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COMPASSIONATE FRIEND

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An International Educational Charitable Trust for Animal Rights



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Ethical investments

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Agarbatti

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Oyster. *Photo courtesy:* Jayne Cairns

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Editorial

Many happy returns on investment!

In “The Sorrows of Young Werther,” Goethe had Werther write, “There is not one moment... when you yourself are not inevitably destructive; the most harmless walk costs the lives of thousands of poor, minute worms; *one* step of your foot annihilates the painstaking constructions of ants, and stamps a small world into its ignominious grave.”

It is nevertheless possible to make a difference for animals in your home or community. But is it possible to invest money ethically?

Many people feel that a chasm yawns between their investments and the way they live their eco- or animal-friendly lives. Advisors can help us decide how to invest in congruence with our convictions.

Ethical investing adds value to bottom lines. Ethical investors can make money, and even help reform major polluters. Socially responsible investing – capitalism with an environmental twist – is a rising trend among beginning and experienced investors. Also called ethical investing, it's about matching investments with values for the good of society and the planet.

The latest edition of our ethical investment guide (see

<http://www.bwcindia.org/Webforms/EducationalGuides/InvestmentGuide/InvestmentGuide.html>) may encourage transparency and accountability for products, processes and their impacts on animal rights.

Ethical marketing issues, however, include transparency about environmental risks, transparency about product ingredients such as genetically modified organisms, possible health risks, financial risks, security risks and advertising truthfulness.

Beware the myth that ethical investing doesn't make money. Investors are interested in how a company takes care of its staff, sustainability measures such as environmental remediation, as well as green energy companies.

After the financial crises of the last few years, ethical investments, which consider the social environment, have been observed to recover quicker than traditional ones.

The goal of investment, ethical or unethical, is to make money. However, an ethical portfolio also considers a company's effects on the world, and an investment's social, environmental and economic impacts.

For example, it's possible to construct a diversified portfolio and not include carnivorous firms, or animal testers. You wouldn't invest in a company that sells tobacco to children, so why invest in

one that factors animal life or well-being into its end-product?

How much money you allot to stocks, funds, bonds and other investments may depend on a multitude of factors, including your financial goals, your risk tolerance, and your age. But you have the choice of omitting firms which exploit animals.

Tobacco, gambling, weapons and alcohol have been four categories most often screened out of investments. You may be out of luck if you're passionate about too many issues. Animal rights is



a highly significant one, with repercussions on the others.

Meat and skins are parts of our cultural environment, but companies making "veggie" clothing have made a fair splash. Leather clothing – especially shoes – are sometimes the Achilles' heel of proselytizing vegetarians, but there are now companies which produce well-designed "vegan" belts, boots, sandals, shoes, handbags, laptop bags, and briefcases.

To say nothing of firms which don't test shampoos or conditioners on animals. Statistics reveal that over

300,000 animals were used in lethal household-product tests, in Canada alone.

In the USA a decade ago, there were 175 funds screened for social responsibility, with over \$150 billion invested in them.

Consumer and investor behaviour is changing the world for the better. Companies are going green because consumers, governments and investors are demanding it.

The BWC guide will help investors see through marketers' "greenwashing" via irrelevant, vague or unproven claims on labels; half-truths; and outright lies. It is important to keep investing green because it sends a signal. Every Rupee is a small vote.

Ethical organizations are real firms, concerned about their profits. Many such companies are profitable, or are on a path to profitability, and investors get maximum green exposure, with the lowest possible risk, through them.

These firms wrestle with disadvantages like higher costs, overheads and public expectations. We hope their advantages may include higher investment volumes from aware, responsible investors, greater brand and company recognition, and heightened employee motivation.

Why can't an animal-free mutual fund be started in India?

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The complet angler

By Aloka Deane

Angling is a cruel blood sport. No respect is shown to the fish, its habitat, or the historical and spiritual importance of India.

Fishing was one of the first lessons my parents taught me as a child. They said it was entertaining. I learnt:

1. How to murder (weaker beings).
2. How to check if a fish was dead or alive.
3. That it is OK to tear a creature's gums for fun, then let it go in pain, fear and contamination to rot, suffer and, more often than not, die.

Recreation? How does one relax in a pool of blood? Death, in any form, is never relaxing, but parents encourage their children to witness death and learn the art of murder while claiming to relax and de-stress.

On catching a fish, the angler decides whether it is to be left in the water or hauled out to die immediately. The hooks are made of metals that rust quickly. What happens to the fish? Keeping the fish from thrashing means, in effect, “do not let the creature gasping for oxygen damage its body by struggling. Hold on to it tightly so that we humans can get a photograph taken, which is more important than the fish’s suffering and life.”

Idiot’s guide to fishing

Instructional books also state that the fish’s vital organs are in danger on every catch. That does not seem like a sport, does it? Anglers advise, on www.leadertec.com, “Resuscitate an exhausted fish by moving it back and forth or tow it alongside the boat to force water through its gills.” On being pulled out of deep water, fish tend to secrete gases. This is what then needs to be done for the sport: “Insert hypodermic needle at a 45°



Millions of fish experience this pain each day. How would you like it? *Photo courtesy: Merseyside Animal Rights.*

angle, under a scale, near the tip of the pectoral fin and squeeze the fish gently. You will hear the trapped gases escaping.”

Fish feel pain

The very fact that any living creature is taken out of its natural atmosphere, even for a few minutes, is but a sadistic attempt to express one's own potency. Who keeps tabs on the care anglers take in handling the fish?

Catch-and-release fishing is increasingly practiced by

recreational fishermen. In many parts of the world, size limits apply to certain species. Fish below and/or above a certain size must, by law, be released. But what about their condition on release?

In 2003, researchers at the University of Edinburgh concluded that fish exhibit behaviors often associated with pain, and fire neurons in the same way human brains do.

Not only the fish suffer... other animals do, too.

Live bait

Leave alone the fish who suffer and die, anglers care no more about the torture they inflict upon the live bait they use: minnows, worms, live small fish, frogs, flies, and so on. A tip on how to handle live bait from <http://www.fishing-boating.com/articles/taylor/tentips.htm>: “Never hook your live bait through the eyes. You want your bait to see the game fish coming after it. This excites your bait making it swim erratically causing the game fish to become more aggressive...” Would we call this natural human behavior?

Peacock-feather floats

India is left with only 50 percent of the total peacock population that existed at the time of partition in 1947. Peacock herl or flue is widely used for fly-tying by fishers while the national bird struggles for survival.

Angling also injures aquatic birds like ducks and geese, whose legs get tangled in anglers' fishing lines and hooks.

Locations for angling

Uttarkashi, Ramganga, the Sharda rivers around Jim Corbett National Park, and Rishikesh are good spots. Mysore is known as a great place to catch Mahseer. In Kerala, the streams around the hill station of Munnar are supposedly ideal for fishing.

The Himalayas, the abode of the gods, have been turned into a pool of blood by this cruel sport, indulged in by fish-murderers flocking from everywhere.

The Mahseer, said to be the king of the Himalayan rivers, is a large and powerful fish. A tough fighter in the river, it poses a challenge to anglers.

Kashmir has been called an angler's paradise, and is cheaper than any other site.

Anglers from all over the world come to Indian rivers to try and catch the colossal Mahseer and the Himalayan Rainbow Trout. So-called "good fishing" is possible in the north of the country on the Ganga and Kali Rivers for Mahseer, and on the Tirthan, Tons and Sainj Rivers for trout. Rivers like the Kameng,

Teesta, and Brahmaputra provide excellent angling opportunities. The Jia Baroli, Manas and Kapili Rivers offer plenteous fish. The rivers at the Kulu's upper stretches and the Kangra Valley attract anglers from all over the world, who try to hook trout and Mahaseer.

Hinduism, Jainism and Buddhism refer to the Himalayas as *devatma* or God-souled.



The one that got away — with murder. Photo courtesy: D. Heaps fishing adventures

Spiritually repugnant


The *Matsya*, or Fish Avatar of Vishnu in Hindu mythology, is said to be the first incarnation of Lord Vishnu. He assumed the form of half-fish-half-human to save humanity when the universe was crashing down.

Jainism is the oldest religious philosophy. It has advocated non-violence towards animals. The concept of Ahinsa is so embedded in Jainism that ascetics cover their mouths, and sweep the ground before them with small brushes,

to avoid injuring minuscule life forms.

The lives of all creatures involved in this so-called "sport" are disrespected and disturbed. Every aspect of nature in the locations mentioned above has connections to the rich cultural and spiritual heritage of India. And this is where we invite people from all over the world to come and be accomplices to fishing! Does this help conserve the authenticity of the spiritual practices of this land, or respect them?

Sages and prophets have used the Himalayas for spiritual pursuits. Do they have any say in the matter?

 Aloka Deane is a BWC life member.

Conservation?

Beauty Without Cruelty has drawn the attention of the Ministry of Environment & Forests to the intense cruelty involved in catching and releasing fish like the endangered Mahseer. These fish are subjected to a long ordeal of stress, pain, fear, struggle and torture. Irreversible damage occurs even if a fish is thrown back into the water. The hook injures and traumatises the fish which probably dies of shock, inability to eat, or of microbial or fungal infections.

Pearls: oysters' teardrops

By Khurshid
Bhathena

Although valued as “gemstones” pearls (*moti*) are neither gems nor stones. They are animal in origin, and can only be produced in pearl oysters – living shelled molluscs that look like a pair of cymbals, as in the picture to the right.

The pearl is not a part of any oyster’s body by birth. It is a growth that forms inside its body because of its reaction to an external irritant, like a grain of sand, which might have entered it through a gap between the pair of shells.

Such a particle causes the same irritation and stress to the oyster that dirt in our eyes causes us. Its reaction is identical to ours: just as our eyelids go into a frenzy of blinking and batting, and try to wash the particle away with tears, an oyster reacts by secreting layer upon layer of a substance called nacre upon the particle, to shield itself from it – to no avail.

In our case the irritation is temporary, but it’s endless for oysters. Day in and day out, year in and year out, the irritation progresses to trauma, pain and suffering,

while layers of nacre continue covering the particle, building up into a pearl.

Natural pearls are those that have occurred in wild oysters, whereas cultured pearls are those that have been engineered by humans to occur in farmed oysters. Both are obtained by killing the oyster eventually.

Natural and cultured pearls

When grit gets embedded into an oyster’s soft body naturally it begins covering it with nacre. A natural pearl is thus formed – a result of three to seven years’ suffering. There is a one-in-a-million chance of finding a natural pearl. Out of three tons of oysters, only three or four may produce perfect pearls and as many as 100,000 oysters may be split open and killed

to produce a pearl necklace. The pearl industry massacres and discards the oysters.

Of all pearls sold, 99.99 percent are cultured. Pearl oysters are specially bred in farms to obtain cultured pearls. Using surgical tongs to hold an oyster’s valves open, incisions are made in its soft body, into which a bit of shell from a freshly-sacrificed oyster is grafted.

The pain caused by a splinter under our skin is a mild form of what the pearl oyster is made to suffer. It is liable to die while being incised, being subjected to fouling, boring organisms, or while secreting nacre to cover the grit.

Even if the oyster survives these steps, it has no chance of emerging unscathed on removal of the pearls, which can be after as long as seven



R.I.P., oyster split open for pearls. *Photo courtesy: Istara.*

years of agony – to produce only a couple of cultured pearls. Only 40 percent of the pearls obtained are marketable, out of which 5 percent turn out perfectly spherical, and fetch good prices.

Oysters' lives worthless

The removal of the pearl inside involves splitting the pearl oyster open by inserting a knife between the two valves and twisting it to cut the adductor muscle which holds the shell closed, thus killing the creature. It's just too bad if no pearl is found or, as is more likely, the pearl hasn't formed properly.

Thus every pearl, cultured or natural, is the result of thousands of oyster shells being opened up and discarded, resulting in their deaths.

Pearl oysters that are discarded are not consumed as food, because oysters are eaten alive, or cooked alive. Once the shell is open the oyster is dead, and poisonous.

Irrespective of the type, colour or name given the pearls, whether natural, cultured, Hyderabad, Mandapam, or Mikimoto of Japan, all have a hidden history of pain and killing. Even Majorica pearls of Spain called "man-made pearls" and others called artificial/fake/simulated pearls use fish scales and/or lustre from cultured pearls in their finish.

Mother-of-pearl is nacre, and like pearl, is produced by living molluscs (oysters and abalone) and is their inner shell, the outcome of killing.

Mother-of-pearl is no longer used as extensively as it once was. However, it is utilised in lots of wristwatch dials, jewellery, inlay work, buttons for clothing, cutlery handles, lampshades and musical instruments, so one has to be super-alert to avoid buying them when shopping.



"Pearls = Pain" poster displayed at ORRA, Inorbit in Malad, Mumbai. The poster is reproduced on our back cover. ORRA has also stopped stocking pearls at Inorbit in Vashi, Mumbai; DLF, Delhi; Vizag; and Kolkata. *Photo courtesy: Vijay Jain.*

BWC campaign

Since 70 percent of pearls are worn as jewellery, mainly necklaces and chokers, Beauty Without Cruelty hopes that creating an awareness that pearls and pain are synonymous may cause shops to give

up selling pearl jewellery. Pearls can be substituted with white moonstones (*chandramani*), which resemble them.

Like pearls, moonstones are lustrous – glowing rather than sparkling – and associated with purity and innocence. Moonstones are translucent, possessing an inner lustre, whereas pearls have an opaque glow. The ancients believed moonstones to be solidified rays of the moon. That is how they acquired their name. The moonstone plays the same role as the pearl in Indian astrological gem therapy, supposedly having a cooling effect on the wearer, bringing peace of mind and helping concentration. Moonstones are mined in Sri Lanka and South India, and the finest ones do resemble the moon.

Beauty Without Cruelty is delighted to announce that ORRA, one of the world's leading jewellers, has supported its campaign and stopped selling pearls in five of its stores.

BWC looks forward to other shops ceasing to stock pearls, and will be happy to supply them explanatory display materials.



Khurshid Bhatena is a BWC trustee, and its honorary secretary.

Fact, not fancy

Agarbatti

By Nirmal Nishchit

Pure incense is the resin, or hardened natural gum, found on the bark of trees. It is cut off

and broken into pieces. When sprinkled on embers it burns, emitting fragrant smoke. Common examples are frankincense, myrrh/*guggul*, *loban*.

Incense is also derived from wood, bark, stems, branches, seeds, fruits, roots, rhizomes, herbs, buds, flowers, leaves and grasses.

It is burnt to release powerful fragrances during religious ceremonies, for ritual purification, meditation, and a r o m a t h e r a p y .

Surprisingly, it is often fortified with animal-derived fixatives such as operculum, musk, civet and ambergris.

Bamboo, not wooden, sticks

The name *agarbatti* for incense or joss sticks originated as a combination of the words *agar* (wood) and *batti* (light). But *agarbatti* sticks are now made of bamboo only, and one also finds many variations in their ingredients and manufacture. Assam and Tripura are the largest producers of bamboo sticks for *agarbatti*.

There are about 10,000 *agarbatti* manufacturing units in the country, but only around 50 brands are sold across India. *Agarbatti* is exported to meet 50 percent of world

demand. No wonder that, in 2009, the Government of India declared *agarbatti* a handicraft product and brought it under the jurisdiction of the Export Promotion Council for Handicrafts.

Modern aromatic incense stick companies also fall into the small-scale cottage industry category. They use new machines and products to produce a variety of *agarbattis*. Depending on the method of production and the raw materials used, burning time ranges from minutes to hours.

Since most Indian families use at least one *agarbatti* a day, it is an ever-growing market with new varieties being introduced constantly. The most popular fragrances are “sandal,” followed by “floral.”

Manufacture

Although there are a few factories (more like small sheds) where *agarbattis* are manufactured from scratch, the bulk of *agarbatti* production is contracted out to slum women and children (aged 6 to 60).

Agarbatti mainly contain sandalwood, *oodh*/agar wood, patchouli (bushy herb), vetiver (grass), star anise and cloves that have been ground with a large mortar and pestle along with water and a little saltpetre (mineral potassium nitrate) to form a *masala*, or spice



Photo courtesy: Yogesh Khanage.

paste, that is applied to thin 6-12 inch bamboo sticks.

The stick is coated along three-quarters or more of its length with such an aromatic substance *masala*. The quarter or less of uncoated bamboo stick, used to hold the *agarbatti* when lit, may be colour-coded.

Depending on the type of end-product desired, two basic procedures are adopted: rolling and/or dipping.

Rolling involves kneading a sticky mixture first. The ingredients used vary from manufacturer to manufacturer. Some of them are coal dust (obtained by burning wood powder), sawdust (unburned wood powder), aromatic wood powders (especially sandalwood), fine flour, oil and water. *Jigat* powder, a natural binding glue that acts as a water-soluble adhesive, is an essential ingredient of this *masala*. It is the powdered bark of a particular tree, also known as *patta*, *makko*, and *bummi* powders.

The sticky *masala* is rolled onto bamboo sticks placed on slanting wooden boards, following which they are spread out to dry, counted, and eventually tied into bundles.

The sticks may then be dipped into, or sprayed with, a mixture of one part fragrance (of aromatic plants or perfume) and two parts oil, and stood up vertically to dry. This last

step in production is usually carried out at the factory, after which the dried sticks are wrapped in gelatine/wax paper or sealed in plastic bags, and packed in boxes ready for sale.

Cheap, low-quality *agarbattis* are made by dipping unscented blank or punk sticks in a mixture of perfume and essential oils. Punk sticks are bamboo sticks with their upper portions coated with a paste made of sawdust from Machilus hardwood. The sawdust is highly absorbent, and retains fragrance well. Charcoal is also used to make similar absorbent blank sticks for *agarbatti*.

Masala agarbatti like *durbar* and *champa* are made by blending several solid scented ingredients with *jigat* powder into a paste, and rolling the paste onto bamboo sticks.

Dhoop is similarly made, but lacks the core bamboo stick and contains a higher percentage of sandalwood.

Certain varieties of *agarbatti* contain honey.

Substances of animal origin used

Perfumes used for rolling and dipping *agarbatti* could contain a fixative of animal origin. It is not commonly known, or readily admitted, by manufacturers that a fixative called *Operculum/Nakhla* (gastropod/

mussel of marine origin/fish gill/horny mollusc shell) is used by *agarbatti* and *dhoop* manufacturers in India. After the fishy smell is removed, the *nakhla* is ground to a powder and used as an ingredient.

Beauty Without Cruelty approached the Development Commissioner (Handicrafts), under which the industry falls, with a request to direct all *agarbatti* manufacturers to mark their products veg or non-veg. A reply from the All India Agarbathi Manufacturers' Association (the apex body representing the industry, with a membership of over 500 firms) stated that, to the best of their knowledge, none of the manufacturers were using animal ingredients. The reasons cited were the availability of excellent synthetic substitutes and non-availability of animal ingredients. BWC does not accept this as an accurate answer.

We have, therefore, written again to the Development Commissioner (Handicrafts) requesting that an advisory be sent to manufacturers to mark *agarbatti* and other incense-based products with the veg/non-veg symbols, because the majority of Indian religions believe in maintaining the purity of vegetarianism while performing *pujas*.

BWC urges readers to use *agarbatti* marked "veg."

Around the world

Lab animal use intensifying

Statistics indicate that the number of laboratory animals used each year in Switzerland decreased 40 percent between 1989 and 2010. The chemicals and pharmaceuticals industries, regulatory authorities, and even certain animal protection organizations, claim that this decrease is due to the use of alternative methods.

However, it is mainly due to the transfer of large numbers of animal experiments by these industries to affiliates and partner companies abroad, particularly in Asia, Africa, Eastern Europe and the United States, where animal protection legislation is either nonexistent or weaker than in Switzerland, according to Dr. Christopher Andereg, President, Association for the Abolition of Animal Experiments, Zurich.

"Recycling"

The decrease is also due to the recycling of laboratory animals as a means of cost reduction. Because the breeding, feeding, care and disposal of laboratory animals are becoming increasingly expensive, researchers now use one animal in several experiments instead of several animals in one experiment. For the industry

and regulatory authorities, this recycling falls under the concept of "optimal experimental planning," maintains Andereg.

The fact that alternative methods do not reduce the number of laboratory animals used is demonstrated by the university district of Zurich, where – contrary to the industrial district of Basle – animal experiments cannot be transferred to affiliates and partner companies abroad. Thus, between 1989 and 2010, the number of laboratory animals used each year in Zurich did not decrease, but *increased* 95 percent.

The myth of Sisyphus

The researchers who develop alternative methods consider animal experiments useful and necessary. Consequently, they work for the most part with cells, tissues and organs obtained from animals killed in laboratories or slaughterhouses, and repeat, for years, the very animal experiments their alternative methods are supposed to replace, to compare them to the alternative methods.

Consequently, Andereg says animal experiments are being neither reduced nor replaced, but rather perpetuated by alternative methods used as a control. Although such methods are clearly detrimental to animal protection, they are promoted and financed by numerous

misguided Swiss animal-protection organizations.

Prof. Pietro Croce, MD, founder of Scientific Anti-vivisectionism, says: "It is hard to find anything in biomedical research that is more deceptive and misleading than vivisection. Anti-vivisectionists must reject alternative methods. Most alternative methods are based, not on truly scientific methods like human cell and tissue cultures and clinical investigations of human patients, but rather on animal cell and tissue cultures and computer models, which are of more or less equal value to the worthless and fraudulent animal experiments they are supposed to replace".

For the validation of alternative methods – a process which takes years, if ever, to complete – researchers compare not only the data from their alternative methods with data from animal experiments, but also repeat the very animal experiments their alternative methods are supposed to replace in order to obtain additional data for the purpose of further comparisons.

This endless, senseless repetition of animal experiments over a period of years – despite masses of data from decades of previous animal experimentation – leads to the perpetuation of animal experiments.

FYI

Salt

Salt has been a part of human life for thousands of years. It has especially been used for food preservation. It was also an early form of currency.

Mammals are attracted to salt licks, deposits of exposed salt which they lick for nutrition. Like them, humans cannot do entirely without salt. It is essential for the functioning of our muscles and nerves. A deficiency can result in serious consequences because over half our bodies consist of fluids, which contain salt. We lose salt in perspiration and urine, and it needs to be replaced. Salt is essential in small quantities but, in excess, is harmful to animals, humans and plants.

Today there are over 20 types of well-known edible sea and rock salts, available in different parts of the world: refined, unrefined, iodised, fine-grained, crystals, flakes, tablets, and so on. Although almost all salt is obtained via evaporation, there are different processes depending on whether it originates from the sea or earth.

Common/sea salt

Salt is sodium chloride, obtained after a series of solar evaporations of sea water, or

brine from other sources such as wells and salt lakes.

Small marine creatures and organisms die in the process of making common/sea salt. In fact, putrid flesh and organic filth need to be filtered out during the refining process. This is because sea water at particular stages of evaporation is shifted to different drying pits, ponds, basins or reservoirs, from whose bottoms water cannot leach out while the sun evaporates the water. In Goa, fish/shrimps are raised in salt pans from June to January.



Birds foraging for fish at the Kaliveli salt pans. Photo courtesy: Sahastrarashmi.

Sea salt, after refining with potassium iodate, or iodide of mineral origin, becomes iodised salt or table salt. It is recommended by the Government of India to reduce the incidence of goitre and sold under brand names like Tata. The only anti-caking agent permitted to be added to table salt, under the Food Act, is aluminium silicate of mineral origin.

Flavoured salts such as smoked, apple, onion, garlic, lemon and orange are usually made from sea salts to which flavouring is added. Black salt/ *kala namak* and iron-fortified salt can be produced by adding minerals to common salt.

Rock/mineral salts

However, black or red salt/ *kala namak/sanchal* is basically volcanic rock salt/ *saindhav*, high in fluoride, mined in Northern India. The salt is unrefined and not really black, but pinkish-grey in colour. Chemically speaking, it is sodium chloride with iron, sulphurous compounds and trace minerals.

Himalayan crystal salt (halite/ rock salt) is obtained from underground or surface deposits in Pakistan, and is more than just sodium and chloride. Also known

as Kashmir rock salt, it comes in huge crystal pinkish-white pieces. It is delicious, as if flavoured with herbs, and is considered the purest salt on earth. It

contains an almost identical set of elements to those found inside the human body – 84 of the possible 92 trace minerals, in the same proportions as naturally exist in human blood.

Himalayan crystal salt is not only healthy, but also vegan, and easily available. In comparison, the remains of dead creatures need to be removed during processing of sea salts including the commonly-available iodised salt.

Purple salt or potassium permanganate, a disinfectant, is of mineral origin and, when a pinch of it is mixed in water, is used to wash foods such as salads.

Holi

By Veenita Sood

Holi, the festival of colours, falls on a full-moon day and heralds the arrival of spring – a new beginning. *Holi* always falls on Falgun *Purnima*, or the full moon of the Falgun month. That happens to be on March 7 this year.

It is joyously celebrated, all over India, by different communities in their own ways and, though a lot of dairy products are used, many of the special dishes prepared are vegetarian.

The day is celebrated by having fun, playing with coloured waters and powders. Some people light bonfires (*holika dahan*) on the eve of the festival.

The colours used, including *gulal*, are usually oxidised metals or industrial dyes of mineral origin, and compounds of metals like lead oxide, copper sulphate, aluminium

bromide, chromium, mercury, and even mica, silica, glass, aniline and so on, mixed with solvents. For example, red is derived from mercuric oxide, green from copper sulphate, purple from chromium iodide, black from lead, and the glitter is from mica and glass.

Harsh chemicals may result in severe allergic conditions on skin and hair. Moreover, they are harmful to the environment because they clog drains and sewage pipes, pollute the earth's water and soil, and are responsible for the deaths of many innocent creatures.

Eco-friendly colours

On the other hand, eco-friendly colours are usually based on talcum powder or wheat/rice flour and alum, mixed in a 1:2 ratio.

Various flowers, leaves and other crushed ingredients are used to attain a desired colour. For example, the red and magenta can be obtained from bixa seeds, beetroot and

hibiscus flowers; green from *palak*, glyricidea, nirgudi, hibiscus, tulsi, henna, coriander and leaves of gulmohur; yellow from marigold flowers, turmeric, tamarind, lemon and chickpeas/*chana dal*; orange from *cocum* and turmeric; black from *harda*; and blue from the indigo plant.

These colour-releasing ingredients are mixed with the talcum powder or wheat/rice flour to form a smooth paste, to which alum and water are added. Since the colours are from botanical sources, they are safe for humans, the earth, and its environment.

It is worthwhile to locate and use eco-friendly colours. Several social service organisations produce and market them, while others teach children how to make them. Also, campaigns are undertaken to encourage people to play *Holi* with natural colours.



Veenita Sood is a BWC life member.

Beauty Without Cruelty Investment Guide 2012



Our BWC Investment Guide is a boon to BWC members who eat no animals, wear no skins, and so on. By investing in companies that do not exploit animals, they avoid becoming recipients of blood money. A CD

of the 8th edition of the guide is now available, on request, from BWC. It can also be downloaded from our website at: <http://www.bwcindia.org/Webforms/EducationalGuides/InvestmentGuide/InvestmentGuide.html>

हिंसा vs. अहिंसा 2012

The 2012 edition of the *Hinsa vs. Ahinsa*

(numbers 1-85, till end 2011) has been published on a CD, which will be sent to members. The themes,

based on Beauty Without Cruelty's motto, will prove invaluable to all who do not want to be responsible for *hinsa*, and desire practical knowledge of animal rights issues.



What BWC means to me

By Bindu Parekh

Brought up with the doctrines of Jainism, love and compassion, even for the smallest leaf, runs in my blood. I have always been eager to decrease any pain inflicted by me, and others, on living things. I searched for an organization that could help me in this. My search ended when I discovered BWC, which shows a way of life that causes no harm, terror, torture or death to the creatures of land, sea or air.

I have been associated with BWC over 15 years. I started by gifting life memberships to friends and relations on memorable and auspicious occasions. Of late, my family has started gifting BWC life memberships to children in the age group of 13-15, to heighten their awareness, and that of their parents, of BWC's activities.

Pamphleteering

In 2002, inspired by *Jainacharya* Param Pujya Shri Vidya Sagar Maharaj, I endeavoured to spread an awareness of the newly-

introduced law of marking food packets with veg or non-veg symbols. Incidentally, that law was one of BWC's achievements! With the support of my family, I had thousands of pamphlets printed in Gujarati, distributing them among the Jain community across India, and also to other communities during important festivals and fairs.



The writer delivers an address. *Photo courtesy: Bharat Kapadia.*

We distributed them door-to-door. The campaign received a significant response. People blessed us for this, as it saved them from eating non-veg items unknowingly.

Again, in 2005, we printed and distributed thousands of Gujarati pamphlets against the use of *varkh* on sweets and temple statues. This was also appreciated enormously. Even

the local Rajkot newspapers covered the issue.

Last year, joined by Bharat Kapadia, the editor of *Karuna-Mitra*, I made a few presentations to Rotarians and other groups. My current agenda is to concentrate on school and college students at Rajkot, Bhavnagar, Jamnagar, Gondal and other towns in Saurashtra.

I had always been compassionate towards animals, including tiny creatures. However, after associating with BWC, my understanding of the pain suffered by animals has deepened. I have been thinking of how to reduce the pain inflicted by humans on animals, and appeal to people to refrain from using items made of animal substances. They should not take pride in using such items under the dictates of any fashion, or even as status symbols. They may follow BWC guidelines on this.

Let us love all creatures created by nature, regardless of their size, as if they were our children.



Bindu Parekh is a BWC executive.

Ahinsa Paramo Dharmah

When asked by one of his disciples as to which principle was the most fundamental to his teachings, Bhagwan Mahavir replied: My most important teaching is non-violence. Do not hurt or kill any living being by thought, word or deed. Do not go to war. Do not kill animals. Do not hunt or fish. Never kill even the smallest creature. Do not step on a worm. Even the worm has a soul.

Vegan Recipes

The fast-growing tropical moringa tree is better known as the drumstick tree because its pods are used as drumsticks by rural musicians! Although the pods are a common ingredient in *sambhar*, few consume the nutritious leaves. The Asian Vegetable Research & Development Centre's website states "Ounce for ounce, the leaves of moringa have more beta-carotene than carrots, more protein than peas, more vitamin C than oranges, more calcium than milk, more potassium than bananas and more iron than spinach."

Moringa dal

(Serves four)

Ingredients:

- 2 tbsps oil
- 1 onion, chopped
- ½ tsp jeera powder
- 1 tsp chili powder
- 8 cloves garlic, crushed
- 4 cups moringa leaves without stems
- 1 cup tur dal, soaked overnight
- Salt



Preparation:

- Heat oil and sauté onion, jeera, chili powders and garlic.
- Add washed leaves. Stir for 5 minutes.
- Add dal with 1 cup water.
- Cook covered, on low flame.
- Add salt to taste.
- Serve with chapati.

Nuggesoppu tovvu

(Serves four)

Ingredients:

- 1 cup moong dal
- 1 cup drumstick leaves without stems
- 1 tbsp grated coconut
- 2 tbsps lime juice
- Salt
- For seasoning:
 - 1 tsp oil
 - ½ tsp mustard/rai
 - ½ tsp jeera
 - ½ tsp urad dal
 - 4-5 green chilies
 - 2 red dry chilies
 - 5 curry patta
 - 1 tsp grated ginger (optional)
 - ¼ tsp turmeric powder
 - ¼ tsp black pepper powder



Preparation:

- Dry roast moong dal till hot to touch.
- Pressure cook it with 2 cups water (3 whistles).
- Wash drumstick leaves and cook them for 1-2 minutes. Add to dal.
- Add coconut and salt along with 3-4 cups water depending on desired consistency.
- Heat oil, sauté seasoning ingredients, and add to dal mixture. Mix well.
- Bring to boil on medium heat.
- Add lime juice.
- Serve with rice.

Go to www.bwcindia.org/Webforms/Recipes/VeganFood.html for an assortment of Beauty Without Cruelty's tested and tasted, healthy and delicious vegan recipes.

BWC news & views

Spread the word...

The Election Commission has banned the use of animals like donkeys, bulls, elephants and cows in campaigns, and asked politicians not to refer to their rivals as animals. Name-calling, like a man being called a swine or a woman a bitch, insults humans and degrades animals. Since thought precedes speech, we need to recondition our thinking, which has been based on speciesism and sexism for generations. Upon realising that the root cause is our mistaken, arrogant, human belief in our superiority to non-human species, we may cease using animal epithets like *gadha* (stupid as an ass) and *ulloo ka pattha* (son of a foolish owl). Incidentally, some months ago, BWC wrote to Airtel protesting the use of *kutte kameene* (scoundrel hound) in the lyrics of their *Har Ek Friend Zaroori Hota Hai* advertisement.

Almost there

In September 2011, the Ministry of Environment & Forests prohibited the farming of Japanese Quails (*Coturnix japonica*), by listing them in Schedule IV of the Wildlife (Protection) Act, 1972. No new licence for farming, or permission for expansion, may be granted. BWC appreciated the Ministry's stand, but asked it to go a step further by declaring all quail farming

illegal because quail meat was eaten in different parts of India, and farming them was a cover-up for poaching wild quail. It is hoped that the Ministry will ban quail farming. BWC also wrote to NABARD to withdraw their scheme promoting quail farms under Animal Husbandry, Model Bankable Projects. The DGM replied that they "have noted the contents and taken suitable action on the matter."

Secret laws

The Ministry of Environment & Forests had invited comments to a Draft Animal Welfare Act, 2011. This draft, and the suggestions submitted by BWC, were uploaded to our website. Some of the public's suggestions were incorporated, presumably in consultation with the Animal Welfare Board of India, and a final draft bill prepared and sent to the Ministry of Law for their opinion. Suddenly, we were informed by a couple of AWBI members that the Ministry had diluted the final draft due to vested interests, so animal activists should send strong objections to the Minister. The final draft and the so-called diluted version were not shown because the AWBI Chairman didn't permit them to be shared! Also, the FIAPO forum did not think it appropriate to circulate this fact because they did not want to hurt anyone's reputation.

Mutilation is illegal

BWC's campaign against docking dogs' tails began in 2009. A year ago, *Compassionate Friend* asked readers to "Spread the word..." by informing veterinarians, kennel club officials and pedigreed dog-owners that tail docking/amputating, cropping ears, de-barking and removing dewclaws of dogs for aesthetic reasons was cruel, and illegal under the PCA Act. Readers may also remember two articles with pictures, on cropping and docking, in our summer 2010 issue.

Hence BWC was pleased when, in September 2011, the AWBI Chairman issued an advisory to the Veterinary Council of India, State Veterinary Councils, State Animal Welfare Boards and Kennel Clubs, informing them that "the practice of non-therapeutic tail docking and ear cropping is seen in the light of mutilation which amounts to cruelty to animals as per the Prevention of Cruelty to Animals Act 1960 and is therefore a punishable offence." It went on to say "... stop this cruel practice with immediate effect failing which strict action against veterinary practitioners that are found guilty of docking tails and ear cropping of pups will be initiated by AWBI." Kennel Clubs were directed "to stop registration of pups/dogs with docked tail and cropped ears, and discontinue participation of such dogs (with docked tails/cropped ears) in dog shows."

Pearls = Pain

At ORRA, we believe in beauty with a conscience and do not support ill-treatment or cruelty to living creatures. Which is why we extend our support to Beauty Without Cruelty in their campaign against pearls. This ORRA store doesn't sell pearls, as a sign of our commitment to the cause.

A pearl is not a natural part of the oyster's body. It is an unnatural growth caused when grit enters the shell. This process of creation causes huge discomfort and pain to the oyster, leading to their untimely death. To simulate this process, incisions are made in the oyster's soft body and gravel is put in, causing years of suffering for the oyster.

You can make a difference, by choosing Moonstones over Pearls which resemble pearls in appearance and thus extend your support to this cause.

Pearl



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Moonstone



www.bwcindia.org

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