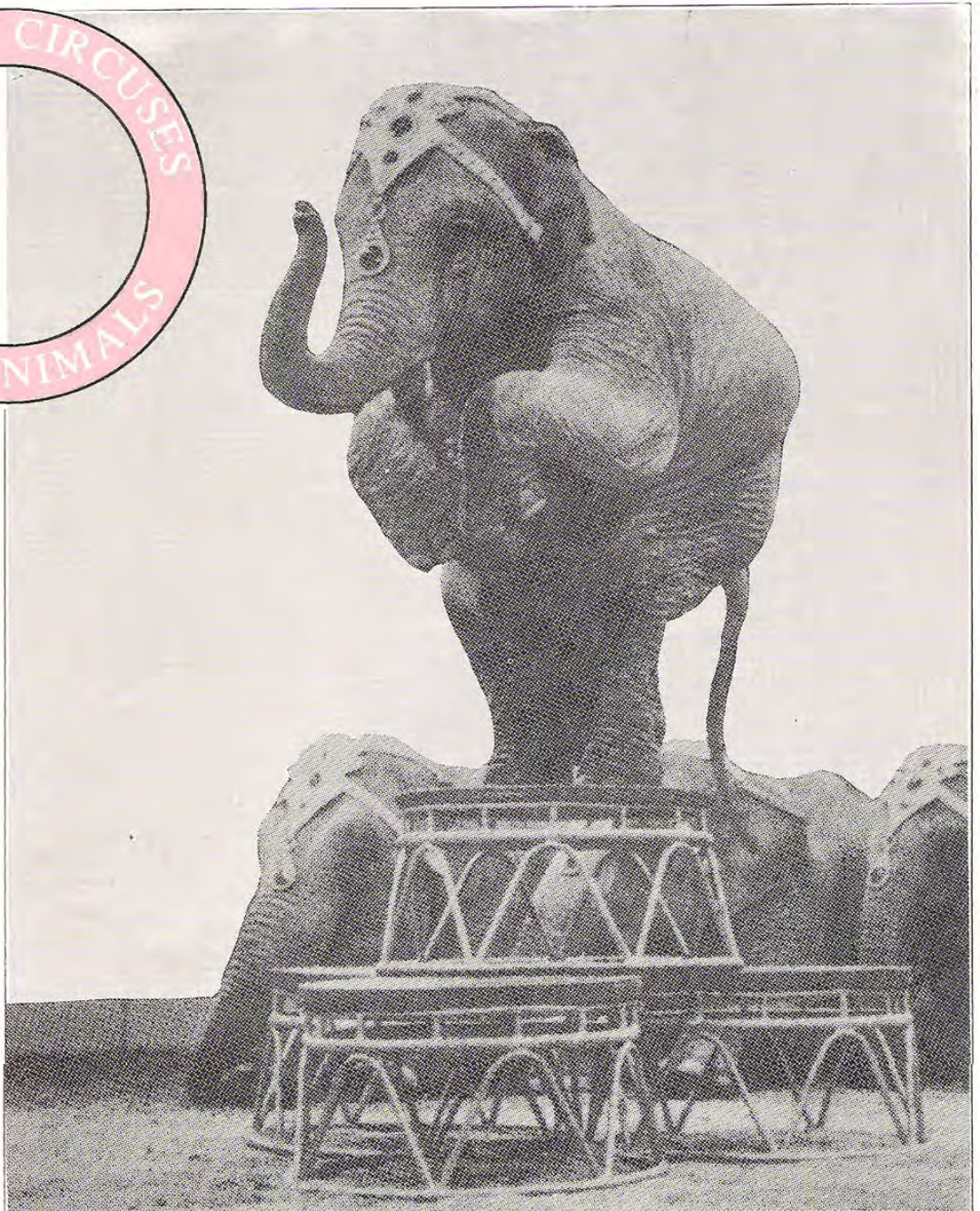
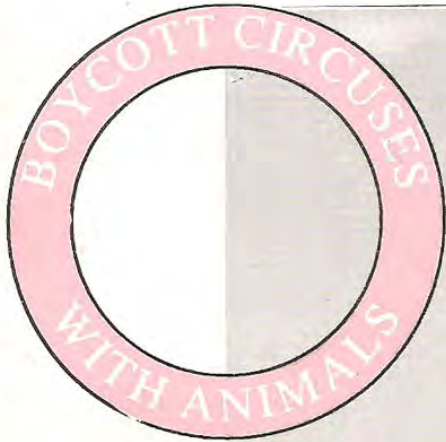


COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA



Photograph:
TheAnimals' Agenda

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Beauty Without Cruelty

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which causes no creature
of land, sea or air,
terror, torture or death.

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THE SCRIBE TYPESETTERS

Ecologically Friendly Education

Why are Education Curriculums an Important Ecology Issue?

School studies have a profound influence on young minds and should instill in students compassion and respect for people, animals and the environment. Courses should not promote exploitive practices such as hunting, trapping, vivisection and dissection, all of which desensitize students by teaching that animal life and the environment are cheap expendable resources existing solely for the benefit of the human species. Education curriculums should promote the development of symbiotic relations between people, animals and the environment.

Millions of Students are Affected

One of the ideals of the academic community is that a student should be allowed to make intellectual and moral decisions. This should include the right to follow his or her conscience. Courses that compel students to accept callous attitudes towards animals and the environment harm the student's ability to make moral judgements. Students who are forced to condone the killing of animals, in biology classes or other courses, may suffer emotional and psychological distress.

Why Is Dissection an Issue?

Dissection was introduced into the school curriculum in the 1800's. At that time, it was considered a valid method of teaching anatomy, physiology and fundamental scientific principles.

Today there are non-animal teaching methods which are not harmful to students, animals or our environment.

How Does the Practice of Dissection Harm Our Eco-system?

Each year, millions of animals are killed for dissection in biology laboratories. Countless amphibians, reptiles, rodents and mammals

are killed for senseless and repetitive dissections. In the process, natural habitats are destroyed and ecological systems are threatened.

What are the Alternatives to Animal Dissection?

There is no justification for killing animals when perfectly valid alternatives exist. The knowledge could as easily be learned by studying plastic models, anatomy colouring books, transparent overlays, and video and computer programs.

What are the Risks for Student's Who Object to Dissection?

Students who refuse to perform dissections may face ridicule and intimidation from fellow students, teachers and school administrators. Often their grades are lowered or they may be threatened with failing. Every student should have the right to refuse to participate in dissection and should be offered a non-violent option to meet the requirements of the course.

What Other Courses Cause Harm?

Organizations and businesses that rely on animal products have created school programs to help protect their vested interest. The dairy and meat industries supply their propaganda to all schools in order to brainwash everyone into believing that their products are essential to maintain good health.

Are Zoos, Aquariums, Circuses and Rodeos Educational?

Zoos, aquariums, circuses and rodeos misinform us as to the social and behavioural needs of animals. Sentient beings are regarded as "exhibits" or "displays" — as mere commodities. This callous attitude contributes to society's failure to protect natural environments because of a false sense of security— "if it's in captivity, then it won't become extinct; it doesn't need help." Students do not learn about the natural habits nor the history of the species.

Courtesy : LIFEFORCE

PRESS RELEASE

APRIL 1991

In Delhi, on April 18, 1991, Ms. Maneka Gandhi, Minister of State for Environment and Forests, (Government of India) set the torch to Rs. 70,00,000 (US\$ 3,50,000) worth of animal furs and skins.

The Bonfire was organised by Beauty Without Cruelty (BWC) in collaboration with the Chief Wildlife Warden (CWW), Delhi and the Ministry of Environment and Forests.

Sometime ago the Ministry had requested all State Wildlife Wardens to destroy seized items in stock with them, but to date only damaged and disintegrating items had been disposed off. Now for the very first time in India, usable, confiscated, wildlife items went up in smoke.

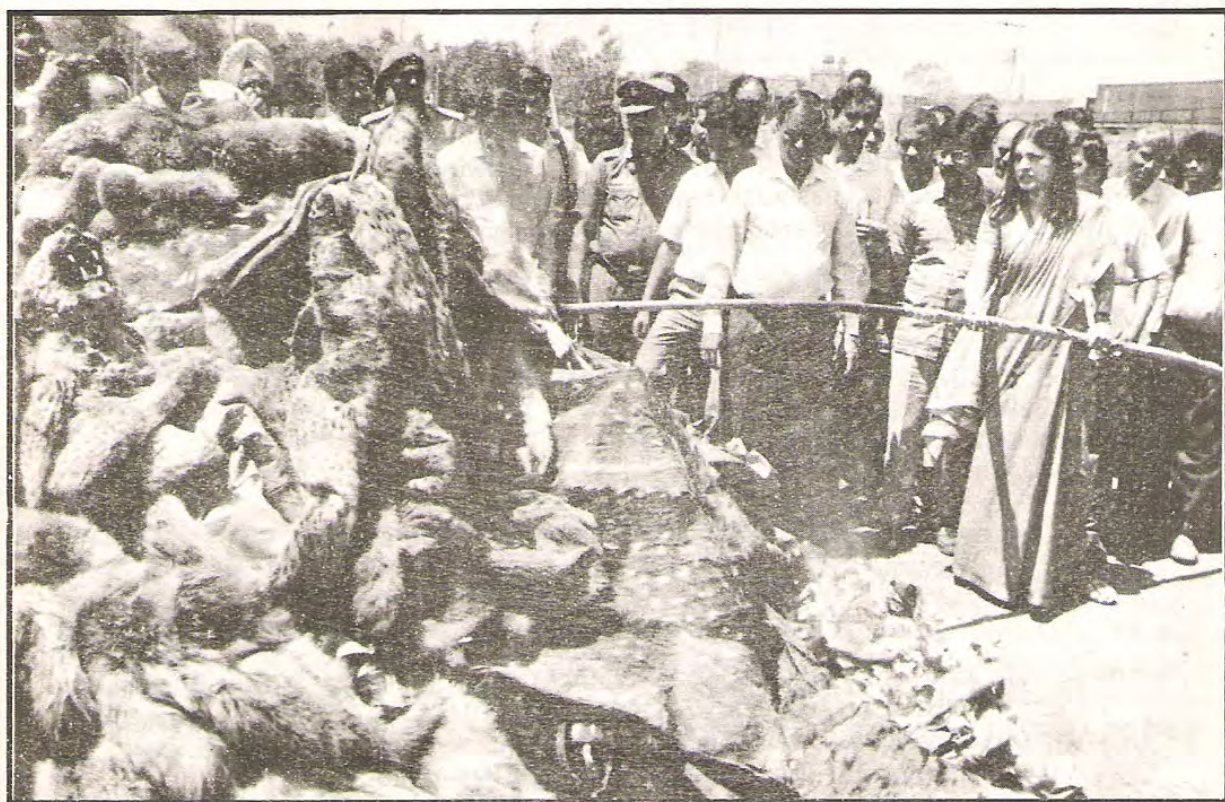
Reactions to the Bonfire have not all been favourable. First and foremost, certain important persons wanted to know "if a poor country like ours could afford to destroy such valuable stocks". The answer is: Yes, it can - does India not destroy confiscated drugs of much higher value?

In addition to this, there have been others who have strongly objected in the media, calling the Bonfire a gimmick and feeling that such beautiful wildlife items should not have been destroyed. At the same time stating that people should be persuaded to stop using such cruel products!

Beauty Without Cruelty feels that the Bonfire has proved to be a sincere commitment for the preservation of India's wildlife. If these confiscated items are again put up for sale, in India or abroad, the very purpose of the Wildlife (Protection) Act, 1972 would be defeated.

Beauty Without Cruelty hopes that in future animal rights activists will voluntarily come forward and destroy animal products they own. It is the best thing to do if we want to cut off the supply thereby ensuring that the demand for animal products is not unwittingly created for the luxury trades.

Diana Ratnagar
Chairperson
Beauty Without Cruelty
(India Branch)



**Ms. Maneka Gandhi, Union Minister of State, Ministry of Environment & Forests,
setting alight confiscated wildlife items**

ITEMS DESTROYED IN THE BONFIRE

548 Fur and Skin Pelts
286 + 35 pairs of Fur Articles
38 Reptile Skins
268 Reptile Skin Articles
5 Black Buck Horns
48 Leopard Skin Pelts
7 Leopard Skin Articles
1 Clouded Leopard Skin Pelt
5 Snow Leopard Skin Articles
1 Tiger Skin Pelt
26 Miscellaneous Wildlife Items

Ban on Dissection of Frogs in Gujarat

Mr. Karsandas Soneri, Minister for Education, Gujarat State Government, announced his Government's decision to place a ban on the dissection of frogs for science practicals at the higher secondary level. The announcement was made on Mahavir Jayanti (30th March 1991) at a function organised by the Samasta Jain Sewa Samaj. The Education Minister stated that several organisations had made representations to the Government to ban the dissection of frogs.

Regarding ban on dissection of frogs
in Std. XI to XII in Science Faculty

Government of Gujarat
Education Department
T.K. UMS/1190/692/G.I.
Sachivalaya, Gandhinagar
Dated 16-4-1991

- Reference : (1) Joint Education Director, 10-12 Khas Ghatak, Pantnagar, Yojana Bhavan, Ahmedabad - dated 5-10-1990, No.UMB/ UMS/C/8774
(2) Joint Education Director, 10-12 Khas Ghatak, Pantnagar Yojana Bhavan, Ahmedabad - dated 2-4-1991, No.UMB/UMS-22-23

Resolution :

Several institutions had appealed to the Gujarat State Government to impose a ban on dissection of frogs in Std. XI to Std. XII in the Science faculty for teaching biology. Similar bans on the dissection of frogs exist in many educational institutions abroad. Thus, the dissection of frogs by students is not considered right internationally. In view of this, the banning of dissection of frogs in the Science faculty from Std. XI to Std. XII in Gujarat State was under consideration by the Government. Finally after sufficient reasoning the Government has decided to ban the dissection of frogs in Std. XI to Std. XII in the Science faculty for biology. The ban will be implemented from the forthcoming academic year 1991-92.

By the Order of the Gujarat Governor and in his name.

Sd/- B.C. Yadav
Jt. Secretary
Education Department

C.C. :
Private Secretary,
Chief Minister of Gujarat State

Private Secretary,
Minister of Education of Gujarat State

Beauty Without Cruelty (India Branch) was one of the main organisations which campaigned for this ban. For many years B.W.C. office bearers have been persistently writing to both the Centre and the State Governments in this regard. An Affidavit was also filed in July 1989 supporting the Writ Petition by Param Poojya Munishree Rajchandra Vijayji Maharaj Saheb (Niralaji) in the High Court of Ahmedabad.

B.W.C. has always taken the stand that only alternative methods of teaching, without the use of frogs and all living creatures, be promoted. This was emphasised by Ms. Diana Ratnagar, Chairperson at the Seminar on School Curriculum and Prevention of Cruelty to Animals with special reference to Dissection and Vivisection and Environmental Protection organised by the Department of Education in Science and Mathematics of the National Council of Educational Research and Training (N.C.E.R.T.) in March 1990 at New Delhi. And again stressed by Mr. K.S. Satagopan, Director (Humane Education) at the workshop on Value Education organised by the N.C.E.R.T. at Mysore in August 1990.

In October 1990, on receipt of detailed information from Ms. Vishakaben S. Kantawala, Director (Surat Centre of B.W.C.), the Union Minister of State, Ministry of Environment and Forests, Ms. Maneka Gandhi, wrote a letter to Mr. Chimanbhai Mehta, Union Minister of State for Human Resources Development, stating that due to ecological reasons the State Governments had been advised not to allow the catching of frogs. Specific mention along with figures of numbers of frogs dissected in Gujarat State were cited as an example. Ms. Gandhi urged that as dissection was no longer considered necessary for teaching students Biology, alternate means of teaching be developed in our country.

Mr. Surendra T. Shah, B.W.C. Member from Ahmedabad, has in a recent letter to the Chief Minister of Gujarat, Minister for Education and Minister for Health, stated:

"We draw your kind attention to some facts in the matter :

- (1) Only in Gujarat Biology is compulsory for all Science students in XI and XII Standards. No other States in India have Biology subject compulsory at Science stream at XI and XII Standards. This was noticed at the N.C.E.R.T. Seminar held on 6th and 7th March 1990 at Delhi. It is necessary to keep Biology as an optional subject at XI and XII Standards of Science stream.
- (2) Please find attached a publication of the Royal Society for the Prevention of Cruelty to Animals (England) entitled "Dissection in Schools - A guide to the issues and practical alternatives" in which is given arguments for and against dissection of animals in Schools. The R.S.P.C.A. considers dissection as an outdated approach to the study of Biology. The booklet further shows alternatives available for education purposes.
- (3) As stated above you have taken a very right decision in preventing killing of frogs and other insects for education purposes by students. Our request now is to please see that necessary orders are passed soon to all concerned so that implementation of the same starts as early as possible. The new year for Schools will start from June 1991 as usual, and this may be implemented right from this year."

Meanwhile, Beauty Without Cruelty has approached the National Council of Science Museums, Visvesvaraya Industrial and Technological Museum (Bangalore) to develop a computer programme on the lines of "Operation Frog" used in foreign countries.

War in the Gulf: A Vegetarian perspective

Julia Riley

About two thousand five hundred years ago, in the 6th Century B.C., the philosopher, mathematician, musician, herbalist and vegan Pythagoras, linked meat-eating to war: As long as man continues to be the ruthless destroyer of lower living beings, he will never know health or peace. For as long as men massacre animals, they will kill each other. More recently, the 19th century author Louisa May Alcott wrote:

Pluck your body from the orchard; do not snatch it from the shambles. Without flesh diet there could be no bloodshedding war. Countless poets and philosophers down the centuries have equated man's violence against animals and man's violence against man. But in modern times, this connection is clearer than ever, and not just on a spiritual level.

As most vegetarians will know, it takes 15 to 20 pounds of high-protein grains and pulses to produce one pound of beef. The process of converting vegetable foodstuffs to animal food for meat-eating humans, is hugely wasteful of protein and food energy. It is hugely wasteful of other forms of energy as well.

Intensive meat production, processing and distribution requires the use of billions of gallons of fuel oil to: run the machinery to grow and process vast amounts of grains to feed the animals; fuel the vehicles to transport the grain and and the animals; power refrigeration units to keep the carcasses from decomposing; and pump billions of gallons of water to irrigate fields and to flush the blood and entrails from the slaughterhouses.

It takes 60 calories of petroleum energy to produce one food calorie from animal flesh. By contrast, one calorie of petroleum energy will yield 20 calories of food energy from grains and pulses fed directly to humans.

The meat-based American diet is an important contributing factor to U.S. dependency on imported oil. If Americans were to reduce their meat consumption by 25 to 50 per cent, they could meet their own energy needs.

Perhaps a United States which had no use for Middle Eastern oil, would not take such an intense interest in Middle Eastern affairs that it would go to the extreme of waging war in the Gulf.

Perhaps, as so many philosophers and poets have prophesied, a human race that evolved beyond its wasteful taste for flesh, would leave behind its lust for "bloodshedding war" in the process.

Courtesy: THE IRISH VEGETARIAN

FORM IV (See Rule 8)

Statement about ownership and other particulars about the newspaper entitled COMPASSIONATE FRIEND as required to be published in the first issue every year after the last day of February.

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I, Diana Ratnagar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 31st March, 1991

Sd/- Diana Ratnagar
Signature of Publisher


COMPASSIONATE FRIEND

A Lesson in the Village

Kanwaljit Kaur

I was glad to read "Compassionate Friend" (January-March '91). The ten reasons for and against Animals Rights and their Explanations were much appreciated. Especially the reason: "If animals have rights then so do vegetables, which is absurd." The reply given to this is very appropriate. Many of my friends have said this to me when I've talked about Beauty Without Cruelty. But now I have an appropriate answer to give. In this journal, I also liked the concluding lines of the article "Agony of a Captive Monkey" in which it is stated that children are encouraged humiliate animals. It is very true. I am studying in B.A.II in I. T. College (Lucknow) and I have joined the National Service Scheme of my College. In January our Ma'm took us to a village called Amrai. It was a twenty day camp. we required to teach old men and women who were illiterate how to write their names. It was a difficult task, but we managed to teach at least 50 persons from the village. We used to spend the entire day at the village and cook our lunch there. On the day I was in charge of preparing lunch and tea, the children gathered around and watched us. The men and women were also around. So

were the many puppies and bigger dogs. As we were all eating, a village woman told her son to catch hold of a puppy and throw it towards us. He did so. None of my friends or teacher minded although the puppy yelped. I felt very sorry for the pup. Then, just to attract us the boy who was about eight years old, caught the puppy and swinging it with its hind legs climbed up a high wall, swung and rotated it and then threw it down. The puppy cried in pain. I could tolerate it no more and caught hold of the boy and gave him four-five slaps. I took the puppy in my lap and slowly managed its broken legs. The mother dog began to lick her pup. All the boys ran away. But the mother of the boy who had thrown the puppy began to laugh. I scolded her a lot. My teacher also scolded her. Then, she felt sorry and told me this would not happen again. A few elders of the village had also come and scolded the woman. They placed the puppy near its mother on hay after I had given it some warm milk.

The rest of the days in the village I taught them not only their names, but also how to treat their animals. But, the pup still can not walk properly.

Your article reminded me of this incident that adults encourage children to hurt animals. This journal brings out true knowledge. I appreciate your work.

My Wallet

Dev Kabir Malik

One day someone presented me with a snake skin wallet. I used to carry it around with my pocket money in it. Once I showed it to my mother. When she saw it she asked me if I knew how it was made? I said "No." She told me that to make this wallet, some people must have nailed on a live snake on to a tree, ripped it's skin off and left it there nailed.

That skin-less snake must have died in at least three days. When I heard that I didn't know what to do with it because it was made by cruelty and I am not cruel.

Now when I look when I look at it I can see the face of the snake that was killed to make it. I cannot make myself use the wallet.



Nomads of the Desert

V. N. Misra

From early 1978 when I started my archaeological research around Jayal and Didwana in the Nagaur district of Rajasthan, I began collecting information on various ethnic groups of the area. The one community that kept cropping up in this enquiry were the Van Vagris. They were said to be a nomadic people living in the *kankar*, their subsistence being hunting and foraging.

It was, however only in the winter of 1985 that I established contact with a few families and collected useful information about the community. Much of this information came from Bhagu, a seventy year old, cooperative and patient man with a phenomenal memory. His genial wife and daughter-in-law were equally helpful. Information on hunting strategies I got from actual participation in hunting expeditions with Mohanyo and Smalyo of the Baklia camp, north of Didwana.

The exact area of the Van Vagris habitat and their population is unknown. The community appears to be confined to the semi arid and arid zones of the Indian desert. The total population of the community in its entire habitat is, however, likely to be a few thousand individuals.

The Van Vagris live entirely by hunting. Among the animals they kill and eat are the blackbuck, chinkara, nilgai, wild boar, fox, jackal, hare, porcupine, hedgehog, mongoose, monitor lizard and wild cat. The birds trapped and killed by them include partridge, sandgrouse, dove, pigeon, green pigeon, *shikra*, peacock, vulture, common crane, cormorant, *kurj*, *jal kaglo*, *paind* and *nandi*.

Large animals are, however, now scarce and hunting them is prohibited by law. The Van Vagri will kill a nilgai or a peacock only when he is sure that he will not be found out by his Hindu neighbours who treat these animals as sacred. Similarly, he will not dare go anywhere near a village of Bishnois, a community who protect all animals and particularly the blackbuck and the chinkara with a religious passion.

The hunting and trapping equipment of the Van

Vagris comprises of a muzzleloading gun, *ranpi* or *kuso*, a wooden staff with a rectangular iron blade, a spear, a *kudko* or metal trap, a *jaai* or net, a *pansa*, noose trap, and a bow and arrow. They also use dogs which are slim, agile and extremely efficient in running down hares. The Van Vagris understand their habitat and the behavior of the creatures they hunt, making them highly skilled hunters and trappers. Their trained eyes and ears can spot partridges and hares from a



A hare trapped in a *kudko* or metal trap

My search for material on the Van Vagris in census reports, gazetteers and other publications drew a complete blank. Probably because of their wandering nature, their shying away from towns and villages.

considerable distance, and they are able to control the movement of the birds by mimicking their sounds. A Van Vagri can successfully run down a flock of partridges, reduce them to fatigue and then trap them in his net or catch them with his bare hands. In a couple of hours two men are able to find enough game to meet a day's food requirements for their families.

COMPASSIONATE FRIEND

Once Mohanyo drove a lone partridge from one tree to another until the bird probably tired, settled down on a branch of a *babul* tree. Mohanyo circled the tree several times as if to transfix the bird and then shot it with his bow. The Van Vagris usually eat meat by roasting it over an open fire. The vegetarian component of their diet comes from cooked vegetables that their women beg for from the homes of local farmers in the villages.

Their love for freedom, wanderlust and their reluctance to accept any externally imposed discipline, inhibits the Van Vagris from taking any jobs that require fixed hours of work and a regular routine. Some of the Van Vagri males, however, take on the job of protecting the crops of local farmers from wild and domestic animals. For this they are paid in kind at the end of the harvest. They earn cash by selling some of the game they shoot, honey and the *idundi*, a headrest made of *munj* grass used by peasant women for carrying water pots.

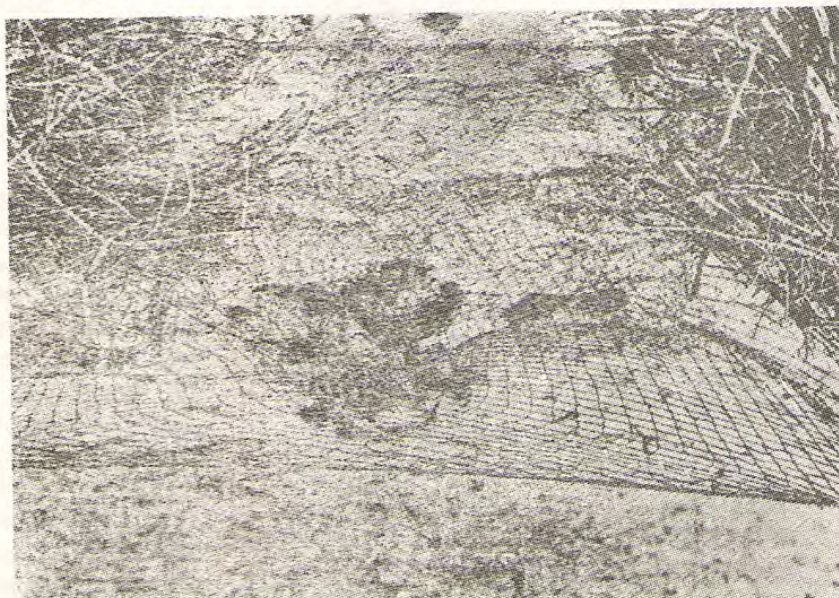
The material possessions of this community are few.

Some aluminium and earthen pots for cooking and eating and for storing water, their hunting gear, one or two donkeys to carry their belongings, and a couple of goats, usually dedicated to their goddess for eventual sacrifice. The religion of the Van Vagris is centered around their *mata* or mother goddess who is known by several names like Jobner, Shind, Sitala, Pipli and Vigotiya. She is represented by a metal image which is kept in a cylindrical metal box. When the family is camping, the box is kept suspended high up on a branch of a tree, and when the family moves, the priest carries the box on his shoulder and walks ahead of the rest of the family.

The *mata* is worshipped usually during the first

nine days, *navrata*, of the dark half of the lunar months of Asoj, August-September and Chait, March-April. The worship involves the sacrifice of a goat which has earlier been dedicated to *mata* and fattened over years. The Van Vagri live in constant dread of their *mata* and take great care not to infringe any of the rules of conduct prescribed by her to avoid incurring her wrath.

The Van Vagri have very limited interaction with the local Hindus who hold them in utter contempt because of their poverty, ignorance,



Partridges trapped in a *jaal* or net.

laziness and alleged uncleanness. Their habit of eating all kinds of creatures many of which are considered unclean by the Hindus and their practice of burying their dead effectively puts them beyond the pale of the caste structure of Hindu society. As more and more wasteland is brought under cultivation to combat the pressure of steadily increasing human and animal populations, their habitat is shrinking and their resources for hunting and foraging have begun to decline. Their existence is precarious.

Unfortunately, their wanderlust, their reluctance to become agriculturists or agricultural labour which requires regular hours of work and, above all, their devotion to their *mata* who must be kept away from any contact with strangers, are all obstructions in their settling down.

Courtesy: THE INDIA MAGAZINE OF HER PEOPLE AND CULTURE

Long live the Circus – WITHOUT Animals



In March 1991, in a surprise move the Ministry of Environment & Forests (Government of India) issued a Notification under the Prevention of Cruelty to Animals' Act, 1960 (Section 22) banning the exhibition and training of five species of performing animals. Therefore circuses were forbidden to use tigers, panthers, bears, monkeys and dogs under this Notification. However, the Indian Circus Federation challenged the Notification and the Delhi High Court has granted an Interim Stay. The final hearing has been fixed for August 27, 1991.

Meanwhile, a number of articles in favour of animals being used in circuses have appeared. The film "Circus" is also being telecast by Doordarshan every Sunday. Even though only a handful of animal lovers and organizations have come forward in support of the ban their plea is very strong and represents the feelings of the majority - people who have not only praised the Notification, but also questioned why ALL the animals were not included.

Beauty Without Cruelty has over the years gathered evidence of the cruelties inflicted upon circus animals in India. On the basis of its study, our society was requested to submit a "Report on Circuses in India" to the Ministry of Environment & Forests (Govt. of India).

Below are some extracts from the 51 page report:

History Of Circuses

The most recent book on Circuses published in 1990 entitled "The Rose-tinted Menagerie" by William Johnson has outlined how circuses have evolved. Mr. Johnson's authentic documentation reveals the international background and also recommends on the basis of his factual investigations that circuses with animals should be outlawed by all nations. Mr. Johnson points out that the fascination that the circus evokes is part of an age-old tradition of sensation, stirring showmanship, and above all, ILLUSION.

The tradition of having animals perform in circuses was nurtured during the cruellest and most sordid epoch of the Roman empire. Under Roman law, animals, like slaves, were without rights; they were regarded as having been created solely for human convenience, a belief that persists to this very day. From the very beginning the basic idea of ridiculing and demeaning the animal was clearly evident. And just to keep crowds electrified, spectacles presented became crueler.

Despite more than sixteen hundred years of human development, similar degrading treatment can be seen in contemporary circuses. For example, the cowering animals were then driven out of their cages into the arena by setting straw alight behind them or goading them with red-hot irons. They were half starved and hungry enough to be made to perform.

Mr. Isac A. van Amburg was the first to nonchalantly walk into a cage of snarling ferocious beasts and begin lashing them into obedience. They were starved for thirty six hours to submit. This "greatest lion tamer in the world" being shrewd claimed that their routines possessed inherent educational and conservation benefits for the public. So started the deceit on which circuses thrive to this very day.

Mr. Carl Hagenbeck, another American trainer put forward the theory of animals being trained with "kindness" in the form of food rewards. As we now understand, this reward is punishment as food is deliberately withheld

from a non-compliant animal. In 1887, he invented the large cage arena where wild animals were made to jump on pedestals, seesaws and ladders. The act has not changed in a hundred years. It is the same in every country where big cats perform in circus rings. Trainers continue to use the whip and chair, noise of the gun, starvation or simply violent kicks.

During the last decade, there has been a noticeable dramatic fall of attendances at circuses. International opinion against the systematic cruelty for training animals for entertainment has found many persons morally opposing animals being an integral part of circuses. The Performing Animals' Defence League's offer of pounds 1000 sterling to anyone in the world who proves he can train any performing animal without cruelty stands for many years. No serious response has so far been made to this challenge because animals can ONLY be trained by fear and varying degrees of cruelty.

Indian circuses have been in existence for over a 100 years. There was a time when Indian circus managers boasted that their circuses were comparative to America's Barnum and Bailey. With the closure of Ringling Bros. in Europe, India's Kamala Three Ring Circus attained one of the top international positions. It used to tour important world cities with its thirty elephants, forty tigers and thirty lions.

The Indian Circus Federation of which circuses are members, today has only twenty two members. These circuses tour the country throughout the year, camping in cities for as long as their business is good. They move on after about a month in each place, to other cities by road and rail.

Another association pertaining to Indian circuses is called the Circus Fans Association of India. The association is struggling to make the circuses survive. If a circus in India has to, at least, make both ends meet, the average daily collection should be Rupees twenty thousand for two hundred working

days a year. For some time, the circus industry has been supplying animals for filming. Surprisingly they are taken to the Film Studios in double cages. This forms an added income, but is an additional exploitation of the poor animals.

Over the years, circuses failed to cope with competition from new forms of entertainment and have been trying hard to make dramatic comebacks. They feel that the cinema, television and video have harmed their popularity to a great extent. The growing awareness of the cruelties inflicted upon the animals during training and pitiable conditions under which the animals are kept and transported has also resulted in shattering the myth of animals being well treated and in less people patronizing circuses. The roaring business that they were doing previously is no longer evident as the charm is lost.

The Indian circuses are very similar to British circuses as has been proved by the facts collected by persons like Ms. Maria Hennessey of the Society Against Elephants Exploitation (SOCELEX). In fact, a book entitled "Performing Animals - Our Pleasure Is their Pain" published by the Animal Welfare Board of India states that the inhumane conditions found in India are worse as compared to other countries.

Acquiring Animals

Certain circus trainers have stated that animals born in captivity are useless for training. They have no respect - or fear - of man. Whereas, the wild animals which are captured cannot even endure the scent of man and this alone is enough to train them. Some circuses spare no efforts to get them illegally through poachers and smugglers. It has been established that in order to obtain a single baby wild animal several adults including its mother are mercilessly massacred.

Very few wild species are born in the confines of a circus. Veterinary opinion is that pregnant animals should never be travelling, leave alone be undertaking any long, tiring, stressful journeys as required by circuses. There have been cases of animals having miscarriages or delivering prematurely immediately after a

strenuous act. This is of course not publicised. The circuses only loudly proclaim the birth of an animal in their custody in order to draw crowds. In June 1990 two black panther cubs were prematurely born at Jumbo Circus in Bangalore but died soon after, possibly due to inadequate care.

In 1987, the Apollo Circus announced in Bombay that their 21 year old cow- elephant Rekha had given birth to a calf. What was distressing was that the Manager, Shri Mohan Shahani stated that "the circus will begin to train the newest member of their elephant family in two to three months" and that "Rekha would also be back in her role of the star cricketer of the circus in two weeks". Circuses have claimed that they are helping conservation, yet not a single circus has been known to release their captive bred animals into the wild.

Under Indian laws, circuses cannot purchase or exchange animals from abroad or from Indian zoos any more.

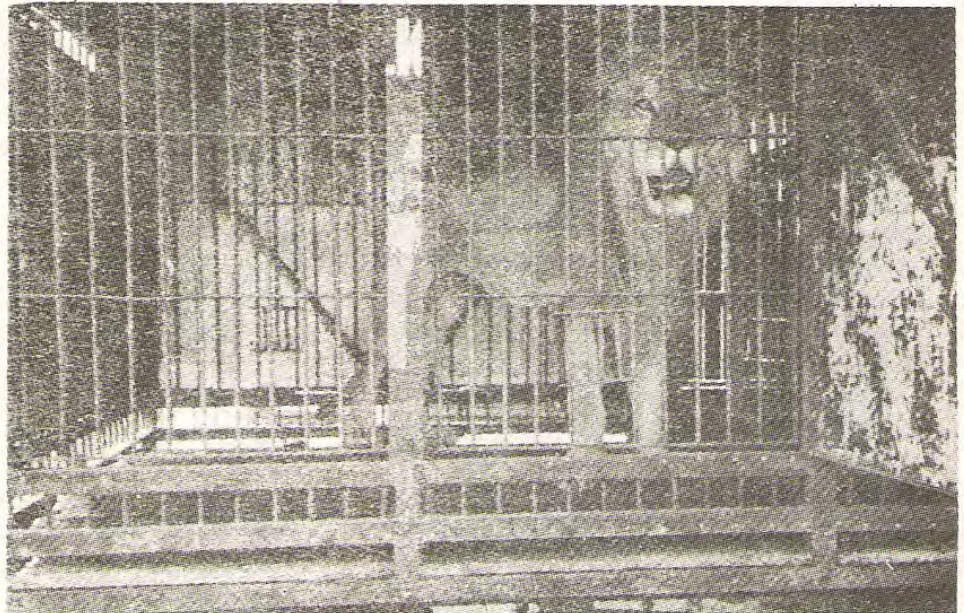
Housing

It is a miserable life for particularly wild animals to live in dingy, cramped, stressful conditions under continuous imprisonment. The only time they are released from their cages is in the circus ring for performing. It is a life of living HELL. Elephants are secured with short heavy chains. When the chained leg gets sore due to tugging for release, another leg or sometimes even two at a time are

chained. Their bedding is saw dust and hay which is a far cry from the forest undergrowth and cool muddy streams which they love and require for their well being. Similarly, the cages are bare, spasmodically and superficially cleaned. If water bowls are provided, they are usually overturned and excreta is found in them which is as good as providing no drinking water at all.

An investigation carried out in Delhi at the Oriental Circus reports that the cages for the animals were of uniform length and heights of 3ft. Animals such as tigers were unable to raise their heads or stretch their limbs inside the cages. Four dogs were kept in a similar cage, they got no exercise and were smelly and filthy. When water supply is limited cleaning cages takes on low priority.

The animals' housing and transportation cages are more often than not the same. Animals cages are kept in dark places, the animals getting no sunshine or fresh air. The atmosphere is unhealthy - smelly, dirty and hot.



Transporting

There is enough evidence of the cruelty involved in transporting circus animals to make a good case against the use of performing animals. About one and a half

months of each year is spent in transit by Indian circus troupes.

Transporting of animals by circuses many times leads to animals succumbing to stressful conditions. Mortality figures are never disclosed, only survivors are what matter.

Unhygienic conditions are more pronounced during travelling. On arrival, animals are found caked in their own filth. Also if the animals are ill during transportation, there is no way in which they can be given medical treatment because no Vet exists on the pay rolls of the circuses. It is very common for animals to get injured during travel either due to forcefully trying to escape from their cages or even due to the movement which can cause them to be thrown against the sides of their cages.

Not many years ago there was a case of a circus which made their elephant walk from Ahmedabad to Bombay, a distance of five hundred and twenty kilometres in five days. The exhausted animal had to be treated by the Vets of the Bombay SPCA immediately. In April 1991, Lakshmi, a twenty year old cow-elephant collapsed at midnight on the streets of Bangalore. The New Grand Circus stated that it had been brought by lorry from Kancheepuram two days ago and was being walked the last couple of kilometres to the circus tent. The Vet who was summoned revealed that the animal was suffering from malnutrition and exhaustion which must have resulted in an heart attack.

Food and Exercise

The claim by circus personnel that at least the animals in circuses are given regular meals and grooming cannot be compared with animals in their natural surroundings where they have their freedom of movement and get a variety of items which they should be eating.

They forget that quantity and quality apart which in themselves are poor, the animals should not be fed highly cooked food but be

given their natural diets - for example, milk is not the natural diet of the big cats. Minus their natural diet and exercise (freedom of movement) along with the starvation method of training, animals suffer throughout their lives under the "Big Top".

The Oriental Circus when visited at Delhi was found containing tigers, lions, dogs, etc. The tigers and lions were fed meat once a day and after they finished eating, the skin and bones were thrown to the dogs. The horses at this circus had sores and most of their ribs were visible.

In 1990 due to loses incurred, the Premier Circus proprietor was unable to feed the animals in his care (or pay his staff) and therefore the zoo at Madras was approached to take over the animals. The lion in fact died due to starvation.

Unnatural Behaviour

The all round physical well-being of circus animals is found to be very poor. There is no doubt about them being kept on close to starvation diets which help the authorities to train the animals and make them obey faster and of course buying less food means lessening the financial burden. Certain animals are known to live for only one-fifth of their life span when in circus captivity.

Animals kept continuously in small cages or tethered in chains with no movement possible are known to suffer from severe cramps. The inactivity is physically damaging for them. The psychological effects reflect and are translated into physical abnormal behaviour like weaving movements common among elephants and bears.

Old, weak elephants are forced to stand on two legs with the use of a sharp goad thrust into their thighs. Bears have marks and scars on their faces, sometimes a torn nostril. Lions have bamboo canes rammed down their throats and under tails. The torture and violence is necessary and subtle in the eyes of the circus authority but the physical long lasting effects on the animals have not changed in a hundred years.

The infliction of physical pain on the animals amounts to torture into submission. The goads and sharp instruments causing pain

are used on their tender spots, like behind the ears on their noses, under their nails, on their under parts, thighs and ankles, etc, often drawing blood. In order to disguise visible marks on their bodies which would be proof of torture and suffering, the animals are made to wear clothes during performances.

Circus owners often claim that their animals are part of their extended families and that they are treated with utmost compassion and consideration and are loved by the entire circus troupe. The animals are certainly loved in so much as they bring in good financial returns as they are excellent "attractions" but that can not rule out cruelty.

As new comers, biting the bars of their cages in a mad frenzy to escape the animals suffer before the hopelessness of the situation dawns on them. Distress is gradually translated into stereotyped behaviour, hiding and retreating in a corner or hurling earth if they get a chance.

No allowances for sickness and moods are made for the animals must perform at command unnatural tricks involving elements of which they are mortally afraid.

Domineering the animals mind persistantly and daily, mental cruelty results and finally submission. The animal trainer can only gain mastery and make animals perform in the ring if they are under a constant threat from him. For example, lions and tigers have the power to inflict death on a man. Only if this is matched by the power of man to inflict death upon the animal, will it submit to perform. These big cats are scared of fire as is proved when they run miles away during a forest fire. But lions and tigers are made to actually jump through a ring of fire. The psychological ill-effects upon the animals for doing this is tremendous.

When the critical distance between trainer and animal is crossed and the animal is unable to retreat it feels insecure, cowers, shows fear and issues a low intensity threat before responding to commands. Animals

are seen slinking, belly to the ground, ears flattened and then threateningly pawing the outstretched whip. It is so humiliating and degrading to make animals perform tricks which are planned to be automatic reactions to particular forms of meanness.

The mere sight of the goad, gesture and tone of voice of the trainer, can make a ferocious animal docile.

Symptoms such as thumb-sucking, head shaking and tossing, tail swishing, yawning, liplicking, rocking, continual swallowing, clenching of fists, grinding of teeth, clutching of tail, twitching, chewing finger nails, obsessive scratching, playing with genitals, hugging themselves, staring into nothingness, and self mutilation like pulling out hair are positively results of prolonged deprivation, suffering and frustration. Also their approach - trembling, flinching, cringing, sometimes spitting or urinating and reluctance to jump onto small stools when commanded. The mere fact that it is done reluctantly, under threat, after proding, proves that mentally they are not fully submissive to their trainers. Certain species of wild animals do not like or are scared of particular other species. Yet in the confines of circuses they are housed together and some times even made to perform in the ring during a single act.

Natural behaviour patterns, taken millions of years to evolve, find no expression in circus animals.

Certain species of animals are loners and only during mating they mix with the opposite sex as in the case of tigers. By keeping males and females together all the time in the close confines of a circus the animals suffer biologically as their social behaviour is crippled.

Young animals taken away from their mothers show general listlessness, lack of exploratory behaviour, apathy and aggression. In turn they are unable to foster their young.

Biological ill-effects are also caused to the animals' digestive systems as a result of improper diets. This in turn makes them susceptible to various diseases which spread fast among animals kept in close confinement. In July 1989, within a span of about three weeks, three leopards, three lions and one

lion cub belonging to the Great Rayman Circus died which clearly proves the point.

Medical Treatment

Although circuses move from one city to another and realise the importance of having a full time Vet, most of them do not even have a visiting Vet. Only when it is essential in their opinion, which need not be immediate, a local Vet is called in to treat sick animals.

Medical treatment is most essential in the case of circus animals which are subjected to merciless beatings and other forms of torture, however, this is not forthcoming and in fact it is sad to note that several Vets even assist the circus authorities in medicating (or sedating) the animals only with the view of their performing better.

A complaint was once received from Delhi about a dog with a fractured paw been made to perform its cycling trick in the circus ring. Shri Mohan Shahani of the Great Golden Circus has admitted that "unfortunately most circus owners cannot afford the expenditure required for surgical operations...we nevertheless do our best".

Animals suffering from various ailments - for example, tigers are prone to colds and coughs and elephants to swellings on their legs - are made to perform irrespective of whether they can, want to or not.

The mere look of the circus animals - their soulful, dull, glazed eyes, starved condition and damaged fur is a clear indication that the animals are in dire need of good nutrition, medical treatment and kindness.

Training

Circus authorities all over the world make sure that people do not get to know of their cruel methods of training (not "taming") because the three main methods they use are: FEAR, HUNGER AND PAIN.

Shri Prem Singh Rathore, the only all- animal trainer in the country, is with Gemini Circus. He has claimed of not having used a weapon

even though he should have when he lost control of the lions and tigers in the ring due to electricity failure. He has also generally denied cruelty and said he shows consideration for the animals. Yet, he did not think the camel near by was awkward being made to stand on its knees. Another Circus Trainer, Shri Shivram Raju has gone to the extent of saying a trainer sleeps with the animals! Why then one may ask does he need the whip in the ring? Shri Ramprakash Singh, Ring Master of the Great Golden Circus recently put it mildly to a journalist that "thoda sakthi to karna hi padta hai" injustifying punishment when dealing with wild animals. And Shri Gopal Chakravarthy, a groom of the Rayman Circus feels that as the animals are an unpredictable lot the trainers have to beat them, sometimes belt them. Moreover, for their own safety four to five colleagues need to always stand by during all training sessions. Beatings our considered acceptable training methods and starvation equally essential.

The training is ALWAYS carried out in confinement - whether in India or any other country. It is too horrible to witness and all circus authorities know that if the facts are revealed to the public, the brutal training of animals would be stopped which means that animals in circuses would no longer perform, or be appreciated and their use banned. If at all any one is permitted to watch, it would be the rehearsals not training where the brutality took place long ago.

In spite of their courageous and brave front trainers are continuously scared for their own lives. They still think it is the middle ages when "beasts" were browbeaten into amusing people through a rigmarole of tricks and animals were immorally treated with no respect or finer feelings. They fail to realise that animals want to be animals and not imitation humans. The general attitude of the other circus troupe member is no different. The current TV serial "Circus" has shown circus staff teasing tigers for fun.

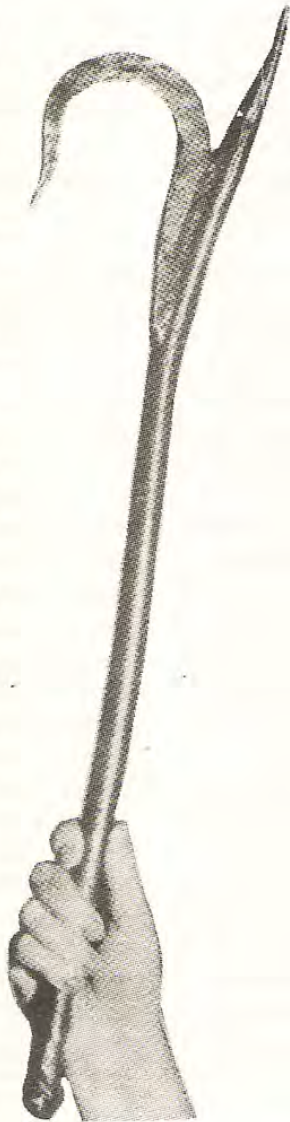
Teaching a puppy to walk on its hind-legs involves raising its fore-legs with the help of a pully and beating it on its belly.

The act of making a dog balance on one leg on the trainer's hand involves unimaginable

infliction of cruelty upon the dog. It must be remembered that this trick demands months or years of training, which literally means months or years of torture. Having made a dog fear him, the assistant hangs it upside down. If the animal struggles, which it does, the cord cuts its leg or legs if both the hind- legs are secured. Only when the dog is worn out with pain and howling, the trainer enters the room and in a show of pity places his hand under one of the dog's front paws. The animal is grateful for the little support it gets in the form of the trainer's hand and soon learns that by remaining in this vertical position it suffers no acute pain. The trainer then releases the dog, pats its head and feeds it. The dog does know that it is deceived into submission, just like the audience does not always realise that they are deceived when told that the training is done through kindness and love. In one of our Indian circuses a pack of bull terriers are made to play football. Little imagination is needed in knowing how they were taught this game.

A bear like Bobby which performs in one of India's circuses, is put upright with supports tied to its back atop a chair, then on a tricycle, then a bicycle followed by the motorcycle and ruthlessly secured and taught by intimidation to move its legs. It is both humiliating and terrifying for the muzzled bear to ride a motorcycle. Almost all Indian circuses have the attraction of bears riding two wheelers round the ring.

A baby bear is taught to dance by pulling it up



on its hind legs and letting its fore paws down on to hot coals at which instant the tambourine plays. The bear associates the sound of the tambourine with the searing pain experienced during repeated practises and finally learns to do the jig.

At Rayman Circus in 1988 an elephant was broken in with heavy pipes tied down to its front legs with stout ropes. From behind the trainer and his assistant prodded it with metal spiked bars so that it would lift its front legs and learn to walk on its hind legs. The elephant was finally pushed forward to do it. The Trainer said such an act would normally take three to four months to put together.

Shri K. Sahadevan, one of the co-owners of the Gemini Circus has stated that in order to train circus elephants an "Ankush" or hooked goad is necessary. The usual place for inflicting pain is behind the knees and under the tail. Without this hook, the trainer cannot control the elephant. It would throw him and run away is the explanation given by Shri Sahadevan.

Ms. Maria Hennessey of SOCELEX has witnessed elephants in India been trained for circus performances. The rear legs are whipped until they bleed to make an elephant to do a head-stand or more correctly a nose-stand. This

seemingly easy trick, Ms. Hennessey pointed out throws all the weight (nearly 7 tonnes) on the heart. They are also made to dance, salute, and play cricket. And one circus boasts of a full-fledged elephant orchestra. Another has an elephant riding a big iron tricycle. It is excruciating even for an elephant to sit on a wooden block.

In March 1990, there was a complaint from the people of Dhruhdanga, District Burdwan (West Bengal) that they could no longer bear the continuous cries for mercy from an elephant been cruelly trained by Gemini

Circus. The authorities had chained the animal in front of the ring and it had not been moved from this spot for days on end. As a punishment all four feet are chained and this may have been the case. Elephants which are not chained for long hours would in the opinion of a circus owner become neurotic tear the tent apart and eat the bits. Speaks volumes if correctly interpreted between the lines.

Lions, Tigers, Panthers are all subjected to severe hunger and torture during their ghastly training which must begin when the animals are barely six months old and can last up to two years. Iron stools are hurled at them. The animal goes sprawling and is knocked out sometimes with broken bones. If by chance it is killed or is badly crippled all that needs to be done is a replacement obtained. In short, they are robbed of their dignity by making them sit on barrels and of their pride as when led by a noose round the ring with a woman astride. May be they are better off dead. At Jumbo Circus in Madras the lions were certainly afraid of jumping through fire hoops. The two year old panther, Lawaris took fourteen months to learn to walk across an horizontal beam without toppling.

Monkeys are also commonly part of circus acts. They are caned on the soles of their feet and pricked with pins and nails

They are often controlled and subdued by gouging and twisting the sensitive flaps of their ears.

Horses generally purchased from Punjab are trained in circuses not only to perform under the "Big Top", but are also hired out to film makers. That training too is by no means with kindness.

Some exotic and other birds form part of India's circus menagerie. Birds are not spared the training processes and to begin with have their wings clipped which makes them prisoners for life.

Performances

Animals usually put in an hours appearance

in a two and half hour circus show.

School children are often sent to circuses as their teachers and parents have been misguided into believing the outing would be educational entertainment. Shri Rajan, Apollo Circus Manager, has informed that children are their main customers: It has been scientifically proved that witnessing animal performances at young impressionable ages can do more harm than good as a totally wrong impression, boarding on sadism, is created in the young minds and respect and love for animals cannot be thus nurtured. As for just having an opportunity of seeing a wild animal, this too can hold no ground because a wild animal minus its natural environment and dominated by man to perform tedious, meaningless and silly tricks, with silly costumes on, is just not a beast of the jungle any more. For example nothing can be learnt about a tiger by seeing it balancing on a large ball.

The glitter, the music, the frilly spectacular coloured clothes all aid in deceiving the audience. Whips with ribboned tassels cover up sharp protruding nails. Loud music make animals' growls unheard. Clothes and accessories worn by animals cover up wounds inflicted by trainers, weights tied to their bodies, etc. The distance between the circus ring and audience helps in people not noticing the nylon cords and strings with which the animals are either tightly secured or pulled from behind the scenes for their acts. After all they need to perform on time, in time and perfectly to routine, something totally alien to all animals' inherent natures.

Accidents and Deaths

In January 1988, a fire swept through the tents of the touring Maharajas Circus at Cochin. Some animals were killed and injured. It was reported "the big cats like lions and leopards were saved as they were kept heavily shielded in iron cages". (The iron cages must have been like ovens.)

Shri P. Raman of the National Circus has stated that the devil may care jump through the ring of fire can reduce not only a stunt man but also an animal to ashes.

Ms. Laila Begum of Gemini Circus has reported problems in swallowing a live fish and taking it out. It must not be forgotten that fish out of water feel pain.

Ms. Ruby Mullick, the woman weight lifter lets an adult elephant walk over her. Once the elephant ran amuck and Ms. Mullick had to rushed to hospital. This in itself proves that elephants do not like to do what is unnatural to them - elephants are always careful of where they tread.

In May 1989 at Madurai, the Ring Master of the Circus was hurled to his death by an elephant while the show was in progress. The 70 year old ring master died on the spot and his assistant was hospitalized in a serious condition. It was reported that the elephant was apparently angered because the ring master whipped it. This single whipping could not have resulted in the retaliation, but the retaliation was obviously due to a culmination of hatred over a long period towards the ring master for the torture inflicted by him upon the particular elephant and its group.

Shri Balan, a performer of the Rayman Circus has stated that he remembers that "some wild beasts had escaped during a show and had pounced upon a small child. The animal was captured but unfortunately the child could not be saved".

Illegal Activities

Although under the law, detailed information regarding animal births and deaths need to be recorded, it is not done accurately by circus authorities due to their illegal activities. In 1986, the Great Royal Circus of India illegally imported certain animals which were passed by the Customs Department.

In 1989, Jumbo Circus illegally imported a Chimpanzee and foreign Birds like Cockatoos and Red Macaws.

The Natraj Circus and the Olympic Circus authorities have failed to produce documents with regard to three tigers, seven lions and one elephant which died in their custody.

It is quite common for circus owners to illegally acquire animals and trade in their skins in spite of these activities attracting the provisions of the Wildlife (Protection) Act, 1972.

All Human Circuses

The fast growing worldwide trend is to ban the use of all animals - wild and domestic - made to perform or those which are exhibited in menageries.

Some countries which have passed laws prohibiting the use of animals in circuses are: Finland, Denmark, Norway, Sweden, Germany, Turkey, UK, Scotland, New Zealand, Australia and Canada.

Non animal circuses are increasing internationally. This is the result of exposing the cruel methods employed in training animals and legislation banning the use of animals in circuses. Even in places where such legislation does not exist, enlightened people do not patronize circuses as they have come to realise that the training and conditions under which the animals are kept should not be condoned.

The notion that a circus without animals is no good, no longer stands. The circus that started becoming very popular in the 1980s, containing no animals, is a Canadian one called Cirque du Soleil (Circus of the Sun). The group has dazzled audiences internationally with their aerobatics, juggling, high wire and trapeze acts - without an animal in sight.

To sum up, as per the Interim Order issued by the Delhi High Court on April 24, 1991, the Indian Circus Federation was ordered within three weeks to give a complete list of animals (those covered by the Government's Notification and others) owned by the Circuses, whether trained or untrained. Beauty Without Cruelty's estimate of the total being as low as just over a thousand animals and birds has turned out correct. It is now left for the Government of India to plan and implement rehabilitation schemes and simultaneously impose a ban on the use of the other species as well.

Alternatives that Don't Harm or Destroy Animals

Frog Dissection Alternatives:

- ✓ Human internal anatomy from x-rays, movies of stomach after barium meal, pyelograms of kidney, imaging of the heart, CAT scans
- ✓ Frog dissection videos
- ✓ Take-apart frog models

Study Living Things: Projects That Don't Hurt Animals

Thousands of educationally sound biology projects can be done without resorting to harming or killing

- ✓ Study plants, fungi, protozoa, worms, snails, insects, and other invertebrates
- ✓ Study human physiology and psychology
- ✓ Observe behaviour of domestic pets, animals on free range farms, in the wild or at zoos
- ✓ Study normal functions such as :
 - **communication**
 - **learning processes**
 - **activity cycles**
 - **reproduction**
 - **genetics**
 - **special senses**
 - **growth**
 - **metabolism**
 - **nerve reflexes**
 - **interrelationship of organisms**

Living things are marvelous. Study them, but never harm them, in your biology class or elsewhere