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COMPASSIONATE FRIEND



Journal of Beauty Without Cruelty - India
An International Educational Charitable Trust for Animal Rights

In this Issue:

The Philosophy of Animal Rights

Legal Rights for Sentient Beings

Veg, Yoga and Meditation

Ahimsa and Ahimsans



**10th December is
Human Rights and Animal Rights Day**



Beauty Without Cruelty - India

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Winter 2024

From my Desk...

Tirupati prasadam

After the new CM of Andhra exposed the use of fish oil, beef tallow and lard in the Tirupati prasadam, BWC wrote to him pointing out that beef tallow and lard are frequently mixed with ghee and sold off as pure ghee and it is difficult to check regularly. We suggested an immediate solution: to issue orders making it mandatory for all temples in Andhra Pradesh to use only vegetable oils for all their preparations.

Fortified Foods with Non-Veg?

In October 2024 the Fortified-food plan faced questions from 2 EAC-PM panel members who argued that fortification may not be the answer to anaemia among women and children. This was in line with what several health experts had been saying.

However, BWC is concerned about the origin of fortificants that will be utilised particularly Vitamin A, Folic Acid, Vitamins B1, B2, B3, B6 and B12 which can very well be non-veg.

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Non-Veg passed off as Veg

In September 2024 Mumbai Jivdaaya Mandali filed a petition in the Supreme Court after having approached the Gujarat High Court regarding products marked veg (green dot within a square) but containing non-veg ingredients. The HC had refused to entertain the PIL despite the authorities concerned admitting that there was no mechanism available with them in the existing FSSAI manuals regarding detection and analysis of non-veg and egg/egg yolk content in food. When the same suspected products were sent for analysis elsewhere they were found to contain non-veg ingredients.

Wild life on Railway Tracks

In response to BWC's appeal to the Railways and Gujarat State Forest Ministry asking for measures to be undertaken to stop lions and wild life being frequently hit by trains running through forest areas, a revised Standard Operating Procedure that included restricting train speeds to less than 40 kmph during the night to avoid collisions with lions in Amreli District was implemented.

In June 2024, BWC wrote to the Director General, Research Design & Standards Organisation informing him that we had



Trains halted for 90 minutes to save injured crocodile from tracks near Vadodara. *Photo courtesy: indiatimes.com*

for decades been regularly writing to the Ministry of Railways (Govt of India) regarding trains running over wildlife and other animals and giving suggestions to implement such as speed limits when passing through forest areas, but since accidents continued to occur we wondered if it would be possible for them to incorporate this aspect in the Kavach system developed by them so that brakes are automatically applied if animals are found on railway tracks.

What happened to the Cheetahs?

In September 2024 the Madhya Pradesh audit findings obtained via a RTI activist stated that Cheetahs were not a part of the Kono National Park (KNP) management plan and that KNP had been marked for the relocation of Gir lions as their secondary habitat yet no effort had been made to reintroduce lions.

This was followed by the news that "India mulls interstate cheetah conservation complex in 25 years" based on a report released by the Environment Ministry which stated that a fresh batch of cheetahs is likely to be brought to the Gandhi Sagar Wildlife Sanctuary by the end of this year and they would be released into free-ranging conditions over the next 5 years. Kuno (Madhya Pradesh) and Gandhi Sagar (Rajasthan) were adjacent and after prey availability etc. were in place 60-70 cheetahs could be managed here under "Project Cheetah".

In view of the above, BWC is sceptical not only about the future, but can't help but wonder how many cheetahs are alive inside and outside KNP.

The Philosophy of Animal Rights

The following article written by the late Dr Tom Regan for BWC was printed in a 1991 issue of Compassionate Friend. Dr Regan was an American philosopher specialized in the theory of animal rights. He authored numerous books on philosophy including The Case for Animal Rights that greatly influenced animal rights activists worldwide. He argued that non-human animals are “subjects-of-a-life” just as humans are.

The other animals humans eat, use in science, hunt, trap, and exploit in a variety of ways, has a life of their own that is of importance to them apart from their utility to us. They are not only in the world, they are aware of it. What happens to them, matters to them. Each has a life that fares better or worse, for the one whose life it is.

That life includes a variety of biological, individual and social needs. The satisfaction of these needs is a source of pleasure that frustration or abuse, a source of pain. In these fundamental ways the non-human animals in labs and on farms, for example, are the same as human beings. And so it is that the ethics of our dealings with them, and with one another, must acknowledge the same fundamental moral principles.

At its deepest level, human ethics is based on the independent value of the individual: The moral worth of any one human being is not measured by how useful that person is in advancing the interest of other human beings. To treat human beings in ways that do not honor their independent value is to violate that most basic of human rights: the right of each person to be treated with respect.

The philosophy of animal rights demands only that logic be respected. For any argument that plausibly explains the independent value of human beings implies that other animals have the same value, and have it equally. And any argument that plausibly explains the right of humans to be treated with respect also implies that these other animals have this same right, and have it equally, too.

It is true, therefore that women do not exist to serve men, blacks to serve whites, the poor to serve the rich, or the weak to serve the strong. The philosophy of animal rights not only accepts these truths, it insists upon and justifies them. But this philosophy goes further. By insisting upon and justifying the independent value and rights of other animals, it given scientifically informed and morally impartial reasons for denying that these animals exist to serve us.

Once this truth is acknowledged, it is easy to understand why the philosophy of animal rights is uncompromising in its response to each and every injustice other animals are made to suffer. It is not larger cleaner cages that justice demands in the case of animals used in science, for example, but empty cages; not “traditional” animal agriculture, but a complete end to all commerce in the flesh of dead animals;

not “more humane” hunting and trapping but the total eradication of these barbarous practices.

For when an injustice is absolute, one must oppose it absolutely. It was not “reformed” slavery that justice demanded, not “reformed” child labor, not reformed subjugation of women. In each of these cases, abolition was the only moral answer. Merely to reform absolute injustice is to prolong injustice.

The philosophy of animal rights demands this same answer – abolition – in response to the unjust exploitation of other animals. It is not the details of unjust exploitation that must be changed. It is the unjust exploitation itself that must be ended, whether on the farm, in the lab, or among the wild, for example. The philosophy of animal rights asks for nothing more, but neither will it be satisfied with anything less.

10 Reasons for Animal Rights The Philosophy of Animal Rights is...

1. Rational
2. Scientific
3. Unprejudiced
4. Just
5. Compassionate
6. Unselfish
7. Individually Fulfilling
8. Socially Progressive
9. Environmentally Wise
10. Peace-loving

Ahimsa

*Where Ahimsa thrives,
cruelty dies says Philip Wollen*

The most beautiful word ever written, at any time, in any language, in any country at any time in human history came from India.

Ahimsa. Non-Violence to any living being

It is beautiful not because it describes our nationality, our politics, our religion, our diet or our lifestyle.

But because it describes our CHARACTER. It says we oppose violence wherever it occurs.

Ahimsa is not a Tangible Asset. But it is more valuable than all the wealth of King Croesus.

Thirty years ago I invented a new noun. “Ahimsan.” Since then, I have used that word every single day in a speech, interview or article. It has taken over my life.

The “Ahimsan” is, by definition, a “Proto First-Responder”. They don’t run into burning skyscrapers to rescue bomb victims. They create a world where such an atrocity would be unthinkable.

Societies react to geopolitical acts of violence after they have occurred. But the “Ahimsan” mind is different. It is anticipatory, peacefully spreading a message of non-violence in a cruel, unsustainable and intolerant world.

An ethical, peaceful, beautiful and sustainable future for humankind is possible. But ONLY if it is Ahimsan.

The Ahimsan diet protects our health, environment, water resources, and our economies; it wards off a variety of cancers, cardiovascular disease, diabetes, strokes and a range of zoonotic diseases which spread from animals to humans.

Our predisposition to violence is ubiquitous. There is a mass shooting every single day of the year in the United States where there are more guns than people.

“Non-violence to any living being” includes violence against oneself. The propensity for self-harm and suicide, particularly in the West, and among young people, would be unthinkable to anyone with an “Ahimsan” mindset.

Ahimsa is not limited to physical violence. It includes thoughts and words as well.

Ahimsa is the Perfect Paradigm for efficient resource allocation. The “Highest and Best Use” of 5 Finite resources. Air, Land, Water, Time & Capital. It dramatically reduces our crippling health budget deficits, deforestation, greenhouse gas emissions, hypoxic dead zones in the oceans, and ends animal cruelty forever.

I like “Thought Experiments”

The Jewish Talmud says, “To save a single life is to save the whole world”. Indeed. The man who leaps into a river to save a kitten is a hero.

I imagine a world where a mere 1 in 10 humans choose to follow the “Ahimsan” model. This decision alone would save the lives of Two Trillion sentient living beings over the lifetime of a single child born in the West today.

This is not a trivial number! It will not only help us save the world. It would give us the right to share it.

The “Ahimsan” ethos will ignite a fire in the hearts of every human being on the planet. It is a precious gift, a priceless key to locked doors, of secret rooms, in your own castle.

Abraham Lincoln’s address to Congress before signing the Emancipation Proclamation against slavery reads: “We shall nobly save the Last Best Hope of earth. It is plain, peaceful, generous, and just. If it is followed, the world will forever applaud, and God must forever bless”.

Lincoln could have also been describing “Ahimsa” as our “Last and Best” hope.

We need beauty in our institutions too. In companies, universities, congresses, the media, sporting, religious institutions and courts. I imagine a new kind of Jurisprudence, a New Legal System. A “Foro Conscientiae”, a Court of the Conscience”.

So I say. Ahimsa is the Swiss Army Knife of a civilized future. One instrument solves our ethical, economic, environmental, water, health problems - and ends animal cruelty forever. After Ahimsa: Everything else is just commentary.

Ahimsa’s beauty is binary too. It breathes and radiates beauty. Where Ahimsa thrives, cruelty dies. Beauty emerges from the cold dead ashes of cruelty. It is a Zero Sum Game. Ahimsa rearranges the furniture of your mind. It Cuts, Cures and clarifies. And illuminates.

The First great Illumination was by Galileo and Copernicus. It told us WHERE we lived in the heliocentric Solar System. But it was basically about Real Estate. Location. Location. Location.

The Second was Charles Darwin. He showed us WHERE we came from. All of us.

But today, I say with confidence, there is a Third Illumination, the greatest of them all.

And that is AHIMSA. It shows us HOW we should live. Without knowing HOW to live, it does not matter where we live or how we got here.

Ahimsa gives us the right to be here in the first place. Ahimsa is our friend. It is our future. It is the only future worth having.

Without Ahimsa, our lives will be Hobbesian. Solitary, short, poor, nasty, and brutish. I weep at the words of the poet John Whittier:

*»For all sad words of tongue or pen,
The saddest are these: "It might have been."«*

Ahimsa gives us "THE PEACE DIVIDEND". Addressing the Parliament of World Religions I said. "The Peace Map is drawn on a menu. Peace is not just the absence of war. It is the presence of Justice".

Justice must be blind to race, colour, religion AND to species. If it is not blind, it will be used as a weapon of terror. And there is unimaginable terror in those ghastly gulags we call slaughterhouses, factory farms and vivisection labs, where, as Lord Acton said, "Absolute power corrupts absolutely".

Talking of "Peace" while killing animals is like loving literature and burning books. They are mutually exclusive ideas. They are incompatible in the same way that Science is incompatible with the Flat Earth Society.

Beauty and Cruelty are also mutually exclusive ideas

It's notable that the Ancient Greeks used the same word for 'beauty' as they did for 'honour'. Their word for 'shame' was identical to that for 'ugliness'.

True beauty is not "skin deep". Socrates imagined it beyond physical appearance to include the essential values of goodness, truth, and justice. More than merely aesthetic, it is deeper, universal and transcends evolving cultural norms. It reflects and nurtures the moral virtues of kindness, generosity, empathy, and harmony, love – and yes, courage. Only the truly brave are beautiful.

Yes, I do have Hope

Because Ahimsans are on the right side of history; "Force Multipliers" with the capacity to change the world in a single generation, creating a New Enlightenment, the Second Renaissance.

Because Ahimsans are "Thought-Leaders" in the greatest Social Justice Movement since the dawn of writing in Mesopotamia 6,000 years ago.

Because Ahimsans are championing a revolutionary idea more powerful than the Industrial Revolution, The Reformation, the Hubble telescope, or anything conceived by Galileo, Copernicus, Einstein, Darwin or Freud.

Because Ahimsans protect the most precious of all things. Life.

I believe that when history is written and animal cruelty is consigned to the garbage dump of infamy, the Ahimsan's fingerprints will be on every page.

And Civilization will owe them a debt of gratitude it can never repay.

I can't wait for that beautiful day to dawn.



Philip Wollen is an Australian philanthropist who did his schooling in India. His Winsome Constance Kindness organisation promotes kindness towards all other living beings. He addresses international audiences on the benefits of turning vegan.

Vegetarianism, Yoga and Meditation

Hinduism's three gifts keep Paul McCartney fit and healthy says Nitin Mehta

Paul attributes his robust health and fitness to facets of Hinduism which he staunchly follows.

Paul McCartney, one of the famous four Beatles, has turned 82 in June 2024. He is in robust health and has just announced dates for a world tour of musical performances. At an age when most people have retired, Paul will undertake a gruelling tour which requires great stamina.

In a recent podcast, he listed three reasons for his good health and fitness. All three are Hinduism's gifts to the world.

The first one is Vegetarianism

He and his late wife, Linda, stopped eating meat in the 1970s — “the thing that repelled me was the idea of killing animals,” he has said. Some researchers, including a team from Loma Linda University in California, have shown that vegetarian men live up to a decade longer than their meat-eating counterparts. According to their study, vegetarians were at a 29% lower risk of early death from heart disease and an 18% lower risk for different types of cancers. Researchers in Germany have found that replacing meat and dairy with whole grains, beans, nuts and olive oil may significantly reduce cardiovascular disease and type 2 diabetes.

Paul's late wife Linda was an ardent vegetarian. She launched the hugely popular Linda McCartney Foods company specialising in vegetarian and vegan food.

For thousands of years, vegetarianism has been an important moral concept in Hinduism. According to Tristram Stuart in his book, 'Bloodless Revolution' 'in the 16th Century, when Europeans started coming to

India, they observed the Hindu compassion towards animals.

In the 1590s, the Dutch traveller to India, John Huygen van Linschoten, wrote in his bestselling travelogue Itinerario (The Journey) that the Banians (Jains), “kill nothing in the world that has life, however small and useless it may be.”

A 16th century Portuguese writer, Duarte Barbosa was astounded that the Indians would pay money to the Moors to buy worms and birds and set them free. He noted that even lice were looked after and special people were allotted to the task of feeding them with their own blood! The Europeans were flabbergasted to find that in India, even animals that were not useful were never killed and that people would buy captive birds and then free them. In 1594, an English traveller, Ralph Fitch wrote that there were animal hospitals in India and sheep, goats, dogs, cats and birds all were kept and looked after, even the lame and old ones. Hindu vegetarianism began to be seen of a higher moral value than the European Christian tradition.

Vegetarianism and veganism is a lifestyle that has been taken up by millions of people all over the world. The biggest threat that mankind is facing today is climate change. The biggest cause of it is the billions of animals being raised for meat. Among the sports personalities, Serena Williams the greatest female tennis player is a vegetarian. Boxer Mike Tyson is a vegan. The great cricketer Virat Kohli is also a vegetarian.

Human Rights includes Animal Rights

The universally recognized human rights logo design combines the silhouette of a hand with that of a bird.

Animal and human rights boil down to one fundamental right: the right to be treated with respect as an individual with inherent value. Philosophers have a traditional way of expressing this: Animals with rights must be treated as ends in themselves; they should not be treated by others as means to achieve their ends.

The International Human Rights Day and the International Animal Rights Day are both observed every year on December 10 thus proving they are of equal importance.



The second gift of Hinduism that Paul has adopted is Yoga

He has Yoga sessions with his friends and is an expert at doing the headstand. The headstand helps you in looking young, according to Paul. Paul is also very committed to the eye yoga exercises, in which you rotate your eyes up and down as well as from one side to other. Today, Yoga is practiced by millions of people in Europe. American Pop singer Britney Spears, Actress Kate Hudson, and Meghan Markle, wife of Prince Harry are amongst the famous Yoga practitioners.

Yoga is a priceless gift of Sanatan Dharma to the world.

The third gift of Hinduism that Paul practises is Meditation

In 1968, George Harrison's wife, Pattie Boyd, arranged for The Beatles and their respective partners to meet with Maharishi Mahesh Yogi in Rishikesh. He introduced them to Transcendental Meditation. It's a practice that Paul has kept up ever since and which he has described as "a lifelong gift, something you can call on at any time". He says that

"in moments of madness, meditation has helped me find moments of serenity". Today, millions of people all over the world practice meditation. Amongst the famous people practising TM is American TV Oprah Winfrey and William Clay Ford Jr., Executive Chairman of Ford Motor Company.

George Harrison, the other Beatle, was very much attracted to Hinduism. He was close to the founder of Hare Krishna movement Srila Prabhupada. George chanted the Hare Krishna Mahamantra. At one time, he chanted the mantra for three days continuously while driving from France to Portugal. In 1970, George wrote the song, 'My Sweet Lord' in praise of Lord Krishna. In 1973 he gifted his Manor house in Hertfordshire to the Hare Krishna movement. It attracts around 60,000 devotees on the festival of Janmashtami every year.

There is a growing awareness in the world about the great spiritual heritage of India.



*Nitin Mehta, MBE
is founder of Indian Vegetarians & Vegans, UK
and also the founder of
Jain Animal Sanctuary UK
www.nitinmehta.co.uk*

Interesting News

The Chief Justice of India is Vegan

Recently retired CJI, D. Y. Chandrachud, and his wife do not buy silk or leather items. A few months ago he also turned vegan by giving up dairy and honey after being inspired by his differently-abled daughters. BWC congratulates him and his family.

Crying Wolf?

The Editorial of the *Times of India* of 31 August 2024 stated “Wolves avoid humans. Attacks are triggered when wolves feel threatened, over food scarcity or loss of habitat, or when protecting their young. Flooding of habitat, loss of food, cubs driven over by tractors unknowingly are some of the triggers discussed among the terrified locals... We shouldn’t make villains out of threatened animals.”

Way back in 1996 when huts had no doors, wolves killed 33 children and mauled 20 other children from Lakhimpur to Manjanpur in UP. This happened because villagers were stealing cubs from their lairs. So, a reward was given for every wolf killed.

28 years later Bagraich district in Uttar Pradesh witnessed a spate of attacks, with at least 10 persons (mostly children) killed, and more than 25 others injured in a span of 45 days in July/August 2024 by wolves. In response the Forest Department launched Operation

Bhediya to capture the wolves in cages and later issued shoot-at-sight orders. Efforts also included thermal drones, snap cameras, firecrackers, as well as elephant dung and urine to drive them away; and an innovative effort of using brightly coloured ‘teddy-dolls’ soaked in a child’s urine (so it emits a natural human scent) as bait strategically placed near the riverbanks, close to the wolves’ dens. They captured 5 of the 6 wolves that seemed to be posing a threat in the 35 villages in Bagraich. One of the captured wolves died in the cage, 1 was shifted to Gorakhpur and 2 to Lucknow Zoos.

Whereas some experts felt that it was very likely one lone wolf was the killer, some conservationists said the attacks were by hybrid wolf-dogs (wolves mating with feral/stray dogs).

Pigeon Racing no longer favoured

In 1886 Belgium’s King Leopold II gave Queen Victoria racing pigeons. But, in July 2024 King Charles III dropped his patronage for pigeon racing: the Royal Pigeon Racing Association and the National Flying Club. The next step would be to shut the royal pigeon loft at his Sandringham estate. It is obvious that he was successfully convinced by animal rights activists how cruel it was for the birds. The royal loft will probably be used as a sanctuary for lost, injured and unwanted birds.

World without Bees?

In August 2024 beekeepers of France declared that their bees were starving to death. They were feeding colonies sugar but did not stop taking 20 to 30% of the honey available. Their beehives typically produce 15 kgs of honey annually, but this year only 5 to 7 kgs was produced. In June 2024 instead of the bee population increasing, bees were unable to collect pollen and since nothing





came in they died of hunger. Temperatures had stagnated below 18 degrees Celsius (the minimum needed for flowers to produce nectar) plus there was heavy rainfall which prevented the bees from going out from their hives.

Robot Elephants in Temples

The Irinjadappilly Sree Krishna Temple in Kerala was the first to use a robot elephant donated by PeTA for its rituals in February 2023, followed by two others. In September 2024, CUPA in collaboration with PeTA introduced a mechanical elephant at the Yedeyur Sri Siddalingeshwara Swamy Temple in Kunigal taluk, Karnataka.

The temples have pledged never to own or hire live elephants. These innovative creations honour tradition while prioritising the well-being of living elephants. BWC hopes many more such elephants will be used and the use of live elephants will be phased out soon.



Fireflies Festival

Few know that there is a Fireflies Festival organised by the Maharashtra Tourism Development Corporation. Tourists flock to Bhandardhara to see the magnificent fireflies and glow worms which are visible in the night sky only during the short pre-monsoon period. However, in 2022 there was an appeal to ban such festivals from a botanist of Kolhapur because of the adverse effect on the fireflies whose breeding season was between mid-May and mid-June. The use of flash/torch lights, cameras and loud music disturbed their mating rituals.



Luckily in May 2024 the Forest Department restricted entry into the firefly zones in jungles of Trimbakeshwar, Igatpuri and Bhandardara in particular after 9 pm.

Horse Racing in Singapore runs to the Finish Line

Horse racing which was slowly but surely losing favour in Singapore was scrapped in 2024 (after 181 years of the British having introduced it there) in favour of the 300 acres being used for housing – BWC wished it had ended due to the cruelty involved in the so-called sport, nevertheless, the good news is that horses will no longer be exploited there.

“The case for legal protection of animals”

Amidst the ongoing debate on according greater legal protection for animals in India and around the globe, a new book has been published, ‘The Case for Legal Protection of Animals: Understanding Humanity’s Shared Destiny With the Animal Kingdom,’ by Kimberly Crowder Moore, that adds new context to the discussion. Kimberly Moore is a Fellow at the Oxford Centre for Animal Ethics and is the author of the new book. In this interview on her life and work, she speaks to Shubhobroto Ghosh, Wildlife Campaign Manager of World Animal Protection and life member of [Beauty Without Cruelty](#)

Can you please give us an introduction to how you got introduced to animal protection?

KCM: I am senior counsel at Pillsbury Winthrop Shaw Pittman LLP in Washington, DC. My primary area of expertise is tax but over the years I have developed an expertise in animal law, with a specialty in comparative legal reforms. I have represented animal protection organizations, both in the United States and abroad, on organizational and on other matters.

What are your principal concerns regarding the legal protection status of animals?

KCM: My principal concern with most legal systems is that they classify animals as “property”, which has allowed animals to be exploited and abused by nearly every industry. Anti-cruelty laws have failed to protect even our beloved companion animals, and these laws fail to protect large numbers of animals, including animals raised for food and animals used in research. In addition to addressing the legal status of animals, the current regulatory framework for animal protection remains inadequate, exemplified by the alarming decline in wildlife populations and the exponential rise in species extinctions.

Why did you decide to write the book, “The Case for The Legal Protection Of Animals: Humanity’s Shared Destiny with the Animal Kingdom?”

KCM: Animal law is advancing rapidly around the world, but the United States lags behind its major trading partners in affording animals a meaningful legal protection under the law. Humanity’s actions have profound consequences not just for the animal kingdom but for all life on the planet. Climate change, biodiversity loss, deforestation and zoonotic diseases are in large part the result of humanity’s intrusion into, and exploitation of, the natural world. My book makes the case for more meaningful legal protection for animals based on the increasing number of legal reforms around the globe and based on our shared destiny with the animal kingdom. My publisher, Palgrave Macmillan, is a leader in academic and scholarly works and I am thrilled that the book is being marketed to law schools and universities worldwide.

What do you think of animal protection initiatives in India, given that the world’s first legal statutes to protect animals were instituted in India by Emperor Ashoka more than two thousand years ago during his reign from approximately 268 BC to 232 BC?

KCM: India has been on the forefront of major legal reforms to protect animals. For

instance, India reformed its laws to ban the use of wild animals in circuses and banned cosmetic testing on animals. India has also reformed its laws in the areas of live export, battery cages, exotic animal skins and pet population/sterilization programs. India is among the growing number of countries that have banned foie gras, and the country has created wildlife corridors to help minimize human-wildlife conflicts. The care of the natural world is so important in India that it is enriched in the country's constitution. Article 51A(g), which sets forth the fundamental duties of citizens in India, states that "it shall be the duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wildlife and to have compassion for living creatures." This constitutional provision has been interpreted by the Supreme Court to require concern for the suffering and well-being of all living creatures. The Uttarakhand High Court and the High Court of Punjab & Haryana at Chandigarh declared the entire animal kingdom to be "legal entities having a distinct persona with corresponding rights, duties and liabilities of a living person." This foundational principle helps to protect animals in a variety of settings. For instance, India's Supreme Court ordered the end of the exportation of animals to Nepal for the centuries old Gadhimai festival, where the world's largest animal sacrifice takes place, saving hundreds of thousands of animals. In another example, the Delhi High Court ruled that stray dogs have the right to food, noting that the State and every citizen has the responsibility to protect animals from hunger, thirst and malnutrition. These reforms lay the foundation upon which other countries can enact their own transformative changes.

How can legal protection for animals help to save animals during times of conflict, such as the American napalm bombing in Viet Nam, the two Gulf Wars, the multiple and recurring Israel Palestine wars and the ongoing Russia Ukraine war?

KCM: Human conflicts and wars are exceedingly deadly to animals. Military exercises, including the testing of bombs and sonar in and over oceans, kills millions of sea animals. In every conflict, animals suffer and die, including animals held at zoos, who are often abandoned, or worse, eaten as military provisions are used up. Protecting animals in conflicts and wars remains one of the most challenging areas of animal protection. We are still unable to protect innocent civilians, including children. Wars destroy habitats and biodiversity and result in the deaths of an unknown number of animals, and to date, rules of engagement have failed to protect animals.

How can the law protect the cruel killing of invertebrate animals for our luxury, like the hundreds and thousands of silkworms and silk moths that are killed to produce pure silk?

KCM: In recent decades, a growing number of countries (or jurisdictions therein) has banned the farming of animal fur, which is especially cruel to animals. To date, however, reforms have not focused on the protection of invertebrate animals like silkworms and silk moths, despite the cruelty and brutality involved with silk production. Research warns us insect populations which are the foundation of nearly all terrestrial and freshwater ecosystems, are collapsing. A developing body of science is also pointing to sentience in insects. Plant-based silks, such as vegan silk, are better for the environmental and are far better on anti-cruelty grounds.

What is the difference between jurisdiction for animals and jurisprudence for animals?

KCM: Jurisdiction for animals refers to the legal authority and regulatory framework that governs the treatment of animals in a particular jurisdiction. In contrast, jurisprudence for animals pertains to the philosophical or theoretical framework guiding how animals should be treated under the legal system. The latter takes into account ethical considerations and the rights of animals, which have not yet been afforded to animals. The distinction is profound. As a result of the “property” classification afforded to animals by most legal systems, the majority of legal reforms have provided limited legal protections for animals. Recognition of animals as legal persons under the law would provide far greater legal protection and would allow attorneys to represent the interests of an animal in a court of law. Without legal personhood status, animals lack meaningful legal rights and remain at the mercy of humans.

What, in your view, have been the major legal victories for animals worldwide?

KCM: Research in the areas of animal intelligence and cognition has grown exponentially in recent decades and there is now near universal agreement in the scientific community that animals experience the world feelingly and with emotion not unlike ourselves. As a result of our increasing understanding of the complex lives of animals, a growing number of countries have recognized animals as sentient beings. The recognition that animals experience pain, pleasure, suffering, depression and grief has led many to re-evaluate how our actions impact animals. Recognition of sentience in the animal kingdom is vital to the protection of animals because it opens the discussion on how our actions can impose such great

suffering on sentient beings. Recognition of animals as legal persons under the law is equally important and a growing number of countries are recognizing animals as something other than “property”, including Luxembourg, Switzerland and Turkey.

What do you think of the legal status of animals in India, both wild and domestic? What kind of laws might prevent the abuse of animals in situations like the one at Amer Fort in Jaipur in Rajasthan, where elephants give rides to foreign tourists?

KCM: The use of elephants for rides presents the same animal welfare concerns as using elephants in circuses, so I believe that it is only a matter of time before elephant rides are banned in India. Animals used for “entertainment” purposes are often mistreated and their confinement prevents them from engaging in instinctual behaviors and desires. Existing laws that ban the use of elephants in circuses can and should be extended to cover other entertainment venues. India has been a leader in enacting laws to protect animals and I believe that this will continue to cover situations like elephant rides. There are also initiatives in India to reduce pollution and to support biodiversity, conservation and habitats, which is a win-win for both people and animals.

What do you think the future is for the legal protection of all animals?

KCM: The future for animal protection is the recognition of animals as sentient beings and as holders of certain legal rights, such as the right to live free from harm and exploitation. We are just at the very beginning of the developing body of animal law but the pace of reforms is increasing. The number of animal lawyers is also increasing, and with that comes the promise of a more equitable and safe world for animals.

Vegan Recipe *Beetroot*

Beetroot/*Chukandar* is high in iron and folate having carotenoids which result in high anti-oxidant properties. Its consumption can detoxify poisons picked up from the environment and boost immunity.

Beetroot is a source of high dietary fibre and contains a natural nitrate compound called betanin. Researchers of the University of South Florida have found that this compound in the beet plant that gives the vegetable its distinctive red colour, could slow the accumulation of misfolded proteins in the brain, a process associated with Alzheimer's Disease. They promote mood-enhancing serotonin and can decrease blood pressure. Athletes who drink beetroot juice increase their endurance by reducing the amount of oxygen they use when exercising.

It is preferable to scrub beetroots clean with a brush, instead of peeling them. They are not only nutritious but delicious. They can be juiced, roasted, steamed or pickled; and can even be consumed raw, sliced, thinly or grated. Raw beets contain more vitamins, minerals and antioxidants than cooked ones. Steaming retains most nutrients and their bright colour.

Beet greens are packed with Vitamins A and K which help eyes.



Beetroot Curry (serves 4)

Ingredients

- 5 tbsps curry powder/paste
- 2 tbsp oil
- 6 curry leaves
- 1 tsp chilli powder
- 500 gms boiled and chopped beetroot
- 500 ml coconut milk
- 250 gms soaked overnight and boiled chickpeas
- 1 tbsp vinegar
- 1 tsp lemon juice
- 1 tbsp chopped coriander leaves

Preparation

- Heat the oil over a medium flame. Add curry paste.
- After it sizzles add curry leaves, chilli powder and beetroot.
- Continue frying and stirring for 4 minutes until beetroot is well coated.
- Add coconut milk and chickpeas, stir and simmer for 15 minutes.
- Add vinegar and lemon juice.
- Garnish with coriander leaves.
- Serve with saffron rice and papads.

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**Dog and Cat:
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**Animal Lovers never feed
flesh of any species to another**



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