



Ahimsa Foundation for Cattle Protection

AFFCAP November -- December, 2015 Newsletter



**MUSLIMS CAN LIVE IN IN THIS COUNTRY
BUT...**

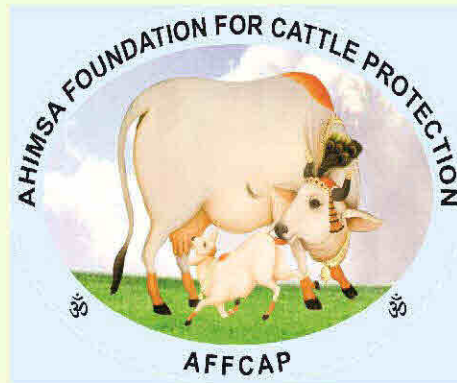
**HOW DIFFERENT STATES IN INDIA
TREAT BEEF EATING**

PICTURE PERFECT

GOBAR

**SUMMARY OF MILK PRODUCTION
ACROSS THE WORLD**

**No
Slaughter**



**No
Slaughter**

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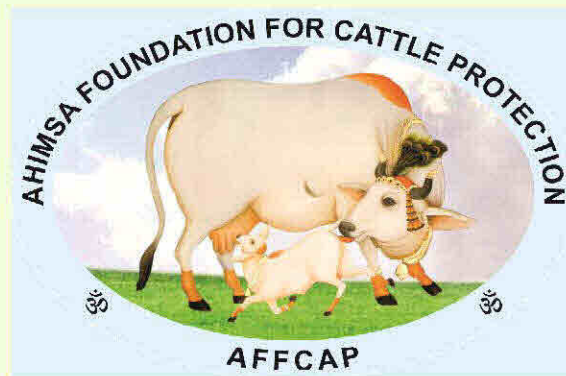
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***A SUMMARY OF MILK PRODUCTION
ACROSS THE WORLD***



**No
Slaughter**



**No
Slaughter**

Editorial

by Vyapaka das

For those who have been following India's news, you may be aware of a recent upheaval regarding members of the Muslim community, who were beaten and killed for allegedly eating beef.



This occurred after the remains of a calf was found at the edge of a village (Dadri), followed by announcements over town loudspeakers, that meat had been consumed. Supposedly, blood was found at the doorway of a Muslim home, sparking the mob's anger. As a result, the head of the family and his son were dragged out and beaten with bricks, killing the father and leaving the son severely injured.

This leads us to one of the newsletter's articles where the Haryana Chief Minister, Manohar Lal Khattar,

remarked:

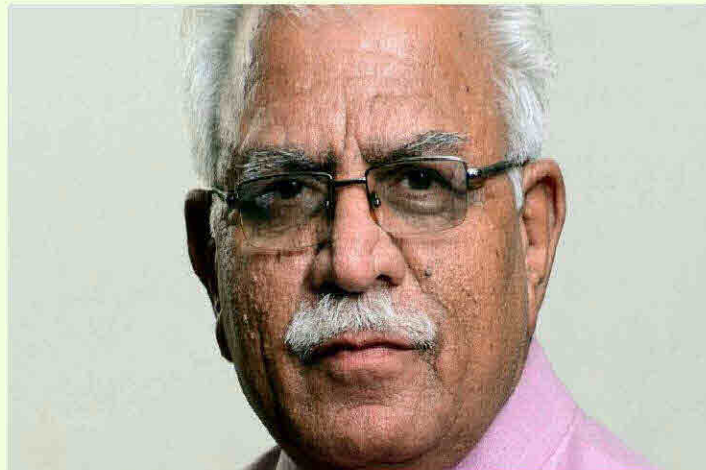
“Describing the Dadri lynching incident as “wrong” and the “result of a misunderstanding”, Haryana Chief Minister Manohar Lal Khattar said Thursday “Muslims can continue to live in this country, but they will have to give up eating beef” because “the cow is an article of faith here”.

Unsurprisingly, this sparked a strong reaction in the press. It is reported that Mr. Khattar was pressured into denying that he made the remark; however, his statement was videotaped leaving the Honourable Chief Minister's denial on thin ice.

In many parts of India, it is illegal to slaughter cows but not unlawful to eat them. This conundrum causes problems, since you can't have one without the other. Something has to give, and our hope is that both will stop.

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Muslims can live in this country, but will have to give up eating beef, says Haryana CM Manohar Lal Khattar



Haryana Chief Minister Manohar Lal Khattar.

'Democracy has freedoms, but those freedoms have limitation... can't hurt another', Manohar Lal Khattar said.

Written by Nirupama Subramanian , VARINDER BHATIA | Chandigarh |
Updated: October 16, 2015 5:32 pm

Describing the Dadri lynching incident as “wrong” and the “result of a misunderstanding”, Haryana Chief Minister Manohar Lal Khattar said Thursday “Muslims can continue to live in this country, but they will have to give up eating beef” because “the cow is an article of faith here”.

Khattar, who completes one year in office later this month as the head of a BJP government, told The Indian Express in an interview that the cow, the Gita and Saraswati were articles of faith for the majority in the country, and that Muslims would not be violating their religious beliefs by giving up beef.

Listen to Haryana Chief Minister M L Khattar saying Muslims have to give up beef

“Muslim rahein, magar is desh mein beef khaana chhodna hi hoga unko. Yahan ki manyata hai gau (Muslims can continue to live in this country, but they will have to give up eating beef. The cow is an article of faith here),” Khattar said, responding to questions on how he viewed the Dadri incident and whether or not such incidents would communally polarise the country.

An outsider in Haryana politics and a virtual unknown until his emergence in the elections last year, 61-year-old Khattar has had a nearly four-decade association with the RSS. He

counts the Haryana Gauvansh Sanrakshan and Gausamvardhan legislation, adopted by the Haryana Assembly banning cow slaughter, as one of the achievements of his government. Violation is punishable with a 10-year jail term, and beef-eating can land an offender in prison for five years.

He described the Dadri incident as the “result of a misunderstanding” and said “both sides” had committed wrongs. “It should not have happened – from both sides.” He claimed that the victim made a “halki tippani (loose comment) about the cow which hurt the sentiments of people who subsequently attacked him.

“But I say that attacking and killing the person was also wrong,” Khattar said, adding that those who were responsible for it could be prosecuted under several sections of the law.

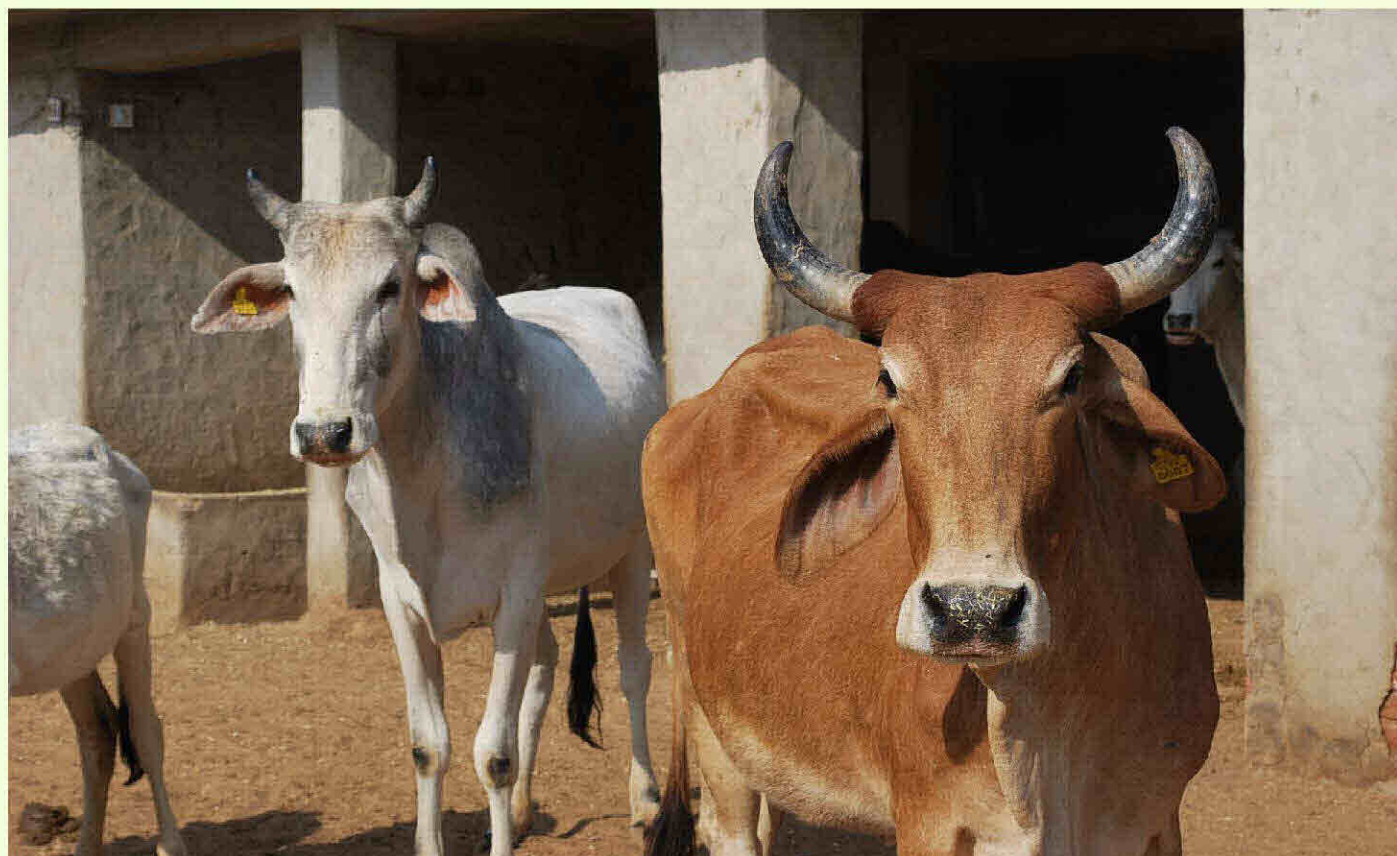
But he went on to compare the incident with a man who sees his mother being killed or his sister getting molested, and his anger against the perpetrator getting the better of him.

He said even if the person was committing an offence under the law for which he should be punishable, “we have to go behind the incident and examine his manyata. We have to understand why he did what he did”.

“Culturally, we are democratic. Democracy has freedoms, but those freedoms have a limitation. Freedom of one person is only to the extent that it is not hurting another person,” he said.

“Eating beef hurts the sentiments of another community, even constitutionally you cannot do this. The Constitution says you cannot do something that offends me, I cannot do something that offends you,” he said in response to the observation that preventing people from eating food of their choice was an infringement of their constitutional right.

“They can be Muslim even after they stop eating beef, can’t they? It is written nowhere that Muslims have to eat beef, not is it written anywhere in Christianity that they have to eat beef,” he said.



How Different States In India Treat Beef Eating

HuffPost India | By Anirvan Ghosh



President Pranab Mukherjee has given his assent to a law that bans sale and possession of beef in Maharashtra, 19 years after the legislation was passed by the Shiv Sena-BJP government in the state in 1996.

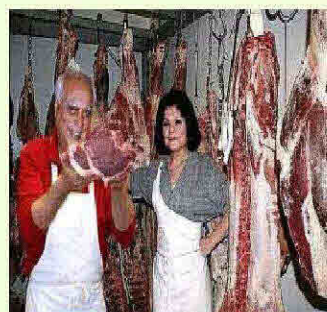
Maharashtra joins many other states where cow slaughter is banned.

Uttar Pradesh, Tamil Nadu, Rajasthan, Punjab, Odisha, Puducherry, Madhya Pradesh,

Karnataka, Jammu & Kashmir, Himachal Pradesh, Haryana, Gujarat, Delhi, Bihar and Andhra Pradesh all have bans on cow slaughter. The implementation of the law differs from state to state depending on the political climate.

Daman & Diu and Goa permit slaughter of those cows which are old or sick, or for medical purposes. Other states such as West Bengal allow slaughter of all cattle but require a 'fit for slaughter' certificate.

Bulls and bullocks, and buffaloes are permitted to be sold and eaten in most states even where cow slaughter is banned. But some states—Rajasthan, Punjab, J&K and Himachal Pradesh—have more stringent laws that ban the slaughter of all cattle.



On the opposite end are states such as Kerala, Manipur, Mizoram, Meghalaya, Arunachal Pradesh, and Nagaland, that allow slaughter of all cattle, and do not require any certificate. They are in a minority.

There is no national law banning the sale or consumption of beef. None of the state laws explicitly ban beef eating either. But the laws make it very difficult for restaurants to legally source or serve beef to customers.

This legal framework derives from the fact that the cow is revered by the majority Hindu population. Mahatma Gandhi, the father of the nation, was against cow slaughter, and blamed the British for it.

There is an inevitable religious subtext to such bans because the beef industry is principally run by Muslims, who are also among the biggest consumers of the meat.

Hindu nationalist groups have attacked trucks with cattle bound for the slaughterhouse, and seized them. They have also staged blockades of meat processing plants.

Prime Minister Narendra Modi had criticised the Congress government in his election campaign for promoting export of beef.

Despite this, India remains the world's second-largest producer of beef (after Brazil) but most of that is buffalo meat.

Bans on cow slaughter have fuelled an underground business where cows are illegally transported long distances to states where slaughter is legal. Some even land up in Bangladesh. Also, there are about 30,000 illegal and unlicensed slaughterhouses in India, where basic practices for slaughter or hygiene are not followed, and meat of diseased animals can find their way to restaurants.

Over a quarter of India's population is scheduled tribes and scheduled castes who consume beef. It is also consumed across all sections of society in states where cow slaughter is legal. "Beef is one of the most affordable sources of protein for the Dalit community," said Mohan Dharavath, President, Dalit Adivasi Bahujan and Minority Students' Association, in this interview.

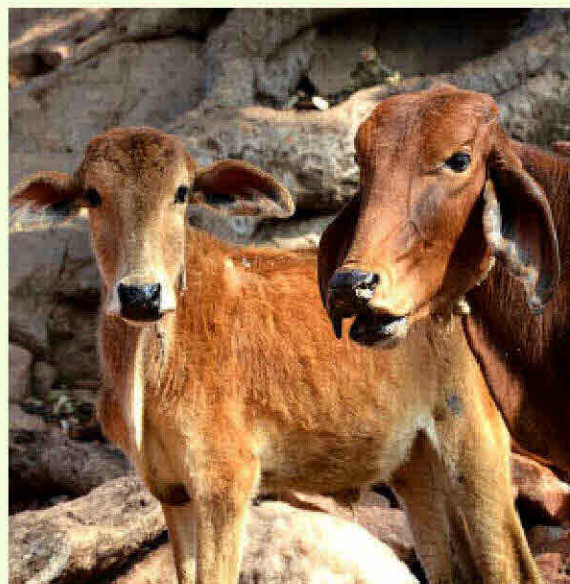
Last week, around ten vehicles travelling to Mumbai with valid papers were stopped and the animals captured forcefully by Hindu nationalist groups. Drivers were beaten up, even though had not broken any laws.

This year has seen beef exports rising much faster than in 2013-14. India's beef shipments in the last year to October rose to 1.95 million tonnes, 5 percent more than for the whole of 2013, according to the U.S. Department of Agriculture, due to higher demand from China and other beef-consuming countries.

http://www.huffingtonpost.in/2015/03/03/beef-ban-maharashtra_n_6790006.html



PICTURE PERFECT





Continued from page 2

It needs to be emphasized that vigilantism must not be tolerated, even though our sympathies strongly lean toward cow protection. It tarnishes the image of followers of Vedic tradition and those committed to safeguarding the cow.

Violence breeds violence. On the flip side, there was a similar instance, not so widely reported in the press, where an uncontrolled gang of Muslims attacked and killed an activist, who had played a central role in closing down a slaughterhouse, resulting in job losses. So a horde mentality and swarm justice can be unleashed from any quarter, at any time, with unpredictable results.

So how do we judge success? Is the winner determined by whoever slaughters the most opponents? If so, certainly not a classy means of delivering justice, many would say. And considering the heat of the moment, the apportionment of justice can be easily misdirected, even when accompanied by the best of intentions.

However, the fact of the matter is that in many states of India, cow slaughter is banned; and in this case, investigative efforts need to determine if the meat was actually beef, and, if so, where is its source.

If supply is checked, then the non-consumption of meat is assured. This holds the most promise for arresting consumption of beef while simultaneously ensuring cow protection.

It needs to be asked if these two murders resulted in the advancement of their respective causes. Was the slaughterhouse reopened? Has beef-eating stopped in India? Not a chance.



Inarguably, a meat diet is a violent and disgusting fare, with little-to-no nutritional reason substantiating its existence.

The world's four most popular grains – corn, wheat, rice and soy – could provide the world's population enough proteins and adequate amino acids while their growing would take up only 4% arable land as opposed to animal husbandry which requires 30%.

According to various literatures, all essential amino acids can also be found in Brussels sprout, carrot, corn, cauliflower, cucumber, squash, potato, green peas, all types of nuts, sesame and sunflower seeds, as well as protein of tomato. It may be that they do not contain all amino acids in appropriate quantities, but we can make a good selection of them.

(<http://www.tamasidr.com/plant-based-diet-veganvegetarian-vs-meat-eating-diet-predan-medical-perspective/>)

Recent news from the WHO rocked the meat-eater's world:

...On Monday, the World Health Organization confirmed that our high-meat diets are in fact killing us. According to the WHO report, processed meats like sausage and bacon undoubtedly cause cancer, and red meats, such as beef and lamb, most probably do so as well...



<http://www.medicaldaily.com/who-confirms-eating-meat-causes-cancer-how-did-once-healthy-food-become-so-deadly-358944>

The Vedic perspective regards the cow as mother and as such, killing and consuming one's mother, is obviously taboo. Therefore, any self-respecting "Hindu" would never consider consuming such a miserable comestible.



So, the argument regarding the eating of meat is puny at best and unsupported by environmental, health and dietary logic. Neither does it surpass the laws of morality and karma, as evidenced by the great literatures of the Bhagavad Gita As It Is or the Srimad Bhagavatam.

This is an important consideration. As followers of Eastern philosophy and religion, it is necessary that a lifestyle evolves which reflect these sacred values. The Vedanta Sutra states:

janmādy asya yataḥ.

“The Absolute Truth is that from which everything emanates.”

Therefore, the material creation reflects the Absolute Truth in all aspects, and it behooves society to understand how to evolve a lifestyle reflecting that reality. So it is no surprise that animal slaughter works not on any level, since it countervails the Absolute.

If we want peace and prosperity in the world, we should take lessons from this verse; every state and every home must endeavor to advance the cause of brahminical culture for self-purification, God consciousness for self-realization and cow protection for getting sufficient milk and the best food to continue a perfect civilization.

(A.C. Bhaktivedanta Swami, S.B.1.19.3. purport)

As such, credit should be given to governments which attempt to enact laws protecting our Mother Cow. To repeat, meat-eating is a violent and disgusting diet, resulting in much pain and suffering, simply for a paltry amount of protein, easily replaced by a handful of nuts.

Within the vagaries of democracy, political powers can change quickly. So, rather than denigrate lawmakers who are willing to take a righteous stand, they must be appreciated and supported.

Our hats are off to politicians willing to put their head on the block in order to save our Mother Cow.

The solution is at hand wherein there is no beef in India’s marketplace, subsequently eliminating an unnecessary and foul dietary alternative.

And all for the good of man and animal.





Goverdahn Eco-Village

Continuing with our series on the advantages offered by a Land & Cow based developmental model, this time we focus on one often neglected cow produce – manure! Manure or cow dung as called in India, finds its use in various places in traditional Indian culture. Manure is known in many Indian languages as go-var; go meaning cow and var meaning boon. It indicates how much the traditional Indians revered this excrement. Even the sacred texts of India, the vedas, which condemn all forms of excrements as abominable, hail cow dung as all auspicious. So much so that one finds its use in many sacred ceremonies and worship. So what's so special about cow dung?

From a pure utility perspective, cow dung is one of the best forms of natural fertilizer. Application of cow dung for soil enrichment is an age old agricultural practice which was lost post introduction of chemical fertilizers. With rising demand for chemical free food and growing acceptance of organic farming, cow dung forms a very important link in chemical free farming.

Another growing trend is the use of cow dung in producing biogas, a cheap alternative source of energy that can be used as a fuel for cooking or to even produce electricity. Researchers at Hewlett Packard Co.'s HP Labs have found ways to power their data servers using cow manure. So its not just milk and food, but cows can even help us power our laptops and ipods!

But how about putting some cow manure all over your house? Sounds yucky, well its not really so, cow dung plasters are commonly found in many Indian homes. Cow dung, also hailed for its anti-bacterial properties, is the best natural disinfectant. In any typical Indian village it not uncommon to find the entire floor of the house coated with some fresh cow dung paste. Cow dung mixed with lime is also used to coat the walls of cob houses. Recent research findings from independent groups in University of Bristol and Sage college in Troy, NY, show cow dung to be an excellent mood enhancing agent. Cow dung contains a bacteria *Mycobacterium vaccae*, which activates a group of neurons in the brain that produce serotonin – a neurotransmitter that contributes to feelings of well being and happiness. So the next time you're feeling depressed try walking into a cow barn and get a lungful of the fresh fragrance of cow dung.

Well the benefits do not end here, in the next article read how cow dung is being used to make various cosmetics and lifestyle accessories.

<http://ecovillage.org.in/ecopedia/land-cow-iii-benefits-of-cow-dung>



In the last article Benefits of Cow dung we saw the utility of cow dung in various fields like farming, energy generation, construction etc. If you are still not impressed with this green miracle, how about knowing that cow dung can be used to make medicines?

The anti-bacterial properties of cow dung have been highlighted last time, where its use as a disinfectant has been mentioned. And the use of dung is not restricted to just plastering floors and walls. Cow dung is popularly used as a body pack

to detoxify the body. The ancient Indian medical science known as the Ayurveda, explains the medicinal properties of the dung and urine of the cow.

Before the advent of toothpastes and soaps, cow dung was popularly used in various forms to meet these requirements. The ash produced from cow dung was used to clean the teeth and is also known to strengthen the gums. Powdered dry cow dung was used to treat many skin diseases. Cow urine also has some amazing utility. Cow urine finds its use in many therapeutic applications. According to Ayurveda, cow urine has the property to detoxify and restores balance in the vital elements of the body. Proponents of cow urine therapy even claim to treat some types of cancer using this magical liquid.

At Govardhan Eco Village, this traditional science of cow products manufacture is being patronized in a major way. The “Govardhan Goutpadan” is a cottage industry setup to research upon the benefits of cow therapy and manufacture various medicinal products from cow urine and dung, as per the ancient texts of India. Today we manufacture 13 products and market them in various cities all over India. The product line not only includes soaps and tooth-powders, but shampoos, pain balms, incense sticks, health pills etc.



Apart from the medicinal benefits, this cottage industry forms a wonderful model for rural development. Utilizing these so called “waste” products, a good amount of revenue can be generated by manufacture and sale of the cow products. Requiring little or no investment, even a simple farmer, owning a cow, can manufacture these products. Thus he can save a great deal of his expenditure in various toiletries and medicines. And the added revenue generated from the sale of the excess products can supplement the maintenance of the cow. With growing popularity for Ayurveda, the cow-therapy is gaining acceptance in India and an economic model like this will prove to be profitable.

If you would like to know more about these products feel free to reach us at contactus@ecovillage.org.in

<http://ecovillage.org.in/ecopedia/land-cow-iv-the-green-miracle>

A Summary Of Milk Production Across The World

13 October 2010

This article from the FAO looks at dairy production across the globe. It looks at the status of production in the country, development in national dairy sectors and detailed farm-level data.

Introduction

The country profiles provide an overview of a number of indicators illustrating the trends and drivers for milk supply and demand, and the dairy chain. The intention is to give each country's dairy sector a 'face'. In all cases, it has been attempted to make the indicators comparable between the countries.

For the purpose of this analysis, ten developing countries were chosen as well as three developed dairy countries (Germany, New Zealand and USA) to put the developing countries analysed into a global context. The developing countries are Bangladesh, Cameroon, the People's Republic of China (henceforth China), India, Morocco, Pakistan, Peru, Thailand, Uganda and Viet Nam. Comparable data were available because the IFCN is well established there.

India

With an annual production of 108 million tons of ECM [Energy Corrected Milk, or Fact Corrected Milk], 65 per cent of which is produced by buffaloes, and a national herd of 113 million head of cattle/ buffaloes, India is the world's largest milk-producing country. Some 75 million dairy farming households, with an average of 1.5 adult female cows or buffaloes per farm, are engaged in the sector each producing about 4 litres of milk per farm/day. During the period under review, production rose by 3 to 4 per cent per annum or approximately 4 million tons, thanks to higher milk yields and more cows and buffaloes.

The predominant dairy production systems may be classified as low-input/low-yield systems (956 litres/cow/year). Feeding is based mainly on crop residues such as straw and green fodder, supplemented by small quantities of lowcost compound feed. Milking is done by hand and the milk transported to village collection centres or collected by local milkmen. About 45 per cent of the milk is used by the farming households and only 15 to 20 per cent is delivered to formal milk processors.

Annual per capita milk consumption increased by 1.5 to 2.4 per cent per annum from 1990, reaching 98 kg in 2005.

Previously, rising demand for milk was mainly driven by population growth whereas increases in per capita consumption have now become an additional driver. India has always been 100 per cent self-sufficient in milk, with total imports/exports of only 0.3 million tons per annum; it may thus be considered as almost unconnected with the world dairy market.

Pakistan

With a production of 34.4 million tons of ECM, Pakistan was the world's third largest producer of milk in 2005, with buffaloes accounting for 75 per cent of production. Milk is produced by approximately 15 million dairy farming households with an average of 1.8 adult cows or buffaloes per farm producing approximately 6.4 litres of milk per farm/day. Between 2000 and 2005, production grew by 2.9 per cent per annum, thanks more to increased numbers of milking animals than to higher milk yields.

Dairy production systems in Pakistan are similar to those in India. Most (50 per cent) of the milk is consumed by the farming households or sold on the informal market (40 per cent); less than 10 per cent is delivered to formal milk processors.

By 2005, yearly milk consumption in Pakistan had reached 230 kg per capita, significantly higher than in India. Increased demand for milk was mainly driven by population growth (from 2.0 to 2.2 per cent per annum). Like India, Pakistan has always been completely self-sufficient in milk, with imports/ exports of only 0.22 million tons per annum.

Bangladesh

Dairy production systems in Bangladesh are similar to those in India and Pakistan. However, milk production and yields (2.8 million tons ECM from cows and buffaloes, and 711 kg of ECM per cow/per day, respectively) are significantly lower than in India and Pakistan.

Most of the milk is consumed by farming households or sold on the informal market, and less than 20 per cent is delivered to formal milk processors. In 2005, per capita milk consumption stood at only 32 kg/year. Bangladesh is 85 per cent self-sufficient in milk and imports 0.4 million tons per annum.

Thailand

In 2005, Thailand produced 0.8 million tons of ECM, less than 1 per cent of that produced by India. Nevertheless, with an annual increase of 8.4 per cent, production has increased rapidly since 2000, mainly thanks to greater numbers of cows.

With an average of 20 cows per farm, Thailand's dairy herds are significantly larger than those in Bangladesh, India and Pakistan. Moreover, the country's dairy farming systems are more intensive than in other parts of South Asia owing to its development policy and high milk prices (about 30 to 40 per cent above those in India). Dairy production relies mostly on Holstein cows that have higher milk yields than the buffaloes or local cows used in Bangladesh, India and Pakistan. Milking is mainly done by machine and about 95 per cent of the milk is delivered to formal milk processors.

In 2005, yearly milk consumption stood at 21 kg per capita. Thanks to its substantially increased production, the country's milk self-sufficiency increased from 33 per cent in 1996 to 47 per cent in 2005. Nevertheless, Thailand's annual milk deficit stands at approximately 1 million tons.

Viet Nam

With a production level of 0.23 million tons of ECM in 2005, Viet Nam is the smallest milk

producer of the Asian countries covered by the analysis. However, during the period under review, milk production grew by more than 20 per cent per annum, mainly driven by increasing milk yields that had reached 1.73 tons per cow/year by 2005.

On average, dairy farms in Viet Nam have 6.9 cows producing 32 litres of milk per farm/day. Production is mainly based on imported dairy cattle or crossbreds with local cattle. As in Thailand, about 95 per cent of Viet Nam's milk is delivered to formal milk processors.

Per capita milk consumption increased from 4 litres in 1996 to 10 litres in 2005. Viet Nam is currently 25 per cent selfsufficient in milk, and imports about 0.6 to 0.8 million tons per year.

China

In 2005, China was the world's fifth largest producer of milk, accounting for 24.5 million tons of ECM from cows and (to a lesser degree) buffaloes. Based on yearly increases of 27.2 per cent in the production of cow's milk over the period 2000 to 2005, China should rapidly become the world's third largest milk producer. Moreover, as most of the milk is sent to formal processors, China will soon rank second in terms of milk processing volumes. Production growth has been driven mainly by increased numbers of cows rather than increased milk yields.

With an average of 3.7 tons per cow/annum, China's milk yields are the highest of all the Asian countries covered by the analysis. While the average herd size stands at 6.7 cows, Chinese dairy farms fall into two categories: small farms with 1 to 40 cows; and large farms with more than 200 cows. The small farms usually deliver their milk to a local collection point, take their cows to village milking centres or belong to a 'dairy garden' for which investors have provided the basic dairy infrastructure. The larger farms are either operated by the state (mainly in the southeast) or by private investors with close ties to the major dairy companies. As most dairy farms in China have insufficient land, farmers are obliged to purchase compound feed and roughage, the latter mainly in the form of corn silage.

Annual per capita milk consumption increased from 8 litres in 2000 to 22 litres in 2005 and to an estimated 28 litres in 2007. Of all the milk consumed in China, 86 per cent is produced within the country.

Uganda

In 2005, Uganda's 0.8 million dairy farmers, with an average of 2 cows/farm yielding 3.6 litres of milk per farm/day, produced 1.4 million tons of ECM. Annual milk production has risen by 13.1 per cent since 2000, mainly thanks to increased milk yields (from 510 kg/cow/year in 2000 to 800 kg/cow/year in 2005). Milk supply in Uganda is very seasonal, peaking in April with 125 per cent of the yearly average and at its lowest in June/ July with only 65 per cent of the yearly average.

Uganda's dairy farming systems may be classified as low-input/low-yield. Feeding is based mainly on grazing supplemented by small quantities of low-cost compound feed. Milking is done by hand and the milk transported to milk collection centres in villages or collected by local milkmen. About 30 per cent is consumed on-farm.

In 2005, annual per capita milk consumption stood at 50 kg, increasing by 4 to 6 per cent per annum. As yearly population growth is in excess of 3 per cent, it follows that national milk

demand is increasing by 8 to 10 per cent per annum. Uganda is currently self-sufficient in milk and neither imports nor exports significant volumes. Only 2 per cent is delivered to milk formal processors.

Cameroon

With 0.13 million tons of ECM produced in 1996-2005 by approximately 4 000 dairy farmers, milk production and yields in Cameroon are lower than in Uganda. According to official statistics, production in Cameroon remained stable between 1996 and 2005, contrary to claims of increases on the part of local dairy experts.

As a general rule, milk production in Cameroon is a secondary activity of larger cattle herds that are kept for beef production. Feeding is mainly based on grazing and no use is made of compound feed. Milking is done by hand, and only 2 per cent of the milk is delivered to formal milk processors.

In 2005, yearly per capita milk consumption stood at 14 kg but, according to official statistics, is declining. In the same year, Cameroon imported about 23 per cent of its milk needs.

Morocco

The country's dairy sector is very similar to that of Uganda. In the period under review, some 1.4 million tons of milk were produced by about 0.8 million dairy farmers with an average of 2 cows/farm. Milk production estimated to be growing at about 4.2 per cent per annum.

Milk production in Morocco is usually a side activity of crop farmers cultivating around 2 ha of land. The feeding system is similar to that in India/Pakistan and is mainly based on compound feed and green fodder. Milking is mostly done by hand and, in 2005, about 63 per cent of the milk was delivered to formal milk processors.

In 2005, per capita milk consumption stood at 62 kg. Morocco is a net importer of dairy products (0.4 million tons ME), and is 80 per cent self-sufficient in milk.

Peru

In 2005, Peru produced 1.27 million tons of ECM on 108 000 dairy farms, with an average of 6.4 dairy cows/farm producing about 32 litres of milk per farm/day. This shows a yearly growth of 4.5 per cent, of which the main determinant was a 6.5 per cent increase in the number of cows in 2000 to 2005. Over the same period, however, yearly milk yields per cow decreased from 2 000 kg to 1 850 kg.

Dairy farming systems may be classified as low-input/lowyield. Feeding is based mainly on grazing supplemented by small quantities of low-cost compound feed. Some milk is produced on intensive dairy farms, mainly in the coastal region. Milking is done by hand and the milk transported to milk collection centres in villages or collected by local milkmen; about 94 per cent is delivered to formal milk processors.

In 2005, annual per capita milk consumption stood at 51 kg. Between 2000 and 2005, increased demand for milk was mainly driven by population growth (1.5 per cent/year). Peru is approximately 93 per cent self-sufficient in milk.

Germany

Germany was the world's fourth largest producer of milk in 2005, accounting for 29.5 million tons of ECM, and the second largest milk processor (behind the USA). Milk is produced by 110 000 dairy farmers with average herds of 37.6 cows producing 732 kg of milk/day (19.5 kg/cow). National milk production has been stable since 1990 because of the milk quota system. Yields increased by 2 per cent per annum in 2000 to 2005, although the number of dairy cows decreased by 2 per cent per annum over the same period.

The country's dairy production systems may be classified as high-input/high-output (7 100 litres per cow/year). Feeding is based mainly on grass/corn silage and compound feed. Milking is done by machine, after which the milk is stored on-farm in cooling tanks and collected by local milk processors every two days. About 95 per cent is delivered to milk processors; the remainder is either used on the farms (for home consumption or for feeding calves) or is sold directly to consumers.

Having remained stable since 1996, the country's annual per capita consumption stood at 309 kg of ECM in 2005. As a member of the EU, Germany exports about 40 per cent of its milk and imports some 30 per cent of its consumption needs. The country is 116 to 127 per cent self-sufficient in milk, which translates into a surplus of 4 to 6 million tons per annum.

United States of America

The USA produces 76 million tons of ECM/year, generated by 78 000 dairy farms with average dairy herds of 115 cows producing 2 643 litres/day (or 23 litres/cow). Since 1975, national milk production has grown steadily by 1.1 per cent per annum, driven by yield increases of 1.5 per cent and a 0.3 per cent reduction in the number of dairy cows.

The country's dairy production systems may be classified as high-input/high-output (8 400 litres per cow/year). As in Germany, feeding is based mainly on grass/corn silage and compound feed. The cows are milked by machine, mainly in milking parlours, and the milk is stored on-farm in cooling tanks before being sent to formal processors. About 99 per cent is delivered to processors.

Since 2000, annual per capita milk consumption has remained stable at around 250 kg of ECM. In 2005, the USA exported about 3.4 per cent of its milk and imported 2.8 per cent of its internal demand. Self-sufficiency stood at around 104 per cent in 2000 to 2005, translating into an annual milk surplus of 3 to 5 million tons.

New Zealand

In 2005, New Zealand produced 15.8 million tons of ECM, corresponding to about 20 per cent of that in the USA. This was produced by 12 300 dairy farmers with average dairy herds of 315 cows yielding 3 526 kg/day (or 11.2 kg/cow). Production increased by 4.6 per cent per annum in 2000 to 2005, mainly driven by increased numbers of cows.

The country's dairy production systems may be defined as intermediate-input/intermediate-output (3 868 litres per cow/year). Feeding is based mainly on grazing. Milk production is therefore seasonal, peaking in November (180 per cent of the annual average) and at its lowest in June and July (5 to 10 per cent). Milking usually takes place in swing-over parlours

or rotary milking systems, after which the milk is stored in cooling tanks on-farm and subsequently collected by local milk processors. Almost 100 per cent of the milk is delivered to formal milk processors.

New Zealand exports about 95 per cent of its milk production and, with an export volume of about 15 million tons, it is the world's largest exporter of the commodity.

<http://www.thecattlesite.com/articles/2526/a-summary-of-milk-production-across-the-world/>

