Vol.24 No.1 Winter 2000 - Spring 2001

COMPASSIONATE FRIEND

JOURNAL OF BEAUTY WITHOUT CRUELTY INDIA

VEG. or NON-VEG.? Speak up for your right to be told

... page 12

READ ABOUT...

- The BWC-JMC Ethical Fund
- The Pune Festival Bullock Cart Race
- Captive Elephants in Kerala
- Circus Animals' Status

For private circulation only

Beauty Without Cruelty

INDIA

An International Educational Charitable Trust for Animal Rights

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

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BWC Centre Directors

Bangalore - Mr Sudershan Kumar
MF 4/1 SFHS BDA Flats, BTM Layout
Bannerghatta Road, Bangalore 560 076
Tel 0(80) 668 4438 / 668 4942 *Fax* 668 9532
e-mail: bangalore_centre@bwcindia.org

Chennai - Dr Geetha Jaikumar
No 2, Besant Gardens, The Theosophical Society
Adyar, Chennai 600 020
Tel 0(44) 491 9178 *e-mail:* chennai_centre@bwcindia.org

Mumbai - Mr Hiren Kara
Pallonji Mansion, 43 Cuffe Parade Mumbai 400 005
Telefax 0(22) 204 1046 *e-mail:* mumbai_centre@bwcindia.org

New Delhi - Ms Kamala Shastri
201, Asia House, Kasturba Gandhi Marg
New Delhi 110 001 *Tel* 0(11) 338 7733

Kolkata - Ms Purnima Toolsidass
15/B, Clive Row, Kolkata 700 001
Tel 0(33) 220 9311-2 *Fax* 220 5665
e-mail: kolkata_centre@bwcindia.org

Varanasi - Dr C V Agarwal
C/o The Theosophical Society, Kamachha
Varanasi 221010 *Tel* 0(542) 32 1234

Editor Dr. Ranjit Konkar ***Publisher*** Diana Ratnagar, Chairperson, Beauty Without Cruelty–India,
4 Prince of Wales' Drive, Wanowrie, Pune 411 040
Layout & Design Ranjit Konkar, Soumen Karmokar, Surekha ***Sketches*** Muthatha Ramanathan, Bangalore
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Dated 1st March, 2001

sd/- Diana Ratnagar
Signature of Publisher

Editorial

Giraffes have very long necks, but that can sometimes lead to trouble. Because giraffes can't cough, they very often get throat infections—can you imagine a sore throat that long?

It is out! It is here! The long-awaited brochure describing our (*your*) organisation, which we advertised two issues ago is finally out and included as an insert in the centre of this issue: **please remove it from the staples for your use** (you have to remove the veg–non-veg signature sheet also). And if the brochure in your issue is in English and your neighbor's is in Hindi, do not be mystified. We have tried to honour your choice of reading language preference from the membership update forms if you sent those in from two issues ago (those of you who took the trouble to fill out and send us their membership update form, that is. At last count we received only 321 filled update forms. Out of almost 7000 members). All those who indicated reading language choice Hindi will find the inserted brochure in Hindi. We intend to make three practices standard from now: *a*) printing all new leaflets in Hindi as well as in English, *b*) sending out to you through the magazine all our recently published material, and *c*) sending the material in the appropriate language! Please feel free to ask us if you need more copies of the organisational brochure in either language.

This is the first issue to reach you after the publication of our 2001 calendar, which we hope you have all received and have hung up on your walls. Since this magazine covers the activities of the last five months, we are presenting it as a combined issue again: Winter 2000–Spring 2001. The time required for our extensively researched calendar prevented the timely publication of our Winter 2000 issue which is due out at the same time as the calendar. Hence the combining of that issue with the next one. For this issue we are happy to have some contributed articles, especially for the Children's Page. We hope that is kept up in all forthcoming issues. It makes our work much easier and enables us to get a magazine out to you every three months.

The two highlights of this issue are the reports on the success of our Investment Guide project that was started almost five years ago and on our planned campaign on the veg-nonveg labeling matter that is fast become a hot topic for Government. For the latter, we have a signature sheet that you ***must*** fill out and send in. On that will depend your own certitude of being able to identify a vegetarian product in the market. Because of the brochure and signature sheet inserts, we decided to omit the Vegan Column for space reasons. We ask you to bear with us till the next issue for more information on veganism.

Happy reading.

R R Konkar

(Ranjit Konkar)

Editor

Lion pictures credits omission: sorry!

We apologize for the omission in mentioning the name of the photographer of the lion pictures in our previous issue. The credit for the pictures goes to Shri Vivek Sinha of Bangalore, who has over the years very generously helped **BWC** out with use of his collection of wildlife photographs without charging us for it. Thank you very much, Mr. Sinha.

We were pleased that reaction for the calendar has been entirely positive this time, except one person who felt that pictures of animals were to be preferred over pictures of humans in the calendar of an animals organisation. We are happy to receive your suggestions and criticisms, whether negative or postive. Our magazine was also well-received. We reproduce here some of the feedback we received and some general letters touching on philosophical issues.

On the magazine, calendar, & book...

From: **Roger Merenyi,** Cambridge, England
To: bwc@vsnl.com
Sent: Wednesday, October 25, 2000 6:37 PM
Subject: Message for Editor

Dear Editor,

I would like to congratulate you on your excellent magazine, 'Compassionate Friend'. The articles are intelligent, tightly argued and thought-provoking. I was especially impressed with your recent piece on 'Veganism: the ethical imperative' and review of 'Milk, Money and Madness: the Culture and Politics of Breastfeeding'.

I wish you and your organisation continued success.

From: **Dr. Leo Rebello**
To: info@bwcindia.org
Sent: Wednesday, January 24, 2001 4:16 PM

A friend of mine from Delhi who visited me yesterday brought me the best gift of the year—your Millennium 2 calendar, which gives me this opportunity of renewing our contacts after ages. I am pleased to note that in the last 10 years or so that we had lost touch, **BWC** has spread its wings all over India and doing fine.

I enjoyed the calendar and have only one suggestion. Could the days be printed with room to write appointments? I realize that promotional calendars can go either way, as an art calendar or a more usable one. It was very interesting to read the bio material on each month's celebrity.

– **Suzie Muchnick Spencer,** USA
by email

Dear Editor,

You and the chairperson deserve congratulations not just from me, but from all those the world over who belive in the ethos of **Beauty Without Cruelty**, even though they may not be, or may be, formal members of the society. It has been very thoughtfully designed and superbly produced.

All the pictures' personalities chosen are very apt depicting Indians as well as those belonging to other countries, past and present. Illustrations accompanying the personalites subtly convey their teachings relevant to compassion towards all living beings and/or their edicts in the very language they conveyed are impressive. These are indeed some of the many factors, which are in my mind, when I pen my admiration to this calendar. I am sure compassionate persons all over must be feeling.

My one regret is that access to this piece of art and science is confined, ordinarily, to the members of **BWC** or their families, who are already familiar to or believers in the **BWC** principles. Why can't it be a priced publication (on no profit no loss basis), available to the ordinary citizen too? After all, the aim of the **BWC** is to propogate its ideology far and wide. Perhaps keeping the surplus copies of the calendar at rly. stn. bookstalls say at Pune/Mumbai, even on deferred payment basis, could be perhaps a beginning of this venture . However mine is an 'arm-chair member's loud thinking, with the overall consideration left to the Society.

With thanks once again and kind regards to you and the Chairperson and best wishes.

Yours Sincerely
R. S. Bishnoi,
Dehra Dun

If you ever want to make friends with a pig, sing to it. Pigs are very fond of music.

Thank you for your beautiful calendar. It is most educative. The noble souls portrayed would be heartbroken if they were living today to see the genocide of our beautiful animals and birds!

Affectionately yours,
Dinoo Khambatta

The Internet is an incredible source of information for vegans. I recently received an issue of superb vegetarian and animal rights magazine called *Compassionate Friend,* published by an animal rights organisation called **'Beauty Without Cruelty (BWC)'**, in India. Appropriately, the current issue of *Compassionate Friend* introduces a series of articles on veganism.

– Andrew Bruce
Spiritual Vegans (spiritvegans@email.com.)

I have just received the **Beauty Without Cruelty** calendar so kindly sent to me. It is very much appreciated with the wealth of information it contains. Interest in the saints is quite strong in the U.K. and although we have information on Gautam Buddha, Thiruvalluvar, Krishna and Mahatma Gandhi we had nothing on Basaveshwara and T. L. Vaswani.

Ms. M.S. Travis
Hon. Librarian,
The High Commission of India Library
London.

In a philosophical vein...

A few days back I borrowed a book 'Beauty Without Cruelty' from Mr. Nitin Bahl of Mumbai. During my train journey to Bangalore, I enjoyed reading many pages of the book. It is important for my spiritual activities. I decided to stop eating sweets covered with silver foils and am trying my best to avoid any food products which includes animal substances.

I am the director of Hare Krishna Welfare Association for the Deaf. I request you to send to me a copy of Beauty Without Cruelty as well as any publication by post so that I can preach to the deaf members against meat etc.

Hare Krishna!

–Anantadev Das

Questions from **Manvir Singh**, G. B. Pant University of Agriculture and Technology Pantnagar, U. P., and our responses to them:

Q1: Is there any harm in an animal working for his food?

A: Is there any harm in bonded labourers being made to work for their food? The question is not their right to work, but their being forced to work. The question is meaningful only if the animal had a choice in the matter. When it doesn't, we are guilty of imposing our wishes on it, of exploiting it; we are not doing any favour to it. In nature it would find its own food, it doesn't need us to feed it. Since animals are considered by a majority of humans to be 'lower' in some senses than humans and hence are given more inferior treatment than humans, we consider it our right and their duty to work for us. Severe economic compulsions and limitations of human strength have also made humans use animals for their work, but there is no reason why humans can't come to each other's help or use machines instead of exploiting an animal. Our feeding them in return for the work we take from them by force is only a way to assuage for our sin of exploitation and to keep them alive to work for us, not a favour we are doing them. At the end of the day the fact remains that we exploited them.

Q2: Should animal welfare depend solely on sentiments without science?

A: On what 'science' is human welfare based? On what fundamental principle is human rights based? None. If we can allow sentiments to support the self-erected structure of human rights, then there is no basis for not extending it to other beings also.

Q3: Should the welfare of one species or group of animals be suborned to the welfare of another species or group? Do any of the same values applied to human beings apply to animals?

A: Very relevant question. Not all values that apply to humans apply to animals also. But then biological and cultural differences

make some values that apply to some subclass of humans inapplicable to another. For example, child-bearing is relevant to only women, not to men, hence the latter do not qualify for maternity leave; the indignity of labour is thought relevant to children not to adults, so child labour is an ethical issue but not adult labour; a white Caucasian would get sunburn in the hot sunshine but a Negro won't hence it would be more wrong to expose the former than the latter to continuous sunshine. Children are not mature in thought compared to adults, hence are not considered safe to allow to drive vehicles or vote in elections. And so on. So there are valid differences among humans based on which rights are distributed accordingly. Similarly, between humans and animals there are many differences which make some rights and activities of humans absurd when thought of in context of animals. Education, voting, reading the newspapers, intellectual discussions, *etc.* are all applicable to only humans, no-one is campaigning for extending those to animals also. But there *are* areas of commonality also: the perception of physical and mental pain and peace, the emotional ties between mother and offspring, sexual desires, hunger and thirst, desire for physical exercise, the desire for open air, sunlight, and space to move. Many, sometimes all, of these are grossly violated by man when he 'uses' animals for his ends (butchery causing pain; caging hens in the poultry industry, depriving them of freedom of movement and exercise not to mention sunshine; separation of calf and mother for milk disrupting maternal ties, *etc.*). And since we share these sensations with the animals, we are in a position to understand them also. And if we knowingly and understandingly inflict pain, we are guilty of great cruelty and prove to be very inferior beings.

Q4. To what extent should animal welfare take precedence over human welfare when specific conflicts can not be resolved? What really constitutes animal welfare? Do we really know what is good for animals?

A: Last question first: Animals are like newborn human infants who also cannot communicate their feelings. We can guess from our accumulated knowledge of their behavior and from extrapolation and experience what might be wrong with them and estimate with reasonable accuracy from their responses of pleasure or aversion and by experience in handling them what their desires are and what is good for them. So it is a question of extent of knowledge.

What constitutes animal welfare is a thorny question. Ideally, animals should be left alone to live their lives in nature without interference by man. I do not see anything impossible about it even in the case of the long-domesticated species like cows and dogs. However, our own fondness for a loving dog or sympathy for a hungry calf or in general desire to come close to any animal or bird in need whom we can help, makes our ties with them—our co-inhabitants on this planet—as natural as our ties among ourselves. Therefore, we should live in harmony and come to their help when needed. *Taking* their help, however, necessarily involves the step of forced mistreatment because taking their consent for work we would like them to do is not possible and conveying exactly what we would like done or how to do it is also not possible, resulting in us subjecting the animal to abusive treatment until it 'understands' what is expected of it. That is called 'domestication.' Breaking the animal in, as it were. Animal welfare as we discuss it today takes domestication of animals as given and our right to extract work from them also as given. There it fundamentally differs from animal *rights*, which questions all that. Since we cannot turn the clock back on the historical domestication of species that has made some animals depend upon man for at least protection the role of animal welfare should be to make the best of the bad situation and seek to minimize the harm caused to the animals. On no account should animal welfare support any killing or physical mistreatment of animals. This includes all butchery, all calf-starvation, all nose-reins for bullock carts, all mother-calf separation, all imprisonment as in egg-poultry, *etc.*

However, since today's society sanctions killing and someone *has* to ensure that killed animals are not abused in life, that should be the animal welfare movement's concern also. No cruelty in transport, no killing in sight of each other, humane handling, all are part of this.

When conflicts between animals and humans are not resolvable, the human may take precedence when the animal has not been exploited. Thus resources should go to human patients in preference to stray animals. But when the animals competing with the humans have been exploited (for example, made to work, milked, robbed of their freedom) to benefit us, then they *cannot* be ignored. Humans *must* share their resources with them, as they would among themselves. That is the least that is expected as honourable behavior.

BWC *would like to make it clear to readers that although and whenever it supports specific welfare measures it does not do so at the cost of denying the animal its basic rights due to any living creature.* **BWC** *is an animal rights organisation first, animal welfare later.—Editor*

Editor, Compassionate Friend

Subject : Milk of human(un) kindness

It pains me to think that we humans have traditionally been nurtured by cow's/buffalo's/goat's milk oblivious of the thought that we are robbing the calves and kids of their legitimate food selfishly. Having taken a course for food and nutrition from the I.G.N.O.U., I now know that poor man's corn ragi (grown mostly in South India) contains calcium and may serve as a substitute for milk even for children, by preparing a barley-water type gruel sutaible even for small children/babies who do not get mother's milk.

I have since given up milk and taking this drink instead to supplement my calcium needs.

This fact may be widly propogated through the media for sweet meats made of milk, milk products and ghee there are umpteen substitutes for people wedded to *Ahimsa*. Laddus can be made from baked ragi and *gur* and would be accepted by children and vegan adults.

Yours truly
Ajit Kumar Roy,
Hooghly

A card sent with much love to us at our Mumbai centre on the occasion of the 26th anniversary of **Beauty Without Cruelty**, on 12 September 2000. Thank you very much, Karl and Shireen.
– **BWC** Editorial Team

ETHICAL INVESTING THE BWC/-JMC WAY!

Shefali Joshi
Research Officer, **BWC**

All of us like to see our money grow and multiply and for this we invest it in banks, shares, and mutual funds. However, while doing so we are almost never aware nor told of the way in which this money would be used. If that is a concern to us (to most it isn't, the only concern is whether the returns are going to be high), then the onus of determining the activities of the companies falls upon the prospective investor. It was to help the investor with precisely this information that **BWC** undertook about five years ago the compilation of an 'Investment Guide' which listed companies under three categories depending upon our knowledge of the level of harm they caused to animals. The Guide rated companies Green if they did not cause any harm to animals, Red if they did. An Orange company dealt with the grey areas of dairy, wool, honey, *etc*. This facilitated the investor in choosing where to invest his money. The response our Guide received at that time was very good but we could not keep the Guide updated regularly enough because of being understaffed to handle the task. Now, however, all that has changed because this very activity of ours, started informally with the aim of helping individuals, *has found a commercial patron.*

We are pleased to share the good news with you that *JM Capital Management Ltd.* has seen the worth and value of **BWC**'s work on ethical investment and has retained us for conducting the research on its project of making an Ethical Fund available to the public. This fund, in addition to assuring investors a high return on their investment, would do so through further investing it only in a specific subset of companies: those whose businesses (and whose subsidiaries' or joint-ventures' businesses) do not involve the use, production, marketing, or financing in any form (*a*) cruelty to animals and humans, (*b*) tobacco, and (*c*) alcohol. This would be India's first ethics-based mutual fund and will make it possible to multiply one's money without selling one's soul. It is **BWC**'s pleasure to include other ethical criteria besides animal cruelty in its portfolio. The fund is planned to be called The JM Heritage Fund–The Ahinsa Fund. We are sure that all of you must be eagerly looking forward to the launch of this fund, so please keep (or start?) reading our magazine to be kept posted on the exact date of the launch of the fund.

BWC's Orissa members meet

It is with pleasure that we report that under the initiative of Dr. R. C. Misra of Cuttack, Orissa, our Orissa members got together to do something for the animals. Dr. Misra wrote to us about wanting to do something regarding animal sacrifice that is apparently rampant in the state. We encouraged him to get other like-minded people together and start discussions, dialogues, and action. He organised an Orissa-wide meeting of our members where they discussed, among other things, action that needed to be taken to curtail animal sacrifice in Jharsugura and Bolangir districts of western Orissa. People in Orissa interested in joining in this effort may contact Dr. Misra at rcmisra@doctor.com or at Emporium Lane, Ranihat, Cuttack, Orissa 753 001.

The ox that didn't want to be a horse...

A BWC report on the Pune Festival ox-race

The ox or bullock is not an animal that one is used to seeing running, certainly not when it is pulling a cart (which is the situation in which it is most frequently encountered). It is basically not an animal known for any capacity to run at high speeds. But if you want to witness the spectacle of oxen sprinting at break-neck speed towards some invisible goal, come visit the Pune Festival held every year around the Ganesh Pooja fortnight.

Or any other rural festival, for that matter. The sport of bullock-cart racing is one of the most common and the most popular at these events. The cow and bull, in addition to being made a source of food (milk), fuel (dried dung cakes), fertilizer (dung and urine), labour (for ploughing fields), are also used for providing entertainment. Rural folk, not rich enough to afford nor inclined towards the urban and expensive forms of racing like horse-racing or motor-vehicle-racing, indulge themselves a couple of times a year, however, by organising the rural sporting event of ox-racing.

The cost of their indulgence has been a matter of concern to us at **BWC**. Over the years, we have received complaints about and read about various negative aspects of the event, which have caused us to view it with disfavour. Reports abounded of oxen being drugged, starved, whipped, or otherwise goaded into a frenzy of speed that is very uncharacteristic of the animal. In addition there were injuries and deaths to spectators. Based on such reports, **BWC** has, jointly with other organisations and individuals, sought to dissuade the organizers of the event from holding it on grounds both of cruelty to animals and danger to humans. However, it has been to no avail because of political patronage that the event enjoys, the prize money that is part of the event now, and the genuine liking that the rural folk display for this form of amusement.

This year we decided that instead of simply repeating every years' predictable routine of sending letters of protests and demanding the event be stopped and fuming indignantly over the organisers' ignoring our protests, we needed to do something different. To begin with, we decided to witness the event personally this year and see for ourselves the preparations that went into it so that we could verify the prevalence of the conditions upon which our objections to the practice are based, to obtain a reality check on our concerns on the matter. We have found in other events that old reports, not updated nor verified, are often simply reprinted by the media, even when the said events have long stopped taking place. We did not want that to be the case with us. We wanted to verify that a problem really existed and the extent of it. Then, there was the need to review our own demands and approach if these had not produced results over the years. And lastly there was the need to educate people about the situation.

The days before the race

Since the cruelty with training performing animals is often in their training and less in their final performance of their acts, we decided to visit a few villages from where people were known to come to participate, hoping to catch some action of practice and preparation. In the two villages we visited however, we found to our surprise that there was no practice conducted at all. The animals are simply taken to perform on the final day. This came as a big surprise to us

but a pleasant one, since it meant that the stress was limited to the day of the race.

Other surprising things we found out were that these 'race bulls' were kept by the owner exclusively for the purpose. They are not used for ploughing fields or pulling loads, except maybe very occasionally. This was surprising since it meant that the owner was bearing the expenditure of feeding the animals the year round just for one day's performance, much like is done for a race horse. Again, something that we could only regard as good for the animal. It was just surprising that so many farmers could afford to spend like that. It showed that this was a rich farmers' sport for those who could maintain an excess of animals than were required for their daily needs.

Finally, upon our asking whether the animals needed to be stimulated in some way to prepare them to run, we were told No. We presented the analogy of human athletes taking performance-enhancing steroids, but all said that it was not needed for animals. We could not make enough surreptitious enquiries to verify that none of the entrants did it, but the ones we visited did not seem to. Significantly, they all mentioned about the government's law requiring 'nashabandi' *i.e.* prohibition of stimulating substances. It indicated that the practice might have been prevalent before.

It would not be out of place to mention here that the owners are very sensitive and caring about the condition of their animals. To them it seems unthinkable that they could be suspected of drugging their animals or mistreating them in any way. They pointed out to us the nutritious food that the bulls were fed and the places where they were kept and we could not detect anything objectionable (other than being kept tied at the neck by two ropes most of the day, but then that is common practice in rural areas).

The only point of suspicion, one which we could not verify, was the matter of training. For surely the day of the race could not be the first time ever that the new bulls set their sights upon the track or run at that speed. So they have to be inducted into the event at some point of their lives. We could not obtain details of that inductance training; it is one part of this investigation that remains to be completed.

At the track

So off we went to the race track on Festival day armed with a VHS video camera and a still camera. We were not the only videographers there, the event is routinely covered by TV channels. We were there, however, to fill the gap that they leave in not showing the negative happenings at the racetrack. Only the nice things are shown, none of the accidents, none of the mistreatments, no commentary on the two views that are present, no questions raised about desirability of the whole thing. Our goal was to pick all of that. The pictures that follow describe the action on that day. From the video footage we obtained, we are preparing a short VHS documentary which can be used by people to spread awareness in their own areas. If you wish to obtain a copy of the video please write to us.

Our conclusions

What we found can be described as follows:

- *The race is clearly an imposition upon the animals.* None of them seem the least willing to deliver what is expected of them. The more defiant ones and the ones intolerant of the bad handling they are subjected to express their lack of consent, the others meekly subject themselves to the treatment with varying degrees of shows of protest.
- *The races produce great stress and inflict significant injury upon the animals.* These stresses and injuries are not simply a result of a few uncaring individuals, they are a result of the atmosphere of competition, of aggression, of superficial machismo and bravado, and of sadism built into the event.
- *In the current arrangements for viewing and seating, the spectators are put to grave risk of being wounded by the animals in all stages of the race: before, during, and after the actual sprint.* For this a host of reasons are responsible: the seating arrangements, the spectators' behavior, and the stressed and angered conditions of the animals (which

produce retaliatory tendencies in them) produced by rough handling by their own keepers.

- *The handling of the animals was often very objectionable compared to what one is normally used to seeing draught animals subjected to.* Whipping at the feet is a practise that the animal is not used to and one that is followed simply to terrorise the animal into submission.

- *The conditions of the race have improved (in terms of the treatment of the animals) over the years,* albeit only through opponents' protests and vigilant action of concerned individuals, organisations, and the media and not out of any concern flowing out of the organizers or entrants. The improvements are as follows:

  - The cart is required to be unmanned. There is no 'driver,' a fact that few people who have not witnessed this event know. Remarkably, the oxen seem to run from memory of their training and from assessment of the situation of an empty, straight channel in front of them with people on both sides. Therefore during the race itself, the oxen do not have to suffer any goading or whipping. The purpose of this rule is said to be to eliminate the possibility of anyone whipping the animals while they run. A very commendable reason, if true.

  - Prohibition on use of stimulants, or 'nashabandi'. A very conscious, positive, and commendable step, and one that admits of the use of such stimulants earlier.

  - Prohibition on whipping of the animals at any stage.

Adherence to this last rule was grudging when present and worked around somehow. Since the race itself is unmanned, there is no question of whipping the oxen during the race. However, there are other situations in which the keepers of the animals see it fit to whip their own wards. The frightened, shy, and uninterested animals are reluctant to even approach the starting point. To bring them there, all sorts of physical persuasion—pushing, pulling, tugging—are needed. Whipping used to be one of these earlier. Restrained from openly whipping the animals, the keepers now decided to goad the animals forward by cracking the whip on the ground inches away from their feet, startling them and putting them into a scared and

Continued on page 32

Pimpri-Chinchwad Municipal Corporation work ethics

It is in order to place here our appreciation of an unanticipated quality—professionalism and courtesy—of the organizers of the event, the Pimpri-Chinchwad Municipal Corporation. While seeking their permission to videotape the event (which they themselves told us we didn't need, it being a public event) we were very impressed with the efficiency and manners with which the officials we had to interact with conducted themselves and received us. One official whom we spoke to while walking with him between his appointments told us to meet someone else at another office for our work. Now, being sent running from pillar to post is a common experience in dealings with the Government. 'Come tomorrow' or 'Meet so-and-so person' are the most common responses at Government offices used to evade work and are often feelers for bribes. But this officer, instead of dismissing us, took the trouble to call up on the spot that other person he had asked us to meet using the mobile he was carrying and gave us an appointment with him! Not only that, he actually terminated his conversation saying (in Marathi): "If you need any more assistance, please ask us, we will give you whatever help you ask for!" Spellbound by a display of such a gentlemanly way of speaking and, more importantly, the professional work ethic, we returned with a very positive impression of Pimpri-Chinchwad Municipal Corporation: they have either trained their staff well or have hired the right persons for the job. It made us realise that India *is* changing for the better in some respects after a long time.

Have you ever heard a giraffe? They are not dumb, but rarely use their vocal chords. When in danger they occasionally make a loud sound—a cross between a camel's bellow and a lion's roar—by forcing air up from the lungs.

1. Brought in trucks to run like them...

2. Being unloaded from the truck like so much furniture. Try being pulled by a rope passing through your nose.

5. Problem of runny nose? The tight nylon ropes passing through the nose causes many to bleed. The gleeful, camera-happy owners do not seem to notice or care.

6. A team of oxen being walked on the track to 'acquaint' them with it. The oxen don't like to be tied to each other so closely (would we?) and want to break free.

9. The people in the crowd run for safety as one pair of bulls breaks loose and runs at the spectators.

10. One of the oxen bolts away from the race-track. The spectators have narrowly missed being gored by it. Anybody in its path risks being gored or trampled by the nearly half-ton animal.

3. Oxen are brought in—despite their obvious protestations—by the truckload from distant parts of the state of Maharashtra to participate in this event and to confer prestige upon the winner and his village.

4. Sprinkled with colourful turmeric to act as a disinfectant, the grey bullock's tongue keeps flitting in and out to lick and caress the tender part of the nostril against which the ever-tight rope rubs.

7. This animal won't move from its place. How will it race? Push, all together.

8. Or pull...make it budge somehow.

11. A pair of oxen being rested after their performance. Notice the cuts on the left rear thigh of the brown ox. If they weren't allowed to be whipped, where did such cuts come from?

12. The pride of their owner...maintained the year long just for their one day in the sun where it might fetch the owner riches and prestige!

VEG-NONVEG labeling update : BWC to take Government to court

Things have not moved much since our last issue as far as the implementation of the law regarding labeling of manufactured food items based on their non-vegetarian content is concerned. The date of 17 November, 2000, has come and gone but the said enforcement remains on paper. The only company seen voluntarily displaying the symbol is, ironically, McDonalds, forever aggressive in their attempts to woo their customers. While we learn that the chicken burger of McDonalds is non-vegetarian (!) we have no clue to the source of the oil in which the biscuits are fried which we buy from our local bakery and dip into our morning tea every day. The only development from the government's side has been the inconsequential one of changing the 'non-vegetarian 'symbol from a red circle with a line across it to a black square with a red dot at its center. Presumably, the implication of 'prohibited' commonly associated with the previous symbol did not go down too well with the users of slaughterhouse products.

For the past many months we have been trying to raise the following questions with the Central and State Ministries.

1. What is the significance of the Nov 17, 2000 date? Is it that all products packaged after that have to apply the logo, or that all products appearing on the shelves after that date?
2. How is the monitoring to be done? Whose responsibility is it to be? Is there an appointed monitoring agency for this task?
3. Who does the public complain to if they suspect some item to be non-vegetarian?
4. What is the penalty for violation?

Our letters to the Ministry of Health have predictably gone unanswered. Phone calls to them only elicited the information that the implementation of the law was the States', not the Centre's, responsibility. The Centre only *made* the law, it seems! Clarification we sought about the law that they made were met with confessions of complete ignorance and with redirections to State Food and Drug Administration departments. These when pursued proved no better in their state of knowledge or desire to be of help, requesting deference of discussion over the matter till after the budget.

Illumination on this tardiness on the part of the Government in implementing its law came recently in the form of information that the meat industry was trying to bri...(oops, said the wrong word) influence the Government, especially the Ministries of Health and of Food Processing Industries to scrap the law! The expected had happened. The financial implications of the Notification had dawned upon the animals industry and money was changing hands to ensure that businesses earning profits from killed-animal parts wouldn't have to disclose that to the customer. This was good news and bad news. Bad news obviously because it is corruption and unethical business practices at play. Good because it showed that the Indian customer is still feared by the industry to be biased against using animal products. Elsewhere in the world, a disclosure of animal ingredients in a product would not raise any adverse reaction from the customer. But in India, the industry's attempts to get the law scrapped reveals its fears that the customer would reject their product based on that disclosure.

The Government has appointed a committee (the time-tested delaying and abandoning tactic) to analyse and decide on the matter. This is the Central Committee for Food Standards, consisting of secretaries appointed by the Prime Minister himself. This committee, it is learnt, is proceeding with the intention that sufficient delay on its part to produce results would cause public attention to wane or be diverted to other issues of the day, causing the matter to be kept in cold storage and in time quietly shelved. It is this strategy of theirs that we must foil. The matter should not be allowed to be swept under the carpet or to be kept out of public limelight.

What *You* must do

BWC plans to join CERC, Ahmedabad, to take the Government to court over this matter. We plan to file a petition asking Government to explain its non-implementation of a Notification passed by Parliament, and asking for immediate and full implementation of the Notification. For that we require *your* support. One of our arguments is going to be that of public support, no, *demand* for the implementation, and for that we need signatures. We would like to be able to submit lakhs of signatures to the court and to the Prime Minister. So please remove the sheet titled *Veg or Non-veg? Our Right to Know* from the centre of the magazine, collect signatures on it from fifty people you know, and send in the sheet to us. We will take the trouble to personally hand-deliver the letters to the Prime Minister and keep a copy with us to exhibit to the court the effort made by us in garnering public support. It may not decide the case but it will be a strong supporting point.

We reproduce below the letter that we have sent the Prime Minister.

Meanwhile, our findings from local slaughterhouses reveal that the food products that use products of the slaughterhouse include such items as biscuits, cakes, oils used for frying, *etc*. The culprits are usually the smaller, local manufacturers whose products are unbranded. Larger, factory-packaged products are less likely to use such raw material. So label or no label be aware of what you are eating, and be safe and use the rule that if when you hold it in your hand it doesn't resemble something that grew on a plant, then don't eat it. Out go the biscuits, the cakes, the pastries, the chocolates. Try dry fruits, nuts, fruits, vegetables instead. No label required there.

Letter to the Prime Minister

13 March 2001

To: **Shri Atal Behari Vajpayee**
Prime Minister of India
Race Course Road
New Delhi 110 011

Subject: **Delay in implementation of Government Notification requiring labeling of non-vegetarian food products**

Ref: Notification no. P-15014/12/99-PH (Food)

Honourable Prime Minister,

This letter is to place before you our appreciation as well as our concern about the matter mentioned above, namely, the labeling of non-vegetarian food products.

Government had issued on 17th May, 2000 the Notification mentioned above requiring manufacturers of packaged food products to start marking, after 17 November 2000, those of their products 'Non Vegetarian' that fell within the definition specified by the Central Committee on Food Standards.

We want you to know first how much we appreciate the benefit of Right to Information that this Notification brought out by your Government would provide us. We Indian consumers have long had to suffer the indignity of having to put into our mouths what is offered by the manufacturer without so much as being told honestly what it contains. People are offered all sorts of foods by the packaged foods industry which are unhealthy (like foods containing potentially carcinogenic artificial colours), unhygienic (like foods fried in possibly stale oils), or unacceptable on principled grounds (like for vegetarians, jellies made from the bones of animals), *etc*. In our work of propagating a non-violent, vegetarian way of life, our organisation, Beauty Without Cruelty, has over the years worked hard to find out from the processed foods industry the source of their contents. This is in response to hundreds of people who write to us asking for such information saying they refuse to use products, especially food products to put into one's mouth, that might be of possibly animal origin. Your current Notification addresses this issue very soundly and would allow all such people to avoid foods that are not in accordance with their vegetarian principles.

As important as the specific issue of vegetarianism is the matter of the consumer's Right to Know. Or her Right to Be Told, his Right to Information. The Government may say with some justification that it cannot adopt a pro- or anti-vegetarianism stand, but it has to facilitate the provision of information to people using which they can lead a lifestyle of their choice. We all know how the Sepoy Mutiny of 1857 started: because of rumours of pig fat being used as lubricant in the bullets that soldiers had to put to their mouths for applying saliva. In today's world, it is not a pig-fat-coated bullet but a biscuit baked with possibly the same pig fat or a jelly containing animal bone material. All these animals, mind you, are killed and not found naturally dead, already a situation objectionable to crores of vegetarians. On top of that, they are now asked to consume that very animal's parts! Your Notification addresses this whole issue in one masterful stroke.

Now our concern. We understand that the Government is considering *rescinding the Notification*! It is bad enough that there is this long delay (November to date) in the implementation of the Notification. But rescinding it?! The reasons given by the Ministry for the delay was that certain issues remained to be resolved regarding the labeling of the non-vegetarian foods. *These issues turn out to be the size and shape and colour of the symbol!* The (lack of) importance of the issues identified for resolution are patently obvious to any person, and the time it is taking to resolve the matter out of all proportions to its importance.

We strongly feel that the longer the Government delays, the more impatient people will become and it would be difficult to explain the inaction using such arguments as are given above. The news is also reaching us that the meat industry and its ancilliaries are lobbying against the implementation. That is to be expected since their profits made out of the killing of innocent animals are now going to be affected. But the Government is duty-bound to stand strong against partisan lobbying, especially by commercial parties with the sole motivation of profit. Like we said, even if the issue of vegetarianism is kept aside, the issue of Right to Information is fundamental and inviolate. What reasons can the industry give for not wanting the public to be told what the contents of packaged food are? If the people choose not to buy the product of animal killing, it is their right not to do so and it is their right to be supplied the information allowing them to decide what to buy and what not. It was in response to petitions by organisations representing the public that this Notification was issued. It may not now be rescinded without public's approval.

We urge you to have the Notification be implemented in full *without any further delay.* We are proceeding to gather public support in favour of this and plan to demonstrate to you, through signatures, the strength of the public opinion. We hope that your Government, after acting so much in the public interest by issuing this Notification, does not now betray the people.

Thank you and with best wishes,

Yours gratefully,

Chairperson,
Beauty Without Cruelty—India

Slogan design ideas for BWC T-shirts, coffee mugs, caps

BWC wishes to come out with additional publicity articles like T-shirts, coffee mugs, and caps to spread its message. These items provide a very popular medium for carrying a slogan which can influence potentially everyone who uses them or even comes across them. While we locate vendors for making these articles, we need ideas! Ideas for messages, pictures, colour themes to put on them, for which we invite you to come forward and contribute your creative skills. Put your creativity to the test and send in your ideas to us. We promise a (small) reward in it for the chosen entry.

Beauty Without Cruelty

AN INTERNATIONAL EDUCATIONAL CHARITABLE TRUST

BWC exists…

- to make us aware of the abuses heaped by humans upon animals, such as for the sake of…

• **Food**

• **Attire**

• **Entertainment**

• **Religion**

• **Research**

- to awaken our consciences to the immorality of such abuse,
- to help us make the least harmful choices that meet our needs,
- to be an organised voice against the abuse of animals by humans.

'Beauty Without Cruelty' : a way of life
that causes no creature of sea, land, or air
terror, torture, or death.

Come, learn more about us

Beauty Without Cruelty—India started in Pune on 12 September 1974. If the horrors of mink-farming and whale-killing on foreign lands—the motivators for the founding of **BWC**—seemed far away, there were equal horrors at home (see pictures), providing endless spectacles of cruelty in this land of non-violence...

Hair being plucked from a live, fully conscious pig

Snake being skinned after being killed by bashing its head between rocks. It is then slit open with rusted blades. Snakeskin is used for fancy watch straps.

The list of such practices that happen out of our sight but very much for our sake is endless. **BWC**—India kept up its vigil and tried to do all it could to publicise and counter these practices. With **BWC**'s footage, people could no longer claim as before that they did not know!

The other thing—besides making people aware—that **BWC** did to wean people away from articles produced cruelly was to point them to alternatives which they could use that did not involve any cruelty. People could now seek ***beauty, but without cruelty***.

Beauty Without Cruelty *believes that...*

...Non-violence begins at breakfast.

Killing or raising animals for food—the single greatest cause of animal death and suffering—must stop.

...Use of animals for research, experimentation, and testing must be abolished.

Scientific knowledge and progress can and must be achieved without suffering and sacrifice of animal life.

...Man has no right, whatever be the end, to breed creatures for commercial exploitation.

...Circuses should be without animal acts:

no creature performs these acts without the 'motivating' punishments of fear, hunger, and torture.

...Wild animals belong to the wild

and that's where they should get to live, totally unhindered by man. Zoos are jails for the animals and are the wrong medium for education, conservation, or research.

...There is no such thing as a 'by-product' of cruelty:

all are direct, contributive products that subsidize the cruelty.

Some of BWC's achievem

1977: Export of monkeys banned by the Government of India on **BWC**'s persuasion. Monkeys are routinely subjected to intense cruelty in research laboratories abroad.

1984: Import of Animal Rennet for making cheese banned by the Government of India after seven long years of persusion by **BWC**, saving countless calves abroad from death (animal rennet is extracted from the stomach of unweaned calves specially slaughtered for the purpose).

1987: Export of frogs' legs—a delicacy abroad—banned by the Government of India after a decade of persistent representation by **BWC**. Frogs' hind legs were being chopped off in a barbaric manner; the decline in frogs' numbers created a near-retributive ecological imbalance.

1988: Use of live hare banned by the Government for the 'sport' of Greyhound Coursing in Punjab, in which specially trained greyhounds chase, catch, and tear apart live hares for the entertainment of spectators.

1988: Karakul Lamb Project scrapped by the Indian Council of Agricultural Research in response to **BWC**'s pleas, made for 13 long years. Karakul lambs from the former USSR were being bred to be slaughtered within 48 hours of their birth for the newborns' tightly wound and highly priced pelts.

1989: Piglet-mutilation custom stopped in Terekol, Goa. **BWC** persuades the Catholic Church to stop the age-old barbaric custom of teenage boys biting a piglet to death at Terekol, Goa in celebration of St John's Baptism.

1991: The Wildlife (Protection) Act, 1972, amended to incorporate almost all the suggestions given by **BWC** to the Ministry of Environment & Forests (Government of India) in the new legislation entitled The Wildlife (Protection) Amendment Act, 1991.

ents over the years

1991/2000: Use of lions, tigers, panthers, bears, and monkeys in circuses banned by notification from Union Ministry of Environment & Forests based upon report prepared by **BWC** on circuses in India. Delhi and Kerala High Courts uphold notification challenged by Indian Circus Federation.

1991: Wildlife items destroyed by the Government. **BWC** organises, in collaboration with the Chief Wildlife Warden, Delhi, and the Government of India, a 'bonfire' of seized wildlife items worth Rs. 7,000,000/- with the goal of preventing them from being put back into circulation and in demand.

1994: Film censored. **BWC** convinces the Central Board of Film Certification to censor certain parts of the film *Betaaj Badshah* in which the mouth of a leopard had been stitched for its performance.

1996: Camel joy-rides banned. **BWC**, together with other organisations, obtains court orders banning the entry of camels into Mumbai. This landmark victory entails a massive operation of rescuing and successfully rehabilitating in Rajasthan the existing camels used for joy-rides on the beaches.

1997: Dissection made optional in schools. The Delhi High Court rules, in response to petitions sponsored by **BWC** and other organisations, that school students have the right to choose whether or not to dissect living creatures. Earlier, **BWC** had been one of the main organisations which campaigned for the ban on dissection of frogs in Gujarat.

1998: Goat and sheep sacrifice stopped. **BWC** activists succeed in getting the residents of Udbur village, in Mysore district of Karnataka, to forever forsake their practice of ritual animal sacrifice inside their temple during the *Sankranti* festival.

1998: Elephant show stopped. **BWC** points out the illegality of the 'Elephant Show' (a circus within a sanctuary) at Mudumalai. The Government orders it to be immediately stopped.

Publicity Material

Educational, awareness-raising material are one of the main outputs of **BWC**. Over the years, we have tried to get our message across to people using all the media available: print, film, software. Here's a sample of material produced by us in the past (please check with us for available stock and donation expected if you wish to order any of the material).

Surjan Foundation special award won by **BWC** in 1998 for its quarterly journal *Compassionate Friend*.

The prestigious Reader's Digest **Pegasus Award** won by **BWC** for highlighting animal exploitation through the advertisement campaign it undertook in 1978 captioned '*Pretty, isn't it*?'

1 Films: *What Price Beauty* (20 min), *Beauty Without Cruelty* (20 min); VHS format, English *and* Hindi. Against donation.

Contain graphical depiction of the suffering and death inflicted upon innocent animals for the luxury trades.

2 Book: *A Vegetarian Lifestyle.* (also on CD-ROM). With life membership.

Contains list of cruelty-free (*i.e.*, no animal ingredients, no animal testing) consumer products. This list supercedes the former *List of Honour*, which is now outdated and not maintained by us anymore.

3 Periodical: *Compassionate Friend.* With membership.

4 Leaflets: On a variety of topics, *e.g.*, leather, silk, alternatives to animal products, *varakh*. With membership.

5 Calendar: With membership.

6 Stickers: Against donation.

7 Greeting cards: Against donation.

*** Posters:** Against donation.

What BWC does:

1. *Research, fact-finding, investigation* of
• Cruelty-free products and processes (no animal ingredients, not tested on animals) • Uses of slaughter products • Activities of establishments that use animals; *etc.*
through field work, correspondence, study.

2. *Documentation*
Photographs, films, reports of findings;
Preparation and publication of
• leaflets • posters • magazine • videofilm • website

3. *Education*
• Holding video presentations at schools, colleges, societies, gatherings, *etc.*
• Holding poster exhibitions • Distributing leaflets

4. *Campaigning and Lobbying*
• Public protests against circuses, etc. • Reform activities related to social customs like animal sacrifice • Legal action • Petitioning decision-making authorities • Influencing voting in favour of animals at all relevant fora

How you can contribute to BWC's cause

1 Give us your commitment...

Social reform starts from personal example. Think about the foods you eat, the clothes you wear, the footwear you use. The wallet, the belt, the sweater. Make sure they have not caused any suffering to any creature. That circus you frequent, that zoo you take your children to: educate yoruself about how these are run. **Resolve not to use any animal products:** use the cruelty-free list in our book. Remember, your demand drives all the supply.

2 ...your time, energy, and skills

***...as a consumer*:**

• For products you decide not to use, inform their manufacturers—each week at least one—of your decision *and* reason. Similarly, write to companies that *are* listed with us and whose products you are using, congratulating them for staying vegetarian. Remember, such encouragement from consumers is very important in shaping companies' policies.

• Organise publicised screenings of our video *Beauty Without Cruelty* at any forum in your town: schools, colleges, societies, clubs. This is the best way of spreading the cause.

***...as a volunteer*:**

Take a look at our volunteers' form, and offer to help out in any of the categories mentioned: as a field worker, as a writer, as a creative designer, as an interpretor/translator, *etc.* We have perpetual need of people to help us out voluntarily.

3 ...or your resources

Unfortunately, creating awareness and bringing about change is an expensive process. The cost of getting the simplest colour leaflet printed in bulk runs into many tens of thousands. We need funds for making effective films, filing lawsuits, producing websites. Donate generously and avail of Income Tax exemption under Section 80-G.

Join us:

...as a life- or an annual member. Simply fill out the membership-cum-volunteer form, sign it, and send it in with your payment to us at

Beauty Without Cruelty, 4 Prince of Wales Drive, Wanowrie, Pune 411 040, INDIA

Tel: (20) 636 0321
Fax: (20) 636 0312

Mon–Fri: 10am–6pm
Sat: 10am–2pm

email: info@bwcindia.org
Website: www.bwcindia.org

यह पत्रिका हिन्दी में भी उपलब्ध है, पाने के लिये हमसे अवश्य सम्पर्क करें।

CAPTIVE ELEPHANTS IN KERALA

A BWC INVESTIGATION

Esel Dafraqel

The tusker swung the twig a couple of times in its trunk and threw it with perfect aim on me as I changed my camera film about fifteen meters away. The twig hit me on my ear with such force that I blacked out for a moment. It took me a couple of seconds more to regain my composure. It was with a mixture of awe and fear that I discovered that the twig had originated from the massive tusker.

But the fear and annoyance were temporary. There was fear, indeed terror, as much in the elephants eyes as it should have been in mine for being at the receiving end of a missile from the tusker. From its terror-stricken eyes it was evident that it felt that I was a threat to it and that I had crossed the threshold of its privacy. It crouched in a corner with all its four legs drawn together. The beads of perspiration accumulating inside my collar from the hot afternoon sun shining down upon my bare head made me realize that its crouching thus was not an expression of fear but an attempt to escape the hot sun and remain in the meagre shade of the tree.

In the wild

Elephants are very sensitive animals and feel pain, both physical and psychological, like humans do. Elephants in the wild move in large groups and are very social animals. The herd consist of females while the adult males generally go solitary, but are sometimes seen in male groups as well.There is a marked pecking order in the herd with the eldest female ruling the roost. They are very protective of each other and communicate to each other through their own language (which some call the 'elephant song'). The young ones are guarded zealously and are pampered by loving aunts and a stern mother.As the elephants grow older, the males separate from the herd and may prefer solitary lives. The greatest cruelty inflicted on the elephant is when we separate the young males from the herd. The young calf is usually captured for training and the method of capturing and training varies from state to state.

In Kerala there are six hundred elephants in captivity (excluding those in the custody of the Forest Department of Kerala) of which a hundred and sixty are with the *devaswam* (temples) while four hundred and forty are with private individuals. Amongst the largest collections, the Guruvayoor *devaswam* has forty four tuskers and six females kept within the confines of an elephant yard of approximately two hectares area. The largest private collection —of fourteen elephants—is with one Mr. Parameshwaran. Previously, only the Namboodiri family kept elephants in Kerala; but now it has become of status of wealth and prestige. And easy money. Tuskers are preferred in Kerala over females and presently private collections account for around four hundred and eight males to a hundred and twenty females.

Elephants rarely breed in captivity. They are purchased by the owners from the states of Bihar, West Bengal, and the North East. Amongst the illicit captive calves, the animals are captured in the North-Eastern states bordering Burma and regular scientist clearance for F2 calves are obtained from Burma (a mystery) stating that these calves have been born in captivity. Around six calves are transported at a time in claustrophobic trucks—meant for transporting

Maruti cars—from the North-East to Kerala. The journey lasts fifteen days and the cost of each calf varies from one and a half to three lakh rupees. The Directorate of Forests, West Bengal, also sells elephants for around three lakh rupees each from its collection of calves born to captive females mated with wild tuskers (the females are set free into the jungle at night and brought back to camp in the morning). Though all this is illegal under the Wildlife (Protection) Amendment Act, 1991, I have met people from Trichur who are already into such deals and speak of their plans to get a couple of calves next month (October 2000).

The training of temple elephants

The elephants are trained by a method called *kumkies* in Kerala. A number of trained elephants called *kumkies* are used to prod them into submission. The trainee is made to obey commands by the stick and carrot method: punishment by beating for disobedience and a reward of a piece of sugarcane for obedience.

The elephant is trained by prodding it at sensitive points with an iron rod with a hook moulded at one end. Though the elephant

Figure 1: Injuries caused by prodding

appears to have a very thick skin, it is very sensitive to pain. In fact, the elephant has a hundred and seven very sensitive points on its body. Amongs the most sensitive and delicate points are the center of the forehead bump and the region in between the nails. During the training process, elephants are prodded with

Figure 2: Short chain for the hind leg

sharp iron spears at most of the sensitive regions of the head, back, feet, and anal region. This causes it unimaginable pain and some of the injuries (Figure 1) caused are very serious. The effects of injures at some of the sensitive points are swellings, chronic pain, thirst, and temporary insanity.

The calf is chained at diagonally opposite legs with two-feet-long chains for the hind leg and twenty-feet-long chain for the foreleg (Figure 2). These chains are interchanged until the bruises due to the chain become hard and calloused. The elephants are at high risk to tetanus due to the continuous use of iron prods and chains. This is almost always fatal even when correctly diagnosed with the elephant unable to drink or swallow.

Elephants are made to obey foot commands behind their ears when the mahout is sitting on it. This training is imparted by initially using sharp prods of the spear, but in the presence of the visitor, the iron rod is replaced by a small wooden cane to hide from the visitor the manner in which the elephant was treated to present it in its meek and 'humble' form before the visitor. The visitor should never forget that although the mahout wields a small cane in his presence, initially an iron rod has been used and the elephant has been trained to obey through fear and pain; the punishment for disobedience being a sharp prod at very sensitive points. Continuous practice of this prodding makes the elephant fear

the punishment and after a couple of years, it learns to associate the cane for the iron hook.

The myth of a 'loving bond' existing between the elephant and its mahout is based on the assumption that the mahout treats the elephant lovingly, but we know that the mahout controls the elephant more by instilling fear into the elephant than love itself. Because of this, often, when the tusker becomes *musth*—a physiological phenomenon when there is increase in sexual activity and very aggressive behaviour—it is always the mahout that it directs its vengeance against.

Sanitation at the yard

At the Guruvayoor elephant yard, the elephants were fed almost exclusively on the leaves of the palm *Caryota Urens*. Because of the very small area, the animals never get to walk around. They are tethered to iron chains on the fore and hind feet in the hot sun with no protection at the top and with a small trough of water. Elephants defecate around ten times a day and urinate as many times, and the remains of these are merely moved to the sides periodically. There are cesspools of stagnant water nearby with absolutely no drainage. Mountains of left over fodder and dung are left to rot very close by (Figure 3). The tethering of the elephants in the elephant yard in poor unhygienic conditions on wet and decaying vegetable matter mixed in urine and dung leads to a disease called the foot rot. The elephant's skin sloughs off and becomes very sensitive and bleeds at the slightest provocation. The elephant feels considerable pain.

Figure 3: The elephant's home—with dung, urine and left-over vegetation from the previous day's (and the days before) meal

Colon Impaction

Elephants in nature are migratory, covering many miles every day and eating continuously. Nature has provided them with a very simple digestive system with the absorption in the large intestine unlike us where most of the absorption is in the small intestine. Because of this, most of the fodder that they eat remains undigested and is excreted. Moreover, elephants are wasteful feeders with almost fifty percent of the fodder wasted. Nature has made it thus because a number of lesser herbivores depend on this waste which otherwise would have been inaccessible to them. The elephant uses its trunk to break branches of tall trees and break bamboos for feeding and deer and other herbivores devour whatever it leaves behind. Its half-digested dung is a source of good food material for dung beetles and other insects. The movement of the stomach while migrating helps in digestion. This ingested with large quantity of water provides it sufficient nutrients for its body.

But the elephant yard provides these captive elephants neither movement nor the necessary water. This makes it very susceptible to a disease very common in Kerala, the impaction of the colon. This is a disease found only in captive elephants. Any part of its long intestine gets blocked with the fibrous food material, a single mass of which can weigh up to a hundred kilos Because of this, the elephant stops eating and drinking. Often, the intestine ruptures and leads to a painful death for the elephant. One cure is to manually remove the mass from the intestine. This is usually done by inserting the hand through its anus. In some cases, enthusiastic owners insert sticks to disengage the mass and have resulted in ruptured intestine, leading to a very very painful death.

An elephant's bath

It was feeding time at the Guruvayoor Elephant Yard in Kerala and all its fifty elephants were lined up in the hot sun for the scheduled feed of a bucketful of *prasadam*. Before this, all the elephants were bathed in a filthy green pool of stagnant water.

Amongst the most important activities in maintaining captive elephants is their ritual bathing by the mahout. This is supposed to develop a loving bond between the two. Properly cared-for elephants are generally made to lie on one side in flowing water while the mahout scrubs it with coconut husks to remove all the dirt in the folds of its skin. The bath is a must to remove all the ticks that the elephants are

Figure 4: Mahouts making the elephant bathe by itself than giving it a good scrub

susceptible to. There are four known species of ticks and one species of louse that can infect elephants with diseases. However, elephants kept in private captive collections rarely get a chance to be bathed in clean flowing water and are almost always bathed in stagnant pools. The pool in the Guruvayoor elephant yard was not only small and stagnant (Figure 4) , but was green with dung and dirt of fifty elephants bathing in it. The elephants are rarely scrubbed and it somehow made me feel that the elephant became dirtier after a bath.

At the mercy of man's economics

The elephants kept in the private collections in Kerala are amongst the most tortured animals because of many reasons. The most common contributing cause is that the mahouts are very poorly paid. Because of this, the elephant that requires at least three persons to look after it is cared for by only one paid person who anyway has to engage the services of his family members to do the daily chores. This leads to ill-feeding the animal with most of the feed being used to feed the mahout's family (elephants are fed with a daily ration of twelve kilos rice cooked with two kilos jaggery and five kilos fresh vegetables apart from the green fodder). Secondly, with very little space in Kerala, the elephants are almost always chained. Third, the elephant are fed only with one type of green feed—the leaves of the palm *Caryota Urens*—while their actual body requirements are a variety of grasses, bamboo, and tree leaves.

Finally, the most torturous part comes when they are rented out for functions. Elephants are let out for rupees fifteen thousand for a three-hour programme and this is almost always at noon. Whether the programme is for a marriage or for the temple, the elephants are made to stand in the sun on asphalted roads with very little feed and no water for long periods. There is a misconception that elephants on such occasions fan their ears and dance because they appreciate the rhythm of the *Panchavadyam,* a musical symphony. Though it does make a nice story, it is far from the truth. Elephants fan ther ears to cool their bodies and dance on their feet to get away from the hot asphalt road under their feet. Since elephants have very few sweat glands, they depend on their ears to regulate their body temperature. The ear has a very good network of blood vessels and fanning the ears cool the blood and brings down the body temperature.

Almost immediately after such festivals, after a long strenuous walk in the hot and humid sun, when the animals are very hungry and thirsty, mahouts feed the animal and take them to water. This almost always leads to the impaction of the colon (blocking of the intestine). There can't be a sadder fate than this.

Elephants can never be completely domesticated. They always have a desire to return to the wild. As such mahouts are obliged to keep the elephants under continuous stress and thus inflict injuries on the elephant whenever they tend to disobey. Hence captive elephants are always made to work even when there is no work to be done.

Imagine o
six thous
microscop
each with
lens. Now imagine a bee's
it has 6300 lenses too !

Respite for (some) Circus animals

A notice saying "Due to government order, performance of wild animals is banned. Inconvenience is regretted.–Management" greeted us when we went to check up on the Grand Circus that has been moving in and around Mumbai for the last four months or so. It was heartening to see that for once, a Notification that has been brought out by the Government is implemented and that the animals are deriving the benefit of it. It is happening in the big cities at least, thanks to alert and vigilant animal welfare activists who do not let the circuses get away with breaking the law, that these circuses are being forced to rest their trained animals, spending all the time on their food (regrettably, mutton and beef of the big cats). This financial drain on them will, it is hoped, discourage them from breeding or acquiring further animals and will in the long term mean a demise for animal acts in circuses.

However, one animal—the favourite of the circuses, the elephant—has yet to benefit from any Act of Go...vernment. Elephants are still paraded, made to stand on hind legs, sit on stools, *etc.* Rescue for them will not have come a day too soon when it does. In this regard we have some good news from another part of the world, not too far:

Singapore ban on wild circus animals from 2002

Margaret Perry

ELEPHANTS coming to Singapore with travelling circuses have been told to pack their trunks as they will no longer be welcome here. Nor will lions, tigers and other animals of the jungle who wish to perform in the country. The new rules, effective Jan 1, 2002, are in response to concerns over public safety and animal welfare, with a global increase in the number of accidents and abuse involving such animals, the Agri-food and Veterinary Authority of Singapore (AVA) said. Domesticated animals such as dogs, horses and birds are, however, not affected by the new rules. The AVA regards them as less of a danger to the public and their welfare is less of a problem as they do not need to be kept confined in cages. Animal performances at the Singapore Zoo and Jurong Bird Park will also not be affected by the ban as the animals there do not need to travel and are housed in an environment that is designed to be as close to their natural habitat as possible.

One of AVA's major concerns is the need to house wild animals in cages for prolonged periods while they are on the road. No accidents or cases of animal cruelty involving wild circus animals have been reported here, but more than 115 incidents have occurred worldwide during the past 10 years, according to The Humane Society of the United States. In April this year, a six-year-old boy was killed and eaten by five lions in front of hundreds of spectators at a circus in Sao Paulo, Brazil. Three months earlier, a performing elephant killed a circus trainer in Florida, United States.

Singapore saw its last travelling wild-animal show in June 1998 when The Great Moscow Circus performed here.

Let us make an attempt to persuade *our* Government to ban the use of elephants in circuses. Ideally, use of *any* animal should be banned, but if we have to get there in stages, animal by animal, then so be it. One step at a time is better than none.

What you can do:

Please write to the Ministry of Social Justice and Empowerment, thanking them for the law that protects the five animals mentioned but asking it to also extend it to elephant, that gentle giant whose majesty is tied to the real green jungles, not the concrete ones we trap it in.

Facts you should know about the standing of circuses under the Law today

Dear sir,

Dated 21.10.2000

Next week, a circus will be in the town. Pl. let me know extent legislative status regarding the training and exhibition of wild (or domesticated) animals for public entertainment.

Pl. treat it URGENT

Thanking you!

Yours

(SUSHIL C. JAIN)
65 025/L/E/R.

30 OCT 2000

Readers write to us from all over saying "A circus is about to visit town, what shall I do?" or "What action can we take against a circus that is visiting our town?" For the benefit of all readers who are keen to protest against circuses in their cities, we inform them that the status of using animals is circuses is as follows:

- The use of five animals, namely, lion, tiger, panther, bear, and monkey is prohibited by a Notification numbered G.S.R. 619 (E), dated 14 October 1998, issued by the Ministry of Social Justice and Empowerment.
- The Ministry of Social Justice and Empowerment has, in a letter numbered 25/5/2000-AWD, dated 12 May 2000 addressed to all Chief Wildlife Wardens in India, requested the Wardens to "cancel all the certificate of ownership issued in regard to these five animals to circuses immediately." It explains the reason to be that "these certificates of ownership have been issued of the purpose of exhibition or training of animals. However, circuses cannot exhibit or train these five animals since the date of issue of this Notification. Now in the changed circumstances and after issuance of the aforesaid notification, the cause of issuance of certificate of ownership to circuses is no more in existence. And, as such, there is no point to continue to issue such certificate to circuses."
- The Indian Circus Federation has gone to court and obtained a stay on the order requiring cancellation of their certificates of ownerships. The case is yet to come up for hearing.
- The states whose High Courts have delivered judgments against circuses and for the rights of performing animals are Kerala, Karnataka, Maharashtra, West Bengal, and Delhi.
- In a letter numbered 9-9/97-AWD, dated 12 May 2000 addressed to all Chief Wildlife Wardens in India, the Ministry of Social Justice and Empowerment (Animal Welfare Division) states:

  "6. ...Central Zoo Authority under the aegis of Ministry of Environment and Forest has set up five shelters for rehabilitation of animals rescued from circuses. These are:

  (a) Sri Venkateshwara Zoological Park, Tirupati

  (b) Indira Gandhi Zoological Park, Vishakhapatnam

  (c) Bannerghatta National Park, Bangalore

  (d) Nahargarh Biological Park, Jaipur

  (e) Arignar Anna Zoological Park, Vandalur, Chennai

  8. All Chief Wildlife Wardens are requested to be in readiness to take possession of animals kept in circuses for their rehabilitation in the above mentioned shelters"

Have you ever seen a kangaroo? Some of them are very big, aren't they ? But when they are born, kangaroo babies, or 'joeys,' are only one inch long! No wonder they are grateful for the mother's pouch to carry them around in until they are big enough to look after themselves.

Animals free... at Sirsi

Sirsi is a small picturesque town in the Uttara Kannada district of Karnataka where one of us, while holidaying, came upon the sad spectacle of wild animals kept caged for public display in the middle of a busy central road. Feeling that something should be done about it and the animals released back into the wild, we shot off letters to the Principal Chief Conservator of Forests (Wildlife) drawing his attention to the existence of such a private zoo, so audaciously kept for public exhibition. For months after our complaint to the department nothing changed, no action was taken. However, recently, from a visit made to the spot specially to determine whether the zoo still existed, our trustee S. Maruthish brought us the good tidings that all the animals except the monkeys had been released by the Sirsi Forest Department. The Deputy Conservator of Forests (Sirsi), Shri Puttabuddhi, who personally effected the release stated, however, that his action was in response not to any letter from us but to a *plaintive letter from a small girl* who had complained about the very same matter to them. Moved by her appeal, he took initiative to have the zoo cleared and the animals restored to the wild.

It makes us happy that even though our letter to the highest authorities was ignored, the problem described in the letter got addressed, and that too in such a touching way. Maybe there is a lesson in activism to learn in this story: that innocently expressed emotion from children evokes better response than blandly or angrily stated reason from adults. May the little girl keep up her work of God.

Gazing forlornly at the free world outside that they once knew,...

The deer ...

The monkeys...

The swans ...

The peacocks ...

...all ask for nothing more than freedom from man's captivity.

Mourigram starts trial RUNS

It is our sorrow to report to you that the Mourigram slaughterhouse has started functioning. As you sit reading this, buffalo after buffalo has its throat slit in this killing factory. The Supreme Court dismissed the case filed against Allanna Sons of Bombay, the group that holds Fregerio Conserva Allanna Limited, the company that has constructed and is running the Mourigram slaughterhouse in Howrah, West Bengal. All our letters, your signature sheets to the Chief Minister and the Governor have been apparently ignored by them in favour of safeguarding the interests of commerce.

Justices K. T. Thomas and R. P. Sethi of the Supreme Court in their twenty-four page judgment signed 27 September, 2000, gave their reasons for acquitting the company as (information taken from *The Vegetarian Guide*, Oct–Dec 2000, Chief Editor Chiranjeelal Bagra):

(i) not being convinced that the action of the State (of West Bengal) in executing the lease deed (giving away the public land to Allanna) was unreasonable, illegal, arbitrary, or actuated by extraneous considerations,

(ii) noting that none except the erstwhile owners and the propounders of vegetarianism made any grievance about the property's having been given away for a throw-away price,

(iii) its doubt in the bonafides of the appellant owing to the delay of three years on their part in approaching the Court,

(iv) its concern over the adverse impact that interference in that stage would have upon business of the company which has commenced production and has spent crores upon the project,

(v) not wishing to render a large number of people unemployed, and

(vi) not wishing to deprive the State its cherished desire of developing the industrial growth.

Shame upon you, West Bengal, for allowing your state to be the site of blood-baths like Mourigram and Kali Ghat.

However, the matter has not ended there. It seems that in its trial production, a leakage of ammonia gas occurred causing the death of one person and the hospitalization of twenty seven others. Children in a neighboring school are also said to be affected. In a knee-jerk reaction revealing where his sympathies lie, Chief Minister Buddhadev Bhattacharya immediately issued a public statement saying that the company would not be closed down at any cost. Later, however, the State Environment Ministry issued an order of complete stoppage of production pending clearance from the State Pollution Control Board.

It would be well to reflect upon the reasons numbered ii) and iii). Reason ii) reflects the unfortunate circumstance that too few people complain about things around them until it comes to affecting them directly and immediately. Animals dying in however large a quantity out of sight rate only sympathy and censorious clicks of the tongue or prolonged discussion even if concern is genuine. Maybe no-one is convinced that their complaint would reach the right person(s) and have any effect. How does one let the judges know of one's feelings in the matter?

Reason iii) frequently arises from the State keeping the people in the dark. Elected governments do not consider it necessary to seek referendum from the people or at least to notify people of decisions that they are considering making. Deals negotiated by government officials are not thought necessary to be publicised. The result is that only when construction of the slaughterhouse starts does one come to know that the land which belonged to the public was sold to the butchers.

Corruption and lack of transparency in the Government go hand in hand so well with apathy, cynicism, and selfishness in the people to create an atmosphere where *himsa* flourishes.

The late D. R. Ratnagar

Diana Ratnagar

At 3.30 PM on 12 September 1974, **Beauty Without Cruelty**—India Branch came into existence at 4 Prince of Wales' Drive, Wanowrie, Pune 411 040. My father, Dhun Ratanji Ratnagar was one of the Founder Trustees. And as the organisation's first Honorary Treasurer he opened our bank account three days later. Initially he was not a vegetarian, but I think it was **BWC** that influenced him to become one.

Social work for Dhun (as I called him) covered both humans and animals. Day in and day out, over a span of three decades, he consistently worked hard for numerous welfare organisations. **BWC** was fortunate to have him as its Honorary Treasurer till 1997. He would have surely worked longer but couldn't due to his failing health. I am proud to say that each and every organisation he helped appreciated his work and was always considered dependable, sincere, and honest.

Dhun and I started our work for animals in 1968 by helping to revive the then defunct Pune SPCA. It was then that he taught me how to write letters on behalf of a Charity and the way in which a Society should be correctly run. Although I left the Pune SPCA years later, he continued with them till his encounter with some undesirable elements.

Not only did I learn from him how to write appeals, correspond satisfactorily, approach donors, organise fund raising events, and many other minor though important things, I also learnt how to not give bribes whether it be for obtaining 80-G exemption under the Income Tax Act or for any thing else! He always said as we do no wrong we are above them in integrity and so there is no question of us giving bribes. Over the years both of us could pretty well judge who was genuine and who was not. I developed this ability further in being able to read between the lines of a letter, be it a guarded reply from the Government or from certain companies in response to our **BWC** research questionnaire.

We hear of Oscars given to best supporting actors. In my opinion, Dhun deserved one for being the very best supporting office bearer a Charity could ever hope for in a volunteer.

Dhun R. Ratnagar passed away on 27 August 2000 after a long illness. **BWC** *is most grateful to him for devoting his time and energy for the cause and also for his generous donations to further our movement.—Editor*

Snake-Burning

Nilesh Bhanage

On my way back from work at Dombivli, Maharashtra, I came across a big crowd. Stopping to see what the commotion was about, I was shocked to see a person holding a gas welding torch with a huge flame and *burning a snake alive.* Stopping him immediately and taking the snake away from him, I asked him whether he knew that there was a snake expert in the area whom he could have called for handling the snake instead of so cruelly burning it. He offered the excuse that he was not sure whether the expert could handle poisonous snakes so he did not call him. As I carried the snake to the expert who lived not five minutes away, the badly burnt (90%) snake breathed its last. I was shocked at the whole episode because I had not seen such cruelty before in my four years of working for animals. But more shocking was the people's attitude. Our area boasts of 90% educated people. And all they could do was to just stand and watch this death show? I really don't understand how man can be so cruel to animals.

Reason For Hope: A Spiritual Journey

Authors:
Jane Goodall with *Phillip Berman.*

Publisher:
Warner Books, Inc., 1271 Avenue of the Americas, New York, NY, USA 10021. 1999.

When gifted this book recently, I was very happy that a book on animal behavior science had come my way. And that too, the latest book by the famous Jane Goodall. For those unfamiliar with Jane Goodall's name, she is a British anthropologist famous for her work on the chimpanzees of Gombe in Tanzania, Africa. A living legend in her circle, her fame is the result of a life dedicated to the single-minded study of chimpanzees in the wild, a pursuit that was to constitute her Ph.D. thesis and lead to her founding the Jane Goodall Institute for the conservation of chimpanzees.

Jane Goodall belongs to a not very populous tribe of people who have spent large portions of their lives in daily companionship of animals in the wild, studying them at close quarters with minimal intrusion (certainly none that the animals would find objectionable), trying to understand their psychology, their internal relationships, seeing the world from their eyes to the extent possible. And out of that experience has come a knowledge, an understanding, an insight available to none others (simply because no-one else has been in that situation before). *Reason For Hope* brings to the reader some of that knowledge, those insights, her original thought and reflections in addition to taking her/him on the vicarious journey of life among the chimpanzees.

The book is an autobiography, taking us through Goodall's entire life right from childhood to her current station in life at the Goodall Institute. In it, she tells us of her childhood fascination and compassion for animals (such as were to be found in the city) and nature, nurtured by her mother; then of her opportunity to visit Kenya which was to lead to her chance to research the chimpanzees of Tanzania in 1960; her horror at the method of study prevalent then, involving needless slaughter—for specimen collection—of the animals being studied. We learn of her historical discovery of tool-*making* behavior among primates: a chimpanzee picking a small leafy twig and stripping it of its leaves, used to draw out ants from holes in termite nests, a demonstration of tool-*use*. This discovery was to be the start of her extended study career.

The book shatters some fond and romantic ideas we have about other animal species. The reader might imagine and expect, as did Jane Goodall, that everything about life of animals in nature would be happy and peaceful. However, one of the soul-shattering discoveries the book reports her making is that primates have human-like evil traits in them: of brutal violence on members of their own species, of gang attacks, of infant murder, of *cannibalism* even! Something that the reader would find very difficult to come to terms with as did Jane Goodall for months. She discusses her experience with the "politics of science" following this discovery: the pressure not to publish such findings for fear of providing arguments to scientists keen to prove that human nature is innately violent, a situation that we in the animal rights business sometimes have to grapple with when unpleasant observations do not support our imagery of the world. But she goes on to reveal the intensely friendly side of the primates, too: chimps laughing and chuckling while at play, 'friends' embracing and kissing after a separation, strong sibling bonds, *etc.* She reveals to us an astounding fact: *that chimpanzees cannot swim*, making water-filled moats a dangerous options for well-meaning zoos.

She shares with us her reflections on atheism

Snails move very slowly, don't they? But even their slow pace tires them out. Snails have been known to sleep for anything up to three or four years at a time.

vs. belief in God, stating her observation and conclusion that the atheist is often more active in environmental issues since s/he does not believe in the existence of a God who would set things right. One is not surprised to learn that St. Francis of Assisi was her favourite saint.

After completing her narrative of her days among the chimpanzees, she spends the latter half of the book philosophizing on the findings of her long study and experiences. Issues on animal rights and animal welfare are discussed, along with environmentalism and human rights issues. Since primates are used extensively in medical research, her attention was naturally drawn to the condition of chimpanzees used in laboratories. She mentions her belief that "...one of the great challenges of the future...is to find alternatives to the use of live animals of all species in experimentation, with the goal of *eliminating them altogether*. We need a new mind-set: let us stop saying that, while it is unfortunate, *some* animals will always be needed, and, instead, admit that the practice is unethical and the sooner we stop doing it the better." Her forthrightness in this regard comes as a refreshing surprise. She immediately disappoints the animal-rights reader, however, by openly stating her pro-meat-eating, if anti-intensive farming, stand advocating welfare measures like humane slaughter and good quality of life. Such speciesism comes as a great disappointment from a person who has seen life and death of animals at such close quarters and who has had the benefit of interacting with the likes of Paul McCartney and reading Peter Singer.

However, the book is sure to inspire everyone to work for the general betterment of animals all over and in all contexts. She shares with the reader her optimism in the development of humane qualities in our species. The flow of the book is very smooth, the language powerful (except for some inexplicably wrong construction on page 49, where she twice uses "Almost I could feel/smell..." instead of "I could almost feel/smell..."), the illustrations very appealing. Recommended to everyone.

BWC sale at Indus International (Festival of Charities)

Karl N. Karanjia

Indus International organized the Festival of Charities 2000 at a new and bigger venue on Saturday, 2 December, 2000 from 10 am to 5 pm. The venue was the Bombay Y. M. C. A. at Colaba. Mrs. Binaifer Karanjia the chairlady for this charity sale invited **Beauty Without Cruelty** to participate in order to spread awareness of our organization. They provided us with two tables of 4 feet by 2 feet to display our products. We were encouraged that by our participation we were able to not only receive a fair amount of donations for our cause but were also able to enroll many new members and had a fairly good demand for our publicity material. We expect that with more souveniers to offer visitors to our stall, we will receive a much better and bigger reponse in the future to our cause. **BWC** would like to thank Mrs. Nazneen Patel for giving her time for the event.

BWC *volunteers at the stall*

12
Study of birds:
a. Zoology (Go to 25)
b. Ornithology (Go to 30)
c. Esperanto (Go to 35)

13
Wow! A wonderful start! You are right. The largest living being is of course the Blue Whale. Go to 7.

14
You're wrong. White Elephants are endangered species found in Thailand and not extinct. Go to 2 again.

15
India's largest zoo:
a. Kaziranga National Park, Assam (Go to 17)
b. Alipore, Calcutta (Go to 23)

Exactly! Go to 27 with a p
the back.

11
Oh No ! Culture of silk worms is called sericulture. Get back again to 7.

10
Very Good! You're going steady. Go to 20.

9
No! No! Bad Start! Ostrich is not the right answer. Go to 1 and try again. All the best.

8
Pluto is a planet, not a dog. Go to 20 and try again.

7
What is Apiculture?
a. Culture of Honey Bees (Go to 3)
b. Culture of Silk Worms (Go to 11)

6
Exactly ! Go to 15.

5
Bad Luck! Your answer is wrong. Elephant is the largest terrestrial animal, but not the largest living being. Go to 1 and try again. All the best.

4
Wrong. Go to 20 and try again.

3
Wonderful! Go to 2.

2
An extinct elephant species : Mammoth (go to 10), or White Elephant (go to 14)?

1
Biggest animal alive: Elephant (go to 5), Ostrich (go to 9), or Blue Whale (go to 13)?

By: Miss. N. Bhushavali, Miss. J. Vaishnavi of Chennai

Down: *1. Eel 2. Eagle 3. Hawk 4. Tiger 5. Trekking 7. Dog 10. Nonveg 12. Lion 14. Ant 16. Reindeer 17. Bee 19. Cat 21. Beak 22. Sea 23. Doll*
Across: *1. Elephant 6. Caravan 7. Deer 8. Giraffe 9. Skate 11. Veg 13. Rat 15. At 16. Rabbit 18. Die 20. Sambardeer 21. Bug 24. Peta 25. Navratilova*

Down
1. A fish (3)
2. A bird which flies at high altitude (5)
3. Bird mistaken as eagle (4)
4. Animal recently killed in Hyderabad (5)
5. Mountain climbing and walking in forest (8)
7. Faithful animal (3)
10. Persons eating meat (6)
12. King of animals (4)
14. They follow something which we don't follow: queue system (3)
16. Santa Claus rides on a cart drawn by eight (8)
17. This insect collects honey (3)
19. A pet animal, can be given the title "Pussy" (3)
21. Birds have this instead of mouth (4)
22. Whales live in the _____ (3)
23. I bought a soft _____ of tweety (4)

Across
1. Animal found in Asia and Africa (3)
6. Moving tent (7)
7. Animal with two horns like tree branches (4)
8. Animal which makes no sound (7)
9. Penguins _____ in ice (5)
11. Short form of "Vegetarian" (3)
13. A rodent (3)
15. _____ the Zoo, I saw the monkey (2)
16. Animal with long ears (6)
18. All living beings are born, then they live, and at las they _____ (3)
20. Bollywood star Salman Khan was caught for killin this animal (10)
21. An animation film was taken based on these (3)
24. An international animal caring institution which has opened a website "jesusveg.com" (4)
25. Last name of a great vegan tennis player (12)

AWARD ANNOUNCEMENT:
CHECK OUT THE INSIDE BACK COVER.

By: Miss. N. Bhushavali, Miss. J. Vaishnavi of Chennai

40
V. Good. OK! A last and final question: What is the full form of BWC? Go to 34 to check your answer.

39
Largest tree in the world:
a. Balsa (Go to 28)
b. Red Giant (Go to 32)
c. Tibetian Loach (Go to 36)

Exactly. Go to 39 and the next question.

17 Kaziranga National Park is famous for rhinoceres. It is not the largest zoo. You're wrong. Go again to 15.

18 Wrong answer! Go to 37.

19 Anatomy is the study of internal features and not insects. Go to 29 again.

20 Name of the first dog to travel in rocket
a. Shaloam (Go to 4)
b. Laika (Go to 6)
c. Pluto (Go to 8)

21 *Sahi Jawab!* Go to 12.

22 Peacock is a bird. Go to 33 and try again.

23 You're right. March to 29 with a broad smile.

24 Rhinos *can* make sound. You're wrong. Go to 33 and try again.

25 Zoology is the study of animals and not birds. Go to 12 and try again.

26 Exactly! Why do you wait here? Run to 37.

27 Meaning of 'Zho':
a. Cross between Buffalo and Wild Cow (Go to 31)
b. Cross between Yak and Cow (Go to 38)

28 No! Walk to 39. Again!

29 Study of insects is
a. Anatomy (Go to 19)
b. Entomology (Go to 21)

30 Very Fine. Go to 33.

31 No ! Cross between buffalo and wild cow is called 'Mithun.' Go to 27 and try again.

32 Exactly! Very Fine! Now make your way to 40.

33 Which animal makes no sound:
a. Peacock (Go to 22)
b. Rhinoceres (Go to 24)
c. Giraffe (Go to 26)

34 BEAUTY WITHOUT CRUELTY is the right answer. Congratulations to the winner. Now you can go to bed for a short nap.

35 Esperanto is an artificial language invented by Dr. L. L. Zamenhof. It has nothing to do with birds. Go to 12 and try again.

36 No! It's a fish that lives at highest altitude. Go to 39.

37 Largest animal which has cat's shape is:
a. Tiger (Go to 16)
b. Lion (Go to 18)

Children's Page

The Wonderful Australian Critters

Across

3. Laughing jackass who sits on a gum tree
5. Small mouse-like creature with big ears
6. Cute cuddly marsupial who lives on a eucalyptus tree
9. Spiny anteater
10. Famous large marsupial which carries baby in pouch
11. Large crested birds also called 'galahs'
12. Large flightless bird rather like an ostrich

Down

1. Large nocturnal marsupial who walks on four legs
2. A mammal that lays eggs
4. Bird named after a musical instrument
7. A marsupial which looks like a possum
8. Wild dog native to Australia

By: Std. VI (Yr. 2000) of the Bombay International School, Mumbai; Designed by Mansi Mehta and illustrated by Vivek Bajaj

ANSWERS-
Across : 3. kukkaburra, 5. bilby, 6. koala, 9. echidna, 10. kangaroo, 11. cockatoo, 12. emu
Down : 1. wombat, 2. duck billed platypus (no space), 4. lyrebird, 7. wallaby 8. dingo

Continued from page 9

nervous and terrified state of mind. Every so often the whip would miss the ground and make contact with the animal's legs instead and produce the scars shown in the last picture. This form of adherence can be likened to mock-slapping meek, timid child labourers in order to make them work faster. *Is this adherence in the spirit of the rule?*

- *The amount of the prize money*—in lakhs—is sufficient to cause the entrants to want to goad their animals to run faster and faster without caring for its condition.
- *The popularity the event enjoys seemed to make stopping it very difficult.* However, much can be achieved by obtaining agreement to an ethical code for handling of the animals and to proper welfare of the animals.

Our stand

BWC's basic objection to animal racing is an ethical one: that it puts another animal, whether horse or ox or dog or camel, through physical and mental discomfort—sometimes extreme—solely for the amusement of humans without the consent of the animal. Even though the latter is impossible to determine objectively, the will of the animal is clearly visible from its protestations at all stages of the event unlike the obvious happiness of a dog in fetching a thrown ball (or ring or any other object): nobody would claim an imposition in that situation. Our objections proved well-based. We came back with our conviction reaffirmed that the practice is certainly not one that should find popular support and be encouraged. At the same time, the cruelties in it seemed lesser than those in other sports involving animals, such as greyhound coursing, cock-fighting, bear shows, monkey tricks, *etc.* All these should be thrown out of the humane person's choices of entertainment lock, stock, and barrel, but activists may target, for want of time, specific sport dependent upon the extent of cruelty perceived in them.

Improvements possible

Most bad things become good in stages. Because of the popularity the show enjoys among villagers *and* the fact that it is qualitatively different in cruelty from say, slaughter, asking them to do away with it altogether would be met with defiance from their side. They would not understand why a fuss is being made about a race that gets over in fourteen seconds, where the animal is not whipped, not drugged, not asked to pull loads, instead is reared on nutritious food for most of the year. It would be very difficult to counter that. The aspect of safety to humans is already a concern to the organizers who every year try to improve the race track and spectator barricades to minimize the possibility of accidents. Therefore, to ask to stop the race altogether because of the danger to spectators would again be difficult to justify.

What can be achieved is that the organizers be persuaded to obtain from the entrants a commitment to ethical handling of the animals. Here are **BWC**'s specific proposals:

- Use of whips be done away with altogether at all stages of the race, even for striking lashes on the ground. No whip to be carried in the precincts of the race track.
- No ropes through the noses anywhere within the precincts of the race. Snout ropes allowed.
- No forcing any animal to participate if it shows unwillingness to participate. No pushing the animal or pulling it with ropes.
- Monitoring of the handling of animals by animal welfare organisations.
- Widening the track, requiring all people off it at all times. The sight of people arrayed along a narrow channel or immediately ahead on the track (who pull away as the animal approaches) might be unnerving to the animals, producing panic reactions from them.
- Role of prize money to be replaced by honorarium.

Your role

Please write to Suresh Kalmadi, Member of Parliament, 42/8 Kalmadi House, Dr Ketkar Road, Erandwana, Pune 411 004, cc: Organising Committee, Pune Festival 2001, Pune Municipal Corporation, Pune 411 005, telling them what you feel, and that you would like him to adopt some of the measures we have proposed above.

Advertisements

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.

Offered against donation: *A Vegetarian Lifestyle* for Annual Members

In order that white ants not devour the stock of our 2-year old publication *A Vegetarian Lifestyle*, we would like to reduce our stock of it by offering it against donation to those annual members (only) who couldn't avail it upto now. The amount we expect is Rs. 150 per copy. New life members will continue to get the book free. So if you are an annual member and don't possess a copy of our book, send in a cheque for Rs. 150 only and get this 500-page book in the mail.

An A-W-A-R-D for the best Children's piece!

BWC would like to warmly thank Ms. Khubi Writer of Mumbai for her generosity in sponsoring an award for the best piece received by us for the Children's Page. The award is in memory of her mother, Avie Billimoria, one of the first of Mumbai's female photographers, and is therefore named after her. The award is to consist of Rs. 500 which would be sent to the sender of the piece by cheque. It would be awarded for the piece that is the best quality of work and that combines a good idea (originality of presentation), good content (message), and quality of work (for paintings, games, puzzles, *etc.*). Now you have no excuse for ignoring our call for material for the Children's Page!

Position open for Field Researcher

For our research work on companies and their businesses and products, we are looking for a suitable person, preferably male (because of possible need for frequent out-of-town travel to remote areas), to help us in our work at Mumbai. The work would involve a combination of office and field work and would require primarily a desire to contribute to the cause of vegetarianism and the determination and courage to carry it off. The nature of work would be investigative fact-finding through a combination of theoretical study, correspondence and communication, and field visits to places of manufacture or supply or distribution of products. The person should be a B.Sc./B.Com graduate, **vegetarian**, and dedicated to the cause, self-motivated, excellent in oral and written English, comfortable using MS Office, email, and Internet.

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: _____

LEATHER DECORATION ITEMS

Necrophilia (Nek-ro-fee-liya): liking of things dead

How funny man's idea of what looks good is: First we kill the animals, take the skin off them (sometimes when not even fully dead), cut it to the shape of a miniature model of the (maybe same) animal constructed from material like wood or paper maché (from cut trees, once again), drape it around the animal model, to make it resemble the original animal again. Except that its dead replica now adorns some mantelpiece or wall. Why did we take the skin off in the first place? Why did we kill the animal? Why did we cut that tree? Why are we so happy to surround ourselves with dead things instead of live beings?

Beauty Without Cruelty

INDIA

An International Educational Charitable Trust for Animal Rights

4 PRINCE OF WALES' DRIVE, WANOWRIE, PUNE 411 040, INDIA

Telephone: 91-20-6360321 **Fax:** 91-20-6360312 **E-mail:** bwc@vsnl.com **Website:** www.bwcindia.org

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