

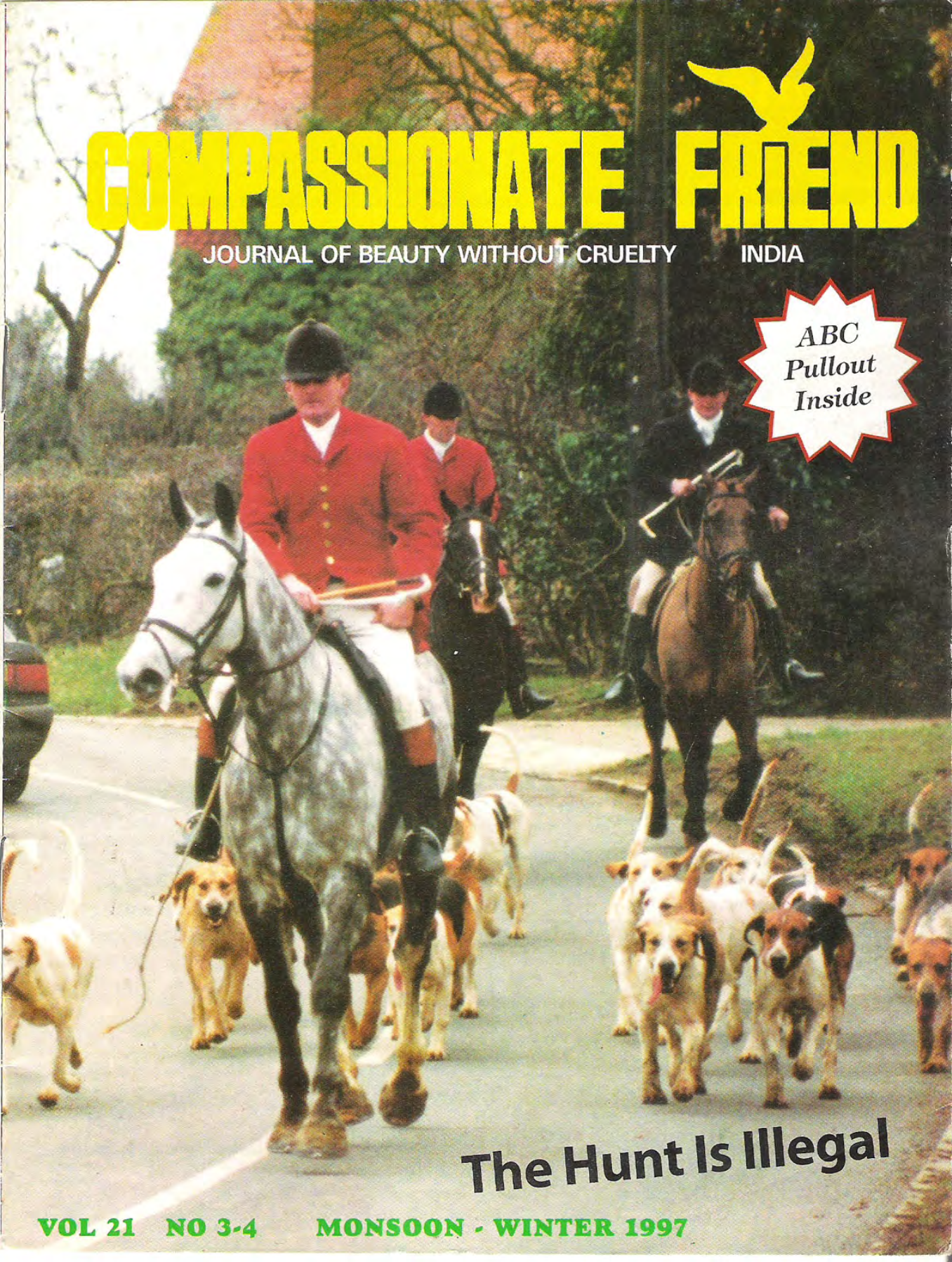
COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY

INDIA



ABC
Pullout
Inside



The Hunt Is Illegal

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Beauty Without Cruelty



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which causes no creature
of land, sea or air,
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Picture on cover and opposite Courtesy :
League Against Cruel Sports

THE HUNT IS ILLEGAL

On hearing the news that the cruel and barbaric practice of fox hunting with hounds in England is most likely to come to an end, few people must have even in their wildest dreams have imagined that this blood-sport, a legacy of the British Raj, still takes place in India, fifty years after Independence. It makes it all the more blood-curdling when one learns that *The Hunt* as it is called, is arranged by none other than the Defence Services College in Wellington, Nilgiris, Tamil Nadu, which, instead of going out of its way to respect and protect India's forests and wildlife, sets a negative example of breaking the law.

In June 1997, when **Beauty Without Cruelty** heard about *The Hunt*, letters were sent off to Secretaries of the Ministries of Defence and Environment & Forests (Government of India) to make sure that it is stopped.

In spite of hunting being banned, the Defence Services College regularly organises *The Hunt* which involves a pack of hounds with accompanying riders on horses following the scent of jackals, fox, etc. At the sound of the horn, these specially trained dogs, chase and kill wild animals by cornering them and tearing them apart, before taking off into the forest area.

Although we are told that no killing of wildlife takes place as the hounds only chase the scent of the wildlife, this so called chasing positively attracts the provisions

of the *Wildlife (Protection) Act 1972 (as amended up to 1991)*.

As per the above Act, under *Section 2, Sub-section 16(b)*, driving of any wild animal for any purpose is considered as *hunting*. Also under *Sub-section 37* of the same section *wildlife* includes all animals as well as vegetation which forms part of their habitat. The dogs obviously cannot be muzzled as it would restrict their movements and tracking abilities. Moreover, we feel absolutely sure that other wild animals (like the barking deer) die due to shock/trauma during *The Hunt* when the huge party of riders on horseback and hounds traverses through the forest.

Under *Section 51* of the same Act, this offence is punishable with imprisonment for a term which may extend up to three years and/or with fine which may extend to twenty five thousand rupees.

As it is, rampant poaching of wildlife occurs in the Nilgiris forest and *The Hunt* adds to the region being disturbed. It therefore makes it imperative that in the interest of wildlife and in order to uphold the country's laws, the Defence authorities set a good example by respecting and protecting wildlife in the Nilgiris region and this can come about only if and when *The Hunt* parties of the Defence Services Staff College at Wellington end forever. **BWC** awaits the day!



Supreme Court frowns on Indiscriminate Slaughter

Justice (Retd) A D Tated

The Supreme Court of India delivered an interim Judgement (second in the series) in Civil Appeal No. 3968 of 1994 in Akhil Bharat Krishi Goseva Sangh etc. v/s the State of Andhra Pradesh & others., on 12th March, 1997. The case is not finally disposed off. However, the developments in the case so far and the observations of the Supreme Court in both the interim orders are of much significance.

Before analysing the Judgement, a few facts about the case :

M/s. Al-Kabeer Exports Ltd., an export oriented slaughter house established its plant at village Rudraram in Pattencheru Mandal of AP, a few kilometres away from the city of Hyderabad. The company has an installed capacity of 15,000 MT of buffaloes meat and 3600 tons of mutton of sheep and goats. Translated in terms of number of animals, it works out to approximately 2 lakh buffaloes and 6 to 8 lakh sheep and goats every year. The plant is working at its full capacity and it exports meat and mutton mainly to Malaysia, Iran and a few other Gulf countries.

Akhil Bharat Krishi Goseva Sangh of Bombay and three other individuals from Andhra Pradesh had filed cases in AP High Court seeking closure of the abattoir on the grounds of technical irregularities while granting various permissions to the company, as well as on the grounds of environmental pollution, depletion of cattle wealth and the adverse effect on economy of the region. The AP High Court had ruled in favour of the company and the Petitioners went in Appeal to the

Supreme Court, which admitted the appeal and has passed two interim orders, the first one on 25th October, 1994 and the second one on 12th March, 1997.

Vide the first Order the Supreme Court had directed the Central Government to study the full impact of Al-Kabeer's operations and came out with a reasoned report in pursuance of an earlier direction of the AP High Court given on 16th November, 1991. The Central Government submitted a report to the Court, the contents of which were contested by the Petitioners during the course of arguments subsequent to the filing of the report. The Central Government Report was based largely on the report of the Director of Animal Husbandry, AP, which report was subsequently termed by the AP Government itself as an 'unauthorised' report sent directly to the Central Government, without reference to the Government of AP. The facts and figures in the Central Government Report related to the period prior to commencement of operations by Al-Kabeer and hence the report had no relevance to the issues before the Supreme Court. The Supreme Court has therefore directed the Central Government vide its second order dated 12th March, 1997 to submit another report within a period of six months taking into account the aftereffects of Al-Kabeer's operations. By the same order Al-Kabeer has been directed to operate at fifty per cent of its installed capacity until further orders.

In the context of the above facts, let us analyse the larger implications of the Supreme Court's stand on this issue.

The Supreme Court has observed in para 5 of the Judgement that there is an "inherent contradiction lying at the heart of the issue". The local law applicable to regulate Al-Kabeer's working is AP Prohibition of Cow Slaughter and Animal Preservation Act, 1977 which prohibits slaughter of animals which are or are likely to become economical for the purpose of breeding, draught or any kind of agricultural operations and giving milk or bearing offsprings. This means that old and infirm buffaloes can only be slaughtered, whereas Al-Kabeer's plant is meant exclusively for export and the Supreme Court raised a very pertinent question - "Can it be believed that Al-Kabeer would confine itself to old and infirm buffaloes. No one abroad would like to purchase or consume the meat of such old and infirm buffaloes. They would require fresh and healthy beef which can be obtained only from young and healthy buffaloes, whether male or female. The failure to notice this inherent contradictions have vitiated the Central Government's Report."

This observation of the Supreme Court holds good not only for Al-Kabeer but for all slaughter houses or meat processors in the country, who are engaged in export of buffalo and other animal meat. The meat export policy of the Government and the setting up of slaughter houses in pursuance of that policy necessarily mean slaughter of young and healthy animals. This has grave implications for the economy of the country, which is based on our cattle wealth in the agriculture and allied activities.

Animals are a natural resource for our economy like other resources such as agricultural land, water reservoirs, flora and fauna, minerals, forests, etc. Though export

of meat is a policy matter, the Court has taken cognisance of the serious implications of the matter as it affects larger national interest. Like the other judgements of the Supreme Court in matters like a qu a

culture, coastal regulation zone, hazardous industries, polluting industries, etc., this judgement also reflects the grave concern of the Supreme Court on depleting cattle resources.

It is pertinent to note here that according to the directions of the AP High Court during the course of hearing of these matters at the High Court level, the Andhra Pradesh Government was directed to appoint a committee to assess the implications of setting up of the abattoir of Al-Kabeer. The one man 'Krishnan Committee' appointed by AP Government had serious reservations about letting this plant being set up and had advised against such a move. The then Chief Secretary of the State had brushed aside this report and recommended setting up of this slaughter house to the Central Government. The apprehension expressed by Krishnan Committee have come true and the Central Government report to be submitted during



the next six months may bring out this fact. One hopes that the Central Government will analyse the situation in an objective, impartial and honest way and the 'inconsistencies' in the previous report as noticed by the Supreme Court will not be allowed to creep in.

The Judgement is a step forward in shaping a perspective in this field. The landmark Judgement of the Supreme Court in the matter of Shri Sachidanand Pandey v/s State of West Bengal (1987 SC 1109) had set the ball rolling about judicial intervention in policy matters relating to environment etc. and the subsequent various judgements have touched on various components of environment and this latest Judgement touches one of the important component of environment, which is the cattle wealth. The Judgement also indirectly raises serious doubts about the meat export policy of the Government as a result of which the slaughter house of Al-Kabeer and similar other slaughter houses have sprung up in the country and many more mega-slaughter houses are in the pipeline. When the Supreme Court is alarmed at the prospects of just one slaughter house affecting adversely the availability of cattle and the chain reaction

effect on environment and economy, in case the overall view of the scenario is taken wherein more than 1,60,000 MT of buffalo meat (which means slaughter of more than 21,00,000 buffaloes!) is exported from the country every year, the implications would be too scary to stomach.

It would be interesting to await the final outcome of this case wherein the Petitioners have sought closure of Al-Kabeer's abattoir. In the meantime, it is also important for the Government and other authorities that be, to seriously study the implications of meat export policy without waiting for the outcome of the case. Irreparable damage done to the economy of the country in the form of squandering away its young and healthy animals for the sake of corporate profits and earning meagre foreign exchange should be realised and corrective actions need to be taken in time.

It may be added by way of postscript that Al-Kabeer had requested the Supreme Court for modification of their order dated 12th March, 1997 in as much as it related to reducing the operations of Al-Kabeer by fifty percent. However, the Supreme Court declined to consider this Application and dismissed it on 31st March, 1997.



STOP PRESS : BWC's mirror website : <http://members.tripod.com/~bwcindia>

Value Based Education

*Excerpts from Information submitted by Beauty Without Cruelty, India to
The Parliamentary Standing Committee on Human Resource Development
on 23rd June 1997*

The Importance of Value Based Education

Down the ages philosophers and sages have all stressed the great importance of values in society. Mahatma Gandhi, Father of the Nation said : *The greatness of a nation and its moral progress can be judged by the way its animals are treated.*

Reverence for Life is a value of such fundamental importance that it is an essential factor in the development and promotion of many other important values.

India has an unbroken tradition of non-violence from time immemorial. It is a unique aspect of our Indian culture and religions preach it :

Kindness to the animals is the highest religion.

Lord Krishna

Look at all creatures with eyes of friendship.

The Yajur Veda

All beings long for happiness, therefore extend compassion to all.

Gautama Buddha

The highest religion is to rise to universal brotherhood, aye, to consider all creatures your equals.

Guru Nanak

There is not an animal on earth, nor a bird that flies on its wings - but they are communities like you.

The Koran

Teachers need to practise what they preach. Only if they themselves know and live by high values can they be in a position to create an environment conducive to generating and sustaining values in their students. By setting a good example they would be emulated by their students.

Development and nurturing of Values in children through special teaching subjects

Young children have proved to have inborn compassion. However, a child cannot develop into a harmonious personality with high values unless the basic value of **Reverence for Life** is inculcated through special teaching subjects such as Moral Science.

Reverence for Life is universally considered of vital importance.

To quote Albert Einstein : *Any society which does not insist upon respect for all life must necessarily decay.*

And Dr Albert Schweitzer : *As long as we do not exercise kindness to all living creatures we cannot ask for world peace.*

Value based education entails :

Thoughts (head that knows) - bringing out positive attitudes in children like that of kindness and respect for all living beings

Deeds (actions that speak) - providing children the much needed support to uphold these principles at all times and places.

The right approach to Co-curricular Activities

Co-curricular activities should constructively help in developing young impressionable minds so that as grown-ups they have high values which they in turn can impart to their children.

Unfortunately, some of these Co-curricular activities result in generating unwanted and adverse impressions on students. They should be avoided under value based education.

A few such negative activities are pointed out :

Visit to the Circus : Circuses are torture grounds for animals made to perform silly tricks as a result of imposed intimidation, fear and hunger. They blatantly violate *The Prevention of Cruelty to Animals' Act, 1960 (Amended by 26 of 1982)*. Moreover today only circuses without animals are internationally acclaimed.

Visit to the Zoo : Zoos are nothing but animal jails. Keeping animals behind bars is something the Government run Central Zoo Authority of India condemns.

Collecting Insects : The hunting of insects including butterflies is negative in as much as innocent creatures are needlessly sacrificed. It also violates *The Wildlife (Protection) Act, 1972 (as amended up to 1991)*.

Dissection : A most recent High Court judgement has made dissection optional in schools. Forcing children to cut up living creatures results in sense of guilt and also

results in de-sensitising them. It is therefore hoped that school authorities will themselves totally stop dissection of lives.

Violent Sports : Most educationists would agree that there is no need whatsoever to encourage sports and pastimes involving injuries, violence or potential lethal violence; e.g., boxing which requires physically hitting out hard at the opponent often cause permanent injuries or even death; and target shooting which could later lead to shooting/killing life.

Some of the positive activities encompassing Value Based Education students should participate in are :

Computer programmes : Biology can be successfully taught to students without the cruelty of dissection. India produces excellent computer programmes in a *Compu-* series which have the frog, rabbit, pigeon, rat, cockroach and worm. In tune with the latest internationally accepted stand that - *biology is a life science - not a death science* several other humane and acceptable methods and materials of teaching can easily and cost effectively be adopted.

Visit to Museums, cultural sites, exhibitions, etc.: Taking children to see places of historical background makes them interested in their cultural heritage. This can stimulate thought provoking good values. Exhibitions, besides imparting knowledge, are often a source of inspiration in the right direction.

Reading : Short stories on animals bringing out love and compassion for them or admiration for their qualities are greatly enjoyed by children. They could even be made to relate such stories in the classroom. Many inspirational stories with appropriate

value oriented messages available in English could be translated into Hindi and regional languages.

Plays, Skits, Debates, etc. : Participating in such programmes - may be acting an animal role - makes children learn lessons in value as such programmes always end with an important value based message. Debates are invaluable as they make children themselves decipher good values.

Art and Crafts : Children enjoy being creative and such activities with constructive results help in their own way. However, care could be taken to see that the materials used are not products of cruelty or exploitation; e.g., leather, feathers, etc.

Collecting pictures : Students often collect pictures of animals and birds. Most of these tell a story, particularly if they bring to the surface the inherent compassion in each and every child. Much can be learnt about different creatures and their behaviour in this way; this in turn nurtures the desired values.

Viewing films on nature and wild life : The long standing adage : *to shoot with the camera and not the gun* holds good. Today thousands of films made on Indian wild life can be seen from which students can learn to greatly appreciate our natural heritage in the right (forest) surroundings. It would be very much in keeping with the policies of the Union Ministry of Environment & Forests.

Viewing films on kindness to animals which convey a positive message : Several films with appealing stories, specially made for children, go a long way in putting across the right message because they make a life-long, lasting impression on them. For example, the recent popular film *101 Dalmatians* makes children love dogs and at the same time gives

the message that animals should not be killed for their skins or for commercial gain and vanity.

Excursions in forest areas : Students can be occasionally taken to natural habitats of animals and birds so that they basically learn to appreciate them in their natural surroundings and environment as against seeing the unnatural behaviour of wild life in zoos and circuses.

Tree planting programmes : Making children realise the great importance of maintaining adequate forest coverage and tree planting in urban areas is popular. The initiative for such programmes can come from students themselves once they realise the ecological and environmental importance of planting trees. Like all civic and social benefit schemes, this aids in the development of a sense of responsibility for the world around them; e.g., cleanliness being a virtue as against polluting land, water and air.

Helping civic and social causes : Children, always eager to please, take pride if they are involved in helping a voluntary welfare organisation working for animals/humans. As their role of helping the needy or aged will give them immense satisfaction, they will never forget it, and as a result of the values imbibed, they will, throughout their lives, always reach out to help worthwhile causes and people around them.

Keeping pets : From a young age children (and their parents) should be encouraged to keep pets like dogs and cats in their homes. (Not birds or fish as it involves the cruelty of imprisonment.) The animal taken care of and loved as a family member, builds a strong bond between animal and child. This is ideal during a child's formative years for it teaches

respect for all living creatures, beginning with the pet and encompassing society as a whole. (In a recent study in UK, when asked in classrooms how many children had pets at home, almost 100% put up their hand, many put up both their hands, meaning they had more than one pet.)

Sports : Healthy, competitive sports activities are appreciated and enjoyed by children. From an early age they should be taught to distinguish and avoid sports that are not sporting; e.g., horse racing which is glamorous but involves gambling and subjects the horses to unimaginable cruelties.

Kindness/Karuna Clubs : The formation of Kindness/*Karuna* Clubs which promote animal welfare and vegetarianism are a welcome aspect because they make young minds aware of the cruelty and exploitation to animals. Children therefore adopt ways and means to alleviate suffering.

Group Study and Workshop on Ethics : Discussions among children with a moderator go a long way in forming opinions and attitudes. It is not uncommon for a group of children to all think alike. Friends at a young age influence each others thinking to a considerable extent. Good values explained to two or more children of the group who understand and appreciate them can quite easily be picked up by all of them. Children must themselves want to be value oriented and act accordingly.

Influences must be positive

The Role of the Family

From the time a child is born, family attitudes play an important role in a child's thinking and resultant actions. Indians are value oriented, particularly those who are religious

and so genuinely desire to have their children grow up with high values. Parents and other family members who are around children in their impressionable years play a very important role in influencing them in forming the right values. A parent should be a friend philosopher and guide to his/her child.

Children whose parents are vegetarian on compassionate grounds are at a decided advantage. They are told why the family believes in not eating flesh. Even at an early age children naturally understand this and want to proudly abide by the standard irrespective of peer pressure. It is their first practical experience in upholding their high values.

Religion and religious heads commanding respect also help in imparting through their guidance correct ethical and moral standards. Their help can prove invaluable in upholding high values and principles.

With constant effort on the part of parents, coupled with value based education imparted in schools, it is not only possible but natural to be able to place children on the right track. They will want to do the right thing as against being forced.

Exposure in Educational Institutions

When children start going to school, educational institutions play the role of exposing them to things which will help in building their characters. It is in the hands of these institutions to make sure that they impart only value based education (in the class room and on the play ground) so that the children grow up to be good human beings.

In addition to the syllabus being carefully chosen and the teachers themselves setting

good examples in the eyes of their students, libraries can stock interesting and informative books and video tapes carefully chosen to fulfil the children's need for knowledge without resulting in negative values.

Basic values taught at home and in school should never be conflicting or else more harm than good can result; e.g., caution needs to be taken by educational authorities by providing only vegetarian foods if it is their policy to supply meals. Non-vegetarian food such as eggs should not be passed off as vegetarian, confusing children's minds and enraging parents whose religion forbids them to partake meat and eggs. Instead, the same wholesome pure vegetarian tasty preparations, good for health and ethically sound could be supplied to children from vegetarian and non-vegetarian families.

Public exposure

The fact is that the media has a profound influence on the minds of children as well as adults. Therefore, the solution is that children, parents and teachers need to be all exposed to the maximum number of positive influence programmes, advertisements, reading materials, etc.

As what children see, hear and read can never be in complete control of parents and teachers, the children themselves could be taught at an early age, to be able to distinguish between what is good and beneficial to see and hear and what is not. Simultaneously, the Union Ministry of Information and Broadcasting could put in efforts via Doordarshan, All India Radio, Central Board of Film Certification, individual script writers, film producers, advertising personnel, authors, journalists,

etc. to encourage and bring out in their work positive influences on children's minds and if possible weed out the negative ones. Once those in charge appreciate that and they realise it is their duty and moral responsibility to the nation to put across only value oriented material, they will willingly and gladly do so. We will find less violence and a welcome growing trend for projecting pure simple entertainment and expansion of worthwhile knowledge. Special focus needs to be put on this aspect in view of the violence (bloodshed, killing, fights, hatred, etc.) portrayed in films telecast.

Value Based Education - Need of The Hour

How may we build a new civilisation?

And Buddha answered : 'The key to a new civilisation is the spirit of Maitri, friendliness towards all living things'.

Value Based Education incorporates the fundamental value of Reverence for Life.

Reverence for Life covers All Living Beings (beginning with the smallest of creatures and extending to humans).

Compassion and respect for animal life is the basis of respect for fellow humans.

Respect for humans develops sound ethical, moral and civic values such as tolerance, responsibility, justice and honesty.

This leads to a value based, peace loving society with desired high standards in thoughts, words and deeds.

In short, Value Based Education (with profound emphasis on the value of Reverence for Life) will positively benefit the next generation and generations which follow. Most immediate steps need to be taken by the Government of India for its implementation.

TALL STORIES - FALSE CLAIMS

Diana Ratnagar

At first it was only those working for animal welfare who off and on claimed to have achieved some thing which had actually been successfully achieved by **BWC**. The very first such incident occurred when in 1977 the late Rukmini Devi Arundale claimed that she had been responsible for having convinced the late Prime Minister Morarji Desai to ban the export of monkeys. The fact was that The Rt Hon'ble Muriel, Lady Dowding, the Founder of **BWC** had personally met the Prime Minister in Delhi with this request. And his favourable decision was conveyed personally to me with a request that I inform Lady Dowding. Yet, on numerous occasions the *Animal Welfare Board of India* continue to claim credit for having campaigned for and achieved the monkey export ban.

Claims of such achievements do make people who have worked for the particular cause feel frustrated and angry as was the case last year when *People for Animals* gave an impression to the press that they had been the only ones to have worked to liberate the camels of Juhu Beach. Not only did this upset **BWC**, it upset other organisations like the *Bombay SPCA* and *Ahimsa* who had put in a great amount of hard work. If the movement for animals is to really benefit them, it is first important to give credit where it is due and second to stick to facts.

BWC has always stuck to facts in its reports and the findings projected to the public. Unfortunately, some organisations and people in their enthusiasm of spreading the message of *ahimsa* and vegetarianism distort facts with gross exaggeration and additions. The result has been that **BWC** often needs to

clarify and supply facts to those who in their concern have written to find out. What happens in this is that the cause suffers. Once people read things they know are not entirely true they tend to disbelieve other information from the same source even if it is true. Through this article, I wish to warn readers that just because a statement is made on TV or given in print it doesn't necessarily mean it is a fact. A lot of false information has being passed round which has unfortunately led to confusing even those who are in the field.

As if this were not enough for animal activists at **BWC** to deal with, of late, cleverly worded direct mailers and verbal claims by several distributors of Oriflame have been falsely stating that their cosmetics meet **Beauty Without Cruelty** specifications. The fact is that they have **not** filled up our **BWC Product Research Questionnaire** in spite of having sent it to them via different distributors nothing less than half a dozen times. **BWC has in fact good reason to believe that Oriflame products do not conform to BWC specifications.**

Similarly, there is a shop in Mumbai called the Fashion Orbit (at Kemp's Corner) which has in newspapers and direct mailers blatantly claimed that they are promoting **Beauty Without Cruelty**. This again is false. A year back we heard of them through the newspapers and were shocked that they were using our name. When we visited and pointed out that they were among other things selling Revlon cosmetics, they verbally claimed that these cosmetics were free of animal substances, however to date the manufacturer has **not** filled up our **BWC**

Product Research Questionnaire. Once again, it is but obvious: Revlon cosmetics either contain animal ingredients and/or are tested on animals. Yet **Fashion Orbit continues to stock them and falsely claim that they only stock items as per BWC ethics**. Not selling silk and leather gives them no right whatsoever to take advantage of the **BWC** name, thus creating a false public impression that goods in their shop are all free of animal origin. It is possible that many of their items, including the imported fragrances, are very likely to be of animal origin.

Another organisation, Balsara's, which having had some of their toothpastes listed in our *List of Honour* booklet (now obsolete) feels it entitles them to the privilege of printing a **BWC** approved logo on their packing. **BWC has not given Balsara's permission to use it**. Whereas in the case of the makers of Vicco toothpaste years ago, they only stated in their nationwide advertisements that it was used by the followers of **BWC** to which we had no objection.

There are people who write books promoting herbal products and on the flap of the cover they state they are **BWC** members. They may be members, but it does not necessarily follow that the products promoted by them are free of animal substances. **Some others presume that by mere virtue of being a BWC member or a Jain, BWC automatically would support their ventures and based on**

such presumptions put forward myriad claims. The latest of such books is written by a Dr Urjita Jain.

Years ago, the first company which came to our notice to have given a round-about false reply to our members was the makers of Amul cheese who at that time used calf rennet. Later, companies such as Hindustan Lever, Beauty Cosmetics, Pond's, Nirma and many others stated in writing to our members (and continue to do so) that their products contained no animal ingredients. Yet, they do not, in spite of reminders, fill up our **BWC Product Research Questionnaires**. Obviously because their products do not conform to our specifications.

It would not be out of place to mention here that most products which appeared in our *List of Honour* booklet (now obsolete) will not be included in our forthcoming **BWC** book on *A Vegetarian Lifestyle* as the manufacturers have not filled in our current questionnaires, for example Lakme cosmetics and Godrej soaps.

These are not the only companies and people which have deliberately tried to misguide consumers or misuse **BWC's** name to their advantage. As we find that the phenomena is growing, we plan to name such companies in our magazine, with a request that members and others pass the word round that the products in question have not been approved by **BWC**.

A Vegetarian Lifestyle

Please do not keep writing us to send a copy of the **BWC Shopping Guide**. Readers of **Compassionate Friend** will know as soon as **Beauty Without Cruelty's** book entitled *A Vegetarian Lifestyle* is available. Although we do realise that our members are eagerly awaiting a list of *ahinsak* products and other information, all we can at this point of time say is that we are sorry to have to make people wait. But, in the end, we hope each and every one feels the informative book was well worth waiting for!

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If you look beyond the glitter of *varkh*, into the sheds where it is produced, and at the lives that are sacrificed to make this possible, you'd think twice before buying that box of *mithai* topped with the precious foil!

Silver foil, or *varkh*, as it is generally known in India, adds glitter to *mithai*, *supari*, *paan* and fruit, and is used in Ayurvedic medicines and on deities in many Jain temples. The silver-topped *mithai* is even served as *prasad* in temples and on auspicious and religious occasions. *Varkh* is also used in flavoured syrups as in *kesar* syrup.

Several years ago, as suggested by BWC, Indian Airlines instructed their caterers to stop the use of *varkh* on *mithai* served on board their flights. Today, many BWC members ask for *mithai* without *varkh*, having realised the cruelty involved in its preparation.

According to a feature article in *Business India*, **an astounding 275 tonnes of silver are beaten annually into foil for *mithais* and *chyavanprash!*** That is a whopping 275,000 kgs! (At the present market rate that would cost a phenomenal Rs 165 crore).

Is your Mithai Vegetarian?

Maya Mukhi

Just how is *varkh* made and what is it that makes its preparation and consumption so sinful?

Varkh is not derived from an animal source. However, a crucial material of animal origin, ox-gut, is used in its manufacture. This ox-gut is obtained from the slaughter-house.

In the bylanes of the villages of Ahmedabad and other cities, amidst filthy surroundings, placed between layers of ox-gut, small thin strips of silver are hammered to produce the glittering foil.

The intestine (ox-gut), smeared with blood and mucus, is pulled out from the slaughtered animal by the butcher at the slaughter-house, and sold for the specific purpose. Note that it is not a by-product of slaughter, but like everything else - meat, hide, bones, etc, is sold by weight. This is then taken away to be cleaned and used in the manufacture of *varkh*.

The gut of an average cow, measuring 35 feet in length and 3 inches in diameter, is cut open into a piece measuring 420" x 10". From this, strips of 9" x 11" are cut to give approximately 60 pieces of ox-gut, which are then piled one onto another and bound to form a book of 171 leaves. Next, small thin strips of silver are placed between the



sheets and the book slipped into a leather pouch (note the use of leather - an animal product again). Artisans then hammer these bundles continuously for a day to produce extremely thin foils of silver of 3" x 5". The leather and ox-gut, being supple, can withstand the intense manual hammering for up to 8 hours a day till such time as the silver is beaten to the desired thickness. When ready, the foil is carefully

lifted from between the leaves of ox-gut and placed between sheets of paper to be sold to the *mithaiwallas*. A booklet of 160 foils weighs approximately 10 gm and costs about Rs 200.

To make a single booklet of 171 sheets, the gut from 3 cows is used. And the yield per book is generally 160 foils of silver, the rest of which may be damaged and unfit for use. Thus one book, used on an average of 300 days of the year yields approximately 48,000 foils of silver which means that each ox-gut yields an estimated 16,000 foils.

The leather (measuring 8" x 10" x 2") used for the pouch to hold the book, is cowhide or calf leather, and averages 232 sq ins in size. Assuming the size of an average cowhide to be 18 sq ft or 2,600 sq ins, the yield per hide will be approximately 10 pouches.

Usually 4 foils are used per kilo of *mithai* and the gut of one cow is used to produce foil for approximately 4,000 kg of *mithai*. Surveys tell us the average consumption of *mithai* by a middle class family of four in India is about 100 kilos per year.



Thus, an average middle class Indian family of four consuming approximately 100 kg of mithai per year for forty years consumes silver foil produced with the gut of 3 cows and one-tenth of a cowhide!

India is not the only country where foil is made by such methods. In Germany, small specialised enterprises produce gold-leaf, which is beaten down to 1/10,000 mm thickness, for decorative and technical purposes by similar methods. The gold foil is used by the Jews for as much the same purpose, namely for food preparations, as it is in India.

In India the 275 tonnes of silver that are beaten annually into varkh utilise intestines of 5,16,000 cows and calf leather of 17,200 animals each year.

Therefore, BWC hopes that someone, somewhere will develop through research an alternative process for the making of varkh without using ox-gut.

*If you really are a dog lover ...
and care enough ...*



YOU
should
KNOW
and
ACT NOW

Thousands of cute and cuddly puppies are born daily. But what happens to them? Do they all find a home? No, not all of them; only a few do. Most of them are abandoned and they die after having been through their bit of suffering; some are even put to sleep by their own keepers, or, in the case of unwanted 'stray' dogs mercilessly 'dealt with' by the municipalities and sadly a number of animal welfare societies. (Remember animal 'welfare' often translates into animal 'farewell' via actions cleverly phrased 'mercy killing' and 'putting to sleep'.) Can anything be done about this? Moral exhortations and pleas are not enough, in fact, do not help much. To begin with, all pet owners must act responsibly and get their pets spayed or neutered. It is an established fact that the 'stray' dog (or cat) originates from the pet or garden/society adopted dog. A single ('stray') bitch can give birth to some 340 unwanted dogs in a span of three years. Why should the birth (and resultant suffering and killing) of new animals not be prevented as it is known that they cannot find homes or keepers?

In the present scenario, it would not be too far fetched to state that there is a moral binding on vegetarians (as they believe in reverence for all life) to provide homes for or adopt 'strays'. One per family would not be asking for too much. It would also once and for all put an end to ideas of commercially utilising dog skin or exporting dogs to countries such as Korea where the meat of dogs and cats is eaten.

Facts on ABC (Animal Birth Control) for Dogs:

Every bitch, over a year old, has a litter every six months. On an average 5-6 puppies are born per litter. Out of these, 1 or 2 are likely to die of a natural cause. The remaining 4 puppies would, on an average, be 2 male and 2 female.

A study undertaken by Beauty Without Cruelty, based on the above facts, clearly shows below the increase in the female dog population only over a period of three years:

Month and Year	Bitches	Female Puppies
June 1993	1	2
January 1994	1	4
June 1994	3	8
January 1995	5	16
June 1995	11	32
January 1996	21	64
June 1996	43	128

Female pup-bearing population in June 1996
85

Total female dog population in June 1996
171

Total male dog population in June 1996
170

SPAY YOUR BITCH

By neutering just ONE bitch
you will be saving the lives of
340 unwanted dogs
over a period of 3 years.
They will not be born
and be subjected to
suffering and death.



Beauty Without Cruelty

INDIA

An International Educational Charitable Trust For Animal Rights

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ABRAHAM'S CHOICE

Dr Ranjit Konkar

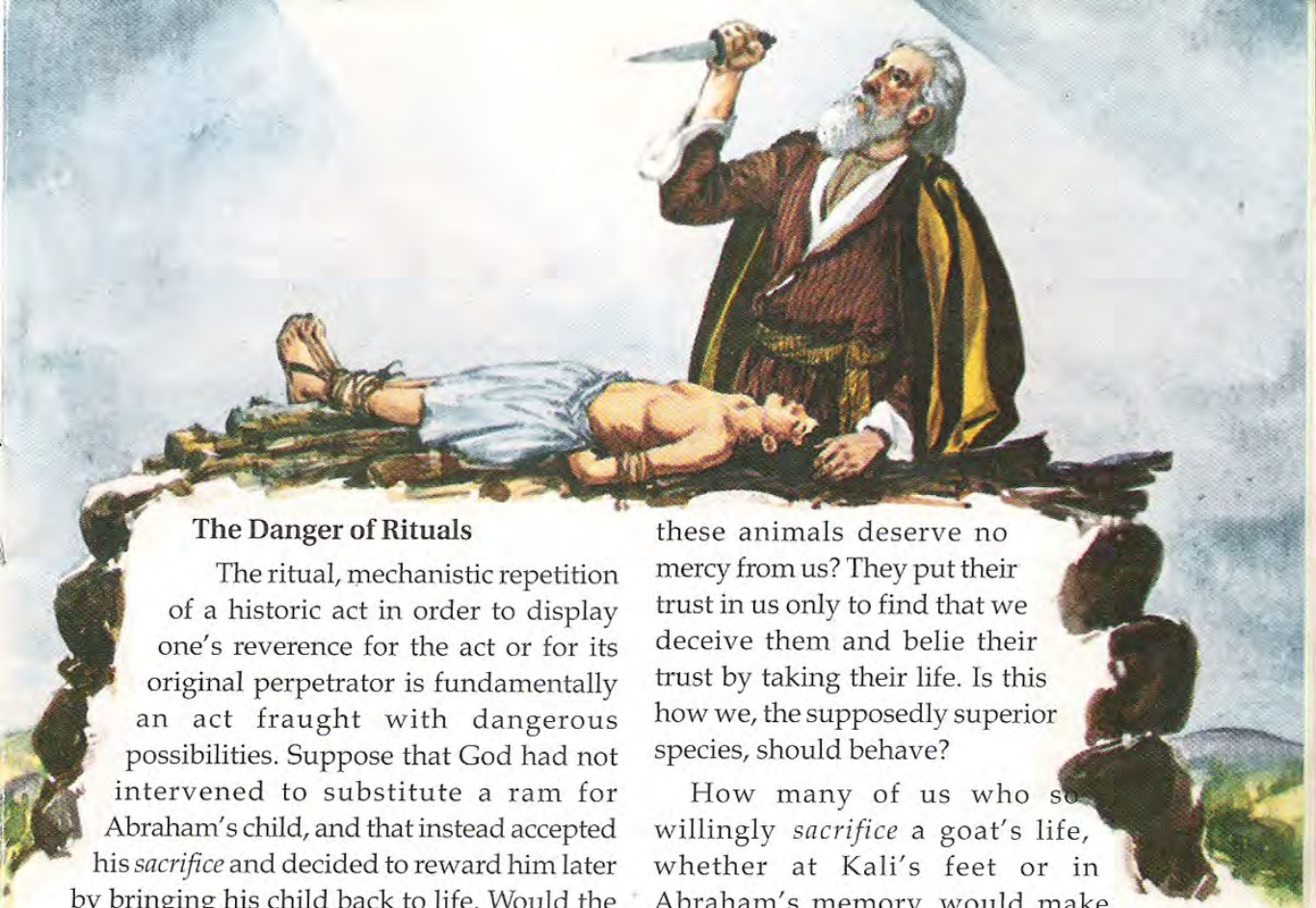
Bakr-Id is the day for commemorating the spirit of sacrifice. The memory is of the courage displayed by the prophet Abraham centuries ago in being willing to sacrifice to God the life of his only child upon being commanded by God to do so to demonstrate his dedication to Him. Upon seeing the unshaken resolve he displays in obeying God's word, it is said that God, very pleased with his dedication, intervenes through his angel just as Abraham is about to take his child's life and relieves him of the burden by asking him not to go ahead. He then causes a ram (a kind of sheep) to appear near the sacrificial alter. Abraham sacrifices the ram instead to complete the ritual. Today, this act of *courage* is sought to be remembered by millions of households the world over by taking the life of a goat or a sheep or even larger animals on that day.

On this occasion, I wish to raise the issue of the ethics of animal sacrifice. This is in no way directed only toward the observers of *Bakr-Id* - majority religion, Hinduism has a far greater incidence of this practice of killing animals for religious purposes than the other religions. Therefore, we all have something to ask ourselves in this regard.

What is Sacrifice?

Sacrifice should mean the giving up of something that belongs to oneself. Does my child's life belong to me? Does the life of any animal belong to me? That life is wholly and solely owned by the being (human or non-human) that is its holder. Religious thought goes a step further and doesn't grant ownership of the life even to its holder - the holder is merely the custodian of that life and cannot decide to shed it when he/she desires, by committing suicide. Legal thought has made suicide a punishable offence on that very basis. God, the creator, is the only entity given universal ownership of all life. Only God can take life, just like only God can create life.

Seen in this light, it should seem outrageous that one can consider the taking of another's life as one's own sacrifice. When we are trained to think, on one hand, that the taking of even our own life is a social and moral crime, how do we allow ourselves to not only take the life of another being but call it our sacrifice, on top of that? Would Abraham have looked favourably upon our wilful destruction of life? Would Goddess Kali or Lord Shiva, if they could take form and communicate with us, condone the barbaric bloodshed taking place in their names?



The Danger of Rituals

The ritual, mechanistic repetition of a historic act in order to display one's reverence for the act or for its original perpetrator is fundamentally an act fraught with dangerous possibilities. Suppose that God had not intervened to substitute a ram for Abraham's child, and that instead accepted his *sacrifice* and decided to reward him later by bringing his child back to life. Would the followers of Abraham then have dared to *commemorate* that act by sacrificing their children, knowing fully well that they can't bring them back to life? A less shocking and offensive analogy too is worth pondering over: imagine that God has substituted not a ram but a tree in place of Abraham's son. Would we then, to commemorate the great sacrifice, be cutting down trees on this day? In these days of environmental consciousness, this would produce a public outrage. Why, then, is animal life, which is so much higher than plant life, in feeling pain and in possessing six senses versus the plants' one, held so cheaply? Why do we think nothing of slitting the throat of a fully conscious and frightened animal like a goat when cutting down a tree is socially castigable? And harming a human being is unthinkable? Do

these animals deserve no mercy from us? They put their trust in us only to find that we deceive them and belie their trust by taking their life. Is this how we, the supposedly superior species, should behave?

How many of us who so willingly *sacrifice* a goat's life, whether at Kali's feet or in Abraham's memory, would make actual sacrifices of one's possessions when called upon to do so? Is it that sacrificing the goat's life equips us in any way with a greater moral readiness to do so? If not, then why this disrespect towards the life of another, the life that is held so dear by its owner? How can we take away what we cannot give back?

If we think that by killing a goat, we are replaying the situation that Abraham found himself in, we are mistaken. Not one of us can claim that God has asked us to sacrifice our dearest possession to Him. Even if we can, then can we, with any self-respect, claim that the goat that we purchase in the market for so many rupees and paise is our dearest possession? Would anyone of us dare to do what Abraham showed the courage to do? What is this fascination with replaying historical events anyway?

Questioning Abraham's Choice

At this point, let me commit the blasphemy of questioning the propriety of Abraham's actions. I hope rational minds will not condemn me for doing so. If the relevant section of the Bible (*Genesis 22:01-22:13*, reproduced below) is read carefully then one sees nowhere that God asked Abraham to sacrifice a ram instead. He just relieves Abraham of his command to sacrifice his child (*Genesis 22:12*). It is Abraham's own choice to go ahead and kill the ram (*Genesis 22:13*). Why was that justified? It is not that some sacrifice or the other had to be performed. Was it right of Abraham then to unnecessarily take the ram's life?

One is reminded of the story of Yudhishtira and the dog, in Yudhishtira's last days, in the epic *Mahabharata*. The Pandava renounce their kingdom and the worldly life to spend the twilight of their lives roaming around in the forest. Sahadeva, Nakula, Arjuna, and finally Bheema fall dead one by one. A dog joins Yudhishtira to keep him company in his wanderings. At the gates of heaven, Yudhishtira is asked to enter but without the dog, who is not allowed inside. Yudhishtira refuses the offer to enter alone, his conscience not allowing him to accept the prize of heaven at the cost of abandoning his faithful companion. Seeing his fidelity to even such a mute and non-human companion, and his sacrifice in refusing what a lifetime of walking the right path had earned him, God is pleased and reveals the true identity of the dog - it is none other than Dharma, come to subject Yudhishtira to his final test of character. Yudhishtira is allowed inside.

How devoutly it is to be wished that Abraham would have replied similarly. I do not think that the all-merciful and just God

would have found his refusal objectionable at all. Millions of innocent animals the world over would have been spared the slaying at the hands of man; children would have been more sensitised to the sanctity of life; and less blood would have been spilt in the name of religion.

For my own part, I must say that if anyone were to ask me to sacrifice another's life to prove my dedication to God, I would refuse. I would commit the sin of not proving my dedication to God sooner than committing the sin of taking away another's life and thus showing total disrespect to the giver of life Himself. My children's lives may be more dear to me than my own, but they are not mine to take away. I should give up my life to protect theirs, not take theirs away to demonstrate my devotion to anybody, even God. There I differ with Abraham in the choice he made five thousand years ago - I would consider it a transgression of my privileges if I were to agree to offer my son's life. However, Abraham's choice was different and presumably dictated by his times.

The Golden Principle

At the risk of sounding like an atheist, I would like to propound the stand that the true test of the rightness of one's actions is in probing deep into our own consciences for approval rather than reposing belief in what God supposedly wants us to do. No surer guide to morally right actions exists than the Golden Principle: Do not do to others that which you would not like done to you. One can never go wrong with this lamp showing the way.

Consider the following hypothetical situation: the earth is invaded by an alien species from another planet, a species that is

far superior to us in physical and mental capabilities. They decide to use us for their food, their leather, their religious sacrifices, their entertainment, etc.: all the things that we do to our less-evolved animal brethren on this planet. How would we face that day? We would be begging for mercy from them, pleading with them to see reason and logic, the very things that we refuse to grant to our own animals. How can we do to others what we would not like done to us?

Need of the Age

Five millennia have passed since the time of Abraham. Sacrificing animals might have been a socially acceptable practice then. But does it mean that it must be practised in this day and age? The practice of performing animal sacrifices to atone for our sins (never justifiable, in my opinion) was asked to be stopped by Jesus Christ, since he had come to this world to sacrifice his own life for our

sins. Christians do not celebrate Abraham's deed with animal sacrifices today. Can other communities not follow their example? After all, Christ is as much a prophet to Muslims and Jews as to Christians, hence his message should be considered with as much sanctity.

Every society or civilisation has its deformities. The remnants of casteism, sexism, class-distinctions are still very much with us. But does it mean that we do not try to shed these blemishes? Similarly, should we not rise above our discriminatory attitude towards the rest of the sentient world also, and include animals in our circle of compassion? We should stop considering them commodities for us to treat as we like, to butcher them for our taste, to sacrifice them for our religious ends, to hunt them for our pleasure. Let us strive to constantly live up to the adjective for kindness that is named after our species: humane.

Excerpt from : BOOK 1 : GENESIS

- 22:01 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am.
- 22:02 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
- 22:03 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place which God had told him.
- 22:04 Then on the third day Abraham lifted up his eyes, and saw the place afar off.
- 22:05 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
- 22:06 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and took the fire in his hand, and a knife; and they went both of them together.
- 22:07 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?
- 22:08 And Abraham said, My son. God will provide himself a lamb for a burnt offering: so they went both of them together.
- 22:09 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
- 22:10 And Abraham stretched forth his hand, and took the knife to slay his son. 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I.
- 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.
- 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a ticket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Ostriches To Be Reared For Meat

Intensive farming of poultry, turkeys, ducks, rabbits, quails and now ostriches is reason for distress and deep concern in India and abroad. The extent to which the industry, under the guise of 'farming' these creatures, has gone to produce, quick, cheap meat is revoltingly cruel.

An information booklet from UK published by *The Farm Animal Welfare Network* and *The National Society Against Factory Farming* states :

Ostriches - The Poultry Industry's Latest Victim

The ostrich, the world's largest flightless bird, has inhabited this planet for fifty million years. Its behaviour patterns are rich and complex. Males act out balletic pre-mating 'dances' and the parents take turns incubating the eggs. Males (whose feathers are darker) sit on the nest by night, the females by day. Both care for the chicks for their first ten months of life.

Ostriches can grow to be nine feet tall and live for up to eighty years, breeding into their forties. Thriving in hot, dry climates they roam over vast distances and can run at speeds of up to 40 mph.

The Farmed Ostrich

A rash of ostrich breeding centres is spreading over the UK, with parent stock, chicks and fertile eggs being imported and exported, changing hands at inflated prices. These impressive birds are not confined in small paddocks, the chicks often herded into sheds to protect them from the British climate. Ostriches have no preen gland, so their feathers are not 'waterproofed' and easily become sodden. In the absence of the seeds and grasses of the South African veld, they're fed on broiler-type pellets, containing slaughter-house by-products.



Picture Courtesy : FAWN

Eggs are removed daily to be artificially incubated. Males become highly aggressive at this time and farmers take elaborate precautions to protect themselves from attack.

Ostrich Chicks

For their first three months of life ostrich chicks are very delicate, often dying for no apparent reason (the 'fading chick syndrome'). *In their natural habitat ostrich chicks are strong and hardy.*

Diseases of Intensification

Infectious diseases and leg problems are emerging and stress is a major killer too. Self-inflicted injuries occur when the easily frightened ostriches run into fencing, or damage each other, accidentally or through aggression. *Much of their suffering is associated with their life in captivity and the deprivation of parental care.*

Catching, Transport and Slaughter

It's all too easy to imagine the stresses and injuries that will occur when these huge and highly-strung birds are rounded up for slaughter. To render the ostrich blind and helpless, a 'hood' (often an old sock) is forced over his or her head, and like a condemned criminal, this magnificent bird is led to slaughter. All this, to supply a 'novelty' meat and expensive leather and feathers for the fashion trade!

The Breeding Stock

As with all commercially reared poultry today, the breeding stock lead unnatural and stressful lives. In the wild, ostriches select their mates carefully, the males indulging in exotic and prolonged dances to attract the chosen female. Both sexes are dedicated parents for nearly a year, after which time the chicks can fend for themselves. Life on a British farm robs ostriches of the opportunity to fulfil most of their basic instincts.

Fears for the Future

There are indications from all over the world that ostriches are being forced down the same road as broiler chickens and turkeys, in a ruthless quest for quick weight gain and profits. Already farmed ostriches are suffering many of the health and welfare problems endured by billions of intensively-reared poultry.

*From : Today's Poultry Industry
The Inside Story*

*Courtesy : The Farm Animal
Network and The National Society
Against Animal Farming, both UK.*

Let us not bury our heads in India's sand!

We must know that a Forum On Technology for Ostriches (*FOTO*) was recently established. And that Ostrich India Ltd has set up the first Ostrich farm at Periyapatna in Mysore District. By the time this is read it is very likely to have become operational.

Associated with the Ostrich Association of Australia, *FOTO* is an umbrella group formed with 70 to 80 members who aim to bring together farmers and entrepreneurs interested in exploiting ostriches by introducing breeder birds costing \$ 9,000 (Rs 3,25,000/-) each. Ostriches will be raised and killed for their meat when only three years old. As under natural conditions they live up to eighty years, 96.25 per cent of their life span will be cut short; or put another way, they will be allowed to live only up to 3.75 per cent of their natural life span.

Let us not say this does not concern us, we are vegetarian, do not eat meat leave alone that of ostriches. What about the ostrich leather and feathers which are bound to reach our markets disguised as some expensive frivolous item? It is some thing that we all need to be concerned enough about to promptly write a letter of protest to the Chief Minister of Karnataka. India does not need to go in for businesses that kill.

Rather than just wait in the hope that such ventures will eventually fail, sufficient opposition now could make the authorities abandon such projects.

An Elegy to Man's Eternal Friend



Anil Mehta

happening? Or some sadist on the steering wheel who, with a slight twist of his wrist distorted your contours? May be it was the helpless driver of an overladen truck, into whose path you carelessly ambled. Perhaps it was dark and someone with poor headlights couldn't see you squatting in the middle of the road.

Or, quite possibly, you leapt at a passing vehicle in your overzealous frenzy to defend your

I saw you this morning. With your head rolled limply to a side and your legs sprawled out on the street, at first it looked as if you were asleep. But on driving closer and seeing the puddle of caking blood and the elongated entrails stretching to some distance, the gory truth became clear.

The sight was too sad for words. And words do sometimes have a way of undermining the intensity of feeling. Yet, paradoxically, it is cliches which often come to your rescue when you are desperately struggling to give shape to your emotions. So, the heart suddenly felt heavy and leaden, the throat choked and tears welled up in the eyes. The sunglasses unexpectedly rose to the occasion and played a new role. They concealed my condition from the co-passenger, allowing me to wallow in the privacy of my emotion.

Who, was it I wondered. A drunken driver who didn't even realise what was

territory and the peeved man, a heartless monster without qualm, "served you right" and drove gleefully away.

I see you like this every morning. When I say this, the sad and heart-rending fact is that there is no over-statement or exaggeration involved. None at all. My work these days makes me drive on a busy highway over a fair distance daily. And every day, day after day, I am a helpless, powerless witness of such repulsive sights. I shudder, shiver and tremble with impotent rage. And inwardly weep with the most miserable anguish.

You poor beast, you fool, why must you cross our murderous streets so carelessly? Why must you, in that suicidal streak of yours, insist on driving away, every trespasser out of your territory?

Can you not, so sensible that you are, smell the sinister intentions of these marauders and butchers on the prowl, and save yourself?

And save us the agony, the anguish, the tears and the heartache.

O you, the eternal friend and companion of man, the defender of his family and flock, the protector of his progeny and property, why can you not guard yourself from the grisly end? And, how can He, the infinitely merciful God, have the heart to create the likes of those who do this to you, the noblest specimen of His creation?

How cruel and ungrateful is this world that gives derogatory connotations to your name, the same name which, in its inverse form, spells godliness? This fact is not a fluke, nor a meaningless coincidence. You epitomise love, compassion, loyalty, selfless service, dedication, devotion and duty. What are these if not facets of divinity?

You, more human than humans, die of heart attacks when ditched by your masters. The same you who, since time immemorial have been saving your master and his brood from earthquakes and fires, snakes and sundry predators, collapsing buildings and cascading waters, catastrophes and calamities. You who have been guiding them in their handicap and guarding them in their repose. In the tilling of his land and in all his toils, labours and endeavours, you have been man's eternal, ever-available and ever-willing friend and companion.

If you are the embodiment of gratitude and devotion, man is hell-bent on proving himself the very anti-thesis. He throws you out of his house, stones you and starves you, demeans and degrades you, and - horror of horrors - kills you with the most savage brutality, risking the never-ending fires raging in Hell and eternal damnation for his crime.

Farewell, then, my friend. Maybe this world is not the right place for you. Maybe you belong to another world and God, in his boundless kindness, chose to send you in man's midst to serve him, love him and teach him. If it is any atonement for our sins, you know that there are many amongst us who love you, who have cared for you in your infancy and infirmity, for whom you have been like their own blood and who have shed tears of the purest kind on losing you.

Even now, as I close my tear-filled eyes, I can see all the angels in Heaven, awaiting your arrival with outstretched arms.

Courtesy : The Tribune

Hundreds of animals (dogs, cats, cattle, hare, etc.) get injured and die, particularly on highways. Vehicles tend to continue to be driven at high speed when passing through villages en route. It is therefore worth keeping in mind that animals when crossing roads rarely retreat and so it may be safer to manoeuvre the vehicle from behind them, not driven from the side in front of them.





Staunch vegetarians have unknowingly eaten non-vegetarian food in the best of restaurants, particularly when abroad. As a general rule, vegetarian and non-vegetarian foods are classified under different sections in restaurant menus. Therefore, there should be little danger of a vegetarian ordering meat if the section titles are read carefully. If, however, a particular restaurant does *not* separate vegetarian and non-vegetarian dishes into different sections (as may happen with expensive hotels serving international cuisine or the multinational outlets), then one needs to learn some terminology relating to non-vegetarian food so as to avoid inadvertently ordering a dish containing animal flesh. Also vegetarian criteria can differ causing horror as when true vegetarians find themselves in places where for example the flesh of marine creatures is considered vegetarian. Below is an exhaustive list of non-vegetarian items found in restaurants. The list should prove useful to those who want to make sure that they never consume any living creature.

Anchovy

A small fish like the herring

Ants

Insects

Aspic

Jelly derived from meat and fish

Bacon

Sides and back of the pig, cured and smoked

Baloney

Cheek of cattle as sausage

Beef

Meat of cow, bull, and sometimes buffalo.

Cuts of beef are called: Chuck, Fore Shank, Brisket, Rib, Short Plate, Short Loin, Flank, Sirloin, Rump, Round and Tip

Beluga

A variety of caviar

Bombay Duck - Sookha bomil

A fish found in Indian waters which is dried

Brawn/Brain - Magaz

Animal brain, mostly of sheep

Broiler

Chicken meat

Caterpillars

Worms

Caviar

Salted roe (eggs) of the sturgeon fish

Cheese - imported



Could be of animal rennet

Chitterlings

Intestines of ox, calf, or pig

Crickets

Insects

Drumstick

Fowl's leg

Egg

Bird's unborn offspring within shell

Escamoles

Ant eggs

Flitch

A side of pork (pig) slated and cured

Fillet

Boneless slice of meat or fish

Foie gras

Liver of goose, force-fed and fattened

Fowl

Bird meat, like that of chicken, cock, dove, duck, goose, guinea-fowl, hen, jungle-fowl, partridge, peacock, pheasant, pigeon, pullet, quail, rooster, snipe, turkey, wild-fowl

Giblets

Entrails, gizzard, liver, heart, and neck of birds

Grasshoppers	Oxtail	sole, terrapin, trout, tuna, turtles
Insects	Tail of ox served as soup	Sevruga
Gristle	Palm Grubs	A variety of caviar
Tendon or connective tissue of an animal's body, converted into gelatine by prolonged cooking	Weevil larvae	Sorpotel
Grubs	Pork	Pig meat preparation
Larvae / caterpillars	Pig meat	Steak
Ham	Pullet	Thick slice of meat, especially beef
Meat of pig	Young fowl meat	Suckling pig
Hare	Queen Ants	Pig cooked whole
Meat of wild animal resembling a rabbit	Insects	Suet
Kid	Red Caviar	Solid animal fat
Young goat's meat	Salted roe (eggs) of salmon fish	Sweetbreads - <i>Gurda kapura</i>
Kipper	Roe - <i>Garabh, Gaboli, etc.</i>	Pancreas of animal
A herring (fish) split, salted, and dried in smoke	Fresh or salted mass of fish eggs	Taramasalata
Lamb	Saddle	Paste like Hummous made out of fish
Meat of young sheep	Joint of mutton or venison	Tenderloin
Liver - <i>Kaleji</i>	Salami	Most tender part of beef, pork, etc.
Animal liver	Pig meat preparation	Termites
Marrow - <i>ghoor</i>	Sausage	White ants
Fat in animal bones	A tube of thin membrane (from cattle) containing minced pork	Tongue
Mealworm	Sea Asparagus	Tongues of sheep, oxen, calves, and pigs
Worms	Marine creature	Tripe - <i>Hojri</i>
Mince - <i>kheema</i>	Sea Cucumber/Trepang	Stomach of cow
Short form for minced meat	Marine creature	Trotters - <i>Paya</i>
Mopaniworm	Seafood	Feet of pigs
Caterpillars	Flesh of fish and marine creatures like that of anchovy, Bombay duck, butter fish, carp, clam, cod, crab, crayfish, eel, herring, jellyfish, lamprey, lobster, mackerel, mollusc, mud fish, mullets, mussels, octopus, oyster, pike, pomfret, prawns, salmon, sardines, scallops, sea asparagus, sea cucumber, shad, shrimp, snail,	Veal
Mutton		Meat of calf
Meat of sheep or goat		Venison
Offal		Meat of deer
Internal parts of an animal		Wild boar
Omelette		Meat of wild pig
Egg preparation		Witchetty Grubs
Osetra		Larvae
A variety of caviar		



CHILDREN MORTGAGED FOR MONEY

Purnima Toolsidass

When Sargunam needed Rs 5,000 to pay for an operation to remove her uterus, she did what people in her village near the town of Kancheepuram had been doing for generations - she mortgaged her eleven-year-old son Ravi Kumar to raise the money.

Similarly, Chinakuzhantha, thirty-eight years old, pledged her twelve-year-old daughter Ramani to pay her husband's medical bills. Earlier, she had mortgaged her elder son to clear other debts.

Leela borrowed Rs 2,000 to carry out urgent repairs to her house two years ago. As collateral, she offered her ten-year-old son Muthu and committed him to work for twelve hours a day in one of the local silk handloom units to pay off the debt. His tasks included stretching the warps for the looms and manually feeding the threads for the intricate designs of silk saris for which he earned a paltry sum of Rs 10 per day.

'Advance' money for child labour is easily available in the flourishing silk industry of Kancheepuram in Tamil Nadu. As the quantum offered - ranging from Rs 2,000 to Rs 15,000 - is the highest than in any other industry, parents are inclined to succumb and lease out their children as a matter of routine.

Although the majority of families providing child labour for bondage belong to the "below-poverty-line" category, in many cases the lust of parents for money rather than their poverty is the main reason behind the ongoing anachronism. The mothers in each case express remorse and regret, but they do it anyway.

"My husband earns so little and I have two smaller children to feed," was Kannimma's explanation for pledging her daughter Satya, aged twelve, for a sum of Rs 2,000.

A new dimension to the silk industry has been unfolded courtesy the *Asian Age* newspaper. Added to which *The Times of India* has reported that it is a practice for contractors to fleece farmers in Jammu and Kashmir by purchasing silk cocoons for as little as Rs 150 per kilogram.

Those with vested interests will, undoubtedly argue that if we stop buying silk, it will only add to the poverty of these people. Think hard: had such patronage (over generations) improved their lot, would these poor people have continued to mortgage their twelve-year-olds to twelve hours of labour Rs 2,000? Even if you do not have a 12-year-old child, but you have a heart and a conscience, do please, stop using silk, be it Kancheepuram or Kashmir silk, or any other. By using an alternative material, you will be helping one

of the smallest of God's creatures - the silk-worm, the unfortunate children of the most evolved - man, and most of all yourself!

If you do not wish to use Silk... because you'd be indirectly supporting child-labour, or simply because to produce a single gram of woven silk, fifteen silk-worms in their cocoons are boiled alive, Beauty Without Cruelty can help you with an informative new leaflet *The Silk Moths Undoing* which explains the untold killing in silk production. The leaflet lists the varieties and different materials and things which contain and do not contain silk. For those who would like to have a free copy, please send a Rs 2 postage stamp. Please also indicate if you would like it in English or Hindi.

COMPASSIONATE FRIEND and BWC's 1998 Calendar

Readers are requested to note that the Monsoon and Winter 1997 editions of Compassionate Friend are being published as a combined issue. The next magazine will now be out in Spring 1998.

Meanwhile, all BWC members will, thanks to our generous anonymous donor, once again receive a complimentary copy of the **1998 BWC Calendar**. Those who wish to have their copy sent by registered post should send us Rs 20/- to reach no later than 30th November 1997. All others will be posted their copies by ordinary mail. Due to limited stock BWC will not be in a position to send additional copies to those who do not receive them.

SPREAD THE MESSAGE

BWC members are requested to write letters to editors generally making known whether or not they believe in or support some action reported which concerns animals or vegetarianism. Similarly, if some cruelty is shown in a TV programme, do write to them condemning it. Such letters go a long way in helping the movement gain ground.

TRAPPED

Beauty Without Cruelty International Headquarters initiated the anti-fur and trapping movement in England way back in 1959. Later it spread to other countries and has been taken up seriously by many organisations worldwide. Although BWC is totally anti-trapping, for years the organisation has been working on the so-called humane trap standards and has influenced Governments particularly with regard to a so-called international trapping standard being promoted by ISO. **Beauty Without Cruelty India** has also approached the Director, Food & Agriculture, Bureau of Indian Standards concerning India's stand. A detailed representation based on general, procedural, scientific and legal grounds has been submitted pointing out how important it is that India votes against the proposed standards. Particularly as it would be in keeping with our country's laws prohibiting trapping under *The Wildlife (Protection) Act, 1972 (as amended up to 1991)*.

New Office-bearers at BWC India

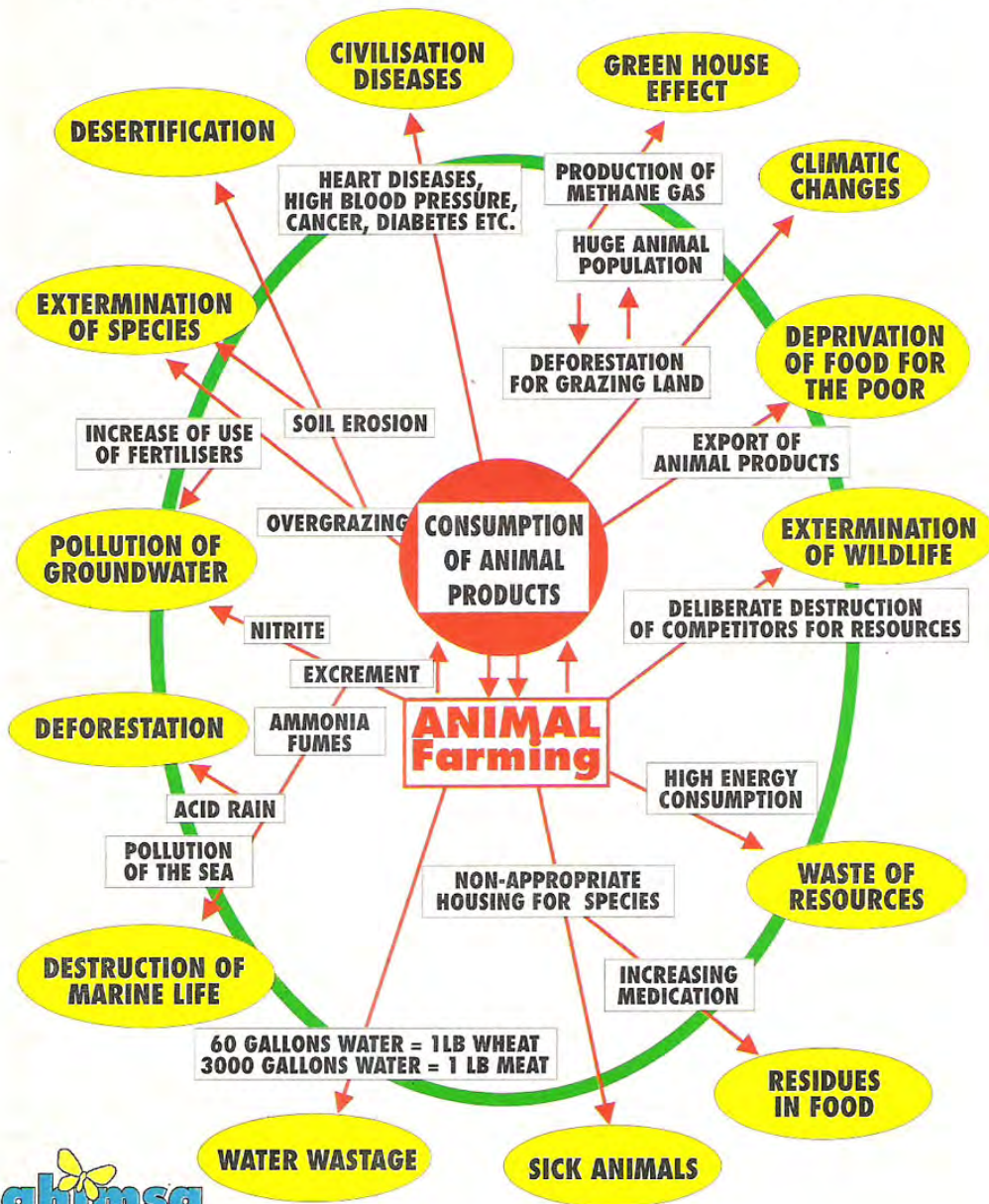
Mr D R Ratnagar couldn't do justice to the post of Honorary Treasurer due to his failing health. Therefore, since May 1997 Wg Cdr (Retd) R K Kachru, one of our early life members, has taken over as Honorary Treasurer. A strict vegetarian on compassionate grounds, he lives the ideals of BWC.

The post of Honorary Secretary is still vacant after the passing on of Pilu Dady.

Un-Fair

Fair Exports (India) Ltd along with the **Tamil Nadu Government** has plans to set up an export oriented slaughter house which would kill as many as 500 buffaloes and 1000 goats and sheep daily at Pollachi near Coimbatore. This has upset many animal rights organisations including **Beauty Without Cruelty**. Efforts in all directions are therefore underway so that the company abandons its project. To our advantage the local people have also strongly objected to a slaughter house being set up in their midst.

YOUR MEALS - A PERSONAL CHOICE ? !



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 New Marine Lines, Bombay 400020

Support

Beauty Without Cruelty



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