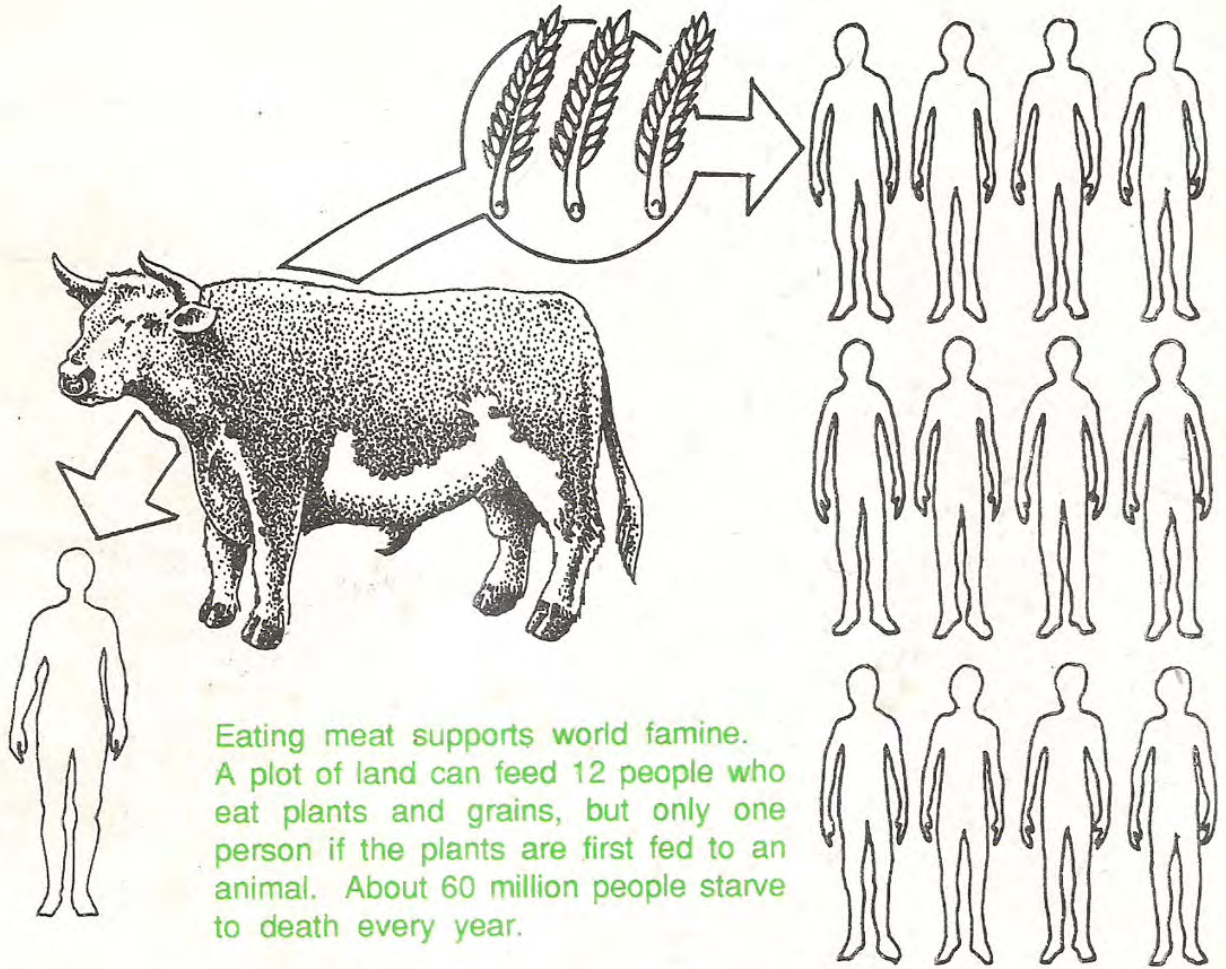


COMPASSIONATE

FRIEND



JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA



Beauty Without Cruelty



INTERNATIONAL

AN INTERNATIONAL EDUCATIONAL CHARITABLE TRUST FOR ANIMAL RIGHTS

INDIA BRANCH : 4 PRINCE OF WALES' DRIVE, WANOWRIE, POONA 411040. TEL. (0212) 664321 GRAMS "AHINSA"

International President

Ms. Virginia McKenna

INDIA BRANCH

President

Mr. Akbarali H. Jetha

Vice President

Ms. Nalini Z. Mehta

Chairperson

Ms. Diana Ratnagar

Hon. Secretary

Ms. Pilu Dady

Hon. Treasurer

Mr. D. R. Ratnagar

Committee Members

Mr. C. D. Beaman

Dr. M. M. Bhamgara

Mr. Dinesh Bhansali

Mr. Dady C. Dady

Mr. V. H. Dalmia

Mr. Noshir K. Irani

Mr. Ramesh K. Jhaveri

Mr. Harshavadan Mangaldas

Ms. Meher Mehta

Ms. Nergish K. Plumber

Ms. Crystal Rogers

Ms. Jyoti P. Shah

Mr. Kirit Sheth

Mr. Pallav Sheth

Mr. Frank Simoes

Magazine Edited by

Ms. Diana Ratnagar

Beauty Without Cruelty

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

AFFILIATED ORGANISATIONS



BWC CENTRES

Bangalore

Mr. Sudershan Kumar (Director)

MF 4/1 SFHS BDA Flats, BTM Layout

Bannerghatta Road, Bangalore 560076

Tel (080) 6634438 / 6634942

Bombay

Mr Hiren Kara (Director)

Pallonji Mansion, 43 Cuffe Parade,

Bombay 400005 Tel (022) 2041046 / 2150558

Calcutta

Mr Himanshu Shah (Director)

P-34 India Exchange Place, Calcutta 700001

Tel (033) 304575

Delhi

Ms Kamala Shastri (Director)

201 Asia House, Kasturba Gandhi Marg

New Delhi 110001 Tel (011) 387733

Madras

Mr S Chinny Krishna (Director)

221 Mowbray's Road, Alwarpet

Madras 600018 Tel (044) 2343839 / 2348849

Surat

Mr Mafatbhai Virchand Doshi (Director)

8/1644 Gopipura Police Gate, Surat 395001

Varanasi

Dr C V Agarwal (Director)

C/o The Theosophical Society

Kamachha, Varanasi 221010, Tel (0542) 321234

Contents

BWC update	1
Cruelties in Abattoirs	2
Deonar & Idgah	7
From a cattle ranchers roots...	8
One in Hand None in the Bush	11
Unitarian Universalists Draft Resolution	15
Early Acts of Cruelty to Animals by Criminals	15
Agenda for a Non-Violent future	16

This issue has been kindly sponsored by

WILLIAMS & CO.

Betaaj Badshah

BWC did everything possible to try to get removed ALL the scenes pertaining to the leopard whose mouth was stitched for performing in the film "Betaaj Badshah". The Censor Board only deleted some of the scenes, their plea being that the actual cruelty was not visible on the screen!

Had the Ministry of Environment & Forests really wanted to do something, they could have done so. It is still possible for them to confiscate the leopard in spite of the tremendous clout of the trainer who successfully influenced to his advantage the reports prepared by Government officials and others who were authorised to investigate the case.

The film industry at least now knows that there are people who will not tolerate cruelty to animals during filming. Even if the Government does not lay down rules, **BWC** is pleased that the **IAAFA** (Indian Academy of Advertising Film Art) President has shown great interest in the guidelines suggested to them. They plan to print them in "Clapboard" and ask interested people to come onto a panel to help make a set of guidelines in consultation with **BWC**.

Circus Animals

Readers will recall that on the basis of a comprehensive report prepared by **Beauty Without Cruelty** on the plight of circus animals in India, in 1991 the Ministry of Environment & Forests banned the use of tigers, panthers, bears, monkeys and dogs. However, the Indian Circus Federation challenged the Notification and the Delhi High Court granted an Interim Stay. The dispute continued to remain unsolved till now when the Ministry has agreed to "phase out the animals in circuses".

BWC is disappointed that the Government has compromised. The Ministry has agreed to the use of old animals for as long as they can perform, but they would need to be sterilised so that they do not reproduce. No new animals will be acquired. And the cubs and sub-adults are to be taken away to be housed in zoos.

The circus owners have obviously "bought time". The Ministry has been very lax. They haven't even given a thought as to what will happen to the other animals such as lions, elephants, camels, horses, donkeys, hippos, zebras, birds etc. **BWC** will therefore need to continue in its efforts to save ALL animals from the cruel circuses.

Ahinsa Greeting Cards

Beauty Without Cruelty has tied up with **Vakils**, the famous greeting card company. From this season onwards **Ahinsa** cards will be available at all the retail outlets in India where **Vakils'** cards are sold.

BWC Members and others are requested to purchase these cards as **Vakils** has promised to give the organisation a percentage on the **Ahinsa** range of cards.

Camels

It seems that at long last the Bombay Municipality will be saving the camels. **BWC** and some local animal welfare societies have for decades been demanding a ban on the entry of these animals into the city. Now, the BMC has banned joy rides on camels and horses on beaches.

Every monsoon the camels are abandoned, starve, get sick and die.

A new batch of animals are then walked from Rajasthan only to suffer the same fate.

The sad news about camels is that these days camel bone is replacing ivory. Conservationists in particular should ask themselves if it is ethical to save elephants but not camels. **BWC** believes that all life is sacred.

Cruelties in Abattoirs(!), Hygienic Meat (!!) My Foot !!!

R.K. Joshi

Of late there have been a spurt of articles and essays in the media on the subject of cruelty being inflicted on animals in the slaughter houses all over the country. These articles condemn the cruelty. However, at the root of these articles are anti-nation and traitor-like forces who wish total destruction of the cattle wealth of the nation and thereby drag the country initially towards economic slavery and thereafter to perpetual political slavery.

There is a hue and cry emanating from individuals and institutions concerned with animal welfare also voicing their concern about the cruelties in slaughter houses. However, there is a vast difference between the objectives of both these groups.

The objective of the first group is to instigate and agitate people's minds against the cruelties and the unhygienic conditions in the existing abattoirs thereby creating an opinion which favours setting up of modern abattoirs all over the country. The objective of the second group is to propagate the view that the animals have as much right to their lives as human beings and leave aside killing them, even inflicting minor cruelties on them is not acceptable.

Unfortunately, the forces which have the welfare of animals at heart are not sending a clear message conveying that the animals should not be killed at all. Instead, they only say that no cruelties should be inflicted on the animals. This is an half hearted approach and their agitated voice gets mixed up and emboldens the voice of other forces who

advocate setting up of modern abattoirs all over the country. The Government machinery immediately responds to this loud noise of the animal destructors and creates an impression that the policies and programmes of setting up large mechanised abattoirs all over the country is in response to the people's demand and particularly in response to the demands of animal welfare activists whether they are individuals or institutions. Very cleverly an atmosphere is being created which will justify and legitimise the setting up of large mechanised abattoirs in the entire rural landscape of India.

The Government propaganda machinery and their accomplice group of vested interests who are out to destroy the cattle wealth of the nation, advance various arguments in support of their view points. Some of the arguments extended by them are as under:

1) The modern mechanised abattoirs will produce 'hygienic' meat in place of the unhygienic meat being produced presently in the existing abattoirs.

2) Meat is a food for human beings.

3) 75% of the world's population prefers meat eating.

4) Export of meat earns foreign exchange for the nation.

5) The modern abattoirs will be so set up that no cruelty will be inflicted on animals slaughtered. .

6) The modern abattoirs will not result in any sort of pollution.

7) The meat industry provides employment and livelihood to the persons engaged in such industry.

8) The health of workers in the existing abattoirs is gravely affected by the conditions prevailing in existing abattoirs. etc... etc...

All the above arguments are misleading, baseless and fraught with ulterior motives.

While each one of the above arguments will be refuted a little later there is one basic question which needs to be answered and that question is, whether meat at all is a food for human beings and by human beings we mean civilised human beings. Nature has created human beings in an entirely different way, different from wild animals and other living species. Nature has also endowed human beings with intelligence, wisdom and means to grow food grains to meet their sustenance requirements. Giving up hunting of animals for food and the switch over to agriculture, dairy etc. was a major step in the evolution of civilisation. The taste of meat may lure individuals towards meat eating, but it can not take the place of food; food which sustains life and which is a staple diet for the entire life of an individual. The argument of shortage of foodgrains and hence meat being supplemental to the requirements is a bogus argument. Mother earth and nature still have the capacity to grow food grains to meet the requirements of all mankind. The flaw lies in the distribution system or the system which affects access to food grains. If these flaws are corrected the problem of scarcity of food grains will automatically disappear. Meat is not the food of civilized humans and any attempt to project it as such bares only the barbaric instinct of the advocates of meat eating.

Let us now examine each of the above listed arguments which support production of meat in modern abattoirs.

1) The first argument is that the modern abattoirs will yield hygienic meat. It is a mockery to classify meat into hygienic meat and unhygienic meat. Meat itself is an unhygienic product irrespective of the conditions in the slaughter houses. The Western countries

are so much advanced technologically and their slaughter houses meet the utmost stringent conditions of hygiene. Despite this, there is growing awareness and medical evidence in these countries that meat eating is the source of several serious diseases such as cancer, heart diseases, lung and kidney diseases etc. It is a biological fact that any living organism always secretes various toxic acids and this process continues through out the life of the organism. Same holds good for animals and their meat is always contaminated by such toxic substances and these substances enter the human body through the meat consumed.

It will be worthwhile to note what our ancient *shastras* say about meat. There is one *sloka* which reads as under:

आमासु अ पक्कासु अ विपच्चमाणासु मंसपेसीसु ।
सयं चिय उववाओ भणिओ अ निगोअणीवाणं ॥

It means that innumerable bacteria get germinated in a piece of meat, whether it is in raw form, whether it is being cooked or whether it is already cooked. This bacteria does not come as a contaminating agent from outside but germinates in the meat itself and that is why under the Aryan culture, the religious *shastras* forbade eating of meat. It is purely from the angle of health that meat eating was forbidden.

Even those who are allergic to messages emanating from religious *shastras* and whose so-called logical minds accept only what comes from the West 'with a scientific base' (!) will also agree that meat eating is injurious to health.

With this background it will be appreciated that the bogie of 'hygienic' and 'unhygienic' meat is deliberately created to sway the public opinion in favour of setting up large abattoirs to serve the vested interests of the meat lobby and also the stooges in Government.

2) It is said that 75% of world's population

prefers meat eating. Meat is not a staple item of food. Even the 75% of world's population who prefer meat eating consume meat with food grains. Only wild animals can survive on the diet of meat alone, human beings can not. Further, it is irrefutable that 100% of the world's population survives on food grains. Human beings can live without meat through out their lives but not without food grains even for a few days. When this is the situation, the priority of the Government should be to first concentrate on meeting requirements of 100% of the population i.e. food grains. There is so much hunger all over the world and there is so much shortage of food grains affordable by the poor masses. If the authorities are really concerned about the welfare of the masses they should first meet the requirements of 100% of the population rather than the desires of 75% of the population.

It is now well known that 16 kgs. of food grains are required to be fed to an animal for increasing its body weight for the formation of only 1 kg. of meat. There are countries in Latin America where almost the entire cultivable land is used to grow food grains for animals reared for slaughter while the human population there starves for want of food grains. Increasing meat consumption and promoting it to serve the causes of those with vested interests will add to the shortage of food grains.

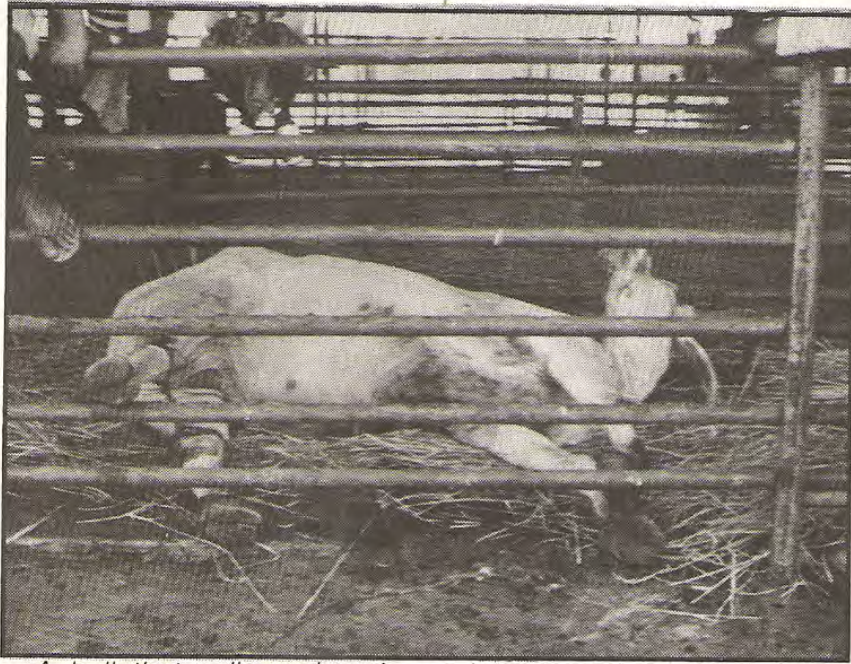
4) It is argued that export of meat will earn foreign exchange for the country. While this argument will be refuted a little later, the concept of commercial exploitation gives rise to a very pertinent question and that is, whether meat is an item of food to meet the local requirement of the country or a commodity to be traded in or to be exported? If it is

considered as an item of food to meet the needs of local population, it might be excusable, though to a very limited extent. However when it is perceived as a commercial commodity for earning commercial gain, it is highly objectionable. There is no prudence at all in destroying the precious wealth of the nation which causes permanent damage to the economic fabric in so many ways to earn some short term and short sighted gains.

If earning foreign exchange is the aim to slaughter the precious cattle wealth, it can be established that letting this wealth survive will help in earning manifold foreign exchange (by saving unnecessary expenses on import of chemical fertilisers, diesel, petrol and now even dung). Preserving the cattle wealth can result in actually saving foreign exchange.

The Aryan culture and the Rishis and Munis of our country had realised that meat eating can at best be an individual choice but cannot be a concept to be taken care of by the State authority. Despite the various adverse features associated with meat eating, if an individual in his own wisdom still chooses to consume meat and other animal products, it could be his own choice. However, no State authority can and should take up the responsibility of providing meat for the consumption of the meat eaters and more so it can never think of exploiting this as a commercial venture.

5) It is argued that no cruelty will be inflicted on animals in the modern abattoirs. This argument is a cruel mockery. How can the people who are concerned about the cruelties being inflicted on animals forget that forcibly taking away the life of an innocent animal by killing it is the utmost cruelty? How can one say that I am deeply anguished by the animal getting maimed but it does not matter if the animal is killed? This argument is so perverse and so hollow



A bull that collapsed and was later forced to stand (tail cruelly twisted), poked, dragged and finally slaughtered.

that it cannot stand even a moment's scrutiny.

6) It is also argued that the modern abattoirs will not add to the pollution. This is impossible. In present conditions where discharge of abattoirs' effluents is out in the open and is within the public gaze the pollutant conditions are noticed and talked about. By modernising the abattoirs, is it possible that the abattoirs' effluents will not get created? Is it possible that the abattoirs' floors will not be washed clean of the animals' blood? Is it possible that the carcasses of the animals will not be disposed off? All this will happen and will happen on a larger scale. However, the only difference will be that all these effluents and their discharges will be kept away from the public gaze. May be the water will be discharged not in nearby *nalas* but underground. Thus, instead of polluting the water above the earth's surface, it will pollute the sub-soil water. Instead of

dumping the carcasses in nearby open fields, the carcasses will be stored within large premises of such abattoirs and will be disposed off after extracting the marrow and other substances from such carcasses. Same thing will hold good for other effluent discharges.

7. It is argued that production of meat by setting up more and more abattoirs will provide employment to workers. All the slaughter houses of the country put together will not provide employment to as many people as those who can be provided employment by letting the animals live. This also can be proved by hard statistics to those who are interested. Lakhs of farmers, lakhs of herdsmen, lakhs of people living on the wool of sheep and goats, lakhs of rug weavers can be provided employment if the animals are allowed to live.

8) It is argued that the health of the workers in the abattoirs operating at present is adversely affected. This should be a reason to close down the abattoirs rather than setting up new and large abattoirs. The basic reason for

adverse effect on the health of the workers in the abattoirs is that they have to handle substances which are disease causing. They will come in contact with the same substances even in the modern abattoirs. There is a psychological aspect also to this problem. The abattoir workers who practically live their entire lives in surroundings where violence in its crudest form dances around, become insensitive which affects them. Their entire families become immune to the finer feelings which only a human heart is capable of having. Workers accept employment in slaughter houses as they are compelled to cling to whatever sources of income comes their way. If they have a choice of another vocation, none would like to be engaged in such a horrible work. The choice of another occupation may be provided to them if the animals are allowed to live and

various cottage and other industries are allowed to flourish.

Thus it will be seen that all the arguments extended by the protagonists of modern mechanised abattoirs are absolutely hollow and are extended with ulterior motives of creating an atmosphere which will result in immense profits for those engaged in the trade of meat. The people at large must see through this game plan and raise their voices in agitation against the Government's policy of setting up of more and more large abattoirs in the rural areas of the country.

The onslaught of the Western culture, Western development model and Western life style is weaning away our population towards a very disastrous future and the people should awake in time and thwart all possible efforts of the vested interests to lead the nation and its people on this disastrous path.



Animals awaiting slaughter at Deonar abattoir

Deonar

Animal lovers were pleased when Mr G R Khairnar, the Dy Municipal Commissioner was put in charge of Bombay's Deonar abattoir. Unfortunately due to political reasons his appointment was far too brief for the animals to really benefit. Nevertheless, he did take to task several illegal slaughter houses in Bombay's suburbs.

At one of these unhygienic meat factories in the *Kasaiwada* of Kurla, he personally unearthed a huge iron cooking pot full of tallow. Animal fat from here was also being sent in a van to a factory manufacturing soap.

Illegal slaughter of thousands of buffaloes, bullocks, goats, sheep and pigs continues to pose a serious health hazard in most of the congested localities. More so during the monsoon when the gutters and sewers are choked.

Any way, we must remember that the Deonar slaughter house where animals are "legally" killed is no better than Delhi's Idgah abattoir. The horrible conditions have been exposed in the media so often... For years Shri Achyut Deshpande of the Gorakshak Sanchalak Samiti and Shri Arvind Parekh of the Akhil Bharat Krishi Govseva Sangh have been demanding "The killing MUST stop".

In the first place should our Government be running slaughter houses and encouraging export of meat - whether it be from Deonar, Idgah or Al-Kabeer at Rudraram village near Hyderabad?

Idgah

The Idgah slaughter house in Delhi has broken many laws:

The Water Pollution Control Act 1974

Environment Protection Act 1986

National Health Policy

Municipal Corporation Act 1957

Prevention of Cruelty to Animals Act 1960

Section 133 of the CrPC and

Section 268, 269, 270, 277, 278, 284 & 290 of the Indian Penal Code.

Ms Maneka Gandhi, India's leading animal activist, could stand it no more. She filed a case against the Municipal Corporation of Delhi (MCD). The High Court of Delhi ordered the MCD to close down the Idgah abattoir, but in the event of not closing it, instead of the 13,000 animals slaughtered daily, only 2,500 (2,000 sheep & goats and 500 buffaloes) could be killed per day. On 23rd March 1994, in protest of the judgement, Delhi's butchers went on strike... It became a national issue. The gory details and violations became important news. Every one realised what a lot of good Ms Maneka Gandhi had done for people -- and animals. The butchers and meat exporters were the only ones left complaining, more so after the Supreme Court's refusal to interfere in the High Court's verdict. Vested interests even tried to lend a communal colour to the issue.

It was only on 16th July 1994, after nearly three months, that the butchers resumed work "as a temporary measure" as they were hopeful that the ceiling on the number of animals they could slaughter would be raised.

Thanks to Ms Maneka Gandhi (and those who supported her on this issue) countless animals have been saved and will continue to be saved from suffering and death.

The Chief Minister of Delhi, Mr Madan Lal Khurana is a Life Member of **BWC** and we are confident that he will do the maximum he can to protect animals in the Capital.

From a cattle ranchers roots.....

An activist grows - and flourishes!

Mary Lou Williams

He had been a cattle rancher. Now he is a vegan.

He had been paralyzed from the waist down from a tumor. Now he is an environmental activist and sought-after public speaker, making 1,200 appearances in a little over a year.

How did this happen?

Howard Lyman grew up on a farm. His dream was to be a farmer as his father and grandfather had been before him - but a bigger and better farmer than they had been. He was going to be an agri-business farmer, an entrepreneur. "I couldn't spell it," he said, "but that's what I was going to be."

He hadn't been the best student in high school, but in 1958 when he went to Montana State - a land grant university - and majored in general agriculture with a minor in chemistry, he soaked up knowledge like a sponge. He was ambitious. He was going to make an agri-business out of his father's farm.

He diligently applied all the advanced information he had learned in college: He sprayed his alfalfa fields with a weed spray that contained dioxin (the main ingredient in agent orange) so he had plenty of alfalfa to feed his cows. And the cows got seven different vaccines and the hormone DES so they would grow bigger, faster. And every animal got a dose of an antibiotic every day, which was changed regularly as the bacteria became immune to it. And he kept his cows in pens - much more efficient that way. This, however, made flies a problem. But he had an answer to that, too. Every day those cows

were sprayed with pesticides and so, too, were their water troughs and food troughs. Flies were no longer a problem.

And he prospered. He had 1,000 cows and calves; 5,000-head feed lot; he was raising thousands of acres of crops; and he had 30 employees. The first time he wrote a check for a million dollars (and it didn't bounce) he felt he had made the big time.

In 1969, his brother, who had managed the ranch before him, died of Hodgkins disease, a cancer of the lymph system.

In 1979, Howard Lyman found himself paralyzed from the waist down from a tumor in his spine. The prognosis - that he would be paralyzed for the rest of his life. He reviewed his life and his life's work. And he made a commitment to change, whether he ever walked again or not.

He was lucky - miraculously lucky. The operation was a success. But he did not forget his commitment. And his life since then has been a quest to fulfill that commitment.

Why this sudden awakening? Actually he said, it may seem sudden, but probably his sub-conscious had been assimilating all along the destructive changes that his "progressive" methods were creating: He had inherited a garden of Eden and after 20 years of "improvements" had turned it into a moonscape. The trauma of being paralyzed and the prospect of that being permanent had brought the sub-conscious clearly into the conscious.

So in 1979 he dedicated himself to undoing the damage he had done. He didn't know how he was going to do it, but he felt he would find out as he went along. He had no idea of the implications of what he was embarking upon. He thought it would have to do with herbicides, crop rotation, hormones, pesticides. He had no idea it would involve things such as animal suffering, world hunger, use of public lands, water or vegetarianism.

He had to educate himself. When he started reading, he found a lot more questions than answers. He believed the answers he got

from the land grant colleges, the trade publications and the extension service were wrong. He went searching for other answers.

He found Frances Moore Lappe and "Diet for a Small Planet", he found Wendell Berry, author of "Sustainable Agriculture." These were answers that resonated. These were answers that convinced him he was not alone in the wilderness. These were people who helped him in his quest.

But there wasn't much else out there at the time. And all of the answers weren't in print.

In 1983 he sold the farm and went talking to old farmers - people who were still in touch with the land. "My father and grandfather were farmers," he said, "And I was a chemical junkie." These farmers were good sources of information. He learned a lot of what he needed to know from them, and he also learned that many had come to the same conclusion that he had - the system wasn't working. But the process was very time consuming. From the time he had committed himself to his quest, until the time he felt he had a handle on how to go about reaching it, almost 10 years had elapsed.

In 1987 he decided the biggest service he could do was to go to Washington, DC, to effect changes in national policy. So he went to work as a lobbyist for the National Farmers Union, which he says is a great organization that really cares about small farmers. But they are a conservative organisation - and he believes things have to be done more quickly.

"I believe that if family farmers were to survive, that they must work in coalition with animal right groups, vegetarians, environmentalists and consumers," he said. His education continued in Washington, DC. It was there he learned the Golden Rule: "Them that has the gold makes the rules." And he decided the only way to get around the Golden Rule was to by-pass Washington and go to where the ultimate power lies - in the hands of the

voters.

Around 1990 or 1991, he met Jeremy Rifkin, who had just finished writing "Beyond Beef" and was meeting with farm groups to put together a campaign to implement the ideas in that book. Lyman told Rifkin he should get someone to run the campaign who knows about agriculture.

Would Lyman do it? No, he said. But when Rifkin asked him if he would run the campaign if Rifkin would agree to do it as Lyman planned, that was an offer he couldn't refuse.

From March 1992, when the Beyond Beef campaign began, to July 1993, the time of this interview, Howard Lyman had travelled 70,000 miles; he had been to 200 cities and given 1,200 separate appearances of one sort or another.

"It's a three 'R' campaign - to reduce, replace and refine. The goal of the campaign is to reduce beef consumption by 50 percent by the year 2000; to replace it with fruits and vegetables; and for those people who continue to eat beef, to refine their eating to that which is organically and sustainably produced. That's an ongoing campaign that will not end until the goal is achieved."

Since the time of the interview, Lyman has switched his focus, currently serving as a national food organizer for the Pure Food Campaign, another of Rifkin's brainchildren. Lyman is trying to raise awareness about the dangers of bovine growth hormone and is also organizing milk dumps on his speaking tours around the country, according to a Beyond Beef spokesman.

How do Lyman's former associates - the ranchers - react to his activism? Most of them think he's crazy, he said, but some have been converted. An example: At the beginning of a recent talk to 200 ranchers, if a vote had been taken to lynch him, it would have been 200 to 0 in favour of the proposal. At the end of the talk, three quarters of them said they didn't want to hear what he had to say but they knew it was something they had to listen to. They asked him to come back the next year

as their key-note speaker.

What does Lyman think the prospects are for Americans moving closer to a vegetarian diet? "The majority of Americans will be vegetarians by the year 2000," he predicted.

Surprised? Don't be. He said the most successful trend predictor in the world, Faith Popcorn, agrees with him.

Popcorn, a consultant for many major multinational corporations, writes a book every year called the "Popcorn Report" which predicts trends, and this vegetarian wave of the future is one of her predictions.

Why will the majority of Americans be vegetarians by the year 2000? When all else fails, Lyman said, the common sense of the American people will prevail. Vegetarianism makes sense because we have no other choices. We are out of quick fixes. It makes sense health wise; it makes sense environmentally; and it makes sense in easing world hunger, too.

It is the solution to all the issues confronting us today: water, public lands, the public deficit and the health-care crisis. And when it happens, it will happen very quickly, he said.

"In the collective consciousness of the country, the subconscious knows what the answer is - and the answer is vegetarianism."

Courtesy : VEGETARIAN VOICE

BWC Investment Guide

Companies quoted on the Stock Exchange have been categorised as per **BWC** specifications and listed in the **BWC Investment Guide** which is now available.

A copy will be mailed on request to all those who send a donation of Rs.20/-.


COMPASSIONATE FRIEND

From Beauty Without Cruelty, Printed in India, April - September 1994

1995 Vegetarian Year

The Indian Vegetarian Congress has made a blueprint for promoting vegetarianism all over the country during 1995.

Groups and individuals wanting to participate may contact

IVC

17 Damodaran Street (2nd floor)
Madras 600086

World Vegan Day

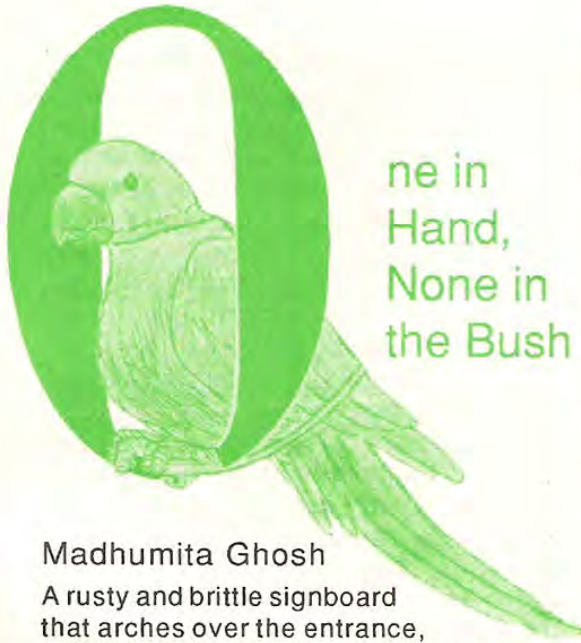
The Vegan Society in the United Kingdom has decided to celebrate 1st November each year as World Vegan Day. The day was chosen since November 1944 was the month in which the society was founded and this year is the 50th anniversary of the British Vegan Society, the first vegan society in the world.

The principal object of World Vegan Day is to heighten public awareness of the vegan diet and its benefits for the environment, human health and animal welfare. They hope that vegan individuals and groups will take this opportunity of initiate local and national events or actions to promote veganism.

Those interested in joining the vegan movement in India should write to:

Ranjit R Konkar
Country Co-ordinator
Vegans International
E-12 Sainandan
Tulshibaagwale Colony
Poona 411009.

If you love animals called pets...
why do you eat animals called dinner?



None in
Hand,
None in
the Bush

Madhumita Ghosh

A rusty and brittle signboard that arches over the entrance, announces the area as 'Meena Bazaar.' This large maidan, choked with tiny shops - much like the rest of the walled city - once used to resound with the din of squawks and chirps. Now, there is only the overpowering stench of rotting fish and poultry from the neighbouring lane.

But it is not difficult to find the *pakshiwallas*. A chap selling fluorescent ribbons supplies the information. Apparently, there have been surprise raids by the office of the Delhi Wildlife Warden and birds worth lakhs of rupees have been confiscated each time and unauthorised bird sellers fined and jailed. Therefore, the bazaar that once boasted of a row of bird shops, now had only four.

Since October 1991, when the Wildlife (Protection) Act, 1972 was amended, there has been a blanket ban on the export of birds from India. Not only does this prohibit the hunting and trapping of all wild life (specified in schedule I, II, III and IV of the Act), it also bans the export of exotic birds along with those of Indian origin. This is despite the fact that

domestic trade of exotic birds, ie birds not of Indian origin, can be carried on for pet trade on the premise that they have been bred in captivity or imported.

Unfortunately, a repercussion of the blanket ban is smuggling. Some of the seizures have brought to light some severe cases of inhumanity. In a box marked canned food, 10 parakeets were discovered with their wings clipped and beaks taped shut. In another instance, a rare species was similarly found taped in the battery compartment of a tape recorder. Birds have been found stuffed into spare tyres, luggage, handbags or mixed with a crate containing chickens.

After drug-trafficking and sandalwood-smuggling, the country's national bird is the next target. According to recent reports, peacocks and herons are being brutally killed in the forests of Tamil Nadu and Kerala. Peacock feathers are-smuggled out, while the bodies of herons are exported to serve cosmetic and pharmaceutical companies abroad. Corpses were discovered in some bags marked 'Mica' at the dock in Madras recently. The bags were found to contain bodies of 1,496 herons and 12 bundles of peacock feathers weighing 642 kgs. The bags were sought to be smuggled through the Madras port to Singapore, from where they were to find buyers in the Western market.

Mortality in the case of smuggled birds is very high. As much as 80 per cent of smuggled birds die in transit. Shock, suffocation and illness brought on by stress are frequent causes of death.

Even in the years that export was allowed there were a number of ways by which laws were circumvented. In the hands of the exporters, whose chief intention is to see that the birds survive, they received inadequate attention. Instead of the stipulated time of at least three months during which they were required to be with the exporter, the birds were kept only for a few days. Some already had

pre-signed medical certificates in stock, supposed to have been issued by an official government veterinarian after examination of the birds. Proximity to large poultry markets, particularly in the case of Delhi and Calcutta, made them vulnerable to epidemics. Unhygienic nature of the holding premises, compounded by long air journeys and sudden exposure to different climatic conditions en route and in the importing country, often resulted in the death of a majority of the birds.

The live bird business, much like the rest of the animal business, is not an organised trade. It is dependent on a long-chain of individual trappers who are largely very poor. Most trappers in India are professionals belonging to certain castes of tribes whose techniques have been passed down for generations.

For trapping, a substance called Bird Lime is commonly used. It is a substance made from a combination of sap from the peepal tree and slaked lime. It is applied to the inside of two slender twigs bound as a fork to a series of extension poles. The trapper, with dexterity, reaches the bird without disturbing it. He touches it in the right spot so that it gets stuck to the pole. This is a method used to trap small insectivorous species like the Barbet and the Flycatcher.

The other trap, also made from lime sticks, is a dome like contraption. A small insect is suspended by a string from the top of the dome. Birds which look for prey on the ground are caught by this method. The other method is to hang lime sticks from trees and a decoy bird is made to whistle to attract the desired bird.

Clap net, also widely used, is a method by which a jute net is pegged to the ground from two edges while the other two are held up by thin bamboo sticks

manipulated by a long string.

Some birds are caught by removing fledglings from their nest. The Alexandrine parakeet and the Hill Mynah are two species which are obtained in this way. Trappers have become so adept that they feed the chicks kept in lined baskets in the same manner as the mother-bird. For instance, the trapper taps the edge of the basket which sounds like the arrival of the mother-bird to the sightless chicks. They immediately open their beaks and tiny insects are dropped into them by the trapper. As they develop sight and cannot be easily fooled a unique method is resorted to by the Garo tribesmen. They remove the chicks from the nest at a very early stage. The trapper holds the insects in his mouth and the bird snatches it with its beak, again very much the same manner as it would from its mother.

Slip-noose and mist-nets is another method, by far the most hazardous to the bird. The mist-net catches all birds which might be flying into it. Struggling in the net, most birds suffer serious injury. There are a large number of other traditional traps as well. One ingenious method is a series of slip-noose which are attached to a cow's back and the workable string is tied to the cow's tail. The noose opens and closes with the swishing of the cow's tail. By the end of the day, the trapper finds at least two birds caught in the slip-noose. Here too there is a danger of the bird's leg getting damaged.

In India, birds are trapped primarily in the northern states of Bihar and Uttar Pradesh - mainly around the Gangetic plain and the foothills of the Himalayas. Others are found in the south in Orissa, Madhya Pradesh, Maharashtra and Deccan Plateau. Assam and the higher reaches in the North-East is rich in bird species.

The Bombay market is supplied by Ranchi whereas the Patna and Hajipur stock

supplies Uttar Pradesh and Delhi. The main bird markets are Nakhas in Lucknow, Hathi Bagan and Hoga markets in Calcutta, while Meerut supplies the Delhi bird trade.

The major share of this trade consists of parakeets caught from the wild, in direct violation of the Wildlife Act. The three or four shops in the Meena Bazaar area and individual pet shops in the city do not keep parakeets in view. However, in Old Delhi one can ask for any bird and the trader promises to have it delivered in a short time - Hill Mynah, Quails, Jungle Fowl, Baya, Bunting or any of the three species of parakeets. So, while enforcement laws have been very strict on the traders, the initiative has to come from the individual level not to buy birds of Indian origin protected under the Indian law and those listed in CITES (Convention on International Trade in Endangered Species of Wild Fauna and Flora).

From India, exports largely consisted of Swiftlet nests, used to make nest soup. France is a major importer, where this soup is a delicacy. The Chinese consider it to be an aphrodisiac. An expensive food, 1 kg costs approximately Rs. 8,000 in the international market. This has made Swiftlets rare in our country. Grey Jungle Fowl, another threatened bird, supported the fishing hobby in UK. The bird was caught from the wild for its colourful hackles. It is used as a fly for trout fishing. Pheasants were exported in bulk to private aviaries in Europe.

SC Dey, Additional Inspector General of Forests observes that when the export of birds was allowed, the numbers mopped up were immense. He argues that the foreign exchange earned from this trade is also not sufficient to justify it; the volume of

trade was far greater than the comparative earning.

"Since the amendment to the Act in 1991, large-scale capture has gone down. These demands are being made because the traders are finding it difficult to continue," says Dey. He believes that people will gradually adjust to an alternative trade. He cites the case of how ivory-carvers have shifted to carving fish and buffalo bone after ivory was declared unlawful.

Significantly, the crest feathers of the Himalayan Monal was traditionally used by Garhwalis to adorn their caps. Ten years ago this practice was threatening the population of these birds. Now, with the ban, their number has sufficiently increased. The Peregrine falcon, an endangered specie was traded in large numbers. From 1970 to 1980, 176 Peregrines were exported from India to West Germany and the Middle East for the sport of falconry. In the last few

DENNIS THE MENACE



"DON'T YOU EVER LET HIM OUT
TO HUNT HIS OWN BIRDSEED?"

COMPASSIONATE FRIEND

From Beauty Without Cruelty, Printed in India, April - September 1994

years, at least the legal export has been put to a complete halt.

The trade involves needless mortality and cruelty. Only one out of every three birds, survives. Death occurs at two major stages. One is during capture and handling and the other during transfer.

It is not uncommon to dye and paint common, dull-coloured species to resemble exotic birds. In the Red Fort area one was surprised to see a cage full of gaudy pink little birds which had been obviously subjected to a bucket of pink colour tipped through the top of the cage.

Covered by the export and import policy, the customs does not clear any items of wild origin without the prior approval of the wildlife warden or inspector from the department of wild life preservation. There is, unfortunately, a wide berth between the written law and what is really true in practice.

Fines reviewed in 1991 for violations of the Wildlife Act are strict, ranging from Rs. 500 to Rs. 5,000, accompanied by rigorous imprisonment of one year. It is extendable upto seven years in some cases. Yet, time and again, those caught

dealing in illegal trade roam free after being bailed out. The court-cases lodged against them do not see the light of day in most instances, by which time the inspector pursuing the case is transferred.

In the Old Delhi area, a woman commonly known as Roshanara Begum is alleged to be a well-known dealer in animal trade. So is a man by the name Vishwa Chand, Every possible kind of animal and animal article is said to pass through their hands. Yet, they roam free despite several cases lodged against them.

The tradition of releasing thousands of caged birds in the middle of the city does not serve the noble act it is meant to be. On the other hand, it has a reverse effect. Pigeons and other birds released in hundreds during festivals does not restore them to the wild because the city is not their habitat. A small instance of a bird-keeper who released 10 Java Finches from their cage from his verandah is symptomatic of what happens to them. Two were immediately pecked to death by crows, while the rest flew back to the cage by sunset.

Courtesy : THE PIONEER

Obituary

BILL TRAVERS

1922-1994

On 29th March, 1994, Mr. Bill Travers, International Jt. President of **BWC** Charity suddenly passed away.

Mr. Travers and his wife, Ms. Virginia McKenna acted in the world famous film "Born Free". Their deep commitment for saving zoo animals, made them establish Zoo Check and the Born Free Foundation.

It may be recalled that in 1988 the Travers were in Bangalore to personally oversee Zoo Check's "Operation Tiger" which involved the rehabilitation of six young tigers at the Bannerghatta Park. These animals had been languishing in a narrow cage at the Cross Brothers' Circus in England.

Unitarian Universalists Draft Resolution

The following is the latest General Resolution proposed by the Unitarian Universalists for the Ethical Treatment of Animals (UFETA):

Breaking the Cycle of Animal Abuse and Child Abuse

GUIDED by our respect for the interdependent web of all existence,

GIVEN that child abuse and animal abuse are pervasive in North American society.

WHEREAS the relationship between violence towards animal and violence towards humans, especially children, has been documented in numerous studies, and

WHEREAS abused children often become child abusers themselves in adulthood, thereby extending the legacy of this significant pattern of behavior, and

WHEREAS animal maltreatment in childhood/adolescence is connected to concurrent and latter patterns of violence towards children, elders and women,

THEREFORE BE IT RESOLVED THAT the Unitarian Universalist Association encourage congregations to examine within our experience the parallels between cruelty to children and to animals, and

BE IT FURTHER RESOLVED to facilitate interaction of religious educators and ministers with professionals in criminal justice, education, media, psychology, law enforcement and social work with a twofold concern: reduction of violence and motivation for empathy and caring in our society.

Courtesy : INROADS

Early Acts of Cruelty to Animals by Criminals

NAME:	ACCUSED/CONVICTED OF:	EARLY CRUEL ACTS:
Albert DeSalvo a.k.a. Boston Strangler	Murder of 13 women	Trapped dogs & cats in orange crates, then shot arrows through the boxes
Patrick Sherril	Killed 14 co-workers, then himself	Tied up neighborhood pets with wire, goaded his own dog to mutilate them
Brenda Spencer	At age 16 killed 2 children and wounded 8 others at her elementary school	Often set cat's and dog's tails on fire
Robert Alton Harris	Murdered two 16-year-old boys, and 4 years before burned his neighbour alive.	At age 10, killed neighborhood cats
Theodore (Ted) Bundy	Serial killer	Linked to graves filled with animal bones. Claimed he spent his early years with his grandfather who tormented animals
Carrol Edward Cole	35 murders	As a child, strangled a puppy under the porch of his house

Courtesy : AHIMSA

Agenda for a Non-Violent Future

On September 15, 1992, more than one hundred people attended the conference "Protecting Children and Animals: Agenda for a Non-Violent Future" held by the American Humane Association (AHA) in Herndon, Virginia. Among them were animal protection professionals, lawyers, pediatricians, nurses, theologians, teachers, psychologists, reporters, veterinarians, prosecutors, social workers, and researchers. They were men and women of various cultural and religious backgrounds from North, South, East, and West, from cities and towns—a true cross section of Americans.

All of them had come to share their perceptions and experiences in preventing child and animal abuse. And many of them had never thought about the link between child and animal abuse before. It was a first contact experience between both protection fields for many of the professionals, and a "eureka" experience for other professionals who had never thought of their responsibility or ability to prevent child and animal abuse by being aware of both.

For two days, they listened to presentations, participated in discussions, and focused on such arduous topics as cruelty to animals, child abuse, and the cycle of family violence. And although the long-term effect of a two-day conference on its participants or the populations they work with is indeterminable, no one can deny that vital connections were made and new understandings were reached; and each link that was forged strengthened the chain of determination to prevent child and animal abuse.

To reach even more professionals who can break the cycle of violence to children and animals by using the information shared during this conference, a summary has been compiled.

AHA's 8 Steps to a Non-Violent Future

1 Take animal and child abuse seriously, and report it to your local humane society or child welfare agency. Abuse must be stopped. People who repeatedly and intentionally hurt animals or children need incarceration, counselling, or other intervention.

2 Encourage professionals, such as judges, animal control officers, doctors, social workers, teachers, and ministers, to familiarize themselves with the link between cruelty to animals and family violence.

3 If you have children, practice positive parenting styles that do not rely on corporal punishment. To learn about such methods consult with your local mental health center, social service agency, or the United Way.

4 Instill compassion and humane values in young people by showing that you value people, animals, and the environment.

5 Question the glorification of violence in sports, the media, and entertainment. Nonviolent problem-solving skills, compassion, and self-control must be valued by society to be valued by children.

6 If animal or child abuse was part of your personal history, you may need to seek professional counseling to fully understand the effect these acts have had on you and your family. Often the cycles of violence can be broken by a desire to stop the abuse.

7 Use your political voice and vote on issues relevant to education, social service delivery, and allocation of funds towards improving the quality of life for people and animals in your community and country.

8 Support organizations that protect animals and children from abuse by volunteering or financially contributing.

Courtesy : ADVOCATE

Teaching Love For All Creation

K.A. Gray

Have you ever stopped to think
and wonder WHY
There's so much cruelty to-day
And wherein the fault can lie?
'Tis strange how many children
Take a cruel delight
In torturing little creatures
And watch the gruesome sight.

If you are a parent,
Do you teach your child
To be gentle with all creatures
The tame ones and the wild?

If you are a teacher,
Do you make it clear
That ALL life is God-given
And should not suffer fear?

If you are a priest,
Tell of God's wondrous Love
For the WHOLE of His creation
In the sea, on land and above.

Train all little children
So they really WANT to be
A friend to little helpless things,
In deep sincerity.

Each one of us is guilty
If we just let things go on.
If we fail to stop a cruel deed
We, too, are in the wrong.

Parents, teachers, priests and others
All have their part to play
In stamping out the cruelty
That is rife in the world to-day.