought and acted the way they did in rescuing an injured wild animal.

For instance, when asked questions number two—What were you thinking/feeling when you rescued the [fill in the specific animal rescued]?—one Group Four wildlife rescuer went into a vivid description of his life growing up outdoors and “with animals” and how he believed this experience had “improved my ability to not only think about things from my, probably I should say human, point of view when I interacted with an animal, but also to try to take into account the way that the animal might be sensing or feeling things.” In the most profound way, the experientially based, essentially individually “learned” proficiency that Group Four wildlife rescuers had with animals in general gave them a much greater ability to empathically envision the rescue experience from an “animal” viewpoint—e.g., that the experience might become even more stressful for a wild animal when humans attempt to “helpfully” intervene. And, growing out of this rather erudite form of other-oriented empathic sense about animals, Group Four wildlife rescuers showed the greatest capability to *cognitively* formulate a behavioral response that would most accurately respond to and effectively reduce the suffering of the animal. Only Group Four wildlife rescuers demonstrated such a unique synergy of an acutely attuned emotional/empathic motivational response to an injured wild animal with that of a cognition-based assessment of the most proficient behavior plan for alleviating the suffering of an injured wild animal.

Possibly even more edifying than the unique synergy of emotion, thought, and behavior exhibited by Group Four wildlife rescuers in the context of the EAH model, were the ways in which the EAH components melded with that of the CCA model in Group Four wildlife rescuers. From the NEP KWIC analysis of Group Four interview transcripts it was very clear that Group Four rescuers did indeed have fully internalized *canonical expectations of self* that inherently stemmed from a worldview of humanity's connectivity to and relationship with all of life. Yet, for Group Four wildlife rescuers their NEP type worldview functioned to do much more simply inform their thoughts and beliefs, it was also served as a foundational component of their own, deeply personalized, *definition of self*. This profoundly personalized conceptualization of the NEP worldview, which essentially defined *self as connected to and in relationship with* animals and the natural world, was powerfully symbolized by the way in which Group Four wildlife rescuers responded to question number five: What is your viewpoint on the relationship/connection human beings have with the world's animals? Whereas rescuers from Groups One through Three all responded to this question from a personally detached, humanity based perspective, nearly all Group Four wildlife rescuers responded to this question by intimately describing *their own personal experiences of being connected to and involved in specific, day-to-day relationships with* animals and the natural world.

A clear example of this occurred when one Group Four rescuer responded to question number five by detailing her "lifetime of relationship" with the natural world. She began by describing how she grew up "surrounded by animals and the outdoors . . . [where she] learned to not only see with my eyes and hear with my ears, but also feel with my heart and connect to with my mind by observing and learning 'how' they

interacted with one another.” She continued later to follow-up on her thought by commenting:

I know this might sound silly if one doesn’t really ‘know’ what I mean . . .

I mean, it’s not like I am saying I am some ‘bird whisperer’ or something, but, just like a person can learn another language or get a new way of seeing things by living with a different group of people, so, too, can a person learn to really understand the ways of animals by being around them and with them.

Excerpts such as this were customary reflections for Group Four wildlife rescuers when they were asked to describe their viewpoint on humanity’s relationship/connection with animals. Furthermore, a fundamental component of Group Four wildlife rescuers’ assessments of *their* interactions and connections with animals, or their act of assisting an injured wild animal, was their impression that the behavior was fundamentally “normal” or “usual” for them. More than any other wildlife rescuing group, Group Four rescuers viewed their behavior of assisting an injured wild animal as simply a “typical” part of their daily repertoire of behaviors—one that intrinsically represented an etiquette that they had acquired over a lifetime of interactions with animals.

Expanding upon Group Four wildlife rescuers’ conceptualization that their interactions with animals were simply a “normal” part of their daily lives, provided further insight into the distinctive way in which the particular sociological components of worldview, canonical expectations, and view of self interacted to mediate a truly other-oriented altruistic behavior in Group Four wildlife rescuers. As the CCA model clearly articulates, the sociological component of canonical expectations is most influential upon two of the four continuum groups—the group furthest to the left (Group One) and the

group furthest to the right (Group Four). Yet, these canonical expectations result in radically different degrees of outwardly altruistic behavior dependent upon whether they are based upon *externalized* or *internalized* social norms. For Group One, *external* social norms set the precedent for behavior; thus, many Group One rescuers were quick to make the cognitive assessment that they behaved the way they did because it was what they “should” do based upon their sense of an external social norm. In stark contrast, for Group Four rescuers *internal* social norms—which were inherently based upon their view of self as defined by their own personalized, experiential relationships with and connections to the animals in their lives—set the precedent for behavior. Therefore, Group Four rescuers emotionally and cognitively assessed their behavior as a reflection of a *self-defining norm*: “I am a person who helps animals . . . that’s just ‘who’ I am.” This radical distinction between Group One and Group Four rescuers’ perspectives shows the profound result a seemingly minute difference in the interplay between worldview, canonical expectations, and view of self can have upon altruistic human behavior.

A final defining feature of Group Four wildlife rescuers’ perception of self as connected to and in relationship with animals, was represented by the way they referred to the injured wild animals they rescued. For Groups One and Two, the wild animals rescued were referred to in very generalized terms, such as “a bird” or “a baby animal.” Group Three became much more specific and individualized in their descriptions of the wild animals being rescued, such as “it was a red-winged blackbird, with beautiful red and black coloring on its wings and a deep yellow beak, and with dark red eyes.” In Group Four, rescuers tended to use the same degree of highly individualized descriptions as was seen in Group Three. However, in Group Four this highly descriptive format was

given an even greater degree of complexity by the fact that, overwhelmingly, Group Four rescuers used the same level of linguistic connotation for the animals being rescued as that usually reserved for referencing another human being.

For example, if a rescue situation involved finding a baby robin in the middle of the road a Group One or Two rescuer might comment “I saw *it* in the middle of the road” and a Group Three rescuer might note “I saw *a baby bird* laying in the middle of the road.” In contrast, a Group Four wildlife rescuer would most likely declare: “I saw *him* laying in the middle of the road.” Considering the degree to which Group Four rescuers used distinctly human associated personal pronouns when describing or discussing the animals they rescued, it was evident that Group Four wildlife rescuers were, quite literally—in a very personalized way—conceptualizing their relationships with the animals being rescued as being on par to the ones they experienced with other human beings. Thus, animals were not objectified, or “distanced from,” linguistically by Group Four wildlife rescuers, instead they were typically afforded the same degree of linguistic personal relationship as that of another human being. Furthermore, Group Four wildlife rescuers linguistically related to the animals being rescued without overtly ascribing them “baby-like” qualities or anthropomorphizing their behaviors.

Rather conclusively, the KWIC analyses of Group Four wildlife rescuers’ interview transcripts proved to be another revealing confirmation of the general predictions of the CWRC Study continuum model. In comparison to Groups One through Three, Group Four wildlife rescuers exhibited the most emotionally and cognitively complex empathic responses to the injured wildlife they rescued. Far greater than simply empathically “responding” to the suffering of an injured wild animal, Group

Four wildlife rescuers demonstrated a extremely sophisticated psychological response mechanism—one which involved the intricate synthesis of both an emotional/empathic motivational impetus and an extremely cognitive assessment of the situation via an other-oriented perspective. In tandem, the unique empathic and cognitive aspects of Group Four wildlife rescuers’ psychological response to injured wildlife ultimately provided them with the capability to mediate the most appropriate and effective behavioral response for correctly assisting an injured wild animal. Additionally, as a further demonstration of the importance of the sociological components of altruistic human behavior, Group Four wildlife rescuers exhibited the most *personally incorporated* synthesis of a NEP worldview, canonical expectations, and view of self.

It was found that only Group Four wildlife rescuers seemed to possess a fully articulated set of *internalized canonical expectations of self* that—although extending from their deep beliefs in a worldview/ paradigm that considers humanity as highly interconnected and interrelated with all of life and Earth—was viscerally focused on *their own lives, their own actions, and their everyday connections to and interactions with* animals and the natural world. Thus, Group Four wildlife rescuers rarely referenced “externalized” reasons for their altruistic behavior towards wild animals and instead were primarily focused on their own life’s experiences and definitions of self as the norms by which they measured their emotional, mental, and behavioral responses to an injured wild animal. The final consequence of this remarkable fusion of the emotional, psychological, and sociological elements of human behavior was made explicit in the exceedingly high degree of emotional/empathic connectivity and other-oriented altruistic behavior that Group Four wildlife rescuers demonstrated towards the injured wildlife they rescued.

In conclusion, it may be said that the grander picture painted by the CWRC study is a depiction of what may be referred to as the “altruistic trinity” of an individual’s emotions, thoughts, and perspectives. When these elements combine in a particular way the final result is a vital synergy imperative for the creation of a truly other-oriented altruistic human behavior. Building upon the foundational works of C.D. Batson’s (1991) EAH model and K. Monroe’s (1996) CCA model, the CWRC study further illustrates the profound interplay that occurs between an individual’s empathic connectivity, psychological motivation, and sociological perspective. As was revealed by the CWRC study, this interplay has the potential to either dampen or enhance altruistic human behavior. In wildlife rescuers it was qualitatively and quantitatively confirmed that correlations exist between the degree of an individual’s empathic responsiveness, the strength of their association with a worldview supportive of this empathic connectivity, and, ultimately, the level of altruistic behavior they exhibited towards another species. Fundamental to this assessment is the understanding that although this correlation does not represent causation, it *does* point towards the fact that a relationship exists—and, in the context of today’s often disassociated understandings of the ways in which emotion, thought, and sociological perspective affect behavior, this finding, in itself, *is* significant.

Although debate is bound to continue over the relative importance of the elements of emotion, thought, and perspective in relation to human behavior, it is becoming clearer that far from being disconnected “parts” these elements only function as a thoroughly complex interconnected and intertwined “whole.” No longer deemed an irrelevant aspect of human biology, humanity’s ability to emotionally and empathically connect with other beings is increasingly being shown to be a critical component of human behavior. This

may particularly be the case in regard to altruistic human behavior. And, just as one's emotions have the ability to meaningfully influence one's cognitive functioning, so, too, does one's perceptions of reality critically influence one's thoughts and emotions. The CWRC study only further validates the existence of this incredibly integrated system. As shown by the wildlife rescuers involved in the CWRC study, the elements of emotion, thought, and perspective all play critical roles in the formation of human behavior towards other species. Furthermore, the CWRC study also demonstrated that these elements have the potential to either sustain and reinforce one another, or degenerate and degrade one another. When understood as a web of interrelated elements, it becomes easier to conceptualize the way in which a wildlife rescuer's cognitive perception of self, empathic responsiveness, and behavior towards other species all coexistence as an interactive whole.

Just as C.D. Batson (1991) and K. Monroe (1996) discovered, the CWRC study also found that an individual's ability to empathically connect to another, as well as their ability to perceive of themselves as intimately connected to and in relationship with that other being, had profound positive affects upon the level of altruistic behavior they ultimately displayed towards that other being. In the realm of human relations, Monroe (1996) determined that altruistic human behavior was fundamentally contingent upon an individual's perception of a "common humanity." Perhaps, at the dawn of the twenty-first century, humanity is gradually developing an even greater understanding of our emotional, cognitive, and perspectival connections to and relationships with all

of life. As the author Derrick Jenson (2000) has noted, humanity appears to be slowly reawakening to “the acknowledgement and maintenance of relationship—on both a personal and a grand scale” (pg. 262). It may very well be, that in a symbiosis far beyond what we currently comprehend—both within and externally—humanity *is* connected to and in relationship with all of life. The significant findings of the CWRC study suggest that humanity is becoming more enlightened to what Albert Einstein (1879-1955) referred to as the “perception of a common existence” and to the understanding that:

A human being is a part of a whole that we call the universe, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical illusion of his consciousness. This illusion is a prison for us, restricting us to our personal desires and to affection for only the few people nearest us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.³⁴

It is hoped that the results of the CWRC study will further illuminate the emotional, cognitive, and perspectival ways and means by which humanity may continue progression towards this ever so lofty goal.

³⁴ As quoted by *The New York Times* (29 March, 1972), from a letter written in 1950.

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APPENDICES

Appendix A

Chintimini Wildlife Rehabilitation Center Survey Questionnaire

1) Sex/Gender (Self): Male Female (CIRCLE ONE) *Form #* _____

2) Age: _____ years

3) Occupation: _____ (e.g., student, homemaker, sales,
business owner, teacher)

4) How many individuals are part of your household? _____ people

5) What is the highest level of formal education you have successfully completed?

(CHECK ONLY ONE)

_____ some High School

_____ High School Diploma / G.E.D.

_____ some College / Associate's degree

_____ Technical degree

_____ Bachelor's degree

_____ Master's degree

_____ Ph.D.

_____ other (please specify: _____)

6) What is the approximate annual income of your entire HOUSEHOLD?

(CHECK ONLY ONE)

_____ Under \$9,999

_____ \$10,000 - \$24,999

_____ \$25,000 - \$39,999

_____ \$40,000 - \$54,999

_____ \$55,000 - \$69,999

_____ \$70,000 - \$84,999

_____ \$85,000 - \$99,999

_____ \$100,000 or more (_____)

Appendix A (cont.)

7) Were you the only one involved in the rescue of the injured animal?

Yes

No (CIRCLE ONE)

(If No, go to question #8)

(If Yes, go to question #9)

8) Please list all of the individuals involved in the rescue of the injured animal, including their sex, age, occupation and form of involvement in the rescue.

<u>Individual</u>	<u>Sex/Gender</u>	<u>Age</u>	<u>Occupation</u>	<u>Involvement</u> (CIRCLE ALL THAT APPLY)			
(SELF)	M F			Protection	Capture	Care	Transport
	M F			Protection	Capture	Care	Transport
	M F			Protection	Capture	Care	Transport
	M F			Protection	Capture	Care	Transport
	M F			Protection	Capture	Care	Transport

* **Protection** - if an individual helps keep an animal from further injury (e.g. guarding from a domestic pet, keeping traffic from hitting an animal or stopping another person from abusing an animal).

(If more individuals were involved then the above room allows, please continue on back of questionnaire.)

9) How long (approximately) was the animal in your care?

_____ days _____ hours

10) Did you, or anyone else involved in the rescue of the animal, take time away from work, school or previous obligations to help in the rescue effort?

Yes

No (CIRCLE ONE)

Appendix A (cont.)

11) Was the call to Chintimini a long distance phone call for you?

Yes No (CIRCLE ONE)

12) How far did you travel to transport the injured animal to Chintimini Wildlife Rehabilitation Center?

_____ miles

13) Did you spend any money on supplies for the capture, care or transport of the animal?

Yes No (CIRCLE ONE)

(If Yes, approximately how much? \$ _____)

14) At any time during the capture, care and transfer of the injured animal, did you, or anyone else you knew who was involved, feel they may be harmed by the animal or the activities involved in the rescue attempt?

Yes No (CIRCLE ONE)

(If Yes, in what way did you (they) feel

threatened? _____)

(e.g., scratched, bitten, disease, traffic, falling off ladder, etc.)

15) Would you be willing to be contacted by the researcher for a telephone interview concerning your involvement with the capture, care and transfer of the injured animal?

Yes No (CIRCLE ONE)

(If Yes, please make sure your phone number is included here: _____; please note best times to contact you.)

Thank you very much for taking the time to complete this questionnaire! Have a good day.

Appendix B

Chintimini Wildlife Rehabilitation Center Survey Questionnaire Cover Letter

Greetings! My name is Kirsten Freed and I am a student at Oregon State University. Throughout the last year I have been volunteering at Chintimini Wildlife Rehabilitation Center and have become very interested in learning more about the characteristics that define the individuals who help injured wildlife. In response to my interest, I am conducting research at Chintimini. This research will constitute the basis of my senior project. Specifically, my senior project addresses the way in which wildlife “rescuers” interact with wildlife and the environment around them.

The following questionnaire will not only provide valuable information for my senior project, it will also aid Chintimini in its effort to better serve the public and wildlife of the area. Your response to this questionnaire is completely VOLUNTARY, yet your input is very important to the success of the study and will be greatly appreciated. Please answer the questions to the best of your ability, being as accurate as possible. Any information you provide will be kept completely CONFIDENTIAL and will only be used for my senior project and statistical analysis. If you have any questions about the questionnaire, feel free to contact me at (541) 738-6145. Thank you very much for your time and effort!

Sincerely,

Kirsten Freed

Appendix C
Chintimini Wildlife Rehabilitation Center Admission Form



**CHINTIMINI
WILDLIFE
REHABILITATION CENTER**

ADMISSION FORM

To be filled in by the person presenting the animal:

Name _____

Address _____

City _____ Zip _____

Phone _____

Would you like to be contacted regarding the status of this animal?

No _____ Yes _____

CWRC USE ONLY

Case Number _____

Date of Admission _____

Species _____

Age A J N _____

Sex M F U _____

Weight _____ grams

Chintimini Wildlife Rehabilitation Center is a non-profit, public service organization that provides care for injured and orphaned wildlife. We receive no government or tax dollar support and are completely dependent on donations to cover the costs of caring for these animals.

While we do not charge any fee for our services, we do ask that you consider making a donation towards their care and treatment. Any contribution you can make will be extremely helpful and is greatly appreciated. Your gift is also tax deductible. Thank you for your support.

Location/History:

Circumstances and specific location in finding the animal: _____

Treatment Prior to Admission:

Food _____ Housing _____ Medical _____

CWRC USE ONLY

Cause for Admission:

- | | |
|--|--|
| <input type="checkbox"/> Projectile | <input type="checkbox"/> Malnutrition/Exposure |
| <input type="checkbox"/> Trap | <input type="checkbox"/> Disease |
| <input type="checkbox"/> Collision with a vehicle | <input type="checkbox"/> Bumblefoot |
| <input type="checkbox"/> Collision with powerline | <input type="checkbox"/> Toxicity |
| <input type="checkbox"/> Collision with window | <input type="checkbox"/> Caught by cat/dog |
| <input type="checkbox"/> Other trauma | <input type="checkbox"/> Readmission |
| <input type="checkbox"/> Tangled in fence, string, _____ | <input type="checkbox"/> No problem found |
| <input type="checkbox"/> Orphaned | <input type="checkbox"/> Other _____ |

Injuries: _____

Appendix D

Chintimini Wildlife Rehabilitation Center Survey Interview Schedule

Hello. This is Kirsten Freed / Jeff Hale. Earlier this week you were contacted about your participation in an interview concerning your involvement in the rescue of an injured animal, which you brought in to Chintimini Wildlife Rehabilitation Center. During this last week you should have received a letter from that contained an Informed Consent Document for our interview. Did you receive that letter? (If yes, interview will be continued. If no, the interviewee will be sent another letter.) Can you please get that letter and read over with me the Informed Consent Document. (Read Informed Consent Document with the interviewee.) Do you understand the Informed Consent Document? (Wait for answer, make sure interviewee understands purpose of Informed Consent Document.) Do you have any questions? (Answer any questions interviewee may have.) If you would still like to be involved in the interview process, please sign and date the Informed Consent Document. We are now ready to begin the interview.

The first part of the interview will involve having you answer several questions that are open-ended. Please feel free to answer them in your own words. You may be as elaborate as you wish.

Question #1: Can you please describe for me the animal you rescued?

Question #2: What were you thinking/feeling when you rescued the (fill in the specific animal described in Question #1)?

Question #3: Were you concerned with what the animal may have been feeling/thinking during the rescue attempt?

Question #4: Did you modify your actions and thoughts in order to help facilitate the rescue of the (fill in the specific animal from Question #1)?

Question #5: What is your viewpoint on the relationship/connection human beings have with the world's animals?

Question #6: Can you please describe for me the actual rescue in as much detail as possible, from the time when you first encountered the animal to when you finally brought it to Chintimini Wildlife Rehabilitation Center?

Question #7: Why did you rescue the (fill in the specific animal described in Question #1)?

Appendix D (cont.)

All right, thank you, that is the end of the open-ended interview questions. The next part of the interview will involve having you answer several questions using a scale from one to five for your answers. Please answer each question with one of the following answers: one means you strongly disagree; two means you disagree; three means you are uncertain; four means you agree; and five means you strongly agree. Do you have any questions about this scale? Do you understand this scale? (Wait for interviewee to answer that they understand the scale. If they do not, repeat the scale and help them to understand the scale.) Are you ready for the first question? (If interviewee answers yes then begin the scaled questions.)

- 1) The balance of nature is very delicate and easily upset by human activities.
- 2) There are no limits to growth for nations like the United States.
- 3) Humans must live in harmony with nature in order to survive.
- 4) Modifying the environment for human use seldom causes serious problems.
- 5) Plants and animals do not exist primarily for human use.
- 6) Humankind was created to rule over the rest of nature.
- 7) The earth is like a spaceship with only limited room and resources
- 8) Humans do not need to adapt to the natural world because they can remake it to suit their needs.

All right, thank you, that is the end of the scaled questions. This ends the interview.

I would like to sincerely thank you for your time and effort. Please make sure to mail in the Informed Consent Document that you signed and dated at the beginning of this interview. Once again, thank you for your time. Have a good (day/evening).

Appendix E

Chintimini Wildlife Rehabilitation Center Survey Questionnaire Demographics: Gender, Age, Income, Educational Level, and Number in Household

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
1	F	21	1	1	4
2	F	34	2	2	2
3	F	55	3	2	3
4	F	58	4	2	5
5	M	61	2	2	1
6	M	45	125	6	4
7	M	22	4	2	4
8	M	19	3	3	1
9	F	27	3	3	3
10	F	23	1	1	2
11	M	26	1	4	2
12	M	18	4	1	2
13	M	25	4	3	2
14	F	64	3	3	5
15	M	57	5	4	3
16	F	23	1	2	1
17	F	51	3	4	2
18	M	45	4	5	1
19	M	34	3	2	2
20	F	30	2	2	2
21	M	39	3	3	2
22	F	43	4	5	3
23	M	24	2	1	2
24	F	34	4	4	2
25	M	24	2	2	1
26	M	31	3	2	4
27	F	40	6	4	2
28	F	60	7	5	4
29	M	37	3	2	4
30	M	82	3	4	4
31	M	76	6	5	2
32	M	34	4	3	3
33	F	20	1	1	2
34	F	53	5	5	1
35	F	87	3	5	1
36	M	56	3	2	5
37	M	27	2	4	2
38	F	46	2	2	1
39	F	32	4	2	2
40	M	25	2	2	2
41	F	73	6	5	2
42	M	26	3	1	3
43	M	36	3	3	4

Appendix E (cont.)

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
44	F	21	2	2	2
45	F	23	4	2	3
46	M	67	3	4	1
47	F	31	3	3	5
48	M	40	5	4	3
49	M	50	3	2	1
50	M	59	3	4	4
51	M	69	6	4	4
52	F	45	3	3	2
53	M	37	4	2	1
54	M	38	5	3	3
55	M	65	3	6	1
56	F	48	6	3	6
57	F	36	1	3	5
58	M	29	4	4	2
59	F	30	4	1	3
60	F	55	4	2	2
61	M	37	3	3	3
62	F	55	3	5	1
63	F	42	4	5	5
64	F	29	4	2	5
65	M	26	3	6	2
66	F	32	1	3	1
67	M	22	1	2	4
68	M	36	1	3	2
69	M	54	3	5	3
70	F	21	2	3	5
71	M	37	3	2	1
72	M	41	3	3	4
73	F	34	3	5	4
74	M	29	3	5	1
75	M	29	3	4	3
76	M	41	1	2	2
77	F	55	4	2	2
78	F	23	1	3	2
79	M	60	3	4	2
80	F	15	1	1	5
81	F	38	4	2	3
82	M	56	3	2	1
83	F	34	1	3	2
84	M	70	3	6	1
85	F	33	3	5	2
86	F	22	3	3	2
87	M	27	6	5	2
88	M	35	2	2	3
89	M	51	5	5	2
90	F	44	3	2	2

Appendix E (cont.)

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
91	F	43	3	5	1
92	M	46	4	2	4
93	F	47	5	2	2
94	F	36	3	2	4
95	M	18	2	1	4
96	M	47	4	5	4
97	F	48	3	4	2
98	F	60	2	3	3
99	M	65	5	6	2
100	M	46	4	2	1
101	F	64	1	3	1
102	M	40	2	3	5
103	F	68	5	3	2
104	M	64	3	2	1
105	M	19	3	3	2
106	M	25	3	2	2
107	F	27	4	3	3
108	F	36	3	5	3
109	M	46	6	6	4
110	M	68	2	4	2
111	M	67	5	3	4
112	F	54	5	2	2
113	F	40	6	2	4
114	M	41	3	2	2
115	F	79	3	6	2
116	M	31	4	3	4
117	M	65	4	3	2
118	M	22	1	3	3
119	M	50	3	3	1
120	F	45	4	6	9
121	F	37	3	4	5
122	F	40	3	3	2
123	M	20	6	3	3
124	F	42	7	5	4
125	F	61	4	6	6
126	M	50	7	5	3
127	F	27	5	5	4
128	F	47	5	5	4
129	F	48	7	5	5
130	M	54	4	5	4
131	F	40	5	3	4
132	M	21	5	6	2
133	F	30	2	2	2
134	M	47	3	2	4
135	F	50	2	3	3
136	F	22	2	3	3
137	M	56	3	2	2

Appendix E (cont.)

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
138	M	52	4	5	2
139	M	62	3	3	2
140	M	19	1	2	2
141	F	27	1	2	3
142	M	46	7	6	2
143	F	23	2	2	4
144	F	21	1	3	3
145	F	35	3	2	3
146	F	49	2	5	3
147	M	23	3	2	3
148	F	22	1	3	3
149	M	17	1	2	3
150	M	80	3	5	1
151	F	35	3	3	4
152	F	37	2	3	3
153	M	31	2	2	1
154	M	61	4	5	2
155	F	44	5	5	2
156	M	47	4	2	4
157	F	39	5	3	4
158	F	27	4	2	3
159	M	24	3	2	2
160	F	26	4	3	4
161	F	28	3	3	2
162	F	49	1	5	3
163	F	39	3	5	4
164	F	44	3	3	2
165	M	52	2	2	3
166	F	48	2	6	1
167	F	41	5	5	5
168	M	30	4	4	3
169	F	28	2	3	1
170	M	46	100	2	4
171	F	36	3	5	4
172	F	58	3	5	2
173	M	33	3	5	1
174	M	27	3	3	3
175	M	28	3	5	2
176	F	59	7	5	2
177	F	53	4	5	2
178	M	57	3	5	2
179	M	75	3	6	2
180	M	24	2	2	1
181	M	38	3	2	2
182	M	27	4	2	1
183	M	28	2	2	2
184	F	34	7	3	1

Appendix E (cont.)

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
185	F	47	6	3	4
186	M	38	3	2	3
187	F	18	2	2	4
188	M	61	200	6	2
189	M	32	3	5	2
190	F	45	6	3	4
191	F	22	1	3	3
192	F	25	2	3	3
193	F	40	3	3	5
194	F	46	7	3	5
195	M	27	3	5	2
196	M	39	3	3	2
197	M	54	200	6	1
198	M	39	4	5	5
199	M	43	6	6	2
200	F	46	5	5	2
201	M	45	7	5	4
202	F	55	2	4	1
203	F	50	4	6	4
204	M	62	4	3	4
205	M	42	2	2	2
206	F	43	6	6	4
207	F	45	2	4	2
208	F	23	3	3	4
209	M	46	7	6	4
210	M	72	5	6	2
211	F	47	4	5	2
212	F	34	2	1	1
213	F	46	2	3	3
214	M	37	4	3	4
215	F	68	6	2	3
216	F	22	4	3	3
217	M	31	3	2	1
218	F	33	2	3	3
219	M	51	7	5	1
220	F	36	3	2	2
221	F	32	3	2	3
222	M	49	3	2	4
223	M	22	4	2	4
224	M	71	4	3	1
225	F	41	6	6	1
226	F	55	4	6	2
227	M	32	7	4	5
228	M	59	6	3	2
229	F	45	3	2	2
230	F	41	1	3	5
231	F	47	2	5	2

Appendix E (cont.)

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
232	F	56	7	2	4
233	F	47	4	6	1
234	F	52	4	6	1
235	F	49	4	4	5
236	M	78	3	5	2
237	M	38	3	3	4
238	F	56	4	6	1
239	M	22	2	1	2
240	F	45	4	3	2
241	M	48	3	6	2
242	F	40	5	3	4
243	M	58	7	5	2
244	F	25	2	1	1
245	M	27	5	5	2
246	F	47	3	4	2
247	M	33	2	2	1
248	M	51	1	2	1
249	F	34	4	6	2
250	M	46	7	5	3
251	F	29	3	2	2
252	F	24	2	4	2
253	F	38	4	3	2
254	M	30	3	2	1
255	F	44	4	3	7
256	F	20	1	2	1
257	F	52	3	3	2
258	F	50	5	5	2
259	M	45	5	2	4
260	M	50	4	2	2
261	F	33	3	5	2
262	F	44	4	2	4
263	M	57	250	6	3
264	M	31	3	3	6
265	F	61	5	3	4
266	F	36	2	1	2
267	M	64	7	2	1
268	F	16	1	1	5
269	M	57	3	1	2
270	F	19	1	2	6
271	M	23	3	2	3
272	M	27	4	4	2
273	F	46	3	2	1
274	F	31	2	4	2
275	F	30	1	3	4
276	F	26	2	2	1
277	M	43	6	6	4
278	F	44	3	6	3

Appendix E (cont.)

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
279	M	26	1	1	2
280	F	22	1	3	4
281	M	28	3	2	2
282	F	51	2	2	1
283	M	49	7	5	2
284	M	45	2	3	3
285	F	50	2	2	2
286	F	19	2	3	4
287	M	48	3	2	2
288	M	43	3	2	1
289	F	52	1	2	3
290	M	53	3	2	2
291	M	31	4	3	1
292	F	32	3	4	1
293	M	47	4	2	2
294	M	42	2	2	1
295	F	46	3	2	4
296	M	34	4	4	1
297	F	34	5	3	6
298	F	57	6	4	2
299	F	51	4	3	2
300	F	44	3	2	5
301	F	51	3	2	1
302	M	47	7	3	4
303	F	31	3	2	2
304	F	59	5	6	2
305	M	16	1	1	4
306	M	58	5	3	3
307	F	53	5	6	2
308	M	59	5	5	4
309	M	34	3	3	4
310	M	38	4	2	1
311	F	39	4	3	1
312	M	29	4	3	1
313	M	21	2	1	1
314	F	37	4	3	3
315	F	41	3	2	1
316	F	56	5	4	2
317	M	48	7	5	5
318	M	49	1	1	2
319	M	48	7	6	2
320	F	38	3	3	4
321	M	54	3	2	2
322	F	80	7	6	2
323	F	19	1	1	2
324	M	20	2	2	2
325	F	26	2	2	2

Appendix E (cont.)

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
326	M	45	3	2	2
327	F	41	4	1	2
328	F	19	2	2	1
329	F	29	2	4	2
330	M	33	120	5	1
331	M	39	3	4	2
332	M	30	4	3	1
333	F	20	2	2	4
334	F	35	6	2	3
335	F	21	2	2	4
336	F	67	4	4	2
337	M	49	3	3	2
338	F	55	4	3	4
339	M	59	6	4	3
340	M	62	7	4	3
341	F	57	250	6	5
342	F	34	3	2	5
343	F	22	3	2	2
344	F	26	2	2	2
345	M	34	3	3	1
346	M	60	4	2	5
347	M	20	2	2	2
348	M	54	2	2	2
349	M	27	2	2	4
350	F	29	4	3	1
351	F	56	5	3	4
352	F	52	6	3	4
353	F	76	1	2	2
354	F	54	3	3	2
355	F	49	1	1	3
356	F	25	2	5	1
357	M	35	2	2	2
358	M	42	250	6	4
359	F	44	7	5	4
360	M	18	1	1	5
361	M	50	4	5	4
362	F	39	7	5	2
363	M	41	1	2	2
364	F	31	4	3	4
365	F	44	4	6	1
366	F	28	3	5	2
367	F	51	3	2	3
368	M	22	2	1	1
369	M	55	4	2	3
370	M	23	1	2	5
371	M	33	2	1	2
372	F	56	3	2	3

Appendix E (cont.)

<u>Survey #</u>	<u>Gender</u>	<u>Age</u>	<u>Income Level Category</u>	<u>Highest Educational Level Achieved Category</u>	<u>Number in Household</u>
373	F	47	2	2	4
374	F	24	3	1	1
375	M	29	4	4	1
376	M	35	7	5	2
377	M	61	2	2	3
378	M	35	5	3	2
379	M	50	2	2	2
380	F	50	4	5	1
381	F	50	7	5	4
382	M	55	150	6	2
383	F	39	7	5	1
384	F	35	1	1	1
385	M	62	2	2	1
386	F	72	3	2	2
387	M	44	3	2	1
388	M	37	3	2	2
389	M	62	7	3	4
390	F	36	4	2	1
391	F	29	5	6	3
392	F	30	7	5	2
393	M	35	3	3	5
394	F	39	3	2	1
395	M	40	3	3	2
396	M	28	4	3	1
397	M	39	3	2	6
398	M	30	2	2	5
399	F	45	3	3	2
400	F	41	2	5	3
401	M	20	1	1	2
402	F	46	3	2	3
403	M	68	4	1	1
404	F	31	3	2	5
405	M	53	4	3	5
406	M	28	3	3	2
407	F	36	5	5	1

Key:

Income: 1 (Under \$9,999); 2 (\$10,000 - \$24,999); 3 (\$25,000 - \$39,999); 4 (\$40,000 - \$54,999);
5 (\$55,000 - \$69,999) 6 (\$70,000 - \$84,999); 7 (\$85,000 - \$99,999); 8 (\$100,000 or >).

Education: 1 (some High School); 2 (High School Diploma / G.E.D.); 3 (some College/
Associate's degree); 4 (Technical degree); 5 (Bachelor's degree); 6 (Master's degree);
7 (Ph.D.); 8 (other).

Chintimini Wildlife Rehabilitation Center Survey Questionnaire Demographics: Occupations

[illegible]

Appendix G

Wildlife Species Rescued and Number of Occurrences for Each Species During the 2002 Intake Season at CWRC

<u>Species Name (Latin)</u>	<u>Number of Animals Surrendered to CWRC</u>
Birds	
Pied Billed Grebe (<i>Podilymbus podiceps</i>)	1
Western Grebe (<i>Aechmophorus occidentalis</i>)	2
Horned Grebe (<i>Podiceps auritus</i>)	1
Great Egret (<i>Ardea alba</i>)	2
Great Blue Heron (<i>Ardea herodias</i>)	3
American Bittern (<i>Botarus lentiginosus</i>)	2
Green Heron (<i>Butorides virescens</i>)	2
Snow Goose (<i>Chen caerulescens</i>)	1
Canvasback (<i>Aythya valisineria</i>)	1
Redhead (<i>Aythya americana</i>)	1
Canada Goose (<i>Branta canadensis</i>)	6
Wood Duck (<i>Aix sponsa</i>)	3
Mallard (<i>Anas platyrhynchos</i>)	8
Green-Winged Teal (<i>Anas crecca</i>)	3
Cinnamon Teal (<i>Anas cyanoptera</i>)	1
American Wigeon (<i>Anas americana</i>)	1
Ring-Necked Duck (<i>Aythya collaris</i>)	1
Harlequin Duck (<i>Histrionicus histrionicus</i>)	2
Common Goldeneye (<i>Bucephala clangula</i>)	1
Bufflehead (<i>Bucephala albeola</i>)	3
Hooded Merganser (<i>Mergus cucullatus</i>)	1
Common Merganser (<i>Mergus merganser</i>)	3
Ruddy Duck (<i>Oxyura jamaicensis</i>)	1
Turkey Vulture (<i>Cathartes aura</i>)	4
Northern Harrier (<i>Circus cyaneus</i>)	2
Bald Eagle (<i>Haliaeetus leucocephalus</i>)	1
Barn Owl (<i>Tyto alba</i>)	3
Great Horned Owl (<i>Bubo virginianus</i>)	1
Western Screech Owl (<i>Otus kennicottii</i>)	1
Barred Owl (<i>Strix varia</i>)	2
Mourning Dove (<i>Zenaida macroura</i>)	2
Red-Tailed Hawk (<i>Buteo jamaicensis</i>)	7
Sharp-Shinned Hawk (<i>Accipiter straitus</i>)	1
American Kestrel (<i>Falco sparverius</i>)	2
Ring-Necked Pheasant (<i>Phasianus colchicus</i>)	9
Ruffed Grouse (<i>Bonasa umbellus</i>)	6
California Quail (<i>Callipepla californica</i>)	7
Mountain Quail (<i>Oreortyx pictus</i>)	3
Acorn Woodpecker (<i>Melanerpes formicivorus</i>)	2
Red-Breasted Sapsucker (<i>Sphyrapicus ruber</i>)	2
Downy Woodpecker (<i>Picoides pubescens</i>)	2
Hairy Woodpecker (<i>Picoides villosus</i>)	1
Northern Flicker (<i>Colaptes auratus</i>)	8
Pileated Woodpecker (<i>Dryocopus pileatus</i>)	4

Appendix G (cont.)

<u>Species Name (Latin)</u>	<u>Number of Animals Surrendered to CWRC</u>
Birds (cont.)	
Killdeer (<i>Charadrius vociferus</i>)	3
Rufous Hummingbird (<i>Selasphorus rufus</i>)	3
Violet-Green Swallow (<i>Tachycineta thalassina</i>)	7
Barn Swallow (<i>Hirundo rustico</i>)	11
Steller's Jay (<i>Cyanocitta stelleri</i>)	16
Western Scrub Jay (<i>Aphelocoma californica</i>)	21
American Crow (<i>Corvus brachyrhynchos</i>)	13
Common Raven (<i>Corvus corax</i>)	9
Black-Capped Chickadee (<i>Parus atricapillus</i>)	23
Red-Breasted Nuthatch (<i>Sitta canadensis</i>)	1
White-Breasted Nuthatch (<i>Sitta carolinensis</i>)	2
Bewick's Wren (<i>Thryomanes bewickii</i>)	2
House Wren (<i>Troglodytes aedon</i>)	17
Winter Wren (<i>Troglodytes troglodytes</i>)	12
Marsh Wren (<i>Cistothorus palustris</i>)	2
Golden-Crowned Kinglet (<i>Regulus satrapa</i>)	1
Ruby-Crowned Kinglet (<i>Regulus calendula</i>)	2
Western Bluebird (<i>Sialia mexicana</i>)	2
Swainson's Thrush (<i>Catharus ustulatus</i>)	3
Hermit Thrush (<i>Catharus guttatus</i>)	1
Varied Thrush (<i>Lxoreus naevius</i>)	2
American Robin (<i>Turdus migratorius</i>)	27
Cedar Waxwing (<i>Bombycilla cedrorum</i>)	11
European Starling (<i>Sturnus vulgaris</i>)	7
Solitary Vireo (<i>Vireo solitarius</i>)	1
Hutton's Vireo (<i>Vireo huttoni</i>)	1
Orange-Crowned Warbler (<i>Vermivora celata</i>)	2
Yellow Warbler (<i>Dendroica petechia</i>)	1
Black-Throated Grey Warbler (<i>Dendroica nigrescens</i>)	1
Townsend's Warbler (<i>Dendroica townsendi</i>)	2
Common Yellowthroat (<i>Geothlypis trichas</i>)	1
Wilson's Warbler (<i>Wilsonia pusilla</i>)	3
Western Tanager (<i>Piranga ludoviciana</i>)	5
Black-Headed Grosbeak (<i>Pheucticus melanocephalus</i>)	2
Lazuli Bunting (<i>Passerina amoena</i>)	1
Spotted Towhee (<i>Pipilo maculatus</i>)	13
Chipping Sparrow (<i>Spizella passerina</i>)	2
Vesper Sparrow (<i>Pooecetes gramineus</i>)	2
Savannah Sparrow (<i>Passerculus sandwichensis</i>)	1
Fox Sparrow (<i>Passerella iliaca</i>)	2
Song Sparrow (<i>Melospiza melodia</i>)	14
Lincoln's Sparrow (<i>Melospiza lincolni</i>)	1
Golden-Crowned Sparrow (<i>Zonotrichia atricapilla</i>)	2
White-Crowned Sparrow (<i>Zonotrichia leucophrys</i>)	8
Dark-Eyed Junco (<i>Junco hyemalis</i>)	9
Red-Winged Blackbird (<i>Agelaius phoeniceus</i>)	12
Western Meadowlark (<i>Sturnella neglecta</i>)	2

Appendix G (cont.)

<u>Species Name (Latin)</u>	<u>Number of Animals Surrendered to CWRC</u>
Birds (cont.)	
Brewer's Blackbird (<i>Euphagus cyanocephalus</i>)	5
Brown Headed Cowbird (<i>Molothrus ater</i>)	2
Pine Grosbeak (<i>Pinicola enucleator</i>)	1
Purple Finch (<i>Carpodacus purpureus</i>)	3
House Finch (<i>Carpodacus mexicanus</i>)	16
American Goldfinch (<i>Carduelis tristis</i>)	2
Evening Grosbeak (<i>Coccothraustes vespertinus</i>)	2
Pine Siskin (<i>Carduelis pinus</i>)	2
House Sparrow (<i>Passer domesticus</i>)	21
Mammals	
Virginia Opossum (<i>Didelphis virginiana</i>)	15
Trowbridge's Shrew (<i>Sorex trowbridgii</i>)	1
Vagrant Shrew (<i>Sorex vagrans</i>)	1
Townsend's Mole (<i>Scapanus townsendii</i>)	3
Little Brown Bat (<i>Myotis lucifugus</i>)	5
Big Brown Bat (<i>Eptesicus fuscus</i>)	6
Brush Rabbit (<i>Sylvilagus bachmani</i>)	19
Townsend's Chipmunk (<i>Tamias townsendii</i>)	21
California Ground Squirrel (<i>Spermophilus beecheyi</i>)	3
Western Gray Squirrel (<i>Sciurus griseus</i>)	7
Eastern Gray Squirrel (<i>Sciurus carolinensis</i>)	18
Northern Flying Squirrel (<i>Claucomys sabrinus</i>)	1
Western Pocket Gopher (<i>Thomomys mazama</i>)	2
Douglas Squirrel (<i>Tamiasciurus douglassii</i>)	2
Deer Mouse (<i>Peromyscus maniculatus</i>)	3
Bushy-Tailed Woodrat (<i>Neotoma cinerea</i>)	2
Townsend's Vole (<i>Microtus townsendii</i>)	1
Common Muskrat (<i>Ondatra zibethicus</i>)	1
Common Porcupine (<i>Erethizon dorsatum</i>)	2
Coyote (<i>Canis latrans</i>)	1
Red Fox (<i>Vulpes vulpes</i>)	1
Common Raccoon (<i>Procyon lotor</i>)	13
Short-Tailed Weasel (<i>Mustela erminea</i>)	2
American Beaver (<i>Castor canadensis</i>)	1
Striped Skunk (<i>Mephitis mephitis</i>)	6
Bobcat (<i>Lynx rufus</i>)	1
Black-Tailed Deer (<i>Odocoileus hemionus</i>)	5
Amphibians	
Northwestern Salamander (<i>Ambystoma gracile</i>)	2
Rough-Skinned Newt (<i>Taricha granulosa</i>)	4
Pacific Treefrog (<i>Hyla regilla</i>)	3
Western Toad (<i>Bufo boreas</i>)	1
Red-Legged Frog (<i>Rana aurora</i>)	1
Bullfrog (<i>Rana catesbeiana</i>)	2
Reptiles	
Painted Turtle (<i>Chrysemys picta</i>)	1
Western Pond Turtle (<i>Clemmys marmorata</i>)	3

Appendix G (cont.)

<u>Species Name (Latin)</u>	<u>Number of Animals Surrendered to CWRC</u>
Reptiles (cont.)	
Western Fence Lizard (<i>Sceloporus occidentalis</i>)	1
Western Skink (<i>Eumeces skiltonianus</i>)	1
Northern Alligator Lizard (<i>Elgaria coerulea</i>)	2
Insects	
Blue-Eyed Darner (<i>Aeshna multicolor</i>)	1
Common Green Darner (<i>Anax junius</i>)	1
Cardinal Meadowhawk (<i>Sympetrum illotum</i>)	1
Western Tiger Swallowtail (<i>Papilio rutulus</i>)	1
Polyphemus Moth (<i>Antheraea polyphemus</i>)	1
Woolly Bear Caterpillar (<i>Isia isabella</i>)	1
Fish	
Rainbow Trout (<i>Oncorhynchus mykiss</i>)	1

Appendix H

Full Dialogue of Open-Ended Portion of CWRC Interviews

Group One Interviews

Group One, Interviewer #1, Interview #1

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: It was a bird, or a baby, or whatever. It was . . . um . . . being attacked by a cat I think, yeah, a cat. So, I got the cat away and picked it up and it had something wrong with it.

I1: Anything else?

R: Um, it was exhausted . . . is that what you mean?

I1: Yes, that's fine . . .

R: . . . exhausted, it was scared, it was um, it was obvious that it couldn't help itself. It couldn't get away. It was so small, so cute . . . you know . . . a baby.

I1: Anything else?

R: No, that's about it.

I1: [Direct reading of question #2.]

R: Um, just I had an urgency to do something because I don't like it when people leave their cats outside to chase birds and it was in my yard, maybe I thought I was guilty, you know? Like, um, probably, it was my fault and was guilty, you know, because I had a feeder up, so it was probably trying to get seeds from the feeder, so I was obligated to help, my obligation, you know. It wasn't fair for it to be trying to get food and then be attacked by a cat . . . that seems like a dirty trick! Plus, I can't stand to see anything suffer . . . I don't care what it is. So, I had to do something about it.

I1: Okay. Anything else?

R: No, not really.

I1: [Direct reading of question #3.]

R: Yeah, I didn't know how to get near it, so I moved slowly and . . . uh . . . but I knew also that it was going to be eaten if I didn't pick it up. So I did . . . I thought about what I should do, what others would do, you know, I weighed the options as I tried to think through what I was going to do, you know, should I leave it alone? Or will it fare by itself or will, you know, it not survive, you know? I mean in ten minutes it could be dead. I had no idea if it was going to survive anyway. I just didn't want the cat to get it.

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Did I modify my actions? Um, no, I would have done the same thing in a similar situation. I was late for a meeting . . . I wouldn't have modified that [laugh]. So, um, no I wouldn't have.

I1: Anything else?

R: No, not really.

I1: [Direct reading of question #5.]

R: Um, I believe that we all need to learn to do our jobs managing and taking care of things, you know, and because it's what humans, as the more intelligent species created by God, are suppose to do, right? I mean, we are superior, so we have to be responsible, you know what I mean? I mean because humans have the higher level of intelligence we should be the leaders in figuring out how that is done . . . and not at the expense of animals because they are less intelligent.

I1: Anything else?

R: No.

I1: [Direct reading of question #6.]

R: Okay. I came out the front door and a friend was with me and I saw, actually I kinda saw the cat first sitting on my walk and when the cat didn't move I knew there was something it was after. Then I heard the fluttering and I looked over and the bird was over underneath my window. When I saw that it couldn't fly, it tried to get away and it was hopping around I realized that the cat had had it and hurt it. So I instructed

Appendix H (cont.)

my friend who didn't want to touch it to go get the cat carrier in the garage. Meanwhile I cornered it against the house and picked it up and then put it in the cat carrier. Then, um, and called Chintimini and said I was coming out.

I1: Is there anything else?

R: Um, that's pretty much what happened.

I1: Okay.

I1: [Direct reading of question #7.]

R: [Laugh.] I just wanted to make sure to do the right thing and if it was going to survive it was my obligation to give it the best chance that it could. Even though people thought it was strange to be rescuing a bird. When I mentioned it at work that I was late for the meeting because I was taking this bird, and they said, "Well, what kind of bird?" And they didn't see why I should have rescued it, even though it was a cute, helpless, little baby. So I thought that was interesting too, because they didn't see the point of doing anything to help a baby bird that wasn't a bird of prey or a pretty songbird, or whatever . . . but, you know a baby, come on, a baby needs help.

I1: Yes, anything else?

R: No.

Total Interview Time: 9 minutes

Interviewee: older woman, mid-fifties.

Rescued a fully-fledged Western Scrub Jay.

Group One, Interviewer #1, Interview #2

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, it was a fox, and I believe it was a "kit," is that right?

I1: Yes.

R: I think I found it on [name of road] road . . . yeah, I think I was actually coming back from bear hunting. I saw its little siblings, poor little babies, so sweet, cute, and then saw it on the road, and stopped to check it out, and it was still breathing. So I picked it up and brought it home and then called Chintimini.

I1: Is there anything else you would say?

R: It was hurting bad, I mean it wasn't moving at all. It was only breathing and whining.

I1: Anything else?

R: No.

I1: [Direct reading of question #2.]

R: Oh, I had mixed thoughts. I wasn't sure, I had no idea what kind of shape it was in. If it was stunned or going to die. Originally, when I got out of the truck I was going to make sure that it was dead, you know, so that the other babies would leave it alone and go elsewhere. I was really trying to think of what I should do here in this position, you know, what would others do here if they saw this? Then I realized it was alive and I strongly considered shooting it, you know, put it down, but ah, I didn't know if anyone would show up and see that, and, ah, that wouldn't have looked so good, others wouldn't understand, or would look badly upon that, and then that would have been rather bad, I would have thought I was guilty I guess . . . and, you know, I didn't know what condition it was in . . . so, I decided that if there was a chance for it to live then I better do the right thing and find out what to do, that's the only fair thing to do I thought, you know, do what I could.

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Oh, absolutely, so I laid it on my Carhart jacket, put it in the bed of the pick-up and covered it up with a blanket and everything, you know, it was a baby and needed to be kept warm. Um, then I left it there overnight. Then the next morning it appeared a little more mobile. It appeared to be a little better.

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

Appendix H (cont.)

R: Um, what do you mean?

I1: [Direct reading of question #4.]

R: No, no not really.

I1: All right.

I1: [Direct reading of question #5.]

R: Um, jeez, it's a pretty complex relationship. I believe they are definitely a resource, as far as food and such, they are here to give us things, you know. They also provide stability to the environment and such. You know they provide other things as well, I have a dog and horses, so there is definitely a co-worker type attachment there as well, you know, [laugh].

I1: Anything else?

R: No.

I1: [Direct reading of question #6.]

R: Well, it was one in the morning. I was coming back from Eastern Oregon. It was lying there on [name of road] road, um . . . I pretty much described the point where I took it home. I called Chinimini and had a little trouble trying to get a hold of anyone because it was a holiday. I believe it was Memorial Day weekend. So, um, we finally got a hold of Chintimini and made arrangements to drop it off.

I1: [Direct reading of question #7.]

R: You know, I like animals . . . it was an obligation response as much as anything else, I thought I had an obligation to at least do something. And, you know, it was a baby, who doesn't respond to a helpless baby? You know, any living thing should be given a chance to live, unless it is being taken for food. You know, humans are superior so we need to do what is right to help.

I1: Would you like to add anything else.

R: No, that's it.

Total Interview Time: 6 minutes.

Interviewee: middle-aged man, mid-thirties.

Rescued a Red Fox kit, approximately nine-months old.

Group One, Interviewer #1, Interview #3

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, let's see, I'm not sure I remember?

I1: Well, I am referring to a bird you brought in to Chintimini.

R: Oh . . . I'm not sure I remember . . .

I1: It was on the [date of admittance of bird].

R: Do you want me to describe how?

I1: [Rereading of question #1.]

R: Oh, just the animal. Oh, it's been awhile. It was really young . . . a baby, a really cute, little fat thing [laugh]. It ended up dying on the way I guess . . . other than that I can't think of anything.

I1: Okay.

I1: [Direct reading of question #2.]

R: I was afraid my cat was going to find it, and I thought that was bad, that that wouldn't be fair . . . I guess guilty for its death, you know. Um, just to save it, to help. I just have a soft spot for animals, and I just wanted to do the right thing to try and save it, or get it to you guys, hoping you guys could save it.

I1: Anything else?

R: Well, I was a little worried about how many . . . the wildlife, how much there is left, all the habitat loss and all the animals that get them. Yeah, I think about that.

I1: Okay.

R: I'm sorry I'm not really . . .

I1: Don't worry, you are doing just fine . . .

R: All right.

I1: [Direct reading of question #3.]

R: Yeah, I was afraid I was going to hurt it more. But, it seemed real, it was real relaxed, the bird was. It

Appendix H (cont.)

didn't seem to be afraid of me at all, but it certainly was a helpless thing at that point. I tried not to touch it. I just pushed it into a container and left it alone.

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Uh, modify my actions and thoughts . . . like, such as?

I1: [Rereading of question #4.]

R: Oh, well, I went quite a way out of my way. I live between Lebanon and Sweet Home. I drove quite a ways to get him over there.

I1: Okay, anything else?

R: Nope.

I1: [Direct reading of question #5.]

R: Um, well, I don't think it's very good. Um . . . I don't make a very good research subject do I?

[Laugh.]

I1: Oh, you are doing fine.

R: Um, I worried about it.

I1: Anything else?

R: No.

I1: [Direct reading of question #6.]

R: Um, my husband went out to move our lawn and we have several large trees around our yard. I guess, I couldn't see it, but I guess the baby bird must have fell out of the nest, or got pushed out. It was sitting in the grass in our lawn, pretty cute baby. He came in and told me and I went out and got it and pushed it into a shoebox. And then I called you guys the next day and then drove over. That's about it. And later on I found another one. It had already died. Do other birds push them out sometimes?

I1: Yes, sometimes that happens.

R: Oh.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #7.]

R: I guess, basically because I have a soft spot for animals, especially babies. I'll save anything that is a baby. You know, I love babies, especially baby animals. I think that it is really easy to just have a little doll with them, you know . . . [pause] . . . that sounds sort-of strange I guess [laugh]. I suppose I just think they are like pets or something. You want them around because they are good for you, does that make sense? I once picked up a whole flock of baby ducks . . . Um, picked each up and put each on back on the ground on the once I was done playing with them . . . Yeah, I guess it was kind of stupid, but I found it hard not to do it. It was the right thing for me to do to try and do the right thing helping them . . . they were so cute . . . and people sometimes do get that way of thinking like I do, our obligation to help.

I1: Anything else?

R: Nope.

Total Interview Time: 11 minutes

Interviewee: older woman, late sixties.

Rescued a fledgling Cedar Waxwing.

Group One, Interviewer #1, Interview #4

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: A squirrel.

I1: Anything else.

I: What was it?

I1: [Rereading of question #1.]

R: Oh, it was an adult, but it was cute, fuzzy . . .

I1: Okay.

Appendix H (cont.)

R: Yeah. [Long silence.]

I1: Okay.

I1: [Direct reading of question #2.]

R: Um, I don't know. I have to think back. I actually had two and one of them died.

I1: Oh? Well, this one was brought in to Chintimini in August.

R: Oh, oh yeah. Um . . . when I first saw that the leg was broken I thought, "Damn-it," because it is part of the research and there is a limited number of them out there. And I was guilty that, you know, that it was suffering because of us . . . me in a way I guess. Also sad because I knew it wasn't going to be able to survive now out free on its own.

I1: Yeah. Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Oh, that's a good question! Well, yeah. Um . . . didn't . . . it wasn't, well, it didn't appear to be extremely stressed out. In fact, I didn't even notice the leg until I was ready to let it go. Because we, when we take an animal out of the trap we put it directly into a canvas bag and so we let it come out just enough so that the head is sticking out to tag it. It is just safer that way, the squirrels struggle and bite you know. So when I was completely finished I got it out and then I noticed the one leg was just kinda hanging there when the other leg was . . . I think it was up on my glove . . . um . . . What was the question again?

I1: [Direct reading of question #3.]

R: Okay. So, I don't remember thinking anything like that at the time, but yeah because it had to have hurt. I can't really think of anything specific, but it was needing help.

I1: Okay. Anything else?

R: I guess not.

I1: [Direct reading of question #4.]

R: Absolutely! [Silence.] You want me to elaborate?

I1: Yes, if you would like to.

R: Yeah, we weren't positive at first, you know, if it could survive, me and another student. I thought we were obligated to help it, you know it was our responsibility then. Our boss was up the hill. So I asked my co-worker what she thought and we figured we should take it back to the lab. When we caught up with [supervisor's name] he said, "Yeah, we might as well." Because usually when there is a stressed animal we take it back overnight to make sure it gets warmed back up and eating stuff and then the next day we take it back to exactly where we got it. So, if there is any doubt we usually take it back to the lab. I think he asked around with some colleagues to see if it would possibly be able to live with three legs and we decided that getting it fixed would be the best thing. Um . . . What was the question again I keep forgetting?

I1: [Rereading of question #4.]

R: Oh yeah! We took it back to the lab, spent time at the lab making sure it was comfortable, went completely out of our way to take it to Chintimini, so absolutely.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #5.]

R: Um, [laughs] personally I think, um, that the human race is destroying all of the animal habitat and I don't think we have any business really modifying it so much and whatnot. So, I have some pretty strong thoughts on that subject. [Laugh.] I guess one of the main things is the animals that are being brought to Chintimini most likely people find in their backyard. And that is because we're building our houses in the middle of the forest where we don't belong. So, yeah . . .

I1: Anything else?

R: Nope.

I1: [Direct reading of question #6.]

R: Okay, I love telling this story. So, our trapping grids are eight lines of ten stations and this particular one was kinda in the middle of the grid. So, we . . . I think it was one of my last stations actually so we were pretty much done with that particular stand. I was in a Sherman trap, which are small. I mean the animal can barely turn around. So, um, I got it into the bag, this canvas bag. The bags are colored so I

Appendix H (cont.)

didn't see that anything was wrong until I finished processing them, which involves weighing them in the bag, tagging them, and sexing them. Oh, yeah! That's what I was doing when I saw it, I was sexing it. I believe I was holding it on its back with one hand, and with my free hand I was moving the good leg, because, you know, they like to cover up. Then I noticed it wasn't bringing the other leg up like it was the other one. So, I put my finger on the bottom of its foot and lifted it up like you move your leg. I don't recall it flipping out or anything, but it definitely didn't have control over it, poor little baby! The other woman was down the hill, so I felt I should show her even though I didn't really want to, I kept thinking how bad it all was for the research group. Anyways, I went to her and showed her it and we decided to take it back to the lab and to put it back into the trap. That way there was no way for it to get squished while we were still out there in the forest finishing up our work. Afterwards, we went back to lab on campus and . . . um . . . we

have these special little mesh boxes for distressed animals and put it in there. After work [the other coworker] and I drove it out to Chintimini and dropped it off.

I1: Great. Anything else?

R: I don't think so.

I1: [Direct reading of question #7.]

R: Well, I thought we were responsible because it was injured in our traps, which are not naturally out there in the environment. And knowing the fact . . . I mean I don't know if you have ever seen a squirrel climb a tree, but those animals need all four feet. We didn't think it would probably be able to be fixed well enough to be able to be released. But there was a chance and plus it's the right thing to do. I felt I kind of cared, I guess, not just because I happened to be the one that came on to that station, but earlier in the week I had one that died in my hand and I was . . . I was thinking like, ugh, we're taking the population down right here by removing females. So, yeah I just felt an extreme obligation to do that for it. To give it a chance and help it . . . plus, it was a little cutie, I mean so fat and fluffy, really adorable.

I1: Okay. Anything else?

R: No, I don't think so.

Total Interview Time: 13 minutes

Interviewee: young woman, early twenties.

Rescued an adult Northern Flying Squirrel.

Group One, Interviewer #1, Interview #5

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, it was a small bird, I would say about the size of a golf ball. But, I think they said it was something . . . I don't remember just what they called it. But, it didn't make it anyway. But, we have rescued several at home here since it didn't make it . . . now that we know what we should do.

I1: Anything else?

R: No, I think that's about it.

I1: Okay.

I1: [Direct reading of question #2.]

R: Uh, I don't know . . . we just didn't want to see it lay there, poor little, helpless baby, and just die. I mean, that's not the right thing to do. So, I really didn't know what to do, and I looked in the phone book and finally found Chintimini, called there and they said that I would be able to bring it there. So, I took it there for help. That's it for that one.

I1: Okay.

I1: [Direct reading of question #3.]

R: I don't think it was feeling or thinking much of anything, because it was pretty much knocked out.

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Uh, I don't think so. I would have done the same thing. If another one came today I'd do the same thing. I mean, it's just what you should do, right? It's the right thing to do, you know, what you should do.

Appendix H (cont.)

We have lots of windows and frequently birds run into them, so we are obligated to help . . . otherwise I would think that was bad, sort-of guilty I suppose. You know, I noticed over at campus when I worked over there they would put paper birds on the windows.

I1: Yes, that helps. Anything else?

R: Oh, I got so far away from the question I forgot what it was.

I1: [Rereading of question #4.]

R: Nope, that's it.

I1: [Direct reading of question #5.]

R: I don't know. I don't think we are very considerate of animals, you know. God made us more intelligent, but that doesn't mean we should be cruel, you know. It's like where we live where there use to be a lot of deer. But now that all of these houses have been built they are all gone, and where did they go? Um, I don't . . . pretty soon there won't be any place left for animals the way that man is expanding his greediness. But, I don't know, we built our house here, so we are just as guilty as anyone else. I don't have any other big thoughts about that I guess.

I1: Anything else?

R: Nope.

I1: Okay.

I1: [Direct reading of question #6.]

R: Um, when I called they told me to, like, put it in a paper bag. So, I did that. We live in Philomath so I was a ways away, so we just drove over there. When we got there there was a girl who took the bird from me. That's about all of that story.

I1: Okay.

I1: [Direct reading of question #7.]

R: I just guess we thought we were guilty for it . . . its death I suppose, so responsible. It had run into our window after all. I especially felt guilty because, well, my wife would not be happy with me if I just let it die, you know, a poor, helpless, little baby. So, I don't know, I felt a bit pressured by her to help, you know, she wouldn't be very happy if I didn't do something. And, like I said before, it's just what you should do. Oh, I guess some people might just pick it up and put it in the garbage can . . . but, naw, we know that's not the right thing to do. We need to be the ones who take care of the lesser creatures. Plus, it was so small, like a little baby, you know, just like a baby it needed help and needed us to take care of it.

I1: Anything else?

R: Nope, that's enough for that one.

Total Interview Time: 7 minutes

Interviewee: middle-aged man, mid-forties.

Rescued an adult Orange-Crowned Warbler.

Group One, Interviewer #1, Interview #6

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: That I rescued? Hum . . . oh, it was a squirrel, you know, grey, cute and fluffy, you know, sort-of like a little stuffed animal. Yeah, they are all around campus everywhere so they probably get hit, well, they do get hit . . . so, yeah, we just found it in the park.

I1: Anything else?

R: Uh, big, black eyes, uh, kind of a white underside, really cute, like you want to pick them up and cuddle them, but, uh, they don't like being held, they are real bitters, so, yeah, that's about it.

I1: Okay.

I1: [Direct reading of question #2.]

R: Um, I was doing the "right" thing . . . what I should do, you know? Well, I mean, we were pretty much guilty for what happened to it, yeah, it was us that picked it up, but, it was because of us it was hit. So, I thought we might as well, at least give it a hand and try to make it better, you know, do what we should do considering what happened . . . so . . . there were people who saw, you know . . . it would have been wrong to not do something, and, my girlfriend was there . . . she would have thought I was a jerk if I didn't do

Appendix H (cont.)

something, you know . . . I had to do something because she was upset . . . yeah, I guess I sort-of felt pressured to help because she was crying too you know . . . I felt bad about that, really . . .

I1: Anything else?

R: No, that's about it.

I1: [Direct reading of question #3.]

R: Yeah, actually, yeah, because we were picking it up and putting it in the box, so, you know, we were going to put it in the trunk. But, we actually decided to go ahead and put it in the car with us, because, you know, my girlfriend was there and she was worried that putting it in the trunk might make its problems worse, you know, to be in the trunk. So, yeah, we couldn't just pick it up and then throw it in the trunk because of that. We didn't want to give it the car ride from hell [laugh].

I1: Anything else?

R: That's about it.

I1: [Direct reading of question #4.]

R: Uh, yeah, I would have to say . . . yes, especially to the point where I didn't want to get bit. So, I was really careful about it. I got a box, and everything like that. So, it went pretty easily though . . . it didn't do much once it was hurt . . . I mean, after getting hit it wasn't doing much of anything [laugh].

I1: Anything else?

R: No, that's it.

I1: [Direct reading of question #5.]

R: Um, kind of like sort of fighting for the same space. So, just looking at it from sort of an expansionist's point of view. We are constantly moving into their area, and the animals have to keep moving back. So, it's inevitable that the animals end up being hurt by us, either crossing the road, or doing other things. More like we're the invader and the animals are the invaded type of thing. We just know more, and are more powerful, so the animals don't do so well when fighting against us, you know [laugh].

I1: Anything else?

R: Um, okay, here's a good example . . . um, I made the remark earlier that there are a lot of squirrels on campus, right? And, we're constantly, I'm constantly, I always see, you know, I'm trying not to be morbid or anything about it, but I constantly see one or two of these squirrels every day just laying dead in the gutter, or laying dead out in the quad. Because, I don't know, a skateboarder nailed one, or, you know, it fell from a tree and was flattened because we pruned the trees. I mean, just stuff like that, I mean that's probably an area that the squirrels thrive in because of the type of trees there, and, you know, I just see the squirrels dead everywhere. So . . . there's too much pressure on them, they can't win.

I1: Anything else?

R: That's about it.

I1: [Direct reading of question #6.]

R: Okay, we were driving through the park there . . . um, I think, and we were driving through, I guess, and, well, I think I saw something run by and a thump, and, well, then I saw it fall in the gutter twitching, and it was grey, and we just drove past it. And, because of my girlfriend yelling at me, I finally decided just to turn around and we checked it out. It was obviously hit. So, uh, we had a box in the trunk and a throw blanket or something that was back there too. My friend had just got back from camping, so we had all that stuff. So, we went and picked it up with the blanket and put it in the box with it and put it in the car with us. Then we went back to my apartment and started calling around to see who would take it. But, most everyone here in town won't because it's a wild animal. So, we got a hold of you guys out there, you know, the Center. And, uh, we went out to try to find you guys. It took about ten to twenty minutes just to find the right road, because we went past it. So, we finally got there and dropped it off, we helped the guy pull a porcupine out of the back of his truck, crazy. Yeah, that animal was kind of in worse shape than the squirrel, crazy. But, yeah, then we went inside, filled out some paperwork and got some information on your project here.

I1: Anything else?

R: No, that's everything.

I1: [Direct reading of question #7.]

R: Um, pretty much because I had, uh, I guess, I thought with my girlfriend there yelling I should do something. You, know, that's just the right thing to do, it is . . . we were responsible for killing it . . . and,

Appendix H (cont.)

well, I got, I just have a general thing for animals, you know, humans have to help them, you know, because the animals can't really take care of themselves in this human based world. I mean, I am not a hunter or anything like that. I just think that because humans rule I figure we should manage the animals in a "hands off" way, you know, sort-of leave the animals be, so. .

I1: Anything else?

R: That's everything.

Total Interview Time: 13 minutes

Interviewee: young man, late teens.

Rescued an adult Eastern Grey Squirrel.

Group One, Interviewer #1, Interview #7

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: And was this a duck?

I1: Yes.

R: I have to try and remember . . . um, okay, I think I remember. Do you want me to describe it?

I1: Yes, if you would like.

R: It was a baby duck. Um, just out in the middle of the road, and hit by a car . . . helpless. Just a little baby, you know, small and fluffy, such a cute little thing.

I1: Anything else?

R: You mean, like its injury?

I1: [Rereading of question #1.]

R: Um, . . . I mean, it was pretty small, and it was bleeding on its nose and not wanting to walk.

I1: Anything else?

R: No.

I1: Okay.

I1: [Direct reading of question #2.]

R: Um, I was, I guess I was afraid for it because the car was coming towards it when I saw it. And I turned around and I didn't get there fast enough. So, I was scared for it, nervous about it getting hit. And, uh, my kids were pretty upset. I was thinking they were there and I didn't want them to see it die. And there was another one there and it had already been hit by a car on the road, it was dead . . . I just thought I should do something.

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Well, I think it was in pain . . .

I1: Anything else?

R: Um, not really, I was just trying to get it safe and take care of it . . .

I1: Okay.

I1: [Direct reading of question #4.]

R: Can you say that again?

I1: [Rereading of question #4.]

R: Oh . . . I don't know. I mean, I had to try to get it and that was difficult, and then I had to modify my day trying to find the Center . . . that took a long time. And, oh, my kids, the whole thing was really a big deal for them, scary you know. I thought I should try and do something because they were there, to show them what is right to do.

I1: Anything else?

R: Yeah, it was like I thought, it's the right thing to do, to show my kids that you should help.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #5.]

R: Oh . . . [sigh] . . . um, the relationship we have with animals . . . a relationship? Hum, I guess not a very

Appendix H (cont.)

good one. Um, we push our actions and our views of habitat on animals. And, I mean, there's basically, we're trying to make the animals conform to us and our taking the land animals live.

I1: Anything else?

R: Well, we own the land and we decide whether or not we want to make it habitat, or we want to make it crops, or . . . and we expect animals to leave or find another place.

I1: Anything else?

R: No.

I1: [Direct reading of question #6.]

R: Okay . . . Um, we were driving down the road and I caught sight of something in the road. I swerved and as I drove by I noticed it was a just a fluffy, poor little baby duck. Um, so I went down and I found a place to turn around and I turned around and I went back. I pulled off to the side of the road and my kids were pretty excited and nervous, you know. And then, we, I gave it to my kids to hold, you know, they wanted to hold the baby . . . I think at some point we put it in, a box . . . or something . . . well, maybe they just held it, we held it, and they were holding on to it . . . well, we took it home that night and the kids took care of it, you know, taking turns holding it. So, I left a message and I, um, that night we put it in shoebox. I thought about water, but I was afraid to give it anything, so we, I, just decided not to give it anything. Then the next morning I called again and I took, let's see, or maybe my husband took the duck to work with him. I'm not sure if I did or he did . . . but, anyways, one of us was going to be in Corvallis to go to work. Oh, now I remember, my husband took it, and he left it in the cab of his truck, and I guess him and the guys had fun watching it. And I decided in, that afternoon, I knew some friends who worked at Chintimini, but I really didn't have any phone numbers. Um, they were actually suppose to be on the field trip I went on, with the kids, so, when I got off the bus I knew that Pet Day was going on, and I knew they would be there. So, I went over to Pet Day and asked them what to do. I told them what happened. Um, so they told me that somebody would be there in like an hour, or something. So then I went back and called my husband, I think, and he finished work and took it to Pet Day. Of course, my kids didn't want to let go, they didn't want to drop it off, you know, but then the lady when we took it in she was really nice and explained to the kids, you know, what was going on, and stuff, so they felt better about it.

I1: Anything else?

R: Yeah, we dropped it off and we filled out the form and let the kids know that this was the right thing to do.

I1: [Direct reading of question #7.]

R: Oh, because it needed to be rescued, you know, it was a baby and needed us to be responsible because it was helpless. I didn't want to see it get hit by a car and be dead in the road like the other one. With the kids there it just seemed like the right thing to do, what I should do to show them about taking care of things.

I1: Anything else?

R: Nope.

Total Interview Time: 10 minutes

Interviewee: a middle-aged woman, early thirties.

Rescued a Mallard duckling.

Group One, Interviewer #1, Interview #8

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, ah, a . . . a chick . . . I think.

I1: Anything else?

R: Ah . . . just . . . no. I can't really remember too much about it.

I1: Okay.

I1: [Direct reading of question #2.]

R: Um, oh, good heavens, that is open ended [laugh]! Uh, let's see, what were we doing? . . um, we felt that in the situation that it was in it was at a disadvantage, you know, not fair for the bird, and I wanted to see it helped. I mean, it was a baby and it just wasn't right to leave a baby.

I1: Anything else?

Appendix H (cont.)

R: Um, oh, good heavens, that is open ended [laugh]! Uh, let's see, what were we doing? . . . um, we felt that in the situation that it was in it was at a disadvantage, you know, not fair for the bird. I mean, it was a baby and it just wasn't right to leave a baby.

I1: Anything else?

R: That pretty much it.

I1: Okay.

I1: [Direct reading of question #3.]

R: Yes.

I1: Anything else.

R: Um, oh, yes and no won't work will it [laugh]? Yes, I guess we thought it was our obligation in a way since I saw it; I thought my wife might be mad if I didn't help. We tried to make it comfortable I guess . . . and that pretty much covers it.

I1: Okay.

I1: [Direct reading of question #4.]

R: Um, no.

I1: Anything else.

R: Nope.

I1: [Direct reading of question #5.]

R: Um, cohabiters, um . . . superior and therefore need to look out for the animals.

I1: Anything else?

R: That pretty much covers it.

I1: [Direct reading of question #6]

R: Um, yeah. We were all working, my wife and children and I, were all working in the backyard and we had been aware of the birds in our laurel tree. Um, we noticed that the babies were attempting to fly. We assumed there were two chicks, we later found out that there was a third. Uh, two of the chicks tend to . . . they would flap out of the tree and end up on the ground hiding behind our fences and hid behind our wood pile. Our particular neighbor has a lot of . . . not stray cats, but neighborhood cats, who constantly hang out in our yard . . . anyhow. They didn't have a lot of area for concealment, you know, and, uh, I guess we thought it was our yard, our obligation to help. Uh, I think that my wife wanted me to try and put them back in the tree, but that failed. She was really wanting me to do something for them and I didn't want to make her upset. We thought that the chicks had, perhaps, left a little early, or were not use to the area that didn't have as much coverage to hide in. So, my wife had me gather the chicks up, I think we put them in a pet carrier, maybe, and then, I think, someone tried to figure out where to take them. And once we found out where Chintimini was that's where the chicks ended up.

I1: Anything else?

R: Um, I think this was over a twenty-four hour period. One did die overnight. But, you know, survival of the fittest, I think it was the weaker one from the very beginning. The other one seemed pretty much fine, well, um, when we got there it did show some damage on the beak, the person at the Center noted that, none of us could tell [laugh]. Um, actually it flew away from the guy at the Center and ran into a wall [laugh], yeah, so, apparently it was okay . . . I guess that was it.

I1: Okay.

I1: [Direct reading of question #7.]

R: Um, I guess again we thought it was an unfair situation for them, it wasn't right. Uh, you know, maybe we thought we were guilty or something, you know, it's our yard, our obligation and all, and if we didn't have the preponderance of neighborhood cats to pick them off. I mean, we have cats ourselves, but our cats are totally indoor cats, um, if we hadn't had the neighborhood cats we probably would have just let them be, but because there are so many cats I had to do what my wife wanted. I guess, you know, it made me think of the fact I should take care of it. But, you know, because of the additional, oh, I'd say probably four to six, neighborhood cats that wander around we just thought that it wasn't fair, you know, wasn't right to just leave them. I mean, at that time and they were just innocent babies, I didn't think they were ready to be cat bait.

I1: Anything else?

R: Um, no, other than it was nice that Chintimini was available to take the chicks off our hands, that was

Appendix H (cont.)

helpful to us.

Total Interview Time: 6 minutes

Interviewee: older man, early seventies.

Rescued two fully-fledged Robins.

Group One, Interviewer #1, Interview #9

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, it was a baby . . . a baby raccoon. It's, um, its eyes were closed when I got it and its ears were flat, you know flat to his head. Um, let's see if I can remember . . . maybe it was two or three pounds. Um, and mostly grey . . . such an adorable little baby, like a stuffed animal baby.

I1: Anything else?

R: No, I think that's about it.

I1: Okay.

I1: [Direct reading of question #2.]

R: I was thinking I didn't want it to die, but I also wasn't sure if the female was going to come back and get it . . . it was a baby you know.

I1: Anything else?

R: No, not really.

I1: Okay.

I1: [Direct reading of question #3.]

R: Yeah, because when I picked it up it started screaming . . . Yeah . . .

I1: Anything else.

R: Oh, I just kind of held it close and then got in the car. And then he kind of started to look for . . . for somewhere to eat. It was hungry . . . I think we gave it milk. I can't remember really.

I1: Okay, anything else.

R: No.

I1: [Direct reading of question #4.]

R: What do you mean by that?

I1: [Rereading of question #4.]

I: Um, no . . . no . . .

I1: Anything else.

R: No . . . we helped it in every way possible.

I1: [Direct reading of question #5.]

R: I don't know . . . [long silence] I think it got attached to us, like, it wouldn't like to be alone. Like if you were in a room without it it would start doing this little scream, "WHAAAAA!" It slept in the same bed as us. It was like a little baby, you know, my little baby.

I1: Anything else?

R: Well, it really knew who we were . . . I don't know . . . we were its parents, you know?

I1: Okay, anything else.

R: No, I think that's it.

I1: [Direct reading of question #6]

R: Oh, well, we were coming around a corner in the car and we saw what we thought was a cat with something in its mouth . . . a squirrel or something. But, it was really a female raccoon with a baby in its mouth. The baby went flying and it landed on the side of the road, and of course I'm like, "Stop, Stop!" [Voice change.] And I got out and I looked down in the bushes and I could hear the mama and saw it stood up. So, I walked back to the car and I waited for the female to come out and get the baby, but that never happened, I don't know why . . . I mean the baby was right there helpless and screaming. Anyways, I decided to pick, to pick it up and it was screaming, and we just, we just went on home.

I1: Anything else?

R: Okay, wow, well, we had to feed it like every three hours. We had to get up in the middle of the night and feed it. Okay, um, it would poop everywhere and I had to clean it up. Some people say you can potty

Appendix H (cont.)

train them . . . well, we had to clean it up all the time. Um, we feed it with a little eye-dropper at first, and it use to always suck on your fingers. Finally, we got regular baby bottles and they worked . . . [long silence] . . . it liked to get into everything. And, like, when we opened the fridge it would run to the fridge, and when we tried to get it out of there it would growl at us, like, "Get away from the food!" Or, when we would be opening something with plastic, it would come running, because it knew it was food.

I1: Okay, anything else.

R: I don't know, when we left it alone it would cry. I wanted to keep it, but my Dad just couldn't put up with it anymore so we had to get rid of it. It was costing way too much. I wanted to keep it myself . . . me and my sister. But then my Mom found out about Chintimini.

I1: Anything else?

R: No.

I1: [Direct reading of question #7.]

R: Because I didn't want it to die, you know, a baby, just lying there on the side of the road helpless . . . that wouldn't have been the right thing to do.

I1: Anything else?

R: No, that's about it.

I1: Okay.

Total Interview Time: 5 minutes

Interviewee: a young woman, mid teens.

Rescued an approximately two-week old baby Raccoon (surrendered to CWRC at approximately one year of age).

Group One, Interviewer #2, Interview #10

Interviewer #2 [I2]: [Direct reading of question #1.]

Respondent [R]: Oh, boy, I'm not sure if I remember what you mean?

I2: I believe we are talking about a bird.

R: A bird, gosh . . . what day did I bring it in? I have to remember . . .

I2: Um, [date of animal brought in].

R: Oh, oh, oh, yeah, it was just a baby bird. Yeah, it was just a baby bird that got pushed out of its nest and needed help. We couldn't get it back in. It was maybe half-grown, or two-thirds grown. We have a barn and this happens frequently, and we can usually get the chicks back in a nest, or something with other babies are, but we couldn't help this particular one. So, we decided to do right by it and take care of it. So, I guess it was actually in good health and, I guess as far as I could tell it just needed some mothering.

I2: All right, anything else?

R: Nope.

I2: [Direct reading of question #2.]

R: Oh, the poor baby! [Voice change.]

I2: What else?

R: Nuisance, because it happens so often! Like, "Not another one!"

I2: All right, good.

I2: [Direct reading of question #3.]

R: Oh, no! No! I just swooped right in and picked it up and put it in my pocket. There wasn't much going on in its mind, I mean, they are simple creatures.

I2: Okay.

I2: [Direct reading of question #4.]

R: Oh, yeah, I had to stop whatever else I was in the middle of and take care of it. I had many other things I was working on, so, like I said, a bit of a bother.

I2: Okay, anything else?

R: Um, that's it.

I2: [Direct reading of question #5.]

R: Oh, this is the philosophical part, O.K. Um, well I do believe that God created us all and that he put

Appendix H (cont.)

man in charge of all the animals, and that the animals are here, um, mostly for the use of man, and, just, that's just wildlife in and of itself.

I2: What else? [Rereading of question #5.]

R: Um, I believe that we should, uh, be careful to preserve habitats, and help, well, you know, as much as reasonable, you know, as far as still being able to develop and have houses and cities and things. But, still I tend to favor special projects to help, like, you know, the bird habitat thing because that helps.

I2: All right, good.

I2: [Direct reading of question #6.]

R: Oh, you don't want to hear about the bird, not about the cat . . . because that's more interesting [laugh]! All right, O.K., the bird. Describe the whole process?

I2: Yes, describe what happened.

R: Well, really, my daughter does, did this . . . went down to do that barn chores and she came in to tell me that there was a baby bird on the ground that needed help. So, because she was clamoring about it to me I went out and saw it and, you know, it was healthy, alive and healthy, but on the ground. And we have several cats, so I picked it up and put it in my sweatshirt pocket to haul it around because it wasn't a fair situation. Then I got the ladder trying to figure out where it had fallen out from and reached up with my hand first to try and see if there was a nest or some other babies up there. And I tried several times . . . and found a nest, or found evidence of a nest, but no other babies, so I tried to, um, put it in a very narrow, little cubby-hole kind of place where, you know, you have to just reach in with just your finger tips. So, I put the bird in and kind of helped it to go in further, and, um, but we didn't hear anything this time. And after a few minutes it kind of hopped around and fell back out again [laugh]. We picked it up and I thought, "This isn't going to work." So, um, I put it back in my pocket and tried to find another possible area for the nest and I just couldn't find what I thought was "the" nest. So, then I gave up and took it into Chintimini, you know, because my daughter would have been upset if I had just left it to die. I had to do something because of her, you know? I guess I thought I was obligated at that point.

I2: Okay, anything else?

R: Nope.

I2: [Direct reading of question #7.]

R: Oh, boy, well I didn't want the cat to eat it, I thought that wasn't fair, and I felt obligated and guilty to my daughter, I guess, you know, she found it. I don't know, it's just you should do, I guess . . . I mean, we take in a lot of strays out here: cats, birds, children [laugh].

I2: Okay, very good. Thank you.

Total Interview Time: 11 minutes

Interviewee: middle-aged woman, mid-fifties.

Rescued a fully-fledged Starling.

Group Two Interviews

Group Two, Interviewer #1, Interview #1

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: It was a baby crow. Um, who looked like it been abandoned at birth, but after I went to the veterinarian they told me that it is not uncommon for the parents to push the bird out of the nest. So, I just kind of left it alone until I realized that it had injured itself the next day. That's when I realized that something needed to be done for it. You know, actually what I wanted to do was put it back in its nest so it wouldn't be attacked by cats that come over and visit here. But my employment didn't want me doing that so . . . it was going to end up a victim I guess because the tree it was in is kind of like a huge tree.

I1: Anything else.

R: Um, I don't think so.

I1: All right.

Appendix H (cont.)

R: Oh, can I add that it was undernourished, that it was not getting the right kinds of food.

I1: Oh?

R: Um, well I noticed there were like white patches and its feathers weren't like fully . . . um . . . you know how a bird can like let his wings expand and they look all nice and pretty? Well, they weren't like that, they were kind of like blotchy, probably not fully-grown I guess. And so when I talked to the rescue people they said that means they are malnourished.

I1: Oh. Anything else?

R: No.

I1: [Direct reading of question #2.]

R: Um, I was just really hopeful that . . . well at first I thought it was actually going to be able to make it after they told me, um, that they were going to be able to put a splint on it. So, I was hoping it was going to be able to be re-released. And I felt pretty good rescuing it, it was kind of a victim you know. And I guess I could say I felt a little angry at first because I couldn't put him in the tree. You know I thought like maybe I should call the fire department, but then you know, my employment they have rules and insurance reasons and all that stuff. So, its like if I had a ladder I would have done it on my own time, but I didn't have a long enough ladder to do that myself. And if it could have been put in the tree that day it wouldn't have had an injured foot and then maybe it would have been just fine.

I1: Anything else?

R: Yeah.

I1: [Direct reading of question #3.]

R: I don't know, maybe it was scared, but it's like . . . who knows, I mean, do birds really think anything? And, really it was either I do something, or, you know, some other animal is going to come and eat it. And, I also I thought about the other birds, because every time I would walk outside they would just start squawking, and you know, flying around trying to protect it. But there was nothing they could do for it, it was just a victim of chance.

I1: Anything else?

R: Nope.

I1: Okay.

I1: [Direct reading of question #4.]

R: Um, what do you mean by that?

I1: [Rereading of question #4.]

R: You mean out of my daily routine? Well, um, yeah . . . I showed up on my day off to make sure it had some food for that Saturday. And I went and checked on it on my breaks, um . . . and I set some water out for it. And I talked with the custodian to make sure that the gates would be locked up to keep it inside, because if it did manage to get outside of the parking lot it would get hit by a car. Yeah, so I did modify my actions . . . I guess I felt a duty to do that, to take care of it as best as I could.

I1: Anything else?

R: Well, all I can say on that is that I felt I was doing the right thing to help. I realize that sometimes nature needs to take its toll, but at the same time I could not let it be out there in pain and not be able to help itself. I guess I thought I felt for it, you know.

I1: Anything else?

R: No.

I1: [Direct reading of question #5.]

R: Can you say that again?

I1: [Rereading of question #5.]

R: Um, I don't know I guess there are two sides to that. There's, you know, the compassionate people who have pets in their lives because they love them. But then there's the other side of me that breaks my heart when you hear about stories on the news, for instance, um, the elephant that didn't get euthanized that was just thrown away. So my viewpoints are that they are some people who just don't care and then there's the other side of people who are loving towards animals. Also, you know, some people sense the human problem of overpopulation and pollution, you know, and there's others who do not . . .

I1: Anything else?

R: No.

Appendix H (cont.)

I1: [Direct reading of question #6.]

R: Um, well the first day that I saw it and I noticed it was just out in the parking lot. It was just kind of bouncing around from place to place. I thought that it was kind of unusual that it wasn't flying away when, you know, I came outside. Um, and so then when I'd go out on my next break it was still out there and I went up closer to it and that's when it started running to the gate and that's when it almost got hit by a truck. And I told the truck to stop and the driver saw the little bird and I, we were, I was, able to get it back into our caged parking lot, um, and it went back to this woodpile where I had seen it most of the time. So I gave it food and water. Then the next day I went out for my break and I realized it was limping. I tried to look at it several times, not actually touching it, but just to look at it to see if it was an actual fracture, or maybe just sprained. And I saw that it was fractured, so I called, um, the veterinarian to ask their opinion, or what I should do . . . and they said . . . maybe this was the day before, I can't remember because this was a while back ago. Um, I think I called the veterinarian the first day and they suggested if possible try and get it up to the tree and they also suggested that I call, um . . . what is the place called again?

I1: The name of the wildlife rehabilitation center is Chintimini Wildlife Rehabilitation Center.

R: Yep. So, I called Chintimini and they called me later that night and they suggested that the ideal thing would be to get it back up into the tree and I said there's really no way of doing that. My feelings at that time were just to leave the bird alone. I was concerned that it would starve to death and I didn't realize that the adults would still feed it even though it wasn't in the nest. So, the following day was when I noticed that, um, its leg was fractured. So, then I called Chintimini again and they said I should bring it in. So me and my son we got a box with a little pillowcase in it and we caught it and put it in the box and then we drove it over to Chintimini.

I1: All right.

I1: [Direct reading of question #7.]

R: Because I didn't want to see it be in any pain. I really didn't want to see it suffer . . . its broken leg really got to me . . . it really did.

I1: Is there anything else?

R: Um . . . just . . . no, but I guess I have seen like two other crows that have been injured, you know, but they were able to fly away. Yeah, so I guess I am just more alert to crows, you know we have rescued dogs and cats and made sure they got back home and stuff, but crows are kind of new to our life.

I1: Anything else?

R: Well, I hope you know I didn't want to see it die . . . I did the best I could.

I1: Yes, we know you did and we are thankful you helped.

R: I hope so, I really do.

I1: Thank you for your time, goodnight.

R: Thank you too.

Total Interview Time: 16 minutes

Interviewee: middle-aged woman, mid-forties.

Rescued a juvenile American Crow.

Group Two, Interviewer #1, Interview #2

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Ah, yes it was a little killdeer type thing. I don't know how old it was. It showed up in my driveway one morning. It didn't show any signs of resistance, so I picked it up and then, you know, realized that it had, uh, a damaged wing. Kind of a short story, it ended up at Chintimini. It didn't fuss or fight it just showed up. Anything else you need on that?

I1: Well, just anything else you would like to say about the killdeer.

R: You mean its coloring?

I1: [Rereading of question #1.]

R: Oh, boy . . . it was looking like a little sandpiper, you know. I mean, um, it was a kind of white and tan, um, a little black on it. I'd say full-grown. I think it had flown into a window or something and ended up in our area where it didn't normally come from. And, um, my neighbor had just come in from eastern

Appendix H (cont.)

Oregon, so I think it probably came in from there.

I1: Oh, Okay. Anything else?

R: That's it.

I1: [Direct reading of question #2.]

R: Hoping to turn it back into the wild after I found out what was wrong with it. I mean if not for it to be turned over to some zoo. I mean they've got, uh, like out at the coast, they've got little bird sanctuaries where people can come in and see them, but they can't mess with them. You know, if it couldn't be turned back to the wild that it could be used in some, some way that it could stay alive and function and be useful in some way, you know, at least until it was actually ready to go away. That's it.

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Certainly. Yeah, I think they think they are being overcome. You know, I don't think they understand, or think, you know. I mean I don't know, its kind of a two-way street. It didn't go to any kind of an open field or anything.

I1: Anything else?

R: I would still say that I would think that it would be afraid. I hate to say it but I think it fell in love with human beings and decided to come and see one, you know. They share our environment, but I would say they are still fearful.

I1: Anything else?

R: No. I think the main thing was it was so hard to find anybody that knew what to feed one. You know, wildlife animals and such are things that everybody talks about, but even these consortiums and things that are out there don't know, or aren't a good resource. You know . . .

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Boy, I don't know if I quite understand that . . . Yeah, well, I wasn't, I didn't, I did not continue to do what I had planned to do. You know, I was going to go to the mailbox. Well, I guess I don't understand, its not like I wanted to do something else I . . . that I wanted to do something different. If I had I would have done something different. You know . . . I just did what needed to be done. It was just, in need of help, you know, kind of like an innocent bystander, sort-of a little victim. That's about it.

I1: Anything else?

R: No, not really. It was kind of uneventful, you know.

I1: Okay.

I1: [Direct reading of question #5.]

R: We need to be caretakers . . . stewards of them.

I1: Anything else?

R: Um . . . we are the ones who can learn, who can think and get things done. We can look at the habitat to see what we are damaging or what we need to do to restore them. If it means setting up reserves, or however, we need . . . we need to look at what we do and then take steps to protect the animals from humans and pollution. You know we build, say we're in Africa, we build a housing area . . . then put up adequate fencing and things to prevent the animals from coming through it. So, then we don't have to say things like, "Oh, it was a rogue elephant or a mean lion." You know, that kind of thing. Be more conscious of what we do to the ecosystem and our links to the environment. That about does it.

I1: Anything else?

R: No, that about does it.

I1: [Direct reading of question #6.]

R: Oh, that's kind of uneventful. Um, I opened the garage door and I saw this little bird out in the driveway. And it was walking up towards . . . up towards me to begin with, and so when I started working it followed me and it got into the ivy. Well, when it got into my ivy, which is overgrown, it couldn't . . . it couldn't handle moving about in it. So, it was easy for me to bend over and pick it up. Well, when I picked it up I realized it had a bad wing and . . . uh . . . we brought it in the house trying to get it away from any dogs or cats who may have gotten a hold of it, because I do have cats. And, uh, then it was a thing of,

Appendix H (cont.)

uh, looking up in the phone book . . . we called around to see if we couldn't find somebody who might let us know of what we could feed it . . . gave it some water, and then got a hold of Chintimini and took it on over there. I don't know of any other wildlife places to take animals. Because I know you can't legally keep them in captivity.

I1: Yes. Anything else?

R: No. That about does it.

I1: [Direct reading of question #7.]

R: [Laugh.] It was a victim. That it was too young to be without a parent and that it was a helpless victim of my cat. He was victimized. As it was it was just going to fall prey to a cat, you know. It might have a fighting chance in a caged zoo, like I said, or something useful. But it had plenty of life in it . . . basically all it needed was a helping hand. It was perky, it had all of its faculties about it, um, it was willing to eat, because I gave it some wild bird seed and it was willing to eat that, and so I mean it wasn't like is if it didn't recognize . . . to me it recognized the fact that it was handicapped and it just needed a shelter to live in. I don't know, that's giving the bird a lot of credit isn't it [laugh]? So, anyway, no that whole thing, it was alive and it needed a rescue. I didn't want to see it suffer, you know, its broken wing really made me feel for it and it didn't need to fall victim. That's it.

I1: Is there anything else?

R: Well, that's about it.

Total Interview Time: 14 minutes

Interviewee: an older man, late sixties.

Rescued a fully-fledged Killdeer.

Group Two, Interviewer #1, Interview #3

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, it was a blue . . . a blue jay.

I1: Anything else?

R: Um, anything about the bird?

I1: [Rereading of question #1.]

R: Um, no. I was uncertain how badly it had been hurt. So basically that was what I was concerned about.

I1: [Direct reading of question #2.]

R: Oh fear, and really feeling for its pain. Because my cat brought the bird in and it frightened my daughter and then it frightened me because she was shrieking. So, it was a very fearful event because it was in the middle of the night and we didn't know what it was. My daughter heard it first and I didn't wake up right away. Then it is a little confusing. The cat thought it was doing something wonderful and we were all screaming, "Stop!" . . . "Don't do that!" You know and the cat won't keep a collar on, but it probably wouldn't have helped anyway. But anyway, it was a kind of confusing, traumatic moment. But you know with other birds it hasn't been like that, it's not scary. Because the cat doesn't kill them, it plays with them.

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Feeling . . . well yeah. I was worried about it. Not feelings necessarily, but that it was breathing and trying to calm it down so that it could have water. [Pause.] We babysit baby cats. We volunteer at Heartland so we have kittens running around and the big cat hates them. [Laughs.] That cat has an attitude.

I1: Anything else?

R: Oh, we were very worried about it. I mean the last time the cat got one I just brought it back out there and put it in the nest. So, I thought, "Oh dear!" Um, we have birds here so they nest here frequently in the spring. But um, I was just worried that the bird was dead. That it wasn't suffering. There wasn't any blood on it, well, I guess except some dried blood on its beak. So, I didn't know if it was bleeding internally or if it was in shock. You know that's the worst. Because you can't do anything except leave it alone. So, I just put it in a box with a blanket and tried to give it water with an eyedropper. I guess that

Appendix H (cont.)

was a while ago, so now that I am talking about it I am remembering more

I1: [Direct reading of question #4.]

R: Um, I first had to calm myself down so that my daughter and I would be able to help the bird and get it taken care of. And I was thinking about it . . . that was at night. Yeah, I had to get through the night and that was awful. Yup. But other than that just trying to keep it alive so I could get it to you guys.

I1: Anything else?

R: No, that's it.

I1: [Direct reading of question #5.]

R: Um . . . Um. What now?

I1: [Rereading of question #5.]

R: With the world? What the animals?

I1: [Rereading of question #5.]

R: Oh, what is the relationship with the animals. Um . . . I guess that we should, you know, be more educated and learn more about what animals live in our own indigenous, what animals are indigenous to our environment; the area that we live in. So that we can be sensitive to the animals themselves and the ecosystem around us, but also to the changes that are taking place causing the animals to live differently than it normally would because the environment is so drastically changed. Especially here with the timber stuff. So, um I think it is something that I think it would be nice if we would more, you know, educate and teach the children and um, be working to get the environment get back to the way it should be, whatever that means. [Laughs.] How do we reverse the damage we have done, with all the pollution and people? We need to think about these things . . . [long pause] . . . I think that, of course you have probably put it together I am a person of faith, so I believe we are stewards of the Earth, animals included. I don't think they are just to our disposal, but I do think we are to manage them and be good stewards of what we have here and that relationship. I am not opposed to eating animals. I think that they have been provided for food, but a duty comes with that, you know. However, I am opposed to just killing them for sport. I don't think that's a good, um, stewardship principle

I1: Anything else?

R: No, please excuse me. [Long pause.]

I1: [Direct reading of question #6.]

R: Describe it? Again?

I1: [Rereading of question #6.]

R: No, I mean it was a long time ago, but I remember that it was the night and it was scary and um . . . I didn't know if it would make it through the night. I think I did call at night because I must have been really panicked, because otherwise why would I call in the middle of the night? I guess I wanted . . . I know I had to go to work early in the morning so probably I was thinking I wanted someone to call me as soon in the morning as soon as someone got the message. But um, I can't think of anything I haven't already said right now.

I1: Okay.

I1: [Direct reading of question #7.]

R: I mean why wouldn't you help? I mean its in my house, my cat brought it in, and that's just what I would do. I wouldn't think of doing anything else. I wouldn't have turned it loose, because, you know, it was in shock and my cat had it, and its broken wing made me feel bad for it . . . it was a victim of my cat so, I was responsible for helping it and making sure that it would get well.

I1: Anything else?

R: No, I think that is about all of it.

Total Interview Time: 13 minutes

Interviewee: younger-aged woman, mid-twenties.

Rescued an adult Steller's Blue Jay.

Appendix H (cont.)

Group Two, Interviewer #1, Interview #4

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Two baby raccoons. Uh, the two were abandoned by the mother and I believe that the two were left overnight, or quite a while, without any food or shelter. And um, by the time I brought them to you the two were in a very bad shape. O.K., that's it.

I1: Okay.

I1: [Direct reading of question #2.]

R: I was very sad to see, um, I was trying to help the two to survive. Um, because I love nature and particularly I love animals, of any kind, I think I have a unique attachment with them. I am a caretaker. That's it.

I1: Anything else?

R: No, that's it.

I1: [Direct reading of question #3.]

R: Yes, I was concerned that the two were hungry and cold and suffering. That's it.

I1: Okay.

I1: [Direct reading of question #4.]

R: Uh, yes, I did. I had to overcome the fear that the mother would suddenly appear and attack me and that maybe by taking the babies away I would harm them more than assist them. But I decided to take the babies anyways because I saw that the two didn't have any chance if I left and didn't do something. All right.

I1: Okay.

I1: [Direct reading of question #5.]

R: What is what?

I1: [Rereading of question #5.]

R: Um, that, well, we and animals are interdependent, so we should treat animals as fairly and kindly as we can. We are responsible for them, you know, like caretakers. We need to take care of the Earth and animals, you know the ecosystem and stop things like pollution, you know. I'm thinking . . . well this Earth was put here for us to use, not necessarily abuse, but just here for our general use. But, you know, we were also put here to use this Earth, so, you know, we're using it! But, animals definitely serve us in many ways [emphasis]! But, we are the shepherds, here, you know, the shepherds of life on this planet, so we must do what we can to take care of the animals, it's our duty to do so, really . . . [pause] . . . Um, and, I think that's . . . I guess to put it into an example, in many ways, through farming and seeing-eye dogs, or guide dogs, or, um, they assist us. You know, the things that we can't do, or we're not strong enough to do, or as companions. So, you know, we are interdependent in a way, you know? Hum, but, you know, um, . . . I like my dog, but . . . if it were life and death . . . that would be hard [laugh].

I1: Anything else?

R: No, that's it.

I1: [Direct reading of question #6.]

R: Okay, um . . . I noticed some movement in that part where they were that I have never seen before and I thought it might be an animal in there. But I didn't approach, I stayed very far away and I looked at it with binoculars and I then I realized there were two little raccoons in there. And I waited until, I guess maybe the two were moving or playing, or I don't know if the raccoons were playing or just looking for food or whatever, but, um, then I looked again and it was quiet and that was from about eight o'clock in the morning until about three o'clock in the afternoon. Then I decided the mother may not be coming back. So, I went down there to see what was going on and the two were sleeping or were [unknown Spanish word] against each other's bodies. I decided to take the two of them in a towel and I wrapped both up and I brought both into the house to get warm. I didn't know what to do, whether to try and give the two food or something to eat, because of their age, so small. I decided to give the two some milk, which now I know is the wrong thing to do. Now I know. So, we called a veterinarian and he told us that the best thing to do would be to take the babies to some place that would know how to care for the raccoons properly, because he could not do anything about it because it was on a Saturday. So, that's when we decided to take the two to your place. From Seal Rock it is about an hour and a half, but we decided that it was the best thing to do because we thought the babies might have a chance. And that was all about all we did.

Appendix H (cont.)

I1: [Direct reading of question #7.]

R: Uh, I rescued the two because, um . . . like I said before, I love animals and I . . . uh . . . it was very hard to see them and know that the two were abandoned . . . I didn't want to see the babies dead. Also, because I have had many accounts with raccoons, very often many times when I was in [unknown Spanish word]. I guess I have a special feeling for raccoons, I think that they are very cute and that they are wonderful animals. And that is about it.

Total Interview Time: 12 minutes

Interviewee: middle-aged, Spanish speaking man, mid-thirties.

Rescued two, three-month-old Raccoons.

Group Two, Interviewer #1, Interview #5

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, a bedraggled fledgling, and I think it was, I don't remember exactly what species, it was a common bird, maybe it was a purple finch, I couldn't really identify it. But, it was certainly bedraggled.

I1: Anything else?

R: Well, actually I was walking down the street and these two women were like [high pitched, irritating voice change], "Oh, what are we going to do. Should we pick it up?" and on and on. So, I picked it up and said, "You know, if you move it out of the gutter and put it in this bush right here its parents will come back and find it." And they said [voice change], "Oh, no, you can't do that! You have to call Chintimini." So I called Chintimini.

I1: Okay.

R: They didn't believe what I had said to them. I explained that's the way birds did it and sometimes the parents would push the babies out and that Chintimini had too much to do, but they thought it needed to go. I was just the messenger.

I1: Oh, Okay.

I1: [Direct reading of question #2.]

R: Um, these women need to get a grip! [Laugh.] That they need to learn a little bit about how everything in the world works and not let everything go on their gut emotional reaction. It was not a very dramatic rescue, this was kind of like, "Oh, shit, do we have to do this?!" They just didn't understand me. I should have just lied and said I had eight degrees in biology so that they would believe me. Anyway . . .

I1: Okay.

I1: [Direct reading of question #3.]

R: Yes! Yes, I was. I knew that the animal was confused because the animal was cheeping wildly for its parents. Um, but once I cupped my hand over its head it calmed down.

I1: Anything else.

R: I was concerned just that something would run over it and squish it and so that's why I wanted to get it out of the way.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #4.]

R: Yes, I did. Um, when it became clear that they weren't going to be content, um, with the information that I gave them, um, I just suggested that I would take it out to Chintimini. And then, actually, my husband said, "You know, we can just go back in two few hours and put it out." And I said, "No, but then they'll see it." Because it's their store and we told them that we'd do it because we both knew that the bird needed to be where it was.

I1: Anything else?

R: Nope

I1: [Direct reading of question #5.]

R: [Long silence.] Um, there are many people that are concerned and understand it, and, um, see it the way I do with the many problems, this train wreck that we are on, overloading the earth with people and

Appendix H (cont.)

chemicals. Um, but, there are a whole lot of other people that are just are just extremely self-centered and short-sighted, and they just figure, “What the heck!” So that’s very distressing, distressing for me and I have children and I know that eventually my children will have to face the consequences of people’s actions today not looking ahead, not being responsible . . .

I1: Anything else?

R: Yes, actually, I wish I was born a hundred years ago, when it was quieter and cleaner, and there were more birds and animals . . . things were more in balance. I’d love to see the world then.

I1: Okay.

I1: [Direct reading of question #6.]

R: Okay, um, I was walking down a street in Corvallis with my husband, and I saw this fledgling doing its “cheep, cheep, cheep,” sort of fluttering around in the gutter and two women sort-of holding up their skirts going, “EEK,” and not knowing quite how to handle it. So, being me I just barged right in and told them that the bird had come out of the nest too soon, and that it couldn’t quite fly, but that the parents were around, I’m sure they are around somewhere, you know. And that it was more important to get it out of the street, you know, put it in the little shrub right there. And, you know, the parents would have been watching and it would have been O.K. And I think I even, I think I probably was, uh, blatant enough to say, “And, if they don’t come back, you know, some animals make it and other don’t.” So, um, so, they were very, very concerned and said that they wanted to call Chintimini and dah, dah, dah, dah . . . we talked for a little bit, and we live out here and we were heading home so we could drop it off. So, I don’t remember the details, I think they got a box out, I had it in my hands so that it would calm down. I think they got a box out of their store, and we put it in the box, and drove out here, and rang the bell, and filled out the form, and that’s why I’m doing this interview [laugh]. I just, I remember driving out thinking that it’s really too bad that CWRC gets these sort of junk animals, if you can call anything a junk animal, if you know what I mean, instead of the ones that really need the help. The more common birds, or things like wood rats, nasty animals.

I1: Anything else?

R: I was just worried about the staff time it takes to nurture it in order to prepare it to let it go. If it had been a baby bluebird I would have been a lot more excited, you know, a Lazarus bunting or something rare, yup.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #7.]

R: Because it was flapping around in the gutter looking pathetic and bedraggled. I just couldn’t walk away from it, I guess it was my responsibility to do something, or duty after talking with the women . . . maybe I felt for it in a way . . . pathetic little thing. And, because, you know, it’s the “right” thing to do. You know, the good Samaritan of the animal kingdom. You see an injured animal, you take care of it . . . you act responsibly, and I, you know, that’s just what you should do.

I1: Anything else?

R: Um, well, it gets back to the interactions with the women, but that’s something else . . .

I1: Anything else?

R: Nope.

Total Interview Time: 10 minutes

Interviewee: older-aged woman, late fifties.

Rescued an adult House Sparrow.

Group Two, Interviewer #1, Interview #6

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, a baby bird.

I1: Anything else?

R: No, not really . . .

I1: [Direct reading of question #2.]

Appendix H (cont.)

R: Um, hoping that we could save it.
 I1: Anything else?
 R: Um, trying to return it back to the wild.
 I1: Anything else?
 R: No.
 I1: [Direct reading of question #3.]
 R: Yes . . . [long pause].
 I1: Anything else with that?
 R: Concern I guess, and trying to make sure it wasn't too upset and scared, because I thought it might have been scared.
 I1: Okay.
 I1: [Direct reading of question #4.]
 R: That's an interesting question. Um, not really . . .
 I1: Anything else?
 R: No.
 I1: [Direct reading of question #5.]
 R: Oh, I think it's an interwoven bond. We both need each other in some ways, we are dependent on each other, but the animals have, well . . . if we destroy the animals, then obviously, I think that we are destroying ourselves in the process because we are so dependent.
 I1: Anything else?
 R: Um, it is our duty to help preserve and save them.
 I1: Anything else?
 R: No.
 I1: [Direct reading of question #6.]
 R: Oh, jeez . . . um, it was late in the summer. Um, let's see I think we noticed that the kitty was acting strange and was trying to track something and we noticed that under the tree there was a baby bird. So, my ex-husband was looking around and found the baby bird in the shrubs. So, we decided to look up and try to find the nest, and we couldn't find one, and so we brought it in, put it in a box, and called the Chintimini and took it in. My son helped take it in to Chintimini.
 I1: Okay, anything else?
 R: No.
 I1: [Direct reading of question #7.]
 R: Because it needed help. Because it couldn't fend for itself and I didn't want any of the neighborhood cats to victimize it. And I wanted to teach my son to help take care of wild animals . . . which is why he went down to Chintimini with us.
 I1: Anything else?
 R: Um, no.

Total Interview Time: 7 minutes
 Interviewee: younger woman, mid-twenties.
 Rescued an adult Purple Finch.

Group Two, Interviewer #1, Interview #7

Interviewer #1 [I1]: [Direct reading of question #1.]
 Respondent [R]: Um, yeah, it was a . . . uh, I have no idea how old it was, but it was just a baby mallard duck.
 I1: Anything else?
 R: It's condition?
 I1: [Rereading of question #1.]
 R: Um, no, other than that it was O.K. It was doing O.K.
 I1: Anything else?
 R: No.

Appendix H (cont.)

I1: [Direct reading of question #2.]

R: Well, um . . . well, I, um . . . I actually got word that some people had it. They had taken like six of them from a park, and I don't know why, like they didn't see the mother, or something like that. So, it was actually my next-door neighbor who told me that his daughter had these ducks and that all of them had died except for this one. So, I just had mentioned, you know, that there was no reason for that one to die too, to be another victim of their negligence. You know, we might as well take it I thought, so I told him I knew a place where I could take it to make sure that it would be all right. But, I guess I was just thinking, you know, there's a chance that it will do just fine, so I might as well be responsible and do my duty to take care of it.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #3.]

R: Yeah, I . . . um, I always wonder . . . [laugh], I always, I guess, if they might be thinking, you know. At that time I thought it was scared. So, yeah, I was just concerned with, you know, I mean if it . . . if through, if through getting it and taking it over there and just moving it around and all that stuff it could go into shock, or whatever. So, yeah . . . I was concerned with what it was going through, or thinking, or I guess whatever you want to say or call it . . .

I1: Anything else?

R: Nope.

I1: [Direct reading of question #4.]

R: Hum . . . I don't think so . . . um, that, no . . . I guess I really don't understand, I mean, you mean modify it compared to what I would normally do?

I1: [Rereading of question #4.]

R: Oh, I would normally do that, it's my duty to be a caretaker for many things, ducks included [laugh].

I1: Anything else?

R: No.

I1: [Direct reading of question #5.]

R: [Laugh.] That's a tough one. I think that was actually in these papers somewhere. I was like, oh, man. The relationship that humans have with animals . . . well, um, I think that as humans and as superior, um, uh . . . I trying to get the word . . . as a superior thing, I think that we have a huge impact on animals, I mean, you know with pollution and ecosystem health. They are pretty much helpless, um, and so everything we do in their environment, even in our environment, you know, there's, you know, animals in our environment, you know, what we consider our environment, or our home, or whatever is also somebody else's as well. So, anything that we do will affect the animals, I believe. We need to think these things through since we are the stewards of life. You know, essentially I believe that we need to be responsible stewards, that we need to not . . . not crush and destroy and use up what's around us. Because I think that the resources are put around us to be used, but to be shared and used with respect and restraint.

I1: Anything else?

R: I guess that's about it.

I1: [Direct reading of question #6.]

R: Okay, um, well there was a lot that happened before I actually encountered the animal. It had lost its sibling associates already . . . but, I, when I, uh, my neighbor is the one that brought it to me, so, so it was, when I went and picked it up from his house, um, I brought it over here, to my house. It was in a big, uh, a huge . . . like a big tub. He gave me food for it, so I just made sure and fed it, made sure the room was warm, you know, left the light on for it, made sure, you know. So, I just had it overnight basically. Um, just I kept it in our laundry room, made sure it had food and water, um . . . The next day I, uh, um . . . oh, yeah, I left it here while I went to school and after school I loaded it up and took it over there to Chintimini in the back of my car. I just found the people that were there that, you know, knew how to help it. They had me sign something, which is probably what I am doing here [laugh]. Um, and I gave them all the food I had and everything, so, I guess that is about it.

I1: Anything else?

R: No.

I1: [Direct reading of question #7.]

Appendix H (cont.)

R: Um . . . when I found out about all of the other ones that were over there had died, you know, I just didn't think that it was fair . . . I didn't think it was fair in the first place that they had taken them really, I guess if they felt that they were, you know, rescuing it themselves and trying to save it, save the ducks, then I guess that was okay. But, you know, obviously they were doing something wrong with them all dying and they should have done something sooner to help it so I just didn't think it was fair and I didn't want it to be another victim of their neglect. So, that's why I told my neighbors, "I know where I can take this duck, somewhere where it will be taken care of." So, I just did it because I knew it would be okay there . . . I love animals too, I mean, that's just, you know . . . I did the duty that needed to be done.

I1: Anything else?

R: No, that's it.

Total Interview Time: 10 minutes

Interviewee: younger man, mid-twenties.

Rescued a fledgling Green-Winged Teal duck.

Group Two, Interviewer #1, Interview #8

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: This was a brand new baby deer, uh, in the middle of the road, and it almost got run over . . . well, actually a truck, a truck ran over the top of it. We seen [sic.] a truck drive right over the top of it. We thought it was going to get hit. But, it straddled it, so it didn't. It didn't move so it did not get hit, and then when we pulled up to it, um, it was still sitting there, it didn't move until my son walked up to it, and then as soon as my son walked up to it it just, like, freaked out and ran off to the side of the road. And he grabbed it and it screamed, but as soon as we coddled it it was fine. And that was that.

I1: Anything else?

R: No. The next question?

I1: [Direct reading of question #2.]

R: Uh, we were scared for it. Um, we were kind of like in awe, and we were . . . nervous. Um, we didn't want anything to happen to it and of course . . . we didn't want to keep it. Maybe there was a thought of worry, it was a baby after all . . . if we didn't do something who would?

I1: Anything else?

R: No, that's it.

I1: Okay.

I1: [Direct reading of question #3.]

R: Oh, yeah, yeah, we were concerned about it. It wasn't anything that we wanted to do, it was like, um, it was scary for all of us. Yeah, we were worried for it. It was a scary experience for all of us to share together

I1: Anything else?

R: Um, just that we were worried for it, scared for it and its predicament . . . we didn't want it to die.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #4.]

R: What do you mean?

I1: [Rereading of question #4.]

R: Yeah, we turned around because we seen [sic] the truck drive over, we didn't know what it was to start with, and then when we drove past it we seen [sic], you know, that it was a deer. And as we were driving past it we seen [sic] a truck drive over the top of it. Yeah, yeah, we turned around and went back. We, you know, we didn't know, it was the first time any of us had experienced anything like that.

I1: Anything else?

R: Um, we looked around to see if the mama was around.

I1: Anything else?

R: We reported it to the police and they told us to look and see if the mama was around or if it was dead, and, of course, we found the mama was dead.

Appendix H (cont.)

I1: Anything else?

R: No.

I1: [Direct reading of question #5.]

R: Um, I'm kind of confused what you mean.

I1: [Rereading of question #5.]

R: Wow . . . I think that some people think that the animals are just there to be killed, you know, no relationship. I don't know, but I think that we need to take care of them and watch over them, like shepherds. Oh, I guess I think some animals are here for our use, and some are here for our companionship, and some are just for beauty.

I1: Anything else?

R: I think they are beautiful, I mean, its awesome to see an animal up close . . . I . . . I guess that's what I think, they are so beautiful. So beautiful, it's hard not to want to save them . . .

I1: Okay.

I1: [Direct reading of question #6.]

R: Oh, I sort of did this already . . . well, we drove past, we seen [sic] there was something in the road, there was, uh, um, a truck that drove over it. We turned around and picked it up, and we took it with us. And, of course, we didn't want it. So, we called, we didn't know who to call. We were, you know, on our way to Florence, ready to ah, yeah we had our bikes ready to ride. So, we took it out on the dunes. We called the ranger and the ranger came. He was actually really, really rude to us. Yes. He was like, "You need to call the sheriff!" [Voice change.] Or the state police. He ended up bringing a state police officer out there to us. Yeah, they were extremely rude, they were like, you need to take it right back where you got it because it's, you know, the mother could be around, and I'm, like, the mother is dead. And they, they, like told us that's what we should do, and if we kept the deer that we could be fined. I told the guy, the state officer, "You know what, I don't want this deer." All I wanted was for it to be alive. We're obviously here to have fun, and this is cramping our style. So, yeah, and it was and we were stressed out completely. Um, we bought it some Pedialyte, because that's what we thought it could drink. Um, later we were told that it probably wouldn't be able to handle it anyway. So, ah, the sheriff told us to take it back and drop it off, or actually the state police, and then we needed to call him to let him know what was going on so that they could take further action. Well, after he told me that he would fine me and stuff, it was like, I'm not going to deal with him anymore. So, we, I came home. The next day I called you guys and you said just bring it down, and you guys was [sic] nothing but, you know, really, really open and no problems. So, that's what we did.

I1: Anything else?

R: That's it.

I1: [Direct reading of question #7.]

R: Um, we just saw it in the middle of the road and we thought that was not the thing to be doing . . . and, it had gotten itself into quite a predicament and needed our help.

I1: Anything else?

R: No, that's it.

Total Interview Time: 17 minutes

Interviewee: middle-aged man, late forties.

Rescued a Black-Tailed fawn, approximately one month old.

Group Two, Interviewer #1, Interview #9

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: It was a scrub jay, a Western Scrub Jay, which I found out later after a week of raising it. I thought it was a Blue Jay. I went to do some research on it to find out what in the heck it ate, because I was trying to feed it some stuff. And I found out it was a Western Scrub Jay. I went through all my life and didn't know that.

I1: Anything else?

R: Um, big! It was a lot bigger than I thought they were. I have always been around them, but I just didn't

Appendix H (cont.)

know until up close. I didn't know they are actually very intelligent animals, which I discovered. It was fascinating, you know, even as little as it was it was really a very smart, smart bird. They get very attached very quickly. That's about it.

I1: Anything else?

R: That's about it.

I1: [Direct reading of question #2.]

R: Oh, God, here we go again! I have kids . . . I, we, have really have big hearts, and I seem to nurture animals as much as them. I don't know what I was thinking really. I didn't want to leave it outside, I knew that because it was going to end up the victim of some mean cat. I felt sorry for the bird, but I also knew what I was in for trying to help it.

R: Okay, what was the question again?

I1: [Rereading of question #2.]

R: Just to get it inside where was, you know, safe . . . that was about what I was thinking.

I1: [Direct reading of question #3.]

R: Oh, yeah! I thought it was scared to death. It was so little . . . [interrupted by child asking question] . . . I was just concerned because it was so little, I thought it might have gone into shock and died, you know. That was my initial thought. I thought, well, if I just keep it warm, keep it with me, keep everybody away from it, you know, it might be O.K. Then again, it might not. So, I warned the kids it might not live, you know, it was so little and there was no way to get it back up to the nest. So, I guess that's what I was thinking.

I1: Anything else?

R: No, next question, I think I better get done and take care of them [her children].

I1: Okay.

I1: [Direct reading of question #4.]

R: Um, no not really. I just went into rescue mode. Actually it was a pretty funny story. There was this guy standing in my front yard, looking at the ground. I looked out my front window and thought, "What is he doing?" And I kind of let it pass . . . I see a lot of weird people. But, fourteen minutes later he came back and he was standing there looking at the ground. So, I said, "That's it!" So, I went outside and said, "What are you doing?" And he said, "I am looking for worms." And I said, "Why?" And I thought, it was fishing season, maybe he's going fishing. And he goes, "Well, there's a little bird over there that is laying in the road." Apparently it fell out of his nest. And I asked, "Where is it at?" So, he walked me over there and there was a piece of cardboard that he'd scooped it up and pushed it out of the road a little bit. Well, it was getting dark, and I thought this little bird isn't going to survive because there are a lot of cats out here. And he said, "Well, we can't do anything, I don't want the responsibility." I said, "Well, O.K." So, I just picked it up, put it in my shirt and brought it home. It was just weird how it happened. And all the kids are just freaking out, you know, "Oh, Mom, you got to do something! You have to do something."

I1: Anything else?

R: Oh, it was quite an interesting experience! That's all.

I1: [Direct reading of question #5.]

R: I think that they should show more responsibility for animals, for our duty to protect and manage them. Um, I believe strongly in spaying and neutering. We should be more aware of, uh, our ecosystem when it comes to our animals, especially our wildlife. And, uh, the banks and corporate . . . uh, I want to be nice with the words I choose [laugh] . . . corporate moguls should back off the environment, back off ecosystems, because we are so dependent on them. There are certain areas that shouldn't be touched as far as I believe.

I1: Anything else?

R: Well, I use to belong to a group in Eugene a few years ago that fought for the ecosystem, "[Name of the Group]." So, I don't know, I have just always thought that way. You know, the animals, the environment, the ecosystem, and such all mean a lot to me. It all comes together. We're all interdependent and connected with the environment . . . at least that's what I believe.

I1: Anything else?

R: No.

I1: [Direct reading of question #6.]

Appendix H (cont.)

R: Oh, boy . . . well, I took it in after we found it in the road and the man pointed it out. I brought it in the house and put it in a box, like a little shoebox with sawdust, or pine shavings. So, for several weeks, I was feeding it every hour, and it got use to that, which was really a mistake. Because, I was working at the time and this bird, it was so funny, every time it would see me it would just start squawking, nobody else, just me. I mean, I could not be in any area near this bird. So, I am trying to work and now have the duty to feed this bird, and, um, things just got crazy after a while. So, that's when I decided, when it got about, I don't know four or five weeks old, that's when I thought, "Wow! This thing has got to go to the wildlife center." Because, it had gotten too attached to me. I mean, I could just see this Scrub Jay sitting at my house squawking at me the rest of its life, it was just wild. I don't know, it was a lot of work, but it was worth it because, you know, it grew and it was starting to do really good. It was really strong, which is what I was hoping for. So, I called them and told them what was up and I got the bird over there.

I1: Anything else?

R: When I brought the bird over there dropping it off boy that thing was just squawking and squawking, but soon as I left it was just fine. Oh, my God, it was so hard leaving it. I was thinking, "Am I doing the right thing? Yeah, I'm doing the right thing." I come to find out that it was very captivity adaptable, but I didn't think that was the right thing to do. Poor little thing. It was, like, when you get a Scrub Jay you have to remember that you have to feed it every hour. You must have nerves of steel. But, that was just about all on that one.

I1: Okay.

I1: [Direct reading of question #7.]

I: Uh, I didn't want to see it die. You, know a poor little, featherless living thing. I didn't have any choices. It was either be rescued or be a victim to my cat . . . be cat bait, anyway . . .

I1: Anything else.

R: No, not that I can think of . . . it was just that I really felt for it I guess. Crazy, really, as if I don't have enough to do [laugh]. I don't know. It was interesting and in that it really taught me something. The fragile balance of life itself, you know, animals, wildlife especially, their adaptability, and ours . . .

I1: Anything else?

R: That's it.

Total Interview Time: 18 minutes

Interviewee: middle-aged woman, late thirties.

Rescued a fledged Western Scrub Jay (surrendered to CWRC at approximately six months of age).

Group Two, Interviewer #2, Interview #10

Interviewer #2 [I2]: [Direct reading of question #1.]

Respondent [R]: Um, *beecheyi* [Latin name for California Ground Squirrel] ground squirrel. There were two babies.

I2: Okay. Anything else?

R: No.

I2: [Direct reading of question #2.]

R: I was thinking that I didn't want my cat to eat the two of them [laugh], and, that the two would have a good chance somewhere else, hopefully, since the female was gone. So, somebody had to take care of these babies.

I2: Anything else?

R: That's it.

I2: [Direct reading of question #3.]

R: Yeah, um, I don't think they were really happy about it, but I knew in the long run it would be better for them.

I2: Anything else?

R: That's it.

I2: [Direct reading of question #4.]

R: Um, what do you mean? By being careful to not upset them as much?

Appendix H (cont.)

I2: [Rereading of question #4.]

R: Well, you know, I put the two in a little box and left the two alone together . . . I fed and gave the two water, but I didn't try to play with the babies or anything. I did try to nurse one with, uh, milk. But, I called you guys and you said not to do that and to just bring the babies in as soon as possible. So, I just, you know, tried to give the two the basics, but I mostly left the two alone . . .

I2: Okay, anything else.

R: No.

I2: [Direct reading of question #5.]

R: Oh, there's a lot of them [laugh]. Um, that they provide something for us emotionally, or psychologically, as we provide for them physically. It is kind of a symbiotic relationship, not as much with the wild animals, but that certainly is the case with the domesticated ones . . . [long silence] . . . we are dependent on animals in a lot of ways and the animals give us things, you know, like food and clothes, so we have a responsibility to the animals in a way, I think, because of that we need to be good stewards.

I2: Do you have any more thoughts on that?

R: Oh, no, that's all right.

I2: Okay.

I2: [Direct reading of question #6.]

R: Okay. Um, I saw the two a couple days before I actually captured them. The babies were out, you know, sitting in the sun and I thought, "Oh, baby squirrels." So, I stopped and watched the two and the babies would see me ran back into their little burrow, which I saw. And the next day we had a problem with the babies because they were getting under our car before we were leaving. You know, coming out on the cement slab from the garage hiding under the car. So we had, you know, to scare the babies out from underneath the car before we could go anywhere. And I didn't know it at the time, but the two babies were trying to get to my cats who live in the garage. The babies would come out of their burrows and try to suckle on my cat. I guess the babies thought the cats were the female. So that is why the two were going down to the garage to get near the cats. So . . . as soon as that happened and my cat tried to eat one, I decided that I better move the babies to keep the cats from knowing where they lived. So, then I caught the babies and put them in a little box, you know, went down and got some milk replacement at the feed store, and then I called you guys. Starting calling around and I heard from you and you said to bring the babies on in the next day and so I did. So, I think for a total of four days, I think from when I first saw the two, to capturing them, and then bringing them in.

I2: Anything else?

R: That's it.

I2: [Direct reading of question #7.]

R: Because I knew that, uh, since they were trying to suckle off our cats, that their mama was probably not alive and not going to come back, so they were venturing out of their little burrow. And I'd see the two for a couple days doing that, so I figured there was no female around . . . I didn't want my cats to eat them, you know, they really didn't need to be victims to my mean old cat. I had a duty to save the babies, you know. So, I decided I would try and save the two, they were babies after all. You know, I don't like to see any little animal suffer . . . and I definitely didn't want my cats to get them, because then I would feel really bad that I didn't do anything.

I2: Yes. Anything else you can think of?

R: Nope.

Total Interview Time: 13 minutes

Interviewee: younger woman, late twenties.

Rescued two juvenile California Ground Squirrels.

Appendix H (cont.)

Group Three Interviews

Group Three, Interviewer #1, Interview #1

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: A Brush Rabbit. It was a beautiful grey, with a small white tail and little, petite ears, big black eyes . . . oh, and a small white star on its forehead . . . very adorable really.

I1: Anything else?

R: No . . . well, a little brown was mixed in with the grey.

I1: Anything else?

R: No . . . I guess.

I1: [Direct reading of question #2.]

R: [Laugh.] I guess compassion. I felt for the beautiful little creature.

I1: Anything else?

R No.

I1: [Direct reading of question #3.]

R: Yeah, we tried to keep it in a dark, warm environment. So that it would feel more safe. It probably was pretty vulnerable at that point.

I1: Anything else?

R: No . . . I didn't think much about what it was thinking, mostly what it might be feeling other than that it was out of its safety and probably frightened.

I1: [Direct reading of question #4.]

R: I think so. I generally don't go out of my way. I figure nature will take its course. So, in this case I made an exception and drove to Corvallis to try and spare its life. So, I think I modified my normal behavior somewhat by having mercy on it. I was really feeling for it I guess, it really concerned me and I was worried for it.

I1: Is there anything else?

R: Nope.

I1: [Direct reading of question #5.]

R: [Long silence.] Hum, well I find some people are more gifted with animals and some people have a special connection with them and a special gift that way. And they ought to use that gift and others have other gifts. I don't look down on people who are, um, have tremendous heart for animals and I don't look down on people who, you know, don't . . . don't go out of their way. I think certain people have certain sensitivities and that we are to respect our environment and each other and be good partners to all of life on Earth; we need to be respectful of one another and honor all life because we are all related here, you know?

I1: Anything else about that?

R: Nope, I just believe we are all equal and all in this together, if you know what I mean [laugh] . . . we have to take care of one another and be respectful of *all* life on Earth, not just humans.

I1: [Direct reading of question #6.]

R: Um, well my cat brought it in and I chased the cat so that we could get the rabbit unlodged, get the rabbit from the cat's mouth. It was screaming and bloody, so I knew I would have to be the one to grab it up. But, well, oh, I didn't really know how to do that, and it was a really stressful situation, you know. So I ran around the house looking for some gloves and I finally found some, and then I thought, "now what." It was running around the living room and I was trying to hold the crazy cat and I was chasing this freaked out little hurt rabbit about my house . . . it was kind of nuts now that I think about it . . . I guess at the moment there wasn't much thinking going on [laugh]. But anyways, somehow it finally stopped running around, probably from all the running it just couldn't go anymore and was exhausted. I mean, I had no idea how to catch a rabbit . . . it was wild! I finally was able to snatch it up and just hold it to be still. I was so worried for its injuries having run so hard . . . it was really gruesome actually. I think after a while of holding it in my shirt I thought I should do something with it. I really didn't want to see its wounds anymore, so I wrapped it tightly in a towel and put it in a box, um, with little holes in the lid, a shoebox. Then I thought what to do. So, let's see. Then I think I called you guys pretty promptly right after that to see what I should do because I was so upset and wanting to save it. Um, but it was so small and so hurt that

Appendix H (cont.)

I think I decided I just needed to bring it in as quickly as possible. So, I jumped in the car and brought it in . . . it took us about an hour before I could get to Corvallis and get it to you. And then it was received and I filled out my questionnaire. I didn't touch it much then, I peeked in to say good-bye and then I just let it . . . it was snuggled in a corner of the box and I kind of just let it go. That's all.

I1: [Direct reading of question #7.]

R: [Laugh.] Why did I rescue the rabbit? Hum, I guess I had a weak moment . . . I had a moment of tenderness for it. Um, it was very vulnerable in my sight, in my eyes. It was very vulnerable and helpless. So, it tugged on my heart strings and I felt, "You know there is just no way I am going to let the cats have it." It was just too young, and in a sense it was just so adorable, such a sweet little thing! I just didn't want to see the cats take . . . I didn't want to see nature take its course with the poor little thing. Some things are just too hard to see, even for someone like me. I am kind of, I don't know, I guess sort-of a ruffian. I have never been really an animal lover and my parents never let me have animals. I reluctantly let my kids have cats and the dog and this and that. And I reluctantly feed and watch the pets for everybody. And, um, now I am starting to like animals a little bit [laugh]. So, um, anyway the little rabbit was pretty helpless and I thought that's just not fair. So, I had a soft spot for it, I guess that's what you would call it. I suppose I was overcome by emotion for how much pain it was in, me and I was very concerned for its pain from its injuries. That's why I rescued it . . . knee-jerk I guess [laugh].

I1: Okay. Anything else?

R: Nope.

Total Interview Time: 15 minutes

Interviewee: middle-aged woman, late forties.

Rescued a juvenile Brush Rabbit.

Group Three, Interviewer #1, Interview #2

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: It was a bird, a tiny little Orange-Crowned Warbler. I think it was grey and yellow mostly, but I remember its little orange crown was just visible. It was so precious really. Do you want me to describe how I rescued it?

I1: If you would like, although I will be asking you that again later.

R: Yeah, okay, well this little bird fit in the palm of my hand and was a precious little dear.

I1: Okay, anything else?

R: No.

I1: [Direct reading of question #2.]

R: Um, I was mad at my dog. I felt compassion for the little dear. And, at the beginning I was curious about what the heck it was at first because I couldn't figure out what my dog had in its mouth. Um, but yeah, mostly it was compassion and concern, I was really worried I guess. I wanted to make sure it was O.K. I realized the moment I saw it that it was hurt and sick . . . and that was hard to see, it made me feel sick almost to see just a beautiful creature so damaged, so hurt . . . [long pause]. So, anyways, I just had to get it to you guys, I had to do something to alleviate the pain . . . its pain, so, yeah.

I1: Okay, anything else?

R: No.

I1: [Direct reading of question #3.]

R: Okay, I am a big sucker for animals. I am so fond of animals in general . . . I guess you could say I have a weakness for them. Yeah, of course, [laugh] I still think my stuffed animals are alive [laugh]. Um, yeah, I would say its just responsive instinct to seeing something hurt, because, you know, it like if I see a kid get hurt, its like an instant feeling of response and wanting to assist something that is injured. You know, and the bird was so freaked out, which, sort-of, you know, made me upset too, you know . . . made me freaked out. I was worried for it because it was so scared. But, I wasn't like, you know, trying to [voice change] "tap into its inner soul" [laughing] . . . it was more like I was tapping in to its pain . . . I really was feeling its pain, you know, and I wanted that to end.

I1: Okay, Anything else?

Appendix H (cont.)

I1: Okay, Anything else?

R: No, I don't think so.

I1: [Direct reading of question #4.]

R: Besides being mad at my dog? [Laugh.] Yeah, I guess it's kind of like First Aid and CPR, once you've taken it, the courses, it kind of kicks back into adrenaline mode and wanting to aid, you know, and assessing the situation. Um, you know, my dog got a hold of it twice and it was a crazy situation trying to rescue it. The first time I couldn't figure out what it was and I told the dog to drop it. And, um, it must have been injured to begin with and the dog must have thought, "Oh a squeak toy," you know? And our dog is huge [emphasis added]. So, I went into rescue mode and had to get the bird out of its mouth and I was trying to pull the dog away; it must have been quit a scene really. Somehow [the name of the dog] got loose again and got the bird again and I was freaking out and yelling "No, No!!!" It was a state of pure pandemonium and madness. I mean, I had no idea what to do, I mean how do I deal with a situation like this? So, I was trying to think of how to rescue the bird, and then capture the bird, you know, once I got my dog away, to try and capture the bird in a way so that it wouldn't keep fluttering away. So, I had to think, "O.K., what do they do on *Animal Planet* to capture wild animals?" Because, you know, I'd never done something like this before and I was just running through all of the scenarios and then suddenly it hit me: throw your coat over it, you know. So that was hard, to think you know, when you're stressed out, just trying to mentally go down the little list of: what do you do, how do you do it, how do you handle it without injuring it? So, it was sort-of funny, I mean I didn't know how to get the little bird, in the end I had it so wadded up in my fleece [laughing], but no, it wasn't funny really at the time . . . it was stressful, super stressful for me. [Long pause] . . . [voice sounding sad] so, yeah, I guess I just kind of did, I mean, you just kind of do it without thinking about it. I don't know. I mean I just did, I didn't sit there and ponder or think about it. I just did it, so . . . does that answer the question?

I1: Yes, that's great. Anything else?

R: No.

I1: [Direct reading of question #5.]

R: Um, well, I guess it is kind of back to that one question, about whether animals were put here to serve us and, um, I don't believe that they're here to serve anything, you know, like just nature in general too. All of life is just inherently here because it is, were all in this life together, to work together, you know . . . no species is better than others, each is unique and special in its own way. You know, everything works in its fine balance, and, um, but . . . so the relationship between . . . I was thinking about this the other day because my husband is a mountain biker and we have started being worried about ruining the land and hurting the animals. So, I do think that nature can be disturbed by humans. I think we have to be cautious and respectful of everything else, we need to respect others in our community [laugh] . . . so anyway. Um, anyways, I think we are here to work together as a harmonious group. So, to me, animals are like human souls, um, you know, its really hard to look into an animal's eyes and think that they don't have a soul like us, most definitely I would say that they do and we are here to help one another in a respectful way.

I1: Okay, anything else?

R: Nope.

I1: [Direct reading of question #6.]

R: Okay, um, well, I guess I got into that a little bit earlier.

I1: Yeah, that's fine, is there anything else you would like to add?

R: Okay, I was coming down the back of [Name of Park], oh, no, not [Name of Park], it was off of [Name of Second Park] area . . . anyway, I was coming down the back side and I just saw something kind of skitter, um, I thought it was a squirrel, an Eastern Grey squirrel, and my dog immediately got it and had it in his mouth. So, I, of course, went into emergency mode and had to use the jaws of life [laugh] to try and open my dog's mouth to try and pry it out, to get the bird out. And I was totally freaking out, you know. And, unfortunately, it fluttered some more across the ground and the dog got it again, and, again, I was freaking out and trying to get it back out of the dog's mouth and then I pulled our dog off, and I took my fleece off and threw it over the bird. It was just . . . its wing was out, like a bird does when its wing is injured. And that was hard to see. And, uh, so I threw my fleece over it and wound it up, and, really I didn't have a clue what I was doing [laugh]. I was just trying to make sure that it was okay and that I didn't have its wings all bent up funky or something. Just thinking about the pain of that made me sick; I so

Appendix H (cont.)

didn't want to hurt it more. I also made a little air hole for it, because, like I said, I didn't know what I was doing and almost suffocated it [laugh], because it was really hot. Then I carried it, I carried it, as fast as I could to the car. I took it home and I put it in a shoebox. I tried to give it a worm [laugh], it didn't want the worm. It did eat some strawberries, that meal was really good, yeah, fresh strawberries out of my garden. And I gave it some water. I put airholes in the shoebox and called Chintimini. When you guys called me back I just brought it up there as fast as I could and dropped it off. That's pretty much it I guess. . . oh, when the lady called and told me that it died I cried and cried. I was like, oh, poor beautiful little being, I hope it went to bird heaven . . . thankfully, birds don't have a problem procreating. We have a Jay nest in our tree outside. There must be a link somewhere with that . . . this is the third nest that I have found recently on our property. One was a Robin's, oh, boy, I can't wait for those babies. The birds tend to get really mad when we move around the bushes by the house. There isn't anything in there, I have checked, like a nest, but the bushes are the birds' for sure [laugh].

I1: Anything else?

R: No.

I1: [Direct reading of question #7.]

R: I don't know, I can't really describe it . . . it's just if you see an injured animal you take care of it. You do what you can to make it better and put it back where it belongs. So, you know, I was helping . . . not that the animals can't manage, but, I mean, I think that dogs are probably not the only ones that are keyed into rescuing . . . if you know what I mean. Hey, you have to read "Chicken Noodle Soup for the Pet Lovers Soul" [laugh], that's what I mean . . . then people will really get what I mean, but, its just the thing that feels right to me, its just what I do I guess. I don't see it any other way, I wouldn't have left it there to fend for itself, granted, nature would have taken care of it, you know, it's part of the cycle, but, you just, I just . . . I wouldn't be able to live with myself either . . . so . . . I can't really explain it [long pause].

I1: Anything else?

R: Nope.

Total Interview Time: 12 minutes

Interviewee: younger-aged woman, early twenties.

Rescued an adult Orange-Crowned Warbler.

Group Three, Interviewer #1, Interview #3

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: The animal I rescued was a Red-Winged Blackbird, an adult, such a charming bird. It was beautiful with red and black colorings on its wings, a deep yellow beak, and dark red eyes. Very beautiful. And it was, um, it had an injury to its wing, pretty severe it looked like. It was difficult for me to look at, the bone was out and everything. Um, I guess I could go on and on here, but I'm not sure how much description you want?

I1: Just as much as you would like to describe.

R: Okay, it was very frightened. I mean, I was pretty frightened.

I1: Anything else?

R: I guess that was all, I mean it's hard to explain, that's it.

I1: [Direct reading of question #2.]

R: Oh, let me see, um, I was trying to figure out if I could really help it, if I could even catch it because it was in an area that was hard to get to. I was really worried with hurting it worse than it was already; it was a really stressful moment all in all. I thought maybe catching it would injure it worse and that was terrible for me. Um, that's basically it . . . I didn't want it to die in the brush . . . alone . . . I believe that would be horrible death, alone . . . [long silence].

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Well, not that I think that animals have the same kind of thought processes as humans, but I know they do think and feel, I really believe this. But, I was concerned for its fear, cause for a tiny, little animal we

Appendix H (cont.)

must seem like “giants” and that must be very frightening . . . that would be frightening to me [laugh]. Well, I worried that it might be terrified by me, that if I overwhelmed it . . . then it might die of fright. Yet, I don’t know, I was worried about terrifying it, but I know you can’t project . . . but, you know, that’s sort-of what you do. I don’t know, it’s all really hard to describe from a human way of feeling. But then it was going to die if I left it there . . . and I couldn’t do that, I couldn’t leave it, anyway . . . there was a moment of . . . I needed to be responsible for it and assist it as best as I could . . .

I1: Okay, anything else?

R: No.

I1: [Direct reading of question #4.]

R: Modify my actions and thoughts . . . well, modified from what . . . well, the bird seemed frantic and I just kind of adjusted to that, I guess that made me frantic too [laugh]. I realized that it wasn’t going to allow me to catch it easily. Really, I didn’t know what to do, I was at a loss in a way. So I decided to go as fast as possible to the phone to call the center to ask about what to do . . . I guess in hopes of figuring it out . . . I mean, that was the best I could figure [laugh], I really didn’t have a clue! So, I had to work together to do this and modify my actions to the bird. I adjusted that way . . . I don’t know if that’s what you mean really. I guess I wasn’t thinking too much about it really . . .

I1: Anything else?

R: Well, no . . . I was united in my attempts to save the bird . . . I was determined!

R: Okay, all right.

I1: [Direct reading of question #5.]

R: Ah, good . . . good . . . oh you know I believe we are all so closely interconnected to one another, to all of life, you know, interdependent . . . it just seems we, I mean humanity, may have simply forgotten this along the way . . . somehow humanity seems to have forgotten that we are *part* of life, not better, or above . . . we are part. Does that make sense, I find it is hard to explain in a logical way sometimes . . . its really a feeling I guess . . . that gives way to a knowing . . . anyways, I believe as part of life, we all have a natural affection, dare I say love, of all of life, of the fellow creatures on Earth and the Earth itself. I really associate with the spaceship metaphor, you know, that we all are fellow travelers on spaceship Earth and that not only do we need to take care of our fellow travelers, but also the ship itself. Okay, I guess now this is sounding silly, huh [laugh]? Anyways, since I believe we are in a relationship we *all* have a responsibility, with any relationship there is a responsibility, a responsibility to respectfully help one another and the ecosystem.

I1: Okay, anything else?

R: Well . . . I think that’s basically it.

I1: [Direct reading of question #6.]

R: Okay, um . . . I in the backyard, which is an open field, about a half acre field, and . . . um, just poking around and saw something flopping around in the grass and I went a little closer and discovered that it was a bird that looked injured. I tried to catch it and the bird was able to fly up a little bit from the ground, but not maintain flight. So it would hop and fly and get out of reach and bury itself among twigs. So I tried to chase it a little bit and realized that was hopeless and came back to the house to call for help. Honestly, I wasn’t really sure what I was looking at, so after talking to someone at work on the phone, I tried again just to get my hands around it and it kept flying away and getting into the bushes. So, I thought, “O.K., this isn’t working, what should I do?” Of course, by then I was pretty upset because I had seen that its wing was indeed broken and the bone was exposed. That was sort-of unnerving for both of me. So, I decided I would herd it into a place where I could get my hands around it. Thankfully, I was able to herd it next to a fence and into a place where it couldn’t get out. And, of course, I am sure this was just so stressful for the blackbird. Finally, after all of that trying to fly and flopping around on the broken wing I got my hands on it and scooped it up and plunked it in the little box. I was triumphant at that point. I closed up the box and brought the box into the house. Then after that I really wasn’t sure what to do with it. I tried to read a little bit to figure out what would it even eat, and would it even eat if I kept it the way I was keeping it, you know, or if it would just kind of be in shock and not do anything? So, I called the bird store, the Wild Birds Unlimited, because I know someone who works over there. She told me to call the wildlife refuge, which I did. And then I just brought the bird over there as fast as possible. I felt really worried about its wing and that it needed a doctor . . . I would think the pain would be excruciating.

Appendix H (cont.)

I1: Okay, anything else?

R: That's pretty much it . . . it was an odd and rather crazy experience really [laugh].

I1: [Direct reading of question #7.]

R: Because I have a soft spot for animals [voice change] me and my kids have a tenderness for animals, my daughter and I really have a passion for birds especially. So, we do enjoy the birds here so much and I was feeling really concerned not knowing why it got hurt. And because I had knowledge of its pain, its suffering, I couldn't, in good conscious, consider leaving it, to just leave it to die, it seemed like kind of a terrible thing to do to a living being. So, I suppose in the natural order something might have eaten it, but . . . but, it just seemed like a horrible thing to do, to know something in pain and not help, and, like, if I could help it then I should. I just love animals a lot and it was a dear little blackbird. So, if it had a chance I thought I would like to give it one . . .

I1: Anything else?

R: Nope, that's basically it. I just really do have a tender spot for birds in general; I really adore them . . . I am quite fond of birds. In feeding season, you know, during the winter when there's not a lot around we try to keep some food out for them and, you know, although we haven't really attracted any unusual birds, like bluebirds or buntings, mostly we see a lot of common ones, like juncos and chickadees, but we just like to have them around, we really like them, we have a lot of goldfinches, and they are awesome, they are such gorgeous birds. Oh, it's just . . . and we get a lot of swallows here, so it's fun to, we like to sit out on our patio and watch them play and chase each other around. So, yeah, that's real fun . . . I just really like birds. You know, they are part of our world and I like that, it's good.

I1: Is there anything else you would like to add?

R: No, I can't think of anything.

Total Interview Time: 16 minutes

Interviewee: middle-aged man, late forties.

Rescued an adult Red-Winged Blackbird.

Group Three, Interviewer #1, Interview #4

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: A raccoon, it was about two weeks old.

I1: Okay, anything else?

R: Oh, . . . do you want a description?

I1: Anything you would like to say.

R: Um, it was a baby raccoon, um, that was blind, helpless, screaming its lungs out on the side of a gravel road in the country. It was grey, with black markings on its tail and face, you know, the typical raccoon markings. I believe it had more white on its belly though, maybe because it was so young. The only reason we picked it up was because we were afraid something, you know, a cat or something, was going to pick it up because it was just screaming its lungs out. So there was this moment of panic mode where I had to decide what to do . . . so, I guess you could say the decision was made [laugh] I couldn't drive away, I just couldn't do it. I tried to, but I couldn't, there was a moment of "I must save it" I guess that's it. Its eyes were still closed and I believed it wouldn't make it without us! So, that is it.

I1: [Direct reading of question #2.]

R: What the hell am I going to do with this? [Laugh.] Well, honestly, my feelings were very mixed, at first I didn't want to touch it, because I had never been so close to a wild animal before, but I sensed how scared it must be, all alone and blind, you know. Because I looked everywhere and thought, where the heck did this animal come from? You know, trying to find out where it had come from and I knew that it had been there for several hours already because I had passed by it on the way to my kid's piano lessons. Um, so when I went to pick them up it had been at least three hours and then the piano teacher said that it had been out there like all afternoon. And, I felt inside . . . [voice change] "You can't just leave it." And I'm trying to well, not get any more upset by it all any more than I already was . . . and I thought to myself, "I should just leave it there." But, then, "No, you can't. Somebody's going to kill it!" So, I had no choice really and then I just went and I picked it up and held it close to me. I had absolutely no idea what I was doing.

Appendix H (cont.)

I mean, it could have bit me or anything now that I look back on it, but, you know, I was worried about it. So, then I went to my friend who lives down the road and she actually knows somebody who had done a rescue before . . . had, done, oh what do you call it when you take the animals back out to the wild?

I1: A release?

R: Yeah, she had done that with a raccoon before, so she called her. But, she said, "Well, I'm not going to do that now, but you can call Chintimini." But, it was late and Chintimini wasn't calling us back right away, so I was like, "Okay I guess I have a raccoon now!" Well, you know, the next day, Chintimini called and they said they would take it. So, I took the day off from work the next day and took . . . um, took, it over there, it sure was an adorable little cutie. I definitely bonded; I got a lot of pictures. Now, because of this, my daughter is all about everything raccoons. It was really hard, because she had such a relationship with it. I pulled her out of school that day so that she could go with me to Chintimini. It was just really, really hard to because it was so sweet. My daughter really loved it, you know how kids are. After 12 hours it was like one of the family by then, part of our "group." But there was just no way I could have kept it, I would have loved to have volunteered to feed it, you know, if I didn't have to work, I would have loved to have volunteered to do the rehabilitation for it. You know, just to be able to watch it. But, I couldn't . . . I realized I was already too attached! [Laugh.]

I1: Okay, anything else.

R: I can't think of anything.

I1: [Direct reading of question #3.]

R: When it was screaming its lungs out, I knew what it was feeling, I certainly could identify with that cry! I mean it was just, it had to be scared and hungry and it was getting to be dark, night time. It was about eight o'clock and it was summer, but it was cooler at night, and, um, that was my worry. That something was going to catch it first, before any mother arrived. So, living here in [city name] there's not much . . . well, I went over, the feed store was already closed, you know, I was looking for puppy or kitten formula, I had to get something for it to eat but I had no idea what, I really had no idea and this was all so all of a sudden, you know. So someone told me to go get some Enfamil, and I started trying to feed it that. Of course, it didn't know how to do it, so I had a kind of a little syringe that I was kind of forcing it into it a little bit. I got a little bit into it, but it was so difficult and so we tried to get it that one feeding and I really believed that the main thing was with it was that it was so cold. So, I held it close in a blanket and turned up the heat to warm up the whole room, that warmed it up and it finally stopped crying and slept. I was so upset for it I stayed up all night with it. And I could tell by the time we got it to Chintimini it was clear everything was really draining it, because it hadn't had any nourishment. So, that, I felt so sorry for it, because I couldn't help it very well, I was really at a loss. I wanted it to live so badly, and so did my daughter, we all had grown really attached.

I1: Anything else?

R: No, I think that's it.

I1: [Direct reading of question #4.]

R: What do you mean?

I1: [Rereading of question #4.]

R: Oh, modify, you mean, change my daily . . . oh, yeah, it took over my whole life! That whole, you know, it wasn't even 24 hours, that we it, but it was such a beautiful, strange experience! It was really odd, really. And we've got . . . I'm a hobby picture taker, and I've got some really cool pictures of [name of interviewee's child] with this little tiny raccoon, I've got them in my office at the [where interviewee works] where I work, and I think it's had a huge impact on our lives, what we were able to share with it, you know, for the rest of our lives and my daughter's life it will forever be a memory of hers. I mean, I grew up in the city, and I just thought to myself, "My God, you know, nothing like this had ever happened to me!" Um, that whole, the rest of that whole night was focused on, you know, the raccoon, and then the next day, yeah, I lost time from work. You know, and I make \$25 an hour, so, you know, there went a whole day's work. Yeah, you could say I modified a little bit. And I'd never been to Chintimini before, I'd been in that area . . . being on this side of Albany, you know, I don't get to Corvallis that often. I mean, I can get around there, I know where certain things are at, but I just don't go over there, and I got lost [laugh]! I got way up in some other foothills. So, I just took a wrong turn. But I found my way. It was in such an unusual area. You know, you drive by and you have no idea what's going on there.

Appendix H (cont.)

I1: Anything else?

R: Um, well, I guess not for that one. It changed my life for that night and that day; in many ways it changed my life forever in my sense of relationship with the local creatures . . . it really was a beautiful experience!

I1: [Direct reading of question #5.]

R: What is my connection?

I1: [Rereading of question #5.]

R: Oh, it's just too hard to put into words really . . . I can't make good sense of what I feel. We are so intimately interconnected with one another . . . there is certainly a strong link with us. And I know with my daughter for sure [laugh]. I believe we are all precious and important to the balance of life, all of us. I wish more people could share more of themselves with the world's creatures, it is a beautiful relationship!

I1: Anything else?

R: Um, that's all I can think of.

I1: [Direct reading of question #6.]

R: Well . . . just that, you know, it had been lying there for several hours. I guess at different times it was noisy and then at other times it wasn't. But, when I drove by, I was shocked actually, because I have a Ford F1 pickup, and, you know, it's new and so you roll the windows up and you don't hear anything like that going on. And when I drove by it the first time I didn't hear it, I didn't see it, you know, it blended right into the rock on the ground. So, on the way back I did . . . there was a little curve, and I was slowed down and I just hear this [makes screaming noise], this screaming sound, and I was just, I was just a shocking sound to me. Really, in a way it was sort-of eerie, it made the hair stand up on my arms. I was like, "Oh my God, shut-up before somebody comes to get you." But, I guess I got its sense, um, sense of panic [laugh]. That was my whole thing. It took me probably about ten minutes for me to make up my mind about whether or not we would take it, but I was so, I just knew that it wouldn't survive if we had left it there. I just believed, because there were other homes, and I just knew there had to be cats around somewhere. So, I picked it up [laugh]. And it was just so cute, such a little sweetie! What a cute little dear! And, of course, I didn't know what I was doing! Uh, I then went to my friend's house and she immediately called her friend and she then gave me the number to Chintimini and I contacted them. They said, yeah, that that they would take it and that they would call me back. I think that's how it worked, that they would call me back. I got the directions, and then . . . well, I came home and I did some research on raccoons, because, you know, I didn't have a clue. You know, I was trying to determine the age level that it might be considering its eyes weren't open. With few rings on it, or spotting, we figured it was about two weeks old. Then I was, like, oh my God, are we going to have to listen to this screaming all night, you know. I even got the sound of it on tape even, here. My digital camera will take like 80-second movies, so I did a few of those. So, once I figured out how we could keep it happy, by warming it up and giving it Enfamil things were okay. I think the main thing was that it was getting cold. So, I started, you know, keeping it under my shirt, and it would kind of quiet down, but it just wasn't getting it warm enough. So, I cranked up the heater and then it had a pretty good night. We all bonded with it, that's for sure!

I1: Anything else?

R: Well, I can't think of anything other than trying to feed it, and, well, being up all night, you know. And, just trying to get something in its belly, and then the cost of that formula, oh my God! I want to say that that raccoon probably cost me a good 250 dollars or more [laugh].

I1: Anything else?

R: No.

I1: [Direct reading of question #7.]

R: Because I felt that it would not survive if there wasn't some human intervention in this case. And if I had been out in the wild and that had occurred I probably would not have rescued it. But, because I was in a . . . town, a human community, it was in [name of community] you know, and right in an area that gets traffic, and that's what worried me. And it had been there so long, and I was worried that somebody, some kids might have come along, you know, or another animal. My emergency response kicked in I guess [laugh], and, of course, it was screaming at me to save it . . . that made it all the more troublesome. I mean, with that it made it even more anxiety ridden than it needed to be, that was really stressful for me.

I1: Anything else?

Appendix H (cont.)

R: No, I think that about covers it.

Total Interview Time: 25 minutes

Interviewee: middle-aged woman, mid-forties.

Rescued a one-week old Raccoon.

Group Three, Interviewer #1, Interview #5

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, it was a very small bird, when I first tried to identify it I thought it was a Fox Sparrow, but later I realized it was a Song Sparrow.

I1: Anything else?

R: Um . . . it had lots of markings on it. It had a slight dark mask and was mostly tan, um, it had a bit of yellow on its wings and a white breast area. And, of course, like a lot of sparrows it was a mix of lots of browns and tans on its wings and back; a very attractive bird I must say. A lovely little critter really . . . very precious to look at . . . I guess that's what I remember . . . in a lot of ways I was more focused on its needs rather than what it looked like. I was really focused on trying to identify with it, to figure out what was wrong with it, you know on its mangled leg . . . and that is really it I guess.

I1: [Direct reading of question #2.]

R: Um, I'm not sure . . . I was just worried about it . . . I have a special relationship with birds, I guess, I associate with birds. And, didn't want to leave it in the middle of the road while it was still alive. So, I guess I was feeling empathetic. And, and I guess I that's probably it.

I1: [Direct reading of question #3.]

R: Yes.

I1: Anything else?

R: Um, I was afraid that by me handling it might further harm it, but I knew that if I left it there it would die. So, I really didn't have a choice in the matter, it was a quick reaction to its state of pain. So, I was afraid, um, maybe it was afraid of me touching it. I was just feeling that even me holding it was going to cause it to have a heart attack or something, or whatever . . . I don't know really . . . I don't know what I thought . . . I just felt for it, you know? I didn't want to scare it or hurt it anymore than it already was.

I1: Anything else.

R: No, I think that's it.

I1: [Direct reading of question #4.]

R: Um, I'm not sure what that question is about.

I1: [Rereading of question #4.]

R: No, I don't know, I am always rescuing something [laugh], or taking on another responsibility. I don't know. I guess my actions, because I was driving and trying to hold the bird at the same time. So, I guess my driving was modified. I slowed down. But, I mean, not really my thoughts though, I would have been focused on whatever it was, to try and save it. I was wholly focused on alleviating its pain, I mean its leg was smashed, and that had to have hurt terribly.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #5.]

R: What is my viewpoint on their connection?

I1: [Rereading of question #5.]

R: About what I think?

I1: [Rereading of question #5.]

R: Um, I guess my viewpoint is that, um, that humans abuse, uh, the gift of nature, I guess. The gift of the world around them, incredibly, and they don't take responsibility for the damage that they cause or the connections we have to it. They don't honor the complex relationship that we have, how close we are . . . how interrelated we all are. From what I've seen most of the time, people aren't appreciative of things that can be beneficial to them in the natural world, and they abuse the privileges of being able to having a relationship with the natural world.

Appendix H (cont.)

There isn't much balance or unity in how things are now with humans and the natural world; people are often completely disassociated.

I1: Anything else?

R: No, I think that's it.

I1: [Direct reading of question #6.]

R: Um, I was driving down a country road and the bird flew into my car into the side window. And I saw it in the rear-view mirror and I wanted to cry. I thought maybe it was dead, but I couldn't leave it without knowing. And, then I saw it moving around along side the road. So, I quickly went back to get it and my heart was racing, I was feeling so terrible. It was a really hot day too, so I was extra worried I guess, because it was such a beautiful being and I had hurt it . . . from what I could see . . . it had a little bit of red around its mouth, and I just panicked because I thought that was blood from the collision. It was only later that I realized later it was the coloring. I thought it was bleeding, that it was bleeding from its mouth. So, I thought that if I left it it would just lay there suffering and that was such a horrible feeling to me. So, I didn't know what else to do, so, then I picked it up and I realized that its leg was broken. So, then I just called the clinic near where I was and they said to take it to Chintimini, and so I did as fast as I could. That's pretty much it.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #7.]

R: Because I don't like to see things in pain. I guess I am just loving of all living things, so . . . I have a soft spot for birds . . . they are my weakness [laugh] . . . and I was responsible for hitting it with my car and that made me feel absolutely horrible inside.

I1: Anything else?

R: No.

Total Interview Time: 10 minutes

Interviewee: younger man, early twenties.

Rescued an adult Song Sparrow.

Group Three, Interviewer #1, Interview #6

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Oh, it was a turtle. A small, little Western pond turtle. I guess it was kind of green, green and brown. It had a hard shell and long neck and sweet little face.

I1: Anything else?

R: No, it was small and cute. I was really surprised to see it in my backyard, as part of my local environment. It was a funny connection for me! To think that I was sharing my backyard with a turtle, funny, I would have never imagined.

I1: [Direct reading of question #2.]

R: Um, oh, I hate that feeling. It is hard to describe. I use to work at Heartland Humane Society and it's the same thing. Um . . . like I don't know, like there is a problem, that like, I am feeling sick or something, like, "Are there other turtles in other people's backyards that I should be worried about?" I just thought, well, here is another issue I need to know about, and be aware about. It was a sense of responsibility or special association after that. Especially now when I am mowing, I am always checking for turtles, especially when I haven't mowed for a while. After I have mowed for a bit I don't worry as much because they can't hide anymore in the short grass. But now just a sense of desperation to save all the turtles in everyone else's backyard, to save the local turtle community [laugh]. I don't want them to get munched! You know my dog found it, so the dog thought it had a prize and was trotting around the backyard with it. And I thought, "What's the dog got?" So . . . I instantly wanted to identify what was in the dog's mouth. It was such a surprise! It sort-of scared and surprised me, I don't know if that makes any sense.

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

Appendix H (cont.)

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Oh, definitely. I was so worried that I would scare it into a heart attack. I was incredibly worried that it was afraid and stressed . . . I mean, I was totally stressed out by it all myself I can't imagine it wasn't. But, it was weird to me, at the same time that I was completely freaking out about it chasing the dog around it seemed to act like it kind of got what was going on, kind of, but, then again, maybe not . . . it's hard to fully comprehend, or associate with a turtle, you know [laugh]. Maybe I was just wiggling out and the turtle was fine [laugh]. I don't know, I had never even seen wild turtle before!

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Yeah, I had to . . . well, what do you mean? Do you mean like, did I have to take time to stop and think, "What am I going to do here?" Or, like . . . can you repeat that?

I1: [Rereading of question #4.]

R: No, not my thoughts, I was feeling everything at this point. I mean it was an automatic thing for me, an automatic to jump into emergency action response. But um . . . I don't think I had to change any of my plans or anything, although I would have. But, no I think it was a day off and I just had time to do it. I would have called in late, or would have changed my plans if I would have had to. I was not something I would have put off until later or anything. Does that answer the question?

I1: Yes, that's great. Anything else?

R: Well, no.

I1: [Direct reading of question #5.]

R: Like as it exists now?

I1: [Rereading of question #5.]

R: Um, I don't want to skew things here because, well, I believe that there just aren't enough people who care enough, who are connected to the world's animals and the Earth. I am so thankful to God, or whoever, for the people who are and I worry that . . . what will happen when the people who do stop, because then what? I hope those people keep up the good work. I hope they keep sharing their thoughts, and beliefs with the rest of the world, the rest of humanity. I believe the world just doesn't have enough people who act like they should for their fellow beings. People are just still, even with college educated people, I still have friends who are college educated, and um . . . they still allow hitting of their animals for discipline, or shoving of their noses in their feces and I just don't get that. I can't believe people can't get how that is such a horrible thing, I mean, they wouldn't do that to their babies, so why do they do that to a being that they say they love, like, I love my dog . . . and then they hit it, that's no relationship. That type of living is terrible to me. It makes me feel terrible about humanity. And, funny thing, they would say that they love animals too, I just, you know, I sense a bond with them that goes beyond seeing them as below me, or lesser than me. We are all part of one great system, and that means no one is above or below . . . it's about interdependence, you know? So, I guess I believe there are a lot of good intentions, but I still believe that there is a lot of ignorance, not enough people recognizing the responsibility to the rest of life . . . maybe a loss of relationship?

I1: Anything else?

R: No, I don't think so . . .

I1: [Direct reading of question #6.]

R: Okay, um, I looked outside my front window and saw my dog prancing through the yard with a very large object in her mouth. At least it was big for her anyway. And I thought, "What's the dog got in its mouth?" So I went out to check on it. And then I saw it was a turtle. I immediately called Chintimini Wildlife, I mean, right away, because I knew they would know what to do and I really had no idea what to do. So, um, I believe that I called you guys even as I was trying to chase the dog around and get the turtle. Actually, yeah, what I did was call and hold the phone as I was chasing too. It was total chaos really, me chasing a dog around and around, with a phone in my hand trying to speed dial. Nuts! When I finally did get the dog and save the turtle I was feeling really panicked to know it hadn't been punctured or something, and I was so worried it was going to simply die of shock, like I was [laugh]. In fact, while I was waiting to

Appendix H (cont.)

get a call back I put the turtle back into the grass where I knew the turtle had come from, it was the only tall area that it could have been in. I put the turtle in there to calm down and rest. I brought the dogs inside and then I waited outside with the turtle waiting for you guys to call. Then when you called I immediately put it in the box I had found and just drove over to you. Thankfully, the person who said they would be there was there and that was a big relief. I filled out some forms and then I left. I felt very good about it, about being able to get it to you. I am so glad you guys are there, I am glad you are part of this community. And, it was funny, this is just some little personal thing, but I liked sharing in the process of being part of the survey, you know?

I1: Yes, anything else?

R: No, I don't think so.

I1: [Direct reading of question #7.]

R: Oh, because I love animals. I really have a passion for animals. Because I rescue all things, when something is in need I am there to help. I just love everything and really have a special relationship to the natural world. I even save bugs! I was also incredibly worried it would get munched by another dog or lawn mower if I didn't do something, because I live in a very busy area and they are building a new house next door. I am sad to say, but I believe that is why it was in my yard because the area they are building the new house use to be just a field, probably the turtle's home . . . I wish we could see what we are doing . . . we are killing everything . . . eventually ourselves . . .

I1: Anything else?

R: Nope.

I1: All right.

Total Interview Time: 12 minutes

Interviewee: a middle-aged woman, early thirties.

Rescued an adult Western Pond Turtle.

Group Three, Interviewer #1, Interview #7

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: This was an Acorn Woodpecker . . . do you want what it looks like, or?

I1: Yes, if you would like to describe it.

R: They're, um, these birds have clown-like faces, and eyes that are like pale blue and most look very, very intelligent. These birds have, like, light yellow under the chin area, and have feather patterns that look like little tuxedo suits. And there is a red area on the very top and backs of the head area. This is the feather area the birds use for a kind of a bobbing ceremony several times during the day to one another. I feel these birds have quite an elaborate social structure, a real community if you know what I mean.

I1: Anything else?

R: Um, well, we have four acres and, um, the Acorn Woodpeckers have, we've lived here ten years, and the birds have been here the entire time. When I first moved here I didn't realize how delicate the habitat was and we cut down several trees that were dead, oak trees, and I'm sure that was not good for the woodpeckers. We felt so terrible learning that we were responsible for destroying the primary nesting habitat for the birds. But, we didn't even realize it. It wasn't until some later after the cutting that I began to notice the presence of the woodpeckers again, we agreed to never do that again. I am so happy the woodpeckers returned to share our environment again.

I1: Anything else?

R: Well, the woodpeckers have grainery trees where they store all the acorns needed for food during the winter. The woodpeckers pour the acorns in, so smart! And one of the grainery trees fell last winter and the woodpeckers were substantially upset by that. And the woodpeckers had to find another grainery tree, which, I am glad to say, it seems that the woodpeckers have. In the meantime, the woodpeckers tried to put things in all sorts of other places, like our shop area, and the woodpeckers even packed my other birdhouses [laugh]. Now it seems the woodpeckers have found this other tree and are all happy again.

I1: Anything else?

R: The woodpeckers kind of rule over all of the other birds here, well, except for the hawks. Um, and the

Appendix H (cont.)

jays or squirrels that come near their grain trees . . . or, even the, I have a corn on the cob stuck on a nail on a tree that I use to feed the birds, and if any other animals comes near the woodpeckers territory these birds will come over and dive bomb the other animals and make them leave. So, I guess you could say the woodpeckers are very aggressive, and I am surprised by this. I mean, even with the jays the woodpeckers come out on top every time.

I1: Anything else?

R: No, I think that's it.

I1: [Direct reading of question #2.]

R: Um, well, I think, as I expressed earlier, I really feel that the woodpeckers are unique and pretty interesting. And, um, I want to make sure that the conditions are such that the woodpeckers would be around, and I was very concerned that my cat seemed to have one. I have no clue how that happened, how the cat happened to get a woodpecker, because, um, you would think that that would be quite difficult to do. But . . . I . . . what happened was I drove into the driveway, and from the road I could see the cat and the woodpecker down on the ground. And for the woodpecker to be down on the ground I knew there must be a problem. I had inside a sick feeling, like, "this does not look good." Um, when I got close enough I couldn't see anything, I mean, I couldn't identify anything, like it wasn't bleeding and its wing wasn't hanging down or anything, but since it wasn't flying that there had to be a problem. So, guess I was really worried and upset . . . I really love the woodpeckers.

I1: Anything else?

R: Well, I believe my place . . . where I live, is, well, . . . its like I have over seventy birdhouses and I feed about fifty pounds of sunflower seeds every two weeks . . . so, um, I'd like to believe that this place is a safe area for the birds, a safe place that birds can come to, identify with, build relationships. So, when I see an animal in my area that seems to be harmed, then I am really worried and upset. That is something that makes me pretty upset.

I1: Anything else?

R: Nope, that's all.

I1: [Direct reading of question #3.]

R: Um, yes . . . I actually had a really hard time catching it. I couldn't barely do it myself. The minute I saw what was happening I leapt out of the car and ran over and told the cat, "NO!" And I grabbed the cat and put it in the car and the woodpecker started to hop away pretty fast, and, I was surprised how fast it could hop, they can hop pretty fast. I also realized they have pretty sharp bills, so I didn't want to grab it with my hands. I was really confused at this point because I didn't know what to do . . . I had never tried to catch a bird before. So, every time the bird started to move I would start to move and then it would hop really fast and I would be running after it. It wasn't working at all! And, I think I was yelling and crying and finally just took the shirt off my back and threw it over the woodpecker so that I could capture the bird. That was such a good move . . . I would have never even considered that before that moment. I was just in full panic mode at that point. I then went inside to find the cage I had, a cat carrier, that I could put it in, um, so that it would be safe for the moment . . . um, and I checked on it numerous times that evening, because by the time this happened it was late in the evening and even though I called and called it was already too late, everyone at the wildlife place had gone home, so I knew I had to make sure it made it through that evening. So, I immediately went online and began doing research to try and educate myself. Silly as it seems, considering how much I love birds and have such a fondness for them I really didn't have any idea what to do. I think I learned more about animal husbandry that one night than I had in my whole life [laugh]. I checked on the woodpecker several times an hour that evening; I basically stayed up all night with it into the next morning. And each time I tried to tell it that things were going to be okay, you know, to interact with it, to identify with the woodpecker, or at least try, because I could tell that it was, um, alarmed. And, of course I was . . . that was a really high anxiety night for me because I was so worried for the woodpecker all night; it was an all-consuming sort of anxiety . . . like having a sick child or something. Of course the woodpeckers didn't pay any attention to me at all, I don't know if it had the same connection with me as I had with it [laugh]. It was seemed really alarmed and agitated . . . maybe worried too . . .

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

Appendix H (cont.)

R: Well, I guess I would say yes because I had to stop the car, get out . . . um, I left the car running and began running all over the place, you know [laugh]. Um, so immediately, um, I immediately responded to the situation, so I think I would have to say yes. I was in full alarm mode the minute I saw the situation in the driveway.

I1: Anything else?

R: Well, if I wasn't worried at all I would have just driven on by, parked the car in the garage, and gone in the house. So, um . . . but I can't walk away from a situation like that, I have a sense of responsibility to the animals that I share my environment with, you know. It was a really troublesome thing for me to see . . . my cat and the woodpecker, two animals I love so much and one was hurting the other. It was a difficult moment for me, it was upsetting, like I said, I was really upset by it all.

I1: Anything else?

R: Uh, no.

I1: [Direct reading of question #5.]

R: Oh, there's a lot of stuff . . . you are asking a real complicated question [laugh], and probably in five words or less [laugh].

I1: Actually, you may be as elaborate as you wish.

R: Okay, ask me one more time.

I1: [Rereading of question #5.]

R: [Long silence.] Well, I guess I believe it would be closest to the Native American belief where, um, humans should honor all beings. And that, um, everything is here for a purpose and that everything is all interrelated and interconnected, and that to do any one harm will, ultimately, diminish all the others. And, well, everything, I mean everything, the entire Earth, because I think of the Earth as a living being . . . I don't know how else to describe it . . . the relationship is very deep . . . it is hard to describe with words . . . I guess I can't describe it with words because it is more like a feeling, you know? It's almost like you asked me to describe love . . . you know, that's hard to describe with words, you have to experience it.

I1: Anything else?

R: Um, I'm very worried about the degradation of the environment and the world's ecosystems. I believe the things that are happening in the world are the result of humans not thinking through, carefully enough, all of the repercussions of our actions as a species, and that, um, there's just not enough unity between humankind and the Earth, we really need one another, we are interdependent, you know . . . well, here, let me give you an example . . . I have swallows that come from Central America that come up and nest every year. And I am really worried when the swallows leave that they might not come back because of all the problems in the areas that they have to go through. In a way I believe I am linked to the swallows and the struggles that they go through and they are linked to me as well . . . that probably doesn't make sense, huh? Well, um, it's really hard to put this into words [laugh]!

I1: Anything else?

R: No, I think that's all.

I1: [Direct reading of question #6.]

R: Okay, um, I drove up the driveway and saw the cat and the woodpecker. I opened the car door, got out, tried to get the cat away from the woodpecker, and, caught it and put it in the car. And, um, I think I had been yelling at the cat until I caught it because I was in a panic to get it to stop. I chased the woodpecker quite a ways out towards the front road just trying to get it. I was all freaked out it seems because every time I got near the woodpecker it would hop away at full panic speed. Finally, I threw my shirt over the woodpecker and was able to pick it up. Then I went running into the house to search for the cat cage to put it inside. Um, oh yeah, it wasn't until about fifteen minutes later I remembered poor kitty in the car. Thank goodness I did or then we would have had another emergency on our hands. Anyways, I tried to give the woodpecker some sunflower seeds, and I think I tried to see if it was hurt, where it was hurt. But that just stressed us both out even more, so I stopped trying. I couldn't see anything visible at all. And, um . . . I called Chintimini that evening, and because it was so late they said to bring it first thing in the next morning. So, um, I just made plans that I would bring it in on my way to work. And then I decided to stay up all night with it, checking to be sure it was still alive . . . what a nerve-racking night for me. As soon as I could, the next morning I put it in my car, covered up the carrier with a towel and headed in to Chintimini. I don't think the woodpecker liked that much because it begun to peck at the cage and squawk [laugh]. It

Appendix H (cont.)

was really interesting because it sounded like it was drumming away! I was so worried the whole way that it was going to hurt itself even more; I think I sped because of that, which really wasn't good. The whole way there it was visibly trying to drum his way out. Yeah, and so . . . I arrived there and I brought it in and talked to the person that admitted the woodpecker for quite a while about the whole thing. Really I was so relieved to be able to drop it off and it was still alive. That was such a weight off my shoulder. And then I was off to work.

I1: Anything else?

R: No.

I1: [Direct reading of question #7.]

R: [Long silence.] [Sigh.] Well, as I said, I believe or, at least I try to . . . I deliberately provide a safe place for animals to live . . . to live with me where I live, and to do anything but assist the woodpecker would not have been keeping with my beliefs . . . we must nurture one another. And, you know, it's what friends are for, that's what friends do and I consider the birds here my friends, you know?

I1: Anything else?

R: No.

Total Interview Time: 22 minutes

Interviewee: an older woman, early seventies.

Rescued an adult Acorn Woodpecker.

Group Three, Interviewer #1, Interview #8

I1: [Direct reading of question #1.]

R: Uh, it was a bat, a little Brown Bat that, unfortunately, got stuck in some fly tape. Yeah, my cat found it. The cat was just staring up at the ceiling and I saw it was staring up at the bat. So, I took it down and managed to get it off the tape. I'm not even sure, uh, how it happened to get stuck, but I know it made me terribly upset. Uh, I really was upset and even more upset trying to get it free from the tape because I didn't know what to do, or how to help it and it was struggling all about. I eventually used some dirt to get it off . . . that was after the scissors and the oil and lotion . . . it was a mess and I was feeling all the worse every second I couldn't get it free. Anyway, I finally got it off of the fly tape and, really, again, I wasn't quite sure what to do. Um, it was really late at night by then, so I took it in to the house and put it in a little sock and held it close all night. It made me cry, it was so precious and covered with oil and dirt and lotion, it broke my heart. The next morning I brought it with me in to work to try and do some research on the computer on what to do. One of the people I work with recommended, uh, that I tried to feed it with some mealworms, which the bat wasn't interested in at all. So, another co-worker recommended I call you guys to see if anything could be done . . . that's about it.

I1: Anything else?

R: No.

I1: [Direct reading of question #2.]

R: I was feeling pretty bad, pretty upset that the whole thing had happened. I mean, we were responsible for the mishap. You know, I knew that we have several bats that kind of lived in our garage. Um . . . I guess you could say [laugh] that they're kind of like my buddies . . . I have a sort-of relationship with them I guess you could say, we're friends. So, I was feeling pretty bad, and pretty hopeless, because the glue on it was pretty sticky. It was dependent on me to do the right thing, to save it and it was so terrible what had happened and it must have been such a horrible experience for it . . . poor little thing.

I1: Anything else?

R: Um, I don't think so.

I1: [Direct reading of question #3.]

R: Uh, kind of, yeah, I mean I don't think the bat was having the same thoughts I would have been having had I been the bat. But . . . yeah, in a way I felt that . . . the bat was not happy. I guess I would think that I could at least identify with its unhappiness, its sense of being fearful, trapped, scared; I guess that's it really . . . I was really sure how upsetting the whole experience must have been for it.

I1: Anything else?

Appendix H (cont.)

R: No.

I1: [Direct reading of question #4.]

R: I guess I'm not sure how to answer that . . .

I1: [Rereading of question #4.]

R: Meaning had it been something other than the bat?

I1: [Rereading of question #4.]

R: Oh, I definitely spent some time with the bat, trying to let it know I was trying to get it back to full health, that I was responsible for it. Uh, I went to several places during my lunch break trying to find mealworms . . . um, I spent quite a bit of time during the day trying to feed the bat. Um, yeah, that's what I did different . . . I absolutely took down the fly tape, I hate fly tape [laugh]. I won't have that in my environment ever again!

I1: Anything else?

R: I guess that's it.

I1: [Direct reading of question #5.]

R: I guess that's a two-part, uh, thing . . . um, some people are very connected with animals and kind of sense of them as themselves, you know, no better, not a higher being than the animals, they're all kind of at the same level, all connected and interdependent. And then we have the other extreme where people kind of think that the animals are there kind of for their consumption, either of products from animals, or . . . meat, or what have you. They kind of don't sense any relationship when they are taking a life. So, I guess we have both extremes, or both sides of people, or both kinds of thinking about the other beings on this Earth, or even the Earth itself, you know, I don't know, it is hard to explain . . . it's something like that . . .

I1: Anything else?

R: My viewpoint would be kind of the first thing I was discussing, that humans have no better rights to live on this Earth than, you know, grasshoppers [laugh]. But, I am probably a minority. I believe we all are traveling together and we all are sacred beings. I am very close to animals and the Earth. I believe humanity should have more respect for the Earth and the ecosystems of the world. We are just terrible cohabitators . . . it seems like we are more of destroyers than the peaceful sojourners we could be. I believe it would be a far better place for everyone to live.

I1: Anything else?

R: Um, I don't think so.

I1: [Direct reading of question #6.]

R: Um, I walked out to the garage in the evening, and, um, was doing laundry I think and I noticed my cat staring up at the ceiling and realized there was a bat. It made me so upset I think I started to cry. I ran inside to find a chair to climb up on and I took down the tape with the bat attached, and . . . uh, that's when I got stuck on what to do. I got a scissors and kind of cut off as much as I could. But, then there was still so much stuck to it and it was crying and struggling and it was so bad for it and I was crying . . . I had a, uh, sort of a stick, something to hold the tape down and then tried to pull the bat off and that only made everything worse because it pulled some of its skin off and I was so upset then with everything I was a mess . . . it was like some sort-of horrendous torture session for this most precious little creature. So then I grabbed some oil and tried that, and it worked some. At least at that point only one, uh, wing, I think that's what it's called, was attached to the tape. Um, but I was so upset by then I decided to put the bat in a sock and just hold it close . . . I guess I must have, I calmed down some then and I was able to put lotion on its other wing to get the rest of the tape off. This time I didn't tear its skin and I cried out with joy when it was free. I was just so upset at its pain. I remember it was late at night by then and I ended up bringing it to you the next day after I got it off the tape. Between that time, you know, I held it close and researched and got some mealworms to try and feed it . . . some of the other students in [name of major] at my work recommended that, so I tried that to kind of hold it over until I was able to get it to you guys. It didn't want the worms . . . I am sure it was still in trauma mode . . . I was. So, I brought it in and I left it with you . . . I think I was crying again, I was so upset . . . [sigh] and that was it. I am not even sure how long it made it. Apparently somebody called and left a message to let me know how it was doing, but the whole thing had made me so upset my husband figured I was going to be upset all over again just thinking about it, so he didn't tell me about it for quite a long time. I am sorry I didn't get to hear the message. I know what he was thinking, but, uh, I don't even know if it made it. I know they were working on getting it back to full

Appendix H (cont.)

health, I hope it made it . . . that's what I choose to believe . . . I guess I really liked the dear little being, had a bond with it . . . I don't really know how to describe that.

I1: Anything else?

R: I called Chinitmini before I dropped it off. I called Chintimini at the recommendation of someone else I work with, um, the lady who, I'm not sure, I guess she volunteers there, and she said they have had other cases where bats got stuck in fly tape and on some occasions they are able to get the glue off, so it definitely was worth the effort of bringing the bat in, to try to do something. So, then I called Chintimini and talked to someone there, and they were like, "Yes, bring the bat in and we'll try."

I1: Anything else?

R: No.

I1: [Direct reading of question #7.]

R: I wanted it to survive. I felt pretty bad . . . responsible, if it wasn't for my husband having hung up the fly tape the bat wouldn't have gotten stuck. The little dear would have been out doing its thing catching bugs, flying about, hanging out with its friends and family, you know . . . so, we were responsible. And, you know, even though I couldn't barely stand the stress of the whole experience, I mean, it really stressed me out . . . it was really difficult because I was so upset by everything, but I had to . . . I had to help it. It was my buddy and . . . I had to do everything I could to stop it from hurting.

I1: Anything else?

R: Oh, I don't think so.

Total Interview Time: 17 minutes

Interviewee: a younger woman, late twenties.

Rescued an adult Little Brown Bat.

Group Three, Interviewer #1, Interview #9

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: The one that we brought that day was a bat, I believe a Big Brown Bat.

I1: Anything else?

R: Uh, it was a baby, uh, I wasn't sure how to identify it at first, but I did some research and found out what species it was. It was a baby Little Brown Bat, an adorable little one. It had the most incredible deep brown fur and soft little leathery wings, super small eyes, and pretty big ears, so dear the little bat. But, I didn't know what to do. I don't quite know what to say . . . it um . . . it seemed to have a problem. I called Chintimini because I had been watching it for a while and I wasn't sure about it, I needed more information on it. I thought it was injured because it wouldn't fly. So because the little thing hung by its feet on the box I had put it in I thought it had a chance for life. I mean, I wanted to help it get back to its family and life . . . you know, while it was still alive and had a chance.

I1: Anything else?

R: No.

I1: [Direct reading of question #2.]

R: That it was a little being that needed to get back to its own life. I have a lot of respect for bats, a connection with them, and so . . . I was hammering on the wall when it fell out from where it was . . . I just needed to try to get it back to its own life. I didn't want to harm it and it needed help, I felt responsible I guess. Plus, when it fell out I saw it fall and was very upset to see it fall and get hurt like that. I mean I saw it fall on its little head and cry out in pain . . . it was a terrible thing to witness. It made me cry out for it . . . I cried out, "Oh no, the poor little bat is hurt!"

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Well, yeah, I didn't want to harm it . . . so, I tried to figure out what to do to make conditions around it that wouldn't disturb it, or at least as much as possible. My first instinct, which I did, was to rush over and pick it up and hold it close, so that it could calm down . . . I don't know if that was right, but it was just what I did, sort-of an immediate reaction to a little animal in pain. So, after that, after I calmed

Appendix H (cont.)

down a bit, I tried to figure out what to do, how to help it find its way home. I mean we share the same home, and I wanted my little friend to be okay [laugh]. I tried to have it be quiet, you know, I had my son stop working in the yard and I tried to put it somewhere close to where I thought it fell from in a little hanging sock on the wall. It was later in the evening so it wasn't too hot for it . . . I was even worried it would be too cold. I guess I had a lack of knowledge, so I wanted to contact someone that could help me figure out what was the right thing to do to take care of it. And that was one thing I did know about, the wildlife center, so I called them.

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Well, yeah, I mean I'm not sure . . . I took a lot of time wondering about it and worrying about it. I tried to make arrangements to help it, you know, I tried various things. When I saw it fall out it was in the evening, toward dusk, it was later in the day. I was preparing a window out back, banging on the wall with a hammer. Next thing I knew I was watching this poor little bat land down on the ground and began crying in pain from the fall. Its little wings were stretched out and it was screaming away from the fall. As I said, I immediately ran to it and I grabbed it up close to my chest and ran inside the house yelling to my husband. It was terrible . . . I mean that would be like a human falling from a twenty story building . . . it made me cry. At first I thought, since it wasn't fighting or anything to get away, that it was going to die from the fall and I was all crying over it. But I held it in a sock for a while so that I could calm down a bit. During that time I began to calm down and began trying to figure out what to do to help it. The first thing I put it somewhere near where it fell from, but safe from other animals. So I put it in something soft, the sock, and hung it in a quiet place under the eaves to try and get out of the trauma of the situation. So, yeah, I did that, and then later that evening I went back to check on it, to see if it was still there and see if it was out of the shock and stuff. And then when I looked at it I could see that it was hanging on the side of the sock. Then I was worried again about it because I thought it should have left by then if it was okay so, um, I tried to, um, I took it down and tried to put it in a place where I thought might help it fly better. I felt if it was going to fly I thought it would be probably be better from a stick than from the edge of the sock. I don't know, I really didn't know what I was doing really. I stretched out its wings to look at them to be sure they weren't torn or something . . . and that made it squeak and cry and that was terrible . . . I worried I was hurting or scaring it worse. Anyways, I wanted to see if it would fly away. I don't know, I don't know how they fly. It started crawling all around, so it didn't appear anything was broken, but it didn't fly. I wasn't sure if it wasn't able to fly or just confused, or . . . I don't know . . . it was so little. I just remember feeling so terrible about it, that it wasn't flying and seemed so confused and lost . . . poor little bat. So, anyways, that didn't work, but I didn't want to harm it. So, I went and got a milk carton that I had cut off about three inches high, and that I thought would be a safe place for it to be that wouldn't harm it, put it in for the rest of the night. I put in some fruit and a little cap of milk and water in there. I wasn't sure really what to give it . . . I had no idea if it ate fruit, or what it ate or drank. It probably most likely wanted bugs. But, even though I wasn't sure if it ate fruit I put fruit in there because I didn't have any bugs. I think I did find a worm and I did put that in there. It stayed overnight by my pillow so that I could hear if it was moving or crying, but it seemed to sleep. First thing the next morning I took it out and hung it up in the carton by my fruit tree, and I left it there all morning, But, then I went back and looked and I saw that it, um, that it had moved itself up and was hanging on the side of the box, like I said. Uh, again, worried it wasn't okay. So, I thought, well, this is not good, this is kind of out in the open and some predator might bother it. Anyway, so I decided to take it back and put it up nearest to where it fell from in the carton. So, there was a place to put it, kind of up, between, up by the edge of the roof there. And I put the carton up there for the day. And then I returned in the evening it was still there. So, that's when I brought it to the wildlife center, or, well, when I started frantically calling around to try and find out what to do to help it because it didn't fly away. I knew I needed more information. So, that very night we brought it to you. That's when we found out that it was a . . . that it was a baby Brown Bat, you know, not mature and it was best to have it close to the colony, its bat family, bat community, where the other bats could help it. Then I brought it right back home really fast and I put a wedge of board right up where I saw it fall from and where we watched the other bats going under the roof. And I put it up there in the carton on top of the wood. I think I worried about it all night, worrying about it out there alone in the cold. I was completely

Appendix H (cont.)

overjoyed when we looked the next day and it was gone and we did not find a body or anything below. So, I am hoping everything turned out okay and that the bats took the baby back in to the bat community.

I1: Anything else?

R: No.

I1: [Direct reading of question #5.]

R: With wild animals, or just animals?

I1: [Rereading of question #5.]

R: Animals . . . I think they are some of our best friends . . . some of our best associates, comrades, confidants, fellow travelers on Earth . . . some of my best relationships have been with animals [laugh], so, um . . . the ones that are close to us and around us we should try to be in as good of a relationship with them as possible, to help them if they need help, and, um, respect the animals that we take care of, you know, like pets. Um . . . I think that we need to also, that we have a responsibility toward wildlife and stuff . . . and unfortunately often we don't spay and neuter our animals so we have too many domestic animals. Uh . . . I think it is sad that the world is so out of control that, uh, you know, too many places they are just destroying the whole Earth just for our selfish wants. We act like there's no connection, no interdependence between the world's animals and ourselves. I think that we have a very great responsibility towards them, because they, I mean, we seem to just destroy the ecosystems and the environment. So, I think we have a big responsibility to, um . . . to pay attention to that affect and to, you know, be careful about what we do, to respect the relationship we have with them.

I1: Anything else?

R: I think the laws should be stronger, and also laws regarding abused animals. I just can't even think about it, I abhor it!

I1: Anything else?

R: No.

R: [Direct reading of question #6.]

R: Well, I really did go over most of this already. Like I said I tried to help it as best as I could, to not hurt it anymore than I already had. I was just trying to figure it out what to do mostly . . . I really didn't have a clue. I didn't even try calling that night because I was so confused, like I didn't even get that far. It didn't really occur to me until I saw that it survived the night that I needed to do more, to really learn about what needed to be done. It certainly needed to be picked up from where it was on the ground, that's for sure, but other than that I was oblivious. I mean, in hindsight, I would have done the same thing in response to seeing anything get hurt like that. I mean it was lying in rocks crying and flopping, it was horrible, and, um, there were cats around, and we have dogs.

I1: Anything else?

R: No.

I1: [Direct reading of question #7.]

R: I think it's . . . I love animals, they are my favorites, really, especially ones that help maintain healthy ecosystems, like bats, or that we have special, personal feeling for. I believe everything has its place. To me, bats are beautiful creatures and very helpful to our ecosystem. I really am always voicing my beliefs for bats to others. I want as many birds and bats in the world as possible, to share the local ecosystem with me. They really are beneficial to the world in so many ways . . . they . . . I mean we really don't have mosquitoes here or anything, and I know that's because this is a good place for the birds and bats. I make sure, you can ask my son, that we don't put out any poisons or baits here, it is a safe place for other beings to live. I put out bird feeders, and all of that because I just really love animals to be close. You know, they are good for the soul . . .

I1: Anything else?

R: Um, no.

Total Interview Time: 21 minutes

Interviewee: an older woman, late sixties.

Rescued a juvenile Big Brown Bat.

Appendix H (cont.)

Group Three, Interviewer #2, Interview #10

Interviewer #2 [I2]: [Direct reading of question #1.]

R: Um, I believe they were baby Brush Rabbits. They were newborn so it's sometimes hard to tell the species. But I think that's what they were.

I2: Okay. Um, okay we can call them Brush rabbits for the rest of the interview.

R: Yeah, okay, that sounds fine with me [laugh.]

I2: [Direct reading of question #2.]

R: Well, should I explain how the rabbits came into my possession first?

I2: You can if you would like . . . I think I will address that later.

R: Okay, what I felt when they came to me I was very concerned . . . I did not want them to die. Um, I wanted to try and find a way to save them . . . and I knew that you, I mean, that the wildlife place was very successful in keeping wild animals alive.

I2: Okay. Anything else?

R: Um, no.

I2: [Direct reading of question #3.]

R: Yes . . . um, should I . . . go on?

I2: Yes, you can elaborate if you wish.

R: Well, with the rabbits being newborns, I mean, the only thing I could think of is that the rabbits were out of the normal environment probably really scared and cold . . . probably very frightened. And, um, you know, I was hoping . . . I don't know the consciousness of animals to any extent . . . but I was hoping that the rabbits were wanting to be saved.

I2: What else?

R: Uh, that's it.

I2: [Direct reading of question #4.]

R: Um, can you elaborate on that question? I am not sure I follow.

I2: [Rereading of question #4.]

R: Yes, uh, first I was feeling that I could help the rabbits myself, but then, you know, then once I actually saw the babies up close for a while I realized that I did not have the knowledge, or the facilities, or the items needed to keep the sweet little ones alive.

I2: What else?

R: That's it.

I2: [Direct reading of question #5.]

R: Um, I think human beings right now are not thinking clearly when it comes to the environment, because the animals are the ones that are hurting because of how humans are acting. And, um . . . a lot of people, including my brother [laugh], have the attitude that, you know, that the animals are here for us and that the environment is here for us and that's not the case at all. I believe we are suppose to exist in harmony and share. And it is not working out that way because humans are not behaving in a harmonious, loving, caring way . . . we are acting like terrible monsters. And I guess that's it, really . . . I believe very strongly about this, but that's it.

I2: [Direct reading of question #6.]

R: Okay, my brother called . . . it's a little confusing . . . he lives out in Albany and he shares a house with other people. One of the guys that lives there killed a rabbit. To this day I don't know why, I think they were just shooting guns or something, but, um, I was trying to figure out what happened . . . Anyways, I was looking around the area and I found the baby rabbits just by chance. And, um . . . if there's a hurt baby I'm going to do something [laugh]. So, basically within that hour I was calling around trying to figure out what to do for the babies, because, like I said, I saw them and immediately my heart went out to the little darlings and I didn't want the babies to suffer. And I realized that as tiny as the little babies were I had no idea what to do to keep the rabbits alive and that sort-of scared me . . . I felt scared for the babies that I couldn't stop myself. And I ended up calling the humane society, which referred me, I can't pronounce the name, what was the name of the place?

I2: Chintimini Wildlife Rehabilitation Center.

R: Chintimini, thank you, which referred me to Chintimini. I called them and I was lucky enough to reach somebody and they said go ahead and bring the rabbits out. Which I immediately did and turned the

Appendix H (cont.)

rabbits over at that point, because the humane society told me that of all the places that can keep little wild babies alive that Chintimini was it.

I2: Uh, hum. Anything else you can tell me about that?

R: No, that's about it.

I2: [Direct reading of question #7.]

R: Because the babies were living beings! I didn't see the sense in them dying and I simply knew I had to do something . . . I guess I felt an empathy for them, you know . . . I consider, I mean, I have as much respect for animals as I do for human beings, you know. All life should have a chance at life and I don't believe in stupidity taking a life if it can be helped . . . if you can save a life you should . . . *all* life. And, I felt a desperate need to save these babies, the little darlings, who wouldn't do that? You know, if you can ease the pain of something, whether it be an animal, you know, or a human being, then by all means please do so, which I did.

I2: Okay. Well, that ends our interview.

Total Interview Time: 20 minutes

Interviewee: a middle-aged woman, mid-fifties.

Rescued two one-week old Brush Rabbits.

Group Four Interviews

Group Four, Interviewer #1, Interview #1

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Oh, the one incident that was recent was a baby robin that had fallen out of its nest and was on the road on the road over to [name of city]. I didn't see him in time and so my car went over him, but I had to turn around and go back and get him. That was the most nerve-wracking part! I don't know if you know the road over to [name of city], but there are lots of curvy sections, and it's only a two-lane road with no shoulders. I was sure I was going to get mauled by a Mack truck hauling along at 60 miles per hour trying to save this little guy! Imagine the police having to explain that to my husband, "Sir, your wife was hit on the highway over to [name of city] trying to save a baby robin in the road." He'd get why I did it, because he knows me, but, my God, it was hard for me to get that thought out of my mind as I was parked along the road with my hazards on running along with a blanket trying to save this kid. Thank God no vehicles were coming at that moment in time; the stars must have been aligned for his rescue I guess! [Laugh.] I was able to pick him up with the blanket and look at him briefly to know that he was injured and then I covered up his head with the blanket to reduce his stress level. I know that when they are observing a human so close to them and touching them it is very stressful for them. I wanted to look at him some more, to try and see how he was injured, I mean, I wasn't even sure if he hadn't been run over already. So, I was simply relieved we survived the rescue itself! [Laugh.] Essentially then my previous plans for the day were changed and I traveled as quickly as I could back to Corvallis to bring the kid to CWRC.

I1: Anything else?

R: Oh, it was cute [laugh], sweet, [laugh], tiny [laugh]. Oh, baby robins are some of my favorites because actually they're sort-of ugly [laugh]. I guess to me they are cute in an ugly way, the whole "only a mother could love" kind of thing. Granted, I am not a mother robin, but I guess I am a bird lover. And I've, uh, seen them out of their nests before and put them either get back into their nests or raised them with worms and such. So this one I wanted to do what I could for the kid; I knew I wasn't going to be able to get him back into his nest though, which is the best thing to do. But I felt terrible that I'd run the car over the kid—that must have been so frightening for him! He was in a shadow of a tree and I didn't see him in time . . . I have to say that I am awfully careful to avoid animals on the road normally, it's one of my big things. I hate how roads have destroyed animals' ability to get around and see friends, or, you know, move to a new area for food, or get water. Imagine trying to go visit your favorite hangout restaurant and you have to

Appendix H (cont.)

dodge fast-moving “things” that will kill you! It’s just terrible!

I1: Anything else?

R: Um, let’s see. I really didn’t expect the kid to live because from what I could see when I picked him up I thought he was pretty hurt—possibly internal injuries. But, like I said, I didn’t want to stress him out too much, so I didn’t spend much time looking him over. I just wanted him to calm down and get a sense of being a bit more safe until I could get the kid to someone who could help him, or her I should say, [laugh], I really don’t know if it was a boy or a girl. So when they called me and let me know that he didn’t make it I was sad . . . I was really sad, but not too surprised. So, but, I figured at least he was, hopefully, comfortable at the end of his life, unlike what his end could have been like, you know, sitting there scared to the bone, trying to flop about, and then either getting run over a few more times or caught by a cat or something. If I hadn’t done something I would have known I had done that, and I wouldn’t have been okay with myself if I had left it there. You know, we all have to try to make things better how we can, we might not always succeed, but we surly won’t if we don’t try and help. I was trying to give him a better chance.

I1: [Direct reading of question #2.]

R: I was feeling incredibly sad for him. I guess that is really the only word for it. It’s hard to describe I guess; I can’t really know what he was really feeling, but I could only imagine he was scared to be away from what was “safe” and familiar, his nest and parents. And, I guess I felt sorry for him . . . not guilty because I knew there was nothing I could have done to avoid him ending up where he was, but just more wishing it hadn’t happened in the first place.

I1: [Direct reading of question #3.]

R: Yeah, I knew he was frightened of me. They always . . . well, whenever I rescue a little bird I know that me being near them is an additional stress to whatever they are already experiencing, like pain and fear. I often take to the center ones that have hit the windows of where I work, things like that. I finally got them to put decals in the window so the deaths would end . . . it was terrible! Anyways, they are always terrified of me when I would try to assist them and I always worry that here I am trying to do something to alleviate their pain and they are just quaking with fear. But this little guy was injured enough that he wasn’t responding as much to his fear. He was probably already in shock. But, yeah, I was concerned that he was terrified, but I had to do it anyway. I had to try to help him.

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Um, yeah. Well I wouldn’t have stopped if I hadn’t cared about the kid. So, I guess in that sense, yeah. And, um, well, as I was maneuvering the car around to pick him up I was also clearing a space out on the seat in the front of my car so that I could put in some water and cushioning for him. I wanted to be sure he would be stabilized and not roll around when I went around the corners on Highway 20. So, yeah, I did lots, a bunch of little things for him. Is that what you mean?

I1: Yes, whatever you would like to say.

R: Okay. Well, I guess I always feel empathy with animals and so I sort-of try to do what I can whenever I can and certainly my thoughts changed when it happened. I was, you know, whistling along happy and then here’s this little guy in need of help, so [laugh], yep I felt sad for him . . . and concerned about doing the most that I could do to get him to medical attention as quickly as possible. Yet, I had to try and make sure I wasn’t going too fast because I didn’t want to take the corners too roughly, because I was concerned this could possibly upset him more, or make him worse. I wanted to make sure to take care of him as best as I could. So, that’s that I guess.

I1: [Direct reading of question #5.]

R: Hum . . . I think people naturally have empathy with animals if they have any exposure to them, because they start to see their individuality. I think a lot of people these days don’t have much empathy with animals because they don’t spend any time with them. They are very distanced from the natural world. So, I think it is probably changing, compared to the past. But I think it is natural, especially, you know, with little kids, they always have an interest in animals, they’re naturally really caring and I think they kind of get blasé as they get older, or told it’s not okay to be that way. Or they wall that part of themselves off because it’s not, you know, something that works in their lives or is supported by those around them.

I1: Anything else?

Appendix H (cont.)

R: I am trying to think about it a bit. Can you say the question again?

I1: Okay. [Rereading of question #5.]

R: Okay, yeah. Of course there are lots of different relationships that we have. You know, ones that are just utilitarian, and, um, ones that are purely for pleasure, you know, like a pet. I think the one thing that really is missing from our current culture in this country is the respectful relationship, you know, with the natural world. Or even people inherently having interactions with the animals, because they eat them! You know, animals that we raise for milk, eggs, or meat. Obviously people in the US are consuming milk, eggs, and meat but now they are no longer aware of our involvement in that interaction with the animals. That kind of understanding is really critical, really valuable, you know. And people having pets is good, the affectionate ones, and the utilitarian ones, such as horses or draft animals for farm work. They are good because they give people a very practical, hands-on “real” interaction type of caring. They learn to relate to the animal because they are essentially in a relationship with the animal, so they have to respond to the animal’s feelings, or its expressions of contentment, pain, suffering in at least some way. But, in general, our culture is lacking in extending that understanding passed pets and farm animals. I mean, for most of our culture there isn’t even contact with pets or farm animals, so few anymore have any direct contact with anything except the human made “world” . . . so there is some real disconnect going on . . . so, yeah, it’s really complicated . . . I could go on and on discussing this because its really involved with everything, individual thoughts and feelings, cultural ideas and norms, and ultimately how people believe and act. It’s all intertwined, so you can’t just look at one aspect of it and get an accurate picture of how everything works together.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #6.]

R: Sure, okay, so I am driving along about 45 miles an hour on this little rural highway and it was a nice sunny day and there’s oak and maple trees, and the shade is really deep and, uh, as I was driving along I just saw at the last second that there was this tiny, baby robin in the shade of the maple in the very middle of my lane. I knew I wasn’t going to hit the kid with the wheels, so the best I could do at that point, without totally swerving into the other lane, was to just go over him. I heard him hit the underside of the car, and I shuddered because I thought, “Oh, it’s dead now, I killed the kid.” Because normally that impact would kill a bird. I actually drove on about another half mile or so and was trying to figure out how to turn around and check on him, I was actually crying. So I found a place to stop and turn around and went back and I just thought I can’t not go back and check if he’s okay. So I went back and he was still there in the middle of the road. A couple of other cars had gone by, but I think, I don’t know if they didn’t hit him or what, but he was still there. So I tried to figure out how to best park my car to protect us in case a vehicle came careening around the bend and went and ran out with a blanket to pick him up and picked him up and then looked at him for just a second and then covered him up. I moved to the side of the road with the car, you know, put the car off, where it would be out of danger and just, um, just watched the blanket for a minute. It was definitely still alive and its neck wasn’t broken, because I could see it pushing up the blanket. It wasn’t you know tilted or angled oddly and so I thought, “Well, I don’t know what happened or what parts might be injured, but I know his chances would be better if I bring him to the center.” So, I called, I had my cell phone luckily, so called and left a message, you know, and no person was answering and I didn’t know how long I’d be waiting. I sat there and waited for a few minutes, and then called back . . . well actually I guess I just went ahead. I just thought, “Well, I’ll just go ahead and bring the little guy to the Center and hope somebody calls me in the meantime.” Someone did call while I was en route and left a message and I picked it up when I got to town. So, I was looking over periodically while I was driving to . . . seeing if I could see any movement and I then could hear the little guy wiggling and once in a while kind of fluttering . . . and he was peeping. So I knew he was still alive and, uh, that was good. The kid peeped periodically on the way back and moved a little bit, but mostly he was pretty still. When I got to the center, I brought him in and the woman that was there did a sort-of quick exam and she said she thought his hip had been broken. So, that was a pretty major injury and she said that he may or may not recover from that but that they would do what they could. Then they just left and I left my number to have them call me and let me know what happened. So, that’s pretty much all of it. And someone did

Appendix H (cont.)

call me back to let me know he didn't make it, which, of course, made me sad . . . I cried for him and said a prayer . . . I never like hearing a kid has died . . .

I1: [Direct reading of question #7.]

R: Oh, I try to do whatever I can. You know, I know we all have impact on the Earth and oftentimes it is not good impact. And although many of the impacts humankind has on the Earth I can't do much about, there are also a lot of things that I can do something about, essentially I can do everything in my life, have all of my actions follow my beliefs about how things could, dare a say should be [laugh]. So for something that is *so* [strong emphasis] direct and obvious as hitting an animal, I can't imagine not doing what I could to try and help him . . . I had to do what I could to make it better. I had to act. If I hadn't done that it really wouldn't make sense for me to believe in things the way I do, you have to act like you mean it too!

[Laugh.] It really, it really just shocks me that people hit animals and don't stop to see if they are okay, or do what they can to help. I mean, to me that would be like hitting a human, and although people might think it's insane for me to risk my life to save a baby robin in the road they wouldn't if it was a human.

Why is that? To me it's one and the same. I mean I feel so strongly about not letting an animal suffer I was actually ready to kill it if it was obviously, absolutely going to die and in pain and suffering, because that is something I wouldn't be able to live with myself about. To know a living being is suffering and do nothing, to me that's what's insane! [Laugh.] But, anyways, um, he looked as if he was better off than that, so I did what anybody who cared would do to try and relieve his suffering, to try and make his last moments at least a little better.

I1: Is there anything else?

R: No.

Total Interview Time: 19 minutes.

Interviewee: a middle-aged woman, late thirties.

Rescued a baby Robin, approximately one week old.

Group Four, Interviewer #1, Interview #2

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, actually I brought in a couple different ones this summer.

I1: Well, okay, the one that I am referencing here is a bird.

R: Okay, yeah . . . it was, I believe, a juvenile, male, Ring-Necked Pheasant. You want me to describe the animal, or the situation?

I1: [Rereading of question #1.]

R: Okay, I believed at the time that he had a broken wing and when I brought him in that was confirmed. And he was in a really busy intersection and it was really dangerous to try and get him because he kept trying to get away from me and was going out into traffic and there I was trying to stop traffic and gather him up. It was a pretty dangerous situation for us both. I mean he appeared to be really stressed out, and I know I was [laugh]. I wasn't even really sure if he was going to make it, but I had to help him because it was obvious he needed medical attention with his wing dragging along. He was such a gorgeous fellow! [Laugh.] I just wanted to help the guy make it, he needed medical attention and I was there and I was going to do everything I could to assist him. He was in need, I guess that's what really caught my attention about him, I guess that what I would say about him.

I1: Okay. Anything else?

R: Um, I don't think so. He was obviously a male with full, bright feathering and markings. He seemed to be rather stressed and startled by all of the things happening, and, it seemed possible, I don't know for sure, but the pain of the broken wing, and the traffic, me chasing him . . . I can't really imagine how upsetting it must have all been for him. Plus, he seemed to be really concerned about his mate nearby, he acted like he was very upset to be away from her, he kept running back to her as I was trying to catch him.

I1: [Direct reading of question #2.]

R: Um, I was feeling that it was sad that he had gotten injured and I felt sympathy for him and that we were in a part of town that used to be rural, and, um . . . I grew up with animals and out in the country so there were lots of pheasants and grouse . . . I really got to know them, how they move and behave . . . I really feel

Appendix H (cont.)

that improved my ability to not only think about things from my, probably I should say human, point of view when I interacted with an animal, but also to try to take into account the way that the animal might be sensing or feeling things . . . and now when I am around birds I think about that and I think that now it is definitely much busier as far as traffic and such in the area. There is a new subdivision nearby and this is, I guess I should say was, his family's home before they were so rudely pushed out of the way. I was kind of thinking that that was probably originally his habitat, his family's place and we should be sharing with them . . . not just taking and expecting them to leave. That is, I think that if there wasn't so much human growth or expansion in the area he probably wouldn't have gotten injured. Um, I guess I was thinking that, I was hoping, that there was something that I could do for him to at least mend his broken wing. I mean, something had to be done because his chances of surviving with the broken wing were pretty slim with all the feral dogs and cats in the area now. I simply felt bad for him on a multitude of levels, from a loss of his home level, from the way no one seemed to care, and because at that moment he was taking the burden of that dramatic change of the environment very personally with a loss of his home, a broken wing, and not wanting to leave his mate behind. It was really heart wrenching for me to see, he was clearly terrified and appeared to be in a lot of pain because he kept trying to fly with her and falling out of the air. It was a terrible thing to witness. Regardless of how he exactly conceptualized or experienced it it must have been fearful, painful, and confusing. I guess that's about it.

I1: [Direct reading of question #3.]

R: Um, yeah, I was worried that me handling him was going to stress him out more and potentially endanger his chances of surviving. I knew that if I left him he probably would definitely not survive. So, um, I put him in a quiet box and kept him covered, cause I thought he was even more frightened by my handling him and that by decreasing my interaction with him that would lessen the amount of stress on him. I guess that's pretty much it. I guess that in closing, I was definitely concerned about what he was thinking or feeling, worried he was in a lot of pain and suffering a lot. I was connected to him . . . I wanted him to make it! And, I wanted to do whatever I could do to lessen his suffering.

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Uh, yeah, I actually ended up, um, I was driving out to the horse barn where my horse is to take care of him, and, of course, that part of my plan changed. I had to call my girl friend to go take care of my horse. This allowed me the time to work on catching him (which was no small chore!) and for me to get him, to get the pheasant, to someone who could give him medical attention as soon as possible. I pretty much caught him, and then went back to Corvallis to get to CWRC as fast as I could. I was in Albany originally. When I saw him I turned right around, put on my hazards, and tried to park in a safe place on the road, and called my girl friend. Then I worked on catching him, I think it took nearly 30 minutes and it was the end of the work day and there was so much traffic and no one seemed to even slowed down. I was sure we both were going to be hit! I was so thankful when I finally got him! I immediately took him to Corvallis and turned him in to CWRC. I think I then went back to Albany to see if I could catch up with my girl friend and thank her for her help.

I1: Anything else?

R: Um, I think that's it, pretty much explains it.

I1: [Direct reading of question #5.]

R: Um, I have pretty strong views that, um . . . my feeling toward animals, well, we have a very large impact on their survival in terms of our population growth and our affect on the environment. We are definitely encroaching on their livelihood . . . I guess you could say, um, I am trying to think of how else to word any of how I feel and think about it. We definitely need to, um, do a better job of respecting and acknowledging the interrelatedness we have each and every day with the animals and natural environment. Our culture seems to have completely lost that connection and I am not sure that this is leading to anything positive for any of us because regardless of whether or not you are logically aware of the ways in which animals and the Earth are related to you they are . . . we are all in this together, you know? We, as a species, really need to be more respectful and responsible to the rest of life on Earth, to Earth itself. I guess that would probably sum it up.

I1: Okay, anything else?

Appendix H (cont.)

R: No, that about does it.

I1: [Direct reading of question #6.]

R: Um, yeah, let's see. So I was crossing at the intersection turning to go to the horse barn and I saw him, the pheasant, sitting on the corner of the highway. He had either a sibling, or I am pretty sure his mate, that was sitting near him. She appeared to be too nervous or scared to go too close him because of all the traffic and the activity, and, um, the other pheasant was, you know, was acting really very, very upset. She was pacing around, and circling, and looking like she really wanted to leave but didn't want to leave her buddy/mate behind. They obviously had some sort of relationship. The injured guy was kind of collapsed over on his side and he was breathing really heavily and his head was down on the concrete. So I had to find a place to pull over the car safely and get out to try and investigate how badly he was hurt. As I did this he popped up and then there we were running around in traffic! Holy Cow, that was scary. I was scared for him, his mate, and myself, we all were nearly getting smooshed every few minutes! Egads! Thankfully, I happened to have a blanket and a kind of a cardboard box, like an animal carrier, in the back of my car. So I used the blanket as a device to try and throw over him, which I had learned from catching chickens with my Mom. What took the longest was being able to get close enough to him for it to work! But I finally did it and I put him in the box. I made sure to pick him up really gently to put him in the animal carrier box because I didn't want to hurt him any worse. I had a towel in the bottom of the carrier box and I gently placed him on the towel and then put the blanket over the top of him. I then went to make sure his mate was out of traffic and at least somewhere safe. I felt so bad for her . . . I walk towards her and called out to her to tell her I was taking him for medical attention to fix his wing. I don't know if she really understood my words, but she seemed able to move on and get away from the road after that. I then turned my car around, and, well actually, I stopped to call the Center and then headed to the wildlife center and as soon as I . . . I think, I want to say that I . . . got somebody, but I may have left a message and then they called me back. Anyways, it seems that there was some time in between the time, between when I called and when I heard back from someone at the Center. But, I might be thinking of the, um, the baby birds I found earlier in the year and brought in to Chintimini. But, anyways, as far as I remember it, I pretty much turned right around and, um, took him to Corvallis and there was somebody there to intake him, so I handed him over and wished him luck.

I1: Anything else?

R: No.

I1: [Direct reading of question #7.]

R: Well, I guess a number of reasons. I appreciate wildlife and the natural world is an important part of my life and it is important—or should be—important to everybody because we're all alive on this Earth together. It's who I am, really, it's what I am . . . you know, I felt that he was in pain and needed medical attention and I wanted to be able . . . well, I guess, ultimately I wanted him to be able to return to his natural life that he had before. I mean, his life where there were fewer roads and subdivisions so he and his mate could peacefully raise their family. But, I don't know, I can't really stop a subdivision after the fact . . . but I can vote against such things! I mean, I did what I could for that individual at that moment. Yeah, its true that I might not have been saving all of the pheasants of the Willamette Valley, but for that guy I made a difference. And, really, that's what each of us needs to do . . . we all need to do each and every day what we can. That pretty much sums it up.

I1: Is there anything else?

R: Um, I didn't want, you know, a dog or cat to get a hold of him or for him or his mate to get hit by a car. There's a lot of coons in the area, and there's a lot of dogs, and, you know, there's also, as I explained lots of traffic going back and forth between Albany and Corvallis. I didn't want his life, or situation, to get any worse. I guess I felt that by taking him to Chintimini that either he would be humanely euthanized or possibly get a chance at continuing on. I wanted him to have a chance and without someone's help—a human's help—he wasn't going to get it. So I did what I could at that moment to get him medical attention, who wouldn't do that? I mean, really, why don't more people do things to help one another? I do have to say that I did get a call telling me that he had been released and I was absolutely thrilled to hear the news: it was good to hear a happy ending. I can only hope he was able to reunite with his mate, or friend . . . what a wonderful final ending of the story for them that would have been. It does seem animals

Appendix H (cont.)

are able to remember one another and I would think that would be some sort of peaceful, positive feeling seeing one another again.

Total Interview Time: 22 minutes.

Interviewee: a younger man, early thirties.

Rescued a year old, male Ring-Necked Pheasant.

Group Four, Interviewer #1, Interview #3

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: A small baby raccoon, but older than a newborn . . . I believe it was a month old probably.

I1: Okay, anything else?

R: Um, you mean are we talking physical description?

I1: [Rereading of question #1.]

R: It seemed to be a healthy, combative baby raccoon, you know, a scared baby raccoon [Laugh]. A raccoon is a furry, fluffy little cutie to look at, with their little black masks and ringed tails, and the most incredible feet [laugh], but, you know, they all have a rather healthy attitude [laugh] . . . they certainly aren't the huggable stuffed animals a lot of people think they are. I mean, it is a wild animal after all and that means, like I said, a healthy attitude.

I1: [Direct reading of question #2.]

R: I was very happy that I could rescue the guy and I was very sorry that I didn't get his brother. I was thinking that they had been left by their mother because, um, they appeared to be abandoned. I had to learn this because I didn't want to make the wrong decision and try to rescue babies that didn't need a rescue at all because Mom was just off doing other things. So, I watched them over a long period of time and because of their location and how they were acting they really did appear to be abandoned. I mean, I have watched raccoons in my yard and at my house all my life and I never saw babies at this age be without their mother for longer than a few hours. Normally with raccoons the Mom is nearby. But, you know, I wanted to be

certain, I didn't want to make a mistake on that. But, after 24 hours of watching them play around in these trash bins and spend the night near them I was pretty confident the Mom was gone . . . she may have died. I really didn't know if they would make it because once I got close I could see they were so skinny. I really wasn't sure if he would make it in the end, but I felt he had a better chance with you . . . I just wish I could I gotten them both . . . that was really so hard for me to deal with.

I1: Anything else?

R: Yeah, I thought it was amazing how they have such, um, you know, ingrained behaviors from birth. But, like I said, I knew these little kids were wild and I had to be careful. Even though I could hold this little, very tiny, skinny little guy in the palm of my hands he had no problem getting ready to claw my face up, you know, growling and sort-of hissing. I am sure that would have turned a lot of people off from trying to rescue them, but I knew they did that, I knew the sounds they would make and such, so it didn't scare me as much. And, I just, I was also thinking it was just too bad that, um, that the city has become such a haven for some animals, like raccoons. They certainly have learned about our trash and such human associated "goodies." Now they are addicts and they are suffering because of it . . . that makes me sad to see. They have learned to come into the city to provide for themselves, which puts them in jeopardy. I mean, these guys were near a busy street . . . that may be why their mother was gone, she had been hit by a car.

I1: Anything else?

R: No, I don't think so.

I1: [Direct reading of question #3.]

R: Yes, I was, um, I was concerned about overly frightening the little guy, you know, stressing him out. And, most of all I was nearly sick with worry about his sibling and that they were separated. That must have been so horrible . . . that was the worst part for him I think . . . it was the worst to hear them both crying to one another . . . that was very hard for me to take. I can only imagine being separated from the last person I know on Earth, how terribly frightening . . . and how traumatic. So, you know, I didn't

Appendix H (cont.)

“know” how he was feeling or thinking . . . but I was responding to what I thought and felt they might be.

I1: Anything else?

R: No, mostly I was concerned for his fear factor, his fear level. I tried to capture him in a manner . . . putting him in a big enough cage and in a private enough area where he would not be encroached upon by humans, where he would have a sense of safety until I could bring him out to your place, to Chintimini. I was also worried about whether or not he would eat or drink in that kind of state of being, you know, when he was full of fear. I didn’t know how long he had gone without eating and drinking, you know, because he and his sibling were trying to eat garbage on the street . . . so . . .

I1: Anything else?

R: Nope.

I1: [Direct reading of question #4.]

R: Um, I guess you could say I modified my actions in the sense that normally I don’t just go up to wild animals that I know can tear my face off [laugh], but I didn’t see much option other than leaving the poor kids to possibly starve to death, or freeze, or get hit and die on the street. So, yeah, I had to overcome my own fear factor to get a hold of him [laugh].

I1: Anything else?

R: Nope, I have raccoon families that come into my yard all the time and I know not to mess with raccoons . . . even little ones [laugh].

I1: All right.

I1: [Direct reading of question #5.]

R: Um, I think that it is a coexistence and I don’t believe that we are here to rule the animal kingdom. I guess I think we should be able to coexistence peacefully and leave habitat, positive habitat, for all of Earth’s creatures. And I just happen to be one of those people who truly feel and think that animals have feelings too, and family structures, um, routines . . . um . . . [voice change] “animals have rights!” [Laugh].

I1: Anything else?

R: The question was our relationship to animals? Right?

I1: [Rereading of question #5.]

R: Yeah, I think we have a responsibility to allow species to exist and flourish and I don’t even know if this is pertinent, but I don’t have a problem with hunting if it is done for food and with respect—either for human consumption, you know, necessary human consumption, or to keep populations or communities of animals from, um, you know, condemning themselves through overpopulating. But, I do have a problem with hunting for sport, killing simply for killing. That seems twisted to me, that’s it I guess.

I1: [Direct reading of question #6.]

R: Wow, um, well let’s see . . . I saw him outside a friend’s house along with his sibling and the other kid was about a quarter of a block away. People had thrown fruit and garbage in the street, you know, leftover garbage type stuff in the street to the two kids to eat. So, they had been there quite a while. So, I watched them for a while and then came back later and they were still there. They were both . . . the sibling that got away was the dominant personality of the two. They both though were kind of huddling, after they got done eating, huddling on the curb like they were waiting. I watched them for a couple of hours . . . back and forth. They didn’t go anywhere and no one came for them and it was . . . then, I think . . . that I called Chintimini to ask them about the observations I had made regarding their behavior. And, as I had suspected, Chintimini said they pretty much sounded like, yeah, they were abandoned because they wouldn’t be, for that amount of time they wouldn’t stay out in the daylight in the middle of the day huddled on a curb, they probably would have been collected by the mother. So, with their advice I went ahead and went home and got this giant, um, dog cage that I have. It is a four by three metal cage, and I collapsed it and put it in the back of my car and brought it back to where they were. After talking for a while, I got the man who lived at this house who is an animal lover too to help me. We put on garden gloves . . . [laugh] like that’s going to help with a freaking out baby raccoon! At first we tried to take a box and scoot these little guys toward the entrance of the cage. In the process we eventually got the more timid one in the cage, but the more dominant one took off following the line of the gutter in the street. When I tried to go after him he turned and basically went into attack mode, so I just backed down and let him go. Um, and then I heard him down at the end of the street crying, oh my God, that was so sad, they were so connected. That made me so sad for him. So, I went down to the end of the street trying to find him, but by that time, by the

Appendix H (cont.)

time I got there it was now getting dark, I mean, it was really dark. When I got down there he had disappeared, I couldn't find him. That was hard on me, I really wanted to save them both. So, I put the sibling's cage in the backyard of this gentleman's house. I put it under . . . I think we had to leave it overnight before I could get someone to take it out to you. So, I put it way back under a tree where the sun wouldn't hit it the next day and I left him a bowl of cat food and water and gave him a pile of blankets to hide in to stay warm and covered up his the cage and left him there overnight and hoped that he might attract his sibling to return. My friend agreed to check on him a couple of times in the night, and he did, but he said he never saw the sibling that night. And, by daylight, when I returned the sibling was nowhere to be found, he was gone. And little guy I had in the cage wouldn't eat or drink anything, as it turns out, it was still too young for chewing food, it needed milk. So, the next morning . . . oh you want to know about this one [laugh] . . . I actually got my ex-husband, someone with whom I have a terrible relationship, to come and pick up the little guy because he was the only person I know with a pick-up [laugh]. Yup, I paid for that one later [laugh], but I knew it was worth it to save this little guy's life. But, anyways, I followed him out and then we dropped the guy off out at Chintimini and I left my deposit to help take care of him. I left my name and number so that I could know about how the little guy was doing and then I grabbed my cage and went home.

I1: Anything else?

R: Well, it was a long process, sort of nuts. It was over the course of several hours to watch them, and then trap the one and then hauling him out to Chintimini. But, I am glad I did it because he couldn't eat or drink and just leaving him out on the street wasn't going to do him a bit of good, all it would have done was starve to death . . . it would have been a death sentence and I just wouldn't be able to live with myself if I had done that. That's not who I am, that's just not me.

I1: Anything else?

R: No, I think that's it. Oh, there was one other thing . . . trying to show what kind of effort people put into this. My parents happened to be visiting and I borrowed their car because mine is a sedan and I had to borrow their wagon to haul the cage. Oh, you know, they know me, I have been saving animals all my life! I mean we go from horses to mice in size here.

I1: Anything else?

R: No, that's it.

I1: [Direct reading of question #7.]

R: Because he needed help. He was a living creature with feelings and needs, so I couldn't very well abandon him and I felt empathy for him. I think that those of us who have the resources and skills need to watch out for those who sometimes get caught in a position without them, especially if they are in a position of vulnerability.

I1: Anything else?

R: That's it basically, I mean it's like I said, I have been saving animals all my life. I have four cats that I saved living here with me, and I've fostered dogs, and I've save emaciated horses, and I almost lost a job saving a dog that was hit . . . I mean it's just . . . it just happens to be something that I feel strongly about, is others in need. They kind of remind me of the fact that sometimes we all need a helping hand . . . they needed that at that time. Somebody has to help, you know?

I1: Yes, anything else?

R: No. Oh, I did get a call about him from Chintimini, they called me and let me know when he had been released. I actually thought that they had forgotten because I was surprised at how long the rehabilitation process is. So, I thought that was really neat, and I had to celebrate for that wonderful event. I thought that was a particularly nice and thoughtful gesture for Chintimini to do, to call people who bring in animals and let them know how they are doing, because, you know, most people who make the effort to come to Chintimini usually do it because they really care about the animals, or at least I know I do . . . I really hope that they survive and are able to go back with their friends and families, to go home again, you know, so, that is really neat. It was a marvelous day.

I1: Okay, thank you very much for your time.

Appendix H (cont.)

Total Interview Time: 23 minutes
 Interviewee: a middle-aged woman, late thirties.
 Rescued a one-month-old Raccoon.

Group Four, Interviewer #1, Interview #4

Interviewer #1 [I1]: [Direct reading of question #1.]

R: Okay, in this case it was three baby opossums. Uh, they were apparently around two weeks old. The mother opossum had been run over by a car and the babies were clinging to the outside of her . . . can you imagine? I had to run out in screaming traffic to gather them up and that was harrowing. Quite a crazy thing to do, huh, in the end I was simply inundated by babies. And that's how we ended up with our three babies.

I1: Anything else?

R: The babies themselves . . . um, pretty helpless at that point. Um, they were very much dependent on mother, they could not have been released at that point, or if they had they would have definitely died. The only problem I ran into was that according to the ODF&W they are non-native species. They are not indigenous and that in their opinion they should have been put down. So, I . . . I mean I have a degree in biology and applied ecology and I went through all this and I have a sister in wildlife at [name of State], I mean the whole smear. So I knew the whole thing, and I know what non-native species can do to native species. But, you know, they were living beings and I kept them and that was what was important at that point. At that point I decided, well, um, I was going to rehabilitate them, so I made a promise to myself that that is what was going to happen for them. And I decided that I would bring them straight to Chintimini for rehabilitation. I knew CWRC could help them, even better than I could. So I just said, well, I am also a person who cares about life, so that's what rules here. You know, I have been in refuges . . . you name it, I've been around it, so I understood that they could be helped and that life is important. You know, some people may think I get emotional, but I think they don't understand what I mean when I say *all* life is sacred. And that's where I left it, they were going to join the ranks of all the other species I have rescued through the years, and, I have to say, I have rescued hundreds of individuals over the years [laugh]. So, it was kind of perplexing, especially with my background, kind of knowing the logic for why its maybe not thought of as a "good" thing to save baby opossums, but it's a whole different ball game when you add emotion to that picture . . . when you care about others' lives . . . when you get attached to these little guys. So, that's my story on that.

I1: Okay, anything else?

R: Nope.

I1: [Direct reading of question #2.]

R: Well, at the time I rescued them, like I said, I didn't know they were non-native. Well, I was just feeling I'm going to give these little guys some assistance and get them to the point where they can, you know, either be released or turned over to a rehab place. So, I was just, you know, thinking in view of an Oregon wild animal. Besides, I have had a lot of background in rescuing animals, so I was more than happy to do it.

I1: Anything else?

R: Only that I feel strongly that, you know, aside from the fact that it was non-native, that rescuing even one animal can make a difference. Um, depending on what the population is like, especially if it is of breeding age. Um, so that's my feelings about that . . . it is important to try and do what you can and help every individual that you can. I know some might say, "well, it's just one animal," you know how it goes . . . but that is one life and my philosophy is that its always better to save a life than no life at all.

I1: All right.

I1: [Direct reading of question #3.]

R: Um, yeah, I always am, because I know they are usually really frightened and I empathize with that. These little guys, um, were very cold and hungry when they were found. So, yeah, I always, I really think that animals, because we own a lot of animals, they remember a lot, especially trauma. So, um, I just think the better the rescue, and you know, if you can make it as comfortable for them then, um, that's going to influence a lot of things. And especially if you can get them back out as quickly as possible, because I

Appendix H (cont.)

remember once we raised a Douglas squirrel and, unfortunately, we did it the wrong way. We taught it that you make nests with tissues, you know, toilet paper, and when he was released in a wood lot, which was a research area, he made a nest of paper tissue out of the trash can and he caught a cold, because it all got soaking wet and he lost his nest in the rain. We had to rescue him a second time and try to teach him so he would learn to make nests with things that were more waterproof. And, so, everything that you can do properly is very significant I think. I think it is really important to listen to the rehabilitators and to get out and learn from the animals in your community and lives as to what you should do before you try to do it all yourself, I mean, its like anything, you have to learn to do things well, this is no different, so . . .

I1: Anything else?

R: Um, no, just, I don't know. I just really felt for the little guys. I think they have a lot of feelings and emotions that we don't necessarily attribute to animals . . . a lot of people don't think they feel what people do, and have memories and such, and I really do, I really think that they do. So the easier you can make it I think the better off that they are in the long run, so . . .

I1: Anything else?

R: Um, no.

I1: [Direct reading of question #4.]

R: Oh, yeah . . . I was on vacation at the time and, well, there was the whole dramatic rescue itself, pulling babies off of a dead mother in the middle of traffic. But, even more than that, I had to . . . I was actually looking at log homes at the time, buying logs, and I would have to stop and say, "Well I am sorry I have to go feed the opossums." They were in the car and I would check on them a lot to make sure that they weren't too cold or hungry. So, yes I did. And I was up all the time feeding them. That was every two hours . . . wow, that was tiring. So, yes I definitely lost sleep and modified my actions to take care of them the few days I had them . . . had to buy the special milk and bottles to feed them, you know, the whole smear.

I1: Anything else?

R: Um, no. I think that's it.

I1: [Direct reading of question #5.]

R: My viewpoint, um . . . it depends who you are talking about, but I think in general we don't understand them as fully as we can, or could. I don't think a lot of people respect them and they just, they, um . . . treat them poorly out of ignorance of their ways and their ways of communicating and interacting. I especially deplore the abuse of animals, for instance, I have a real problem with that. I think we have a lot more to, uh, to find out and discover about animals and our unique relationship that we have with them. You know, and to fully appreciate and understand what animals know and feel. I think we don't attribute enough to them, you know, their levels of pain, or knowledge, or, you know, um, in communication and their emotions even. But, um, I don't know . . . like I said, it kind of depends what group you are talking about. You know, I'm not anti-hunter, not necessarily . . . but I think there needs to be respect and understanding, you know, but it kind of just depends who you are looking at. But in general I think animals are pretty much a misunderstood group and there's a lot more we need to do. There's a real misunderstanding humans now have with animals and the natural world, um, like, I wonder why people would pass an animal up, or why another would pick one up. Because we once had a dog that was hit and the lady just kept going, and you have to wonder, "Why would one person just keep going and why would another stop and rescue it?" So . . . it seems some people get it, get the connection and others don't, you know?

I1: Anything else?

R: No, I don't think so.

I1: [Direct reading of question #6.]

R: Well, let's see, I had just checked out of a motel and was my way to the next stop traveling along the coast on Highway 101. I was driving along and came across a dead opossum in the road, right in the middle of the road, and as I went over her I could see that there were three little babies hanging on to the mother's dead body, that in itself was heart-wrenching. So, of course, I thought "Stop!" and pulled over. I knew from my experiences with wild animals that they would be terribly scared and bite out of fear, so I searched around for some towels I had and a pair of gloves. I put on the gloves and had a grocery bag that I put the towels in. In between dodging traffic I was able to gently take the babies off of their mother and place them in the bag. Thankfully, being opossums, after a bit of hissing they played dead and let go. But I

Appendix H (cont.)

nearly ended up playing dead myself with the cars rushing by, now that was scary for me! Anyways, I still had a long trip ahead of me, which was several hours, from Portland down to the coast [name of city] area. So I had to nurse and take care of them throughout that trip and then for the next few days before I made it to Chintimini. I did what I knew from my past experiences as a rehabilitator, you know, I got the right formula and a special dropper for feeding and a heating pad to keep them the right warmth. I also washed their bottoms to be sure they went to the bathroom all right. I was worried at first that maybe they had been injured, but after the first day of everyone eating and pooping fine I figured they were probably okay. And, um, I forget how many days I actually kept them. I think it was maybe around four days or something, and really, in the end, I drove all the way to Corvallis just to get them to Chintimini. But my son is at Oregon State, so I did get to visit him and do some other errands for him, so, um, it was kind of a combined trip. And that's pretty much how it went. I had them for a short time, and of course, as I said, when I first got them I called ODF&W and talked to them, because I was trying to find where would be the best center to take them. Because the one place we had around here no longer existed, so I was just trying to find the closest place to take the babies. Because I knew I couldn't raise them myself to adulthood, or release age, because I also have other animals to take care of at home.

I1: Anything else?

R: No, that's pretty much how it went.

I1: [Direct reading of question #7.]

R: Um, well, again, like I said, we all have some purpose in life so I have a great sympathy for each individual's struggle to survive and be happy. So, I think that it is important that we do, um, try to rescue as many as we can. Every life is precious in my eyes. Especially in the case where we, people, have been the reason why they are in trouble to begin with. In this case their mother had been hit by a car, you know, so I felt that human intervention was important to prevent more human induced bad. And that's what I felt at the time, and, you know, I have been doing this ever since I was old enough . . . when we were growing up my sister and I, we both took, got our degrees in, you know, wildlife, and so I was inclined towards that direction anyways, you know, my training at [Name of University] and everything . . . and so it was just really hard for me to turn these kids down, especially because of their state of need, and I have done a lot since I was old enough to be able to rehab animals on my own I have rehabed all kinds of wild animals. I can remember them all [laugh], when I was growing up everybody just brought us, me and my sister, animals, so that's what I grew up with, it is just sort-of ingrained. Actually, when I was back in [Name of State] we were always rescuing baby squirrels. Over the summer, right after we brought in the opossums, we ended up taking care of baby squirrels and we took them to another rehab place up in Portland. So, there again, we found those babies in one of our parents' tree, we had been working on trimming the tress and the next thing we knew there were babies raining down from the nest. So, we needed to rescue those kids too, we had caused them lose their home, by mistake, but we were responsible and needed to act in response to that responsibility. I think you have to either be inclined to want to help animals because of past interactions or respectful relationships with animals and the Earth, or you are just going to turn the other way and just let those in need die. I mean, I think it's pretty much black and white, either you know and feel that you want to help or you don't. For me I can't walk away from a friend in need, I have sympathy for others, you know, that's who I am . . . animals have always been part of my life and they always will be . . . that's pretty much why I do it . . . it's just me.

I1: Anything else?

R: No.

Total Interview Time: 34 minutes

Interviewee: a middle-aged woman, early fifties.

Rescued three, one-week old Opossums.

Group Four, Interviewer #1, Interview #5

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: It was a raccoon, an adult raccoon, um, I wasn't sure it was a female until I brought her to the center, but that's what I felt from how she was acting. And I guess, after talking to an assistant at the

Appendix H (cont.)

Center I found out that she hadn't had babies recently, but I feel like she thought she did . . . she acted as if she had babies. She would always be looking back like mother coons do, you know, checking on their little flock, making sure everyone is accounted for. Anyways, I did look for babies when I first noticed her. I would drive by the spot where I found her everyday, to go to school, and I looked for babies and I never found any. But I was glad to hear that because when I rescued her I was very concerned I was leaving her babies behind, and she acted like I was leaving someone behind too . . . so that concerned me. But, thankfully, there shouldn't have been any babies around. I guess at the center they noticed that her milk had been dried up for awhile. So, but, I found her alone in a ditch . . . a beautiful lady really, with a dense grey coat, bright eyes, the cute little black mask, and a lovely ringed, so fluffy, tail. Do you want me to describe how I found it?

I1: [Rereading of question #1.]

R: Okay, she was injured, obviously, because raccoons are usually always on the move and she sure wasn't, um . . . she was just laying there in the ditch, or culvert area when I first saw her. That's why I approached her at first, because she wasn't moving and from that I could tell that she was hurt . . . raccoons are normally really lively creatures.

I1: Anything else?

R: That's about all I guess as far as the way she looked when I got there . . . she was cute [laugh], to me, maybe not to some people. But, she was clearly not feeling well and I sympathized with her. I knew that from what I know about animals in general, and especially wild ones . . . they don't lay around in the open anytime, especially where humans are . . . so, I knew something was wrong with her and I was concerned. There was a connection with her I guess . . . I could tell she needed some help. That's all for that one.

I1: [Direct reading of question #2.]

R: Well, this was actually the first time I had rescued a raccoon, but mostly because I don't generally run across wild animal, like raccoons, here in the city anymore. I use to live in the country and there were lots of wild animals about that we shared our home with, but, you know, that doesn't happen so much in the city. But, anyways, I was riding my bike and she kind of caught my eye because she was just laying right by the road and I knew that was kind of out of the ordinary, and there she was . . . I was on my bike and there was a ditch right on the edge of the road, and she was just on the other side of the ditch, and she was just laying there looking at me. It was interesting because I felt like she was asking me for help, you know, with her eyes, just looking at me. So, I stopped my bike and I kind of slowly got closer to her just to see if she would move away or move at all and she didn't move at all. So, at that point I knew something was wrong for her, but I also knew I was going to need to figure out a plan to get her medical attention . . . you know, I couldn't just go pick her up, put her in my backpack, and ride off on my bike [laugh]. Yeah, I knew that wasn't going to happen with a wild animal . . . I mean, I know you have to be careful, they can really hurt you when they are scared and hurt, you know, it's a fear response more than anything . . . it's not because they are evil or anything, just scared and hurting. You know, no one is very nice when they're hurting and scared [laugh]. Anyways, I left and went on to work and began figuring out a way to get her to the doctor. I called Chintimini first and then I called a vet. The vet said they would see her, but, you know, that it would cost a lot of money, and, I just knew I couldn't do that . . . I'm a single mom, a single mom and a student. So, I couldn't do that, but I said to them, "I just want to save her, you know, I just want somebody to help me get her to the wildlife center." I did call Chintimini and leave a message. But, anyways, in the meantime I went back with a bowl of water, and I also brought a broom to kind of push the bowl just as close as I could get it to her. You know, I knew if I got too close that would alarm her and make the situation worse. So I just wanted to get her some water without getting into her space and increasing her anxiety. I think she drank some then and I felt that was a good sign, she was still sort-of functioning and trying to get what she needs to live. Of course, I took the day off from work to stay with her and wait for a call from Chintimini. I knew raccoons liked to eat cat food and fruit, so I went and got some wet cat food and some apples. I cut that up and, again, shoved a bowl near her. She wasn't as interested in eating, but I think she did nibble some. Then I left, uh, just hoping that I would get a call, you know. At that point I didn't know what else to do because I knew I would have to capture her . . . if I tried to do it otherwise I could actually make things worse for her by making her stressed out and try to move, and with any possible injuries she might have that could be deadly. I then decided to just return and stay

Appendix H (cont.)

with her; I was across the street. I remember it was a really hot that day, and she was panting. And then I got your call, probably a couple of hours later, and I was nearly jumping for joy because I really wasn't sure she was going to still be alive. Someone said that if I could get her in the box then you guys could try to save her. I was so relieved at that thought, you know, there was hope. I let you guys know I was on my way and let her know that this "ambulance" was on the way. She was looking at me very eagerly at that point and I knew we needed to act fast. By the time I returned with a box I was nearly sure she had already passed away, I was telling her to hang on because she was just laid out and not moving at all. She was very listless. I was able to kind of gently push her and lift her with the broom into the box. It was then I found out she still had a lot of fight left in her [laugh]. Well, she wasn't so listless when I began really getting her into the box [laugh]. She kind of startled me, because she actually stood up on all fours and that was the first time I had even seen her stand up. But, even though she was able to stand up we both just kind of kept circling around, and circling around until I finally did get her in the box. I was so glad to get her, but I didn't really yell out because I didn't want to scare her. I mostly said thank you prayers for her safe capture. I mean, I was just kind of getting frustrated that I wasn't going to be able to get her in the box and it felt like I was wasting her precious energy doing this little dance. I mean, I really wanted to get her in the box, because I was afraid I wasn't going to be able to, but I did. I had brought over my sedan at that point and I was able to get her into the back seat in the box. It just so happens that, um, fortunately I noticed that I needed to put the box just so in order to keep the air holes from being obstructed by the seat. You know, because, like I said, it was a hot day. I also really secured the box because, you know, she was a wild animal, and a wild animal that was scared and in pain so the last thing I wanted was for her to come popping out as I was driving along [laugh]. And I'm glad she was organized in her box like that because I could hear her scratching around and I thought, you know, in my head, even though I knew she couldn't get out I kept thinking, "Oh my gosh, what if she gets out!" Anyway, but I got her to Chintimini and I was just . . . I still was just so concerned for her survival . . . I mean I'd gone through a lot to get her there already, but I knew this would be just the beginning of her whole ordeal of survival. Of course, I didn't know if she would survive or not, but I was praying for her and I felt she was a survivor, so I knew if she could sense that we were here for her, trying to help her, I felt she could make it. I was able to see her one last time and I told her I was rooting for her and praying for her and . . . I guess that was sort-of it. Oh, I did fill out the forms and left my number and got Chintimini's number so as to keep in touch about her. You know, although I was bracing myself to get the call that she was gone, I was also praying for her everyday. When I found out that she was okay and going to make it I seriously let out a big "Yahoo!" and jumped up for joy. That was such a great moment. And, so, I guess I sort-of felt proud that I did something to assist another living being and I also felt so grateful she'd pulled through. I know that some people might say it's just a raccoon . . . just a raccoon, there's tons of them and they are a nuisance, but, you know, it's still a living creature, a living sentient being . . . and she was a sentient being in pain . . . why wouldn't you help? But anyway, I felt good about getting her there and assisting her in the process of surviving and now she's back out in the community and I love knowing that one of my neighbors is still alive because I helped . . . and hopefully she is doing well . . . maybe even a mother? So, that's probably it for that one.

I1: Anything else?

R: No.

I1: [Direct reading of question #3.]

R: Well, yeah, I grew up on a farm, so I've always been surrounded by animals. I identify with them. I'm smart enough to know that if there were babies around that I wouldn't have taken her without them. You know, we would have had to do what we could to get them all together, you know, the whole family. Just like us, you don't separate individuals that need and care about one another. Anyways, I knew that she was distressed, I could identify that, there was no doubt in my mind about that because of how she was acting and what I know about wild animals, but I also knew she wasn't going to get any better just laying there. So, I really felt that if I hadn't seen her at just that moment I wouldn't have even known she was there and needed a doctor, but once I saw her I just felt that I had to do something because I was sure she was going to die. And, then, you know, she was very distressed and didn't know what was happening to her when I was trying to get her in the box. She sure didn't know I was trying to save her life at that point, but, I wouldn't expect her to have any other reaction than to try and defend herself from me, I mean humans are her usual predators. I think sometimes it's too bad they can't just tell us, you know, communicate with us,

Appendix H (cont.)

exactly what they are thinking and feeling [laugh], but, you know, even without language we can communicate with body language and knowing how animals behave and such. So, anyways, I thought . . . I was very concerned about . . . certainly I didn't want to hurt her and I wanted to try and interact with her in the best way possible to alleviate her state of anxiety and stress and end her pain from her injuries. That's where I was getting frustrated too, because I just felt I really had to get her into the box and I didn't know quite how or if I was going to be able to do it. You know, because she was so scared and wasn't real cooperative [laugh]. But, I am sure she didn't mean anything bad by it, but, yeah, I am always concerned about what they're going through, what the animals are thinking and sensing. Um, I'm a person who puts myself into other people's shoes, so I try to put myself in animals' shoes as well. I am sure she was scared to death. I tried to associate with that and think "how" to make things less so for her. That's probably all I have to say on that one.

I1: [Direct reading of question #4.]

R: Modify my actions and thoughts . . . I'm not quite sure I understand.

I1: [Rereading of question #4.]

R: Oh, you mean like when I was trying to get her in the box, probably? Well, I just felt this urgency, a responsibility, but I never, you know I never freaked out during the whole thing, I just worked to remain calm and focus on the goal of getting her to the doctor, but I was persistent I was going to get her in that box one way or another. So, I wouldn't say, you know, that I would have done anything to harm her to achieve the goal of getting her into the box, it simply made me have to work harder to figure out how to achieve the goal of rescuing her from her perspective, you know . . . to get an animal to do what you need it to do you have to first learn animal way of thinking and acting and then you have to modify your behavior to accommodate that understanding, you know? But, I was determined to get her some medical care; I was fully determined. That's probably about it on that.

R: Anything else?

R: No, just, I was just determined and wanted to make sure to keep her alive and I was going to get her someplace safe. I wouldn't have done anything different with any other animal, well, I guess you could say with any other living being . . . I have actually aided a lot of people too during accidents and stuff, so I am not just an wild animal saver [laugh]. It's just how I am . . . if I see something that needs help I help. That seems rather simple, doesn't it? With animals you just have to think and feel in a little bit different way . . . and have persistence [laugh].

I1: Okay, all right.

I1: [Direct reading of question #5.]

R: What is my what?

I1: [Rereading of question #5.]

R: Oh, viewpoint? What is my viewpoint on the connection with animals . . . ?

I1: [Rereading of question #5.]

R: The relationship human beings have with the world's animals . . . well, I think that people care a lot more now then they once did, they're certainly more people fighting for animal rights, which I think is a good thing. We have an interdependent relationship with them, also a responsibility in a way, you know. Um, I'm, I've always had lots of animals, actually until I lived on my own with my kids, because now we live in an apartment and we can't have animals, which I don't like, but anyways . . . But I think that, I am thankful that there are more people involved with taking care of the animals and thinking of how everything affects them, how we are connected, but there's still a lot of work to do, there's still a lot of people who don't even really "think" about animals, animal habitat, ecosystems, the Earth itself . . . I had a discussion with someone once because they were irritated about the deer eating their roses, and I said well, you have to realize that was their home too, and they get hungry too, just like us, and they're going to eat [laugh]. So, that was just one little discussion and I'm not like a, uh, you know, a die-hard activist or anything, but I do care about animals and I am glad more and more people are starting to see what our species is doing and how much impact we have upon everything else at this point. You know, habitats, ecosystems, all of life . . . where they live and how they live, and how many of them die because of it. We aren't being good "neighbors" with them [laugh], we aren't good at sharing! So, I guess that's my viewpoint . . . I just wish more people, really, uh, cared about animals, I wish more people could fully comprehend how deeply we all are connected to one another. I mean, we have all gotten to this place

Appendix H (cont.)

together, yet humans seem to act like we got here all by ourselves . . . its silly really. There's too much abuse, not just in building houses, but even in their own homes with animals with animal abuse, the abuse of domestic animals. So, there's a lot of abuse going on. The ones that are really loved they are the lucky ones! So, I guess it would be nice of more people really took the time to get outdoors and get to know the world and animals around them. We have never been alone in this thing called life and, hopefully, never will be.

R: Okay.

I1: [Direct reading of question #6.]

R: Well, I pretty much did that already [laugh].

I1: Well, yes, is there anything else you would like to add?

R: Well, I just know, even after I took her the water and the food I just felt a strong desire to save her, to do everything that I could . . . I just knew I had to figure out a plan . . . this wasn't like rescuing a puppy, you know. I know that raccoons can have rabies and other diseases and I certainly didn't want to get bit, as much as I wanted to help her I also had to balance my own safety as well, I would have to figure out how to balance all of these things. I just kept checking on her, being with her until I actually got the call. Because, I don't know, I just couldn't get her out of my mind. If I'd never seen her I wouldn't have even known. But once I took heart in the endeavor, in her, I just wanted to follow it through to the end. But, I don't . . . uh, I felt that making the calls and organizing things and being with her was all that I could do until I figured out how to capture her. I am just so glad that she lived. But, other than that I think that I've pretty much told you everything from the beginning to the end.

I1: Okay.

I1: [Direct reading of question #7.]

R: She just looked like she needed help. I just, you know, they have eyes that say so much if you just listen . . . and, if you take the time to look you just see that. I mean, I could really identify with her, I could just tell that she was helpless at that point and I empathized with that. And it just really bothered me, I even called my son to talk with him about it and let him know what his Mom was up to, he was over at a friend's house, but anyway. So, I just . . . anytime you see something living, or at least me anyway, you help. You know, I didn't want to be the one who didn't help and then go by the next day and I see her dead in the same spot that she was in. That would have been so wrong. If you have the ability to help, you help . . . like I said, it really is that simple. I knew I could help, so I did. That's what I do . . . always . . . that's me. So, I don't know what else to say, I just wanted to help her. That's probably all I felt, I just . . . I just felt really connected to her and wanted to help her when I saw she needed help. I could tell she was hurting and that she was in pain, and she was just sitting there looking at me, so I had to do something . . . there was a link with her, when I looked at her, her eyes, and I knew I had to act. So, that's probably it.

I1: Okay. Anything else?

R: No, I don't think so.

Total Interview Time: 26 minutes

Interviewee: a middle-aged woman, late thirties.

Rescued an adult, female Raccoon.

Group Four, Interviewer #1, Interview #6

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: He was, uh, a Flicker bird, a Northern Flicker. I guess that probably he was an adult male. He was injured, it looked like he had a broken wing. I am not sure whether it was injured by a cat, or exactly what. But I would say he was a male because he had the full red coloring, a deep black beak, and such beautiful, clear eyes. A really marvelous looking fellow. Except for his wing he was looking rather handsome. That's all.

I1: Okay.

I1: [Direct reading of question #2.]

R: Um, concern of, um, how to keep him safe until we could get medical attention for him, and then trying to remember exactly what the name of Chintimini Refuge was, because I had taken a bird there about a

Appendix H (cont.)

year ago. And then, you know, just the process of catching him, you know, rescuing him and transferring him to Chintimini with kids around here, yeah. You know, trying to keep the bird safe and hoping it wouldn't die from the stress of all of the noisy school kids around here . . . I would think rather frightening to a bird, screaming kids. Who isn't scared by that?

I1: Anything else?

R: Yeah, I was really concerned about him . . . about how to get him from here to there and about what I would do if I couldn't get a hold of anybody at Chintimini. I had to start thinking about how to take care of him overnight, or at least until I could get a hold of someone at Chintimini. You know, I remember having this moment where I was really connected with him . . . I think I probably identified with his pain because it was clear he was trying so hard to fly and couldn't. It just really struck a chord in me how terrible that must be for him. I guess, because of the distress of his suffering I had a deep desire to help him . . . you know, because I also knew I couldn't put him out of his misery, I needed help. I needed a plan to end his pain, to be a part of the process for the end of his pain . . . I don't know . . . But, I guess that's about it.

I1: [Direct reading of question #3.]

R: Um, I was, because he had to have been extremely frightened and I just tried to approach him slowly . . . trying to get him calmed down, calm enough to . . . well, calm enough to let me get close enough to throw a towel over him. It was hard though, because with birds they are very skittery and can move very quickly just when you don't expect it. I knew that from my time outdoors when I was younger. I would go out with my Dad on hiking trips and we would watch birds . . . he was a big birder and knew all of the birds in the areas we visited and would show me how they would interact with one another, their songs, the different ways to identify them . . . you know . . . I learned a lot from that and that has always helped me with birds . . . [long pause] . . . Anyways, I was really wishing that I could relate to him, let him know that I was trying to help him so that he wouldn't hurt himself further. I did what I could though to try and communicate that to him with the way I was moving and how I was trying to move slowly and deliberately, you know, so I wouldn't startle him . . . some days though, I wish I could have had some magic link to communicate with them via ESP [laugh]. Anyways, I was talking with him softly and moving slowly and was able to gently get the towel over him. Once that happened he calmed down because he wasn't seeing everything, mostly me, anymore and was able to get calmer. I was then able to gently lift him up and fold him in the towel, well, more like roll him, into a burrito type shape to keep his wings folded and down so that he wouldn't hurt it any worse. I then placed him in a box with another towel to keep him securely in place, you know, I didn't want him to roll around at all, he really needed to be stabilized. At that point he really did calm down and that was good because I really wanted him to get out of the frightened panic that it must have been experiencing up to that point.

I1: Okay, anything else?

R: That's about it.

I1: [Direct reading of question #4.]

R: Um, I guess in what . . . modify my thoughts, I guess, I'm not sure . . . Um, from just in general, is this just meaning from just general, everyday?

I1: [Rereading of question #4.]

R: Um, no, not really, that's how I am in general I think, how I would act or behave in general . . . I guess, like my wife would say "that's [man's name]" . . . so, you know, I just tried to, you know, accommodate to him and his situation to try and figure out how best to assist him . . . and my actions, hum, I guess I didn't act any different than how I handle any other situations in my life. You know, I was just trying to take it easy and slow and think through the situation, trying to keep things calm and in control so that things could go as smoothly as possible for him, the bird, during the whole thing. And, so, I guess I'd have to say, no, not really, I mean this was any different from any other day of my life, or the way I usually am in my life . . . it seems I am always taking the time to lend a hand. That's what I'm about I guess . . . you know, I am always trying to consider the situation for everyone, from many different perspectives on everyday stuff all the time . . . you know, I am always considering how things are connected and related to one another, so . . . not really anything different on the day I rescued him.

I1: Anything else?

R: No, not that I can really articulate I guess.

I1: [Direct reading of question #5.]

Appendix H (cont.)

R: Um, I feel . . . I think it should be a coexistence. We are interdependent after all. I, I feel that it is unjustly balanced, though. That man, or humankind, um, takes too many liberties and rights that are not necessarily ours. There is no responsibility for our actions, no respect for the world we share, the connection we have. Um, that we feel that we have a right to, um, whatever lands, or whatever to suit us, and not take into account the relationship we have . . . you know, too many incidences, or in general, that animals and nature sacrifice, you know, humans always seem to put ourselves first and that's not fair or just . . . so, you know, in general it is very unbalanced and not fair to nature and the animals, we just take too many liberties, most of which aren't ours to take. And, um, it's an unfortunate thing that so many people don't consider animals to be "full-fledged" beings with emotions, thoughts, or feelings. It's crazy to me that people seem to think we are the only species with such capabilities, in so many ways that is just ridiculous . . . especially when you know animals. Anyway, too many people act like humanity has no connection with anything except other humans and that is a state of insanity as far as I am concerned . . . I mean, really? As if humanity isn't part of life on Earth . . . truth is, we are part of something and that something is all of life and this planet and if we don't wake up soon we may very well lose everything along the way . . . including ourselves. So, um, I just, sorry I got a little carried away there, but, you know, that I guess overall humans are not respecting the balance of life right now, humans aren't giving the Earth's beings and Earth the respect that they deserve.

I1: Anything else?

R: Um, no, I guess it all just kind of makes me sad [voice change] . . . I really care about animals and the Earth and I worry about the future for my children . . .

I1: [Direct reading of question #6.]

R: Uh, I, I was, um . . . he was brought to my attention by my cat. Anyways, I believe the cat had injured him. The bird was in the field next to our home. I could see him from about 20 feet away and he was fluttering around and, really, he couldn't even stand up. So, I went back inside and talked out a plan. I found a shoebox and prepared it for the bird with some ripped up towels on the bottom. I also grabbed several towels for throwing on the bird. It took quite a bit of time and patience, but, finally, I was quiet and calm enough to get a towel over the bird. That was really good because then that quieted the bird and calmed it down some. The whole ordeal had, obviously, been very frightening for him. Um, I then gently rolled him up and placed him in the box, which had a hole in the top of for ventilation, and then I carefully secured him in with the towels and taped it shut. Then, I came in and washed hands, because the bird had scratched my hand up pretty bad with its claws as I rolled it in the blanket and had cut my hand a bit. I was a little worried about diseases at that point because a birder friend of mine had become ill from a bird scratch once and had to be on antibiotics to get better . . . Anyways, I then started making phone calls to Chintimini. I put the box in one of the bedrooms and shut the door so that it would be in a quiet, cooler area, and away from the house cats. So, I continually was trying to call Chintimini and I, uh, I also called a vet's office to see if they would take him, but they just referred me back to Chintimini. Because I was rather worried for the bird I decided I would just head out to Chintimini and hope someone would be there. Finally I just decided to take him over to Chintimini. The whole way I was holding him on my lap and I just continually kept checking on him to make sure he was still with us. He would open his beak and hiss or move his head so I knew he was hanging in there. I was very glad that when we got there an attendant was there. I left my number so that we would be informed on his status and I said good-bye to him. I think that's it.

I1: Anything else?

R: Yeah, they were very, you know, I have had two previous encounters with Chintimini and I've always been very impressed with them. Each time they were really good with the animals, and then they always have done a good job following up and letting me know what has happened with all of the animals, including Mr. Flicker.

I1: Anything else?

R: Nope.

I1: [Direct reading of question #7.]

R: Um, because I just can't stand to see . . . you know, I couldn't not do anything, or just stand by and think, "Oh, that's not my problem . . . survival of the fittest." While it is true that some things are a balance of nature, that doesn't mean you should be turning a blind eye to the suffering of another. That's

Appendix H (cont.)

just not okay in my book of life. For me it's about your actions, your actions are what define you, not just what you think and talk about. It is all well and good to say you care about animals and wildlife and the Earth, but if your actions don't back up your words and thoughts then you might as well not have them in the first place . . . you know, I don't care what it is I just can't stand to see living things suffer, I have to help all the beings that I can . . . so . . . it's just not in my nature to just let something like that happen when I have the ability to stop it . . . we all need to do things like that more often for the beings we are connected to each and every day . . .

I1: Anything else?

R: No. [Long pause.] So, basically I am a sap [laugh].

Total Interview Time: 17 minutes

Interviewee: a middle-aged man, late forties.

Rescued an adult, male Northern Flicker.

Group Four, Interviewer #1, Interview #7

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Um, it was a group of just hatched Vaux Swifts, four of them. They weren't looking too good by the time I got them, well, baby birds don't look so great to begin with, do they [laugh]. It is sort-of funny how something so atrocious looking can be so endearing at the same time . . . maybe it is simply the "baby" effect, I am not sure, but even though baby birds are hideous to look at I always do what I can for them, every time. And, this group, the poor little kids, they had had such a rough time and I empathized with their plight. I knew after I heard the story of where they can from that they must be Swifts, and Swifts are now having a difficult time finding places to nest, so I really wanted to assist them, to not only help them, the babies, but the Swifts as a whole. They are really incredibly graceful and beautiful birds, sort-of like swallows, but they can fly in a group and twist and turn and the whole flock moves as one . . . it really is one of the most incredible things to witness . . . anyways . . .

I1: Anything else?

R: Um, no. They were just four little guys with a few dark, stringy feathers, downy fluff, but fat and plump little bellies. Of course, they couldn't do much of anything yet except cry for food and sort of flap their little wings a bit, so, you know, they were very helpless. I felt a sense of responsibility for them, you know.

I1: Okay.

I1: [Direct reading of question #2.]

R: Well, I don't know, I have to say I didn't particularly rescue them to begin with, but I did rescue them from my neighbor. I took them from my neighbor because he had . . . well, I can't believe he did this . . . I felt really bad for the babies because this guy had originally tried to kill them, or I guess that is what he told me he was trying to do because they were in his chimney making noise. So, he tried to suck them up out of the chimney with a shop vac, which he successfully did. And, this guy, I can't believe him . . . he thought that in doing that he would kill them, which, you know, I would think that that would kill baby birds too. But, it didn't and they were all still alive and crying and covered in soot and he had them in a bag at the curb. I can only thank God I happened to be there at that moment to see what was going on . . . Anyways, because of what he had done that, obviously, he had no concern for them, or didn't, you know, I sensed that he wasn't going to care for them. And I have had birds and fostered birds all of my life and I heard them peeping and I was just drawn in to the noise to try and figure out what was going on. I can only imagine my face, the shock on my face, when he opened up a trash bag with these dear little guys . . . I very nearly wanted to suck him up into the shop vac [laugh]! Anyways, I am pretty sure he was going to literally put them in the trash can, so I just voluntarily took them from him because I knew that they were in need of some serious help at that point. And, I guess I was really concerned for them, and sad too, sad that he did that, just took them away from their happy little nest, safe with their parents and decide to kill them because they were peeping . . . unbelievable! Anyways, I felt sympathy for them at that point and I guess some sort-of connection or relationship with them because of what a poor job my neighbor was doing in associating with the poor babies. Originally, because I had raised wild baby birds before I was planning on keeping them at my house, not as pets, but keeping them in a back shed I have with my chickens until they

Appendix H (cont.)

could fly. I have several birdhouses and I thought I would be able to put them together in one of the birdhouses and raise them up. I really wanted them to stay and remain part of our community. But, before I just moved ahead I wanted to be sure to do what was best for them so I started researching online and I called the wildlife refuge to try and determine if I was equipped to care for them properly. At that point, because they were swifts, not baby robins or swallows, I decided I had better take them to someone with more experience, because, you know, I wanted more than anything for them to make it. So, I just loaded them up in a little blanket and basket and took them on in to Chintimini because was worried that they needed some medical attention right away after the shop vac trauma. Geez! And, so, that's kind of why I took the little guys in to Chintimini. You know, what can I say? I am a sucker for animals! I always seem to connect with them right away! That's not the only stray or wild animal I have tried to rescue. I guess more than anything was really concerned for their well being . . . I wanted to give them the best chance possible.

I1: Anything else.

R: No.

I1: [Direct reading of question #3.]

R: Yes . . . yeah, I did, you know, I tried to keep them as covered as I could and tried not to disturb them much after I got them out of the garbage bag and into the blanket and basket . . . because, you know, I was just sure that they were scared, and, you know . . . especially with everything that they had gone through it was possible that they had internal injuries. I was just really identifying with how scared and confusing the whole experience must have been for them, I mean, what a terrible experience. One minute you're happily peeping away with your brothers and sisters hanging out waiting for more food from Mom and Dad and the next minute your getting sucked down a long dark tube and chocking on dust and soot and then some ugly creature is throwing you in a garage bag . . . horrendous . . . just horrendous . . . poor little kids . . . So, yeah, yeah . . . I really was feeling for them in a lot of ways . . .

I1: Anything else?

R: Oh, no.

I1: [Direct reading of question #4.]

R: Um . . . I don't know exactly what you mean by that.

I1: [Rereading of question #4.]

R: Um, I'm . . . I kind of set time out of my day to specifically focus on them, and, you know, I modified that whole day around them, trying to, you know, I did try at one point when I was waiting for a call from Chintimini to dig up some worms and see if they wanted to eat those, but they didn't. I was able to find my eye dropper and I did give each of them a few drops of water, you know, I was doing the things I could, you know, the things I knew to do for other baby birds, like robins. So, I gave them water with a dropper, and I made their little blanket and basket nest and gave them a quiet place in the bedroom, so, you know, I guess I modified that way, I guess I just kind of focused my whole self on them for that moment in time. Oh, what was the biggest issue was at first I tried to see if I could find a place on my roof where their parents could find them. So I went outside and got my longest ladder and went to go look from my roof towards his chimney to see if I could arrange something up there. I even thought of bringing the little guys with me to place the basket somewhere where the parents could still reach them, you know. But, thankfully, I didn't bring them because I nearly fell off the ladder and killed myself! Somehow it slipped off the roof and just fell over with me on it. I was so glad I didn't have the babies with me because that would have been the second big trauma for them that day, geez! Anyways, I guess I hadn't planned on doing that [laugh]. For me it was just what need to be done, totally a day in the life of [interviewee's name]. They were it for me until I got them safely to Chintimini [laugh].

I1: Anything else?

R: Um, no.

I1: [Direct reading of question #5.]

R: Um, gosh, the relationship? Well, you know, for me, I grew up surrounded by animals and the outdoors and, really, that's where I learned to not only see with my eyes and hear with my ears, but also feel with my heart and connect to with my mind by observing and learning 'how' they interacted with one another. I think that was really important to me because it helped me to comprehend another part of our world that, sadly, I don't think many people experience these days. I mean, all of life isn't about humans, the human

Appendix H (cont.)

sphere, human interactions . . . there are many other realms of life out there . . . the human world is only one world, not *the* world. So, um, I don't know, I mean, on a whole I feel that the relationship that I think that people should have with wildlife and all of life in general is one of respectful interaction. We should learn to be better at sharing, you know [laugh]. You know, I wish more people involved themselves with the animals around them, the life around them, the Earth. You know, get outside for goodness sake! That is very important. You know, I disagree a lot with people who live out in the country and a deer or something will come up and their first response is to try and shoot it. I mean, what is that? What, you don't have enough food? Why not go out and watch the deer, why not try to learn from the deer? Humans are just so unconnected these days from life, and when I say life I mean that which gives us life . . . the Earth and all of our fellow creatures. I mean, in my life I have always felt a special connection with birds, so I have spent a lot of time just being outdoors, watching them, listening to them, experiencing them and in doing that I learned their world, their ways, you know? I know this might sound silly if one doesn't really 'know' what I mean . . . I mean, it's not like I am saying I am some 'bird whisperer' or something, but, just like a person can learn another language or get a new way of seeing things by living with a different group of people, so, too, can a person learn to really understand the ways of animals by being around them and with them. I just wish more people would have those experiences and epiphanies because I really do believe the world would be a better place for everyone if that were to occur. Because, you know, we are completely intertwined in relationship and somehow the hubris of humanity has allowed us to hallucinate away the fact the connection exists . . . it's as real as real can be. It seems like that is what is happening now, how humans are behaving is not right because we're all in this together, I mean we are just so interconnected and interdependent that the circle may be tighter than we know . . . by harming another being you are harming yourself. And, you know, inaction for someone in need is harm as much as causing the harm in the first place . . . you know, turning a blind eye and all of that . . . anyways, we aren't the only ones in the boat, or group, or community, or environment we just act like it [laugh]. It will be a grand day when humanity remembers that truth [laugh].

I1: Anything else?

R: Um, no.

I1: [Direct reading of question #6.]

R: You want like the whole, everything I did?

I1: Yes, as much as you would like to discuss.

R: Um, well, I happened to be walking outside when I saw my neighbor standing there at the curb by the trash cans. I asked him what he was doing and he explained what he had done. So I just asked him if he would let me take them. So, um, it was pretty clear that my neighbor didn't care and he just handed me the bag. I immediately opened it up and counted the little kids and tried to give them some air and brush them off a bit. I brought them in and gently tried to brush their mouths and nose openings off, they were covered in soot and dust and placed them in the blanket and basket in a warmed up bedroom. I then went to try and get the birdhouse I had told you about and go nearly kill myself looking for the parents. Thankfully, I survived the whole ladder ordeal and at that point I returned to the house and began researching the Swifts to see what they required for food, temperature, and such. I guess, really I mostly left them alone as much as I could. I mean, except for checking on them every so often to make sure they were all hanging in there and giving them water. They had had a pretty traumatic experience and I was concerned that they had injuries, but I tried to watch that they all were moving and peeping when I opened the blanket up. And, because they had been in the dust and soot I was also worried that they would be dehydrated. So, I did make sure to give them water on the hour while waiting for a phone call from Chintimini. Like I said, I also tried to feed them some worms, but it was clear Swifts don't like worms the way baby robins do [laugh]. Um, I really just spent a lot of time trying to make sure that they were comfortable, you know, that they weren't too hot or too cold, that they were breathing okay, that they were able to move and peep. I knew those were good signs for baby birds. Um, you know, I also tried to not touch them for fear that they may have internal injuries and I didn't want to make that worse, you know. Actually, I got the call from the wildlife place about four or five hours after I had had them, and because I knew I wasn't going to be able to give them what they needed to survive as soon as I got the call I headed out there with them. It was just a matter of hours before I took them over there. I just drove them over there as soon as I heard back. I said a little prayer for each of them and gave Chintimini my number to let me know if there was anything I

Appendix H (cont.)

could do and to let me know how they were. I did go back quite a few times to feed them, that was really wonderful. They are wonderful beings.

I1: Anything else?

R: Um, no, that's about it.

I1: [Direct reading of question #7.]

R: Um, because I had empathy for them, because like I said, I am a sucker for animals, and I bonded with them. I am very fond of birds in general, so, you know, like I said, anytime I see a being that, you know . . . well, that I feel isn't being taken care of, or that needs some extra attention, well, that's what I do . . . I help. But, you know, I feel like those little kids in particular were very helpless, well, they were especially so after my neighbor messed up their lives . . . I am sure they would have been fine if he hadn't sucked them up with the vacuum. Anyways, they were certainly in need of attention after that human got a hold of them, I mean he didn't know what in the world he was doing, what he had done to them! Overall, I think we need to be better neighbors, better associates, and friends to all living beings, not just other humans, if you know what I mean. So, it'd be best if we, as a species, worked harder at learning about animals and worked at building better relationships with them . . . maybe we need to try and identify with their needs and wants more, instead of just our own, you know? I really wanted these little guys to live and I knew I had to act in order for it to happen so that's what I did . . . I acted . . . I did what I always have done and always will do.

I1: Anything else?

R: Um, nope, that's about it, oh, I just want you to know that they all made it, each little kid, it looked like we had one male and three females. So that was a success, a success for everyone! What a wonderful ending for everyone!

I1: Okay, thank you for your time.

R: Oh, thank you too!

Total Interview Time: 18 minutes

Interviewee: a younger woman, late twenties.

Rescued four fledgling Vaux Swifts.

Group Four, Interviewer #1, Interview #8

Interviewer #1 [I1]: [Direct reading of question #1.]

Respondent [R]: Well, I have taken animals to Chintimini numerous times, but the last time was a little Brush Rabbit.

I1: Yes, the animal I am calling about was a rabbit.

R: So it was a very small, little bunny, um, a baby. He, of course, had all of his hair and his eyes were open . . . they really are exquisite little beings, it is hard to not have your heart go out to them. He fit in the palm of my hand and was like a miniature version of an adult Brush Rabbit . . . and, oh, you can't forget the little white tail.

I1: Anything else?

R: No, it was a little Brush Rabbit.

I1: [Direct reading of question #2.]

R: Well, thinking or feeling, hum . . . um, well, the circumstances surrounding me getting him were a bit different because he had been at another house. I had been over at a friends' house and that's where I found the bunny. It was a really fast response there . . . I didn't have much time and thankfully I knew enough about animals that the first animal I needed to focus on was the chaser, the cat, and then I might have a chance of getting the chasee, the bunny. It was pretty stressful and I had to really stay focused and work fast because I knew if I didn't everyone would be hit by a car and that just wasn't an option in my mind. So, I grabbed Mr. Kitty on one pass between cars, and then Mr. Bunny on the next pass. I knew from the rabbits I had growing up that rabbits were really shocky and would go into shock very quickly with too much trauma. So as soon as I was able to cup the little guy in my hands I made a pocket in my sweatshirt and placed him in it so that he wouldn't be seeing, smelling, or hearing as much. So, at that point, I was feeling that, um, even though it wasn't my cat, you know, I was still going to try to rescue him,

Appendix H (cont.)

you know, to do what I could to help him survive. Hum, let me . . . I wasn't really feeling much anger, because, you know, I grew up with animals and I kind of know how cats are, they are hunters, that's what they do, so you really can't be mad at the cat [laugh]. But, anyways, so, um, how was I feeling? Really concerned I guess . . . I really felt that he must have been scared and possibly in pain, so I was concerned about that, how he was feeling and such, and, I guess responsible. Not responsible in the sense of why it happened, but in the sense of trying to do something to help. It's just not in my nature to not save an animal and just turn away from a being in need and, at that point, it certainly needed someone on its side, someone to help. So, I knew that the family where the rabbit was found was probably not up to taking care of him, so I decided to take him and try to save him. Plus, I was already all ready to go and could head straight to Chintimini [laugh]. So, that was kind of elaborate, you may not need all of that [laugh].

I1: Anything else?

R: Um . . . let's see, I was doubtful whether the rabbit would make it. It wasn't really badly mauled or anything, but, like I said, I had grown up with rabbits and I they just seem really sensitive and tend to go into shock real easily, and, um, they seem to die sometimes just from stress, stress of the whole situation even if they don't have any injuries. I have had this happen several times when I have brought an animals in to Chintimini, because, you know, I live in an area that is populated by lots of different beings, and, sadly, sometimes they don't make it simply because the whole act of coming out and catching them is so stressful it kills them, that's hard to deal with . . . so, basically, that was an issue in this case . . .

I1: Okay, anything else?

R: No, I don't feel so.

I1: [Direct reading of question #3.]

R: Well, hum . . . I mean, as far as whether I thought it would be better to rescue him at first or not? Well, if I think about it from that perspective I really don't know if I could really know that, maybe I didn't give the animal's emotions enough credence, in the sense I just made a judgment call and went with it. I think it is pretty safe to say that the poor little guy was full of terror, I mean he was screaming and everything and rabbits only do that when they are in full terror mode. So, hum, I know there was a connection to him, a sense of relationship because of all the rabbits I have had in my life, and, well, even because of the fact I had found it. I guess, getting it away from the cat was my major worry. Maybe I was thinking it wanted to live, to survive, and to be safe . . . you know, I would say that's what most being want, the whole life, liberty and the pursuit of happiness [laugh].

I1: Anything else?

R: No.

I1: [Direct reading of question #4.]

R: Um, yes, I would say, since I changed plans, you know, and I risked my life dodging traffic and all. And, of course, instead of doing whatever I was going to do my whole priority that afternoon was saving the bunny. But, that's what you do for your friends, the one's you are connected to and have a special relationship with, right?

I1: Anything else?

R: Nope.

I1: [Direct reading of question #5.]

R: Um, let's see, relationship . . . I guess I think we are all related, all interdependent and connected. I think we should be good friends to the animals, but we don't always act like we are. We certainly aren't very caring or responsible to the natural world and animals. Um, being good cohabitators is something I really identify with, like, um, I think that eradicating whole species is a bad idea or not paying attention to how we are all linked together. So . . . and I think a lot of human behaviors toward animals are based on fear, especially of the more predator kind of animals, unreasonable fear, so anyway . . . I think you are a lot more likely to be killed by lightening than a bear, or a shark, or a cougar, or whatever, so anyway . . . we need a deeper connection, one that is based on experience outdoors and with animals, not based on reality TV shows. The only way we are ever going to reconnect is to get outside damn-it, oh, sorry, I didn't mean to curse [laugh]. I wish more people had the opportunity to grow up like I did surrounded by trees, and animals, and the Earth, not houses, and cars, and cement. Sadly, it makes sense we are so disconnected when we have made it so damned hard to connect . . . I guess, in a way, it makes me sad . . . I don't like how things are looking in that regard . . .

Appendix H (cont.)

I1: Anything else?

R: Um, I don't think so.

I1: [Direct reading of question #6.]

R: All right, well, so, I arrived at a friend's house to visit, I think it was a Sunday. I had gone inside to see my friend, and we visited, and then I was on my way out when I saw the cat and rabbit running. Then it was the whole mayhem scene of me trying to get the cat and the bunny out of the traffic and to someplace safe to assess the damage. When I finally did get in my car and felt that the bunny was calmed down I briefly took a look at him. And, from that assessment he really didn't seem to have any visible signs of injury, or at least not any that I could identify or see. He was clearly still breathing. So, I decided, you know . . . first I decided, you know, that I would take it with me, you know, not leave it there. Then I headed on to my house. So, I took it to my house, and I wasn't there very long before I decided that it may not make it, because it was acting really shocky, you know, it was super still and its breathing was odd and its eyes looked glazed over. So, I decided to take it to Chintimini as fast as I could get there. Because I knew that they would have a better chance of saving him at that point then I would. So, I called them to see if anyone was there, and they were, or at least someone called me back quickly and they said someone was there and to bring him out. Then, I got back into the car and went out there to take him to the center. And, that's about it. I both put my hand on the towel I had wrapped him in and wished him luck. I also left my number. I had sort-of a somber evening thinking if he was okay . . . I wanted him to live.

I1: Anything else?

R: Okay, well . . . no, I don't think so.

I1: [Direct reading of question #7.]

R: I guess, um, because I am a sucker [laugh] . . . no, I really feel it's because I have a deep knowing of how precious all life is . . . animals are sentient beings and I, as another sentient being, should be respectful and honoring of that in another. Both me and my son immediately bonded with him, you know. Well, I guess some would say that I just, oh I don't know, that I have empathetic feelings towards animals. So, um, I live out here where there's a lot of animals because I enjoy their company, I enjoy their presence in my life, they are an important part of my life, you know, each and every day I take the time to go out and visit with the local environment and the animals that live around where I live . . . but, you know, I guess I do have a natural empathy for animals, yet I think that is strongly based on the fact I know them, I have learned how to be around them and with them, to have sympathy for their own struggles of existence . . . I have really learned a deep appreciation of them. And, well, you know, I felt so connected to him, so close to him, I wanted to sort of do what I could for him. That's probably it, you know, I had a connection and a sense of responsibility that extended from that connection . . . a desire to do what I could do to help him have a better chance . . .

I1: Anything else?

R: Oh, I guess the only last thing was that I did was find out he died . . . that was hard on me but I tried to work through it. I had a little ceremony out by the big fir tree and I prayed for his safe journeys onwards. That was hard for me to hear, but that is part of life and we all need to have more respect for that aspect of our existence together . . . it just reaffirms to me how precious all life is . . . it really is.

Total Interview Time: 20 minutes

Interviewee: a middle-aged woman.

Rescued a baby Brush Rabbit.

Group Four, Interviewer #1, Interview #9

Interviewer #1 [I1]: [Direct reading of question #1.]

R: The animal that I rescued?

I1: Yes.

R: It was a crow, um . . . an American Crow . . . I believe he was young to middle aged, and he had a broken wing. And, so, he wasn't able to fly. Such a beautiful man, coal-black and sturdy. I have always admired the Corvidae birds, so regal and intelligent. Anyways, even though I was able to rescue him they

Appendix H (cont.)

eventually had to put him down . . . there was no way to repair his wing . . . such a shame that was . . . such a shame.

I1: Anything else?

R: Um, well, I brought him over to you in the hopes that he might be able to live, there was the hope that he could be set free in our community again . . . and that's about all I can say for that . . . I don't like to see anyone in pain or having a problem. I was feeling deeply concerned for him I guess . . .

I1: Anything else?

R: No.

I1: [Direct reading of question #2.]

R: I was feeling . . . [sigh] I'm trying to marshal my thoughts and feelings here . . . I was thinking that, uh, he had a problem . . . and I was very concerned for him, like I needed to figure out what his problem was and how I could help him. I didn't realize at the time that his wing was broken. I couldn't quite identify that, but, uh, from what I know about birds his wing wasn't looking right, it was looking pretty loose, if you know what I mean. His wing was dragging on the ground and so I knew that wasn't right. And, so, those were my specific thoughts and feelings. I thought about what I should do, you know, should I try and gather him up to take him to Chintimini so that you guys could try to do something with him, do something to get him better. And, I was feeling for him and how he must be hurting, or suffering, you know, not being able to fly and trying to. I called the vet and talked a bit with him about it and then decided to call you. And, uh, I was feeling pity for him, you know, because he was such a regal fellow and he had been put back by it all. You could just tell he was struggling with not being able to function as usual. So, I needed to do something for him, to be responsive to his needs and so he could get back to full health.

I1: Anything else?

R: That's pretty much that.

I1: [Direct reading of question #3.]

R: Yes, definitely . . . mostly what he was feeling. Um, I have no idea what he was thinking of course, but what he was feeling, yeah, I could associate with that. I thought he might be feeling some sort of pain or discomfort. And, um, I wanted to get him passed that as soon as I could. I was identifying with its behaviors of being in pain and scared . . . you know, he was acting very agitated and fluttery, like he was very upset with the problem he was having. He clearly needed a doctor and I was going to do my best to assist.

I1: Anything else.

R: Um, no . . . I guess I should be saying a lot more.

I1: That's completely up to you.

R: Yeah, that's about it for that; I mean I could say more, but I am sure you don't have all day!

I1: Well, I am here to listen.

R: Ha, I'm just kidding! Next?

I1: [Direct reading of question #4.]

R: Let's see . . . it was an afternoon, I was just kind of hanging out, so there is no great modification to my life other than the fact that I drove him over to you instead of, say, going down to the mall or something [laugh]. Um, I made that specific change to take care of him, to take him somewhere where he could see a doctor, but other than that no modifications. I mean, it's usual for me to help people out . . . I am always helping my friends and helping strangers in need. You know, that's just me. Anyways, gathering him up was the hardest part, and, really, the most dangerous part. He ran out in traffic and I had to stop vehicles so that he wouldn't be hit. That was risky. But, I don't know, other than that there's not much to say. I wrapped him in a towel to calm him down once I was able to get to him. You know, I put him in the softest towel I had and carefully placed his wing next to his body. I then placed him inside of a box, a dark box to try and comfort him for a while . . . while I was making phone calls and remembering directions to Chintimini. I can only assume he must have been scared and confused; I can associate with that! It is no fun to be wounded and not know where to go or what to do, it can lead to quite a panic. I don't know if you can hear him, but I have a cat here on my lap and he has his motor going. And, anyways, I was worried about the cats getting to him, he already had enough problems going on with his wing and the last thing he needed was the cats after him. Anyways . . . that's about it I think.

I1: Anything else?

Appendix H (cont.)

R: No, I feel that's it.

I1: [Direct reading of question #5.]

R: Okay . . . well, when I was young I grew up on a farm and my job was to feed and take care of the animals everyday. So, you know, I learned so much from that . . . I really learned more from the animals than anything at school [laugh]. Anyways, I went into the army, and so I have had some experience with that sort of thing, having a weapon and being wounded . . . let me tell you, its no fun [laugh]. So, hum, only once in my life I went hunting, and that was with my Dad when I was, well, before I ever went into the service. And, I have never hunted an animal since that day, I never have and I don't want to . . . never did want to. I guess, that . . . if you need meat, well, uh, we should have a way of being more like Native cultures, where you only take what is needed, and, uh, no more than that, and you know to be respectful of the gift that animal has given you . . . it has given you its life and you should be thankful. Now it seems a lot of people just go out and hunt them for fun, and, um, that really doesn't seem very respectful to me . . . to be taking a life of another living being. There just doesn't seem to be much sensitivity going on . . . and, of course, we are really diminishing their quality of life in so many ways, which is a lot of the things we are doing. Also, there's no sense of connection anymore, no conception of how we're all related and interdependent on one another . . . that bothers me. Um, we should be responsible to them, to share in our responsibility to give them . . . uh, to allow them, to do what they desire to do, to live as they would like to live in our community. We seem to have lost that responsibility connection with them . . . you know? I think, in a way, the human species is doing what it likes to do, which is be selfish and take from others [laugh]! But, I don't think it has to be like that, that's not how we began, we probably once were more in tune with the world around us and all of the other living beings . . . so, um . . . I think to finish it off I think I should say that I believe in a balanced ecology, a balanced everyday living for all humans. If that were to happen not only the animals would be happier, but I think the humans would too. We need to remember to share our world. Like, I don't think we should focus on zoos so much, because, well, zoos aren't a bad concept, but they may not be a good practice, because then people aren't learning to share the world with animals, to fully respect the relationship we should be having with the world's animals . . . I believe you should be able to, um, go out and camp somewhere and be able to walk around and see signs of life out there, see the animals you share the world with and say, "Hello!" and learn their ways . . . I mean, why do they have to learn our ways, have to accommodate to us? That's just an unbalanced relationship and doomed to failure because this isn't about one species winning, it's about everyone living together in harmony.

I1: Anything else?

R: We just need to balance our lives for the better.

I1: Anything else?

R: Um, no, well, I was going to let you know something I was feeling, but it is silly . . . you can go on.

I1: Are you sure?

R: Yes, it was silly . . . I wanted his wound to be healed, kind of like a fellow soldier, or something.

I1: Oh, anything else?

R: No [laugh].

I1: [Direct reading of question #6]

R: Okay, I don't remember the exact time of day, but I noticed him out in the yard. He was . . . he seemed to be hopping around. Well, he was hopping about, and I, um, watched it for a while and then I got worried because he didn't take off, and, like I said, I know birds and that wasn't a good sign. So I watched him for a while longer and then I went out to see if I could get him to fly, and, of course, all I did was upset him more and that's when he ran out into the traffic and I had to stop a huge truck to save him . . . thank goodness that worked or we both would have been in worse shape than just a broken wing [laugh]. At that point I went back to the house and made arrangements for his capture. I went out and looked at him again to try and fully assess which wing was hurt and I determined that it was his right wing, it was down lower than the other one. It seemed to be hanging. Um, so, after the truck ordeal I thought up a new strategy to get him . . . I knew that throwing a blanket over chickens worked, so I decided to try that. I herded him in a way, on one side and then on the other. I herded him up into a corner of the fence and I gently placed the towel over him. At that time he seemed pretty docile, so I laid the towel gently over him, just leaving his beak out for breathing, but not his eyes because that is just more stressful for a wild animal. And then he

Appendix H (cont.)

really calmed down, he wasn't struggling and he didn't even try to escape. So, I carefully picked him up and I took him back to the house. Uh, I found a box large enough to place him in and keep him snug in the towel and I put him in. I then made quite a few air holes and then quietly close the top, so that it would be quiet and dark. And, um, I called the vet and then I called you. I called you and you told me the basics of what I had already done, thankfully I remembered the basics [laugh]. I got directions again and jumped in the car and drove right on over. When I got there they took him away from me, and I wished him all the luck in the world. Good luck fellow . . . I think it was the next day or that afternoon they called and said that they weren't able to save him. That was sad . . . that was sad for me . . . real sad for me.

I1: Anything else?

R: That's pretty much it.

I1: [Direct reading of question #7.]

R: Okay, well, because I felt for him . . . I felt pity for him, sympathy for his situation, and sorry that he was suffering. Uh, I wanted to, well, once I determined that he wasn't flying, then I was going to do something for him, at that moment I was responsible after all, or whatever . . . and, um, then I proceeded to do whatever I could to save his life, I guess you could say I was pretty connected with him, he was in my backyard after all, and, it simply wasn't an option not to help him, you know, I'm just not like that. In my book, it wouldn't be right for me to walk away and not do something to help him. I mean, I really can't imagine doing anything but what I did, I mean, could you? So, I feel that pretty much covers it . . .

I1: Anything else.

R: No, I think that covers it.

Total Interview Time: 21 minutes

Interviewee: an older man, late seventies.

Rescued an adult, male American Crow.

Group Four, Interviewer #2, Interview #10

Interviewer #2 [I2]: [Direct reading of question #1.]

Respondent [R]: Um, well, it was a baby fawn, um, gosh, probably four weeks old by my estimate of its size and markings.

I2: Okay, anything else?

R: Um, well, uh . . . do you want physical details of him? Okay, well he still had spots on, so he was still quite young. I have grown up with deer, so I have learned the different stages of their growth cycle by the markings they have, you know, spots and white markings when they are newborn, which eventually fade. Um, he had, uh, he was very uneasy and unsure of himself. He was so very beautiful [voice change, almost teary]. He was mostly dominated, you know, acting like he felt overwhelmed by the, I guess, the emotional response of just shutting down and letting things happen because he was so overwhelmed and scared by everything that was happening . . . you know, for a small child it is just too much to take in when your mother is dead and you are realizing you are alone . . . on your own. Especially, at that age he couldn't really make a decision as to what to do because he was inexperienced, so when a threat happens they tend to just sit down, or lay down, you know, hide, whatever, because that's the only thing that they are capable of doing when they are do young. That's all he really knew to do. Lay down, hide . . . your mother is gone, so hide . . . So, he was very vulnerable on both a physical and an emotional level, so, uh, really it wasn't too hard to rescue him because of that . . . yeah, but I guess that's about it. And, I guess because of his age, and because I saw his mother was dead by him it made me more determined to help him. I mean, if I didn't he was dead, because his mother was gone and there was no one else that was going to take care of him . . . he was in need of some serious help and I knew I had to be the one to do it . . . I'm not the type to walk away from someone who is in need, especially a child. You know, a child is something that doesn't want to hurt you, or attack you, I mean it really can't, so its much easier to connect with something like that . . . you know a child, an infant, I guess that is what it was like I. I guess most older beings are very defensive and will attack, or try to control their environment, control the others individuals around

Appendix H (cont.)

them and stuff, so, it's, yeah, it's an easy response, so natural to experience a feeling of wanting to help, wanting to assist a child that doesn't, uh, that is completely defenseless, you know, without any aggressive behaviors in any way. A child that has lost its mother simply needs help and that's all it will be asking for, nothing more, nothing less . . . I don't know if that makes any sense.

R: Yes, anything else?

IR Um, I'm not really sure what else . . . gosh, I think that is about it really.

I2: [Direct reading of question #2.]

R: Um, basically a deep, deep empathy really. You know, just, at times we do actually have times when we are lost and are in need of others to help us find our way again, to find safety and our strength again. I mean, we've all been there, you know. And for this little guy he was there, right by his dead mother and it was heart breaking to see. He was doing the only thing he knew, what she had taught him: lay down, hide! And, that's what he was doing . . . poor little guy, it was very sad to see and inspired in me a deep empathy for his loss, the loss of his mother, and the fact he was so lost as to what to do after that loss . . . so to be able to assist was the foremost feeling and thought in myself, that to see and sense it from his place . . . I guess his perspective empowered me to action. My emotional sense was driving me to help him, you know. I had to figure out a way to assist him, to help him recover from this sad event. And, you know, because I know animals I could tell from his behavior that he was really lost . . . I mean their body language speaks without words and can evoke strong emotions, so it's like your heart just reaches out to them in those instances, there's a connection, you know? Unfortunately, of course, we can misinterpret those bits of information that they are conveying to us, but that's our job to figure it out . . . if humans are so dang smart why have we lost our ability to listen and learn what animals are saying to us, because, you know, they speak volumes if we would only learn their languages. Anyways, I could sense it was very stressed by the loss of its mother and the confusion of her not moving and just being still, so he followed her lead and was being still, but he was cold and shivering, I mean, it was very cold out and here he was curled up next to his dead mother on the pavement . . . it was freezing. Anyways, for me it was just a very . . . it's very, it's like common sense for me, you know common sense to try to interpret his behavior and do my best to assist. So, it was definitely a judgment call on my part, I had to decide what would be the best way, and how to achieve that goal. In a way it requires a lot from yourself. You sort-of have to weigh out the odds . . . what are the odds that this kid is going to survive alone without his mother, laying down in the middle of the road, I mean, I would say his odds weren't too good, and also, it is rare for another mother deer to adopt an orphan, so, I really thought his chances weren't good and it was up to me to improve those odds for him, you know . . . so, well, I think I might have gone off on a tangent. Could you repeat the question?

I2: Sure, I would be happy to [rereading of question #1].

R: Okay, so that's not too far of a tangent. Yeah, so basically, it's, um, first of all with a wild animal you want to present, uh, an air of trust. You have to create a relationship of trust with them so that they can read you and understand your intentions are good, that you don't want to hurt them. You want to make sure the animal doesn't interpret you as a threat in any way and so that your actions are not directed at it, you know, you're planning your actions out based on what you sense from the animal's behavior, based on the animal's body language, on how they respond to you. And so, that's going through your mind, you know, you are evaluating every second as to what's the best way to approach them without causing them to panic and run off and then possibly get hurt from something else, like trying to crawl through a barb-wire fence or something like that. So, um, you are very patient, nothing gets rushed, absolutely nothing, you have to release the goal-oriented thinking of your mind and try to just flow with the moment, and, you know, animals can sense that, and so you gotta make sure that you don't present unknowingly with your body language the goal of grabbing the animal, or gathering them up, or whatever. So, basically you watch, wait, and listen and the animal will let you know when the right time is for you to approach them. You know, but you want to make sure that you can be seen as well, so that there is like a subtle communication going on and it is so much easier to do when you just sit down and pay attention and listen to what they are saying with the way they look and their posture, and just what kind of defensive moves they take. So, that what's was going on through my mind and through my body, what I was feeling in response to him. I was really trying to identify with him and be sure I really knew what he was feeling and thinking, you know?

Appendix H (cont.)

I2: Oh, all right, good, anything else?

R: No, that was a lot already [laugh].

I2: [Direct reading of question #3.]

R: Yes, absolutely. Um, because that is going to, um, you know, people can argue left and right about whether animals think or whether they have internal monologues or internal language or any kind of thoughts and feelings but, for anyone who has spent time with animals this is a fact, a given, animals are alive in thought and emotion as we are . . . um, it seems people feel better when animals are left at the level of an amoeba. If they weren't then they have to question their own responsibility and their own actions against animals that have feelings, that have emotions, that feel pain and have the capability to suffer as we do . . . so, uh . . . I've never really believed that animals are objects without thought and feelings, that is just insane to me because I have known so many animals in my life, known so many individuals and their personalities it just isn't something I would ever think twice about . . . I know. . . Anyways, I just think it is an arrogance of humans to think that animals are mindless and emotionless. So, my mind was strictly concerned with what I was thinking, because I know that as human I would react more strongly to what I was thinking than what I feeling, which is the opposite for animals. You know, we do our best at understanding and communicating with them when we turn to our feeling selves, the part of ourselves that is tuned to a different frequency of existence. It's like tuning into a different radio station, you know, all these stations are there, it's just up to us to turn the dial. Anyways, animals I think are highly attuned to the emotional way of being, so you want to make sure that your emotions are not too, uh, brunt, or brute, when it comes to their impression of you. You know, if it is too intense they are going to do something irrational, non-logical in response to the way you are being . . . it's all very instinctual . . . well, it's just like, you know, you hear the stories about horses running back into burning barns when they get scared. It is an escape from the emotional attack, not the situation, and that can make things worse for them. So, that's what you want to avoid. You want to make sure that you offer a calming presence, kind of like a close friend, or mother would, something they can bond with and attach to, you know, something they can feel safe with. Something that is not going to, uh, make them afraid . . .

I2: Okay, good, great, anything else?

R: Nope.

I2: [Direct reading of question #4.]

R: [Laugh.] No more than normal I guess, but for most people they might say I did a lot different, but for me no way . . . this is who I am . . . I listen to animals and lend a hand to my fellow beings . . . I know they would help me if I needed help . . . So, yeah, same old me, just a different day, a different animal in need of some listening, some assistance . . . [Laugh.] Four sounds like a question I have already answered several times [laugh].

I2: Yeah, I think you did get to it. Is there anything else you want to say about it?

R: Uh, no, that's about it.

I2: [Direct reading of question #5.]

R: [Long silence.] Hum . . . unfortunately, um, so, I'm not an atheist and I'd like to consider myself an agnostic, unfortunately, I think that a lot of humanity has a very domination and subservience point of view about our relationship with animals instead of comprehending the interdependence, uh, which is very common among most major religions, where animals were put on the Earth for *our* use, they are *ours*, we *own* them. They are no more valuable than the tools we use to make our food and they are just as disposable, and if they get in the way we can clear them out. Because, yeah, human act like we are better somehow than they are, like we are above them somehow. You know, like because supposedly we "think" and we create rules and laws, we create algorithms and such that we can all logically use then we are superior to them, and, of course, those things are also self-reinforcing, you know, they make us feel better about how we abuse others and the Earth. For instance, laws, property rights, um, water treaties, and just other aspects of humanity society where "I own this," and "This is mine," and "I have documents and systems to prove this." Whereas, animals don't live like this, they have a different way of being, a way that we disrespect, so we're more inclined to say, "Hey, get off of my land!" When it seems to me that they have more truth in the body than we do in our laws, where there is no mine or yours. It's merely, yeah . . . I don't know, its hard to explain sometimes . . . I know how I feel . . . human beings are kind of like the

Appendix H (cont.)

ultimate selfish species. They will guard their territory, but if they believe that someone else is going to take it from them they are more willing to pee in their own bed and destroy what is rather than let someone else come in. I mean, it seems that's how brutal we are, how horribly we have lost our ability to work together and co create existence and our relationships . . . really, it seems, we are not advanced at all. In fact, what we have done is tricked ourselves into thinking we are advanced, when really how we behave is very primitive, and by doing so we have forgotten our true essence, our true speciesness, the part that is in balance with everything else, the part that recognizes the interdependence and interrelatedness, we've ignored it because we don't want to play fair, or we've lost our connection to knowing how to, like, how many kids get outside anymore? What kids grow up like I did spending entire summers camping in the backyard and hiking in the Cascades with my father and my friends. You know, learning more than just the human parts of existence . . . there is just so much more and we are losing this ability we have so quickly simply through non-use . . . my thing these days is to take inner city kids out into the Cascades for a camping trip. It really changes their lives because they start to get in touch with another part of themselves that they didn't even know existed . . . but it does, and when it is brought back to life it is a magnificent feeling . . . for everyone . . . So, I guess, sorry to digress a bit about my life and such, but just . . . I don't think it's spite or anything else for how we react to animals, it is more of . . . it's broken-heartedness I think . . . we have lost our heart connection with life, all of life. I just can't believe that people can convince themselves of certain things, but, you know, even with all of the logic one day they do realize the truth . . . eventually. Unfortunately, by then many have spent a lifetime without their heart being fully alive and, in a way, by then it's too late . . . it's after years of abuse of their environment and the other beings that they share their life with . . . and it's really sad. I think they are missing quite a bit. You can learn so much from, um, the honesty of an animal that we tend to treat as trivial, trinket, or simple sort-of thing, but really it is the essence of living, of life, love and honesty . . . the things you feel with your heart and follow through with your actions. So, yeah, I don't think that most of humanity has good relationships with the other living beings and Earth at all. Uh, because, maybe its because animals, if you really embrace their essence, they remind us of how weak we really are . . . they don't make us feel powerful, they make us feel weak because they are surviving our onslaught in non-violence . . . and we are responsible for their suffering . . . that's not power . . . we are the weak one. We can't feel good about that, at least I don't. So, many people reduce them down to insignificant values, so that it doesn't hurt as much, so they aren't reminded of what they are doing . . . you know?

I2: Okay, anything else?

R: No.

I2: [Direct reading of question #6.]

R: Okay, I will try to be brief about this, but in detail [laugh]. So, he was out by [name of road]. I was driving home from my parents place and it was late, probably about 12:30 at night. I was in my truck, um, and, let's see, at the top of the hill at [name of park], it was really dark . . . I don't remember having any moon at all, no real light at all, no clouds either. It was weird. I was driving out there and I saw something lying in the road. Something at the bottom of the road because it was silhouetted, it was such a dark night. So, I got up there and there he was the baby fawn, maybe 18 inches tall, uh, pretty long, I guess, considering. Um, just lying there. You know, he didn't even move, he was trembling though, maybe from cold or maybe from fright. Anyways, he just gave me a glance once and then closed his eyes, sort-of looking like he couldn't stand to look at me anymore. At that point, I saw his mother in the ditch, right next to him . . . she was cold already . . . so she couldn't have been just hit, she must have been killed a while ago. So I think at that moment that is what really concerned me, how long had he been with her and without food or warmth. Although he didn't seem too bothered, I mean he was just as motionless as could be, I knew that that was just what his instinctual behavior was in a situation like this, and that probably inside he was terribly scared and terrified. So, uh, you know although it seemed pretty naïve, that's to be expected, that's probably not at all naïve considering what he knew. So I stopped the truck about 150 feet away from him just so he wouldn't get too spooked from it. And I sat there and I watched him about, it seemed like a long time, but in reality it was probably only 15 or 20 seconds. The whole time I was running over in my mind what the situation called from me as an individual, you know, what was my personal responsibility to this living being, you know, what did my moral compass say . . . how was I feeling about the situation of the individual before me . . . and, of course, on top of it all, how much time

Appendix H (cont.)

did I have? So, uh, running over things like that, and, also, other things like, well, other similar scenes I have seen and experienced with other beings, other deer, especially at that time of night, and, you know, there are people that just absolutely fly down that hill because there are no radar or police to enforce it. But, um, then there's the other fact that you start running across all the times you have been riding with someone and how unobservant drivers are. So, yeah, I just figured the odds of him and myself getting hit while I try to rescue him . . . and I knew there were fences on both sides . . . I was just like, "There's no way that this guy is going to be able to get out of the road." So I got out of my car and walk up to him, in his direction, but making some noise to let him know I was there . . . so he wouldn't sense that I was trying to sneak up on him. When he saw me I knelt down to get down low enough so that I didn't seem like a towering presence of any kind. I then just sat there and watched him, and he watched me for a little bit trying to find out what my intentions were. Then once he felt I wasn't interesting enough he actually looked around for a little bit, and then maybe he started looking for a way to get up or away or whatever. So, I slowly got closer, and closer and closer each time stopping and kneeling down making sure he knew I was there and then he sort-of started trying to watch my presence and try to figure out what my intentions were. Eventually, the gap was close enough to where he was a mere six feet from me. That was probably the longest time I had to wait, was at that point. Eventually, he, uh, he would . . . well, after staring at me for a while, he just got up, I guess he felt safe enough to stop bedding down in a way. I then got closer and closer and let him get use to me being close, like having my hand out and letting him smell me, or whatever. So, I petted him for a little bit and then decided, "All right, now or never." And then I just picked him up and I could feel his heart racing and brought him back to my truck. I covered his eyes with my jacket and put him rolled up in a sleeping bag I had in the cab, and, um, and guess I tried to make the environment as comfortable as possible for him so that he wouldn't feel too trapped. I did keep him close to me, next to my torso and legs, since I think he felt more secure with something else there instead of the steel walls of the cab. I immediately drove back to my parent's place and worked on making a closet space cleared out to gave him, uh, give him a place to bed down again. The biggest concern I had at that moment for him was getting him calmed down again and warmed up . . . he had been getting too cold. I stayed in the room with him, with the closet door just open so I could listen to him, just to make sure he was okay. So, um, yeah, I think this was on a Sunday night and I knew the Chintimini wasn't open until Monday morning. So, he had to stay with us until then. In the meantime, when he woke up around dawn, I tried to get him to drink Pedialyte, I figured he was probably dehydrated. I knew not to use cow's milk from the other animals we have rescued, but we really didn't have the right stuff so I stuck with Pedialyte. After he had had the first drink around five in the morning he started drinking more and become more active. I think he was beginning to get a bit better physically. Let's see, then as soon as I got the call back from Chintimini, I think around nine in the morning, I headed straight over there to drop him off. I made sure to cover his eyes and bundle him up again and headed on over. Thankfully, it wasn't too far and he was able to go straight to getting some food . . . overall, he was in good health, just hungry . . . and, well, missing his mother. They told me it would be a long rehab, but that he could make it . . . I left my number to stay in touch with his rehab . . . I even went back for a few feedings a few times . . . I couldn't really see him because it is best for them to not have much human contact, but I was able to prepare his milk and see his enclosure where he was kept. The best part was his release . . . that was the best moment of all . . . he had grown into such a wonderfully handsome deer. I think I cried when he was released . . . what a moment!

I2: O.K., anything else on that?

R: Nope, not really.

I2: [Direct reading of question #7.]

R: Um, like I said he was, um, just looking at him I could feel his . . . his . . . whether he knew it or not, I could sense how precarious of a situation he was in . . . you know, considering the fact that he was out in the middle of the road and his mother was dead, he was totally astray . . . lost in it all. He . . . I mean, I just felt for him . . . I couldn't help but feel for him. And then when I began thinking about the situation and what to do, and then knowing the fact that he probably didn't know enough to survive on his own, I mean really, he couldn't survive on his own, you know, the fact that he didn't even really react to my car really got me . . . I knew he was going to die without help and I had to do it, at that moment I needed to act and be the one. So, it just seemed like the only way to get his odds high enough to where he would actually live

Appendix H (cont.)

would be to bring him to Chintimini, and so that's really why I did it. I connected to him in his moment of need and I did what I knew was right for me and him, you know, I did what I felt in my heart . . . I helped.

I2: All right, what else?

R: Um, I guess that's about it, because I probably already over-described everything [laugh].

I2: Oh, no you were very helpful. Well, that's the end of the interview.

Total Interview Time: 33 minutes.

Interviewee: a young man, early twenties.

Rescued a one-month old Black-Foot fawn.