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COMPASSIONATE FRIEND



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

Animal Labour



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Sharks

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Vegan Biscuit Recipes



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Winter 2020

From my Desk...

Cruel Advertisements

Beauty Without Cruelty has always been alert in discerning direct or subtle cruelty inflicted upon animals, birds and fish through advertisements and has objected to at least 20 on different grounds. Unfortunately, we haven't always been successful in getting them withdrawn but the successes have well outnumbered the failures.

In August 2020, BWC sent an e-mail complaint to the ASCI (Advertising Standards Council of India) with copies to the company and producers of the upGrade commercial about their TV advertisement featuring a donkey which insulted humans and degraded animals.

BWC pointed out that the concept to promote the idea of "lick ass" using a live donkey or ass that showed 3 humans licking it in an office was perverse and strongly objectionable. It violated the ASCI code that made it offensive to the public because it was not within the bounds of generally accepted standards of public decency and propriety.

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in memory of

Ruinton Sattha

Beauty Without Cruelty
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no creature of land, sea or air
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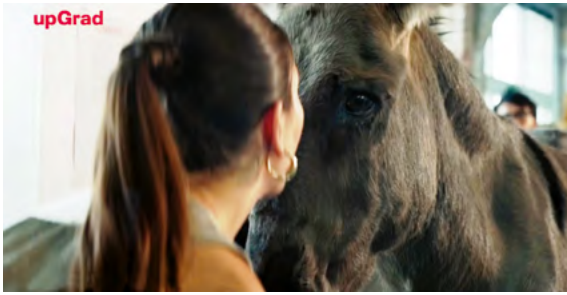
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The other points raised by BWC in its objections were that the Election Commission of India had directed all parties to refrain from using live animals and calling their opponents by animal names such as *gadha*. Furthermore, the 2019 Livestock Census stated that only 1.20 lakh donkeys were left in India therefore disrespecting these hard-working animals by portraying a donkey in an abusive advertisement should not

be allowed – 70% of them worked in the brick kiln industry and the rest worked for the defence carrying supplies to places over 19,000 feet, as well as in pilgrimage spots.

BWC was not the only complainant nevertheless 2 days after our complaint the advertisement was not seen as often or in full on TV. We hoped it would also be removed from all other platforms like YouTube but that did not happen, and it continued to be aired on different TV channels.

Meanwhile, the ASCI did not uphold our complaint. BWC suspects that they overlooked seeing the first part of the advertisement in which the poor donkey had been subjected to stress and was licked by 3 persons. Surprisingly they focused only on the second half of the advertisement in which the employee says in Hindi “*career mé aage badné ké liyé muzhé chatné ki nahi... sirf specialization ki zaroorat hai...*” and found it humorous (sic).

Illegal Trade in Frogs

The species that are poached are the Indian Buulfrog, Jerdon Bullfrog, Indian Pond Frog, Grass Frog and some times the Common Indian Toad. They attract provisions under the Wildlife (Protection) Act, 1972.

In June 2020 Beauty Without Cruelty wrote letters to the state governments of Kerala, Goa and Karnataka stating that we had got to know that during the monsoon, frogs were illegally hunted by gangs in the wetlands along Bhatkal (Uttara Kannada) and smuggled out of Karnataka to Goa where they were served as “jumping chicken” and to Kerala where they were fried and served by the innumerable *kallu* and *arrack* shops.

We pointed out that a fall in frog populations had given rise to mosquitoes that carry malaria, dengue and chikungunya fevers. Moreover eating wild species was inadvisable in view of the current COVID-19 situation.

Replies from five forest divisions of Karnataka stated that although no illegal hunting and trading of frogs was found, a strict vigil would be kept by their field staff.

Similarly BWC wrote to the Sikkim state government and requested them to launch a campaign against trapping, selling, serving and eating frogs’ legs which were known as “jumping chicken” there too, and take strict and immediate action against the culprits so others were stalled in committing the same crime.



Karwar: Rare frogs caught, sold in Goa as ‘jumping chicken’ delicacies.

Photo courtesy: Daijiworld.com

Vaccines

Vegans and vegetarians who are strict in their cultural beliefs, religion or ideology need to be aware how vaccines are made, says Vaibhav Dewal

Refusing to be vaccinated started way back in the early 1800s when the smallpox vaccine was introduced steadily leading to a growing number of exemptions on religious or personal belief grounds to be granted for over 200 years. Criticism and objections continue to be based on religious, moral, ideological, philosophical and safety reasons with many people thinking that the risks far outweigh the benefits because they can cause other health problems. Furthermore, the conviction that health and disease should not be controlled by vaccination and diseases are better dealt with by other means, or that governments should not coerce citizens into receiving medical interventions, has made people refuse to be vaccinated.



Whether in favour of or against vaccination, those vegans and vegetarians who are strict in their cultural beliefs, religion or ideology need to be aware that the vaccines are made by using animal cell lines, that they are tested on live animals – and undergo clinical trials on human “guinea pigs”.

How vaccines work

A conventional vaccine injected into the body inserts select pieces of a virus in cells near the injection site. The body's immune system recognizes molecules on these pieces called antigens, as threats and reacts by making antibodies that can locate the virus anywhere in the body and neutralize it. Once this dress rehearsal happens, the body's immune system remembers how to squash such invaders, and can stop similar future infection.



How vaccines are made

Step I:

The first step is the generation of an antigen required to be used in an immune response. For viral vaccines this process begins with small amount of specific virus that can be grown in animal cell lines for which various cell types may be used, such as cells from chicken embryos, cows, pigs,



sheep or monkeys. These animal derived cells that are obtained upon slaughter are cultured in cattle serum which is extensively



used since it is very rich in growth factors. It is extracted by puncturing the heart of the new-born calf within 3 to 10 days of its birth. (Between April and June 2020, India imported approximately ₹1.5 crore worth of cattle serum products. To obtain this pregnant cows are slaughtered and blood for deriving serum is collected from their foetuses.)



Step II

The second step is to release the antigen from the animal cells on which the viruses are being propagated and isolate it from the material used in its growth medium. The goal here is to recover as much antigen as possible.

Step III

The third step involves purification of the antigen. In this stage the antigens gets inactivated. They are then collected, purified and stored for use in vaccinations.

Step IV

The fourth step involves the addition of an adjuvant used to improve the immune response of the purified antigen. Different animals are killed to obtain adjuvants, particularly sharks. Squalene or shark liver oil is currently used in large quantities as an adjuvant worldwide since it also increases the shelf life of most vaccines.



Testing



Not only is the killing of various animals involved in developing vaccines and for their commercial production which is based on animal derived substances (adjuvants), but it also involves testing in lab cultures and on innocent animals such as mice to check if it is too toxic and if it prompts the immune system's cells to produce antibodies that will identify and attach to the virus. Tests then proceed as clinical trials on humans (10-100 in phase 1, 100s in Phase 2 and 10,000s in Phase 3) to prove there

are no bad or serious side effects, check if the immune system produces antibodies and the response is strong, if the dosage is correct, and if it safely prevents infection and disease across a large number of people. If at any stage of testing, results are unsatisfactory, the particular vaccine is abandoned or dumped.



*Vaibhav Dewal, a biotechnologist
turned ahimsa activist, is a BWC life member.*

India's Sharks and Rays

No matter the shape, size, habit or habitat, humans have found a way to catch most sharks and use every single part of them says Bhanu Sridharan

Across the planet, entire populations of sharks and rays are being over-fished, in some cases leading them to the brink of extinction. The situation is particularly grim in the Arabian Sea where, according to a new study, over 50% of the shark species found in these waters are threatened.

The image of sharks is generally that of a fearsome predator, eating everything in its way. But sharks and their relatives, rays, are a diverse group. They include some of the largest carnivores in the world, like the great white shark that live in cool open waters around the globe and feed on large marine mammals like seals and dolphins. In the coral reefs of the Lakshadweep Islands, diminutive reef sharks hunt small fish in packs. The whale shark, the largest fish species in the world and India's first to be protected, feeds on plankton.

Shark products

No matter the shape, size, habit or habitat, humans have found a way to catch most sharks and use every single part of them. Export products include skin as leather for boots and bags and liver for oil. Cartilage, the primary component of sharks' skeletal system, is powdered and used as medicine. Shark fins are harvested for shark fin soup, a sought after delicacy in south-east Asia and China. Shark meat, both fresh and dried, is consumed locally and in great demand during certain festivals.



India is now the second largest shark fishing nation in the world and most sharks are caught in the west coast. Photo courtesy: Shishir Rao

India second largest shark fishing nation in the world

In 2017, 25 marine biologists from institutions across the world including India, came together to assess the status of the sharks and rays in the Arabian sea and the adjacent Red Sea, Gulf of Aden and Sea of Oman. Coastal communities from 20 countries live and fish by these waters, including hundreds of millions of people from the west coast of India.

"The main threats to sharks and rays around the world are primarily fisheries (particularly the fact that most species are caught as by-catch in fisheries targeting other commercially important species) and habitat modifications for coastal development, from pollution and so on," explained Dr. Rima Jabado, the lead researcher on the study and the regional co-chair for the IUCN Shark Specialist Group. Fisheries.

According to a 2015 report by the Central Marine Fisheries Research Institute (CMFRI), India is the second largest shark fishing nation in the world, after Indonesia. Between 1985-

2013, India was catching 50,000-70,000 tonnes of sharks annually. This number has remained the same but there had been a 64% decline in shark catch in proportion to the rest of the fishery. The west coast is the leading shark fisher contributing to almost 70% of India's shark fishery.

Collapse is not always so gradual

Deep sea sharks, living at depths between 200-1000 metres, are sought after for their liver oil in countries like Japan. For 20 years, the island of Maldives was the main supplier, exporting tonnes of sharks such as the gulper sharks. Then in the early 2000s the entire fishery collapsed, with no more deep sea sharks to be found around the Maldives. It was then that K.V. Akhilesh, a scientist at CMFRI and one of the co-authors on this study, noticed that the west coast of India seemed to have stepped up to supply the liver oil market.

Between 2002 and 2008, Akhilesh documented a steady increase in deep sea shark catch. Fishermen would travel the length and breadth of Indian waters in large mechanised boats casting lines and nets bringing in a massive supply of gulper sharks. In 2009, the entire fishery stopped. Catch had declined, the sharks were becoming smaller and other fishing grounds in other parts of Asia were probably discovered, speculated Akhilesh.

Similarly, in Tamil Nadu, researchers Divya Karnad and Mayuresh Gangal reported an 86% drop in catches of rays like guitar fish

and wedge fishes. These declines seem to be happening despite an increase in fishing effort. Fishers today spend more days out at sea but return with smaller catches.

Such rapid fall in populations are because many of these species such as gulper sharks are slow-growing and take time to become sexually mature. They also don't reproduce too often. So, even when shark fishing stops as has happened in Maldives, populations don't recover or take a long time.

Problems with Solutions

Out of the approximately 160 species of sharks in Indian waters, 10 are legally protected. The first shark species (and consequently the first fish species) to ever be protected in India was the whale shark which was placed under the Schedule 1 species list of the Wildlife (Protection) Act in 2001. Nine more species were added to this list, including the Ganges river shark (one of few freshwater and estuarine sharks in the world), the Pondicherry shark which may already be extinct and the giant guitarfish, an exceedingly rare species that is sought after for shark fin soup in Southeast Asia and China.

Shark fishing in India is rarely a targeted activity. Almost all the targeted shark fishing in India is done by one community, from the village of Thoothoor, in the Kanyakumari district. Since the time of artisanal, small boats, shark fishing in India has been incidental. Which sharks and rays are scooped up depends on the location of the fishing expedition, the gear being used that day and the size of the boat.

Species like the whale shark are also protected by international laws like the CITES (Convention on International Trade in Endangered Species) that blocks countries from trading in these species. India has also banned the export of shark fins.



Sharks like this graceful shark *Carcharhinus amblyrhynchoides* (front) and a blacktip shark *Carcharhinus limbatus* (behind) landed in the Porbandar harbour in Gujarat. Photo courtesy: Dipani Sutaria (Save our Seas Foundation)

Article extracts and pictures from



The Ethics of Animal Labour

Almost all of us have seen, at least once, an animal pulling a heavily loaded cart being harshly whipped to force it to continue, in spite of being completely exhausted and sometimes even near death. There are many who would pass this by without giving it much thought, but those of us who care deeply about animals recognize such incidents as just one of the many examples of animal labour says Priya Gupta

Understanding Animal Labour

Just as humans seek support from other humans when it comes to physical labour, likewise they often seek the support of animals to carry out tasks that prove physically challenging to them. People engaged in agriculture often use animals such as oxen and buffaloes for ploughing and tilling the land. In remote regions of India that remain inaccessible to mechanized vehicles, animals play a vital role as means of transport. To reach the Vaishno Devi temple, a famous Hindu pilgrimage site situated on a hilly area in the Union Territory of Jammu and Kashmir, animals such as mules are used as a means of transport to ferry pilgrims, although in 2018 the Supreme Court ruled that their use should be phased out. Likewise, in order to reach Amber, situated on a hill in Amer (Near Jaipur, Rajasthan) elephants are being used to carry tourists to and from the fort. Brick kilns use horses, donkeys and mules to transport wet and dry bricks, either by cart or pack, both within the brick kilns and from the kilns to other locations for use in the construction industry. Further, animals such as dogs are trained to assist law-enforcement personnel to perform tasks such as finding evidence related to crime and to catch the culprits.



Struggling brick kiln donkey. Photo courtesy: The Brooke/John Wright

Suffering as an inherent aspect of Animal Labour

The examples mentioned above may initially seem similar to the practice of using human labour, given that humans are also employed as workers in, for instance, brick kilns. However, the crucial aspect which differentiates animal labour from that of human labour is suffering. Throughout the process of labour, animals are rigorously subjected to various kinds of physical and psychological suffering, which rarely occurs with human beings. This is because humans who are engaged in labour are protected from suffering in the workplace by virtue of certain legal provisions. For example, Indian labour laws such as the Minimum Wages Act (1948), Factories Act (1948), Maternity Benefits Act (1961) and Payment of Bonus Act (1965) are some of the laws that guarantee human workers with fair compensation for the work they perform, safe and healthy

working conditions, maternity benefits, payment of bonus out of the company's profits, a workplace free of discrimination and harassment and so on. Whereas for animals, it is mainly the Prevention of Cruelty to Animals Act (1960) that keeps a check on the cruelty inflicted on animals during the labour process. But in reality, the widespread suffering of the animals involved in human-mandated labour largely goes unchecked. They are frequently beaten, kicked, tortured, over-loaded and are left without a sufficient supply of food and water.

It is this recognition of inherent suffering that shifts the human practice of using animals for labour from being a mere subjective problem to a more universal ethical problem. Given that animals are sentient beings who do not want to suffer any more than we do, it becomes crucial to question whether the pain and suffering meted out by humans to sentient animals as part of the labour process is ethically justified or not? Two prominent philosophical theories, namely the Animal Welfare theory of Australian philosopher Peter Singer and the Animal Rights theory of American philosopher Tom Regan have responded to this question of the ethical justification for using animal labour.

Animal Welfare's position with respect to Animal Labour

As per the theory of Animal Welfare, one can be morally justified in using animals for labour if the animal being used is treated "humanely" i.e. in a way that does not cause unnecessary pain and suffering to them. This attempt to achieve conditions that make possible the humane treatment of animals within the system that uses them, reflects the reformist approach to animal welfare. For instance, poultry farming's practice of keeping the hens in battery cages is largely

viewed by Welfarists as a case of inhumane treatment towards hens. This is because the space available to each hen in a battery cage is approximately less than the size of a sheet of A4 paper. This cramped space contributes to their unnecessary suffering as they cannot perform normal behaviours like scratching, nesting or even stretching their wings. Thus in order to do away with this inhumane treatment, Welfarists call for a reform in poultry farming by demanding replacement of battery cages with bigger cages or allowing the hens to roam freely. The same reformist approach would apply to all sectors that use animal labour. They would argue for reform within the sectors, by demanding they restructure themselves in a manner that facilitates the humane treatment of animals, which would consist of limiting their hours of work and the amount of work to be carried out by them, providing them with adequate food, water, shelter and medical facilities and so on.

Animal Rights' position with respect to Animal Labour

The theory of Animal Rights states that animals being the "subjects-of-a-life", possess inherent value, and therefore the human practice of using animal labour can never be ethically justified and therefore should be abolished. To be a "subject-of-a-life" is to be more than being merely alive and conscious. Usually, a normal adult human being is considered a subject-of-a-life, as s/he has certain memories, beliefs, cognition and a sense of the future. However, the Rights view goes further to include normal mammalian animals within the ambit of subjects-of-a-life. For them, an elephant being used for carrying tourists to Amber Fort is also a subject-of-a-life, as it has a unique life story that is either better or worse than that of other elephants.



Unable to bear the weight of an overloaded cart, this bullock collapsed. Photo: D Gopalakrishnan

Like humans, it also possesses an inherent value, and therefore demands the right to respectful treatment. When being used for transport, the inherent value of an elephant is being violated. Thus the practice of using animals for labour, just like any other animal use, treats animals as mere instruments, and therefore is morally unjustified. Being morally unjustified, it ought to be abolished. Therefore, the Animal Rights position endorses an abolitionist approach to animal use. Applying this abolitionist approach would put an end to animal exploitation that widely occurs at the hands of humans. The inherent suffering that comes with every animal use in the name of science, sports, exhibition, labour, food, fashion, enjoyment and so on will come to an end.

Conclusion

Despite the Welfarist view being endorsed by nearly every animal protection legislation (including the Prevention of Cruelty to Animals Act, 1960) and animal welfare NGO, it still fails to bring about any meaningful change in the lives of animals engaged in the labour process. This is because their rolling out “humane treatment” as a measure for protecting animals from being victims of exploitation is ineffective. It is not enough to say that providing an animal with healthy living conditions constitutes

humane treatment. This is because, although providing the animals with healthy living conditions might address their physical suffering to some extent, it definitely does not alleviate their psychological suffering. In fact, nearly every form of animal labour comes with indispensable suffering in some or other form. To argue for humane treatment is thus weak.

Instead, it is the Rights view that serves as a better response to the ethical problem of animal labour. They view animals as active subjects with a capacity to live their life on their own terms. The Rights view, unlike the Welfarist view, protects the interests of animals as a “right” and not by merely “obliging” humans to treat animals humanely. The nature of a right is considered more forceful than that of an obligation. For instance, the obligation to act compassionately or humanely towards animals could be a matter of choice for some, but a right, like the right to basic respect and treatment, builds a protective fence around the animal. It is this demand for abolition of animal use that makes the Rights view an appealing theory.

Though the Rights approach to abolition of animal use might seem inconceivable to many, it is both possible and achievable. This is evident from the gradual reduction of animal-based food. The increasing trend of veganism around the world is, in a way, slowing down the demand for animal-based foods, which in turn is leading to the gradual reduction of the number of animals bred for food. Similarly, the use of animal labour can also be abolished with the creation of substitutes for it, which will eventually enable animals to live a more enriched life.



Priya Gupta has recently written a dissertation on The Ethics of Animal Labour for her MA from Jawaharlal Nehru University, New Delhi

Animal Entities – not Utilities

Only 1,20,000 donkeys are left in India says Khurshid Bhathena

It is high time that we begin thinking of beasts of burden as entities and not utilities.

Livestock fall into two categories:

- Animals for food production like cows, buffaloes, chickens, pigs, goats and sheep.
- Non-food production animals like oxen, donkeys, mules, horses, ponies, yaks and camels.

The latter are beasts of burden or pack animals that are made to pull ploughs, carry loads, provide draught energy and help farmers, but strangely India does not consider them as livestock!

Bullock-carts are still seen on the city roads. They are commonly used to transport sugarcane from fields to sugar factories. Pull-carts containing sand, cement and other heavy goods are drawn by camels particularly in rural Rajasthan.

In India 70% of working equines (donkeys, mules, horses and ponies) are found in the brick kiln industry where they are known to suffer horrific injuries. The 2019 Livestock Census found India's equine population had significantly decreased: donkeys were 50.24% and mules 8.83%, whereas horses and ponies 40.93%. Only 1,20,000 donkeys were left in India, the population having fallen by 62%. The reason for this was that donkeys were killed to meet the demand for *Ejiao* which is Chinese medical gelatine made from the skins of donkeys. India exports donkey skins both legally and illegally.

As for mules they are produced by mating a jack (male donkey) with a mare (female horse) with the sole aim of extracting hard work out of this sterile offspring that more often than

not turns out to be stubborn and is therefore mercilessly whipped to work. The Kalandar community began breeding and selling mules after their dancing bears were taken away from them.

In 2018 the Supreme Court ruled that the use of mules to ferry pilgrims from the Katra base to the Vaishno Devi shrine in J&K should be phased out and the mule owners be rehabilitated. The bench had expressed concern over the mule droppings lying enroute. The National Green Tribunal had earlier said that a new path should be constructed to the shrine exclusively meant for pedestrians and battery-operated cars and no mules (donkeys, ponies or horses) should be allowed on this new route.

Similarly, although in 2010 the Kerala High Court directed that only fit donkeys and mules be used at Sabarimala, it has not been fully implemented. Hundreds of animals were trekking up 5 kms from Pamba carrying an estimated 45 lakh kgs of jaggery, 4.5 lakh kgs of rice and other foodstuffs to the Sabarimala temple situated at an altitude of 1260 m above sea level. Unfit donkeys and mules like those whose hooves were worn out, were abandoned in the surrounding Periyar Tiger Reserve. Tractors have caused safety problems for pilgrims and the construction of a ropeway is in limbo.

Yaks are reared in Arunachal Pradesh, Sikkim, Ladakh and Himachal Pradesh because they can carry loads of 50 to 60 kgs on very rough terrain and survive on scanty local feed. They are also exploited for milk, wool and some times meat.



Khurshid Bhathena is a Trustee and Honorary Secretary of BWC-India

Alert Animal Activism – Part 2

If we wish to help animals and ourselves we may need to make some significant lifestyle changes says Nirmal Nischit

In the Monsoon 2019 issue of *Compassionate Friend* we listed items that we regularly use, some times without realising that they could be animal derived. Just like we can easily avoid using them by remaining consciously aware, we can also easily avoid things we unthinkingly do which indirectly support animal cruelty, exploitation or killing.

Below is another selective check list of things that BWC would like readers to seriously consider giving up. If any one would like to know about some thing in particular, do ask BWC or check it out under Learn About on www.bwcindia.org

Negative Entertainment

Circuses with Animals, Birds and Fish
 Magic Shows with Animals and Birds
 Zoos
 Aquariums
 Oceanariums
 Aquatic Parks
 Butterfly Parks
 Aviaries
 Crocodile/Reptile Farms
 Animal, Bird and Fish Exhibitions
 Selfies with Creatures at Tourist Spots
 Animal vs Animal Fights
 Bird vs Bird Fights
 Animal vs. Human Fights
Jallikattu
 Pony Polo
 Elephant Polo
 Joy-rides on Camels, Horses, Elephants, Yaks and other Animals
 Races involving Horses, Greyhounds, Dogs, Bulls, Buffaloes, Camels, Pigeons and others
Kabootarbaazi
 Viewing films depicting torture and killing of Living Creatures

Trained animal performance videos on WhatsApp
 Releasing Birds, Balloons and Butterflies at Events

Religion

Animal Sacrifices
 Bird Sacrifices
 Temple Elephants and other Animal Performances
 Caged Birds
 Releasing Birds
Agarbatti without green Veg Symbol
 Musk, Amber, *Varakh*, etc.
 Peacock Feathers
 Silk
 Shells
 Conches

Violence-oriented Pastimes

Kites with *manja*
 Firecrackers
 Air Guns
 Catapults
 Angling and Fishing
 Hunting, Trapping, Poisoning, Pelting Animals and Birds

Poaching Wildlife

- Capture, Trap and Snare Animals
Reptiles, Fish and Birds: Live or Dead
Smuggle
Jungli Maas
Trophies, Pelts, Skin and Fur
Skulls, Antlers, Horns, Claws, Teeth,
Bones, Hair, and other Body-parts
Peacock and other Bird
Feathers and Quills
Live Bait to Catch Wildlife Alive,
or as Food

- Bone China
Apiaries and Beekeeping
Harmful Chemicals and Pesticides
Investing in Companies that
Exploit Animals

Businesses Involving Blood Money

- Poultry and Eggs
Breed and Rear Animals for Slaughter
Dairy – Disposal of old Cattle
and Male Calves
Aquaculture and Marine Products
Non-Veg Food
Leather, Silk, Wool and Fur
Pearls, Corals and Shellac
FMCG containing Animal Substances
Research and Testing on Animals

Foods Involving Direct or Indirect Death

- Flesh of Animals, Birds and Fish
Eggs
Milk
Honey and other Bee Products
Varakh made between Leather
Shell Choona
Lab-grown Meat
Disposal of Plastic from
Packaged Food Articles

Show your Support

If there is no support for such things they will automatically vanish. Each one of us can do our bit right away to bring down animal exploitation and death.

Those wishing to make a firm commitment can download, fill out and mail the BWC Pledge Form (entirely voluntary) to us – www.bwcindia.org/Web/PlayYourPart/PledgeForm.pdf



For every thing we eat, wear and do, there is an option which does not involve hurting others.

Vegan Recipe *Biscuits*

The following recipe has been adapted for vegan animals from the Vegetarian Biscuits recipe which was specially formulated for BWC by the Protein Foods & Nutrition Development Association of India very many years ago.

Note: If your cat or dog is allergic to any of the ingredients (e.g. maize) please omit it and increase the other grains in proportion.

Biscuits for Animals

(makes 24)

Ingredients

- 50 grams wheat/*gehu* flour
- 50 grams maize/*makai* flour
- 50 grams millet/*bajra* flour
- 50 grams soy bean flour
- 1 teaspoon turmeric/*haldi* powder
- 1 tablespoon cooking oil (coconut/sunflower)
- 100 ml water
- 2 teaspoons Marmite (available online)
- 1 teaspoon **Vegan** Taurine powder (available online)



Preparation

Knead all the ingredients into a smooth dough.

Roll out the dough like *chapatti*. Using a round cutter about 2 to 3 inches in diameter cut the dough.

Place the cut rounds on a tray and bake for 20 minutes at 120°C in a preheated oven. Turn the biscuits 2 or 3 times in-between baking.

Form IV (See Rule 8)

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I, Diana Ratnagar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated: 1st November 2020.

Sd/- Diana Ratnagar
Signature of Publisher

The combined Summer & Monsoon 2020 issues of *Compassionate Friend* and *Karuna-Mitra* were not printed. The annual *Hinsa vs. Ahinsa* was also not printed. They can be read online on our website: www.bwcindia.org

Biscuits for Humans

Coconut Cookies (makes 24)

Ingredients

120 grams whole wheat flour
 ½ cup desiccated coconut
 ½ teaspoon baking powder
 5 tablespoons coconut oil
 2 tablespoons fine *sooji/rava*
 5 green cardamoms crushed
 ½ teaspoon dry ginger powder
 Salt to taste
 1 cup grated jaggery
 6 tablespoons water or coconut milk
 Cashews or almonds halves for garnish.

Preparation

Preheat oven to 180°C.
 Mix flour, coconut and baking powder with a spoon in a bowl.
 Add coconut oil, then *sooji*, cardamom, dry ginger powder, salt and grated jaggery. Mix well.
 Gradually add 3 tablespoons of water or coconut milk.
 Don't knead. Lightly mix and form into a dough ball.
 Make medium size balls and place them on a greased tray.
 Press one half cashew or almond on each cookie and slightly flatten.
 Bake the cookies at 180°C for 20-25 minutes till the top becomes light golden.
 Cool and serve or store.



Banana-Oat Biscuits (makes 10)

Ingredients

1 ripe banana
 2 tablespoons almond butter
 1 cup oats
 1 teaspoon vanilla essence
 a little of cinnamon powder

Preparation

Mash banana. Mix with almond butter.
 Add oats and vanilla essence.
 Sprinkle cinnamon powder.
 Make flat rounds 2-3 inches in diameter and place on an oven tray.
 Bake for 20 minutes at 350°F
 Allow to cool before consuming.



Respect for all living beings, the environment, and a desire to enjoy good health makes many people turn vegan.

A vegan lifestyle is not based on self-denial, but on a deep rooted philosophy that respects all forms of life.

Vegans do not eat any animal derived products which include flesh, eggs, milk, honey, *varakh* or *choona*.

Do visit

www.bwcindia.org/Web/Recipes/Recipesindex.html

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Beauty Without Cruelty's tested and tasted, healthy and delicious vegan recipes.

I AM NOT...



Butter Chicken



An Experiment



Fish Curry



A Fan



Mutton Biryani



A Wallet



Steak



A Fur Cap



Entertainment



Silk



A Cricket Ball



An Omelette



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