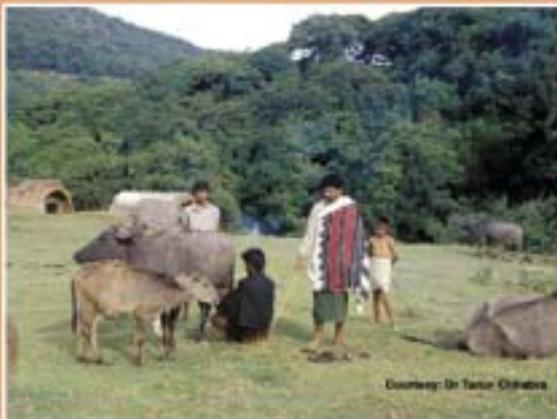


ECONews

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C.P.R. ENVIRONMENTAL EDUCATION CENTRE

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A Centre of Excellence of the Ministry of Environment and Forests, Government of India



C.P.R. ENVIRONMENTAL EDUCATION CENTRE

Established in 1989

- ★ 1980 - The C.P. Ramaswami Aiyar Foundation starts nature education for teachers and students.
- ★ 1989 - C.P.R. Environmental Education Centre (CPREEC) established jointly by the Ministry of Environment and Forests and the C.P. Ramaswami Aiyar Foundation as a Centre of Excellence of the Ministry of Environment and Forests. Government of India.

Our Mission

- ★ To increase knowledge, awareness and interest among the public about the environment in all its aspects
- ★ To develop resource materials for environmental education and awareness raising
- ★ To conduct training programmes for a wide cross-section of people
- ★ To take up environmental projects for demonstration and research

Our Activities

- ★ Training and awareness raising
- ★ Awareness to and through action
- ★ Awareness programmes in ecologically fragile areas
- ★ Conservation of the ecological heritage
- ★ Research and surveys
- ★ Generation of resource materials
- ★ Exhibitions
- ★ Courses, seminars and symposia

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- ★ Library
- ★ Computer Division
- ★ Publications Division

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CPREEC's activities extend to

- ★ Andaman & Nicobar Islands
- ★ Andhra Pradesh

- ★ Goa
- ★ Karnataka
- ★ Kerala
- ★ Maharashtra
- ★ Orissa
- ★ Tamilnadu
- ★ Puducherry

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- ★ Colourful and informative posters
- ★ *ECONEWS* - A quarterly magazine
- ★ *Indian Journal of Environmental Education*, a peer-reviewed journal

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CPREEC designs three new exhibitions every year and has a bank of mobile exhibitions that travel all over India.

Environmental Education

- ★ Green Schools of India (GSI)
- ★ Training programmes for Teachers
- ★ Training programmes for School and College Students
- ★ Environmental Law Education

Special Projects

- ★ National Green Corps (NGC)
- ★ Biomedical Waste
- ★ Biodiversity Conservation

Research and Surveys

- ★ Sustainable Technologies
- ★ Surveys of Natural Resources
- ★ Socio-Economic Surveys
- ★ Lab to Field Technology Transfer

EDITORIAL



This is a special issue celebrating 50 years of the creation of the Animals Welfare Board of India which came into existence in 1962, following the enactment of the Prevention of Cruelty to Animals Act (1960). Animals are a part of our environment, but while the disappearing tiger, lion and elephant are part of the public discourse, the millions of animals suffering on factory farms, the cruelties of the slaughter houses, the disappearing diversity of domestic animal species, the agonies of cattle packed into lorries and transported over long distances to an agonizing death and many more issues are a part of the public silence over inconvenient issues.

Traditionally, Indians grazed cattle, sheep and goats over vast stretches of pasture land designated for that purpose by village elders. Hens and chicken ran around the backyard while the rooster was the village doubtful title of “broiler chicken”. The cow who gave milk continued to live after her milking years were over, and she died a natural death. Bullocks that ploughed the field or pulled the cart were never sold once their productive years were over. All that has changed.

CPR Environmental Education Centre (CPREEC) has always been sensitive to animal issues. We serve only vegetarian food in our programmes. We have been talking about animal welfare to teachers and students and including it in our curricula and text books. Our campus overflows with birds, squirrels, dogs, cats and even occasional monkeys, snakes and palm civets.

The following articles have been put together by the staff members of CPREEC. Since our earlier issues have covered biodiversity and wildlife, we have deliberately omitted our wildlife friends of the forest.

“Factory Farming” and “Genetic Engineering and Animal Suffering” touch upon two important and abnormal issues of contemporary cruelty to animals which take place behind walls of silence and ignorance. “Invasive and Alien Animal Species in the Andaman & Nicobar Islands” discusses the effects of introduced species on the island’s environment. “The Sacred Cow” tells us that the cow is sacred only in name, while “The Declining Deccani Sheep” is about the survival of an individual breed. “Issues of Animal Welfare in India” discusses problems of rabies and slaughter houses.

The Todas are one of the ancient indigenous tribes of India who were buffalo herders and worshippers who never killed their animals or ate buffalo meat. “Sacred Buffaloes of the Todas” laments their disappearance as grasslands are used to cultivate exotic commercial tree species.

Finally, “Kindness to Animals in Ancient Tamilnadu” reminds us that Tamil literature, especially the writings of Thiruvalluvar, promoted kindness to animals by example and precept. How such a culture with such an ancient and beautiful tradition could promote *jallikattu* (bull tying), a form of bull fighting, today is beyond my comprehension.

Nanditha Krishna
Editor

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C.P.R. Environmental Education Centre is a Centre of Excellence of the Ministry of Environment & Forests, Government of India, established jointly by the Ministry and the C.P. Ramaswami Aiyar Foundation.

The Centre has been set up to increase consciousness and knowledge about the environment and the major environmental problems facing the country today. It has been conducting a variety of programmes to spread awareness and interest among the public, including, teachers, students, voluntary workers, educators, farmers, women and youth, on all aspects of the environment and ecology, with the purpose of promoting conservation of nature and natural resources.

Kindness to Animals in Ancient Tamil Nadu

M. Amirthalingam

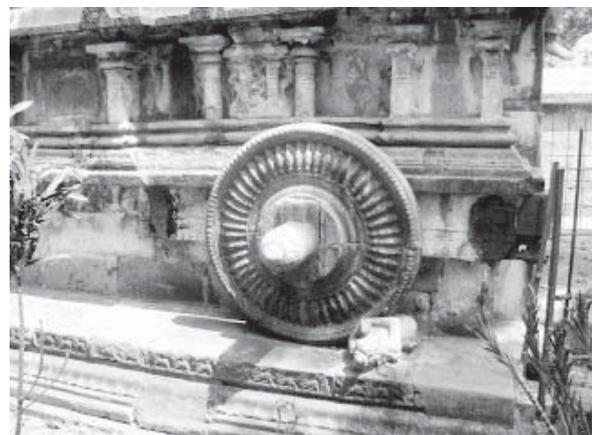
During the past couple of decades, the world has become increasingly aware of the harmful effects of industrialization and the consequent destruction of biodiversity. There has been a growing realization that we share this planet along with myriad forms of life and that we have no right to disturb the balance of nature. In ancient times, too, this awareness was prevalent. “*How can one, who eats the flesh of others to swell his flesh, show compassion?*” asked Tiruvalluvar in his *Tirukkural* (251). All the great religions of the world have extolled the virtue of non-violence and kindness towards animals. In our own country, the emperor Ashoka gave up eating meat after becoming a Buddhist. In more recent times, Mahatma Gandhi was a shining example of non-violence and the protection of the rights of the animals, especially the cow. Recent medical research has also proved that a vegetarian diet promotes longevity and health. In this connection, I have cited a few examples from Tamil literature.



Courtesy:
<http://www.flickr.com/photos/balajijegan/2632832945/sizesoinphotostream>

One day, Chibi - a Chola king - sat in the garden of his palace. Suddenly, a wounded dove fell on his lap. He handed over the dove to his servants and ordered them to give it proper treatment. A few minutes later, a hunter appeared on the scene searching for the dove which he had shot. He realized that the King was in possession of the dove. He requested the King to hand over the dove. But the king did not want to give up the dove. The hunter then told the King that the meat of the dove was his only food for that day. However, the King being compassionate wanted to save the life of the dove. He was also desirous of dissuading the hunter from his policy of hunting animals. Hence, he cut off a portion of his own flesh which was equal to the weight of the dove and gave it to the hunter. The hunter was abashed by this act of the king and regretted his violent actions. This story can be referred to in the *Cilappathikaaram*.

There is another story about a Chola King named Manuneethi Cholan. This king was



Courtesy:
http://interestingindianravi.blogspot.in/2010_10_01_archive.html

famous for meting out justice. He had installed a bell in his palace. Any aggrieved party who wanted justice could ring this bell. The King would then hear the case and deliver justice. One day, it so happened that the King's only son, while riding a chariot, knocked down a calf, and the calf died. Seeing this, the mother cow went to the palace and rang the bell of justice. The King came out of the palace and was surprised to see an animal ringing the bell. However, such was the King's devotion to justice that he followed the animal to the spot where the calf had been killed. Grasping the situation, the King ordered that his own son should be run over by a chariot so that proper justice could be rendered¹.

This can be referred in *Cillappathikaram* as *Aavin kadaimani uhuneer nenjusudath than Arumperar puthalvanai aaliyin madithon* (20:54-55); *Manimegalai* (3:22); the king defends the whole world; and justice, when administered without defect, defends the king (*Thirukkural* -547); Heaven is the help of the helpless (*Palamoli* - 3). This incident is also referred to in the *Puranaanooru* (37, 39, 43, 46).

The *Thirukkural* (72) states that “*Those who are destitute of love appropriate all they have to themselves; but those who possess love consider even their bones as belonging to others*”. This story also appears in the *Kamba Ramayanam* (65:7 & 7:355); *Kalingathupparani* (93); *Rajaraja Cholan Ulaa* (5-6); *Kulothunga Cholan Ulaa* (17); and *Vikirama Cholan Ulaa* (10-11).

In *Puranaanooru* (9), it is stated that whenever the warriors prepare themselves for battle, they have to make an announcement. The announcement is as follows: “Since the war is going to commence on such and such a day, cows, priests, animals, couples who have no issue, ladies, patients, and aged people are asked to go safe places”.

In another legend, the Tamil Velir King named Vaiyaavik Kopperum Pekan was renowned as one of the seven great patrons and philanthropists. The great poet Paranar was a contemporary of this King. The poet has sung about the King Pekan. His poem speaks of an incident that occurred when the King was touring his country. The King saw a peacock shivering in the rain. Being compassionate, he immediately removed his gold laced silk robe and wrapped it around the peacock (*Puranaanooru*, 145 of Paranar). “*With your elephants in rut, with your proud horses, with your fame that does not fade, Pekan, you who gave your cloak to the dark mindless peacock, because it was shivering in the cold*” (The Four hundred songs of war and wisdom, p. 91).

Such was the rule of law in ancient times that Tamil poets like Silappadikaram, Kamban and Manikkavasagan have written about the time when the tiger would not attack the deer. Both the tiger and deer would even drink from the same lake, such was the harmony between them.

Over two thousand years ago, the great Tamil philosopher Thiruvallur said

*manuyir ombi arulavarku illenba
tannuyir anjum vinai*

“The wise say that the evils which his soul would dread will never come upon the man who exercises kindness and protects the life of other creatures” (*Thirukkural*, 244).

*Kollan pulalai maruthaanaik kaikoopi
Ella uyirum thozhum*

“All creatures will join hands together and worship him who has never taken away life nor eaten flesh” (*Thirukkural*, 260).

*Onnaenatan unarndavai tunnamai
Vendum pirangan seyai*

“Let not man consent to do those things to another which he knows will cause sorrow” (*Thirukkural*, 316). (Those who have realised what is suffering must refrain from inflicting it on others). (*Thirukkural*, 32. 316).

And, as a warning,

*Noyellam noyseydar melvam noyseyyar
Noyinmai vendu pavar*

“Sorrow will come upon those who cause pain to others; therefore, those who desire to be free from sorrow should give no pain to others” (*Thirukkural*, 320)

Respecting this sentiment would certainly improve the lives of domestic animals and the chances of survival of India’s endangered wildlife. The Sangam Tamil poet Uruththirankannan also says that the parrots in Brahmins’ houses recite the Vedas. They repeat it because the Brahmins recite it every day (*Perumpanaatrupadai*: lines 300-301).

When three great Tamil kings laid siege to King Pari’s 300 towns, Kapilar trained the parrots to bring the grains into Pari’s territory. The poets Avvaiyar and Nakkirar were all praise for Kapilar for this help (*Akam* -303 and 78).

Narrinai gives the information about parrots calling a girl in affectionate terms even after she left home. The poem is about a girl who has eloped with her lover. The girl’s mother says that love is beautiful. However, when she sees her daughter’s friends playing with their toys, tears come to her eyes. The parrot also calls for the girl (*Narrinai* – 143).

Ainkurunooru (391), *Kurunthokai* (210) by Kakaipatiniyar: “Crows are attributed with the power of predicting arrival of guests.

If the crows caw, it is certain guests will come to the house. I attribute it to their strong sense of smell. When women make special dishes for guests, the good smell spreads and attracts the crows. They are intelligent enough to call their friends to share the food”. Crows are used as symbols for sharing in Tamil literature.

“Crows do not conceal their prey, but will call out to other crows to share the food. Wealth will be with those who show a similar disposition towards their relatives” (*Thirukkural*, 527).

Conclusion

In this article I have tried to highlight the ethical principle of justice and compassion towards animals from the background of Tamil literature and culture. This should help students of Tamil Nadu to develop kindness and justice to all animals on the basis of their culture and tradition.

In ancient days, many followed the principle: “*Pirapokkum Ella Uirkkum*” (all are born equal – encapsulates the Tamil ethos) and this manifested itself as acts of kindness and love. The generosity and kindness of the king is evident from this act.

The ancient Indians were renowned for their profound respect for other forms of creation. Unless we, in this modern age, restore this ancient virtue and realize our inherent harmony with nature and the biological diversity of creation, the animals will remain sacred in name only.

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The Sacred Buffalo of The Todas

M. Kumaravelu

The Nilgiris are the abode of tribes and rich tribal culture as all the six primitive tribes in the state - Todas, Kotas, Irulas, Kurumbas, Paniyas and Kattunayakans - have been living here from ancient times, thus making the hills the home of tribal wealth.

Entirely pastoral in nature, the lives of the Todas are interwoven with the buffaloes which they consider sacred. The Todas obtain grains from the neighbouring tribes and indigenous people as they generally do not practice agriculture. They rear buffaloes for milk products and not for meat. "Toda economic life for centuries has revolved around their handsome herds of long-horned, short-legged and rather ferocious buffaloes" (Anthony R Walker). It is understood that there are two sects of buffaloes; one is the sacred/temple buffaloes (*Posther*) and the domestic buffaloes (*Puthirr*). The sacred buffaloes are kept under the control of temple priests and domestic buffaloes are under the care of the Toda tribesmen. The sacred buffaloes are milked by the priests; the milk product is used in the temples for the lighting of lamps and the food requirements of the priests. It is interesting to note that the Toda women are never allowed to rear or milk the buffaloes.

Economic value

The Todas and buffaloes are inseparable even in today's cyber era. The buffaloes are an important component in the Toda economy. The milk products and dung

fetch them a handsome income. Generally, the buffaloes are allowed to spend the day near the habitations and, during the night time, they are allowed to enter the nearby grasslands for grazing. The dung collected from the pen is sold to the farmers nearby. They never sell the buffaloes for meat. The milk products are sold to the local Co-operative Milk Societies and some quantity to other milk traders. Though in yesteryears the Toda economy revolved around milk and other products from the buffaloes, in recent times they have started taking up cultivation activities and the educated few have started working in government departments.

A study by the Tribal Research Centre, Ooty (2007) says that around 62 percent among the Todas rear buffaloes. While milk products from domestic buffaloes are being sold, the milk products from sacred buffaloes are used only for rituals in the temples.

Social value

All the Toda settlements encompass traditional huts along with a buffalo pen, a separate calf pen and a traditional temple surrounded by vast grassland and Shola forests. Each Toda family owns domestic buffaloes (*Puthirr*). The Toda mothers use the buffalo milk as the main ingredient for making butter, ghee, etc. Churning is carried out only by the men. Milk from the domestic animals is never used in the temple rituals. They use bamboo sticks for preparing butter and butter milk. Rarely do they use the earthen pot produced by the neighboring Kota tribes. The milk products, particularly the butter

and ghee are used for external use, applying on the body and hair for making the unique hair style of the Toda women.

Sacred value

The Todas believe that the buffaloes are created by the goddess Teikirzi, or the “goddess of the mountains”. They believe that the buffaloes are fellow-beings which are blessed by the Hindu deities called Panja-Pandavas, and also Nanjundeswara of Nanjangud (Karnataka). During the various rituals and functions, the buffaloes are donated to the temple. While dedicating the buffaloes to the temples, the animals are driven through a stone circle (*Nurthkursh*). Particularly, when a Toda woman gives birth to a child, one or more buffaloes are donated as an act of remembrance. The donated buffalo herd is maintained as temple animals (*Posthirr*) by the priests. The priests churn the milk and prepare ghee for lighting the lamps at the temple. The other milk products are used by the priests for their food. It is important to note that every Toda temple contains a carved imitation of the buffalo’s horn as a sacred symbol.

Among the rituals, the rituals related to death are the most important in Toda culture and the buffalo plays a big role in this ritual. When the Toda priest of a temple dies, the cremation can take place only after a buffalo is sacrificed. This ceremony is called as a “green funeral”; and after a few days, the relics of the burnt body are collected. This ritual is called “dry funeral”.

The sacrificed buffalo and other ornaments and a utensil are placed near the body of the deceased before cremation. The Todas believe that by this sacrifice, the deceased soul will reach the other world and live with the buffalo and the other articles dedicated during the green funeral. The Todas have 6 important sacred places on

the upper plateau of the Nilgiris. All the six places have either a conical temple or a traditional half cylindrical temple. Each place had a herd of buffalo during the mid-nineteenth century. Now all the six places are abandoned and simultaneously, the worship of the sacred buffaloes was stopped. These abandoned buffaloes became feral and were let into the forest areas.

The Todas are unique in that they are probably either the only or among the few vegetarian tribes in the world. Except for the single buffalo sacrificed at the death of a priest, buffaloes are never killed by the Todas.

Conclusion

In recent times, the owning of large herds of buffaloes has been on the decline. With the change in the cultural ethos, particularly conversion to other religions like Christianity, the importance of rearing buffaloes has lost its importance. Christian Todas do not believe that the buffaloes are sacred. However, the other sects of the Todas still have faith and believe in the buffalo cult.

The Todas do not practice stall feeding; they require a vast stretch of grassland for the buffaloes to graze. Changes in lifestyle, decrease of pasture lands due to various factors like afforestation in grasslands and the submerging of the grasslands due to hydro-electrical projects have made a great impact on the rearing of buffaloes. Vast stretch of grass lands have now been occupied by exotic plant species such as the eucalyptus and wattle, scotch broom, lantana, etc., Many Toda grass lands have been leased out to other community cultivators.

Apart from all these factors, Toda buffaloes are seen in many hamlets (*mundh*) even today. Out of fear and reverence the Todas still rear buffaloes.

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4. Interview with Mr Pothili Kuttan of Karsh (Kandal) mundh.

Genetic Engeneering and Animal Suffereing

U. Thirunavukkarasu

Genetic Engineering

Genetic engineering is the process of inserting 'desirable characteristic-carrying DNAs or genetic materials' into the host animal genome. It also refers to a range of technologies used to manipulate the genetic makeup of animals and plants across species boundaries to create 'new genetically variant' organisms. The manipulation of genetic material may be for the purpose of improved disease resistance, more yield, colour, milk, meat, enzyme, or protein.

The Darker Side of Genetic Engineering

Human genes are inserted into bacteria, monkey genes are manipulated with genes of mice. The use of genetically modified organisms has thus grown manifold since the introduction of this technology. All this is possible because of the biotechnological tools available today. Genetic engineering has positive sides, wherein a life

supporting protein/hormone like insulin is generated for the sick and needy. At the same time, genetic engineering has created chickens with four legs and no wings; goats with spider genes secrete silk with its milk. Transgenic engineering also has its darker side wherein pain and suffering are caused to the animal hosts.

Transgenic Animals and Animal Farming

Farm animals are thus subjected to unlimited suffering in the process of genetic engineering (Compassion in World Farming Trust (CIWF)). The profit-making animal farming and pharmaceutical industries aim for higher yields - more milk, more meat - and ignore the pain of the host animals involved in it. Pigs are born with weak legs, chicken without wings, animals with damaged internal organs, etc. In the race to create more 'profitable new farming animals', the pain and suffering of the victims is largely ignored by the technocrats of genetic engineering.

Animal Suffering

The journey to produce desirable 'animal products' by using biotechnological tools creates untold suffering to generations of breeds before the final transgenic organism is created. "Dolly" might be the successful cloned sheep, but several generations of sheep have suffered to arrive at 'Dolly- the cloned sheep'. For every successful genetically modified organism, there are hundreds of deaths. The unsuccessful ones or 'invalids' are destroyed to maintain the purity of the strains. There are untold stories about surgeries, invasive procedures to harvest eggs, embryo extractions and implantations on the experimental animals during the process of creating genetically modified organisms. Even worse, the profit-oriented animal farming industry tries to satisfy the customer by creating 'designer animals'.

The method of creating genetically modified organisms may be by pronuclear microinjection, gene targeting in embryonic stem (ES) cells or blastocyst microinjection. Unfortunately, however, the procedure adopted is highly invasive and painful to the animals.

Pharmaceutical Farming

Through pharmaceutical farming, whole flocks and herds of non-human animals are used as living laboratories to produce medicines, nutrients, hormones and enzymes. This technique is being widely used to generate supportive medicines and nutritional supplements for human beings. The growing need for medicines and exploration in transgenic sciences will further intensify the pain and suffering of the hapless animal victims.

Genetic Engineering - Boon or Bane?

Genetic engineering was once thought to be a great boon for medicine and other sectors. Unfortunately, there are many surprises that arise out of the process of experimentation. Even the technocrats and scientists involved are caught often times unaware by their own actions.

Traumatic Experiences of Transgenic Animals

Transgenic engineering has made animal suffering multifold in recent times. The sufferings are many, the mental trauma is unimaginable. Here are a few examples:

New health problems: Transgenic engineering may create new health problems among subjects of scientific intervention. Re-engineering of genomic composition may also create new sets of health and disease combinations and immune response to it. The existing veterinary or animal science may not give proper clues to the scientists involved about the 'new health risks'.

Developmental abnormalities: The process of creating new breeds and breeding stocks also throws up new developmental abnormalities among the subject animals.

Pleiotropism: Expression of single or multiple genes on the animal's phenotype may actually increase animal suffering.

Disease resistance and vulnerability: Animals have to lead their lives with co-habiting organisms and fellow species. The aim of producing disease resistant variety of species may open up the organism's genome, thus making it vulnerable to other diseases in the real life environment.

Genetic disorders: Transgenic engineering sometime throws up new genetic disorders because of 'new genomic combinations'. Diabetic mice were cured when the gene for human insulin was inserted into its genome, but the mice died later due to excess of insulin. Inbreeding and breeding among defective generations may add to the problem.

Production-related diseases: The aspiration to get more yields from living animals in terms of milk, egg, fur and other body fluids may force excessive strain on the animals. Stressed out animals suffer and contract diseases due to their low immunity and resistance.

Ethical issues of animals in genetical engineering

Use of animals in genetic engineering procedures is an issue of controversy right from its inception.

- ◆ Use of transgenic technologies in industrialised animal farming and pharmaceutical sector rakes up the issue of 'commercialisation of life forms' and treating them as 'commodities'. The reverence for life is lost in the process.
- ◆ There is a wide resentment among many about combining and crossing over the species barrier artificially by a scientific procedure.
- ◆ The process of altering the genetic composition of any animal is considered unethical in many countries
- ◆ It is also unethical to create diseased animals and thus cause suffering.

- ◆ The bio-centric ethical stand point believes that nature has better tools to select and alter the species composition rather than tampering by genetic engineering by human beings.
- ◆ The process of evolution over many millennia has selected, combined, invented and re-engineered many life forms and destroyed many. Meddling with the evolutionary process is wasteful and destructive.

There are many sociological, psychological, religious and ethical concerns over the use of animal life forms in genetic engineering. In April 1996, "Grace" - a transgenic goat with the potential of secreting an anti-cancer drug - was born. Later, in 1997 "Rosie" - a transgenic calf that produced milk containing necessary nutrients for premature infants - was created. Xenotransplantation is a new transgenic science, where compatible vital organs are cultured and transplanted to human recipients from other host animals (pigs). The birth of "Dolly" - the first cloned mammalian sheep - opened up new vistas in genetic engineering. While recognizing the need for opening up new avenues of explorations in science, surely we can find a way of doing so without causing unimaginable suffering to our fellow living beings.

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Invasive Alien Animal Species of the Andaman and Nicobar Islands

A. Gopal

Invasive alien species are plants, animals, pathogens and other organisms that are non-native to an ecosystem and which may cause economic or environmental harm or adversely affect human health. In particular, they adversely impact biodiversity, including decline or elimination of native species - through competition, predation, or transmission of pathogens - and disrupt the local ecosystems and its functions.

Invasive alien species introduced and/or spread outside their natural habitats have affected native biodiversity in almost every ecosystem type on earth and are one of the greatest threats to biodiversity. Since the 17th century, invasive alien species have contributed to nearly 40% of all animal extinctions for which the cause is known (CBD, 2006).

Causes and Impacts of Invasive Alien Species

Globalization has resulted in greater trade, transport, travel and tourism, all of which can facilitate the introduction and spread of species that are not native to an area. If a new habitat is similar enough to a species' native habitat, it may survive and reproduce. For a species to become invasive, it must successfully out-compete native organisms for food and habitat, spread through its new environment, increase its population and harm ecosystems in its introduced range. Most countries are grappling with complex and costly invasive species problems.

Introduction of non-native species (also known as "alien" or "exotic" species), deliberately or accidentally, has been a major threat to biological diversity worldwide as the introduced species have often flourished at the cost of the native species. India's biodiversity, too, has been affected by the introduction of alien species.

Scenario of Andaman and Nicobar islands

Several exotic animals and plants introduced in the Andaman and Nicobar Islands are posing a threat to the local species of fauna and flora.

Spotted Deer (*Axis axis*)

Introduced in 1920, these animals have spread all over the North, Middle and South Andaman Islands, including the islands close to the coast. Recent studies shows the damage done by these deer. In areas where they were found, the regeneration of forest trees was found to be very low.

Take for example Ross Island, near Port Blair. The deer population on this island



has gone unchecked. The natural vegetation has been almost completely eliminated. There are very few tall trees left. Extensive signs of soil erosion can be seen all over the island, as there is no vegetation cover to hold the soil. This photo shows the condition of the small part of the Biological Park, Chidiyatapu.

Barking Deer *Muntiacus muntjak*

This was introduced along with the spotted deer. Small populations are also found on Middle Andaman. Barking deer affect native vegetation in the same way as the spotted deer.

Elephant (*Elephas maximus*)

About 50 animals were let loose on Interview Island when a private timber company folded up in the 1960s. Now feral on the Interview Islands, there are some more animals that have gone feral on the North Andaman Island itself. The earlier study had documented the reduction in the amount of cane and screw-pine (*Pandanus tectorius*) available on Interview Island; the latest study found that these had disappeared almost totally. A large number of trees have been debarked by elephants on Interview Island.

Cat (*Felis catus*)

It was initially brought as a pet, possibly to control rats and mice. It has gone feral in a number of places. It has been observed to feed on the nestlings of endemic birds and is likely to pose a serious threat to some species.

Dog (*Canis familiaris*)

Dogs were introduced by the British. The aborigines use them regularly for hunting and those who settled here use them as household pets. Dogs have gone feral in several places in the Andaman and Nicobar

islands. They have been observed digging up sea turtle nests on beaches and are a serious cause of mortality to nesting adult turtles, which are hunted as they come ashore to lay eggs. The killing of turtles by feral dogs has been observed on most of the nesting beaches of the islands where dog populations have established themselves.

Cattle (*Bos Taurus*)

Herds of cattle have been observed in almost all the islands. They damage the native vegetation.

Goat (*Capra hircus*)

These were introduced on Barren Island in the last century and are now advertised as a unique species, since they are supposed to survive on salt water. This claim appears to have been an attention-grabber to attract tourists. The vegetation cover on Barren Island has been obviously affected by goats.

Conclusion

Invasive species damage native species in different ways. Some may directly out-compete natives — for nutrients, light or water, in the case of plants, or for food, shelter or nesting sites among animals. Alternatively, an invader may so alter the local environment that the site is no longer suitable for the natives.

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2. The Convention on Biological Diversity, 2006.

Sacred Cow

Pradeepta Nayak

India is the second most populated country in the world. It is home to more cattle than any other country. The cow is considered sacred by the Hindus; there is a belief that the worship of the cow cleanses the body and purifies the soul. Krishna, one of the most popular deities of the Hindu pantheon is a god of mercy and childhood. He was a cowherd and a divine charioteer.

The products of the cow include milk, urine, dung, curds and butter. The five products (*pancagavya*) of the cow - milk, curds, ghee, butter, urine and dung - are used in *puja* (worship) as well as in rites of extreme penance. The milk of the family cow nourishes children as they grow up. They supply the essential vitamins and nutrients required by growing children. Cow's milk is beneficial for healthy bones, dental health and obesity reduction in children as also protection from thyroid and the protection of the heart. India is the largest producer of milk in the world. This has been achieved through a programme of cross breeding. India, USA, China and Italy are the top producers and consumers of cow and buffalo milk.

Cow urine is used as a bio-fertilizer and bio-pesticide which is mixed with other compounds because of its antibiotic properties and hence used as a medicine. Similarly, cow dung (gobar) is a major source of energy for households throughout India. About half of the usable cow dung in India is used as fertilizer; the

other half used for fuel. Dung is collected from the open street and cattle pens and made into cakes which are dried and stored and later used as cooking fuel. People sell dried cow dung cake to earn money to buy food for their families. Cow dung is used in goobar gas plants to produce CH₄ gases for cooking and lighting the house. Basically, it is an environment friendly gas. Cow dung is also mixed with water to make a paste which is used as flooring material and wall cover almost in every ritual. It is also as a *tilak*- a ritual mark on the forehead. In ancient times, people believed that God will happy if cow dung is used for the flooring and wall covering of their houses for "*Pabitrām*". Scientifically, it has some antibiotic properties that kill harmful bacteria and micro-organisms.

The cow gives us so many things, both directly and indirectly. For this reason it has been conferred a sacred status. The cow is honoured at least once a year on *Rakshya bandhan* day or *Gopastami* in Odisha and other states also. On this auspicious day, a "Cow Holiday" is observed and, early in the morning, cows are washed and decorated with flowers and offered cake, fruit, and grain and worshiped as God.

Nowadays, modernization and the growing need for food has resulted in the reduction of the cow population. It is estimated that about 20 million cattle die every year in India. Not all die natural deaths. Large

numbers of cattle are slaughtered by the leather industry. They are often transported to slaughter houses in inhuman conditions. Every day thousands of cows are transported from Andhra Pradesh, Odisha, Bihar and Uttar Pradesh to Kerala, West Bengal and to Bangladesh. Bangladesh is the largest exporter of beef. There are some other reasons for the decrease in the cow population in India –

- (1) Intensive use of leather products such as belts, bags, shoes, watchbands, combs, and jackets, etc.
- (2) Increase in the consumption of non-vegetarian food.
- (3) Farmers turning to cattle grazing rather than cultivation.
- (4) Lack of grazing land for cattle.

The ancient Hindu scriptures have prescribed various punishments for “*Gohatya*” or killing of a cow. An inscription dating back to A.D. 465 equates killing a cow with killing a Brahmin who is related to “Brahma”. There are some rules and regulations adapted to protect the sacred cow. In March 1994, the Indian Parliament approved a bill banning the slaughter of cows and the sale and possession of beef. Those arrested for possession of beef faced prison sentences up to five years. Hindus consume a large

amount of milk, buttermilk and curds. Most Indian dishes are prepared with ghee, butter and other products which come from cows. Hence, it is not advisable to slaughter cows which are the source of food for the majority of the population. The protection of the cow means the protection of an important animal species which is an economic asset to the country.

The use of chemical fertilizers may often lead to cancer, diabetics and other diseases. Organic compost is the viable alternative. It is in the interests of the coming generations that the cow is protected, both as an economic asset as well as source of nutritious food. The last century has seen the disappearance of numerous species from the face of the earth. Let not the same fate over take the cow. Man’s greed has resulted in the disappearance of many species and living beings from the planet. Let not our greed blind us to our basic nature of humaneness. Our existence on this planet depends equally on the co-existence of various other living beings with whom we share the earth. Let us not exterminate them.

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The Declining Deccan Sheep

K. Venkataratnam

Andhra Pradesh has the largest sheep population in South India (2.5 crores as in 2007), of which approximately 40% are of the Deccani breed. This implies that Andhra Pradesh has the largest population of Deccani sheep, followed by

Karnataka and Maharashtra. The breed is spread over the greater part of the central peninsular region, comprising the semi-arid areas of Maharashtra, Andhra Pradesh and Karnataka. It covers the major part of Maharashtra (especially the

Pune Division); parts of Kurnool, Mehaboobnagar, Nalgonda, Nizamabad, Anantpur, Warangal and the entire districts of Medak, Rangareddy, and Hyderabad in Andhra Pradesh; and Bidar, Bijapur, Gulbarga, and Raichur districts in Karnataka. It is reared under migratory, semi-migratory and sedentary systems by shepherding communities such as the Golla, Kuruma, Kuruba and Dhangar. The sheep were formerly used by these communities for meat, manure and wool.

But due to the following reasons the Deccani sheep population is said to be on a drastic declining trend in AP.

- 1) Cross-breeding with many other breeds, primarily as a result of inappropriate breeding policies. To date, the Deccani breed has been incompletely understood. There are only a few original species of the breed available in the state.
- 2) Collapse in the traditional wool markets, triggered again by larger macro-policy reforms.
- 3) No encouragement from the Government, military and public sectors in terms of purchasing woolen blankets and other by-products.
- 4) In terms of quantity of meat, this breed is inferior compared to the Nellore variety. Farmers find this variety not commercially viable when compared to the Nellore ones.
- 5) The targeting of "sheep lands" (which are the grazing grounds for sheep and are carelessly referred to as wastelands) for setting up the Special Economic Zones (SEZs) and creating bio-diesel plantations.
- 6) Increase in cultivable lands and decreasing grazing lands.
- 7) Mechanisation, intensification of agriculture, and over use of chemicals, pesticides.
- 8) Increase in the irrigation area in dry land tracts and the changes in cropping patterns.
- 9) Decrease in crop residues in harvested fields and change over to non-food crops, resulting in a decline of natural available fodder as also crop-residues.
- 10) Deep ploughing which destroys natural fodder seeds and removes them from the soil. Lantana, parthenium and other non-edible species have colonized degraded soils. The overall impact has been a decline of fodder.
- 11) Declining quality of fodder resulting in reduced milk yield, manure output, reduction of body weight, increased susceptibility to disease, and therefore expenses on purchase of vitamins, tonics, etc. have increased.
- 12) Reduction in the earlier tradition of penning animals on agricultural lands in the same village, as a result of which the duration of migration has increased.
- 13) Since the tradition of allocation of *panchayat* lands for grazing by the *panchayat* has all but disappeared, the owners are forced to lease land for grazing.
- 14) Youngsters from traditional sheep rearing families exhibit lack of interest in engaging in their traditional profession in the absence of profitability and scope for betterment in their lives.
- 15) Not much availability of loans for the sector.
- 16) The Andhra Pradesh government has taken some initiatives to increase the population of this variety and through some NGOs has

launched some schemes like intensive ram / lamb rearing for quality meat production.

- 17) The AP government also proposes to launch another scheme for rams this year. These will be tested at the National Research Centre on Meat, Hyderabad.
- 18) Despite several interventions by the government, the Deccani sheep breed is on a declining trend.

Experts suggest several measures to improve the quality of the Deccani sheep:



- 1) There is urgent need to clearly describe and profile the Deccan breed both in terms of its morphological characteristics, basic production and reproduction traits and molecular characteristics. There is a need to review the State breeding policies/strategies/interventions for the Deccan Breed thus far.
- 2) Nature breeding strategy and policy for Deccan areas should be defined based on the baseline data generated as also take on board the needs and aspirations of the shepherding communities who have traditionally reared these breeds and depend on it for their livelihood.
- 3) There should be a complete halt to introducing new strains or breeds from outside the region till such

time that the study is concluded / completed.

- 4) There should be minimum interference in the current breeding practices followed by the shepherds/ a community till such time that the study generates the data and establishes the inbreeding levels.
- 5) To expand the Network Project on Sheep Improvement and Conservation for the Deccani Sheep.
- 6) All the stakeholders should be involved.
- 7) Assigning/selling lands for housing, construction of factories, etc (non agriculture) needs to be restricted. If lands need to be assigned, they need to be assigned to shepherd organizations, which they can use in ways that further their sheep rearing livelihood. There should be re-allocation of land in villages for grazing through policy changes (where possible and feasible).
- 8) Analysis of soils and investigation of their status for mineral deficiencies and plan cropping and ecological agriculture interventions to correct these imbalances.
- 9) Analysis of the water to determine its quality and plan interventions where need to restore watering sources and their quality.
- 10) Schemes like NREG need to consider the enhancement of fodder trees, grasses and plants.
- 11) Adequate medical and health insurance facilities to be provided.
- 12) Good marketing facilities to be provided.
- 13) Establishing of research stations for sheep.

Reference & source:

- 1) *www.anthra.Org.*
- 2) *www.National Research Centre on Meat, Govt of India.*
- 3) Experts from the sector.

Issues of Animal Welfare in India

Dr. T. Sundaramoorthy

Introduction

India covers only 2.4 % of the total surface area of the world. However, it contains about 8% of the total biological diversity of the world. The country is the second largest populated country in the world. Traditionally, Indians have always maintained strong affinity towards animals and their welfare. This is partly due to the religious beliefs of the people. Concern for animals and their protection is deeply rooted in the Indian psyche. Now, there is a deep concern about the depletion of wildlife and biodiversity in the country. The Government of India are seized of the matter and have taken various proactive steps to preserve the same. Various laws have been enacted to ensure the preservation and conservation of wildlife and biodiversity. Chief among them is the Wild Life (Protection) Act (WLPA) enacted in 1972.

Animal Welfare

Animal Welfare has been brought under the Ministry of Environment & Forests (MoEF). It requires coordination between various Ministries, namely Dept. of Animal Husbandry, Dairying and Fisheries (DAHD&F), Ministry of Health, Ministry of Urban Development, Ministry of Rural Development, along with the MoEF. Matters concerning Animal Welfare are dealt with by the MoEF through the Animal Welfare Board of India (AWBI), which is a corporate body constituted under section 4 of the Prevention of Cruelty to Animals Act (1960).

Various schemes presently implemented are:

- ◆ Regular Grant for 2900 Animal Welfare Organisations
- ◆ Grant for shelter houses
- ◆ Grant for animal birth control and immunization of stray dogs
- ◆ Grant of the provision of ambulance services for animals in distress
- ◆ Grant of relief to animals during natural calamities

The schemes which were initiated for the welfare of animals during the 11th plan period are being continued during the 12th plan. The government is planning to reduce the number of plan schemes and to bring all the various schemes under one scheme called the Animal Welfare Scheme. The idea is to bring about better coordination between the various departments handling this subject. The following thrust areas have been identified for special attention.

- ◆ Animal Birth Control and Immunization.
- ◆ Sterilization of stray dogs up to a minimum of 70% of the stray dog population.
- ◆ Sterilization of specific species of monkeys in selected areas up to a minimum 70% of the population of such monkeys in such areas.
- ◆ Adopting a participatory approach to resolving the man-animal conflict.
- ◆ Convergence of schemes of related Ministries / departments for contributing to the cause of animal welfare.
- ◆ Capacity building of key players, i.e., NGOs, AWOs, civic bodies, veterinarians.

- ◆ Better management of slaughter-houses.
- ◆ Better management of *gaushalas*.

Capacity building

At present, the NGOs / AWOs / SPCAs/ Civic bodies involved in carrying out ABC programmes are facing problems in the efficient conduct of the programmes due to lack of availability of trained veterinarians and para vets in surgical protocols for the sterilization of stray dogs. There is a limited availability of well trained dog catchers with the civic bodies. This is one of the main causes that limits the scope of the ABC programmes in India. This needs to be rectified.

The various issues related to animal welfare and some of the steps taken by the Government of India are summarized below:

Rabies control

The main vector of rabies in India is the dog. More than 98% deaths take place consequent to bites of rabid dogs mostly in the rural areas. The awareness level and facilities for post exposure anti-rabies treatment are inadequate. The World Health Organisation (WHO) has also repeatedly recommended controlling the population of dogs through intensive ABC/ AR programmes by which at least 70% of the dog population should be vaccinated. The number of dog bites in the country is about 17.4 million every year. The cost of treatment for both man and animals amounts to Rs. 410 crores per year.

Presenting the latest statistics in the Lok Sabha, Shri Gulam Nabi Azad, the then Minister for Health, said that only 223 human rabies deaths were recorded in India in 2011. India had long been thought to lead the world in human deaths from

canine rabies, but now appears to have far fewer human rabies deaths than Pakistan (5,000); China (2,400); Indonesia (900 to 5,000) and Bangladesh (2,000). The drastic reduction in estimated human rabies deaths in India suggests that rabies is much less a public health scourge than is widely believed, and has been much more vulnerable to eradication with a concerted push to vaccinate street dogs. An expert group recommended that the scheme 'Animal Birth Control and Immunization of Stray Dogs' be renamed as the "Animal Birth Control and Immunization Scheme", so that it is not limited to the treatment of stray dogs only.

Monkeys are also the carriers of rabies and co-habit with humans. The two kinds of monkeys, namely rhesus macaques (*Macaca mulatta*) and Hanuman langurs (*Semnopithecus entellus*) share food and space with humans, both in rural and urban areas, and are often in conflict with the humans. The problems due to monkeys are very acute in several states. In the case of monkeys, the Rhesus Birth Control Programme initiated by the Wildlife Wing of the Forest Department of Himachal Pradesh needs to be expanded to set up a National Training Centre for the sterilization of monkeys and also for the training of vets / para-vets of all the states.

The expert group recommended that in order to ensure complete elimination of rabies from the country, the Ministry should formulate a "National Rabies Control Mission".

Slaughter houses

Abuse of animals at auctions and slaughter houses is common. According to Department of animal husbandry, Ministry of Agriculture (2006), there are over 5500 registered slaughter houses in

the country. This figure may have grown in the last 5 years. There are also several illegal slaughter houses. In order to comply with the requirements under the Prevention of Cruelty (Slaughter House) Rules, and the directions issued by the Hon'ble Apex Court, the Board is required to undertake inspections of slaughter houses frequently. In order to ensure this, the Board would require adequate resources and qualified manpower.

Inspection of slaughter houses has to be ensured as mandated by the Hon'ble Supreme Court of India and as required by the Prevention of Cruelty (Slaughter House) Rules. This is absolutely imperative in order to ensure humane, hygienic slaughter that meet world standards. The expert group recommended that retired veterinary practitioners and other volunteers should be engaged on a reasonable remuneration for this purpose.

Convergence of schemes of different ministries

Necessary financial resources for the eradication of rabies may be pooled from the following Ministries. They are:

- ◆ Ministry of Environment and Forests
- ◆ Department of Animal Husbandry, Dairying and Fisheries
- ◆ Ministry of Health
- ◆ Ministry of Urban Development and
- ◆ Ministry of Rural Development

Animal Welfare Board of India

The AWBI is the only body assisting the MoEF at the national level. Besides controlling rabies and the population of stray dogs, the Board releases funds for the various schemes as also to the 2900

NGOs/ *Gaushalas* and SPCAs. However, lack of funds and man power is a big constraint and should be addressed if the schemes are to be brought to fruition.

Although some of the States have constituted Animal Welfare Boards at the State level, there is a need to have such Boards in all the States. Moreover, as per a Supreme Court direction, and as per the Prevention of Cruelty (Establishment of Societies for the Prevention of Cruelty to Animals) Rules, SPCAs have to be established in all districts of the States.

Shelterhouses / *Gaushalas*

The Ministry, with the help of the Board, should prepare an action plan with the objective of establishing shelter houses in each district of the country by providing priority to non-covered and partially covered regions. As funding will always remain a constraint, the help of corporate bodies could also be brought in so as to make this scheme an all embracing one.

National Institute of Animal Welfare

The Institute needs to undertake research projects on subjects related to animal birth control, clinical surgery, medicine, etc., related to animal welfare. The Institute must also strive for affiliation with other Universities / Institutions; both national and International to conduct various courses related to animal welfare. The Institute is also expected to produce useful material for extensive information, education, and communication (IEC) activities to promote the concept of animal welfare.

Committee for the Purpose of Control and Supervision on Experiments on Animals (CPCSEA)

The CPCSEA has the mandate of supervising experiments on animals. The

expert group recommended that the committee should also develop linkages with other stakeholders, for example various Government Departments / Research Organizations so as to broaden the scope of the welfare measures. The committee can also play an important role in advising the NIAW in developing IEC material and undertaking activities to promote the concept of animal welfare in experimental / laboratory animals.

Conclusion

The Twelfth Plan needs to take greater cognizance of animal welfare issues; not only the MoEF but also by ministries such as Human Resource Development, both formal and non-formal sectors, etc. Enforcement of animal welfare laws is essential.

Source: Ministry of Environment & Forests, Government of India.

The Ethics of Factory Farming

R. Sabesh

Introduction

Factory farming is the practice of raising animals for food using intensive production methods to increase the profits. This type of farming is characterized by high stocking densities of animals in close confinement. The majority of the animals which are raised for food, milk and meat live under miserable conditions such as confinement in dark, overcrowded cages, battery cages, undergo excessive injection of hormones and antibiotics, debeaking, tail docking and several other cruelties. Such animals spend their entire lives under miserable conditions until they are slaughtered. Different methods of factory farming techniques are practiced all around the world. There is a continuing debate over the benefits, risks, ethics and sustainability of factory farming. The issues include the efficiency of food production, animal welfare, and whether such practices are essential for feeding the ever growing global human population.

Loss of livelihood for the local farming community, environmental impact and human health risks are other issues. In this industrialized and materialistic world, animals are often treated like a commodity to make money, without considering the well being of such animals.

Factory farming - Issues and concerns

The concept of factory farming began some time during 1940s. In those days the greatest problem faced in raising these animals indoor was the spread of contagious diseases. To control those diseases, antibiotics were used; farmers found that factory farming was profitable and they started using several chemicals and mechanized gadgets. Unfortunately, this trend of mass production has resulted in incredible pain and suffering for the animals. Animals raised in factory farms are full of antibiotics, hormones and other chemicals. In the food industry, animals are considered as food producing

machines that are confined to very small cages with metal bars, without proper ventilation and live their lives in artificial lighting or in darkness.

In developing countries like India, factory farming under intensive animal agriculture devastates the livelihoods of local farmers, destroying the traditional rural and cultural practices. The dependence on antibiotics, hormones and other chemicals makes food supply insecure and causes significant environmental and health hazards. Factory farming is increasing at an alarming rate, particularly in developing countries, and is really a cause for concern.

The time has come for the international development community to face and tackle the problem of factory farming as an integral part of its poverty alleviation work. Governments, the development sector and NGOs need to recognize the burning issues caused by factory farming. They should use all the resources at their disposal to campaign for animal welfare, environmental protection, rural livelihood security and also to educate all stakeholders and the general public about this subject.

Poultry Industry and Battery Cages

Generally hens are crowded into battery cages to maximize profits. Battery cages typically measure between 16 to 22 inches; birds with wingspans of 32 inches are never able to spread their wings in their life time. Cages are stacked in rows on top of each other, so that thousands of birds can be housed under one small roof. The wire floors are sloped so that the eggs roll out of the cages. Birds sometimes fall out of cages and are stuck between cages or get their heads or limbs stuck between the

bars of their cages and die because they cannot access food and water. Studies of the exponential growth of industrial animal agriculture in developing countries indicate the threat to the sustainability of both rural populations and traditional food production systems. According to the International Food Policy Research Institute (IFPRI), countries in Latin America, Asia and Africa will be the world's leading producers of meat and other animal products in future, with intensive animal agriculture as the predominant production method.

Battery hens are prone to osteoporosis and bone fractures. Their bones are brittle because of over-production of eggs and lack of exercise. Several scientific studies have proved that towards the end of the egg-laying phase, a combination of high calcium demand for egg production and a lack of exercise can lead to osteoporosis. This can occur in all housing systems for egg laying hens, but it is particularly prevalent in battery cages.

Animal Welfare- Role of Civil Society

The solution is to avoid non-vegetarian food and choose healthy vegetarian food. This does not contribute to animal suffering; the public must be educated about animal welfare.

Ask questions. Find out whether the products you buy come from a farm that uses intensive confinement practices or a farm which allows the animals to access fresh air, good quality feeds. Find out whether they have been produced locally or have been transported from thousands of kilometers away. Always read labels. Enquire whether the product contains artificial growth hormones or genetically engineered ingredients? As consumers,

we have a great source of power with us and we can choose to buy food materials produced by known farms where the animals are raised in humane conditions duly certified by the concerned authorities. Also, encourage hoteliers to make a big difference by buying fresh, locally grown products from small scale farmers. Support local food suppliers. We can do this by purchasing food produced by the local farming community to support local farms.

Local varieties of crops and livestock raised by natural farming methods are very healthy and resistant to climatic fluctuations. Farmers generally use traditional breeds of animals that have better resistance to disease and local parasites. They do not allow the routine use of chemicals such as antibiotics and hormones to control infection and to boost productivity. Food and livestock developed naturally and humanely through natural farming, hence it is safer for humans and better for the environment.

Conclusion

Farm animals are after all living beings capable of feeling pain and sufferings. Factory farming under the industrialized agriculture practices treats them as little more than meat, egg and milk-making machines. In India even though Several Animal welfare laws are in place but the reality is that animals are being abused and suffering from several forms of cruelties. The welfare of animals often loses out to the economic interests of large corporate bodies which promote and profit from this type of farming method. The general public should realize this issue

and switchover to a vegetarian food as one of the best ways to overcome this issue.

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Kindness Kids

Kindness Kids is a project sponsored by the **Winsome Constance Trust, Australia** and the **C.P. Ramaswami Aiyar Foundation** to teach children about the importance of kindness to animals and the link between their food and the environment. The focus is on animal suffering, how a vegetarian diet improves human health and well-being, and the links between food choices and environmental impact.

Introduction

Man depends on animals for various purposes. Right from the morning cup of coffee to milk at night we use various animal based products. But are we treating those animals in a humane way? Every year thousands of animals are bred and tortured for milk and killed for meat. Animal farming today has become a big business and most animals are treated as profit-making machines, not as living-beings capable of feeling pain and fear. To maximize profits and reduce costs, chickens, pigs and cows are packed in crowded conditions, which make it impossible for them to even stretch their wings or legs. They are deprived of normal environment, food and feed. But most of us are unaware of these appalling conditions, given the fact that we see a smiling cow on our milk sachets or a winking, happy looking hen on our egg cases. Nor do we realize the staggering effects that animal-based diets and intensive farming have on the environment – water scarcity, water pollution, deforestation, desertification and global warming, to name a few.

To sensitize the younger generation about the realities of modern meat production and dairy farming and its impacts on the environment, **THE C.P. RAMASWAMI AIYAR FOUNDATION (CPRAF)** has initiated a programme titled **KINDNESS KIDS**, sponsored by **THE WINSOME CONSTANCE KINDNESS TRUST, AUSTRALIA**.

Objectives

- ◆ To educate the students about Human-Animal relationships.
- ◆ Their links between food production and environment.
- ◆ To reduce animal suffering.
- ◆ To highlight the benefits of vegetarianism.

Target Audience

School Students from classes VI – VIII

Locations

- ◆ Chennai
- ◆ Hyderabad
- ◆ Tirupathi
- ◆ Mysore
- ◆ Ooty

Benefits

Learn a lifelong message of Kindness and compassion towards animals and fellow beings.

- ◆ Transition in due course of time in traditions, habits etc.
- ◆ Play a vital role to gain the support of the masses for vegetarianism

Strategies of the Project

The Kindness Kids program is planned in three phases. They are as follows:

Phase I- Planning & Preperation

Phase II- Orientation for teachers and students

Phase III- Organization of competitions and giving away prizes

Planning & Preparatory Phase

During the planning phase, the brain storming sessions were held to devise the strategy for the project with the preparation of the resource materials that includes the Power Point presentations, activities for the children and other publications that imbibe the message of Kindness and compassion to kids. The work break down structures has been prepared for the project so as to attain the tangible result.

To test the concept and to know the mind set of the students on the theme, CPRAF did the Field testing for the programme. On that note, The **KINDNESS KIDS** programme team members conducted school orientation programmes in Chennai, Hyderabad and Tirupathi. They distributed resource materials that would help them to create awareness at the student community level.

Mediums of Instruction

- ◆ English
- ◆ Telugu
- ◆ Tamil

Resource Materials for the Project

- ◆ Eating up the world
- ◆ Animals in distress
- ◆ Pledge Cards
- ◆ Badges
- ◆ Wallpapers

For Education Officers

CDs on

- ◆ Eating up the world
- ◆ Animals in distress

For Free Distribution to Teachers

CD containing ...

- ◆ Eating up the world
- ◆ Animals in distress
- ◆ Wallpaper
- ◆ How to become a Kindness Champ/ Kindness Ambassador

For Free Distribution to Students

- ◆ Pamphlet on “EATING UP THE WORLD”
- ◆ Pledge Card

Kindness Kids Orientation Programme for Students

The programme gained a great response from the students and teachers of many Schools in Chennai, Hyderabad and Tirupathi. The PowerPoint presentations “Eating up the world and Animals in distress” were screened. Students enthusiastically listened to it and were very interactive. They were given a set of activities to be carried out in order to win the **KINDNESS CHAMP** and **KINDNESS AMBASSADOR AWARDS**.



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CPR Convention Centre is a new addition to Chennai. Situated amidst the lush green gardens of the C.P. Ramaswami Aiyar Foundation's vast campus in the heart of Chennai, it has already become one of Chennai's leading venues for conventions and celebrations. Several conferences, business meetings, etc. have been conducted here in serene surroundings.

CPR Convention Centre is an excellent multipurpose center, the perfect place to host seminars, meetings and conferences. It has a fully air-conditioned hall with modern interiors and comprehensive meeting and banquet facilities designed to accommodate up to 200 guests (theatre style).

Situated on the second floor, above C.P. Art Centre, Chennai's happening place, there are levitator (lift) facilities, state of the art sound and presentation systems, excellent acoustics, projection facilities and - wonder of wonders - ample car parking.

CPR Convention Centre provides the best facilities and services par excellence for all your convention needs. For more details contact Public Relations Officer, Mr.N.Srinivasan - 9444580641



Reception



Meeting Hall
(air-conditioned)



Dining Room
(air-conditioned)



Meeting Hall
(air-conditioned)