

Vol. 24 Nos. 2-4 Summer-Winter 2001

COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA

Leave the Leather ...

Read About ...

- Maharashtra's bullock-cart tradition p 10
- Animal Sacrifices at Tuljapur p 15
- Update on the Non-Veg labelling issue p 18

... on the backs of its owners

FREE
STICKERS
INSIDE

Beauty Without Cruelty

INDIA

An International Educational Charitable Trust for Animal Rights

President **Mr Akbarali H Jetha**
Hon. Treasurer **Wg Cdr(Retd) R K Kachru**
Chairperson **Ms Diana Ratnagar**
Hon. Secretary **Ms Rajkumari Mutha**

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<http://members.tripod.com/~bwcindia/magazine.htm>)

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It is becoming a habit with me now to use this space to apologise to readers for the delay in coming out with the issue. There seems to be just no way to avoid this, short of actually reducing the frequency of the publication to once in four or even six months. But that would not serve the purpose of keeping in regular touch with you. So we will have to think of better solutions, such as a thinner issue or even a newsletter. Better to be regular and brief than irregular and verbose, since the value of this magazine is in its topical nature and activism orientation. The best solution would be to have more of you joining in our work and making possible all that we want to do for the animals as well as the publications, but until that happens, it is clear which among the two must take a back seat.

The interval since the last issue has been spent in getting our website refurbished, in documenting and campaigning against bullock-cart racing in various parts of Maharashtra, in visiting an animal sacrifice site in Maharashtra, in getting various memorabilia like coffee mugs, T-shirts, and stickers manu-

factured for use at exhibitions, and, finally, coming out with the annual calendar. Some disappointments were the temporary consignment to cold storage of the offer of commercial patronage for our Investment Guide work from J. M. Capital, as publicized in our last issue, but that was counterbalanced by the victory won in Government circles—in the issue of labelling non-vegetarian products so. So it has been a period of mixed returns.

Now, with the calendars dispatched to all of you, we can get down to animals-related work once more. We do want to emphasize that these calendars and magazines are merely frills from our organization to embellish actual work that must go on for animals. So please bear with us in the event of this magazine turning into a four-page newsletter: the animals *have* to come first.



(Ranjit Konkar)
Editor

The first feedback on the calendar has started to trickle in (after the barrage of "Where is my calendar?" phone calls) and we are happy to know that people have liked it. Every one of them says it is better than last year's! The theme is different so one is comparing apples and oranges, really, but what we suppose people mean is that they have preferred this year's theme to last year's, being more directly related to animals.

There are unfortunately quite a few mistakes in this calendar for all of which I as editor take sole responsibility. These are as follows:

Errata

We wish to take this opportunity to let people know of three more oversights:

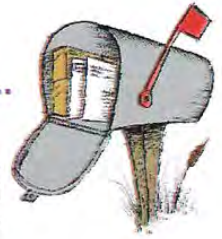
1. *Rakshabandhan* finds mention twice in August

The 2002 BWC Calendar

once on 4th and once on 22nd. The real date is 22nd, the full moon day.

2. The picture of the sleeping pup on the July page has been wrongly credited to Suhana Bhatia. The credit actually should have gone to **Bijal Vachharajani** of Mumbai (also one of the conceivers of the theme of the calendar).
3. The picture of the flying crane on the October page has been wrongly credited to Vivek Sinha. The credit actually should have gone to **R.S. Suresh** of Bangalore.
4. The credit for the idea and thematic concept of the calendar is to be extended to include **Ms. Abhilasha Mathur** and **Ms. Sonal Patel**, both of Mumbai.

We apologise to the overlooked persons in all cases.



BWC Cosmetics

From: CKruse <kruse008@umn.edu>
 To: <info@bwcindia.org>
 Sent: Thursday, June 07, 2001 10:11 PM
 Subject: BWC cosmetics

Hi,

I recently learned that the ingredient lists for **Beauty Without Cruelty's** mascaras include beeswax (alba cera) and hydrolyzed silk. These are both considered animal products by vegans, and I'm curious when (and why) they were added to products that I'd always trusted to be 100% free of animal products.

Can you please provide me with further information?

Thank you,

Cristy Kruse

This is probably the most frequently asked question we receive, so we have chosen to highlight it here along with our response to it to bring it to people's attention.—*Editor*

Beauty Without Cruelty cosmetics were initially developed by BWC UK (now closed down) and manufactured by an independent company. Fine Fragrances Plc. (the UK counterpart of our abbreviation—Ltd.—for Limited) purchased the company and continue to manufacture cosmetics under the name BWC. We (BWC India) are independent from this company and have no control over the ingredients used. We are therefore unable to confirm, much less ensure, that the products are free from animal substances.



Rescue of a dancing bear at Nagari, Chittoor District, A.P.

A ten year old male bear cub was brought to Nagari by a person called Basha from Karnataka on 3-10-2001 for making money by making the bear dance and also by selling "talisman"s (*taveez*) made with

the bear's hair forcibly plucked. I was also informed that he had eight more bears in his custody at Karnataka.

I seized the above said animal along with its owner by invoking the Prevention of Cruelty to Animals Act 1960, Sec 13 3, Sec 32 (3) and Sec 34 with the help of the Police.

When I contacted Sri Venkateswara Zoological Park, Tirupati, for shelter and rehabilitation of the above animal, they expressed their inability in this regard and advised me to contact the District Forest Officer, Chittoor. Accordingly I contacted



Bear rescued by Shri N. T. Krishnamurthy

the DFO, Chittoor, for necessary help in releasing the animal into the reserve forest. He sent his field staff for enquiry and further action. The local Assistant Ranger and his staff did come to the spot for investigation. But the DFO, Chittoor, informed me on the phone that the bear and its owner should be sent back to Karnataka, as he had no powers to release the bear into the forest. Further he assured me that the forest authorities in Karnataka would seize the animal and release it in reserve forest or keep it in the Zoological Park or Sanctuary. Later I came to know that the Forest Department Personnel sent them out of Andhra Pradesh.

—Dr. N. T. Krishnamurthy
 Life Member, **BWC**
 Nagari, A.P.



Objection raised to leather gifts offered by companies for self-promotion

Excerpts from letter written by our member D. Nataraj of Vishakhapatnam, A.P., to *The Week* magazine protesting their use of leather gifts as promotion gifts:

16 August 2001

Dear Sir,



Received your letter for subscribing to *The Week* magazine. But, I feel extremely sorry that you are offering a leather wallet as a free gift. It hurts me so much that you are encouraging animal killing for improving your business. I wish to remind you that this type of business causes many inhuman killings of innocent animals, and hurts many people, among them many nature lovers.

I request you to please change your offer to any other thing which will not give any harm to dumb animals either directly or indirectly.

D. Nataraj
Vishakhapatnam, A.P.

Mr. Nataraj, thank you for promoting (and practising) our ideals—*Editor*



Action against slaughterhouses

3 August 2001

Dear Sirs:

Kindly find enclosed Patna Corporation regulations for slaughter houses. In Patna and other cities all over the country at every nook and corner goats are cut up and openly hung by the side of the road. Chickens are kept in wire cages in the sun without food or water and also openly cut up on the way side.

Like Patna Corporation all the municipalities and corporations have stringent laws for the regulation of slaughterhouses. If they are enforced, there will not be such a mushrooming growth of slaughterhouses which have undesirable psychological ef-

fects on formative minds. If the slaughter houses are at distance places it will have salutary effect of bringing down the consumption of meat. If meat is available at the door-steps, there will be more consumption. If we ensure compliance of the regulation this will bring down the slaughter of animals. Corruption in officials, which is endemic in India, will deter fresh entrants by requiring red-tapism and by giving of bribes which will cut down on the profit of butchers who will therefore look for alternative work.

The plan of action I suggest should be that we write to our members to get copies of the Corporation/Municipal laws and write to the different State Govts. to enforce them. Which they (the State governments) will predictably not (enforce). So a writ would then be filed in the Supreme Court to bring about enforcement on the grounds that a) cutting up animals and exposing their carcasses on the street is hazardous to health, and b) that a certificate has to be obtained before cutting the animals that are not diseased. This will definitely bring down the slaughter of animals in the country.

Yours faithfully,

Binay Krishna

Dear Shri Binay,

Your suggestions regarding action against illegal slaughterhouses in the city are noted. It is nice that you have anticipated the things that can go wrong and have sought to work around them.

However, when we reflect upon the fact that major mechanized slaughterhouses (like Al-Kabeer, Mourigram, and Rudraram) not only operate but flourish under full government protection and patronage outside city limits, I am not so sure that things will work out as easily as you think. For most people, out of sight is out of mind. If they don't have to see where their meat comes from, they feel all the better because the guilt factor is then taken away. At least with the meat sources close by the revulsion one feels at seeing animals thus treated might make one stay away from eating it. I don't know

which is the stronger influence. Secondly, certifying animals to be disease-free is a simple matter of a bribe for the butchers, isn't it?

But we definitely encourage you to try out your idea and give you our full support. Maybe it would work in conjunction with some active campaigning against meat-eating. Please let us know what help you need from us. We will be happy to provide it. We regret that our delay in responding to you made us look uninterested in the matter, while the opposite is true: reducing slaughter is very

high on our agenda. We will await your further correspondence in the matter.

—Editor

As yet, sales points in India do not have refrigeration facilities in majority of places. Very few will venture into this trade which has highly perishable product for sale...The help we need from you is to publish the enclosed letter in the **BWC** magazine so that the work catches momentum.

—Binay Krishna

Done. Please find the letter printed below.

—Editor

15th October 2001

Dear Brother,

There is increasing proliferation of meat-eating in India. This trend needs to be checked. Besides publicity campaigns laying down the advantages of vegetarianism, some effective short-term measures need to be taken to curb the practice.

The legal provisions in Municipal Corporation Acts for slaughter houses and for sale and display of dead animals, birds, and fish are very stringent. The salient features for such enactment based upon the Municipal Corporation. Act of one state in India are as follows:

- a) The slaughter-house is to be situated outside the Corporation limits and with the sanction of the District Magistrate.
- b) No person can expose for sale any animal or article in any Municipal Market without license from the Chief Executive Officer of the Corporation.
- c) If anyone wilfully or negligently permits to be used as market he will be liable for a fine upto Rs. 500 per day and in addition a fine up to Rs. 100 per day for every such offence. No person shall sell or expose or hawk or keep for sale any animal which is diseased. An officer of the Corporation can inspect and if he finds any animal diseased or below the specified standard, he can seize the same for which elaborate regulations have provided.

I understand that more stringent laws exist in some other states. We need volunteers who could make extracts of the relevant Corporation Laws for slaughter houses which can be had from any Advocate or Law Book Shop. I request you to make xerox copies of these legal provisions and send a copy to Shri Binay Krishna, Project Coordinator, **BWC**—Varanasi, The Theosophical Society, Kamachha, Varanasi, U.P. 221 010. You are also requested to write to the Corporation / Municipality of your place of residence and also to the Chief Minister and the Local Body Minister of your state under registered cover (receipt to be kept on record) with a copy to Shri Binay Krishna, delineating the places of such unauthorised use within the Corporation / Municipal District Town limits.

After completing this process, we would move the Supreme Court for writ for compliance with the legal provision. Volunteers are not involved in the law suit. It would be centrally undertaken. Once the suit is filed and compliance is not forthcoming (as expected), the concerned Corporation/Municipality can be approached with the judgement of the Apex Court. In case of failure, the report is to be sent to Shri Binay Krishna for contempt proceedings against the concerned Municipality or/and the Government. I wish to repeat that *volunteers are in no way involved with legal proceedings.*

Such a step will have salutary effect in curbing the increase in sales of animals, birds, and fish on every road square. People will have to travel long distance, outside the municipal limits to buy these carcasses for food and will also spare formative young minds from the cruel and ugly sights on the roads. We look for volunteers for this work in every State and District towns to enable us to take it up on all-India level.

The costs of legal work, and administrative costs like xeroxing and printing of the writ petition *etc.*, will be heavy. Donations are needed. Cheques and demand drafts may be made out in the name of **Beauty Without Cruelty** payable at Varanasi and send to Shri Binay Krishna, The Theosophical Society, Varanasi, U.P. 221 010. M.O. can also be sent to Shri Binay Krishna who will issue receipt. For such donations, exemption under 80-G of the Income Tax Act is available.

I am sure you will take interest in such a work and enlist the support of others. I await your response.

With best wishes,

Fraternally,

(C.V. Agarwal)

Director



On Animal Welfare vs. Animal Rights

11.5.01

To: The Editor
Compassionate Friend

Sir,

In your magazine on page number five it is written "However since today's society sanctions killing and some one has to ensure that killed animals are not abused in life,..." I am very much shocked to read this. First of all what right has today's society to sanction killing of animals? It has been sanctioned only because the whole animal world can't fight against this, can't open their mouth against this, can't raise their voice against this! Isn't it? We have no right to kill another co-inhabitant for our own use! Can the animal society sanction killing of human beings because their life will be saved by eating human flesh and blood?

And what's the use if someone has to ensure that killed animals are not abused in life? Again who can promise a life without abuse? This so-called human society itself abuses his own fellow beings!

...

Saila Mohanty
Cuttack, Orissa

Mr. Mohanty's diatribe above is a result of some syndromes often afflicting debates on the animals issue: *i)* hearing/reading the other persons wrongly, *ii)* putting words into their mouth that they never uttered, *iii)* making them out to have implied something that they had not and heatedly asking them to defend it, *iv)* drawing wrong conclusions, *v)* animal welfarists assuming the notion of animal

rights to be an extreme one, *vi*) animal rights defenders not seeing merit in and placing themselves 'above' any animal welfare measures.

I have said "Since today's society sanctions killing...". I am *not* supporting it nor justifying it, just mentioning that killing *is* sanctioned. It is like saying "Since children are exploited today for labour..." No justification. Just statement of fact. Nothing to get shocked about.

"What is the use of ensuring that killed animals are not abused in life?"—S. Mohanty

What is the use!? What is the *use* !? !? !? If I have read that right, then Mr. Mohanty, you yourself need to defend what you have said! You are questioning the *use* of working to remove abuse? I will assume that there is some miscommunication there.

"Who can promise a life without abuse?"—S. Mohanty

If we can't promise, at least we can try, can't we, Mr. Mohanty?

Let us tackle this issue by indulging in a mind-exercise dealing with a parallel issue: human rights. Consider the issue of capital punishment, legal in our country. Suppose that executions are being conducted by sadists who physically abuse the prisoners before hanging them. That there is laughter and merriment in the hanging room, and that the next-in-line are all made to watch the hangings of those before them. Suppose that human rights is not so widely popular in society but that some groups are crusading to improve things. They find that it is pointless to ask for abolition of the death penalty—no-one would agree. So instead they say that while some among them would continue to work on the long-term goal of getting it abolished, others would work on at least ensur-

ing dignity in treatment of the death penalty candidates while the law did not spare them. Together, they would achieve something concrete for the sentenced who would thank both for what they were doing for them.

Imagine in such a situation someone who prides himself on being a human rights advocate learning of the efforts of the second group (working for betterment of conditions) and denouncing them for legitimising the death penalty by not working solely for its removal but instead only for changing conditions. He proudly stays away from doing anything to better the sub-human manner in which the prisoners are kept and treated, saying that they should not be hanged in the first place and that that is the root of the problem and that it is no use working for the betterment of conditions.

That is the essence of the attitude seemingly adopted by Mr. Mohanty. It is regrettable that the animal rights advocates often assume a moral high ground with respect to the animal welfarist. Mr. Mohanty's letter clearly displays this attitude. He is shocked! At what? At the suggestion that an animal must not be abused in life? What can he find objectionable in that?

Animal welfare is completely subsumed in animal rights but not the other way around. *i.e.*, the animal welfarist will not concede rights to animals but an animal rights advocate will not be inconsistent in working for animals' welfare.

Every time one raises a voice against the manner in which animals are killed, a voice goes up that they should not be killed at all. We all know that. And many of us are working towards that. But while the laws abolishing animal slaughter get passed, while the world turns vegetarian to the last man (by when? Ever?), are we to sit silent and watch

men slit throats with rusted knives? Kill animals in full view of the next in line? Skin them alive? Is no-one going to speak up against these abuses just because the killing should not be happening in the first place? Would you not support an effort to hang a sentenced in the quickest time possible if you cannot alter the basic circumstance of hanging?

Think who the animals will thank. They will thank the person who ameliorated their immediate conditions as well as the person fighting for their rights. The concerned per-

son who orders a truck overloaded with goats being taken for slaughter to be unloaded will be blessed by the goats as much as will the person who is fighting a court case asking for goat slaughter to be abolished by law. They will *not* thank the persons fighting with each other over whose attitude is nobler.

There is enough abuse happening for all of us to contribute at various levels and various aspects and various capacities. Let us not put each other down, let us work together.

—Editor



The Maximum-Member *Ahinsa* Trophy

It is our pleasure to announce that **Shri Dharam Vir Jain** of Lucknow is the winner of the BWC trophy given for making the most number of life members in the past year. He succeeded in making 101 people join

our swelling ranks for which he gets the *Ahinsa* trophy and a certificate from us. Congratulations, Dharam Vir ji. We are proud of having you as our ambassador in your place of residence.

The person who came second made 22 members.



New BWC Contact in Mumbai

Mumbai members will be happy to note that we have a new place, staffed by two people, in Mumbai now, at the following address:

Beauty Without Cruelty

C/o Patni Securities
607 P J Towers
Dalal Street, Fort
Mumbai 400 023

Tel: 272 2775

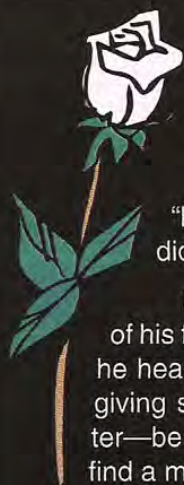
Tel/Fax: 272 2776

Timings: Mon–Fri, 1st and 3rd Saturdays,
10:30 AM to 6:30 PM

We shall be handling our research and investigations from this place; memberships will continue to be handled from the Pune office. Interested people are most welcome to visit us at any time on the above address, with or without prior appointment.



BWC—India office at Mumbai.



Dineshbhai—BWC will miss you!

Diana Ratnagar

Chairperson, BWC

Dinesh Bhansali passed away last night (02.02.2002). Dineshbhai's illnesses and pain can only be explained under the theory of "karma" because he who did so much good during his life time, certainly didn't deserve to suffer.

Dinesh Bhansali's name makes those who knew him immediately think not of his flourishing diamond business, but of The Bhansali Trust, their family charity he headed. This trust spends crores of rupees doing tremendous good work by giving sustained relief aid to humans and animals, especially in times of disaster—be it the drought, flood or earthquake of Gujarat. It is in my opinion, rare to find a more genuine organisation operating with mainly self allocated funds, great enthusiasm and with the personal involvement of Dineshbhai and his brothers.

Beauty Without Cruelty was lucky to have Dineshbhai as one of its Trustees. Although he did not help our organisation on a day to day basis, he did a lot of us over the years like when he guided us to invest in HDFC Ltd. Plus he believed in and lived as per the principles of **BWC**. I take this opportunity of thinking back.

In the late 1970s when Ramesh Jhaveri (one of our life members) introduced Nalini Mehta (our then Vice President) and me to Dineshbhai and his wife Jayvantiben, Dineshbhai showed us a homemade soap which they were using. He expressed his keenness that **BWC** obtain soaps that contain no animal substances and make them available to the general public. So he started us off on the *Ahimsa* soap project. Those were the days when no vegetarian soaps were available in the market.

Some years later, Dineshbhai strongly felt that **BWC** should have a full fledged office of its own in the heart of Mumbai for which he started a fund. Not only that, but he himself was constantly on the look out for suitable premises. Unfortunately, the office space didn't materialise and so some years later we used the money collected to buy a place in Pune instead. However, you can imagine Dineshbhai's joy when I rang him last year to say that a most generous donor had allowed us the use of his office in the Bombay Stock Exchange building! Although by then Dineshbhai's health was constantly failing, when ever he was well enough he wanted to know what we were doing and had made a special effort to successfully collect hundreds of signatures for our labeling campaign.

Apart from the financial help we received from Dineshbhai, over the years no one can match what Dineshbhai and The Bhansali Trust did for **BWC** with regard to ensuring that Karakul lambs are never bred for slaughter in India. It is an old story...

The Government of India had imported a flock of Karakul lambs and sheep from Russia. Research was being carried out by the Indian Council of Agricultural Research in Bikaner and it was understood that the technology for raising and killing lambs would be commercially exploited soon. Lambs would be slaughtered within 48 hours of being born

before their curls unwound so that their pelts would fetch high prices in the international fur market. (The tighter the curls the higher the price and more so for aborted lamb pelts.) **BWC** was naturally upset and fought tooth and nail, leaving no stone unturned—from making undercover investigations, followed by a signature campaign, to creating a public awareness, and making representations to the Government including a Parliamentary Committee investigation. Vested interests, hardened politicians and nasty bureaucrats strongly opposed the ban we were seeking at literally each and every step, but our thirteen years of persistence paid off and eventually we succeeded. The then Union Minister of Agriculture, Shri Bhajan Lalji on whom we had pressure put from the Bishnoi community, personally told us that the ICAR Karakul lamb project would be scrapped. That was fine, but what would happen to the existing flock of Karakul lambs we asked? They would be auctioned we were told.

Realising that **BWC**'s aim would not be fully achieved if these sheep went into the hands of some breeder, the only solution we could think of was for **BWC** to buy them. That is when Dineshbhai and The Bhansali Trust stepped in with their timely help. Dineshbhai immediately offered to house the flock at Deesa in North Gujarat, pledging to take care of all the sheep for as long as they lived out their natural life spans. This decided, we waited for the Government to intimate us when the auction would take place...to my utter surprise on 27th March 1988, I received a telephone call from New Delhi saying that if **BWC** was interested in buying the entire flock of Karakul lambs, we had to pay them as per the weight of the animals before 31st March and also take them away! Having come thus far there was no way I could say we wanted more than 3–4 days. So it was Dineshbhai to the rescue. The very next day Dineshbhai sent some one from Deesa with Rs 1 lakh to Bikaner and with the help of the local "pinjrapole" people, checked the sheep being weighed, paid for them, and loaded them onto a truck headed for Deesa. Later, it amused me to hear Dineshbhai saying that on returning to Deesa, the man who went to collect the sheep, sent him a written report in Gujarati saying that he will be pleased to know that two extra "nang" (meaning lambs) were unloaded from the truck! Obviously two lambs were born en route.

Soon after I visited Deesa and saw the flock. I took along Dr K V Joshi, a veterinarian who injected all the males with Talsur (an injection for castration). The Bhansali Trust put up a special shed and took care of the entire flock as only The Bhansali Trust could. When I thanked Dineshbhai and his brothers, they brushed it off saying they were happy to be part of this mission in saving the flock of sheep and forestalling Karakul lamb farming in India.

The work of The Bhansali Trust will obviously never come to a close but I am sure that Dineshbhai will be missed by every one associated with it, and also by the thousands who have over the years benefited from it. Similarly, **BWC** will miss Dineshbhai—his help, his ideas—simply knowing he was there for **BWC**, ever willing to lend his support when needed.

May Dineshbhai's soul progress in the knowledge that he has done great deeds for countless living beings. On behalf of **BWC**, I send condolences to his dear wife Jayvantiben, his brothers and their families.

Maharashtra's shocking culture of cruelty in bullock-cart racing

In our previous issue we covered the event of bullock-cart racing at the 2000 Pune Ganeshotsav Festival. We had investigated the event by personally attending it and witnessing all that went on, and concluded that the event was in bad taste and definitely deserving of condemnation because of all the force that was seen to be used to make the animals participate. This article reports on similar racing events held across Maharashtra where cruelties are performed so openly and so mercilessly that it leaves the spectator shocked at witnessing the behaviour that our village folk are capable of.

We wish to acknowledge the guidance of Shri Anil Kataria of Ahmednagar, Maharashtra, in this matter. Anilbhai is a businessman who has devoted all his free time and a great amount of his resources to the welfare of animals. The cruelties practiced in the bullock cart races held as entertainment have especially drawn his attention and caused him great concern. After reading our article on bullock-cart racing in the Spring 2001 issue of *Compassionate*

Friend—he is a life member—he called us up to share his experiences and opinions and urged us to work to stop the events, offering all his help in doing

so. The visit described in this article was conducted with the guidance and help of Shri Kataria.

A team of four of us went to attend the races at Bahadarpur village in Kopergaon taluka of Ahmednagar district, just ten kilometres from Shirdi.

These races are the entertainment part of a local festival held in memory of a local saint of the pre-recent past, called Gopaji Baba Maharaaj. It is a well-attended event; trucks pour in from many neighbouring districts to participate.

The race of unequals

The nature of the race is such as to attract negative attention from the beginning: the races consist of manned, animal-driven carts made to cover a level track about a hundred meters long, two carts participating at a time, all carts timed independently and the winner decided at the end according to who clocked the least time. Sounds standard, nothing amiss, nothing out of the ordinary. However, the first 'negative' part alluded to arises from the selection of animals: the cart is pulled not by two bulls but by one bull and one horse! (Figure 2) This causes two problems: *i*) a difference in the speed of the two animals, and *ii*) a difference in the heights of the two animals. The difference in speed can be likened to a lethargic child being tied to an adult sprinter and forced to run with him. The stress caused is not funny. The difference in heights causes the load of the cart to be unevenly distributed on the two animals when running to the great discomfort of both animals, especially the smaller (the bull).



Figure 2: At the Bahadarpur race track: bull and horse yoked to the same cart.



Figure 1: Bahadarpur: one site of bull-horse races

Before the race

Among the various cruelties we observed prior to the race were:

- indiscriminate, flagrant lashing without any provocation,
- twisting the tails of the animals,
- *biting* the tails (Figure 3),



Figure 3: Biting the tail of the animal to cause it pain

- spitting tobacco into their eyes,
- introducing *black ants* into the ears of the animals!

Rough manhandling (Figure 4) by pulling at restraining ropes, yanking at the nose cords to cause bleeding, *etc.*, were common.

The reasons for many of these are the same: to arouse the animal, to enrage him into action, to make him mad with pain and anger and thus to want to rush full-speed ahead when the race begins.



Figure 4: Bringing the bull-horse pair into submission

During the race

The beginning of the race is the beginning of the second part of its hellish experience. In this race, unlike in the Pune festival race, there is a rider on the bullock cart to ensure that the animals run as he wants them to run. His means of ensuring it is to cause such pain to the animals that they dare not disobey him. His means of causing pain is to constantly poke it in its posterior with a stick out of the end of which juts a nail three inches long. This nail is jabbed non-stop into the animal's sensitive anal region making it go berserk with pain. The stick is used alternately to jab into the bull's posterior and to cane the horse in the manner of a swordsman fending off two opponents. This jabbing and poking is not a punishment to be given if the animal does not obey. It is administered throughout the dash, as insurance against the animal stopping.

Relief comes



Figure 5: Barbed-wire stopper

only by the end of the dash.

The other macabre instrument of pain used is the barbed-wire or spiked-iron stopper used on the yoke. This is a wooden peg wound with barbed wire (Figure 5) or a metal peg with radially protruding nails (Figure 6) that is fitted on the crossbar to which the bull is yoked. The purpose of this is to prevent the bull from sliding itself out of the yoke by moving outward. Contact with the barbed wire or metal nails make it move back inward.



Figure 6: Spiked iron stopper

Animal races: A fundamentally flawed notion

The time has come to question the moral validity of the very notion of a race of animals held for the entertainment of humans. How justified are we in expecting the animals to provide us entertainment at the cost of their well-being? How long will we force animals to toe our line? Would we be justified in rounding up a bunch of crying (from fear) children for a race against their wishes, physically abusing them to bring them into agreement by fear, then through more physical abuse to make them sprint a hundred metres knowing fully well it is beyond their capacities to do so. And then to award a prize to that 'agent' whose child ward won the race? If that is where our pleasure comes from, then shame upon us!



Figure 7: How long, this use of force...?

So with the question of our use of animals for entertainment. Our use of them for work against their wishes is bad enough. To ask still more of them in the form of entertainment is an imposition that is difficult to justify. There are many ways we can keep ourselves entertained. *We* can run a race ourselves (those fit among us) and award the winner among us prizes. To force animals to run and then to award ourselves a prize for their running strains the limits of credibility.

The parallel drawn with the situation of children reveals the issues at hand: consent, slavery, evolution, speciesism. Discrimination between species (species-ism, a phrase coined by Dr. Peter Singer) is acceptable at this stage of human evolution, discrimination against children of our own species is not. Consent cannot be obtained from the animals and that is taken advantage of. Animals are regarded as slaves of humans, so their consent, even if it could be obtained, would not matter.

Challenges

Without expecting humans to evolve beyond speciesism overnight, can there be not a display of *humanism*, of *wilful kindness*? Of gratitude and recognition of duty? Can we not at least *trade* kindness in return for the work we extract from them?

And what words do we need from the animals to convey to us that they do not want to be whipped or poked? Or made to run at breakneck speed? Are we incapable of sensing that?

Solutions

Solutions would have to be a combination of legal action, moral persuasion, and publicity to the happenings. We plan to pursue these in the coming year. Without showing people what happens at these events, it would be difficult to penetrate the barrier of wilful ignorance in people and obtain support for any action. Coverage in the media of what happens at these events is of utmost importance.

In an interim period when the rural folk debate whether they are willing to give up their traditional form of entertainment, a series of welfare meas-

ures need to be implemented. Incentives should be given to encourage kindness towards animals. Kindness should be *in*, fashionable even among rural folk. Appropriate publicity and rewards given to kindness in handling might entice them into proper conduct.

Animal Welfare Officers from the Animal Welfare Board of India could be posted to monitor these events.

Meanwhile, at the Pune Festival this year:

The Pune Festival bullock cart races were sought to be stopped this year by the Sarva Jeeva Mangal Pratishthan, a trust run by Dr. Kalyan Gangwal. Dr. Gangwal succeeded in convincing the judge of the Pimpri-Chinchwad township (where the races are conducted) court about the necessity of not allowing the races to be held, to send a message to the participants that people are taking objection to the event. However, the stay was obtained only the evening before the event was scheduled to happen and the police force, although duty-bound to implement the



Figure 8: At the 2001 Pune Festival, held in violation of court's orders, people run helter-skelter as carts continue to run into audience areas.

stay, was not up to enforcing it because the participants—who were unaware of the stay—had already turned up after travelling long distances and would not turn back without staging the event. Their sheer number made the stay order unimplementable without the use of mob-control measures. The police decided to give in to popular pressure and the event was held in defiance of court's orders. The participants, emboldened by the capitulation of the police to their pressures and adamant stand, have vowed to stage even bigger races henceforth. They

were also wary of presence of photographers—we ourselves were summoned by the local corporator to explain who we represented and why we were taking pictures, and that we could do so only at our own risk or being manhandled by the crowd.

Clearly some education is missing in all of this. We cannot achieve the stoppage of the races at gunpoint or without our message going across to the participants. Conflict and confrontation would be an unfortunate way to achieve our goals.

Needed: Writers!

The good writers among you, wake up! We need your services for the cause.

Every day, we get tens of e-mails from all over the world and many of them contain requests for letters to be sent to various authorities to influence them to take a right decision, to rebuke them for a wrong one they might have taken, *etc.* There are also signature chains, online votes, chain e-mails *etc.* to be done. Much as we want to do all these, we are just not able to reach everywhere, and need your help in doing so. It would have to be on a voluntary basis, but if you are good at it and regular

in your hours, we can pay you for your time. We would require such a person to come at least once a week for 2–3 hours to our Mumbai or Pune office. Once we get to know you and your writing abilities, you could work from home if you have a computer there. If you are in some other city and confident that you can do the job, we are willing to try you out. You would contribute in a very big way, because each of these letters counts, each vote matters. From the comfort of your home you could affect the way legislation turns, the decision a panel takes. Please come forward and lend a hand. Your writing hand.



The new BWC Website: Sneak preview

BWC's website has been undergoing a complete overhaul over the past six months. It is now almost ready, and we take this opportunity to prime you up for it. The look of the home page is designed by a professional web-designing outfit, C Com Enterprises Pvt. Ltd., of Mumbai. The features that the website is going to have are the following:

- An introductory audio-visual animation
- Bilinguality: The website is going to be presented in both Hindi and English! This must be a first among voluntary organisations, many of whom

might have a website in the vernacular but none that we know have it in both languages.

- A storehouse of information: our product list, our investment guide, our photo catalogs.
- Video clippings of production of animal-derived articles.

And more. You will have to wait for our full report in the next issue. Here, only a sneak preview on the home page look:

Beauty Without Cruelty
An International Educational Charitable Trust for Animal Rights
4 Prince of Wales' Drive, Wanowrie, Pune 411 040, INDIA

HOME • ABOUT US • ACHIEVEMENTS • CATALOG • WORK • FAQ • SUPPORT US • CONTACT US • USEFUL LINKS

Animals' basic right : FREEDOM...

News Update
Masters of the jungle honoured for their bids to save the planet!
-Times of India, 6/12/01

Sign Up!
...for making non-veg labeling compulsory.

Position Available
... for Media Manager
Submit your CV.

BWC Members:
Update your particulars with us online...

MEDIA MATERIALS
MAGAZINE
LEARN ABOUT
VEG PRODUCTS
INVESTMENT GUIDE
LAW GUIDE
ACTIVISTS CORNER
E-GREETINGS

...FREEDOM
from man's imposition.

ing that ever has. - By Margaret Mead

Our upcoming home page

Rescue and Rehabilitation News

Attention people in the Kalyan-Dombivli area of Maharashtra: one of our life members, Nilesh Bhanage, has recently founded a charity called **Plant and Animals Welfare Society (PAWS)** to work for rescue and rehabilitation of animals. They have been sped in their work by a very generous donation of a vehicle for use as an ambulance by Shri Anil Kataria, an Ahmednagar resident who has worked with us recently on the bullock-cart races issue. We wish Nilesh all the best

in his work for the animals and ask people in the area to avail of the services of his organization in case they come across an injured animal. The organization promises pickup of the animal in their ambulance, delivery to a qualified veterinary doctor, care for the animal while in their custody, and release under personal supervision. The number to use to contact them is 471 943. E-mail can be sent to them at animalwelfare@rediffmail.com.

Terror at Tuljapur

A very distasteful experience we had in the interim since the last issue was to witness the ritual of animal sacrifice at the Mata Tulja Bhavani Mandir at Tuljapur, Maharashtra. Like all temples where sacrifices are conducted, this one is also dedicated to 'Mata,' the goddess symbolising Shakti in

ther orgies of meat-eating.

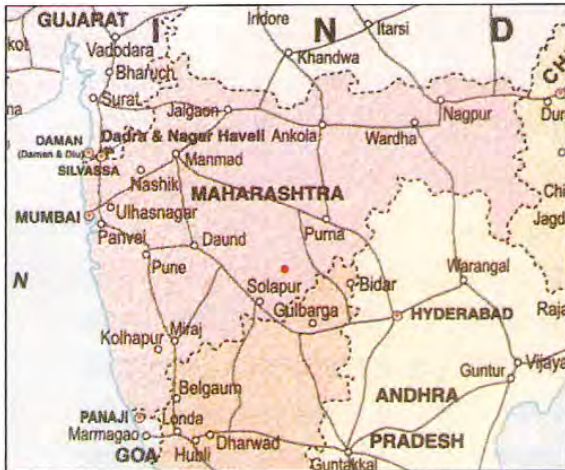
The Ajabali

The sacrificial goat is brought into the temple. It is anointed and offered prayers to. Then, in front of the assembled crowd of people craning their necks to catch a glimpse, the goat is done unto in a manner reminiscent of tribals with no exposure to civilisation. Two people hold the goat firmly by its legs and flip it upside down. A third person, armed with a sword, takes aim at the midriff of the animal, and in multiple slashes hacks the animal in two at the stomach. While it has still not breathed its last, it is thrown in its dismembered condition into the embers of the fire in the sacrificial pit, there to be roasted alive and meet its gruesome end.

This is the worst face of Hinduism. A religion that touches heights of spirituality not touched by any other religion is seen at its worst on such occasions where basic humanity is forgotten and a ogre-like incarnation of man holds thousands of entranced and impotent spectators in its sway.

Although only one animal is sacrificed inside the temple (thanks to the efforts of Dr. Narendra Dabholkar's *Andha-Shraddha Nirmoolan Samiti* which moved court a few years ago to prohibit the wholesale sacrifices being conducted there), the sacrifice is a signal for butchery of animals to start all over the town to provide for the feasting on meat and alcohol.

No cameras are allowed inside the temple. A reporter was seen being asked to leave the premises with his equipment. We had to come away without photographic evidence of the event. Something that severely frustrates us in our attempt to publicise



• Tuljapur: location of the infamous Mata Tulja Bhavani mandir

Hindu culture. Legend has it that the Maratha king Shivaji was personally handed his sword by the deity of this temple, Bhavani Mata. That is the source of its fame. And the sacrifices conducted there the source of its notoriety.

The event is Dasara. The time ten in the morning. People from distant places in Maharashtra and neighbouring states have started thronging the temple since the morning in order to get a ringside view of the event. What is the event for which people have travelled long distances? It is the *ajabali* (sacrifice), that kicks off the Dasara celebrations. These to consist of fur-



The arched structure houses the sacrificial pit. The stadium-like seats in the background are for the spectators to sit to watch the sacrifice, which is conducted in the open space in between.

such events and seek to stop them through public embarrassment.

We are trying to think of ways that we can stop this happening next year. Local public support is heavily for tradition, and local dietary habit is strongly non-vegetarian. The court has ruled in favour of the event a few years ago, overruling the executive authority of the District Collector who wanted to stop the custom. So the battle is going to be difficult. But not if we put our minds, hearts,

and souls to it. To begin with, we are trying to reach the people through the media. Lay people, people in power, influential people, like minded people. Reproduced below is the original article in Marathi given for publication to the local media.

All those interested in joining our campaign against it next year are requested to contact us. We need Marathi-speaking people as ground level activists but anyone willing to help is more than welcome.

तुळजापूरवासीयांना जाहीर पत्र

२१ डिसेंबर २००१

प्रिय तुळजापूर वासीयांनो,

दुर्गाष्टमीला तुमच्या प्रसिद्ध भवानी मातेच्या मंदीरात देवीची पूजा वघायला आलो होतो. प्रसन्न भावाने गेलो होतो की देवीचे दर्शन आणि भक्तांच्या हाते तीची पूजा वघायला मिळेल. आणि अपेक्षा होती की त्याहून जास्त प्रसन्न मनःस्थितीत वाहेर पडीन. पण जे वघायला मिळालं त्याने मन प्रसन्न होणं तर सोडा मनावर इतका मोठा धक्का वसला की त्याची आठवण अजुनही झोप घालवीत आहे, एका वार्डेट स्वप्ना सारखी.

पूजे प्रसंगी नारळ, केळी, फुलं, दुर्वा, व कानाला मधुर भक्तिसंगीताची अपेक्षा होती. शास्त्रोक्त, वैदिक पद्धतीने विधि पार पाडला जाईल अशी अपेक्षा होती. पण त्याऐवजी वघायला मिळाला श्वेत घोतरधारी पुजाऱ्यांकडून एका निर्दोष, माणसाळलेल्या, घाबरलेल्या विचाऱ्या वकरीचा राक्षसी वध! दोघे जण वकरीला धरून उलटवतात. त्या अवस्थेत एक जण त्याचे पुढचे व एक मागचे पाय धरून टेवतात मग दोघे तलवारधारी आपापल्या तलवारींनी त्याच्या पोटावर वार करतात. दोन ते सहा वेळा वार करावे लागतात. रक्ताच्या फवाऱ्यात त्या निरपराधी प्राण्याचा जीव घेतला जातो. तलवारींच्या प्रहारामुळे रक्त-वंवाळ झालेल्या त्या प्राण्याला अर्ध-जीवन्त अवस्थेत हवनाच्या आगीत टाकून भाजले जाते. हेच दृश्य वघायला दूर-दूरून आलेले प्रेक्षक जयघोष करतात, एक सुकर्म यशस्वीपणे पार पडल्याच्या समाधानात, जणू. मग मारलेल्या वकऱ्याच्या रक्ताचा टिला कपाळाला लावायला होते धक्कावुक्की.

असा सम्पला भवानी मातेच्या पूजेचा समारंभ. 'सम्पला' म्हणणे चुकीचे आहे: हा 'मानाचा' वळी (ह्याने कुणाचा मान वाढला हे समजलं नाही) तर नुसती सुरुवात होती, गावात घोरोघरी वळी देण्याच्या कार्यक्रमाला सुरुवात करण्याचा संकेत.

विश्व ज्या शक्तित्या दये-मायेने चालले आहे (आपल्या कल्पने प्रमाणे) तिच्या नावाने एवढ्या निर्दयतेचे, इतक्या निर्ममतेचे प्रदर्शन (शांती-प्रिय म्हणल्या जाणच्या हिन्दूंकडून)? तुळजापुर वासीयांनो! तुमच्या गावाला ईश्वर दर्शनामठी आलेल्या तरूणाकडून ऐका: वरील वर्णविलेले वागणे तुम्हाला शोभत नाही. आपल्याला कुणालाच शोभत नाही. आपल्याकडे अहिंसेच्या, जीव-आदराच्या संस्कारांचा मोठा ठेवा आहे जो दुसऱ्यां कडे नाही. आपल्याकडे मोठे विख्यात संत-महात्मा-महर्षि-मुनी होऊन गेले ज्यांच्या सद्दिचारांच्या व सदाचाराच्या शिकवणीने ही भूमि, हे राज्य 'महा'राष्ट्र म्हटलं जाऊ लागलं. इतरांच्या मनाने आपल्या कडून अपेक्षा वेगळ्या असतात. इतरांपेक्षा उच्च असतात. मागासलेल्या प्रांतांना मानववळी, सति, व पशुवळी सारख्या कालातीत झालेल्या प्रथा शोभत असल्या तरी महाराष्ट्राची त्या प्रांतांशी तुलना केली जाणे लज्जास्पद नाही का?

गावात सर्वत्र चाललेल्या रक्तपाताचे मुख्य कारण सांगण्यात आले: परंपरेने लोकं मासांहारी असणे. हे कारण ही कसे? हा आहार पण कसा? घावरून, तडफडून मेलेल्या पशुने आपल्या रक्तामध्ये विपारी द्रव्ये सोडलेले दूषित मांस ही काय खाण्याची वस्तु झाली? जगातला प्रत्येक डॉक्टर आणि खाद्यतज्ज्ञ सांगतोय की हृदय विकार व कॅन्सर सारख्या महारोगांमागे मांसाहाराचा मोठा हात आहे. शहरातल्या इस्पितळांच्या वाढत्या रांगा ह्या गोष्टीचा प्रमाण आहेत. सणाची मेजवानी काय शाकाहारी होऊ शकत नाही? कुणी तरी म्हणावं!

वकरी सारख्या माणसाळलेल्या प्राण्याला मारणे एका लहान वाळाला मारण्या सारखे होय. दोघे आपल्यावर पूर्ण विश्वास ठेवून स्वतःला आपल्या ताब्यात करतात. आपण त्यांच्याशी जे काही करू ते त्यांच्या हितासाठीच आणि त्यांना त्रास किंवा पीडा पोहोचणार नाही ह्या अपेक्षेने ते आपल्या शरणी येतात. आणि आपण चक्क त्यांचा वध करतो! एवढा मोठा विश्वासघात?

मुळात हा वळी का दिला जातो? माता जगदंवेने दैत्याला मारण्या पुर्वी त्याला चढवलेल्या भोगाच्या आठवणीत? जर दैत्याने मरण्या पुर्वी मानव-मांसाचा भोग मागितला असता तर आपण काय आज आपल्या मुलं-वाळांना मातेला वळी चढवत असतो? कुठल्या गोष्टींची आठवण साजरी करायची व कुठल्या नाही ह्याचा विवेक आपल्यात का आला नाहीये? आदीकाळापासून आतापर्यंत आपण दैत्याचे मानव नाही होऊ शकलो का?

तर बंधूने : आम्हाला वचन द्या की तुम्ही पुढच्या वर्षी तुमच्या मंदीराची पवित्रता पशुवळी सारख्या अपवित्र व आसुरी प्रथेने मलिन करणार नाही. तुमच्या वदल आम्हाला असं ऐकू देऊ नका की 'तुळजापूर कधी सुधरायचं नाही.' आम्हा तरूणांना तुमच्यावर विश्वास आहे. फक्त संकल्प करा. हिंसा-मुक्त भारत निर्माण करायच्या संकल्पनेत सहभागी व्हा. कतलखाने, कसाई-व्यवसाय ह्या गोष्टी आपल्या महान सभ्यतेशी विसंगत आहेत, या त्यांना उपटून काढण्याचा निर्धार करू. फक्त संकल्प करा, वाकी सर्व आपोआप होईल.

व्यूटी विदाउट कुएल्टी

Labels on packaged food get animal-friendly

Shefali Joshi

Research Officer, BWC



At last, the long wait has proved fruitful and the labelling of food items containing animal origin ingredients has come into force from 4th October 2001. We should now look out for the symbol of a brown dot inside a brown square on packaged food items like cakes, biscuits, bread, *etc.* and avoid them. **Beauty Without Cruelty** would like to thank all those who sent us filled forms in support of our signature campaign. We received 1196 completely filled and 247 partially filled forms.

We briefly recapitulate all the events that preceded and finally led to the enforcing of this law.

17th May 2000. Government issues a Notification requiring manufacturers to label packaged food products containing animal origin ingredients with a symbol of a red circle with a single chord passing through it diagonally.



6th October 2000. Government rescinds the above Notification with the purpose of resolving issues like size, shape, and colour of the symbol (the excuse was that the symbol resembled a no-parking sign!). A Notification is passed stating the change in symbol to a black square with a red dot in the centre.



4th April 2001. The symbol is changed yet again!

But at last, they make up their mind, and a final Notification is issued with the symbol changed to a brown dot in a brown square.



15th May 2001. A news item in Business Standard, Mumbai, reports the NECC (National Egg Co-ordination Committee) and the Poultry Federation of India strongly protesting this amendment to the Food Act,

feeling threatened about the reduction of their sales. Thankfully, these protests only delay and do not prevent the implementation of the law!



4th October 2001. The Notification comes into force and the labelling of non-vegetarian food products becomes a law under the Prevention of Food Adulteration Act, 1954.



Throughout this period, **BWC** kept up its signature campaign, determined to be prepared for the almost-certain last-minute stay petitions we anticipated to be filed by the affected interests. Many of the petitions went straight from the signatories to the PMO, who thereby sensed the pressure from citizens all over the country.

On 5th October, 2001, we called up the Union Ministry of Health to ensure that the law was indeed passed unopposed. In addition, we made detailed enquiries about the scope of the Act, the consequences of its violation, and the role of the consumer and the Administration. **BWC** was advised and requested by the Health Secretary, Shri S. R. Gupta, to take the following steps if any violation to the labelling law is suspected (*i.e.*, products that we suspect of containing animal ingredients but which are not marked with the required symbol):

1. Check and confirm that the date of manufacture is later than 4th October 2001.
2. Write to the manufacturer to provide a statement from his supplier of those ingredients certifying that their origin is vegetarian.
3. Send a written complaint to The Commissioner, Food & Drugs Administration of your State with details of the animal origin ingredient suspected to be used. A copy of this complaint should go to **Prevention**

of **Food Adulteration**, Directorate General of Health Services, Nirman Bhavan, New Delhi 110 001.

For those who would like to also check, we would like to add that it would be very valuable to send a copy also to one of the consumer protection agencies operating in India, e.g.: **Voluntary Organisation in Interest of Consumer Awareness (VOICE)**, F-71 Lajpat Nagar II, New Delhi 110 024; **Consumer Education & Research Society (CERC)**, Suraksha Sankool, Thaltej, Ahmedabad–Gandhinagar Highway, Ahmedabad 380 054; **Consumer Guidance Society of India (CGSI)**, Block J, Mahapalika Marg, Mumbai 400 001.

Send a copy of your complaint to us for the record.

The action taken by the Government would be:

1. Warning to the manufacturer to change his labels and depict the symbol clearly on the new labels.
2. Levy a fine as decided by the Government.
3. In extreme cases, if the manufacturer does not make an attempt to make changes as per the law, the final step will be shutting down of his manufacturing unit. Needless to say, we (at **BWC**) don't think the Government would feel that strongly about the matter unless forced by people's pressure.

We should add that the same Secretary of the Health Ministry mentioned in his conversation with us that we should not use the new act as a punitive tool immediately but give time to the manufacturer to implement it as he gets used to it. It leads us to suspect that the implementation of this Act would be very lax unless we sit on their backs and force them to take action.

Not all rosy yet

The biggest element of doubt in all this is the veracity of the manufacturer's statement. Is he

speaking the truth? We worry about this all the time in our product research and even during our efforts to get the law to be enforced as soon as possible, we tried to find out if there are any ways of determining the origin of any dubious ingredient that may be present in small quantities in food products. People ask: Why can't we carry out laboratory tests to determine whether something is of animal or non-animal origin? We wish it were that simple. But it isn't. The origin of a substance does not change its chemical composition or molecular structure. Whether obtained from animal, plant, or mineral sources, it would have the same chemical formula and properties which makes it difficult to ascertain its origin by any laboratory methods. The only giveaway of the origin is the presence of accompanying substances that reveal the association of the substance with plant or animal origins. Take the case of lecithin, a common antioxidant (see box) permitted for use in food products like breakfast cereals, chocolate, bakery products, candy, frozen desserts, *etc.* by the Prevention of the Food Adulteration Act, 1954. Lecithin is a protein (of chemical formula $C_8H_{17}O_5NRR'$, where R and R' are fatty acid groups) which is commonly obtained from various sources such as soya bean, corn, vegetable seeds, *or egg yolk* (the word lecithin is derived from the Greek meaning egg yolk!) and possibly other animal sources. Since egg yolk contains cholesterol in large quantities (in fact, it has the highest concentration of cholesterol among all substances), traces of cholesterol found in a lecithin sample would indicate that lecithin as being of animal origin, since cholesterol does not occur in plants (did you know that?). However, in the intensely purified state and the minute amounts in which the suspect ingredients like lecithin are usually used, even this determination is next to impossible. It is only with sophisticated techniques like HPLC (High Pressure Liquid Chromatography), NMR (Nuclear Magnetic Resonance), *etc.*, that it might be possible to detect presence of animal proteins/fats even in very minute quantities. But such test methods are not only time-consuming and expensive but also not easily available.

Therefore, when trying to determine the origin of an ingredient, no amount of analysis will substitute for direct knowledge from the supplier of the substance, which we lay stress on in our product research questionnaires and intend to pursue through aggressive investigations now.

The new requirement empowers us significantly by giving us the right to question any ingredient whose origin we find doubtful and demand at least a written statement pertaining to its origin from the manufacturer.

BWC Sale at Mumbai Exhibitions

Beauty Without Cruelty had the opportunity to participate in two exhibitions in December 2001: the Festival of Charities and the Concern India Exhibition, both in Mumbai. The Festival of Charities sale was held at the Mumbai Y.M.C.A. at Colaba on the 1st of December, 2001, and the Concern India Exhibition at the Cricket Club of India lawns on the 14th, 15th, and 16th of December, 2001. The latter event was especially well-publicised, well-participated, and well-attended. Both events were cause for good cheer for us at **BWC** since we drew a good response from the crowd in terms of sales, donations, and memberships. To be especially thanked for this effort—coordinated by Mr. Hiren Kara, the Director of **BWC**'s Mumbai Centre—are our volunteers Mr. Karl Karanja, Ms. Nazneen Patel, Ms. Khushnuma Daruwala, Ms. Manaya Dalal, and Ms. Kiran Shah, who all turned up to help us without complaining about their spare time being asked for the cause of the organisation; our staff consisting of our administrator Ms. Shefali Joshi, Ms. Manju Baurasi, Ms. Hema Gurnani, and Ms. Seema Kohli, who all worked tirelessly beyond their normal course of duties and working hours in making arrangements; and not least Ms. Khyati Parikh for designing and getting made the new products—mugs, T-Shirts, stickers—that



BWC staff and volunteers busy attending to visitors at our stall at the Festival of Charities, Mumbai

we were able to exhibit at our stalls and which were well-received by young and old alike. We have inserted the stickers for your use as the centrefold of this magazine. The mugs are in two designs, as displayed below. They are available at our Mumbai and Pune offices, so members in these two cities are free

to drop in there to obtain them. We regret that we cannot send any because no courier accepts breakable items like crockery for delivery: we tried sending one and it did reach broken into bits! The T-shirts are almost over, so do not call in for them. The stickers are plentiful and available against Rupees Ten donation. Write to us for them if you need any.

Mugshots



Manali Memoirs

The not-very-elusive *Kastoori*

On a recent trip made by us to Manali in the northern state of Himachal Pradesh, we came across many street children (and some adults too) selling the objects shown in the picture: round, grey objects, soft on the exterior but containing something hard inside. And smelling—reeking—of perfume. The visitor is told that it is *kastoori*: the musk deer's scent pod. He is persuaded to buy it on the assurance that it is the genuine thing. A number of tests are claimed and demonstrated to try to prove it is *kastoori* and nothing else. The visitor, not knowing anything about *kastoori*, including any test for it, or even that it is or is not banned for sale, falls prey to the overpowering scent that emanates from the object. The bad news for the visitor—namely, that he has been taken for a ride—is good news for the

deer, since the objects is anything but the musk pod. It is nothing but a bunch of woollen rags wrapped around a core that is dipped in some strong scent. All tests

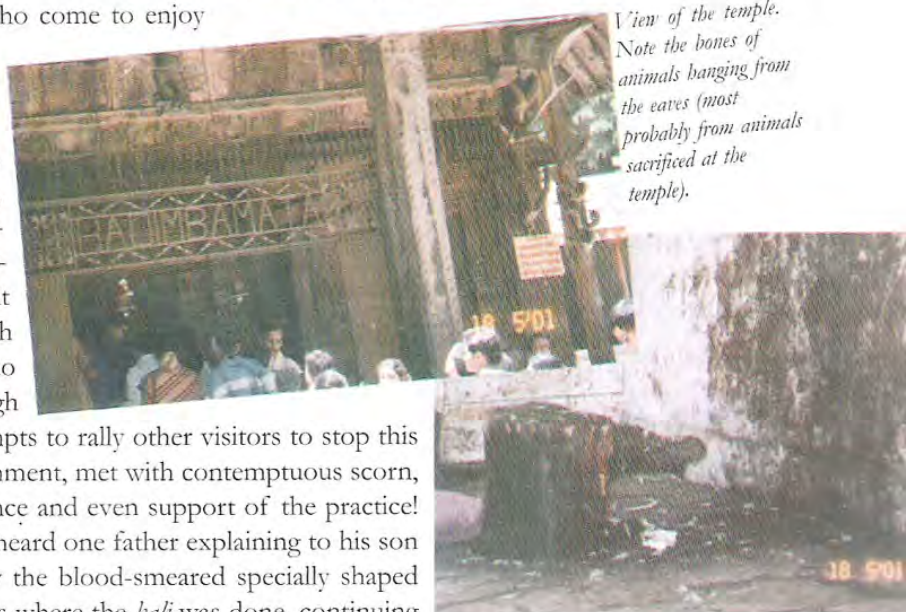
claimed for the genuineness of the object are entirely fabricated to lend an aura of mystery and excitement to the purchase. Readers beware of being falling prey to this act. However, **they should not then demand real *kastoori***: the whole fraud is on the safe side for the animals; let us not motivate someone to really hunt for the endangered deer, listed under Schedule I of the Wildlife Protection Act.



*A perfume-soaked bundle of rags being passed off as *kastoori* (musk); for once, a fraud that is less harmful than if it were real.*

Sacrifice to the Goddess Hadimba

Another encounter (besides the one with the *kastoori* vendor described above) in our trip to Manali—an encounter that was tragic in the real sense, not fraudulent—was with people conducting sacrifice in a temple dedicated to the deity Hadimba, the wife of our well-known Mahabharat character, Bhima. Situated in a very picturesque location in the hills of Manali, this temple draws scores of devotees. Many are tourists who come to enjoy the scenery more than to fulfill any religious objective. However, there are some who come there carrying a killed hen, blood dripping from its neck, which they smear over the sacrificial altar. We had the misfortune to have our vacation spoiled by witnessing a couple of such persons. There are others who do the killing at the altar, although we didn't witness it. Our attempts to rally other visitors to stop this blasphemy was, to our astonishment, met with contemptuous scorn, revealing the people's acceptance and even support of the practice! This was confirmed when we heard one father explaining to his son in perfectly neutral terms how the blood-smearred specially shaped rock—the sacrificial altar—was where the *bali* was done, continuing in the same terms to go on to talk about the rest of the temple's




View of the temple. Note the bones of animals hanging from the eaves (most probably from animals sacrificed at the temple).

Where life is taken...

features. It is only to be feared what the child's mind would absorb and what permanent imprint it would leave on his mind. He would grow up to expect the *bali* to be standard practice in temples, remembering that his father said so, in no em-

barrassment- or shame-filled tones.

Please send in your protests to the Himachal Pradesh Tourism Development Corporation Ltd; Ritz Annexe, Shimla, H. P. 171 001. Tel: (177) 252 704, Fax: (177) 252 206. 

Nemichand Jain passes away

It is our painful task of reporting the passing of yet another crusader for the cause. Dr. Nemichand Jain of Indore has passed away. The indefatigable crusader of vegetarianism is no more. On 8 August, 2001, he breathed his last. In ill health during the months preceding his demise, he nevertheless tried to keep active. We at **BWC** were fortunate to have gotten to speak to him relatively recently, in May, when we called him to obtain some of the photographs he had published in his publication *Varakh Maansaahaar Hai* (meaning 'Varakh—edible metal film: *Editor*—is Non-Vegetarian'), the thin booklet researched and published by him that educated the entire country on the origins of varakh. Complaining of ill-health in his old age, he remarked that there was yet a lot of work remaining to be done, but that his health was not permitting him. The next we heard about him was that he had passed away.

Nemichand Jain was a one-man crusader, a lone fighter. Having made it the mission of his life to spread the cause of vegetarianism—in-

spired by his religion, no doubt—he seems to have been a workaholic. Coming out with one issue every month of his magazine *Sbaakabaar Kraanti* with little help and mostly authored cover to cover by him, with contributions from associates, was a task that we at **BWC** can well appreciate. Among his innumerable other publications *Qatlakhaane: 100 tathya* (meaning 'Slaughterhouses: 100 facts') stands out for its bold coverage of slaughterhouses and has inspired many a person to turn vegetarian. He would do the research for many a story himself, e.g., personally visiting the slaughterhouses of Agra to gather photographic evidence of varakh production. In this matter, he would remain an inspiration to younger activists in the animals' arena.

It remains our regret that he was taken away from our midst at a time when we were contemplating working jointly with him on producing more awareness material on topics of common interest. That opportunity will never come again. But we will remember him and be inspired by him in all our work.

"Before this country, this world becomes one big slaughterhouse, we must shut these abattoirs which have started creating abattoirs within the human being, and must make a new start. A start where the heartbeat of everything in this world—the earth, the sky, the sea—is filled with prayerful reverence and where respect for life ranks foremost among our values. By boarding up all slaughterhouses, it is certain that we will nourish all that is superior about the human life and will hand a torch into the hands of coming generations to carry."—Nemichand Jain, Indore.

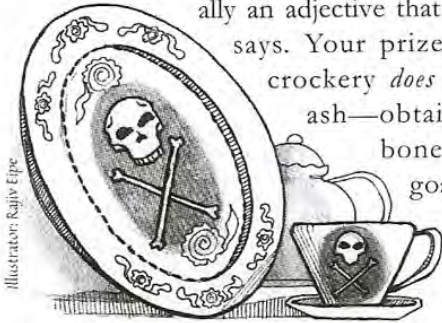
We are glad to see the work of coming out with the magazine being continued by his associates.—*Editor*

RESEARCH TITBITS FROM THE DESK OF...

Shefali Joshi
Research Officer, BWC

Did you know about...

Bone China: Unlike some other metaphors in which the word 'bone' features, for example 'bone dry' and 'bone of contention,' 'bone china' is actually an adjective that means what it says. Your prized bone china crockery *does* contain bone ash—obtained from the bones of cattle or goats.¹ The bone ash is added to strengthen the china and give it its ivory white appearance. The bone ash constitutes 25–50% of the total mixture. The other ingredients of bone china are china clay, china stone, silica, aluminium, alkalis, and lime.



Illustrator: Rajiv Eipe
Make no bones about it...bone china does contain bone.

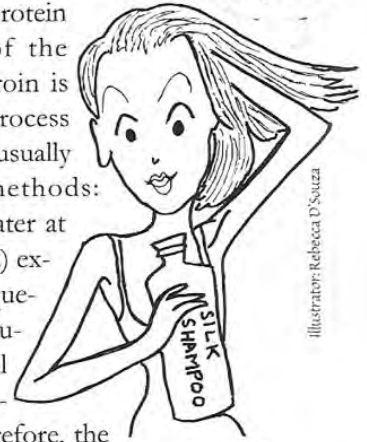
No prizes for guessing whether the bones come from dead or killed animals.

Shea Butter: Not a butter to eat, but a butter to apply, this ingredient, commonly found in soaps and creams, is vegan—not obtained from animal milk—despite its name, obtained from the karite tree, *Butyrospermum parkii*. It is also called karite butter.²

Silk Protein/Sericin: Silk has moved from textile emporia into cosmetics laboratories. Sericin, a protein obtained from silk, is used in mascaras, shampoos, conditioners, and skin toners.

Our research³ reveals that obtaining this protein from silk *is the very step in silk-making that kills the life* inside the cocoon. The domesticated silkworm, *Bombyx mori* (order *Lepidoptera*, subclass *Bombycidae*), actually a caterpillar, spins its cocoon after feeding on mulberry leaves for nearly a month. The cocoon consists of two extruded triangular-shaped filaments of a proteinaceous polymer called fibroin, held to-

gether by a gumlike protein sericin. Removal of the sericin from silk fibroin is accomplished by a process called "degumming," usually by one of three methods: (1) extraction with water at high temperatures, (2) extraction with dilute aqueous alkali or soap solutions, or (3) removal by proteolytic enzymes. Sericin is, therefore, the 'co-product' (not by-product) of silk filament. The two together comprise the cocoon. Much like the skin and flesh of a slaughtered animal.



Illustrator: Rebecca D'Souza

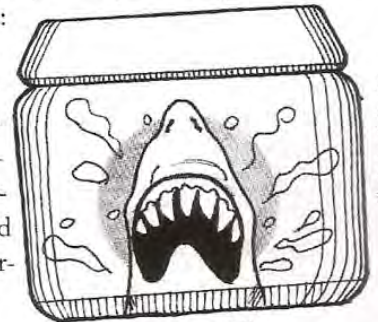
Pure silk...protein.

So if you avoid silk on principle, think about not using this product, too.

Taco Bell Cheese: For our members in the USA, we have good news about cheese used by the Mexican restaurant chain Taco Bell. The cheese is made using chymosin derived from dairy yeast *Kluyveromyces lactis* and not from enzymes derived from animal rennet.⁴



Squalene (Spinacene: C₃₀H₅₀): A substance obtained from *shark liver oil*!⁵ The hydrogenation of shark liver oil yields Squalane (chemically, Perhydro-squalene: C₃₀H₆₂) which is an ingredient in **creams and lotions** due to its lubricating properties. It is also used as a fixative in perfumes.



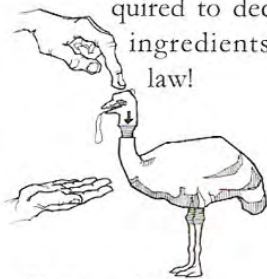
Illustrator: Rajiv Eipe
JAWS...IV?

Pearl Dust: Pearls have found their way from jewellery to cosmetics! Emami Naturally Fair Intensive fairness cream and soap uses mukta pisti (real pearl dust) which is claimed to give a fairer radiant complexion.

What's wrong with pearls, you ask? Read about it in the box alongside.

Emu Oil: Would you like to wash your hands with Emu Oil? Shocked? It is true: Emu Oil is listed as an ingredient in the liquid soap manufactured by Emerald Estates Emu, USA. It is also mentioned to be used in lip balms, creams, lotions, and shampoos. Who knows what *our* cosmetics (Indian) might be containing since they are not even required to declare ingredients by law!

Illustrator: Rajiv Eipe



Blood on our hands?

Animal colours: Curious cruelties abound in the most unexpected of places. Did you know that Mithila paintings often use colours made from animal sources? Violet and red colours are obtained from molluscs and lac insects. A 'special' yellow colour called *Gogli* is made by a process which borders on the perverted: it is made by keeping a cow on a diet of only mango leaves for 2-3 days. This unnatural diet causes it to react in a manner similar to an attack of jaundice: deep yellow urine, which is collected in an earthen

Where do pearls come from?

From the oyster: a shelled marine animal, looking very much like a pair of cymbals or castanets. The pearl is not a part of every oyster's body by birth. It is a foreign growth that forms inside its body because of its reaction to an external irritant like a grain of sand which might enter it through the gap between the pair of shells. Such a particle causes the same irritation to it that dirt in our eyes causes us. Its reaction is identical to ours: like our eyes go into a frenzy of blinking and furious batting of eyelids and try to wash away the particle by tears, similarly the oyster reacts to the particle by secreting layer upon layer of a substance called nacre upon the particle to shield itself from the particle. These layers build up into the round and magically translucent pearl.



The symbol of vanity

What are cultured pearls?

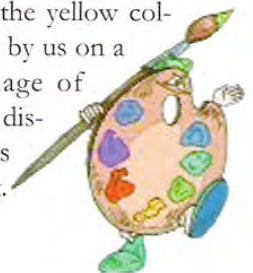
As can be imagined, the incidence of the above scenario is extremely rare and nature offers up very few oysters with pearls inside them. These pearls take years to form. To get a real pearl, thousands of 'trash' oysters must be sacrificed. To get around this problem, man started farming oysters, and to force them to form pearls by deliberately prying open the shells and introducing irritant particles inside it.

What is wrong with using pearls...

Natural pearls: the problem of oysters being sacrificed for meat if they do not yield pearls (which most do not).

Cultured pearls: The same as what is wrong with deliberately throwing dirt into someone's eyes to get them to produce tears that one might want to use for some reason. Uncultured. The oyster is made to suffer for seven long years. The sin is compounded by the fact that the irritant that is introduced into the oyster is an animal substance.

pot and processed to yield the yellow colouring substance. It is learnt by us on a tour of a handicrafts village of Orissa that this colour was discontinued on account of this unkind exploitative treatment. One sincerely hopes so.



Goat's milk is another substance used in the colouring occupation: as an emulsifier for colours.⁶

Mother-of-Pearl buttons: We can't seem to get off the 'pearls' topic this issue. This time it is mother-of-pearl, used for buttons in the ARROW brand of shirts. Mother-of-pearl is the pearly iridescent internal layer of certain mollusc shells. Like the pearl, it is a secretion of the mantle, composed of alternate layers of calcium carbonate and conchiolin. It is commonly

used to make brooches, buttons, boxes, show-pieces, etc.⁷

Squid Facts: Squid attracts attention for its various use as a raw material these days. The internal organs of squid (waste matter) are of great use. The liver oil is used as a material for paint and printing oil. Its lees (sediment) can be used to feed livestock and fish. Materials for cosmetics and soap can also be obtained in the course of refining the liver oil. Surprisingly, refined liver oil can be used to produce liq-



Your ARROW shirt has a marine product...



Illustrator: Rajiv Tipte

Aah, the benefits of goat's milk.

uid crystal, which is essential in electronics. When technology progresses, paper-thin TV displays will be available in the future. Squid is utilized in biotechnology as well. It contains taurine, which reduces cholesterol level. And present research is looking at extracting a culture medium from the internal organs of squid to be used for the cultivation of seaweed.⁸

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- ¹ www.chinapatterns.com/glossary.html,
- www.netcentral.co.uk/steveb/types/bonechina.htm
- ² A Consumer's Dictionary of Cosmetic Ingredients by Ruth Winter
- ³ http://aic.stanford.edu/jaic/articles/jaic34-02-005_3.html
- ⁴ Letter dated 7th Sep 2001 from Taco Bell Corp., California, USA sent to Mr. Chetan Jhaveri (BWC member) in response to his query no. 3067769.
- ⁵ Hawley's Condensed Chemical Dictionary, Eleventh Edition
- ⁶ *Down To Earth*, September 30, 2001.
- ⁷ www.encyclopedia.com/articles/08803.html
- ⁸ www.hakodate.or.jp/uocho/intro/e-ika.htm

Form IV (See Rule 8)

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

1. Place of Publication: **BEAUTY WITHOUT CRUELTY**
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Nationality: Indian and Address: 4 Prince of Wales' Drive, Wanowrie, Pune 411 040.
5. Editor's Name: Ranjit Konkar
Nationality: Indian and Address: 4 Prince of Wales' Drive, Wanowrie, Pune 411 040.
6. Names and Address of individuals who own the newspaper and partners or shareholders holding more than 1% of the total capital:
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4 Prince of Wales' Drive, Wanowrie, Pune 411 040.

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

Dated 1st March, 2001

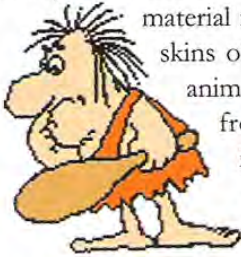
sd/- Diana Ratnagar
Signature of Publisher

Tough as Leather

At number two—after milk at number one—in the list of items which a vegan is known to avoid is leather. The title—a common simile in the English language—is meant to convey how tough it is to remove people’s habit of using leather.

Animal skins: a prehistoric necessity

Leather has been a very commonly and universally used material in human civilization. The raw material from which it is made—the skins of animals—was the earliest animal product to be used aside from meat. Man’s evolution into a non-furry creature unfortunately caused him to



prey upon other animals, furry and non-furry, for their skins to cover his own from the cold where he chose to live. These skins were naturally a product of the violence of hunting, since in those days pre-dating manufacturing skills and knowledge, the only readymade—or ‘nature-made’—article to drape around oneself was the skin of other animals, and covering himself from the elements was a necessity and an act of survival. Besides, his evolution towards non-violence had not begun.

Man’s enterprise enabled him to process the skins to make them last longer and to remain soft. The result was what we call leather. Out of leather he could fashion different things like footwear, bags to carry water, etc. Today’s leather jackets, shoes, and briefcases are the direct descendants of these first articles invented from leather.

Ethical issue with leather

Why is leather objectionable to vegans? Simply because it comes from animals’ bodies? Like most

other materials that the vegetarian uses but the vegan doesn’t, leather too presents ethical problems in specific contexts, not always. Just like consuming milk might not be ethically objectionable if all the milk that one had was the amount required to whiten one’s tea, similarly leather if made from animals that have met a natural end would not present a moral question any more serious than the use of human organs not willed for donation.

However, the ethical issues with leather today arise because of the following reasons: (a) it is obtained not from animals that have met their end naturally but from animals that have been killed by man, (b) killed for the very purpose, (c) it is paid a price for; in other words, is commercially motivated, and (d) alternatives exist for it. It is simply not necessary to use leather.

The ‘sins’ committed in the usage of leather products may be listed as below:

Association with wrong: through seeking to share the benefits obtained from the act of killing,

Becoming a part-motivator for the killing by paying a price for the commodity,

Encouraging future killing by paying a price for the commodity, and

Acquisitiveness and greed: for using it when less harm-causing alternatives do exist for the material’s claimed qualities.

These apply just as well to most of the substances not acceptable to the vegan ethic. The reasons for the proscription of leather are therefore the same as for every animal product unacceptable to vegans: namely, that the origins of the material



The modern caveman

Illustrator: Rajiv Eipe

are today borne of violence. It was not always so and is not so today in very few specific instances, but for the most part it can be said to be so.

Then why the acceptance?

The acceptance of leather among non-vegetarians does not need explanation nor should it occasion surprise. It is not out of accordance with their self-proclaimed view of animals as commodities made for the use of humans. It is among the vegetarians—the people who consider it

I am so lucky he is going to kill me for my skin. The other one wanted to eat me!

wrong to kill animals for food—that one needs to seek an understanding into their acceptance of killing animals for their skin.



It must first be recognized that the fate of animals and the effect of our lifestyles upon their lives is not anywhere among the priorities of the average person today, even the vegetarian. Considering the tidal wave of converts from vegetarianism to the blood-food of Venky's and McDonald's, it would be surprising if people paid heed to the ethical issues of some thing that is so far removed from the scene of the crime as leather found in a shoe store. Most vegetarians consider their abjuring of meat to be their good deed for their life, and are reluctant to put themselves to further inconvenience and are a little embarrassed to stand out in public for such a bold stand as not using leather. Other priorities take over.

The reasons that allow vegetarians to use leather without guilt are based upon either genuine ignorance, hu-

man weakness, or the desire to absolve oneself of the blame for the death of the animal, and are as listed below:

Didn't know. People's genuine innocence of the association of leather with killing; their misconceptions about the source of leather.

Not convinced that their use of leather encourages the future killing of animals. Holding the leather as not being the *cause* of the killing, therefore not perceiving their consumption of leather as being contributive to the killing. Not least, lack of religious proscription.

Not important. Priorities: Even if convinced about the connection of their leather usage with animals being killed, the cause of animals is not *that* important to them to justify spending too much time and attention on avoiding leather and finding alternatives.

Cheating. Temptation arising from attachment to the looks and other supposed advantages of leather.

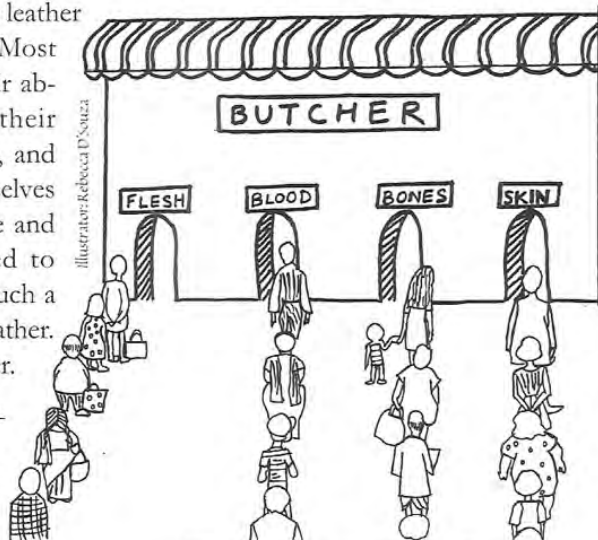
Lazy. Inertia of changing one's habits.

Myths about leather

At the root of some of the above reasons lie two myths that prevail in people's minds today:

Myth 1: The myth of Natural Death: that all leather is obtained from animals that have died a natural death, and

Myth 2: The 'By-Product' myth: that the skin is only a by-product of the killing, It is the meat-eater who is responsible for the killing, not me, says the (vegetarian) leather-user. I just pick up the skin 'cast aside' after the meat is sold.



Who is the most guilty of them all?

Let us look at some of these in more detail.

The myth of natural death

That the above are indeed myths is for public display: the source of hides required for leather production is the slaughterhouse



The mythical hide-collector of naturally-dead animals.

and not corpses lying in far-out fields. Businesses survive only when a steady supply of good quality raw material is assured and affordable. This means a plentiful availability of the raw material. Collection of hides of animals that have died a natural death in the countryside would yield neither plentiful nor steady nor assured supply of skins of any quality, leave alone good quality! Not plentiful because even with India's large cattle population, the rate at which cattle die might not match human needs. Not assured because natural death is not in our hands. Not steady because there are times of the year when deaths happen less frequently than at other times. Add to that the geographic dispersion of dead cattle, which would entail a good amount of labour in collecting it which would increase the cost of the final product. Not good quality because the cattle that die a natural death often have scars on them of work they may have done on farms and fields and the whipping they may have been subjected to. So what does the leather industry do? It taps the local slaughterhouse for the boun-

tiful harvest of animal skins that it throws up day in and day out. Supply is now plentiful, steady, assured, good quality, and affordable. Affordable because of two things: the economies of scale and the saving in labour required to collect it.

The 'by-product' myth

Do slaughterhouses just throw the skins over their walls for rag-pickers and passers-by to pick up like they pick up our garbage? Does the butcher (or butcher house) open the doors for people to help themselves to whatever they need after the flesh is sold for meat? The contractor standing outside the slaughterhouse with his lorry, money in one hand and waiting for the skins to come out seems to suggest not. Whatever the Council for Leather Exports, Chennai, may say about the leather industry being a scavenger, it is a fact that the skin is sold as much for hard cash as is the flesh. In fact, each and every part of the animal fetches a price, from the blood to the bones. Everyone who bloodies his fingers by dipping them into the animal's carcass to extract something of commercial value serves to make the death more profitable, more lucrative, and thus more tempting as a business proposition. While it is true that the largest fraction of money obtained from a healthy killed animal comes from its flesh, it is not to be ignored (a) that the other parts also yield attractive money to the butcher, and (b) that a huge number of animals that are killed in India's slaughterhouses are not healthy (*i.e.*, flesh-carrying) but are just skin and bones, obviously intended exclusively for leather. For such animals, it could be then said that it is the meat that is the by-product, leather being the chief money-earner.

What are some other reasons that people offer for not giving up leather?

Arguments used to support leather use...

...and our humble rejoinders to them:

1. **The 'employment' argument.** This refers to the harm caused to people employed in the leather business of robbing them of their employment by not buying their product.

Rejoinder: While it is true that the leather business

would definitely be affected by people's abstinence from it, and that actions that would potentially affect someone's source of livelihood must be carefully considered, it is also true that that occupations must be based on ethical grounds not on encourage harm-causing activities. The fact that some (or even many) people earn a living from a particular occupation does not exempt that work from ethical scrutiny and criticism. Livings are earned from a great many occupations, some demeaning even to human dignity. That would not make those occupations right to support. Insistence should be given to *Right Livelihood*, as the Buddha said, and not just livelihood.

This fear of mass unemployment in the affected industry is actually baseless in campaigns which seek to wean people away from their habit of using some particular thing by persuasion rather than by force. Such campaigns are by nature slow in their effect; people take their time getting convinced, then their inertia steps in, they take time to look for suitable alternatives, and so on. The reduction in market is always gradual, giving people in the affected segment enough time to respond to it by adapting their skills to another line or to make the change that the new market demands. For example, all that footwear manufacturers would need to do is to change their raw material from leather to a non-leather alternative. They can continue manufacturing footwear, since people will continue to demand it, they would not be giving up the use of footwear. Surely not a drastic change, only an adaptation. The only persons genuinely affected would be the flayer (the person who removes the skin from the animal) and the tanner. Neither would find a use for their skills in another material, and must change their line.

It must be pointed out that this argument is never put forward by people to defend other controversial occupations. Anti-smoking crusaders, anti-gutkha activists, anti-liquor campaigners are never questioned about the loss of jobs in the

cigarette, tobacco, and alcohol sectors that the success of their campaigns would cause. Then why is the leather industry (and livestock-related industries) alone held so inviolate from the effects of attrition?

2. The 'cottage industries survival' argument.

This refers to the harm caused by robbing artisans in the rural sector of their traditional crafts. Leather craft forms a large part of village industry. The importance of saving cottage industries and of achieving *graam-swaraj* (rural independence) is prime here.

Rejoinder: Much the same rejoinder as given to the previous argument applies to this one also. Wrong does not become right because a villager does it instead of a city-dweller. In fairness to this question, however, we must recognize that the argument has specific significance for a country like India where 80% of its population lives in villages in conditions of abject poverty hoping for means of livelihood to better their condition, and cottage industries answer that need. But without meaning to ignore the condition of the financially poor village cobbler or to insult him, it can be reiterated that he could adapt to changing markets and train himself to be a rexin shoe maker, for example. The village flayer and the village tanner would indeed need to train themselves to another line, and concerned animal-rights persons could come forward to help such needy people.

Secondly, as is to be brought up later, it is not necessary that leather be out of existence. Genuinely *abimsak* leather, as might have been the case before cow or animal slaughter changed the ethics of the marketplace, could still be revived as a material for supplying the village's needs. The flayer and the tanner would both be required then.

3. No alternative for its 'breathing' qualities and other thermal properties.

Rejoinder: Probably a genuine argument, and highlights lack of a perfect alternative. But while research brings us a viable and affordable alterna-

tive, why not live with the next-best material and let the cow also breathe, instead of killing her and wanting the shoe made from her skin to do so.

4. **Leather is essential for its formal looks.** Current alternatives (in India at least) somehow do not offer the polished looks thought necessary in office environments.

Rejoinder: This is simply not true. A popular, multi-

Illustrations: Rebecca D'Souza, Rajiv Epey



The 'polished' office-goer who can't do without formal leather wear

outlet chain like Bata offers a whole section on non-leather products each looking more polished than the other. In general, each manufacturer definitely has a few choices to select from.

Even if the availability is poor or one doesn't like the designs available, **BWC** would like to ask the reader whether the need to look formal justifies butchering a cow. Let us live with the minor awkwardness of looking a little less 'polished' than our colleagues at the workplace but wear non-leather with pride for not having asked the sacrifice of a cow for making an impression upon others. Let us wear non-leather like canvas with pride and with the intention of generating comment and having the issue of slaughter brought up for discussion in the office place. Let us project our views fearlessly, let us put the leather-wearers on the defensive! They should have to explain having killed a cow for their so-called polished footwear instead of us.

5. **Foreign exchange earning capacity.** Leather is one of India's largest earners of the mighty dollar. A large-scale abjuring of it by the people would mean less dollars in our kitty.

Rejoinder: Oh, come on, is that what we are reduced to now? Killing our animal brethren for dol-

lars? Is there no consideration to means? Aren't there other things we can make to sell that would fetch us dollars? And what next? What—or whom—would we sell to get the dollars?

6. **The pollution argument:** that alternatives like rexin are environmentally damaging since they consume petrochemical reserves with the attendant environment problems in their production.

Rejoinder: The pollution caused by petrochemical processing is easily matched by that caused by leather tanning, which not only releases deadly chromium chemicals into the surroundings, but also endangers the health of the people working in the tanneries. Tanneries in India are known to employ children who stand in ankle deep tanning chemicals. Surely this is not a better alternative to petrochemical processing.

Solution to leather problem:

So what are the solutions to the leather problem? Does one wear it or doesn't one? If no, then what does one use in its place? What if no alternative exists? Classic **BWC** questions!

By 'the leather problem' we mean the situation of an unthinking and eager market existing for articles made of the skins of killed animals. The solutions to this are either to not use leather at all or use leather made of naturally-dead animals:

Avoidance of leather. Alternatives: canvas, rexin, rubber.

Rexin/foam/synthetic material: **Advantages:** Resembles leather, available in black, can be polished to a shine, isn't harmed by water (leather *is*), inexpensive. **Disadvantages:** Slightly brittle, tears more easily than leather (isn't tough as leather), impervious to air (can't 'breathe'), being a petroleum derivative, is long on environment costs.

Canvas: **Advantages:** Light, porous, washable, extremely comfortable, available in black, non-petroleum derivative, obvious fabric look hence cannot be mistaken for leather, inexpensive. **Disadvantages:** Doesn't possess a shiny look in black, may not conform to standard image of formal wear since has

a casual look.

Rubber (slippers): Advantages: isn't harmed by water, inexpensive, non-petroleum derivative, commonly available. Disadvantages: its look associated with only home wear or extremely casual wear.

Abimsak leather from known and reliable individuals or organizations

This solution is at best a compromise with the animal rights philosophy, and at worst can be a major source of exploitation.

Why it is a compromise with the animals' rights is because to be a viable supply of material to clothe the human race, it has to come from farmed animals: not enough animals exist and die of natural causes in the wild whose skin can be used for leather. Since farming is by definition a subjugation of animal by human, we are guilty of exploitation when we begin to use *abimsak* leather: this exploitation includes some or all of the practices of castration, nose-perforation, breaking in, artificial insemination, mother-calf separation, deprivation of mothers'

milk, male calf-sacrifice for milk, eventual sacrifice of old animal.

If one accepts all the above as given and accepts human domestication of animals as irrevocable, one can say that using the skin of animals that have died a natural death could represent an ecologically sound, environmentally less damaging than using petrochemical derivatives like rexin (but cannot compete with canvas or rubber), and economically affordable practice. A parallel—rather poor, since consent is absent in animals—may be drawn to humans donating their body parts for use after their death. Read more about *abimsak* leather in our next issue. The economic considerations of such usage of nature's material are very significant, especially in a poor country like India.

In the final count, businesses such as leather that rely upon the death of animals to occur possess the danger of acting as motivators for those deaths being forcibly induced by man rather than being caused by nature.

Sources of leather-less goods

There is no outlet of exclusively non-leather goods that **BWC** has come across, despite claims to the contrary appearing in the print media.

Wallets: The best source of non-leather wallets in India continues to be the footpath! The materials used are nylon, plastic, cloth, even rubber. The looks can be quite tacky and the colours gawdy, but a patient hunt can reveal quite a few sober, usable designs.


Belts: Good non-leather belts are an item that is truly difficult to find. Once again, the footpath or the street vendor will probably yield the only alternatives available. Made in rexin-type material, the quality is very poor. There is urgent need for manufacturing a good non-leather belt.

Footwear: Each and every store has non-leather alternatives. From molded designs to rubber and canvas, there is a wide range in both gents and ladies footwear. Be sure to check out both the upper *and* the sole.

Purses, handbags: A majority of the bags sold nowadays are non-leather. One goes to special leather boutiques to purchase leather bags.

Jackets: Once again, alternatives are plentiful. Leather is chosen probably for its warmth in cold climates.

Upholstery: Rexin is used more than pure leather for upholstery because of the cost of such large leather sheets required for it.

In a later issue, read all about *abimsak* leather. Its pros and cons, its sources and its proponents. 

Nylon brushes at last !

Our long-held dream has come true, our prayers of long have been answered. Nylon brushes for painting walls are now available in the Indian market! Up to now, this product was one which genuinely did not possess an alternative that was animal-free. One *had* to use brushes made of pig hair. And the story behind how that hair is obtained is enough to make our hair stand on end. The facts are covered in detail in *Compassionate Friend* of Winter 1999. To make a correction to the contents of that article, we want readers to know that pig's bristles are obtained from uprooting from live pigs as well as from slaughtered pigs. Either way it is a product of extreme cruelty (pigs are slaughtered by spearing through the heart). Some among us would have chosen to leave our walls unpainted or lime-coated but not have used the pig-hair brushes, such is the goriness that accompanies the production of those brushes.

But now, technology and economics has come to the rescue and presented us with an alternative that is cruelty-free. The synthetic, mineral-based material Tynex manufactured by DuPont is now being used to manufacture painting brushes. This discovery was made by us in the course of painting our new office in Mumbai. When shown the set of imported animal-free brushes that we keep for

such purposes and told to use nothing but those for painting the office (BWC always tries to practise its principles), the painter responded saying "Saab, yeh to bazaar mein bhi milta hai, import kyon kiya?" Our investigation proved that he was right and that indeed the market has picked these up (see figure).

In addition to buying these for our personal use, we are planning to popularize the availability of these brushes so that conscientious people can begin using them instead of the old hog bristle-based ones. As we have been saying in our brochure *Beware of Originals*, sometimes 'natural' is bad, 'original' is not nice, 'genuine' is to be avoided. When these adjectives apply to the products of cruelty, they lose their charm. The popularization is going to take the form of putting up posters in paint shops urging people to buy the synthetic variety and stop the cruelty to pigs.

The popularisation begins with you, our members. **We wish to implore all of you to use these brushes from now on in preference to the animal bristle brushes for all your painting needs.** Let demand rise so that prices drop in the long run and the difference in price disappears. Send the right signal to the market: let the retailer, the wholesaler, and the manufacturer know that the customer has cho-

Continued on page 41...



Wall-painting brushes made with a mineral-synthesized material developed by DuPont.



Supreme Court upholds ruling on exhibition of circus animals

New Delhi, May 5: The Supreme Court on May 1, 2001, upheld a Kerala High Court judgement that prohibits circus owners from training or using five species of animals. This landmark judgement makes it illegal for tigers, panthers, bears, monkeys, and lions to be used as circus exhibits. "Our ministry had filed a case against the use of these five animals in 1990," Minister of State for Social Justice and Empowerment Maneka Gandhi told *The Asian Age* on Friday. "The case then dragged on and the High Court had passed an order that these animals may be kept but not exhibited. This order was violated over and over and there were a number of instances where we confiscated the animals." The circus owners had also demanded money as these animals were no longer earning their keep and the ministry had provided the Circus Federation with Rs. 32 lakhs. Various splinter groups of the federation had then filed a

total number of seventeen cases across the country and the Kerala High Court overrode all these cases on June 6, 2000 and declared that the animals must be surrendered. The Supreme Court upheld this order on May 1, 2001. "We have five rescue centres waiting to take in these animals which will have to be handed over to the government," Mrs. Gandhi said. Sri Venkateshwara Zoological Park in Tirupati, Indira Gandhi Zoological Park in Vishakhapatnam, Bannerghatta National Park in Bangalore, Nahargarh Biological Park in Jaipur, and Arigner Anna Zoological Park in Chennai are the five centres earmarked for these animals.

Source: *Asian Age*, Mumbai, 5 May 2001

64 mini zoos, deer parks told to shut down

NEW DELHI: The Central Zoo Authority (CZA) has asked 64 mini zoos and deer parks in the country to close down immediately. "These zoos had applied for recognition by the CZA but the conditions there were appalling—both in terms of animal housing and medical care. We have asked for their immediate closure," CZA Member Secretary P R Sinha said. The mini zoos asked to close are those in Kota, Bikaner, three in Haryana, two in Punjab and some in the Northeast. "We have asked the State Governments to shift the carnivorous animals of these zoos to some other zoo that has space. The herbivorous animals can be shifted to another zoo or can be freed in a forest area, but not in a national park," Mr. Sinha said. The Pune, Jaipur, Jodhpur, Surat, Vadodara and Andaman zoos are shifting from their present locations to ones where the animals get a conducive natural habitat.



• Places earmarked as rehabilitation centres for confiscated circus animals
• Derecognised zoos

Even the zoos that have not been asked to shut down or shift need changes. In fact almost every zoo in the country needs to be modernised," said Pushp Kumar, a retired IFS officer and one of the leading zoo designers of the country.

Source: *Times of India*, Mumbai, 1 September 2001

European Parliament bans sale of cosmetics tested on animals

BRUSSELS, Belgium (AP): Products for which alternative testing already exists would be barred immediately with a total ban by January 2005 on all new cosmetic products—including make-up,

shower gels, shampoos and creams—using ingredients tested on animals by January 2005. The proposal must still be sent to EU governments for consideration and would then be subject to a final parliament vote before becoming law in the fifteen-nation bloc. Three EU countries—Britain, Austria and the Netherlands—have banned cosmetic animal testing while **most of Europe's cosmetic testing is carried out in France and Italy.**

The latest attempt at legislation by the 626-member assembly in Strasbourg, France follows years of wrangling with the European Commission, which postponed an earlier ban that was to have gone into effect in 1998. The EU executive blame this on the lack of alternative tests for cosmetic manufacturers and fears any such barriers could be open for challenge at the World Trade Organisation.

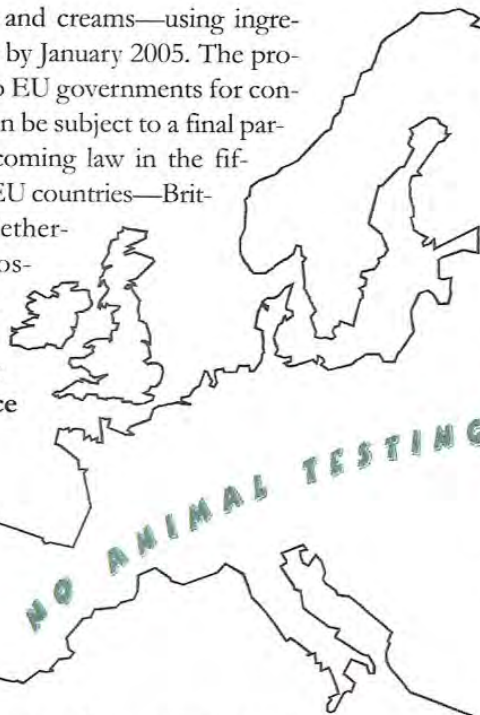
The Parliament also passed an amendment that would introduce labelling for those products that continue to rely on animal testing rather than alternative methods like clinical cell or bacterial testing developed for some products in the interim period. The new rules would not apply to the 8,000 cosmetic ingredients already on the market following animal testing and has no effect on testing drugs.

India once again left behind. The material world forges ahead in arenas where we forget that we have a head start. India's scientists think that animal testing is a sign of advanced science.

Because the West did it all these years we are also doing it today. Always twenty years behind.

—Editor

tion. "Over the last ten years, the European public



has expressed their strong feelings against animal testing for cosmetics," said David Wilkins, director of Eurogroup for Animal Welfare.

The European cosmetic industry which has sales totalling 44 billion euros a year (US\$39 billion), has opposed a sales ban and advocated any bans on testing be phased in while companies find alternatives.

Source: The Animal Liberation NSW mailing list <http://www.cnn.com/2001/WORLD/europe/04/03/eu.cosmetics/index.html>, April 3, 2001

PeTA film on cattle torment invites Indian beef ban

United Arab Emirates has banned import of meat from Indian abattoirs, reacting to a documentary

made by animal rights group People for Ethical Treatment of Animals, showing ill-treatment of cattle killed in India for leather. UAE is the third country to ban import of meat from India after Malaysia and Jordan.

Our congratulations to PeTA for this stupendous achievement.—BWC

Source: Asian Age, Mumbai, 26 August 2001

PeTA adds: Our records indicate that the top importing countries of meat from India are Malaysia, the UAE, the Philippines, Iran, Jordan, Kuwait, Mauritius, Oman, Lebanon and Gabon. Other significant importers are Bahrain, Yemen, Qatar and Turkey. The governments of Mauritius, Filipino, Sri Lanka, Iran, and others have been in correspondence with PeTA regarding conditions at the Deonar abattoir in Mumbai and have assured PeTA that they do not purchase meat from there. The Indonesian government recently dropped its plans to import beef and meat from India based on Indonesia's Veterinarian Association's advice that Indian meat would endanger Indonesia's cattle and human

populations. In May, the UAE also banned meat from ten Indian companies because of non-compliance with health standards.

Bears rescued from Chinese bile farms

CHENGDU, China—Six black Moon bears, some missing hind legs, some their front paws, some their toes, and all in terrible pain, were rescued this week from a life of agonizing captivity being farmed for their bile, and brought to a sanctuary run by Animals Asia Foundation in southwest China's Sichuan Province.

To be “milked” for their bile—a prized ingredient used in traditional Chinese medicine for centuries to treat ailments caused by an excess of heat in the body—almost seven thousand of these bears, an endangered species—are kept in China in cages so tiny they have stripe marks from the bars on their fur. The bile is extracted either through a five to seven inches long catheter crudely inserted into the bear's gallbladder or through a small hole in the gallbladder which is never allowed to heal. Their muscles waste away through lack of use, and many of the emaciated bears have other medical problems such as ulcerated paws, or teeth cut back so close to the bone the nerves are exposed.

The practice of farming bears for bile, started in 1980 in China, Korea, and Vietnam, was based on the “good intentions” of preventing them being trapped and killed for their precious extract. However this backfired as hundreds of farmers



• Top meat-importing countries from India (28: UAE, 29: Kuwait, 32: Lebanon, 33: Jordan)

rushed into the trade to supply companies churning out bear bile shampoo and toothpaste.

Jill Robinson, who founded Animals Asia in 1998 to help aid the Moon bears, has been campaigning to end bear farming since 1993. In July 2000, Animals Asia signed an agreement with the Chinese authorities to free five hundred suffering Moon bears from the worst farms. The agreement pledged to work towards the final elimination of bear farming, and the government no longer issues new licenses to bear farms. Animals Asia pays a compensation fee to farmers in exchange for freeing their bears, enabling the farmers to begin a new livelihood. Animals Asia now has sixty five bears at its rescue centre and is working to build a reserve where more bears can be released from captivity. The bears are moved stepwise from large pens with other bears

World Society for the Protection of Animals



This newly designed milking cage is convenient for bile extraction.

World Society for the Protection of Animals



Inside the compound at a state-run farm in Yunnan Province, near the border to Myanmar.

to grassy enclosures to natural woodland enclosures which looks like the forests they might have begun their lives in.

Source: International Herald Tribune by Rachel Morarjee (Agence France Presse) submitted by Dr John Wedderburn—john@aapn.org

Hurray, India saves a few thousand whales

Social Justice and Empowerment Minister Maneka Gandhi and the Ministry of External Affairs came together to cast crucial votes that succeeded in stopping a push towards commercial whaling at the annual meeting of the International Whaling Commission (IWC) in London.



Slaughtered whale being brought ashore at Durban harbour, South Africa.

“India’s firm position that we are opposed to commercial whaling, and our support for maintaining the current moratorium prevented such an outcome,” an Indian official who attended the conference said.

The weeklong meet was marked by a series of acrimonious and closely contested debates. The Indian vote proved crucial in blocking re-entry of Iceland into the whaling commission. Iceland had sought membership together with a right to kill whales. The vote, won 19–18 by the countries that oppose whaling, became a turning point. It kept Iceland out of closely contested votes among the 43 members.

“The Indian vote was critical and in days ahead it’s going to become even more important,” Sarah Tyack from the International Fund For Animal Welfare said. “We are relying on countries like India to turn up and vote and prevent the ban from being overturned.”

The IWC introduced a ban on commercial whaling in 1986. But Japan and Norway continue to kill about a thousand whales a year. Japan kills whales under a loophole that allows whaling for research. Norway permits whaling on the ground that it posted a reservation on the ban when it was introduced. Both countries say their whaling activities are limited. Both, however, are campaigning for the ban to be lifted. Other countries and environmental groups fear if the ban is lifted, the number of whales killed each year would go into thousands.

The official annual death toll is about 1,200 Minke whales a year. The Japanese say they are whaling a few hundred out of a trillion. But New Zealanders say it could be many more than that from among no more than 250,000 or so Minke whales. Japan won the support of six Caribbean countries, the Solomon Islands and Guinea with such “persuasion.” This year at least three other countries getting substantial Japanese aid—Peru, Morocco and Panama—are joining the commission.

Source: Pioneer—Delhi, 30 July 2001

Britain Bans Fur Farms

by Mark Glover

The British Government’s bill to ban fur farming has, at last, become law. The ban marks a significant milestone in a 15-year campaign against the U.K. fur trade led by Respect for Animals (formerly Lynx) and supported by several



The kind of fashion—made from killed foxes—Europe is going to see less of.



Fox raised in cage (UK), to be killed for its fur.

groups. The final parliamentary stages were heard on November 22, 2000, and Royal Assent was given the next day. The Fur Farming (Prohibition) Act bans the keeping or breeding of animals "for slaughter, for the value of their fur" and will apply to England and Wales. The ban will end fur farming by the end of 2003, but most farms will likely close sooner. The law contains a provision for compensating those affected following a consultation periods and an audit of their businesses.

Only thirteen fur farms will be directly affected by the ban, but the passage of the Westminster legislation could set a significant precedent. The Netherlands, in particular, has shown great interest in how it has come about and is being encouraged to follow suit. The second biggest breeder of mink in the world, the Netherlands has already outlawed fox and chinchilla farming, and the Dutch Parliament has voted to ban mink breeding as well. Now it is hoped that the Ministry of Agriculture will do likewise.

During the final debate in Britain, the few opponents of the bill forced the only vote during its progress on a technicality. Of the 330 Members of Parliament present, all but 27 demonstrated their support for the ban. Elliot Morley, Parliamentary Secretary to the Ministry of Agriculture, Fisheries and Food, explained why the government felt so strongly about the issue of fur factory farming and why it was banning it. "We are introducing the Bill because fur farming is a moral issue; opposition to such farming is based on morality," Morley said. "The fur farming industry does

not provide for basic needs and does not justify the killing of an animal. In a modern society, fur farming has no justification in terms of need."

During its prolonged campaign against fur farming, Respect for Animals undertook a number of undercover investigations. Such evidence led directly to the only prosecutions for cruelty of anyone involved in U.K. for farming, and included the only film of animals being slaughtered on a British fur farm. A man was videotaped gassing the mink as well as seen punching and smashing the animals on the floor and against the killing box. Scenes such as these undoubtedly contributed to the political will against fur farming.

Source: Animal Rights Online Issue # 04/18/01;
 Editor: JJswans@aol.com,
 Publisher: EnglandGal@aol.com.

We need our rabbit fur farms in Himachal Pradesh to close the same way. The irony is that the argument of *ahimsa*, of non-violence works in the industrialised world, but not in India. When will our country come out of this eclipse of morality?

Would any of our members in Himachal Pradesh like to take a lead in launching a campaign against rabbit-farming for fur in that state?

Non-veg food banned within Orissa Sanctuary

BHUBANESWAR: Inns within the Bhitarkanika sanctuary in Orissa will no longer have non-veg-



etarian delicacies on their menus. The Government has banned non-vegetarian meals within the park. It has also slapped a ban on picnickers cooking non-vegetarian food over campfires within the sprawling sanctuary, famous for its saltwater crocodiles. The order comes on the heels of a raging controversy over allegations that a twelve-member team of legislators feasted on venison during a visit to the sanctuary. The district administration had denied the charge.

Source: Times of India, Hyderabad, 8 Nov 2001

Rats, Mice, and Birds to be finally covered under the US Animal Welfare Act



Last year, the U.S. Department of Agriculture (USDA) agreed to modify its definition of the word “animal” so that rats, mice, and birds would finally be covered under the Animal Welfare Act. This would affect more than 20 million rats, mice, and birds, who comprise 95 percent of all animals used in labs each year. However, in an attempt by the animal-research industry to block this action, language has been included in the FY 2002 Agriculture Appropriations bill denying the USDA the ability to change the definition of “animal” in any regulations pertaining to the Animal Welfare Act. Fortunately, Rep. George Miller made a statement on the floor of the House demanding that this language be stricken in the final version of the bill.

We need to get many species included in various laws ourselves. For example, elephants in circuses, foreign birds in the caging racket,...

Source: Animal Rights Online Issue # 07/22/01;
Editor: JJswans@aol.com,
Publisher: EnglandGal@aol.com.

US Senate Passes Anti-Cockfighting Bill

By Frederic J. Frommer, Associated Press Writer
WASHINGTON (AP)—The Senate passed an amendment banning the interstate transfer of birds

for cockfighting, giving animal rights activists a long-sought victory.

“Gambling, money laundering, assaults, and even murders are not uncommon activities that accompany cockfighting,” said Sen. Wayne Allard, a Colorado Republican who sponsored the amendment Tuesday. “I simply don’t see any place for any of this in American society.” (Emphasis ours—Editor)

What golden words! When will it be our privilege to hear Indian lawmakers make such statements in Parliament?—Editor

Federal law prohibits the shipment of animals for fighting across state lines, but birds can be shipped to one of the three states where cockfighting is still legal—New Mexico, Oklahoma, and Louisiana.

Allard said this “crafty loophole” gives illegal cockfighters in the other forty-seven states an easy defence when confronted by police—they often say they are just raising the birds for shipment elsewhere. “Illegal cockfighting is rampant in this nation,” said Allard. “All over the country, birds are affixed with razors and knives and pumped full of steroids,



stimulants and blood-clotting agents and made to fight to death—all for sport and money.”

The Senate approved the amendment to an emergency agriculture spending bill by voice vote.

Sen. Zell Miller, D-Ga., opposed it. He didn’t speak on the floor, but in an earlier statement, he mocked the legislation. “I thought the federal government’s job was to suppress insurrections, repel invasions, declare war and grant letters of reprisal—important

stuff like that—~~not to stop~~ folks from ~~baning chickens~~ across state lines.” (Emphasis ours—Editor)

Former Sen. Steve Symms, R-Idaho, who lobbied against the bill for the cockfighter’s trade association, the American Animal Husbandry Coalition, called passage “very sad.”: “If this bill becomes law, it will do away with thousands of small businesses who ship these birds and export them overseas,” he said. (Emphasis ours—Editor)

Wayne Pacelle, a lobbyist and vice president for the Humane Society of the United States, had a different take. “We are very excited that the Senate, almost without dissent, approved legislation to combat the gruesome and barbaric practice of cockfighting,” he said.

Source: Animal Rights Online Issue # 08/08/01;
Editor: JJSwans@aol.com,
Publisher: EnglandGal@aol.com.

Centre to make Wildlife Protection Act more stringent

GUWAHATI: Union Environment and Forest Minister T. R. Baalu on Saturday said the Wildlife Protection Act would be amended shortly to include stern measures against poachers and dealers of wild animal parts. The amendments have been drawn from the Narcotics Act, including attachment of property of even first-time offenders. Mr Baalu said his Ministry had allocated ten per cent of its plan outlay primarily for preservation and development of environment, forests and wildlife in the North-East region earmarking rupees eighty crore during the current financial year.

Source: Times of India, Mumbai, 18 Nov 2001

Of enriched blood & artificial skin

The Reliance group is making a major foray in biotechnology sector with research and development initiated on a bevy of new products. The group is also working on producing artificial skin products

How familiar is this ridicule of our cause even in India—Editor

Note the appeal to same ‘employment and economics’ arguments as used in India—Editor

which will have a variety of uses. These products could be used for patients with burns, for testing of drugs and cosmetics on artificial skins, anti-cancer drug testing and as a sterile medium for stem cell preservation at low temperature. The first batch of artificial skin products are expected to be tested abroad.

Source: Business Standard, 21 June 2001

It’s into the great wide open, for Byculla zoo animals

Animals at the Veermata Jijabai Bhosale Udyan, at Byculla, Mumbai, will finally ‘breathe’ easy, as the zoo is planning to let all the animals from their cages roam freely within a specified zone, in two years. S. B. Godekar, Divisional Superintendent of Garden (Jijamata Udyan), says, “We started this project of freeing the animals in 1994. So far, the Indian Rhinoceros and Hippopotamus have been given complete freedom.” The zoo authorities say they came up with the idea when they visited the Hyderabad Zoo, which has adopted a similar scenario. “The animals will be kept in cages only during feeding time. Otherwise, they will be kept out in the open within a specified zone,” says Dr. M. S. Karawale, Assistant Superintendent of the zoo. “We will have some more manpower to tackle this and safety will be our first priority.”

Source: Times of India, Mumbai, 12 Sep 2001

CLE lowers leather export target

The Council for Leather Exports has reduced the target for leather exports in 2001–02, following a steep fall in export to the US and UK during the first quarter and a reduction in export orders.

Sweet music to our ears.—Editor

Source: Statesman, Delhi, 25 October 2001

Continued on page 43...



Bonsai Kittens

A week doesn't go by that we at Animal Rights Online don't receive at least one request for information on how to stop the cruelty at the Bonsai Kitty website. For those who haven't seen it, please don't give the webmaster the satisfaction of your visiting the site. For those that have seen it, the following letter from PeTA may answer some of your questions:

Dear Friend,

Thank you for contacting us about BonsaiKitten.com. We share your disgust with this disturbing Web site and are extremely concerned about its influence. Please file a complaint at the following Web site: www.ifccfbi.gov. This is a reporting centre Web site set up by the Federal Bureau of Investigations (FBI) for Internet fraud and other forms of Internet crime.

Although we have found this site to be a "joke," we still feel it is inappropriate and certainly not funny. The Humane Society of the United States (HSUS) investigated the origin of the site and found that the name and address under which the site is registered, a "Dr. Michael Wong in New York," is false information. The site was reportedly created by a student at M.I.T. as a joke among friends. When this site initially appeared in December (2000—*Editor*), a local humane organization did get involved on a local level in checking out this person but discovered no evidence of actual animal abuse having occurred. We believe that the Web site's creator was simply trying to generate attention by upsetting people who care about animals.

So far, it has been an uphill battle, as the only law that even remotely covers issues like this is a law that covers e-mailed obscenities; therefore, if the site is not in

violation of the host's user agreement, no law is being violated, and the site can remain up. As you may know, this site has been closed down at least twice before but continues to reappear with different Web addresses. If enough people file complaints with the FBI, stressing the influence it may have on cases of actual cruelty, maybe it will be removed permanently.

Thank you again for taking the time to contact us about this issue and for all you do to help animals.

Sincerely,

Kelly S. Cunningham, Administrative Assistant, PeTA, KellyC@peta-online.org

Source: Animal Rights Online Issue # 06/10/01;

Editor: JJswans@aol.com,

Publisher: EnglandGal@aol.com.

Poachers 'have created breed of tuskless elephant'

By Michael McCarthy, Environment Editor

In a woeful version of natural selection, ivory poaching may be causing Asian elephants to lose the gene that allows them to develop tusks, conservationists claim. In contrast to the African species, not all male Asian elephants grow tusks. The ones that do are the ones being hunted by ivory poachers, so the tusk gene may well disappear from the population. About 40 to 50 per cent of the animals are normally tuskless, but in Sri Lanka it has been found recently that more than 90 per cent of the population are not growing tusks, perhaps because of the poaching effect.

"When you have ivory poaching, the gene that selects for whether an elephant has tusks or not will be removed from the population," said Paul Toyne, a species conservation officer of the World Wide Fund for Nature (WWF). "Animals that don't have tusks must have some sort of recessive gene,

which might normally be shown in the next generation, but once the males with tusks are removed they will not have the opportunity to pass on these genes. It is an alarming situation."

The international ivory trade was outlawed around the world in 1989 and remains banned, but a lucrative black market continues to flourish.

Source: "The Independent," London, 19 June 2001

Japan threatens conservationists with knife

Every year, for seven months long, from October to April, is Japanese fisherman's bloody, barbaric annual "Drive Hunt" which kills as many dolphins and whales as they can along its coastal area by knife, by long lance, by spike, by long spears driven into the thrashing bodies of dolphins and whales, helpless and crying. To have some idea how its done, visit <http://www.bluevoice.org/dolphin/save.html#incite>.

On 9th October, 2001, in Taiji, Japan, some courageous conservationists travelled a long way to document Japanese fisherman's "drive hunt" when its killing season started. They videotaped the capture of the whales for broadcast on the internet to expose the ongoing slaughter of whales and dolphins in Japanese waters. The conservationists, led

by Hardy Jones of www.bluevoice.org, were threatened with knives by the fishermen who had killed at least four pilot whales by slashing them with knives and pulling them into a nearby bay where they were butchered or slaughtered. The remaining twenty pilot whales remain trapped in the bay to be slaughtered.

This is not an isolated case. Japan's dolphin slaughtering kicked into high gear in 1986, the year the ban on commercial whaling went into effect. Hundreds of boats are licensed to kill, and they have severely depleted, in sequence, populations of striped dolphins, pilot whales, beaked whales, and Dall's porpoise.

The crossbow and hand harpoon fishery kills 10,000–15,000 dolphins and porpoises annually. The drive fisheries, killing 1,000–2,000 dolphins, are driven by the dolphin captivity industry, which pays fishermen up to \$30,000 each for a few live dolphins for aquariums and amusement parks, with the rest of the captured pods consigned to slaughter. Japanese officials support these horrifying, cruel acts and instruct: "Keep out of public view". The slaughter of dolphins and whales by Japanese fishermen is done for sale to commercial markets for human and domestic animal consumption.

Source: Citizens concerns
<peacetoall999@yahoo.com>,
October 11, 2001



...Continued from page 32 (Nylon brushes at last...!)

sen in favour of the synthetic brushes. And if you have the time, please also write to the manufacturer letting him know of the reason for your switch, so that the message also goes out that customers are demanding their product based on moral grounds. **So please spend the extra rupee to make sure that pigs aren't tortured for the painting of your house.** And make sure that the painter uses the brush you supply him and doesn't substitute his own to which he is used. Explain to him also that you don't use the *baal-ka-brush*.

It seems that the brushes are available in two widths: three and four inches. The marked price is

Rs. 225 and Rs. 275, far above the 'natural' alternative, but the local dealer let us have it for Rs. 165 and Rs. 175, respectively. It also seems that it is currently available only in Mumbai and Pune. Enterprising people among us could start a dealership for this brush in their cities. To make available other sizes, the demand for them has to be generated and fed back to the manufacturer. **BWC** therefore urges you to write to Him Brush Company, 3 Sharmawadi, J. M. Road, Bhandup (West), Mumbai 400 078, the manufacturers, asking them to make the brushes in the size you want.



JAILED LIKE AN ANIMAL

Dr. Nandita Shah (Life member, BWC)

Auroville, Pondicherry

I was recently on a tour abroad, ending in Russia. While entering the country, I was not aware that I had to declare any foreign currency that I was carrying. There was no sign at the airport, nor were we given any form to fill. On the way out, I was caught with the currency which I had come in with and this was a criminal offence—of contraband—for which I was put in jail! Fortunately I was there for only three days and released thanks to a very good lawyer. I was allowed to speak to my lawyer, and so managed to inform friends and relatives at home about my situation. After that I was put in a prison in isolation. The guards kept all my belongings, including my watch, and toothbrush, and I was put in a cell with thick concrete walls and a strong steel door. There was a small window at one corner of this cell, made of two glass panes with bars in between. This glass had been painted so one could not look outside, and there was no opening for fresh air, probably as most of the year the weather is cold. In fact even though it was summer and warm outside, the cell was amazingly cold. It was a room measuring about five feet by ten feet. After an initial entrance space it was covered wall to wall by a steel sheet at the height of a chair. One could sit or sleep on this plank. There was no other furniture in the room. Food—non-vegetarian, not surprisingly—was served once a day, which I refused since I am vegetarian, but I also refused tea because I found the hygiene not up to the mark. One had no idea of the time without a watch and also no view outside. Also, I was not allowed to make any phone calls, nor was anyone allowed to visit me, including my lawyer. Nobody there spoke any English, and I was really anxious to know what was happening outside. Would I be released on bail? When would I see my relatives and family again?


What would become of me? The whole situation was absolutely terrifying, and it made one feel very helpless, and vulnerable, at the mercy of others. It was freezing inside at night, and the guard was kind enough to find an old torn mattress, and even older tattered coat for me to use. But within these four walls without even a book, I thought I would go crazy. I tried to meditate, and keep my mind occupied with other thoughts but it was difficult, and also it was difficult not knowing how much time had passed. One was allowed an hour per day of walking outside in the fresh air in a 'cage' about ten meters long and three meters wide. All four sides were steel sheets but the ceiling was cross bars so one could get a glimpse of the sky, and treetops, and get some idea of the time.

My thoughts were about the others who were put to jail in that country for minor offences and who were really stuck because they could not afford a good lawyer or bail. I saw two women crying in the 'cage' outside, while I was there. They looked quite innocent and frightened and I wondered what sort of crime they might have committed. And it brought to my mind the poor animals who are put into zoos, and other such situations for absolutely no crime except for the fact that they are not human. They get put in a new country, away from their friends, relatives, and familiar surroundings. There is no one with whom they can communicate. No one who speaks their language or even cares what they feel. They are fed regularly, and have to eat what they get or go hungry. And they don't know if they will ever be free again. Probably not. Nobody thinks about them. They are in the hands of aliens. It is little wonder that they go crazy. I have seen rhinos and hippos who have gone crazy and just walk around in circles in the best zoos in the world, and always felt sick at the

What is its crime? And what court can it appeal to for justice?

thought of these poor innocent prisoners, which is why I don't go to zoos any more. But there are plenty of little zoos which one cannot avoid seeing. Pets put into little cages so that humans can enjoy watching them, and perhaps play with them when they want. Rabbits, turtles, mice, birds and fish to name just a few common ones, but the list is endless. Do we need to put these animals through this torture just so that we can enjoy looking at them and owning them? Isn't there a big difference between seeing these animals free in the wild, and in cages?

I wonder if humans can ever find real happiness on earth as long as they continue to tor-

ture other living creatures. Are we not all a part of creation, interdependent on each other? But we often forget to think of others' feelings especially when the others are animals. Only one who has been through it knows what it feels like. There are some people who feel that animals don't feel pain as we do. All of us who have genuinely had communication with animals know just how sensitive they are. Don't we owe it to these vulnerable but beautiful living creatures to protect them and prevent them from being tortured? Please think twice before you enter a zoo or circus, and also before keeping a caged pet. And please pass this on to your friends. 

Our heart goes out to Dr. Nandita Shah not only for the nightmarish experience she had to undergo, not only for the courage and forbearance she has shown throughout, but especially for the fact that in the midst of her nightmare she had the sensitivity to picture the plight of animals in her own situation.—*Editor*.

...Continued from page 39 (Animals Rejoice)


Lucknow Zoo pro-active in releasing crane

"I take this opportunity to inform you that your campaign for the release of two month old Sarus Crane in the Lucknow Zoo in November 2000 and constant campaign by other wildlife lovers and conservationists have helped the Zoo administration to release the same after she attained one year on 10th August, 2001. The bird was named "Happy." She was taken to Parvathi Auranga Sanctuary, Gonda, and released. Now she is totally free and has acclimatizing to the new en-

vironment.

At the same time I would like to inform you that Lucknow Zoo is taking all precaution to provide the inmates of the Zoo the natural environ-

ment as in the wild. These efforts have given results in the form of new births (two white cubs three ring-necked pheasants, three black bucks, two Hog deer, five chital, one Capuchin monkey *etc.*) in the Zoo."

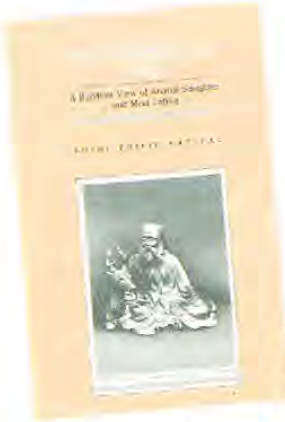
Source: Letter from Shri B. Prabhakar (IFS), Director, Lucknow Zoo to Karl Karanja, **BWC** Life Member, 21 August, 2001 

Democracy, accountability, feedback, responsiveness, manners in a government official... what is happening to Indian bureaucracy? Have they forgotten that we are used to them being only autocratic, unaccountable, incommunicative, rude, and obnoxious? A round of commendation to the good Director. No bureaucrat in recent times has taken the trouble of inviting public opinion and basing his decision on that. Not only that, he has taken the trouble of informing people of action taken on their appeals also. India may yet survive if more people like this Director head important posts.—*Editor*

TO CHERISH ALL LIFE—A Buddhist View of Animal Slaughter and Meat Eating

Author: Roshi Philip Kapleau

Published by: The Zen Centre Inc., 1981. Donated for free distribution by Life-protection and Propaganda Section of Charity Division, The Corporate Body of the Buddha Educational Foundation.



Philip Kapleau, born in America, has been a Buddhist monk for over twenty five years. He had trained for monkhood for thirteen years in Japan. While in Japan, he was plagued with headaches and stomach upsets generated by the contradiction of his indulging in animal flesh while trying to reconcile with the first Buddhist vow of refraining from taking life. On his return to America in 1996, he finally renounced the eating of every kind of flesh food which to his delight ultimately made both his headaches and stomach upsets disappear.

To Cherish All Life is a lucidly written slim volume of facts born out of the necessity to answer the oft asked question, “Does Buddhism prohibit meat eating?” which was pelted at the author throughout the years by people attending his workshops in the United States and abroad, as well as his formal students.

According to Philip Kapleau, man may have first succumbed to eating flesh food during one of the glacial periods in prehistoric times when man’s original diet, plant life, temporarily disappeared under sheets of ice or it may have originated when man the hunter came upon the scene to kill the huge mammals that dominated large portions of the earth. Today plant food is abundantly available to man to sustain himself removing the need for man to imitate his flesh-eating ancestors.

The book is divided into three parts and contains illustrations in black and white mainly of photographs of sculptures by well-known Chinese and

Japanese artists. While most photographs in books dealing with animal welfare call attention to cruelties inflicted on animals with the purpose of making the reader want to protect animals from abuse and exploitation, the aim of the photographs in this book is to emphasize the innate dignity of animals and their basic kinship of man.

The first part of the book factually describes the sufferings of animals raised for slaughter; the cruelties inflicted on chickens in factory farming; the pain to which pigs are subjected through overcrowding; and cattle because of castration and the terrors of transportation to slaughter. Under the section *Ritual Slaughter* is described how in order to abide by a USA Act that a slaughtered animal must not fall in the blood of a previously slaughtered animal and still comply with kosher specifications that the animal should remain conscious until the death blow, the animal is killed while suspended from a conveyor belt.

Part I ends with an explanation on the causal relationship between the torment and death of human beings and the slaughter of millions of animals. By our consumption of meat we are part perpetrators of the carnage and because of the cause-effect relationship, we are also part victims as would be obvious to anyone aware of the interrelation of all forms of existence and of the karmic repercussions of our actions.

Part II deals at length on meat eating and the first precept of Buddhism, namely, that of *ahimsa*. In Buddhism the other cardinal precepts are different aspects of the first principle. In Buddha-nature

all existences, animate and inanimate, are unified and harmonised. The distinctly Buddhist notion that ALL life, human and non-human, is sacred emerges from the teachings that Buddha-nature assumes many forms and that there is not one being whose kinship with us even while in the animal state has not continued through its ascent and descent of the ladder of cause and effect through countless rebirth.

The author has distinguished between the Christian and Buddhist views of animals. Buddhism does not place man at the pinnacle of creation. It does not endow man with an immortal soul. It believes that in common with other creatures human beings are advancing towards self-realization or falling back towards hellish states according to their karma.

The author has dealt with the morality of flesh eating in the context of Buddhism. He has pointed out the glaring discrepancies between the contentions of the two branches of Buddhism as to whether Buddha did in fact sanction meat-eating and whether the Buddha died of eating a piece of pork or from a poisonous mushroom.


Through textual and other evidence and reasoned argument Philip Kapleau has sought to establish that flesh-eating is contrary to the spirit and intent of the first precept of Buddhism and that the Buddha died from eating a mushroom and not a piece of pork. Being an accessory to the slaying of animals contravenes the compassionate concern for all life that is at the core of Buddhism.

The last part of the book comprises five supplements, the first laying to rest the fear that a vegetarian diet will not provide the necessary protein and other nutritional requirements. The next details the hazards of eating animal flesh, pointing out the unsanitary conditions under which meat-processing plants function because of corrupt and grossly inadequate inspection practices. The third supplement makes one appreciate that the problems of world hunger and waste of natural resources can well be eased by adopting a vegetarian diet. Supplement four contains gems of "Food for Thought" on flesh eating by notable philosophers, thinkers

and others dating from the Roman Poet, Ovid (43 BC) to the present day. This section ends with a list of famous vegetarians—from various walks of life—as diverse as Field Marshal Lord Montgomery in the army to the poet Shakespeare. Part III concludes with a short list of further reading incorporating books on animal rights and on cooking and nutrition.

Though the book is just about a hundred pages, it is packed with factual information very logically and sympathetically presented. Only Part II of the book deals with the Buddhist view of animal slaughter. The rest is written in the context of USA and much of it would not be totally unknown especially to readers concerned with issues of vegetarianism. It might interest the reader to know that according to the Theravada version, it is blithely believed that the Buddha had forbidden meat-eating only when one had reason to believe that the animal whose flesh was being offered had been killed expressly for oneself.

While the quality of the textual printing is clear, the same cannot be said of the photographs. The quality of the binding needs to be improved upon—merely turning over pages makes them fall apart. Reading through the book does not take long. What I found of particular interest were the sections in Part II pertaining to the Theravada and Mahayana versions and the Pali canon on meat eating.

The traditions of meat-eating among Buddhist priests, Japanese monks, and in South-East Asian monasteries offer surprisingly contradictory insights in view of the first precept of Buddhism, namely, *ahimsa*. The author has contrasted this with his observations of the deeply ingrained doctrine of *ahimsa* in the Indian consciousness based on the teachings of the Vedas and the Upanishads, which antedate the Buddha, as well as those of Mahavira, a contemporary of the Buddha, who considered harmlessness to all living things the sublimest of virtues and made it a fundamental tenet of his teachings. 

—Shireen Karanjia
Life Member, BWC



I. Match the following pictures (using the example shown for silk saree)

Product	Animal which is made to suffer for making the product	Suggest an animal-free alternative to the product ↓
---------	-------------------------------------------------------	--------------------------------------------------------



Silk saree



Oyster



Wall paint Brush



Goat



Pearl

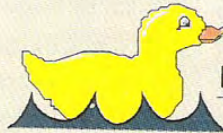


Silkworm

Teri-cotton Saree



Artist paint brush



Duck



Varakh



Cow



Shuttlecock



Pig



Cricket ball



Squirrel



II. For the front-benchers at school, complete the following abbreviations to do with animal activism:

1. AWO _____
2. PCA (as in 'the PCA Act') _____



The number of silk worms that go into making one pure-silk saree (weighing half a kilo):
a) 500 b) 1500 c) 2500 d) 7500



Kid gloves are a) Gloves made for children b) Gloves made by children c) Gloves made from infant goats.

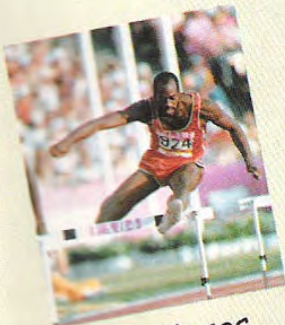


The number of trips of a bee to the flower to make one teaspoon of honey:
a) 1 b) 10 c) 100 d) 1000



IV. Sports and animals

What do these sportsmen have in common in their relationship with the animal world?



Edwin Moses



Martina Navratilova

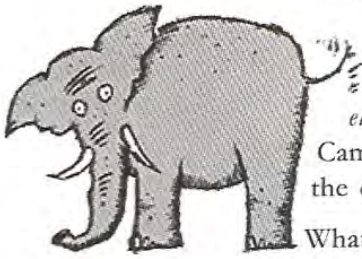


Anil Kumble



Fill in your answers and send them to us. A prize of Rupees 100 to the first entry (from among our young members: below 15) we get with all correct answers. There would be more such rewards for participation from children, so ensure that your child is himself or herself an independent member of **BWC**. That way, s/he would grow up to receive our material wherever s/he is without having to borrow it from Papa or Mummy.

Paper from...er,...Elephant dung



Want a Jumbo Xerox? Simple: just use 'Made in Thailand' paper. A photograph in the 24 July 2001 issue of *The Indian Express* showed *elephant dung* being processed into paper at the Ayatthaya Elephant Camp in Thailand! Greeting cards and wrapping paper are made out of the dung and sold at the camp's gift shop, it seems.

What next? ☺

Elephants Recognize 'Self'

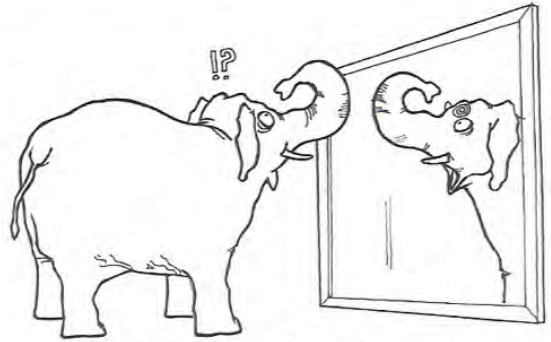
by Deborah Blum, Discovery.com News

August 28, 2000—Just as a person looking into a mirror and seeing a dirty face will try to clean up, an elephant studying its reflection will try to rub smudges off its forehead with its trunk.

The basic finding that elephants recognize themselves in the mirror is a startling one for scientists who had long assumed that only humans and a few higher apes were smart enough to achieve "self-recognition." Many behavioural researchers consider that ability to be a hallmark of complex intelligence. "Actually, one of the reasons I did the study was that I got tired of hearing people say that only humans and chimps do this, only humans and chimps do that," said Patricia Simonet, an assistant professor of psychology at the University of Nevada in Reno. "Elephants are so smart—I was sure they could do it." Simonet presented her finding at last week's international conference on Animal Intelligence and Social Complexity. It's been 30 years since researchers seriously began using mirrors as a way to test animals' intelligence, notably whether they had a sense of "self" versus other. Human infants, in fact, seem somewhat confused by mirror images until about the age of 18 months.

The basic test is simple: A scientist paints spots on an animal's face and then allows it to see its reflection in a mirror. If the animal recognizes itself, it tries to clean itself, while watching the face in the mirror. Chimpanzees and gorillas are astonishingly good at this. Many smart monkeys are not. Rhesus macaques, a species of Asian monkey that can play computer games, tend to look behind the mirror

for the rest of that strange, spotty animal. Simonet did her study with two Asian elephants—forty five-year-old Bertha and eight-year-old Angel—both performers at a Las Vegas casino. For about two weeks, she simply put up a large mirror in the elephants' barn so that they could get used to it and their images. Then, with the help of the elephants' trainer, she painted large white blotches on their foreheads, cheeks and hips.



Illustrator: Rajiv Elpe

Bertha almost immediately began scrubbing at her marked forehead with her trunk. She then backed up, noticed her stained hip in the mirror, and began trying to clean as well. But when Angel tried to look at herself, an unexpected problem arose. The older elephant, it seems, loved looking at herself in the mirror and wouldn't share.

"It was funny," Simonet said, saying she now plans to expand the study to a larger group of elephants. "She would share anything else with the baby. She let her have all the toys. But the mirror—it was hers."

Source: Animal Rights Online Issue # 5/6/01;
Editor: SavingLife@aol.com,
Publisher: EnglandGal@aol.com.

Advertise with us

Beauty Without Cruelty would like to offer advertisement space in this periodical to producers manufacturing alternatives to animal-based items to publicise such wares. If you are a manufacturer making, for example, quality non-leather items (and no leather items simultaneously), nylon brushes, eggless food products (which commonly require eggs), vegan sweets, and would like to attract a clientele for them, you may want to consider advertising in our magazine. Or if you as a member know of such manufacturers, please pass the word on to them and recommend placing an ad in *Compassionate Friend*. The only conditions are that the advertiser should fill out our questionnaire for the advertised product (*i.e.*, provide signed certification that it is free of animal products and testing) and that only alternatives may be advertised. **BWC** would further reserve the right to reject any ad without giving reason and would also disclaim all implied endorsement of the advertised product. The *one and only* purpose of providing advertisement space is to put alternatives-minded manufacturers and customers in touch with each other.

The charges for advertisements would be Rs. 5,000 for a full page and Rs. 2,500 for a half page and Rs. 1,250 for a quarter page. The advertisement should specifically mention how the product is an alternative and to which existing animal substance.

Sponsor our activities

Be a part of our activities by sponsoring them, and get in return the entitlement listed against the item.

BWC SPONSORSHIP FORM

I wish to sponsor the following activity of **BWC** (cricle one or more):

- the **calendar** for the coming year.
Entitlement: Fifty free gift calendars posted to people of your choice at *our* expense.
- the upcoming issue of **Compassionate Friend**.
Entitlement: Ten free copies of CDs of *The BWC Film*.
- An **information leaflet** (topic: consult **BWC**)
Entitlement: Free batch of 100 leaflets for distribution
- A **greeting card** set.
Entitlement: Fifty free greeting cards sent to people of your choice at *our* expense.
- **BWC** memorabilia like (tick one)
 - Coffee Mugs
 - T-shirts
 - Mouse pads
 - Coasters
 - Wallets
 - Other [specify]:*Entitlement:* Ten free samples delivered to your home.
- the salary/project cost of one or more of following persons for a specified period of your choice:
 - Researcher
 - Field Investigator
 - Media Manager
 - Administrative staff
 - Illustrator
 - Translator

Please send me details at:

Name: _____ **BWC Member? Yes / No**

Address: _____

Tel: _____ Fax: _____ e-mail: _____

Date: _____ Place: _____ Signature: _____

BWC DONATION FORM

Donations to BWC are exempt from Income Tax under Section 80-G of the I T Act, 1961

I would like to donate Rupees _____ (Rs. _____)
to **Beauty Without Cruelty** for its work. Please mail me my receipt and a copy of the tax exemption certificate from the Income Tax Department at the following address:

Name: _____ **BWC Member? Yes / No**

Address: _____

Date: _____ Place: _____ Signature: _____



Restaurant at Manali, H.P.

Isn't man an amazing animal? He kills wildlife—birds, kangaroos, deer, all kinds of cats, coyotes, beavers, groundhogs, mice, foxes, and dingoes—by the million in order to protect his domestic animals and their feed. Then he kills domestic animals by the billion and eats them. This in turn kills man by the million, because eating all those animals leads to degenerative—and fatal—health conditions like heart disease, kidney disease, and cancer. So then man tortures and kills millions more animals to look for cures for these diseases. Elsewhere, millions of other human beings are being killed by hunger and malnutrition

because food they could eat is being used to fatten domestic animals. Meanwhile, some people are dying of sad laughter at the absurdity of man, who kills so easily and so violently, and once a year sends out cards praying for "Peace on Earth."

—C. David Coats
"Old MacDonald's Factory Farm"
Continuum, New York



Beauty Without Cruelty
INDIA

An International Educational Charitable Trust for Animal Rights
4 PRINCE OF WALES DRIVE, WANOWRIE, PUNE 411 040, INDIA

Telephone: 91-20-636 0321 Fax: 91-20-636 0312 E-mail: bwc@vsnl.com Website: www.bwcindia.org