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# VEGETARIAN TIMES

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**Natural Fibers:  
An Undercover  
Look**

**Eurythmics'  
Annie Lennox on  
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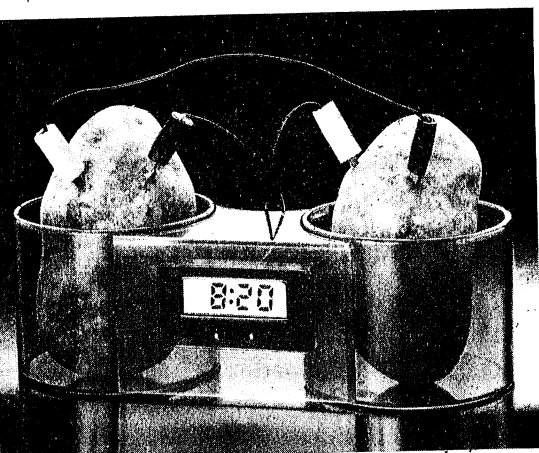
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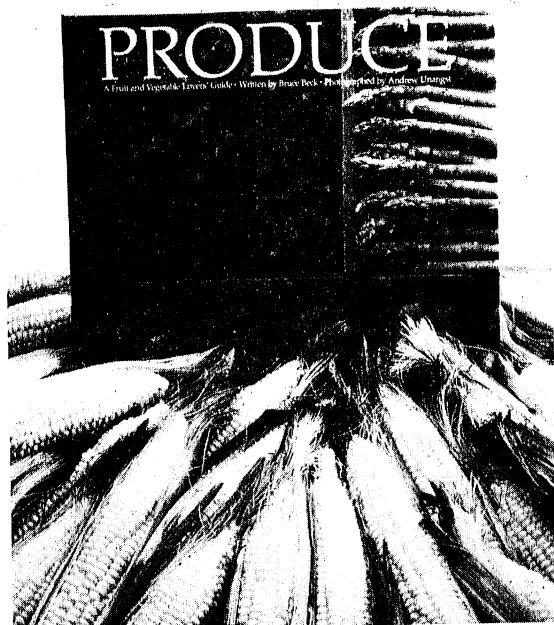




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# Annie Lennox: Complex Character/Complex Image

BY PAUL OBIS

**A**nnie Lennox, lead singer of the popular group Eurythmics, became a vegetarian about eight months ago, at about the time of her marriage to Rada Raman, a German-born devotee of the Hare Krishna movement.

Although Lennox is not, herself, a Krishna devotee, much of the philosophy makes sense to her. The idea that it is morally wrong to kill animals and that food should be prepared with a "God Consciousness" rings true to this Scottish-born, classically-educated entertainer.

But in all likelihood, Annie Lennox probably would have become a vegetarian sooner or later even if she had never heard of Krishna or karma. An insightful and sensitive individual, Lennox said, she needed no convincing to stop eating meat once she thought about the connection between meat and animals.

Indeed, while many struggle to give up flesh foods, for Annie it was not an act of personal self-sacrifice. After considering the issue, eating dead animals was out of the question.

This same deep-seated conviction accounts for her outrage at social injustice and hypocrisy. The location of our interview, a beachfront condominium in the Bahamas, offered a case in point.

The recording studio had provided her with the spacious, two-bedroom condo, overlooking the ocean and complete with a private pool. It was up for sale and they were offering it to Annie.

"I thought about buying it, but look," she said, pointing to the bars on the window, in a tone that suggested disdain rather than fear, "people are rich or poor here and I don't want to be a part of it."

What I felt in talking with Annie was an intensity of balance and competition; a symphony of feeling and energy. Hers is a love of humanity and of the earth, balanced by an outraged awareness of how things really are, of the inequities and injustices. Then, there is a sense of nihilism—whatever happens really doesn't matter and it's too big to change. This, in turn is balanced by her playfulness. On stage, she can bring the audience to a frenzy, while with her videos,

she can manipulate the viewer, evoking a wide band of emotion.

All of this is within her: the love and the outrage, the simple practicality and reserve of her Scottish ancestry, and the excitement of Paris, the city she loves most. In our conversation, I sensed the anguish of artistry and the beauty of life in all its colors.

Our interview took place on a Saturday morning in the Bahamas. Annie was there to work on the soundtrack for the movie "1984," which features Richard Burton in his final role. Dressed in comfortable cotton pants and a T-shirt she was sweeping rain out of her driveway when we arrived. Her greeting was warm and polite, "Hi, I'm Annie. Go on inside. I'll be right with you."

It was about 10 a.m. and several people

had arrived for breakfast. Present were her husband, Rada Raman, and two of his friends from New York who had come down for the week. David Stewart, Annie's multi-talented Eurythmics co-star and friend was also there.

Shortly, we all sat down for a breakfast feast of scrambled tofu, whole grain bread, yogurt, warm cereal, fruit and herb tea. Afterwards we settled into the living room for our interview.

• • •

*Vegetarian Times:* Tell us about how you made the decision to become a vegetarian.

**Annie Lennox:** When I thought about the connection between animals and meat, the idea of becoming a vegetarian suddenly made profound sense to me. It wasn't a matter of being persuaded, but a kind of realization that there was no need to eat meat anymore. I just didn't want to eat meat anymore and that was that. It was quite an easy departure, actually.

*VT:* What was your diet like before you became a vegetarian?

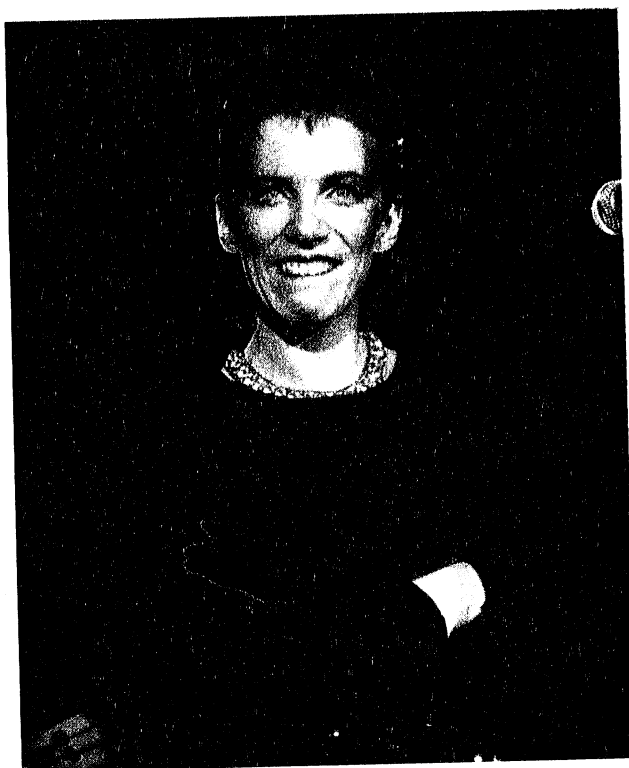
**AL:** Very varied. Because of the nature of my work I was unable to cook a great deal at home, which I prefer to do actually. I ate out in restaurants a lot and ate whatever was available to me. It

was quite varied.

*VT:* For what reasons did adopting a vegetarian diet make "profound sense"?

**AL:** I think the first thing was I saw a couple of films of how animals are slaughtered. I saw the suffering of these animals and I identified very much with it, in the sense that animals don't feel suffering any less than we do. And then when I realized that animals are being slaughtered in this way, especially in America, my eyes were opened. I suddenly realized that at McDonald's and Kentucky Fried Chickens everywhere, at almost every restaurant in the world, they're selling meat.

It was very profound and obvious to me because I was trying then not to support that sort of thing. It was terribly difficult. It became poignantly obvious to me that



**Compassion is a very valuable part of our existence. I feel now that one cannot be fully compassionate unless one has become vegetarian, because then one ceases to have involvement with killing.**

## How to Cook Squash

1. **Grate** a fresh, tender squash to add to salads, stir-fried vegetable dishes or cole slaw.

2. **Steam** a squash. My favorite quick method is to slice a few pieces or wedges, place in wooden or stainless-steel steamer over a pot of boiling water, and steam until tender. Sprinkle with cinnamon or nutmeg for extra flavor. When squash are nearly cooked, add a handful of washed and chopped greens, and season with shoyu or lemon.

3. **Saute** a squash in oil, with or without spices, to bring out exotic flavor. Add other vegetables and water to make a bright sauce or soup.

4. **Baked** squash. Bake a whole gourd for one to two hours until fork easily pierces skin. Then cut open and scoop out the flesh. Or, slice in half, scoop out the seeds, oil the cavity and fill with a grain stuffing. (Herbed buckwheat; millet and rice all make delicious stuffings.) Place squash in pan with a little water, oil the skin, cover with lid, and bake at 400°F until tender. To bake squash quickly, peel and cube, add seasoning, and bake in a covered dish for 30 minutes or more.

5. **Squash and Such.** Add a cup or two of squash cubes to millet, rice, buckwheat or barley, and simmer together. Squash adds appealing color to grains prepared as side dishes or breakfast cereals.

6. **Mashed Squash.** Steam, boil or bake squash until soft. If skin is hard, peel it. Mash the squash and add your favorite seasonings—ginger juice, cinnamon, sweetener, orange peel, a few cranberries or tahini—to make a smooth side dish. Fill a pie shell or make a quick pudding for dessert.

## Azuki Bean, Squash & Kombu Casserole

*The rich, red azuki beans, orange squash and a tasty sea vegetable, kombu, combine here for a fortifying main dish, high in protein, vitamins and flavor.*

1 1/2 cups azuki beans, soaked six hours or overnight

2 6-in. strips of kombu

1 small butternut or hokkaido squash, cut into 1-in. cubes

1 tsp. fresh ginger juice

Pinch of sea salt or shoyu to taste

Wash and soak azuki beans. Rinse kombu under running water to clean. Place beans and kombu in heavy pot, and add enough water to cover, plus one inch. Place lid on pot and simmer for one hour, adding water as needed a little at a time.

When the beans are soft, remove the kombu and dice (if it hasn't "melted" from the cooking). Place the squash on top of the azuki beans. (The water should come to the bottom of the squash, but not cover it.) Put

lid back on pot and let the squash steam until tender, about 15 minutes, while retaining its color.

Grate a small piece of ginger and squeeze the juice into the dish. Add sea salt or shoyu if desired.

Serves six or more. Good with miso soup, rice and salad.

## Baked Butternut Squash with Orange and Maple

*Baked squash sweetened with maple syrup and flavored with orange juice is a quick-to-fix side dish, good along with cranberry sauce for adding a festive flair to holiday feasts.*

1 medium-sized squash

1 orange, grated and juiced

1/4 cup maple syrup

1/2 tsp. cloves

1/2 tsp. cinnamon

1/2 tsp. allspice

Pinch of salt

Toasted pecans

With a paring knife, peel the squash, then slice into 1-in. rounds. Remove the seeds with a spoon. Dice rounds into 1-in. cubes. Place the cubes in a shallow baking dish, or glass or ceramic pie dish.

Combine the remaining ingredients and pour over squash. Cover and bake in a 375°F oven for 30 to 45 minutes, until squash is tender when pierced with a fork.

Garnish with toasted, chopped pecans. Serve with black bean soup, corn bread and garden salad, or with savory tempeh, cranberry sauce and broccoli. Serves 4 to 6.

## Hijiki & Squash Pie

*Delicate, slightly salty strands of black hijiki are layered with bright orange, sweet squash puree for an unusual introduction to sea vegetable dishes.*

**Hijiki:**

1 cup dry hijiki

1 large onion, sliced

1 tsp. sesame oil

1 tsp. shoyu

Juice of 1 lemon

**Squash:**

1 squash, baked or boiled

1 Tbs. miso, or pinch of sea salt to taste

1 tsp. ginger juice or pinch of ginger powder (optional)

1 Tbs. oil

**Garnish:**

Sliced scallion

Toasted almonds

Clean hijiki, cover with water and soak for 15 minutes. Slice onion and saute in oil until sweet smelling. Drain hijiki and add to onions. Saute for 1 minute. Add water to cover and simmer for 30 minutes or longer, until hijiki is tender and soft. Add more

water as needed. The water should reduce, but be careful not to burn the bottom of the pan. Drain hijiki if necessary, then season with shoyu and lemon juice.

Cook squash by steaming, boiling or baking. Puree or mash until smooth, and season with salt, miso and ginger.

In an oiled baking dish, spread a layer of mashed squash. Top with a thin layer of seasoned hijiki. Alternate layers, finishing with squash. Cover and heat for 15 minutes, then garnish with sliced scallions and roasted almonds.

You can make this dish ahead of time and reheat slowly in the 350° oven. It's a good way to use left-over squash or sea vegetables. Arame can be used in place of hijiki.

Serve with stir-fried vegetables and rice or noodles. Serves 6.

## Zucchini Bread

**Dry ingredients:**

1 cup pastry flour

1 cup unbleached white flour

2 tsp. baking powder

1/2 tsp. baking soda

1/2 tsp. sea salt

**Additional ingredients:**

1/3 cup oil (corn and safflower are best)

2/3 cup maple syrup

1 tsp. vanilla extract

1 tsp. grain coffee (such as Pero or Cafix) dissolved in 1/2 cup water

4 oz. tofu (or one egg)

Pinch each: cinnamon, nutmeg and allspice

1 cup grated zucchini

Sift dry ingredients into a large bowl. Blend additional ingredients, except zucchini, together in blender until creamy smooth. (The tofu should be thoroughly mixed.) Add blender mixture to dry ingredients, and mix thoroughly.

Grate zucchini. Add to mixture and mix to a smooth batter. Pour batter into oiled bread pan. Bake at 375°F for 45 minutes, or until toothpick comes out dry. Cool before slicing.

For extra crunch and flavor, add chopped roasted pecans or filberts along with squash. Yield: one loaf.

## Curried Squash with Sesame Seeds \*

1 squash (butternut, butternut or hokkaido)

1 Tbs. sesame oil

1/4 tsp. turmeric

1/4 tsp. cinnamon

1/4 tsp. clove powder

Pinch of chili powder

Pinch of sea salt

3 large cloves of garlic, mashed

3 Tbs. black sesame seeds or toasted sesame seeds

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animals are being killed in the most horrific amounts—millions. We were horrified by the holocaust, but for some reason it hasn't dawned on the general public that the animals are suffering at our hands in an almost holocaustic way. It's ghastly what happens to them. What right do we have to plow into them like that?

In the Krishna consciousness movement one discovers that the cow was revered because it provides so many kinds of wonderful foodstuffs—milk, cheese, butter and yogurt. At the same time we are satisfied to stand them on their heads and cut their throats and kill them, and do these horrendous things. I think it's intolerable.

**VT:** Did you have many conversations with Rada Raman about meat?

**AL:** No, but I had enough conversations with him to realize I no longer wanted to eat meat. After that we didn't need to talk about it any more because the topic didn't come up with him, but it very often comes up with other people because I can see people who potentially would like to become vegetarians, but because of slight weaknesses or circumstances, or because of the situations they're in, they feel they're unable to become vegetarians. Actually it's not so hard if one sees.

**VT:** So many people don't see the suffering. Why do you think that is?

**AL:** I personally suspect that the big powers of the government and the meat industry don't want the public to know about the suffering. They want to keep it hidden. There is so much money invested in people eating meat, in keeping up this industry. You know, the government would be very afraid of the money shifting in that economic sense.

**VT:** What do you feel about meat-eating and planetary consciousness? How does all of this death impact our planet?

**AL:** From a Krishna consciousness point of view, they would say something about the law of karma—the law of action and reaction. Prabhupada [spiritual leader of the Krishna consciousness movement] said that when men become vegetarian and stop killing animals for their sense gratification, there will no longer be the effect of war—that war is a direct effect of our meat-eating. Someone once told me that Prabhupada was giving a lecture, and someone present asked that if God was compassionate and kind why was He allowing all these young men to go to Vietnam and become slaughtered? And he answered that when men stopped slaughtering animals, then we would stop having to send our sons to war. I thought that was a very profound statement.

I wanted to become a compassionate person. Compassion is a very valuable part of our existence. I feel now that one cannot be fully compassionate unless one has become vegetarian, because then one ceases to have

involvement with killing. From a Krishna consciousness point of view, devotees offer their food, and in this way they stop the karmic reaction of killing, because obviously when you're pulling the vegetables out of the ground you're killing them.

**VT:** What is your involvement with the Krishna consciousness movement?

**AL:** It's a very positive and new involvement. The philosophy makes a great deal of sense to me in many areas. I haven't been initiated and I don't know if I want initiation or whether I'll go ahead with it, but it's something which I think one can integrate into one's life.

We were discussing this last night with Laksmi, a devotee and friend. And as I was saying, Krishna consciousness isn't something where one has to go into a temple and disappear and become a recluse, which would have been of no interest to me because I feel that my function as a musician is a very valid one and I think that what I do is a very valid thing. So it started to really interest me when I saw that I could integrate it with my activities. At the moment it's in an exploratory stage for me. I'm trying to follow principles which are not so hard, actually. They make a great deal of sense.

**VT:** Are there other dietary rules Krishnas follow, besides not eating meat?

**AL:** We don't eat onions, garlic, caffeine or eggs. We eat lots of dairy products, grains, all kinds of vegetables.

**VT:** I understand you just stopped eating fish recently.

**AL:** Yes. I had a slight attachment to fish, because in Scotland, where I come from, we're used to eating fish and enjoy it a great deal. It wasn't until we came to Nassau and went on a fishing trip where boys were spear fishing that I suddenly saw firsthand that fish, in their watery realm, were suffering at our hands. I knew then that there was no point in trying to pretend I'm a vegetarian and thinking that maybe I can eat seafood occasionally.

**VT:** It must have been hard to make some of those changes.

**AL:** The hardest thing was fish, but I stopped it. And the other thing was alcohol because I had been drinking every night after work to relax. Because the pressure is so immense, it's difficult to unwind. Alcohol is a fast, easy way to relax; have a glass of wine, you know, to relax a little. That hasn't been easy, but I'm well on my way.

**VT:** I understand that you met Rada Raman when he was cooking for the Eurythmics while you were on tour. How did that happen?

**AL:** He came by to simply try to meet us one day. We got along very well and we liked the food that he brought, so we invited him to come along as our cook.

**VT:** Many performers have food clauses written into their contract. Couldn't you have specified what you wanted to eat?

**AL:** Yes, but only half our crew is vegetarian and you have to provide for everybody. And after I met Rada and I became interested in the Hare Krishna movement, I didn't want to eat food that had been prepared by non-devotees. They are very spiritual about their food and they cook it with a very high consciousness.

**VT:** How many other vegetarians are there in your group?

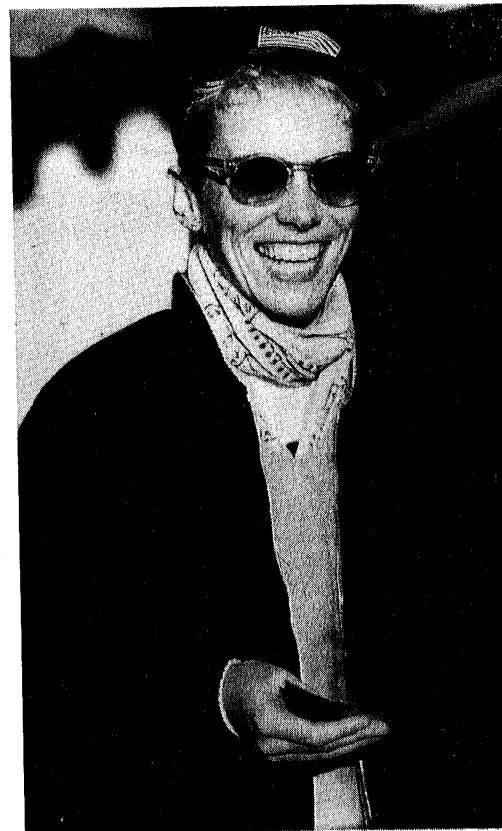
**AL:** My personal assistant Sandra Turnbull and her husband, who became one recently. They were on a holiday in Switzerland and he saw some cows for the first time in years. It was then that he realized that the cow you see in the field is the steak that you eat. So he became a vegetarian.

Our bass player, Dean Garcia, is a vegetarian. Even some of the people on our road crew are vegetarian.

**VT:** How do you feel about the musical gifts you've been given and how do you feel about what you're doing?

**AL:** What I'm doing is partly from my karma and also from my own efforts in this life. I have been given the gift of music and I profoundly believe that music is a great form of communication, that it can reach people on many different levels and in many different walks of life, and in all age groups. So I feel that as a performer and as a musician I can put my ideas across. It's very fulfilling.

(Continued on page 57)





# A Vegetarian's Who's Who:

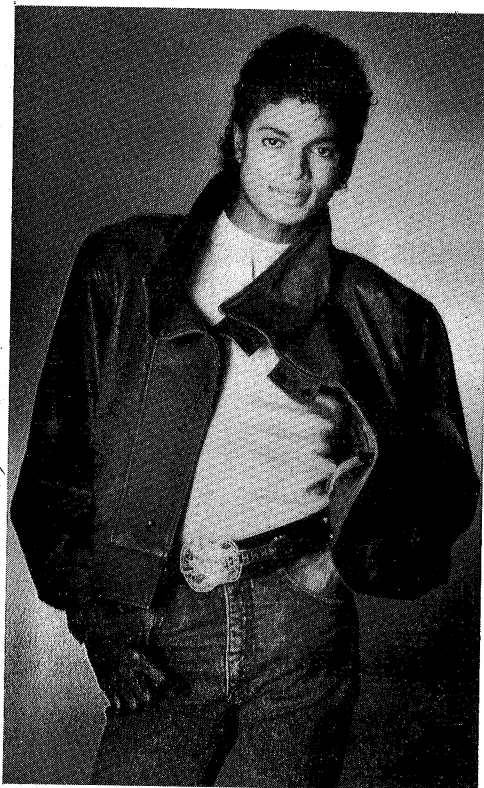
## Prominent Vegetarians from Showbusiness, Sports, Music, Literature and Politics

Quiche is out. Sushi's in. So go the eating styles of the rich and famous. Vegetarianism, too, has had its rise and fall among prominent personalities, but surprisingly, it is less volatile than hemlines, hairstyles, or haute cuisine.

Two years ago, *Vegetarian Times* published its first celebrity vegetarian list. Although some of the names have changed, more notable are the many which have remained. A few, like Gretchen Wyler, Dick Gregory, William Shatner and Dennis Weaver earn extra points not only for staying on the list, but for their continued public support of vegetarian issues. The same is true for some newcomers like Chris de Rose.

This new list, revised to exclude the most obvious of famous vegetarians, is certainly substantial. For the curious, the trivia lover, the true fan or the vegetarian fact collector, we present this year's "Who's Who" among vegetarian celebrities.

**BY DEDEE BENREY & SCOTT SMITH**



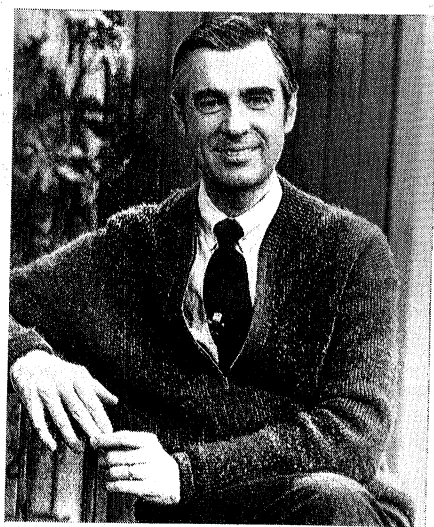
MICHAEL JACKSON

### Showbusiness & Modeling

Hal Ashby (producer), Meredith Baxter Birney\*, Kabir Bedi, Dirk Benedict\*, Tracey Bregman, Buddy Bregman, Eileen Brennan, A. Whitney Brown, Julie Christie, Peter Cushing, Patti Reagan Davis\*, Sandy Dennis, Chris de Rose, Donna Douglas, Samantha Eggar, Pat Elliott, Liliias Folan, Joannie Greggins, Daryl Hannah\*, Doug Henning, Gemma Jones, Jeff Juliano (formerly Ronald McDonald), Cloris Leachman\*, Suzanne Lloyd, Patrick Macnee, Pamela Sue Martin, Hayley Mills, Duane and Daryl Moonie (comedians), Belinda Montgomery, Bess Motta, Susan Richardson\*, Deanna Robbins, Fred "Mister" Rogers\*, Renee Russo, William Shatner\*, Terence Stamp, Stella Stevens, Anna Thomas\*, Twiggy, Leslie Ann Warren, Carl Weathers, Dennis Weaver\*, Gwen Welles, Marcelyn Ann Williams\*, Gretchen Wyler\*.

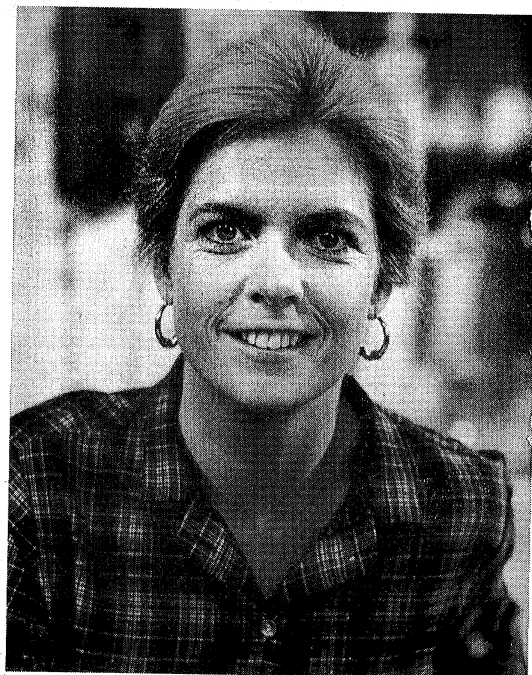
### MEREDITH BAXTER BIRNEY

Meredith Baxter Birney keeps strong "family ties" both on and off the set, and this season she's pregnant in both roles. Meredith's vegetarianism, however, is not a family affair. She's the only Baxter Birney to follow the diet. The dietary change, she said, was made to "install a form of discipline" and to keep her weight under control.



FRED "MISTER" ROGERS

It comes as no surprise that Mister Rogers is a vegetarian. For 20 years he's been teaching children the importance of kindness and compassion. He doesn't espouse vegetarian on his show, but he does say "When many children first realize the connection between meat and animals, they get very concerned about it." Rogers' own concern for animals, coupled with a desire to keep healthy, motivated him to drop all meat, fish and fowl from his diet over 10 years ago. His favorite foods are tofu burgers and beets.



(Continued from page 41)

**VT:** You have the capability of putting on so many appearances. At the 1984 Grammy Awards you dressed like a man, and in your video "Sweet Dreams," you assumed so many different disguises. Why is that?

**AL:** Our physical bodies are such illusions and you're always judged by how you look, so for me, I was trying to show that one person is not necessarily one "thing," that there are many different aspects. The media has a very bad habit of putting one person into a particular box and the person has to live with that forever. Consider Marilyn Monroe. Had she lived, one's image of her would be different from when she was very glamorous. That would be very constricting for someone to have to live with. When she was 50 years old, we would still have that idea about her even though it no longer existed.

So by changing my own image I am trying to confound the media, trying to escape the media. I encouraged myself to portray myself in different ways so the media would always be confounded.

**VT:** Many videos seem to have a dark side. They portray a sinister side of life. They have a sort of nihilistic feel, which is very different from the music of a decade ago.

**AL:** Contemporary videos and music are bittersweet, which is how life is. It's not all sweet, but it isn't all bitter, either. To properly express one's self, we need both of these elements.

**VT:** Why is that violent and dark mood so predominant?

**AL:** Music group media presentations are something people identify with. It's an art form. It articulates things that people are unable to articulate for themselves.

The world today is very mechanical and impersonal. Young people are looking for forms of escape, because they are living in a world that is either very depressing or so terribly mundane that there is nothing out there to give them anything, or else it's just very heavy, especially in the cities. Unless you're violent or deceitful, you're not going to survive. It's as simple as that. If you're brought up in a ghetto, you don't have a chance. It's very difficult to get along unless you play by the rules of the game.

But many of the videos now are very superficial. It's a relatively new art form and many people are rushing in to make a product which doesn't have much depth. I think the reason many seem so negative is that they are superficial, and this is dangerous in the sense that people who don't have a great deal of discernment might want to emulate these ax-wielding, Harley-Davidson-riding myth heros. They aspire to that because it gives them something better than what they have.

**VT:** I sense a great deal of boredom among many youths, an existential mood where nothing matters, and maybe even sex is boring...



**AL:** Absolutely.

**VT:** But I find it hard to relate to. When I grew up things were fairly mechanized and even impersonal. The childhood of my time was comfortable, but we still found things to get excited about.

**AL:** That's funny. That's what our parents said. When you were young it was different, when they were young it was different... it keeps on going. But these are difficult times and you've got to see that. The influences are really there and we're living with the results. It's very sad sometimes.

It would be nice to sort of regress. I wish it was like it was in the 50s, but perhaps I'm just being idealistic. We all have our ideals, but the thing is to try and put our ideals into practice somehow or other. But all young people are not the same, you know. Some people like certain kinds of music and videos, other people like other things.

**VT:** Do you think that the current nihilism is in some way a rebellion against life being too easy?

**AL:** No. I don't think life is ever easy. I think that life in itself is a tremendous problem. It has many struggles. I think it's a reaction against a mechanical and impersonal world.

**VT:** As a person in the public light, do you ever use the media to get across the message of vegetarianism?

**AL:** There are times when it's appropriate and times when it isn't. When I see that I can be of some benefit by discussing it, then I do. For example, I went to Japan recently where 60 years ago almost the entire population was vegetarian. But because of American influence, the Japanese are now no different from Americans, at least where eating habits are concerned.

When I was giving interviews—and I gave a great deal—I brought it up all the time. And not only did I bring it up, but when word got out, then people began asking me about it. It was very nice. But I normally don't bring it up unless people ask me.

## VEGETARIAN VIDEO

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I think that being famous can be useful and you can use it to have a positive impact on people. So I don't like to abuse that privilege by boring people with it, but I like this interview with you. It's very concentrated and I can talk about it.

**VT:** Your comments about the Japanese raise the issue of the spread of Western culture. Why do you think Western culture is so pervasive? Why has the Western culture become the predominant culture in the world?

**AL:** It's because of money.

**VT:** But money didn't matter to the Indians.

**AL:** No, but it mattered to the Europeans. It's because the white man wants money and the white man wants power and the white man wants to dominate. Always. And the white man has always seen ethnic groups as something in the minority and something that is uneducated, primitive... I think the white society has always gone on to use influence and power over these groups, rather than to learn from them. That's always been the case—sadly—and you see the results now.

**VT:** It has been suggested that there is a correlation between the subjugation of animals and the subjugation of people,

especially native peoples and uneducated people.

**AL:** Yes, and we must remember that when these native people were eating meat, they were much more ritualistic in the way they killed the animals. There was a reverence. It was a different thing. Today, it's very mechanical.

**VT:** Yes, children in the United States grow up thinking that meat comes in cellophane. They think it grows on trees like they show on the McDonald's commercials.

**AL:** Absolutely, and I think the media has a vested interest to keep people thinking this way, because if we were actually to show where hamburgers come from everybody would want to turn the television off.

I discovered that in talking to non-vegetarians, people do not associate that clean, cellophane-wrapped meat with an animal and with the act of slaughter.

It's also ironic that many of the people who are very sentimental about animals are the ones who are most attached to eating meat. One girl was very distressed when she heard about a film we had seen showing animals being slaughtered, so much so that she was in tears. The next day she was eating a hot dog, and I realized that she did not associate the two things. It is not real-

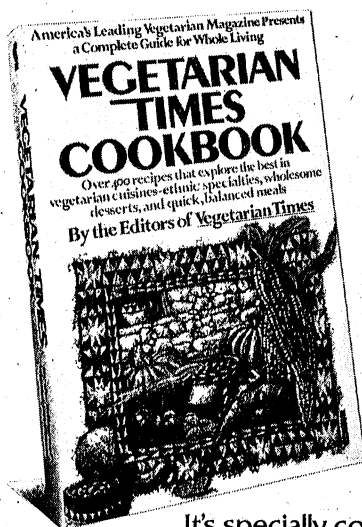
ly one's fault, but it is a question of understanding and being conscious about what one is doing and taking on the responsibility for your actions.

So in this way, vegetarianism for me is a very profound thing. Because it actually comes right down to my very consciousness in every act that I'm doing. It's being responsible in the same way that I don't drop litter on the street. I put it in my pocket until I can dispose of it properly. I'm a responsible person.

**VT:** Do you think that if more people thought about it there would be more vegetarians?

**AL:** I'd like to think so. Some people might change. But the problem is that one always associates with meat-eaters, so one might want to change, but through circumstances people are very quick to slip back and say "Oh well, everybody else is eating meat, it's on the menu, it's been killed already... you know, what's the difference, you might as well eat it if it's there. It's on a plate and all this..."

It takes a bit of individuality, a bit of strength, to actually take it the whole way through to the point where you will refuse. It's a kind of austerity where you're not joining in simply because everybody else is. It's a self-discipline to be developed. □



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