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COMPASSIONATE FRIEND

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

Inside:

Eggs

Recipes

Gadhimai

Ship of Theseus

Monkey business





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Editorial

Child soldiers in butchers' game

Kootinoru kunjadu means, "A little companion lamb" in Malayalam. But it may have a deeper meaning.

A scheme by this totally misleading name was started by the Kerala Ministry of Agriculture's Animal Husbandry Department, in 2013, to encourage students to rear goats. This to generate income without hard work. Neither the reason nor the outcome impart desirable values in children – in fact, they are contrary to Indian culture, which usually knows right from wrong.

The cynical project was implemented by Meat Products of India (MPI), which sold students four-month old vaccinated lambs valued at ₹ 2,500.00 at a subsidised rate of ₹ 1,000.00 each. The ₹ 1,500.00 subsidy per animal was borne by the Kerala Government, using taxpayers' money.

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Astonishingly, the Animal Welfare Club of St. Thomas' High School (Kallara, Kottayam District) selected 100 students from Classes V to X to avail of this diabolical offer, pressing the relative innocence of children into murderous adult service.

Under the agreement, MPI would buy the goats

sold to the students as companions. MPI claims it is encouraging goat-rearing but this is a cruel, unethical scheme in which children are encouraged to lose respect for animal lives over time.

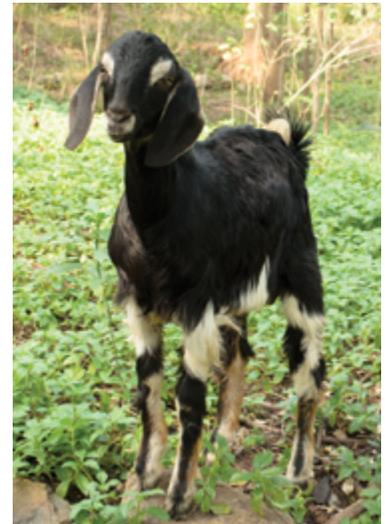
Having to sell their companions for slaughter is bound to affect pupils' impressionable minds.

scheme only encourages goat rearing – but goat-rearing is cruel if goat-killing is the objective.

BWC feels it is disgraceful to dupe school children by exposing them to animal exploitation schemes. A communication to this effect has been sent by us to the Chief Minister of Kerala.



Screenshot from the MPI website.



Long-range meal plans. Photo courtesy: Shashi Kumar.

back after eight months of their companionship to the children. They would pay the market price, or live body weight, for each goat, meaning the going price of its flesh, skin and bones per kilogram.

It goes without saying that MPI would buy the goats back to kill them, though the goats were

From guilt to disrespect and lack of reverence for life: that is the road by which violence and crime thrive and develop.

This information was obtained by BWC under the Right to Information Act. Surprisingly, St. Thomas' High School sees no cruelty in this scheme. They, and the MPI, say the

Children can be taught more impactful activities to earn money in adult life – if they have any spare time after attending to their formidable course loads. These may include growing their own vegetables.

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The Ship of Theseus

by Ranjit Konkar

A movie plot featuring a person who has a stand on animal rights has never been exhibited by the Indian film industry before.

The writers of “Ship of Theseus” have dared break that trend and, in the process, lent a visibility to animal rights issues that only commercial Hindi cinema can lend.

This movie may have been expected to be a non-starter with audiences nationwide, raised as they are on chicken *tikka masala*, antibiotics and pain-killers. However, it is reported to have run to packed halls and boasted young college students among its viewers, such was the story-writer’s and the director’s ways of weaving the plot.

The film’s climax is the confluence of the three simultaneous sub-plots woven by the script writer and brought to a common fate at the end. It is one of these sub-plots that has to do with animal rights.

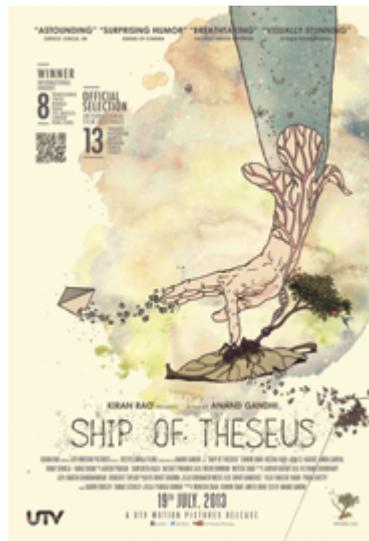
The protagonist of the second of these sub-films is a Jain *muni* (monk) who is, to the surprise and delight of animal rights sympathisers,

guiding schoolchildren in making posters on animal issues. He is a petitioner in a case where he has taken a pharmaceutical company to court for conducting experiments on animals. The director takes the bold step of showing visuals of rabbits being subjected to the infamous Draize Test where their heads are immobilised in an Elizabethan collar, their eyes kept forcibly open, and

conscientious animal rights advocate: how to get well (when one falls seriously ill) without consuming allopathic medicine, a product of modern pharmaceutical practices that include the routine sacrifice of hundreds of animals (to which the author can testify as an eye-witness) to test the medicines on, through systematically and forcibly inducing the disease in the animals (who are in no way causes of the diseases afflicting humans) without (naturally) obtaining their consent, then systematically killing all the animals to test their bodies for the effect of the drug. He opposes this from the bottom of his heart.

The dilemma lies in the rather unpleasant choice he has of choosing between a medicine that will save his life, but has been obtained by unethical means which he has spent a lifetime opposing, and a principled refusal of the unethical product, which may lead to his death.

This choice is one that a person who does not claim to follow an animal rights philosophy may not relate to. His priorities are clear, his mind unburdened by the fate of animals (rodents, too). However, ironically but unsurprisingly, it is an issue on which most animal rights proponents would decide by favouring their personal safety.



A poster for the film. Photo courtesy: impawards.com.

shampoo poured into their eyes. For that scene alone, the director deserves our gratitude for showing the ordinary filmgoer what goes on in testing labs.

The plot develops further into a situation where the teetotaler *muni* contracts cirrhosis of the liver, a surprising disease for him to have considering it is mostly associated with alcoholics. The *muni* goes through the dilemma that plagues (or should plague) the

Animal rights reasoning proves difficult for the monk's friends to appreciate though they understand it, academically, with difficulty. Their reactions of bewilderment, disbelief, scorn, frustration, and resignation are shown realistically (once again, as the author will testify, having personally observed these in others). The story proceeds with the *muni* facing a life-and-death situation and the audience's engagement with it is in discovering how he deals with the situation. The decision he makes is unambiguously on one side of the issue.

Since the lasting effect of that sub-film is the message it leaves in audience's minds on the ethic of avoiding allopathic (animal-tested) medicines, and since that message is derived from the *muni*'s decision, the author wishes the script-writer had not taken so clear a black-and-white stand. An ambiguity in the outcome may have allowed viewers to leave the hall with divided opinions. This director makes their decision for them.

The *muni*'s predicament is one that hard-tests the animal rights proponents' dedication to their philosophy. It does so by pushing them to the wall with its demand for the ultimate sacrifice. With nothing less than his life on the line, any animal rights

proponent may respond to this situation in one of the following ways:

Very, very rare: He fearlessly takes death on and does not compromise on his principles. This is the only option with integrity. He is free to try alternative remedies. His objection is not to medicines but to medicines tested on animals. The world of drug-free medicines is open to him (assuming those have not been tested on animals). That world includes, to the best of the writer's experience and knowledge, treatments like naturopathy, ayurveda, homoeopathy, and acupuncture. There may be others he is unaware of. It could include recourse to psychosomatic experiences like meditation and yoga. The *muni* in "Theseus" is shown to take some local ayurvedic *kadha* without compunction.

Seeing his life at risk he succumbs to his human and natural desire to continue living and compromises with his principles. The compromise takes the form of considering the medicine a one-time exception to the rule ("Just this once but never again, I swear!") or a limited-utility intake ("Only for this disease, not for others"). The "one-time" obviously remains unverified until the next time he is afflicted by another life-threatening disease.

The limited-utility intake option may consist of taking allopathic medicines just

to evade death; or the most serious ailment but not the lesser. This is actually a more practical alternative, invoking the principle, not in purity but, in degree. For example, one might take the crucial medicines and ignore the pain-killers, which are only for relief, not for a cure.

Another option on this path is to take the required medicine and compensate in some way to the animal world for the animals sacrificed by the medicine consumption. The patient could choose to serve time at an animal shelter; stop using animal products like leather which also involve killing animals; donate to research on non-animal research on cures to the ailment for which he took the medicine, etc. This is the path of atonement and repentance through voluntary service. There is also the path of matching sacrifice: he could think of renouncing something dear to him and that is his by right, to match in notion, if not in degree, the sacrifice extracted from animals in testing our medicines upon them.

Being of weak will-power when faced with the possibility of premature death, he capitulates completely, conceding defeat and admitting his weakness. This, frankly, is the reaction of most people since one's ties

to this world, to one's family, friends, and loved ones, to the pleasure of living a full life, to maybe doing more with one's life, is strong. Added to that is the fact that the family would not mind, in fact would desperately want, him placing his own life above everything else (particularly above the lives of rats and guinea pigs, for whose sufferings few have sympathy). The patient is left feeling that he is inviting death to hold on to a principle for which no one cares. His death would therefore be in vain.

For the non-animal-rights person who wonders what the fuss is all about and why rational, educated persons should refuse the life-saving medicines being churned out by pharmaceutical companies every day in the service of mankind, witnessing the drug development process would be edifying. If one is afflicted by a disease for which a cure is yet to be found, imagine the cure-finding process being carried out right in front of one's eyes: laboratory mice, rats, guinea pigs, beagles and chimpanzees being forcibly injected with the disease or germs, watching them slowly succumb to the germs' onslaught and wilt because of the disease, then being killed for testing in any of the following ways: for the rodents, either being held by

the tails and swung to have their heads smash against a hard surface; having their necks broken by being yanked apart by the laboratory assistant (cervical dislocation method); gasping to death in a carbon dioxide gas chamber, or being injected with a lethal chemical to suffer violent paroxysms before turning limp and lifeless.

As for the non-rodents, the mind is shamed at the thought of loveable beagle dogs being led to their deaths in return for the unquestioning, childlike trust they place in us. Or the intelligent, man-like chimpanzee, valued in testing because of its similarity to us and condemned to die at our hands because of its difference from us. Humans like to have it both ways.

Would we be willing to perform these procedures on animals while looking each one in the eye? Would we be willing to even witness these procedures? Would we want to sanction such experiments after seeing them? I hope not. Man has a queasy conscience. But sadly, just as we leave our meat to be produced by our knife-wielding, apron-clad, experience-hardened, and dead-of-heart butchers, we delegate this unpleasant task as well to a white-collared, degree-holding, English-speaking "butcher" who instead of a knife, wields "hands-free" methods of CO₂ or uses his bare hands on creatures a tenth of our size or less. How easy it then

becomes for us. The animal testing lab corresponds to the slaughterhouse. The neighbourhood drugstore corresponds to the meat section of the supermarket. No blood, no cries, no gut-wrenching to be witnessed. The central objections of the animal rights community to consuming animal-tested medicines are: (a) that the knowledge obtained from the process of animal-testing is ill-gotten and unethically obtained, (b) that



The muni. Photo courtesy: forum.xcitefun.net.

it is as wrong to benefit from medicines obtained from ill-gotten knowledge as it would be to benefit from ill-gotten wealth, (c) that if one wouldn't have it done before one's eyes, one shouldn't have it done behind closed doors somewhere far away, and (d) that if one wouldn't have done it oneself, then one shouldn't have it done by someone else, since it is just as wrong.

The author has luckily been in only a few situations of disease,

and has been successful in avoiding medicines by taking recourse to alternative medicines like nature cures, ayurveda, homoeopathy, by never taking pain killers, by taking rest, relaxation, good food, to assist his recoveries, in addition to living, in normal conditions, a healthy lifestyle with a vegan diet and daily exercise. These keep disease at bay.

Ultimately, Man's love for his own life and his desire to prolong it (especially if struck by disease when young) will drive him to take what is available. He is the most powerful species in this world with full control over all other species. He will continue exercising his might over other species and push on in his quest for survival. For how do you persuade the mighty not to use their might and, instead, show mercy to the weak? Who is to stop him doing what he likes to others when it is his writ that looms large?

It is hoped that the journey of Man's parallel, ethical self keeps pace with the journey of his physical self keeping a watch on it. Or that a superior species from another planet may not overpower us to use us for their experiments as we use the hapless non-human species of our planet for ours.



Dr. Ranjit Konkar is an associate senior faculty member of the National Institute of Design as well as a BWC trustee.

Around the world

Striking protest

A young woman was restrained in the UK, force-fed, and injected with cosmetics in a high street shop window as part of a hard-hitting protest against animal testing.

Jacqueline Traide was tortured in front of hundreds of horrified shoppers in a bid to raise awareness and end the practice.

The 24-year-old endured ten hours of experiments, which included having her hair shaved and irritants squirted in her eyes, as part of a worldwide campaign by Lush Cosmetics and the Humane Society.

The disturbing stunt took place in Lush's Regent Street store, one of the UK's busiest shopping streets.

Jacqueline appeared genuinely terrified as she was pinned down on a bench and had her mouth stretched open with two metal hooks while a man in a white coat force-fed her until she choked and gagged.

The artist was also injected with numerous needles, had her skin braised and lotions and creams smeared across her face.

Passers-by were thunderstruck to see Jacqueline, a social sculpture student at Oxford Brookes University, forced to have a section of her head shaved.

The gruesome spectacle aimed to highlight the cruelty inflicted

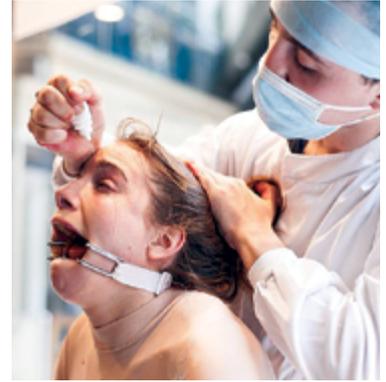


Photo courtesy: mirror.co.uk.

on animals during cosmetic laboratory tests and raise awareness that animal testing is still a common practice.

The Humane Society International and Lush Cosmetics have joined forces to launch the largest-ever global campaign to end animal testing for cosmetics.

The campaign, launched to coincide with World Week for Animals in Laboratories, was being rolled out simultaneously in over 700 Lush Ltd. shops across 47 countries including the United States, Canada, India, Australia, New Zealand, South Korea and Russia.

Lush campaign manager Tamsin Omond said: "The ironic thing is that if it was a beagle in the window and we were doing all these things to it, we'd have the police and RSPCA here in minutes.

"But somewhere in the world, this kind of thing is happening to an animal every few seconds on average.

"The difference is, it's normally hidden. We need to remind people it is still going on."

Monkey business

by Khurshid Bhathena

Seen the unique Alpenliebe Sweets' bandar and bandarwalla role-reversal ad created by McCann-Erickson?

If not, view it at www.afaqs.com/advertising/creative_showcase/index.html?id=22326&media=TV. It is refreshing and thought-provoking.

Bandarwallas

Although the 1991 Government of India Notification does not allow monkeys to be exhibited or trained as performing animals, many such performers still exist. It may be because the government has not implemented a rehabilitation programme for their keepers, the *bandarwallas* or *madaris*. Rehabilitation talks with the Kalandar community settlements in Haryana fizzled out following two public protests at Delhi in 2000. They could have started with the *madaris* of Dasna Village, on the outskirts of Delhi, instead.

Though hunting wildlife is illegal, baby monkeys, snatched from their mothers in the wild, have their teeth extracted and are tortured into lifelong submission to perform silly tricks while tied to ropes. The training is based on intimidation, hunger and fear.

The *bandarwalla* whose profession is a hereditary



Captured Langurs are made to chase away Rhesus monkeys. Photo courtesy: Neeraj Mishra.

one, makes the poor monkeys dance to his tunes (literally), play an hour-glass drum or tambourine, wear colourful clothes, and even smoke *bidis* for roadside gatherings, at the end of which the spectators drop coins into a tin and the man and his monkeys move on to give more such performances.

If we want to see an end to such sickening roadside performances by monkeys, we should not encourage them by stopping to watch.

Monkey menace

Bandarwallas grew cautious after monkeys began to be confiscated by forest authorities. Many gave up road performances. Today, some sit with their old, ailing *bandars* outside the monkey god Hanuman's temples, in the hope that devotees may feel sorry and give alms to a poor man and his monkey. Others have turned into magicians like those from Vijaynagar, another place on the outskirts of Delhi.

Meanwhile, some *madaris* have taken to keeping langurs. The forest officials do not seem to want to investigate where these langurs were acquired from, probably because many government offices summon them to scare Rhesus monkeys away as the latter are considered a menace in Delhi. Even the 2010 Commonwealth Games in the city had monkey police going the rounds.

It is obvious why Rhesus macaques are increasingly seen in cities – not only in the capital. The humans responsible for usurping their habitat now consider them a nuisance. The fact is, they have nowhere to go.

Humans now feel that, since monkeys are a menace, their numbers should be reduced. To achieve this without culling, government and wildlife organisations have been taking steps like the successful sterilisation programme in Himachal Pradesh.

They claimed to have sterilised nearly 70,000 monkeys

in their four state-of-the-art sterilisation centres by November 2013. This was done via vasectomy and tubectomy operations. A similar pilot project was also launched in Uttarakhand. The Central Zoo Authority signed a Memorandum of Understanding with the Primate Centre of California (USA) to find ways to address the problem. Monkeys that can be captured are sterilised, whereas oral contraceptives are mixed in foods given to roaming groups.

Monkey slaves

Due to a shortage of coconut tree climbers last year, geniuses at the Kerala Animal Husbandry department, put forward a proposal to engage (read exploit) monkeys, in place of humans, to pluck coconuts. This would also enhance the operation's cost-efficiency. Wild monkeys would be captured and trained like the monkeys used for the same purpose in Thailand, Indonesia and Sri Lanka.

Luckily for the monkeys, the drawback of this proposal was that capturing them from the wilds was illegal, and they would not be able to judge which coconuts were ready for plucking. To its discredit, the Tata Institute of Social Sciences (TISS) began exploring the possibility of training monkeys in coconut-plucking a year later. It submitted a project proposal to the Kerala government.

Seeing it as wildlife enslavement, Beauty Without Cruelty sent strong objections to the government and to TISS.

Made to toe the line

Teaching monkeys meant subjecting them to hunger, torture and fear so they may work or perform. And, should the monkeys pluck the wrong coconuts, they would be punished. There was no doubt that the project fell within the radius of the Wild Life (Protection) Act as hunting, banned in 1991, and the Prevention of Cruelty to Animals Act for inflicting suffering. Under a Ministry of Environment & Forests Notification, monkeys are not to be trained. These monkeys would obviously suffer a fate similar to those in circuses. The latter's performances were banned due to the cruelty involved. It was also possible that they could later, when they grew old and could no longer climb coconut trees, be used for performing tricks or so-called research and testing, which were also banned.

Although TISS replied that they were "concerned about animal welfare and nothing will be done to the contrary" BWC hopes that steps to ensure the proposal's cancellation have been taken by the government, and that monkeys will never be slaves. Inaction, or delayed action, in this matter would encourage illegal hunting (finding and capturing) and exploitation of wildlife. If allowed, it may not be long before monkeys are taught to serve the coconuts they bring from the trees to restaurant customers, expanding animal slavery and violating the Notification forbidding the training of monkeys to perform.

The Punjab Government sought clearance from the Central Zoo Authority to set up an ultra-modern school to tame, train, rehabilitate, and teach manners to, rogue monkeys in July 2009. Their plan to spend ₹ 1 crore on a "resource-cum-rehabilitation centre" at Patiala seemed as ridiculous as the coconut-plucking project. BWC had pointed out that, though the name of the facility did not indicate it was a circus, the monkeys housed would suffer just as much as those kept in circuses. We were assured that such training would not take place at the time.

Monkeys and men

In contrast, the residents of Lehtagaga, a Punjabi town near the Punjab-Haryana border, 40 kms. from Sangrur, never hurt a monkey. When, in the late 1980s, a monkey was shot, the people paraded its corpse through the town prior to cremating it, following which a temple was built in its memory. Lehtagaga is the abode of two groups of monkeys: one group lives inside the town while the other group near a canal outside the town. Legend has it that, centuries ago, the townsfolk had to plead with the monkeys to return after shooing them away to the forest. A famine occurred during the monkeys' absence. They continue to fear the wrath of the monkeys, and have learnt to live with them.

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

Help stop Gadhimai mass animal sacrifice in Nepal

by Rajeev Sethi

Soon after the 2009 Gadhimai *Mela* (fair) ended, animal activists began heightening awareness to stop/reduce mass animal sacrifices at the next one scheduled to be held later this year. November 25th and 26th may be the main dates. The Gadhimai *Mela* is held every five years.

BWC has vowed to do all it can to stop/reduce the carnage, and has begun working for it in India and Nepal.

The Gadhimai *Mela* is held in Bariyarpur, Bara District, South Nepal, where about two to five lakhs of animals, mainly young buffaloes, are sacrificed. The others beheaded are goats, ducks, roosters, pigeons, and rats. Hundreds of slaughterers, equipped with swords, are employed to slay the animals in a barbaric and painful manner.

Seventy percent of the visitors to the fair are from the Terai regions of Bihar, Uttarakhand, Uttar Pradesh and West Bengal. Consequently, in 2009, Beauty Without Cruelty approached the Union Minister of Home Affairs to stop the movement of animals across the Indo-Nepali border. BWC estimates

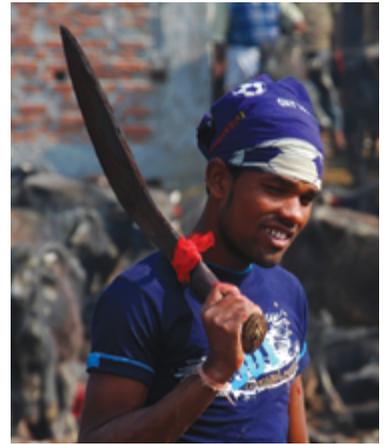
that fifty percent of animals scheduled to be beheaded were saved with the help extended by the Government of India.

Beauty Without Cruelty and Animal Welfare Network Nepal worked together.

The Wrath of Gadhimai written by a foreigner who attended the festival in 2009 can be viewed at www.travelyourassoff.com/2011/12/wrath-of-gadhimai-gadhimai-festival.html. The pictures alongside have been taken from this link.

Mass massacre

At midnight on the main night, people gather round a small idol of the Goddess Gadhimai placed below a *pipal* tree, while the chief priest begins



Getting ready for the kill. Photo courtesy: travelyourassoff.com.

chanting; he anoints the idol with *kumkum* and flowers. Since this is not enough to awaken the Goddess, a person offers blood from five parts of his body. This is believed to hasten the Goddess's awakening.

Everyone is tense for the rest of the night, frequently looking into a big earthen jar, awaiting a light to appear in it spontaneously, indicating the Goddess has awoken.



The last fearful lick of loving sympathy. Photo courtesy: travelyourassoff.com.



The killing field. Photo courtesy: travelyourassoff.com.



Beheading a calf. Photo courtesy: travelyourassoff.com.

Possessed by the spirit of the Goddess, a priestess begins to shudder and shake.

Three hundred to four hundred men pick up swords and walk towards an adjoining

field where thousands of animals, particularly young male buffalo calves, are kept imprisoned. Forty-eight hours of gruesome, bloody beheading of animals, the largest single animal sacrifice on earth, follows.

This bloodthirsty event is said to date back about 260 years, when Bhagwan Chaudhary, a feudal landlord imprisoned in Makwanpur Fort, dreamt that his problems would be solved if he made a blood sacrifice to the Goddess Gadhimai. On being released, he approached a village healer whose descendant, Dukha Kachadiya, started the ritual with drops of his own blood from five parts of his body. This was followed by the sacrifice of five animals.

We request you to help

If readers have contacts likely to help eliminate or at least lessen the mass animal sacrifices in any way – like religious leaders, politicians, historians, bureaucrats, TV/press journalists, famous Hindi film/TV stars, Bhojpuri artistes or any other influential persons in Nepal or India – we request them to please get in touch with us via e-mail at chairperson@bwcindia.org or post.

BWC will be grateful for all help.

 *Rajeev Sethi is a BWC trustee.*

Fact, not fancy

Eating embryos

by Nirmal Nishchit

All eggs that come from traditional farming are fertile, carrying a live embryo within. Alongside are pictures showing the stages of development from an egg to a hatchling... a must-see for egg-eaters.

Fertile *desi* eggs are often mixed with infertile *vilayati* ones from intensive poultry farms. It is also common for unwanted fertile eggs from factory farms to be palmed off for sale along with infertile ones.

No birds are kept beyond eighteen months of age in the layer farming of poultry, as their capacity to lay eggs decreases. As they grow older their efficiency of feed conversion also undergoes a progressive reduction. Therefore, a rule of thumb for high egg production is that uneconomic birds must be immediately killed.

Non-veg to the core

Foods containing eggs become non-vegetarian. It is mandatory for them to be marked with a brown symbol. Eggs unfortunately find their way into many dishes passed off as vegetarian, though the eggs are non-veg.

Unlike egg dishes like omelettes, fried eggs, boiled eggs, etc., the purpose of adding eggs to other dishes like cakes, kneaded flours, and batters is to impart certain properties to the dish to aid its preparation or affect its final appearance and texture.

The use of eggs can be successfully substituted with vegan ingredients, depending on their role in recipes, i.e. for binding, thickening, and so on.

It is important for the replacement to blend well, e.g. flaxseed wouldn't work in smooth batter. If more than two eggs are required to be replaced, it's best not to use the recipe, but if you must, then add a ½ teaspoon of baking powder per additional egg substitution, to help raise the batter.

Some alternatives for each purpose are discussed below:

Binding

Anything bland, viscous and thick enough to hold the ingredients together will work. One egg can be replaced with ½ an avocado or banana (sweet), ¼ cup pumpkin/squash, *puréed* prunes (sweet) or applesauce (sweet), two tablespoons *tahini* or fine bread crumbs. A tablespoon of finely-ground flax seeds and three tablespoons of water, whisked till gelatinous, can replace an egg, and is suitable for baking, particularly for baking whole-grain items. Similarly, chia seeds may be used.

Density

¼ cup silken tofu can be used in place of an egg for baking cakes. First blend in a mixer so it becomes smooth and creamy.

Glazing

Oil mixed in a little water can be used to replace eggs used for coating and glazing breads, biscuits, tarts, and buns.

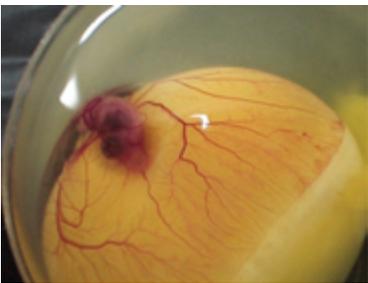
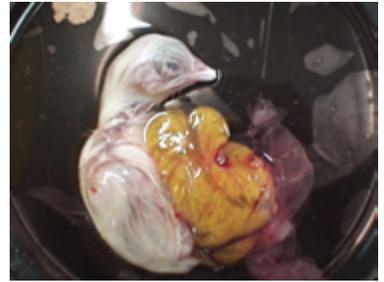
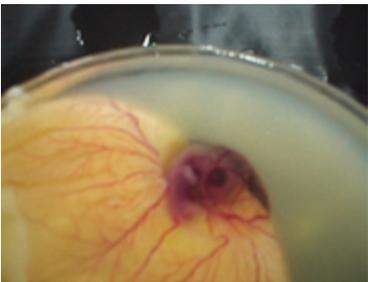
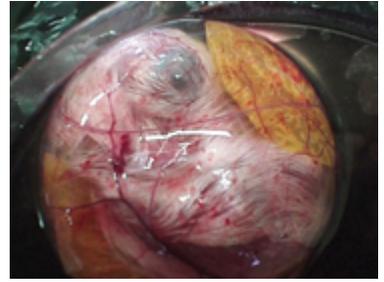
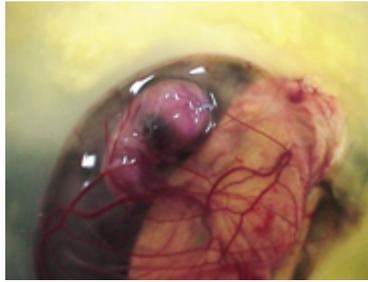
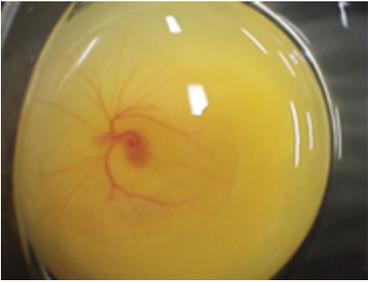
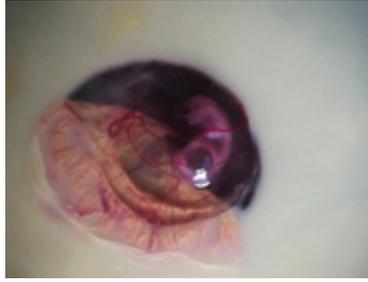
There are several commercially made egg-replacers or egg-substitutes available. They usually contain ingredients such as potato, tapioca or corn starches, cellulose, cream of tartar, nutritional yeast flakes, and often *kala namak*.

Just as soy is cooked with the same spices to mimic meat, tofu spiced with *kala namak* is considered by vegans a good alternative, smell- and taste-wise, to eggs; especially if scrambled or in a salad as a replacement for hard-boiled eggs.

Leavening

Eggs are added to baked products for their leavening property. They cause the dough to rise, making the product fluffy. Soda water, baking soda, or soda bicarbonate may be used for baking cakes instead of eggs. A mixture of vinegar and baking soda also acts as a leavening agent as their reaction generates the carbon dioxide gas that leavens the cake. A teaspoon of baking soda mixed with a tablespoon of white vinegar can replace an egg to make fluffier baked goods.

Egg to chick



Texturising

For every egg to be replaced in baked goods, use $\frac{1}{2}$ a mashed banana or a mixture of two tablespoonfuls corn flour with two tablespoons water. As mentioned above, a tablespoon of finely ground flax seeds and $\frac{1}{2}$ a cup of water, blended together until the mixture is thick, can replace egg white in several items.

The texture of an egg can be approximated, in certain dishes, by other ingredients. For example, gram flour (*besan/channa atta*) can be used instead of eggs to make “omelettes” with tomatoes, onions, and green chillies. Such a dish is enjoyable in its own right without comparing it to the taste of eggs. It also does away with the objectionable smell associated with eggs.

Thickening

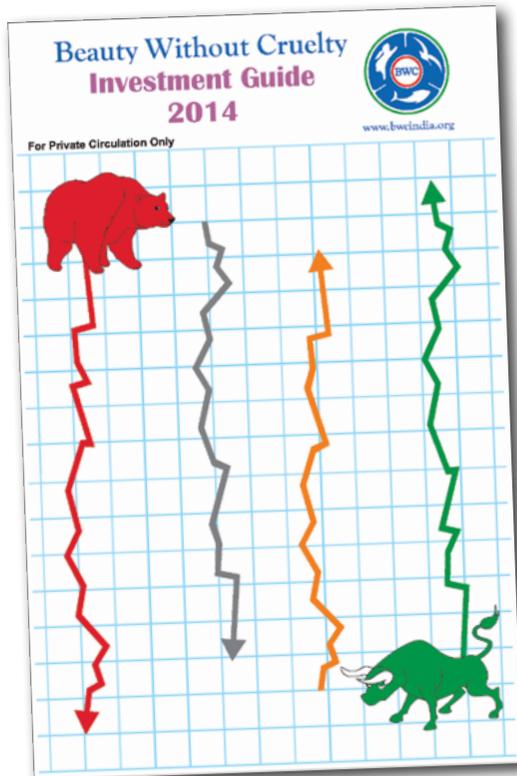
Eggs are often added to thicken gravies. Corn flour or arrowroot flour can be used as a thickening agent to replace eggs in gravies and soups.

But do beware of “fake eggs” that can very well be non-veg and poisonous. They are made in China and consist of calcium carbonate, starch, resin, gelatine, alum and other chemical substances. They look exactly like eggs in a fragile shell, and can even be fried to perfection!

BWC Investment Guide 2014

The 9th edition of the Beauty Without Cruelty
Investment Guide 2014

can be downloaded and saved from our website:
<http://www.bwcindia.org/Web/Info&Action/BWCInvestmentGuide/InvestmentGuide.html>.



The Beauty Without Cruelty Investment Guide is meant to help the investor identify companies from the BSE500 list of January 2014 whose businesses do not necessitate the conscious and willful infliction of physical harm, injury, slavery, or death upon any member of the animal kingdom.

This Guide classifies companies under four categories: **green**, **orange**, **grey** and **red** to help the investor decide whether to invest in the company or not. The colors carry their commonly understood meanings in this context.

However, it is essential for users to carefully read the introduction of the guide to understand the ratings given to the companies.

Vegan recipe

Bottle gourd

Bottle gourd is called *kaddu*, *lauki*, *dudhi*, *bhopala*, *ghiya*, *laau*, *aal*, *churakka*, *jatilao*, *sorakaaya* and *sajmain* in different regions of India. It is commonly grown and eaten without knowing how healthy it is!

To begin with, it has an enormous impact on high blood pressure and heart disease. It also helps liver function and urinary problems, reduces fatigue, fights constipation, helps acidity, indigestion and ulcers, acts as a nerve tonic and reduces weight. It is rich in thiamine, vitamin C, zinc, iron and magnesium. The juice from the leaves is said to even cure baldness.



Dudhi Kofta

Ingredients

- 4 green chillies
- 1 inch ginger
- 250 g *dudhi*/bottle gourd
- 100 g bread crumbs
- ½ tsp turmeric powder
- ½ tsp chilli powder
- 125 g chickpea flour/*besan*
- 2 cups oil for frying *koftas*
- 2 onions
- 1 tomato, puréed
- ½ tsp coriander/*dhaniya* powder
- ½ tsp cumin/*jeera* powder
- ½ tsp *garam masala*
- ½ tsp sugar
- 1 cup fresh coriander for *koftas* and garnishing
- salt to taste

Preparation

Koftas

Grind green chillies and ginger to make a paste.

Grate *dudhi*. Add and mix breadcrumbs, turmeric and chilli powders, half the quantity of green chilli and ginger paste and salt. Add coriander and mix. Add a little *besan* and make one-inch *koftas*.

Do not leave the mixture standing for long as it will release water. Heat oil and fry *koftas* till golden brown.

Gravy

Chop onion roughly and make coarse paste in the blender.

Heat 2 teaspoons oil and sauté onion paste till light brown. Add tomato purée, remaining chilli-ginger paste, *dhaniya* and *jeera* powders, *garam masala* and salt.

Add water to gravy as required.

Boil for 2 minutes then sprinkle sugar.

Pour over the *koftas*.

Garnish with coriander.

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

Veg Consumer Power

**Pledge
not to purchase or use
soaps, toothpastes,
cosmetics, perfumes,
detergents, cleaners,
disinfectants,
air fresheners,
agarbattis, candles,
adhesives, brushes, crockery
and all other products
that do not carry the
green Veg symbol
because they can
contain hidden animal
ingredients.**



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