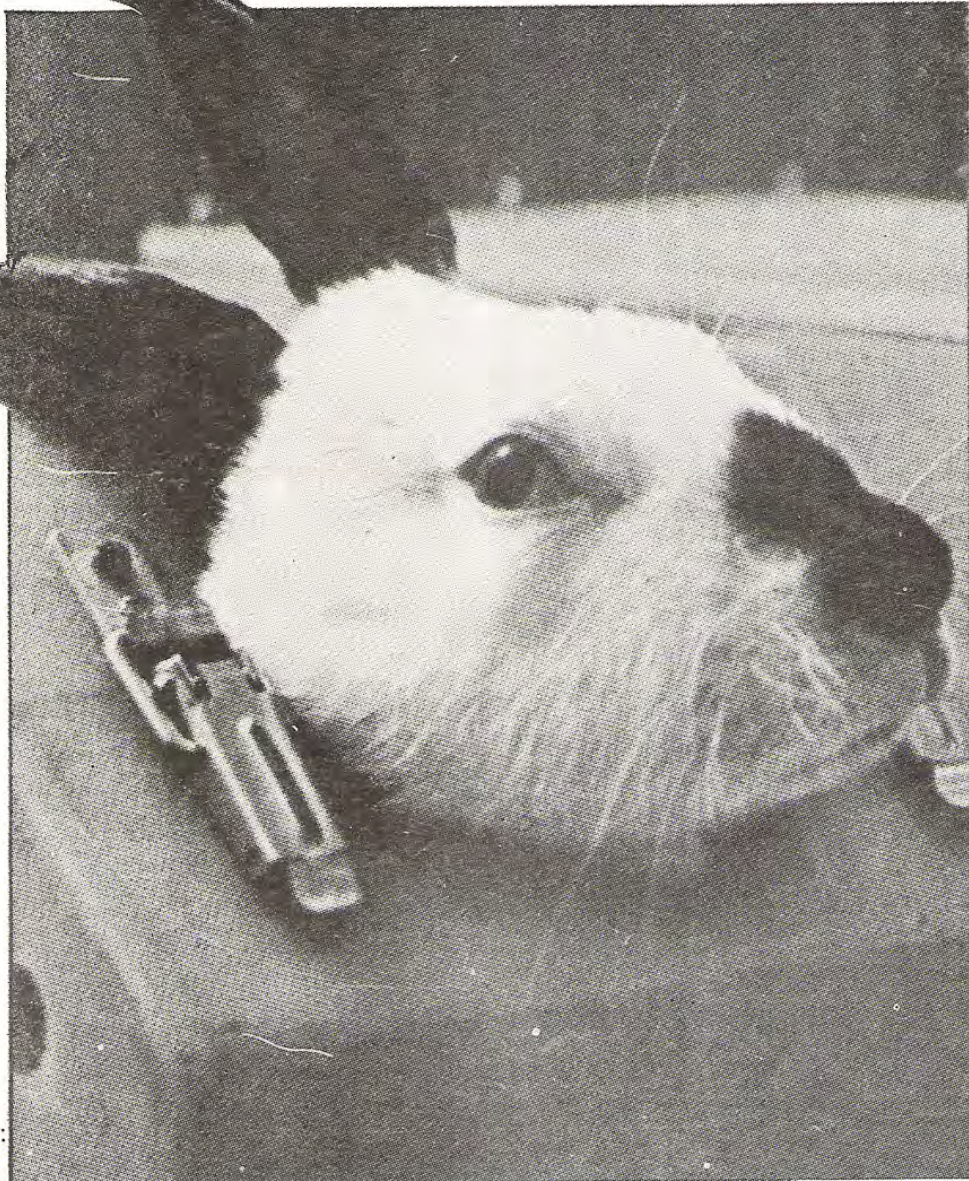


COMPASSIONATE FRIEND



JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA



SPEAK
UP FOR
ANIMAL
RIGHTS

Good Intentions Are Not Enough

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Magazine edited by

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Beauty Without Cruelty

is a way of life
which causes no creature
of land, sea or air,
terror, torture or death.

AFFILIATED ORGANISATIONS



INDIA BRANCH

4 Prince of Wales' Drive, P.B. 1518, Wanowrie,

Poona 411 040

Tel. (0212) 664321 Grams : "AHINSA".

Bangalore Centre

Mr. Sudershan Kumar (Director)

D-10, 4th Floor, Sakaljee Market,

Avenue Road, Bangalore 560 002.

Tel. (0812) 216864

Bombay Centre

Ms. Sheela Dandekar (Director)

P. Box No. 3681, Girgaon,

Bombay 400 004

Tel. (022) 8119125/8229235

(for messages only)

Delhi Centre

Dr. D.B. Jain (Director)

"Shakahar", 1 Darya Ganj,

New Delhi 110 002. Tel. (011) 3273537

Madras Centre

Mr. S. Chinny Krishna (Director)

221 Mowbrays Road, Alwarpet,

Madras 600 018. Tel. (044) 431399

Surat Centre

Ms. Vishakhaben S. Kantawala (Director)

8/1644 Gopipura Police Gate,

Surat 395 001. Tel. (0261) 36240.

Contents

B.W.C. Bonfire	1
Waiting for the Wings	2
World Day for Laboratory Animals	3
Auschwitz	3
What is wrong with Animal Experiments	4
Agony of a Captive Monkey	5
Nature's Way	6
A real Cod Piece	7
The Philosophy of Animal Rights	8—19
Feminists for Animal Rights	20

This issue has been kindly sponsored by

THE SCRIBE TYPESETTERS

B.W.C. Bonfire

It has been internationally established that the only way to put an end to illegal trade in wildlife, is to bring down the demand for such products. This means that not only should damaged stock, but also usable stock of all confiscated items be destroyed.

Last year the Central Government requested all State Wildlife Departments to destroy seized items. If such items are put back into circulation, the very purpose of the Wildlife (Protection) Act, 1972, would be defeated.

Members will be interested to know that a Bonfire is scheduled for 18th April, 1991, at Delhi. The Chief Guest will be Ms. Maneka Gandhi, Minister of State, Ministry of Environment & Forests.

The Bonfire is being organised by Beauty Without Cruelty in collaboration with the Wildlife Wing of Delhi Administration and Government of India.

It is expected that in response to B.W.C.'s appeal, people will come forward with items in their possession.

Meanwhile, B.W.C. has received many letters and opinions with regard to the Bonfire. Below, we publish a letter from one of our life Members, Air Cmde R. S. Bishnoi:

"I have read with interest the public notice carrying the heading "B.W.C. Bonfire" published in your esteemed journal. My initial reaction to the idea of burning products of animal origin was not very friendly, but on fuller consideration I felt that it would give a fillip to the cause of animal welfare.

Alternate measures like creating a fund for animal welfare out of the proceeds arising from the sale of the articles which would have

otherwise been put on bonfire can also be thought in this context, but these will be self-defeating. As rightly stated in the opening paragraph of your Notice, the items can come back in circulation and keep alive the demand. In fact what can quite happen is that under the cover of re-sale of items, which may have been sold for animal welfare, illegal production of certain category of items such as animal trophies, stuffed animals etc. which are on the prohibited list, can take place. Even in Kenya, to check the menace of poaching of wild tuskers and their alarming fast dwindling numbers, a public bonfire of a massive quantity of ivory was resorted to, and all suggestions for creating a welfare fund in lieu rejected.

In 1930, the country witnessed bonfires of foreign-made cloth, which gave a push to our movement for "Khadi" and "Swadeshi"; and even now six decades after the incident, it continues to be a source of inspiration. That movement had the blessings of no less a person than Mahatma Gandhi himself, although it could be argued then also, that clothing instead of being burnt could be passed on to the poor and the needy.

Sometimes the non-material aspect of an action conveys a meaning which is far more powerful than the material losses and gains."

Obituary

Mr. Pravinchandra M. Zaveri suddenly passed away in December 1990. It was due to the dedicated efforts of Mr. Zaveri that we were able to start the Surat Centre of Beauty Without Cruelty. Under his Directorship the movement benefited tremendously. His passing away is a great loss to B.W.C. (India Branch).

Legacy for B.W.C.

Ms. Kookie Kheshvala passed away in February 1991. She most generously left Rs.1 lac to B.W.C. (India Branch) in her Will. However, it will be received by the organisation only after the Probate is obtained.

Waiting for the wings

Kamala Balachandran

Last winter, when the off-season bargain prices were being offered by the various fan companies, Peon Subbaraya took home a fan and hung it with pride. Four months later, when it was sweltering hot, the family continued to suffer the heat rather than switch on the fan. Subbaraya said that they were waiting for the little birds to grow wings and fly away.

"What birds?" we asked, puzzled. He told us then about the sparrow couple that had made the new fan their home and raised three pink chicks in it. "What else do we do?" asked Subba innocently.

I could think of a solution right away. They could evict the illegal occupants. Obviously such evil thoughts never occurred to the kind family.

I have wondered if the sparrow family was aware of the supreme sacrifice made on their behalf. And, if yes, would they repay the peon's family for their kindness. Perhaps they would...

If they had all been legendary characters like, say Androcles. The sparrows would then remember the kindness and someday save the lives of their benefactors. But I cannot imagine, how in this big bad world of today, a little sparrow can help. Unless, a day comes when the grain in its beak begins to count.

Or if they were all characters from Hindu mythology, the sparrows would just have been testing the family (remember the story of King Sibi and the pigeon?). And on the day when the heat was most oppressive and the poor

family was tossing and turning in their beds, the birds would dramatically turn into gods and grant the family a permanent place in the stars.

Or if the setting were to be a fairy tale. The mother sparrow would, one fine day, change into an exquisite maiden (generally a princess). She had come under the spell of a wicked witch and had turned into a sparrow. Now, an act of sacrifice would restore her to her original form.

Subbaraya would then hold out his arm and the two would gallop away. But then, this fairy tale will not have a happy ending. How would he explain the princess to his wife? He could not possibly live happily ever after.

However, in reality, what must have happened is that one fine day — without even a good bye, let alone a vote of thanks — the sparrow family would have vacated. Then these gentle people would have pulled up a stool and cleaned up the mess to the last straw. And if it was not already the rainy season, they would have enjoyed a few days of cool comfort.

But, coming to think of it, isn't it nice to know that in these days of inflation and corruption, the Gulf crisis and the oil crunch; in spite of the taxes and target, someone still has the time and patience for an insignificant little bird to grow wings?

Courtesy : DECCAN HERALD

WANTED

Xerox Machine

B.W.C. would greatly appreciate receiving a xerox machine as a donation. May be some company will not mind parting with theirs and buying a new one for themselves!

World Day for Laboratory Animals

April 24th is the World Day for Laboratory Animals. Marches and rallies are organised; people wear a special black armband in remembrance for the laboratory animals. They protest against the use of 100 million animals in laboratories all over the world. Animals burnt, blinded, scalded, crushed, frozen, mutilated, exposed to radiation and poisoned to death, all in the name of "science".

In India too the anti-vivisection movement has started. Articles have appeared in the media about the unnecessary repetitive tests being undertaken. Animal lovers are objecting.

In February 1991, the Ministry of Environment & Forests re-constituted the Committee for the Purpose of Controlling and Supervising Experiments on Animals after a period of 12 years. This Committee is established just like the Animal Welfare Board of India, under the Prevention of Cruelty to Animals' Act, 1960. The 14 Member Committee has the Director-General of the Indian Council of Medical Research as its Chairman. Prominent institutions undertaking experiments on animals are also represented. In addition to which a couple of animal welfare persons are Members. One of them is Ms. Diana Ratnagar, Chairperson, B.W.C. India Branch.

It is hoped that the C.P.C.S.E.A. will basically reduce the number of animals used for vivisection purposes, stop items such as cosmetics being tested on animals and encourage the development of non - animal experiments.



Auschwitz

Nita Luthria

I don't understand what I have done; why I have been brought here. Someone, anyone please tell me! Why, it seems like only yesterday when I had not a care in the world; I was absolutely free. Only now do I understand the full meaning of that little word. Now all I...

"No, please, let go of me. Leave me, for God's sake, please. Why are you doing this to me?"

I've lost count of the days that I have been here. I feel sometimes that I'm going to wake up and find out that this was just a horrible nightmare. At least in the beginning they used to give me something to eat. Now I sit all day with a gnawing, hollow feeling at the pit of my stomach. Oh sure, they do keep some food there for me to eat. But everytime I go near it, an electric shock courses through my entire body, making my senses numb.

I don't think they care whether I eat, drink or just die. They seem to be experimenting on me. Testing my endurance until I just die within these crazy, grey-walled rooms. There doesn't seem to be anyway in or out of here. It's like a labyrinth, a crazy maze or something. "Where are you taking me now? What do you want to do with me now? Please tell me..."

All I can see before me is a huge stretch of empty space. But it is very bright in here all of a sudden. Gosh, I can't even open my eyes. It's so maddeningly bright.

These people don't pay any attention to what I say. Can't they understand me? I've got to get out of here. Anywhere, but I have to get away from this hell. I've got to face the fact though that for me there's no escape. But how and why did I get here? Why me? Is what everyone calls fate or destiny that brought me here? It doesn't matter to them whether I live or die. After all, I'm just another laboratory rat!

What is wrong with Animal Experiments

Many people believe that testing products on animals is cruel, unjustified, and unscientific, but are not sure about 'medical' experiments. Yet time and time again, it has been shown that animal experiments are unreliable, because every species responds differently to substances.

Animal experiments are bad science because the whole concept is wrong.

This fundamental flaw of animal experiments — species differences — is also dangerous to people.

Drugs

Penicillin is a useful antibiotic for people, but it kills guinea pigs and rats. Morphine calms people and rats, but causes the opposite effect in cats and mice. Aspirin causes birth defects in some animals, but not in people. Drugs passed safe in animals have killed and maimed people: Opren, an anti-arthritis drug, was withdrawn after serious side effects in thousands of people, and some deaths. Entero-vioform caused thousands of cases of blindness and/or paralysis in Japan and some deaths. Eraldin, for heart disease, caused blindness, stomach growths, and other effects.

Cancer

Despite years of animal experimentation cancer is still on the increase. Mice are used almost exclusively, but most mouse cancers are sarcomas, whereas most human cancers in laboratory animals grow differently, and respond differently to drugs. 80% of cancers are now known to be environment-related, linked to smoking, stress, environmental pollutants, refined or fatty foods.

All the major knowledge on cancer has come from studying people

Infectious Diseases

People have been led to believe that the infectious diseases like polio, smallpox, tuberculosis, pneumonia, tetanus, whooping cough, scarlet fever and diphtheria were eradicated by drugs and vaccines developed through animal experiments. This is just a case of the people concerned claiming credit which does not belong to them.

History proves that these diseases had already gone into decline (some by as much as 90%) before drugs and vaccines were introduced! This was because of improvements in diet, sanitation, and availability of clean water.

Heart Disease

This is linked to bad diet (excessive fat consumption) backed up with stress, alcohol, smoking, and lack of exercise. These factors cannot be reproduced in laboratory animals. Dogs have been used extensively despite differences in their vascular system and the opposite side of their heart dominates. Dogs do not get heart attacks like people! Because of these differences erroneous results were applied to people - disaster for the early heart valves. Digitalis, for centuries a useful heart drug for people, causes dangerously high blood pressure in dogs!

Better Science

There are far better ways of conducting safety testing for products, and studying disease in people. These include highly sophisticated modern methods such as computer technology, tissue cultures, and studied of populations. Animal experiments are both cruel and irrelevant to human safety.

Courtesy : NATIONAL ANTI - VIVISECTION
SOCIETY

Agony of a Captive Monkey

Gemma M. D'Cunha

It is considered infra-dig and high society to include the presence of a monkey man at kiddy parties, now lets take a look at the performing little animal.

Firstly, he's garishly and stupidly dressed, balancing a dance cap atop his head. The redeeming feature of his attire is that the girdle rope round his waist, or the noose round his neck is covered. It is necessary to cover these areas, because the fur has rubbed off, and the skin here is often sore and tender. Next, take a look at our little friend's face. His eyes have a hunted look and his demeanour bears a continuous worried frown. The children are not content to look at him, but interested



in goading him to retaliate. They do this by poking him with a long stick, or a pebble pelt. Through sheer mockery, the monkey so held captive, can only bare his teeth in helplessness. This evokes guffaws of laughter and merriment from the kids and is a signal to go on teasing the monkey. When the onslaught is too much, the poor animal often uses his scrawny arm to shield his face and eyes. One can literally see that he is embarrassed, but has to bear the ignominy of being harassed this way. After all the kids are having a whale of a time!!

During the party, when its time for the eats to go round, the monkey's services are dispensed with. His owner, not far removed from a mere beggar, pockets the money he gets, and strips the monkey of his fancy clothes. They are after all his party clothes - his Sunday best. The duo roam the streets, in search of a crowd to entertain.

What nobody sees is the beating that goes into the training of the defenceless animal. So keen is the monkey man to begin his earnings, that he totally ignores the small reward after learning, which is absolutely necessary while training animals. He's too poor himself, and can barely feed himself. With systematic beatings he breaks the spirit of the monkey. The monkey is chained to his owner for life. Any meanness and frustration his captor feels, he wreaks on the little animals. While not entertaining and being ridiculed the monkey is kept busy cleaning lice of women and children, for some small paise.

The next time you watch a monkey show, take time off to observe the eyes of the undernourished animal. They are lucid pools of utmost despair.

These animals come closest to man with regard to intelligence. But the manner in which children are encouraged to humiliate them makes one question the sanity of the adults. Children have to be taught to respect the freedom and dignity of all living things.

Courtesy : MAHARASHTRA HERALD

Nature's way

Michael Blumenthal

**In our rush to help,
we can do more harm than good**

Seven Travellers and I, with our naturalist guide, were making our way along the white-sand beach of the southernmost island in the Galapagos chain. We were searching for the large nests in which the eggs of Pacific green sea turtles incubate and hatch.

Most of the hatchlings, which may grow to 330 pounds, emerge in April and May in a frenetic life-or-death scramble to the sea, before aerial predators can reduce them to hors d'oeuvres. It was close to dusk, the time at which — if the young turtles are to escape — one hatchling must make a tentative foray into the open air to test whether it is safe for its dozens of siblings to follow.

I came to a large, bowl-shaped nest in which I saw the grey head of a tiny sea turtle extending a half-inch out of the sand. As my companions joined me, we heard a rustling in the brush behind us. A Hood mockingbird approached. "Just be quiet and watch", our young Ecuadorean guide cautioned as the mockingbird moved to within inches of the hatchling's head. "He's going to attack."

The mockingbird edged closer to the opening and began pecking at the hatchling's head, trying to pull it onto the beach.

Gasps echoed from my companions. "Aren't you going to do something?" a voice demanded.

Our guide held his fingers to lips. "This is the way nature works," he said.

"I'm not going to sit here and watch this happen," a mild-mannered vegetarian from Los Angeles objected.

"Why don't you listen to him?" I pleaded. "We shouldn't interfere."

"If it weren't for humans," one of our other

shipmates lectured, "they wouldn't be endangered to begin with."

"I'll do something if you won't," her husband warned our guide.

This cacophony of humans shoed the mockingbird from its meal.

Reluctantly, our guide pulled the hatchling out of the hole to help it on its way seaward.

What happened next, however, caught everyone by surprise. Rather than one rescued hatchling scurrying to safety, dozens upon dozens of baby turtles—having received a false signal that it was safe—poured from the nest and began paddling toward high tide.

The folly of our group's interference became clear. Not only had the hatchlings emerged under the mistaken impression that it was safe to do so, but their mad rush was taking place too early. The still-clear light of dusk allowed no hiding from eager scavengers.

Within seconds, the air was dense with delighted frigate birds, boobies and gulls. A pair of Galapagos hawks landed wide-eyed on the beach, and a growing flock of mockingbirds eagerly followed their desperately paddling evening meal down the beach.

"Oh, God," I heard a voice behind me, "look what we've done!"

By now, the slaughter of dozens of hatchlings was well underway. Our young guide, trying to compensate for having disobeyed his own better instincts, grabbed a baseball cap and filled it with hatchlings. Wading into the ocean, he released the baby turtles, then wildly waved his hat to frighten off the armada of frigate birds and boobies.

When it was over, the celebratory cries of dozens of well-fed predators filled the air. Two hawks stood silently on the beach hoping to catch a final, straggling morsel. All that could be heard was the sound of the tide beating against the white sands of Gardner Bay.

Heads down, my companions walked slowly along the beach. There seemed to me to be a perfect stillness among this all-too-human group.

Something, I think, very much like the sound of humility.

Condensed from New York Times
Courtesy : READER'S DIGEST.

A real cod piece

What retailers really need to pull in the shoppers this Christmas is a fad—any old fad, even the most ridiculous one. And at the eleventh hour one has turned up: it's fish skin. Leather made by tanning fish skins—the trade calls it *peau de mer*, which sounds classier—is already showing up in the boutiques on Manhattan's chic East Side as watch straps, belts, wallets and earrings. Out west, dress cowboy boots are being made from it (the chic cowboy is wearing sea bass). Bill Blass, a mass couturier, has \$100 fish-leather swim suits hitting the stores.

Is fish leather really about to make a commercial splash? It has been catching eyes at trade shows all year and is being tipped as a hot material for next season's collections, particularly swim wear, but also for accessories and shoes. It comes in a variety of finishes from smooth to scaly, and an oceanful of colours, including the icy greys so fashionable now. As well as its texture and colour, designers praise its quality and durability. Salmon and halibut leather can be more than twice as strong as cowhide.

Fish skin has been tanned since time immemorial, but only recently did an Australian scientist devise a way of doing it that got rid of the distinctive smell. Two Canadian companies, Neptune Leather and Mermaid Leather, and American ones such as Paul Willms, Ocean Leather and Alaskins, are starting to turn that technological breakthrough into a market. The Alaska Fisheries Development Foundation has taken an interest, in its efforts to develop new fish by-products. Fish as diverse as grouper, cod and

spotted wolf-fish can be tanned.

As well as smelling like other leathers fish leathers look like them, too. Tanned catfish resembles soft pigskin, and sea-bass leather look like alligator. But *peau de mer*'s strongest selling point may be that (so far) it is reckoned to be ecologically sound. It is priced only a slither cheaper than snakeskin, but should be more acceptable to the eco-conscious consumer than snake or other exotic skins, such as lizard and ostrich.

Courtesy : THE ECONOMIST



Note:

B.W.C. believes in compassion for all living creatures, of land, sea & air, and therefore condemns the use of fish skin which amounts to another form of animal exploitation.

The Philosophy of Animal Rights

Dr. Tom Regan

The Animal Rights Position

The other animals humans eat, use in science, hunt, trap, and exploit in a variety of ways, have a life of their own that is of importance to them apart from their utility to us. They are not only in the world, they are aware of it. What happens to them matters to them. Each has a life that fares better or worse for the one whose life it is.

That life includes a variety of biological, individual and social needs. The satisfaction of these needs is a source of pleasure, their frustration or abuse, a source of pain. In these fundamental ways the nonhuman animals in labs and on farms, for example, are the same as human beings. And so it is that the ethics of our dealings with them, and with one another, must acknowledge the same fundamental moral principles.

At its deepest level, human ethics is based on the independent value of the individual: The moral worth of any one human being is not measured by how useful that person is in advancing the interests of other human beings. To treat human beings in ways that do not honor their independent value is to violate that most basic of human rights: the right of each person to be treated with respect.

The philosophy of animal rights demands only that logic be respected. For any argument that plausibly explains the independent value of human beings implies that other animals have this same value, and have it equally.

And any argument that plausibly explains the right of humans to be treated with respect also implies that these other animals have this same right, and have it equally, too.

It is true, therefore, that women do not exist to serve men, blacks to serve whites, the poor to serve the rich, or the weak to serve the strong. The philosophy of animal rights not only accepts these truths, it insists upon and justifies them. But this philosophy goes further. By insisting upon and justifying the independent value and rights of other animals, it gives scientifically informed and morally impartial reasons for denying that these animals exist to serve us.

Once this truth is acknowledged, it is easy to understand why the philosophy of animal rights is uncompromising in its response to each and every injustice other animals are made to suffer. It is not larger cleaner cages that justice demands in the case of animals used in science, for example, but empty cages; not "traditional" animal agriculture, but a complete end to all commerce in the flesh of dead animals; not "more humane" hunting and trapping but the total eradication of these barbarous practices.

For when an injustice is absolute, one must oppose it absolutely. It was not "reformed" slavery that justice demanded, not "reformed" child labour, not reformed subjugation of women. In each of these cases, abolition was the only moral answer. Merely to reform absolute injustice is to prolong injustice.

The philosophy of animal rights demands this same answer — abolition — in response to the unjust exploitation of other animals. It is not the details of unjust exploitation that must be changed. It is the unjust exploitation itself that must be ended, whether on the farm, in the lab, or among the wild, for example. The philosophy of animal rights asks for nothing more, but neither will it be satisfied with anything less.

10 Reasons for Animal Rights and their Explanations


COMPASSIONATE FRIEND

From Beauty without Cruelty, Printed in India, January - March 1991

The Philosophy of Animal Rights is Rational.

EXPLANATION: It is not rational to discriminate arbitrarily. And discrimination against nonhuman animals is arbitrary. It is wrong to treat weaker human beings, especially those who are lacking in normal human intelligence, as "tools" or "renewable resources" or "models" or "commodities." It cannot be right, therefore, to treat other animals as if they were "tools," "models" and the like, if their psychology is as rich as (or richer than) these humans. To think otherwise is irrational.

"To describe an animal as a physico-chemical system of extreme complexity is no doubt perfectly correct, except that it misses out on the 'animalness' of the animal."

— E. F. Schumacher

1

The Philosophy of Animal Rights is Scientific.

EXPLANATION: The philosophy of animal rights is respectful of our best science in general and evolutionary biology in particular. The latter teaches that, in Darwin's words, humans differ from many other animals "in degree, not in kind." Questions of line drawing to one side, it is obvious that the animals used in laboratories, raised for food, and hunted for pleasure or trapped for profit, for example, are our psychological kin. This is not fantasy, this is fact, proven by our best science.

"There is no fundamental difference between humans and the higher mammals in their mental faculties."

— Charles Darwin

2

The Philosophy of Animal Rights is Unprejudiced.

EXPLANATION: Racists are people who think that the members of their race are superior to the members of other races simply because the former belong to their (the "superior") race. Sexists believe that the members of their sex are superior to the members of the opposite sex simply because the former belong to their (the "superior") sex. Both racism and sexism are paradigms of unsupportable bigotry. There is no "superior" or "inferior" sex or race. Racial and sexual differences are biological, not moral, differences.

The same is true of speciesism — the view that members of the species *Homo sapiens* are superior to members of every other species simply because human beings belong to one's own (the "superior") species. For there is no "superior" species. To think otherwise is to be no less prejudiced than racists or sexists.

"If you can justify killing to eat meat, you can justify the conditions of the ghetto. I cannot justify either one."

— Dick Gregory

3

The Philosophy of Animal Rights is Just.

EXPLANATION: Justice is the highest principle of ethics. We are not to commit or permit injustice so that good may come, not to violate the rights of the few so that many might benefit. Slavery allowed this. Child labor allowed this. Most examples of social injustice allow this. But not the philosophy of animal rights, whose highest principle is that of justice: No one has a right to benefit as a result of violating another's rights, whether that "other" is a human being or some other animal.

"The reasons for legal intervention in favor of children apply not less strongly to the case of those unfortunate slaves — the (other) animals."

— John Stuart Mill

4

The Philosophy of Animal Rights is Compassionate.

EXPLANATION: A full human life demands feelings of empathy and sympathy — in a word, compassion—for the victims of injustice, whether the victims are humans or other animals. The philosophy of animal rights calls for, and its acceptance fosters the growth of, the virtue of compassion. This philosophy is, in Lincoln's words, "the way of a whole human being."

"Compassion in action may be the glorious possibility that could protect our crowded, polluted planet..."

— Victoria Moran

5

The Philosophy of Animal Rights is Unselfish.

EXPLANATION: The philosophy of animal rights demands a commitment to serve those who are weak and vulnerable — those who, whether they are humans or other animals, lack the ability to speak for or defend themselves, and who are in need of protection against human greed and callousness. This philosophy requires this commitment, not because it is in our self-interest to give it, but because it is right to do so. This philosophy therefore calls for, and its acceptance fosters the growth of, unselfish service.

"We need a moral philosophy in which the concept of love, so rarely mentioned now by philosophers, can once again be made central."

— Iris Murdoch

6

The Philosophy of Animal Rights is Individually Fulfilling.

EXPLANATION: All great traditions in ethics, both secular and religious, emphasize the importance of four things: knowledge, justice, compassion, and autonomy. The philosophy of animal rights is no exception. This philosophy teaches that our choices should be based on knowledge, should be expressive of compassion and justice, and should be freely made. It is not easy to achieve these virtues, or to control the human inclinations toward greed and indifference. But a whole human life is impossible without them. The philosophy of animal rights both calls for, and its acceptance fosters the growth of, individual self-fulfillment.

"Humaneness is not a dead external precept, but a living impulse from within; not self-sacrifice, but self-fulfillment."

— Henry Salt

7

The Philosophy of Animal Rights is Socially Progressive.

EXPLANATION: The greatest impediment to the flourishing of human society is the exploitation of other animals at human hands. This is true in the case of unhealthy diets, of the habitual reliance on the "whole animal model" in science, and of the many other forms animal exploitation takes place. And it is no less true of education and advertising, for example, which help deaden the human psyche to the demands of reason, impartiality, compassion, and justice. In all these ways (and more), nations remain profoundly backward because they fail to serve the true interests of their citizens.

"The greatness of a nation and its moral progress can be measured by the way its animals are treated."

—Mahatma Gandhi

8

The Philosophy of Animal Rights is Environmentally Wise.

EXPLANATION: The major cause of environmental degradation, including the greenhouse effect, water pollution, and the loss both of arable land and top soil, for example, can be traced to the exploitation of animals. This same pattern exists throughout the broad range of environmental problems, from acid rain and ocean dumping of toxic wastes, to air pollution and the destruction of natural habitat. In all these cases, to act to protect the affected animals (who are, after all, the first to suffer and die from these environmental ills), is to act to protect the earth.

"Until we establish a felt sense of kinship between our own species and those fellow mortals who share with us the sun and shadow of life on this agonized planet, there is no hope for other species, there is no hope for the environment, and there is no hope for ourselves."

— Jon Wynne-Tyson

9

The Philosophy of Animal Rights is Peace-loving.

EXPLANATION: The fundamental demand of the philosophy of animal rights is to treat humans and other animals with respect. To do this requires that we not harm anyone just so that we ourselves or others might benefit. This philosophy therefore is totally opposed to military aggression. It is a philosophy of peace. But it is a philosophy that extends the demand for peace beyond the boundaries of our species. For there is a war being waged, every day, against countless millions of nonhuman animals. To stand truly for peace is to stand firmly against speciesism. It is wishful thinking to believe that there can be "peace in the world" if we fail to bring peace to our dealings with other animals.

"If by some miracle in all our struggle the earth is spared from nuclear holocaust, only justice to every living thing will save humankind."

—Alice Walker

10

10 Reasons against Animal Rights and their Replies

You are equating animals and humans, when, in fact, humans and animals differ greatly.

REPLY: We are not saying that humans and other animals are equal in every way. For example, we are not saying that dogs and cats can do calculus, or that pigs and cows enjoy poetry. What we are saying is that, like humans, many other animals are psychological beings, with an experiential welfare of their own. In this sense, we and they are the same. In this sense, therefore, despite our many differences, we and they are equal.

"All the arguments to prove man's superiority cannot shatter this hard fact: in suffering, the animals are our equals."

— Peter Singer

1

You are saying that every human and every other animal has the same rights which is absurd. Chickens cannot have the right to vote, nor can pigs have a right to higher education.

REPLY: We are not saying that humans and other animals always have the same rights. Not even all human beings have the same rights. For example, people with serious mental disadvantages do not have a right to higher education. What we are saying is that these and other humans share a basic moral right with other animals — namely, the right to be treated with respect.

"It is the fate of every truth to be an object of ridicule when it is first acclaimed."

— Albert Schweitzer

2

If animals have rights then so do vegetables, which is absurd.

REPLY: Many animals are like us: they have a psychological welfare of their own. Like us, therefore, these animals have a right to be treated with respect. On the other hand, we have no reason, and certainly no scientific one, to believe that carrots and tomatoes, for example, bring a psychological presence to the world. Like all other vegetables, carrots and tomatoes lack anything resembling a brain or central nervous system. Because they are deficient in these respects, there is no reason to think of vegetables as psychological beings, with the capacity to experience pleasure and pain, for example. It is for these reasons that one can rationally affirm rights in the case of animals and deny them in the case of vegetables.

"The case for animal rights depends only on the need for sentience."

— Andrew Linzey

3

Where do you draw the line? If primates and rodents have rights, then so do slugs and amoebas, which is absurd.

REPLY: It often is not easy to know exactly where to "draw the line." For example, we cannot say exactly how old someone must be to be old, or how tall someone must be to be tall. However, we can say, with certainty, that someone who is eighty-eight is old, and that another person who is 7'1" is tall. Similarly, we cannot say exactly where to draw the line when it comes to those animals who have a psychology. But we can say with absolute certainty that, wherever one draws the line on scientific grounds, primates and rodents are on one side of it (the psychological side), whereas slugs and amoebas are on the other — which does not mean that we may destroy them unthinkingly.

"In the relations of humans with the animals, with the flowers, with all the objects of creation, there is a whole great ethic scarcely seen as yet."

— Victor Hugo

4

But surely there are some animals who can experience pain but lack a unified psychological identify. Since these animals do not have a right to be treated with respect, the philosophy of animal rights implies that we can treat them in any way we choose.

REPLY: It is true that some animals, like shrimp and clams, may be capable of experiencing pain yet lack most other psychological capacities. If this is true, then they will lack some of the rights that other animals possess. However, there can be no moral justification for causing anyone pain, if it is unnecessary to do so. And since it is not necessary that humans eat shrimp, clams, and similar animals, or utilize them in other ways, there can be no moral justification for causing them the pain that invariably accompanies such use.

"The question is not, 'Can they reason?' nor 'Can they talk?' but 'Can they suffer?'"

— Jeremy Bentham

5

Animals don't respect our rights. Therefore, humans have no obligation to respect their rights either.

REPLY: There are many situations in which an individual who has rights is unable to respect the rights of others. This is true of infants, young children, and mentally enfeebled and deranged human beings. In their case we do not say that it is perfectly all right to treat them disrespectfully because they do not honor our rights. On the contrary, we recognize that we have a duty to treat them with respect, even though they have no duty to treat us in the same way.

What is true of cases involving infants, children, and other humans mentioned, is no less true of cases involving other animals. Granted, these animals do not have a duty to respect our rights. But this does not erase or diminish our obligation to respect their's.

"The time will come when people such as I will look upon the murder of (other) animals as they now look upon the murder of human beings."

— Leonardo Da Vinci

6

God gave humans dominion over other animals. This is why we can do anything to them that we wish, including eat them.

REPLY: Not all religions represent humans as having "dominion" over other animals, and even among those that do, the notion of "dominion" should be understood as unselfish guardianship, not selfish power. Humans are to be as loving toward all of creation as God was in creating it. If we loved the animals today in the way humans loved them in the Garden of Eden, we would not eat them. Those who respect the rights of animals are embarked on a journey back to Eden — a journey back to a proper love for God's creation.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."

— Genesis 1:29

7

Only humans have immortal souls. This gives us the right to treat the other animals as we wish.

REPLY: Many religions teach that all animals, not just humans, have immortal souls. However, even if only humans are immortal, this would only prove that we live forever whereas other animals do not. And this fact (if it is a fact) would increase, not decrease, our obligation to insure that this — the only life other animals have — be as long and as good as possible.

"There is no religion without love, and many people may talk as much as they like about their religion, but if it does not teach them to be good and kind to other animals as well as humans, it is all a sham."

— Anna Sewell

8

If we respect the rights of animals, and do not eat or exploit them in other ways, then what are we supposed to do with all of them? In a very short time they will be running through our streets and homes.

REPLY: Somewhere between 4-5 billion animals are raised and slaughtered for food every year, just in the United States. The reason for this astonishingly high number is simple: there are consumers who eat very large amounts of animal flesh. The supply of animals meets the demand of buyers. When the philosophy of animal rights triumphs, however, and people become vegetarians, we need not fear that there will be billions of cows and pigs grazing in the middle of our cities or in our living rooms. Once the financial incentive for raising billions of these animals evaporates, there simply will not be billions of these animals. And the same reasoning applies in other cases — in the case of animals bred for research, for example. When the philosophy of animal rights prevails, and this use of these animals cease, then the financial incentive for breeding millions of them will cease, too.

"The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them. That is the essence of inhumanity."

— George Bernard Shaw

9

Even if other animals do have moral rights and should be protected, there are more important things that need our attention — world hunger and child abuse, for example, apartheid, drugs, violence to women, and the plight of the homeless. After we take care of these problems, then we can worry about animal rights.

REPLY: The animal rights movement stands as part of, not apart from, the human rights movement. The same philosophy that insists upon and defends the rights of nonhuman animals also insists upon and defends the rights of human beings.

At a practical level, moreover, the choice thoughtful people face is not between helping humans or helping other animals. One can do both. People do not need to eat animals in order to help the homeless, for example, any more than they need to use cosmetics that have been tested on animals in order to help children. In fact, people who do respect the rights of nonhuman animals, by not eating them, will be healthier, in which case they actually will be able to help human beings even more.

"I am in favor of animal rights as well as human rights. That is the way of a whole human being."

— Abraham Lincoln

10

Feminists for Animal Rights

In Patriarchal Society Women and Animals are.... beaten, raped, hated, enslaved as pets, enslaved as wives, sold for money; used for entertainment, cheap labor, sex, experiments...

In Patriarchal Society Women and Animals are Considered...inferior, "cute," evil, uncontrollable, emotional, impulsive, instinctive, childish, irrational, property, objects...

In Patriarchal Society Women and Animals are referred to as...chicks, bitches, pussies, foxes, dogs cows, beavers, birds, bunnies (playboy), sows, kittens, lambs, hens, shrews, geese, fillies, bats, crows, heifers, vixens...

Every Year in the United States Alone....One hundred million animals are tortured and killed in laboratories. Five billion farm animals are forced to suffer and die for human consumption. Thirteen million animals are mutilated in leg-hold traps and die agonizing deaths. Sixty-five to seventy million animals are killed by hunters.

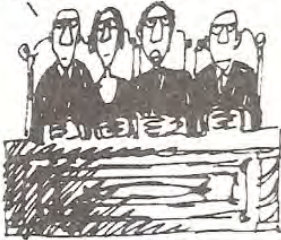
Feminists for Animal Rights is a group of feminist, vegetarian women, with a vegan orientation, who are dedicated to ending all forms of animal abuse. Since exploitation of animals and women derive from the same patriarchal mentality, our struggle is for women as well as animals. FAR attempts to expose the connections between sexism (discrimination against women) and speciesism (discrimination against animals) whenever and wherever we can. We feel that the common denominator in the lives of both women and animals is violence—either real or threatened — and we work in non-violent ways to change that. We condemn the violence that takes place when animals are trapped, killed and skinned for their fur; when they are confined to cages and subjected to painful and repetitive experiments; when they

are imprisoned under brutal conditions and killed for their flesh; when they are subjected to rituals of domination such as rodeos and circuses or used by humans in any other ways.

We feel that such violence towards animals is inherently the same type of violence that is directed against women. In patriarchal society women's bodies are also exploited for entertainment and profit. Prostitution and fashion shows and strip-tease acts are but a few examples. Less subtly, women's bodies are brutalized by men through rape, battery and other forms of physical assault. As with animals, women also do most of society's dirty, unskilled and undervalued labor. Pornography, the depiction of degrading and violent images of women, is another expression of violence towards women. Similarly, the distorted images of animals displayed in the media, language, advertising and cartoons distorts and degrades animals. Feminists for Animal Rights is dedicated to the promotion of vegetarianism because we concur with the feminist precept that the personal is political. We feel that it is not enough to claim an abstract respect for animals. We feel that we must show that respect in our lives as well. As Carol Adams states, not eating the flesh of dead animals is one way of "putting feminism into action". We are vegan in our orientation because we feel that it is desirable, however difficult, to work towards the elimination of all products derived from or tested on animals—in our food, clothing, household products, etc.

Since it is mostly men who are the hunters, the vivisectioners, the agribusiness owners, etc. it is easy for women to despair at the prospect of change. But women partake in this violence as well. When women buy the flesh, skins and products derived from animals and their exploitation, we share in men's guilt. By consuming the products of men's violence, women help to maintain it. By renouncing this role, however, women can exert an important influence. By changing our own lives, we can help to change the lives of others, both human and non-human. In so doing, we move one step closer to achieving peace and justice for all living beings.

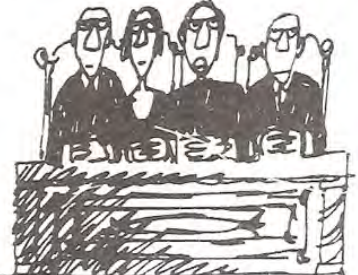
THE YAWN FOUNDATION IS ENDOWED TO FUND SCIENTIFIC RESEARCH INTO STUDIES OF THE PERFECTLY OBVIOUS.



WE HAVE ASSEMBLED DATA THAT CONCLUSIVELY PROVE: ① DRUG ABUSE IS A DESTABILIZING FACTOR IN SINGLE-PARENT FAMILIES.



② 72% OF SCHOOL-YARD BULLIES ARE INSECURE.



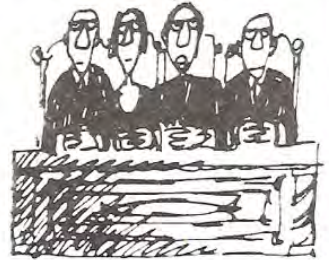
③ ABERRANT SEXUALITY IS CAUSED, IN PART, BY EARLY CHILDHOOD TRAUMA.



④ ANOREXICS HAVE LOW SELF-ESTEEM.



⑤ LOSS OF A LOVED ONE TEMPORARILY AFFECTS ONE'S PRODUCTIVITY IN THE WORKPLACE.



⑥ 94% OF TEEN-AGERS WILL, AT SOME TIME, LIE TO THEIR PARENTS.



⑦ 85% OF SCIENTISTS WILL DO ALMOST ANYTHING TO GET A GRANT.



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