



# COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA

## FREE ANIMALS FROM THE CRUEL CIRCUS



VOL 20 NO. 1 SPRING 1996



# Beauty Without Cruelty

INTERNATIONAL



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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





Members may please note that our magazine is published in English only and is a quarterly publication. We have been having endless trouble with the printers and that is the reason why the issues have not been out in time. However, we hope to be able to rectify the situation with this issue.

## **BWC Vegetarian Shopper's Guide**

Due to various reasons this book will not be out for some more months.

Many manufacturers whose products appeared in our last List of Honour have not responded to our current **BWC** Product Research Questionnaire. We can therefore no longer vouch that all the items stated in this booklet are free of animal substances.

## **BWC Investment Guide**

An updated version will be available soon. Those members who are interested in obtaining it should let us have their names, addresses along with their life membership numbers so that we can inform them when the publication is ready.

## **BWC Calendars**

The 1996 **BWC** Calendars we are happy to state, though late, were very much appreciated. Not only are we sorry that they were not out by December, but in spite of all efforts made to hand-deliver most of the calendars, many which were posted got lost. We have already sent second copies to most of those who informed us of non-receipt, but we cannot send any more as we do not have so many extra copies.

## **Picture for kids to colour**

The centre spread picture from the November 1995 issue of *Compassionate Friend* is available in lots of 25 pullouts against a donation of Rs. 25/-. Parents may like to give them to their children's classmates and friends.

## **Car Stickers**

A set of these car stickers is available against a donation of Rs 20/-.





# BWC Questionnaire for Members - Responses

Total respondents	: 481(9%)
Average age	: 46.9 years
Non-vegetarians	: 17
Ovo-vegetarians	: 61
Lacto-vegetarian	: 367
Vegan	: 31
Vegetarian from birth	: 368
Consume flesh	: 17
Consume eggs	: 78
Consume milk	: 442
Use gelatine	: 78
Use 'varakh'	: 187
Consume onions/garlic	: 317
Consume underground vegetables	: 363
Are vegetarian because of	
Religious reasons	: 310
Thought/taste	: 194
Environmental/	
Ecological reasons	: 136
Love animals	: 300
Respect life	: 377
Health	: 127
Thought of soap as non-veg.	: 293
Use leather	: 292
Use silk	: 170
Allow their children to eat non-veg. at home	: 48
Object to serving non-veg. at home	: 403
Would pay for non-veg.	: 62
Avoid going to a non-veg. restaurant	: 343
Support animal causes	: 214
Support human causes	: 294
Support religious causes	: 57

Names of the first 50 Members in order of Questionnaires received who were sent a free copy of *Rotis and Sabzis* by Tarla Dalal or *The New Abolitionists* by B R Boyd. (In order to be fair, magazine copies containing the Questionnaire were mailed to all Pune and Mumbai members a week after the others.)

1 Ram T Malani	Khandwa
2 Pt Balaram Kugaji	Belgaum
3 M L Jain	Saugor
4 Jinendra Kumar Jain	Garhakota
5 Dr A P Jain	Panipat
6 Dr Ranganath N Nayak	Belgaum
7 Nilesh K Shah	Kheda
8 Sonal R Sheth	Kolhapur
9 Wg Cmdr R K Kachru	Pune
10 Dr Sherine J B Dorab	Agra
11 Ph Vaidya Raj	Panaji
12 Ashok S Khimchand	Mumbai
13 Sushil Kumar Jain	Khargone
14 Lakshmi Krishnan	Hyderabad
15 Chandrakant J Mehta	Mumbai
16 Yasmin S Purohit	Pune
17 Deepakkumar P Shah	Pune
18 Sharadkumar K Jain	Aurangabad
19 M T Ramanujam	Bangalore
20 Prakash K Mehta	Bangalore
21 Indra Kumar	Hubli
22 K Motmal Jain	Bangalore
23 D Adinarayana	Bangalore
24 Dr Mahesh Kasliwal	Bilaspur
25 Shirhari Kugaji	Belgaum
26 Lalchand J Kaswa	Ahmednagar
27 Vidyullata Hiralal Vora	Pune
28 Sohan Kumar Anchaliya	Raichur
29 Dr Man Mohan Malani	Pune
30 Mahaveer Chand P Jain	Mysore

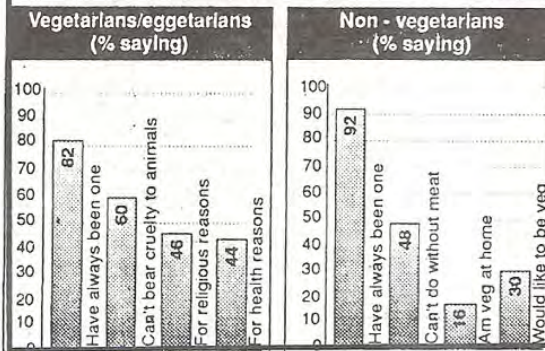
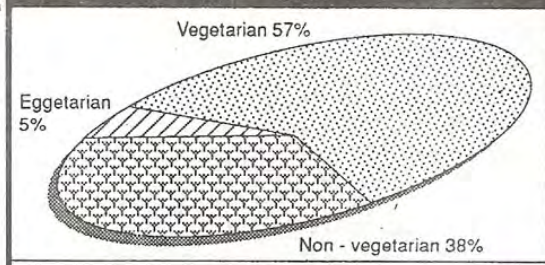
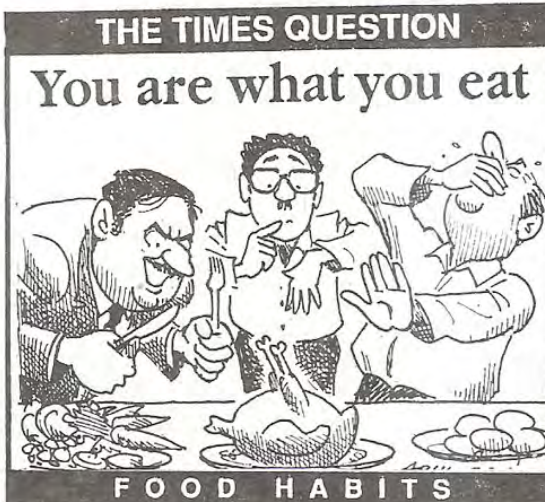
  
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- 31 Dr Ramesh S Kawediya Pune
- 32 Arvind Mallipudi Gudivada
- 33 Madanlal P Banthia Madras
- 34 Rajshree R Balannavar Hubli
- 35 Dr Roda Unwalla Pune
- 36 Manikchand S Jain Pune
- 37 Nishith Patel Jabalpur
- 38 Ajaydev Sadh Mumbai
- 39 Idarmis Rodriguez Madras
- 40 Rajesh D Chheda Panaji

- 41 Mohanlal P Jain Bangalore
- 42 Rikabchand K Jain Hubli
- 43 Roopchandji Bhansali Mumbai
- 44 Raghunath S Karmarkar Mumbai
- 45 Dhiraj Dedhia Mumbai
- 46 Dharmesh H Mehta Mumbai
- 47 Minesh C Shah Mumbai
- 48 Khiran K Lodaya Mumbai
- 49 Stella L Noronha Mumbai
- 50 Nayani Shah Mumbai



## STOI-MODE POLL

Most Delhiites are vegetarian. As many as 57% say they do not even eat eggs, while 55% identify themselves as 'eggetarian'. 38% say they are non-vegetarian. Among the vegetarian/eggetarian group 60% say they can't bear cruelty to animals, 46% attribute their food habit to their religion and 44% feel it is healthy not to eat meat. Among vegetarians, close to half (48%) say that they just can't do without meat. Interestingly, however, 16% are vegetarian at home and partake of meat only when eating out. Asked whether they would like to be vegetarian, 30% say they would, 23% because they can't bear cruelty to animals and 17% for health reasons.

These are the findings of a telephonic poll conducted by *The Times of India*, in which 318 Delhiites were interviewed between 26 and 30 June, 1995. The findings may have an upper income skew as the sample was confined to telephone subscribers.

Courtesy : *The Sunday Times of India*

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# A RINGSIDE VIEW OF A CIRCUS

Ashutosh Chakravarty

Oh! to what extent can man go to achieve material gains! What will man not do to see that his pocket is filled and his stomach is not empty! The law ensures that man does not bleed man in this sad run for money. And there is a law to ensure that man does not inflict inconvenience to the lesser intelligence-endowed inhabitants of this planet Earth. By 'lesser intelligence endowed inhabitants', I mean all such living beings other than human beings. Is such a law really there merely on paper? Without consulting a lawyer I can cite a few such Acts - *Prevention of Cruelty to Animals Act, 1960, Elephant Preservation Act, 1879, Environment (Protection) Act, 1986, Indian Forest Act, 1927, Forest (Conservation) Act, 1980*, and the mother of all Acts *The Wildlife (Protection) Act, 1972* amended in 1991 to ensure that wild animals including trees be left to themselves.

And yet, when such laws are infringed, who is to take cognisance of it than man himself? No animal is able to file a petition in court nor is it able to complain of torture. Thus there are appointed such persons to do the honourable job of conserving animal rights. And if these persons fail in their job, what is the use of laying down rules and enacting Acts?

Exactly such is the case of circuses in India. There are people crying themselves hoarse to protect animals' rights; yet alas, in the absence of awareness or feeling from people entrusted with authority, it is a gloomy picture indeed. Where do we go wrong? Why, oh why, don't the authorities realise that animals too have rights?

The NEW GRAND CIRCUS was in Goa for a full two months. We have read of horrible reports of atrocities carried out by the circus people while training the animals to perform simple tricks. We are also shown pictures of chained elephants and caged monkeys, telling

us of how cruel it is to coop such beautiful animals to a life which knows no freedom. Yet people flock to circuses and are impressed of the seemingly gentle treatment that the ringmaster metes out to the animals in the ring, not knowing the torture the animal has undergone to obey the gently raised hand.

As a matter of principle, I don't patronise a circus nor am I able to tolerate pets chained to kennels. At the same times I felt that reports from organisations like BWC were a bit too harsh. Thus the following report may be read as from one who hovered between a 'believer' and a 'non-believer'. Here 'believer' means a believer of whatever report BWC dishes out as cruelty, and 'non-believer' means somebody who doesn't care. You may also read it as an authentic report because each and every fact is based on documents relating to that particular incident. This is also a sincere quest to find out why we are not able to ban the use of animals in circuses and where it is that we fall short.

One fine morning in Margao (Goa) where the circus had pitched tent, certain circumstances, which I cannot reveal, landed me in front of the cages, housing the animals. If I were to say that what I saw shocked me, it is the understatement of the year! Seventeen fully grown lions in twelve tiny cages, each cage barely large enough to accommodate a lion which, when lying fully stretched, had its tail hanging out. Three of these lions were in such a pathetic state that they had open wounds on their body covered with flies. The cages were high enough for the lions to stand, but too low for them to be able to look skyward!

Two sloth bears were housed in a similar-sized cage but with a partition in the middle to divide it into two smaller cages. There were two tigers caged in independent cages but on the same trolley. The tigers were larger and occupied

  
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more space, so though the cages looked bigger than the ones housing the lions, they were inadequate for the tigers to lie down fully stretched. And there was a hippopotamus cooped up in a trough long enough for it to lie submerged in the water it held but too narrow for it to turn around. Yet another small cage contained a Rhesus macaque and a Langur. Such pathetic sights brought tears to my eyes and I was too choked up to vent my fury on the people there.



Through misty eyes and a voice which I barely recognised to be my own, I asked the manager why he had housed such magnificent animals in such tiny cages. He explained to me in a matter-of-fact tone that larger cages were cumbersome during transport. I must hasten to add that each of the cages including the hippo's trough were on wheels - meaning that these were the permanent homes of these unfortunate animals.

Science has taught us that 'ecosystem' means the environment that an animal lives in. So one box of approximately three cubic metres of air space was the ecosystem of each lion; half this volume for the cage having two lions! There was yet another cage having eight tiny lion cubs. The manager volunteered some more information - the lions are breeding so fast that we have so many cubs!

I was feeling too miserable to think of anything. Here lay something very very fishy. Imagine the situation - seventeen lions distributed in twelve cages with each cage having space barely enough to stand. And then suddenly the babies. I am too old to believe in storks, but by that time, the wind had gone out of my sails, and I just walked out.

This was during my first visit to the circus. I immediately dashed off a letter to **BWC** for help. **BWC** dutifully wrote to all such persons bestowed with authority and power to end this madness. **BWC** also asked me to get photographs.



Ten days after my first visit, I began to smell something strange. Everything was not right. Like, why are the lions breeding so fast? What do they do with the cubs? And most important of all, in spite of all efforts by BWC, why is the circus still in town? What happened of the complaints filed to the Chief Minister and Chief Wildlife Warden of Goa and others? I decided to investigate. And the information I was able to unearth was something too big for me to handle.

temper of the lions was so transparent that one of my companions cried uncontrollably for the full fifteen minutes that the show lasted. Four of the lions were very sick. they had open sores almost all over their bodies. One majestic lion had a dull white eye, while another had its face mauled, with protruding ribs. When I had seen them on my first visit all wounds were open; but now someone had applied turmeric powder as a salve on these wounds.



Are circuses really running at a loss? Absolutely not. Is it true what the manager said - we are not acquiring any more animals, but continuing only until all these existing ones die? Zilch!

My second visit to the circus was with two companions armed with cameras and front row tickets to the ring. There were seven lions in the lion show. The eyes of the lions told us a lot of tales of the torture they had undergone while being trained. The fear and the restraint in the

The ancient Chinese tortured their most hated enemy prisoners by a novel method. They would starve the prisoner and at the same time, place before him aromatic dishes and fruits. The torture, if not unbearable, is cruel. At such times, death is the preferred alternative. And this is how the circus people torture their elephants. The hind legs of the elephants were chained to pegs, and stacks of sugarcane fodder were placed just beyond their reach in front of them.

  
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From afar, the elephants appear to be dancing and swaying to some music, but if you get close enough, you would see that they are straining themselves trying to reach for their food. It is pathetic.

A stark contrast to this were the horses. Their mouths were dipped in little cotton bags containing fodder with the handles tied behind their ears. By this, the nose too was enclosed. I couldn't imagine how they breathed. It was too much for me to bear, and I myself felt suffocated. On the pretext of wanting to photograph them, I asked the Manager to remove the bags, though before doing this, I did click a couple of slides.

The worst plight was of the Pomeranian dogs. This show was performed without the use of a whip or a cane, yet the fear in the eyes of the poor dogs still sends a thorn into my heart whenever I think of it.

The Pomeranian dogs were caged in two tiny

cages. The larger cage of 1m x 1m x 1m had four dogs squeezed into it. This was wide enough for the dogs to stand side by side and stare out. The second cage was much smaller - less than half its size housing three of the smaller dogs.

Earlier on, I had mentioned of the fishy things going on behind the scenes which enable the circus people to maintain such a huge quantum of animals in spite of the strict regulations. They have 73 animals. Exactly how do they manage to get past the law. Read on:

On my third visit to the circus, I had slipped in a casual but calculated question to the manager - the hippopotamus does not do any particular stunt in the circus, but is just paraded around the ring and taken out, is it because the hippo is yet to be trained? The manager's uneasiness and the manner in which he diverted my attention to a different subject, answered a lot of questions. The healthy hippopotamus is a new acquisition!





I talked to the wildlife warden of Goa, to inquire about the action being taken in response to the letter from BWC, India Branch. I was informed that the sizes of all enclosures were large enough for the animals to stand comfortably! The lions were a bit crowded up and it was suggested (mark the words 'it was suggested') that the number of cages be increased! Moreover, it is not practical to expect the circus people to provide larger enclosures as it is inconvenient and too cumbersome during transit! These are the exact official words and reasons that the wildlife warden used while permitting the circus to move on to Udipi in (South Kanara District) Karnataka from 26.2.96 to 3.3.96.

This is not all. Further investigations have revealed some very interesting facts. I nosed through the past records of the births and deaths of the animals in this circus. Interestingly, two male lion cubs were born while the circus was in Goa on 3.2.96. I came across a little note, saying that two lion cubs were 'gifted' to the Great Rayman Circus on 21.9.89 at Nagpur. Now, don't ask me how the lions are breeding, and don't ask me why they

are encouraging breeding. To put it in simple words, the animals are deliberately bred so that the cubs can be 'gifted' (read as 'sold' or 'bartered') to other circuses. This is how they acquire 'new' animals. And then I came across a death certificate of a lion which died at the age of 25 years due to acute gastritis and hepatitis. Yet there's another death certificate of a lion aged 19 years giving the reason as due to 'old age'. Interestingly, there's a death certificate of a lion aged 22 years dated 9.11.91 issued by a clinician (?) as due to liver cirrhosis. There's a death certificate of a lion cub of 4 months which died due to severe dehydration and shock.

There is also a death certificate of an elephant aged 25 years which died due to pulmonary cedema and haemorrhage. It is accompanied by a report that the elephant was in *musth* (i.e. in heat and ready for mating) and so was given an overdose of tranquilisers (400 tablets of Calmpose plus an injection) which resulted in coma.

This report will provide some food for thought.

I urge the BWC to take up the matter with the authorities.

*BEAUTY WITHOUT CRUELTY has approached the Government to take strict corrective action against the Circus for keeping wildlife in such terrible conditions. As it is, all circuses torture animals during training; it is degrading to make wildlife perform tricks in the circus ring; added to which the animals are housed in terribly poor conditions. In fact it would make a good case for confiscating them. Nowhere in the Wildlife Act does it say that just because a person has an Ownership Certificate, the animal need not be cared for and subjected to mental and physical suffering. The very purpose of issuing an Ownership Certificate is to make sure that the wild animal kept in captivity is well taken care of, and if this basic reason is not fulfilled, then the certificate can be cancelled and the animal taken over. Moreover it is in the hands of the Forest Department to issue permit of transfer.*

*In 1991 the Ministry of Environment & Forests (Govt of India) requested BEAUTY WITHOUT CRUELTY to submit a Report on Circuses in India on the basis of evidence gathered by our organisation for over a decade. Some extracts from the report were printed in our journal Compassionate Friend. The Interim Stay granted by the Delhi High Court when the Notification was challenged by the Indian Circus Federation continues to let the dispute remain unsolved. Nevertheless, in 1994, the Ministry agreed to 'phase out the animals in circuses' by permitting 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 and the cubs and sub-adults are to be taken away to be housed in zoos and no new animals would be acquired.*

*Now that the circus has shifted to Udipi in Karnataka we hope that atleast in this State suitable action will be taken by the authorities.*



# Ahinsak Shells of Bishnupur

*Dr. Susmita Bhattacharya*



The quiet temple town of Bishnupur in West Bengal, has been a centre of culture for a long period, nurturing its own style of classical music and the art of weaving magnificently beautiful designs in cloth. But what it is most famous for is its old terracotta temples with unbelievably fine carving works fashioned in burnt clay, unparalleled in India.

This ancient art is still alive! In keeping pace with modern times, the artists are now engaged in making small but exquisite works in terracotta idols of Gods and stylised representations of animals which are cherished and collected by art lovers. Recently they have started making what they term ahinsak conch shells. These shells are made from burnt clay and have fine designs like the ones commonly found on ancient temple walls. They are more than just beautiful works of art. Unbelievable, but true, these ahinsak shells blow like real conch shells and even sound like real ones. The sea can be heard in them. The sound of a conch shell considered absolutely necessary in many parts of India on auspicious occasions and for religious ceremonies, can now be easily obtained without the loss of a life - that of the sea creature living inside the real shell which would otherwise need to be killed for the shell.

These beautiful artificial shells are very cheap too. In Bishnupur, they can be bought for just eight to twelve rupees a piece. In Calcutta, they are comparatively expensive, yet they are cheaper than real shells.

Let us hope these ahinsak shells will soon become popular throughout India thus making it possible for the real conch shell creatures to peacefully keep living in our seas.



  
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Several years ago I published an article in *Between the Species*, entitled *The Otherness of Animals* (Autumn 1988). In it, I urged that in order to avoid contributing to some of the very attitudes towards other animals that we seek to change, we need to raise fundamental questions about the way that we, the defenders of animals, actually conceive of them. One question that needs to be raised concerns our tendency to deprecate ourselves, the animals, and our goals when speaking before the press and the public. Often we 'apologise' for animals and our feelings for them. In *Between the Species*, I argued, "Anxious not to alienate others from our cause, half doubtful of our own minds at times in a world which views other animals so much differently than we do, we are liable to find ourselves presenting them apologetically at Court, spiffed up to seem more human, capable, ladies and gentlemen, of performing Ameslan (American sign language) in six languages....".

We apologize in many different ways. More than once, I have been warned by an animal protectionist that the public will never care about chickens, and that the only way to get people to stop eating chickens is to concentrate on things like health and the environment. However, to take this defeatist view is to create a self-fulfilling prophecy. If we, the spokespersons for animals, decide in advance that no one will ever really care about them, we will convey this message to the public. Insisting that others will never care about chickens projects the feeling, "I don't think that I can ever care much about chickens." This negative attitude about chickens epitomises the apologetic mode of discourse in animal rights.

It is the "I know I sound crazy, but . . ." approach to the public. If we find ourselves apologizing for other animals, we need to ask ourselves why we do this. Is it an expression of self-doubt? A deliberate strategy? Either way, I believe that the rhetoric of apology harms our movement tremendously.

Following are some examples of what I mean..

# The Rhetoric of

## 1. Reassuring the public :

"Don't worry. Vegetarianism isn't going to come overnight." We should ask ourselves the question: if I were fighting to end human slavery, child abuse, or some other human-created oppression, would I seek to placate the public or the offender by reassuring them that the offence will still go on for a long time and that we are only trying to phase it out gradually? Why, instead of defending vegetarianism are we not affirming it?

## 2. Patronising animals :

"Of course they're only animals. Of course they can't reason the way we do. Of course they can't appreciate a symphony or paint a great work of art, but . . ." In fact, few people live their lives according to 'reason' or appreciate symphonies, or paint works of art. As human beings we do not know what it feels like to have wings or to take flight from within our own bodies or to live naturally within the sea. Our species represents a smidgeon of the world's experience, yet we patronise everything outside our domain.

## 3. Comparing competent, adult nonhuman animals with human infants and people who are mentally defective :

This is an extension of number 2. Do we honestly believe that all of the other creatures on earth have a mental life and range of experiences that are comparable to diminished human capacity and the sensations of newborn babies? Except within the legal system, where all forms of life that are helpless against human assault should be classified together and defended on similar grounds, this analogy is both arrogant and logically absurd.

## 4. Starting a sentence with, "I know these animals aren't as cute as other animals, but...":

Do you say to your child, "I know Bill isn't as cute as Tom, but you still have to play with him"? Why put a foregone conclusion in people's minds? Why even suggest that physical appearance and conventionalised notions of attractiveness are relevant to anything that matters in a relationship?

  
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# Apology in Animal Rights

Karen Davis

## 5. Letting ourselves be intimidated by “science says,” “producers know best” and charges of ‘anthropomorphism.’:

We are related to other animals through evolution. Our empathic judgements reflect this fact. It does not take special credentials to know that, for example, a hen confined in a wire cage is suffering, or to imagine what her feelings must be compared with those of a hen ranging outside in the grass. We are told that humans are capable of knowing just about anything we want to know - except what it feels like to be one of our victims. Intellectual confidence is needed here, not submission to the epistemological deficiencies, cynicism and intimidation tactics of profiteers.

## 6. Letting the other side identify and define who we are:

I once heard a demonstrator tell a member of the press at a protest at a chicken slaughterhouse, “I’m sure Frank Perdue (*American poultry industrialist*) thinks we’re all a bunch of kooks for caring about chickens, but . . .” Ask yourself: does it matter what the Frank Perdues of this world think about anything? Can you imagine Frank Perdue standing in front of a camera, saying, “I know the animal rights advocates think I’m a kook but . . .”

## 7. Needing to ‘prove’ that we care about people, too:

The next time someone challenges you about not caring about people, ask them what they’re working on. Whatever they say, say, “But why aren’t you working on \_\_\_\_\_? Don’t you care about \_\_\_\_\_?” We care deeply about many things; however, we cannot devote our primary time and energy to all of them. We must focus our attention and direct our resources. Moreover, to seek to enlarge the human capacity for justice and compassion is to care about and to work for people.

## 8. Needing to ‘pad’ and bolster our concerns about animals and animal abuse:

This is an extension of number 7. In keeping with the need to recognize the links of oppression and the indivisibility of social justice concerns, it is imperative to recognise that the abuse of animals is a human problem that is as serious as any other abuse. Unfortunately, the victims of homo-sapiens are legion. As individuals and groups, we cannot give equal time to every category of injustice. We must go where our heartstrings pull us the most, and do the best that we can with the confidence that is needed to change the world.

The rhetoric of apology in animal rights is an extension of the ‘unconscious contributions to one’s undoing’ described by the child psychologist, Bruno Bettelheim. He pointed out that human victims will often ‘collaborate’ unconsciously with an oppressor in the vain hope of winning the oppressor’s favour.

In fighting for animals and animal rights against the collective human oppressor, we assume the role of vicarious victims. To apologise in this role is to betray ‘ourselves’ profoundly. We need to understand why and how this can happen. As Bettelheim explained out, “But at the same time, understanding the possibility of such unconscious contributions to one’s undoing also opens the way for doing something about the experience - namely, preparing oneself better to fight in the external world against conditions which might induce one unconsciously to facilitate the work of the destroyer.”

We must prepare ourselves this way.

If we feel that we must apologise, let us apologise to the animals, not for them.

*Courtesy : Internet*

  
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**What our stone-age ancestors wore:**

***Animal Hide!***

**What we wear:**

***'Genuine' Leather!***

**Is there any difference?**

**Our stone-age ancestors had  
no other alternative.**

**For them, wearing animal skins  
was a matter of survival.**

**WHAT'S OUR EXCUSE?**

**Do we have to kill to  
clothe ourselves today?**

**Give up leather!**

**Beauty Without Cruelty**

Post Box 18, Pune 411 0040.

