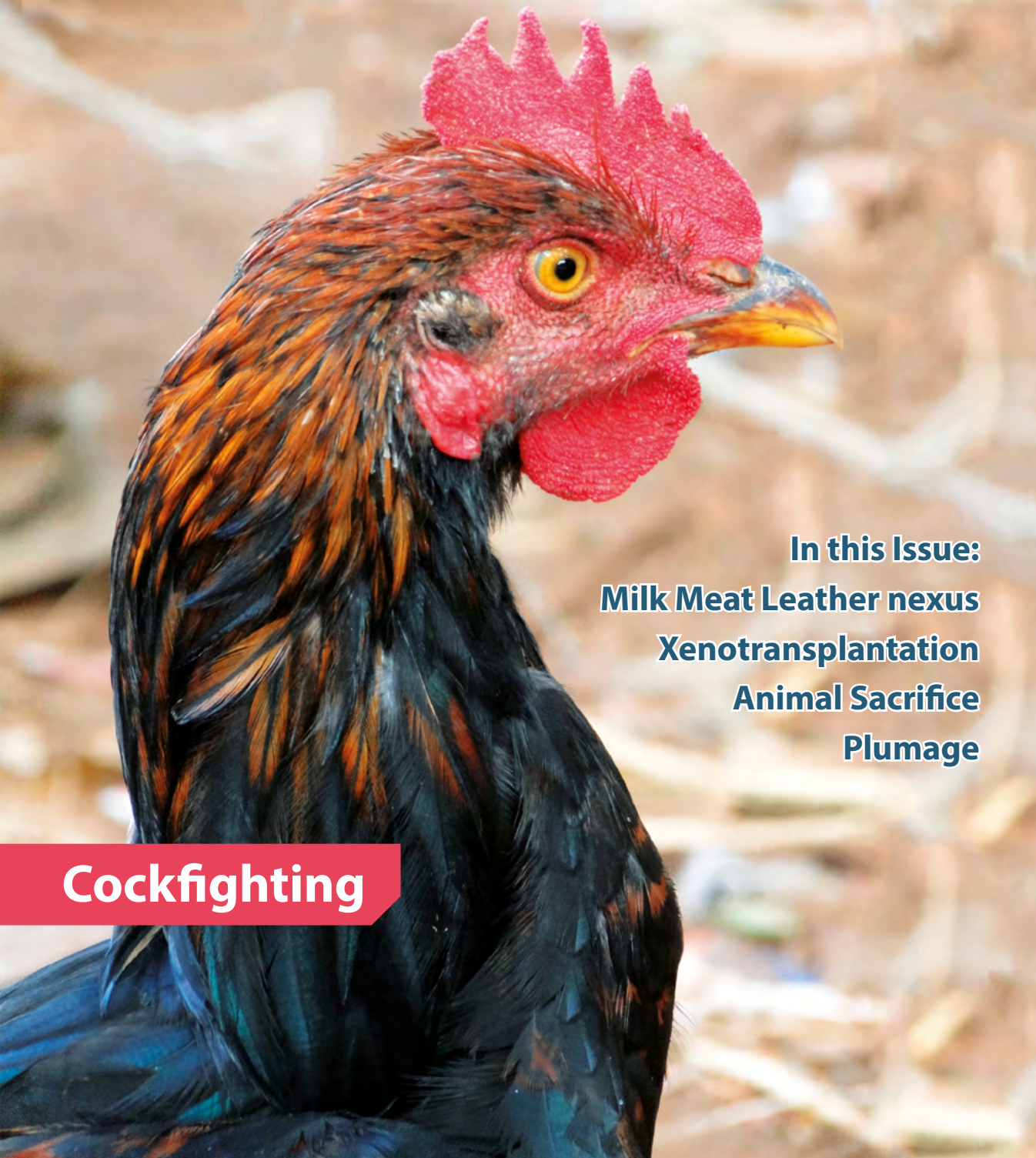


Vol XL No 2 Summer 2017



COMPASSIONATE FRIEND

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



In this Issue:
Milk Meat Leather nexus
Xenotransplantation
Animal Sacrifice
Plumage

Cockfighting



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Beauty Without Cruelty
is a way of life which causes
no creature of land, sea or air
terror, torture or death

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Front Cover: Fighter Cock (Rooster). Photo: © Cascoly | Dreamstime.com

From my Desk...

Why?

Beauty Without Cruelty can not understand why people want *jallikattu*, *bailgadichi sharyat* and *kambala* to be held. These “sports” inflict great cruelty upon bulls and buffaloes. Humans get severely injured also, and many die. Yet, politicians are finding ways to circumspect the law and allow these events to occur. Surely we do not need to replicate cruelty to animals from our ancient customs, more so after having given them up. Our struggle to stop animals being exploited for entertainment has re-started.

Saved from Slaughter

Slaughter house rules have always – yes, always – existed, but have never been implemented in toto. Butchers and governments are to blame. Every year lakhs of animals would not have been killed if unlicensed units had been closed.

Beginning with Uttar Pradesh, states like Jharkhand, Rajasthan, Uttarakhand, Chhatisgarh and Madhya Pradesh have begun systematically cracking down on illegal slaughter houses and meat shops.

Consequently, the supply of leather has dropped. To meet the demand, some cricket ball

manufacturers from Meerut and Jalandhar have begun sourcing cow hide from Kerala, West Bengal and North Eastern states. Others are importing from Switzerland, England and Australia.

Skins and Furs

Beauty Without Cruelty is continuing in its efforts to convince the Government of India to ban import of all animal skins and fur. Leathers, hides and skins that are a result of cow slaughter are also being imported raw, as finished goods, or for assembly here.

However, better late than never and some thing better than nothing, can easily be stated with regard to the Government prohibiting the import of reptile skins and furs of mink, fox and chinchilla in January 2017.

The loophole: Snakes, lizards, turtles, tortoises, crocodiles and alligators are reptiles. Frogs, toads, salamanders and caecilians are amphibians.

The fact: Fur of hundreds of species is traded in, including real animal fur of rabbit, raccoon, dog, mink and cat from China which is globally mis-sold as faux fur.

No Milk results in No Meat and Leather

As vegetarians and “almost” vegans we need to introspect. How can we be up in arms against the export of carabeef when we consume products containing milk? After buffaloes are bred and milked dry, they are slaughtered. If we didn't consume milk, there would be no carabeef – not for export, nor for internal consumption. The leather industry is very much a part of the milk and meat nexus.

Beauty Without Cruelty has been saying meat and leather are two sides of the same coin. But a dairy owner from Agra recently told a journalist “The fate of every cattle head is slaughter whether you accept it or not. Actually, meat and milk are just two sides of the same coin.” True.

Many say they only consume cow milk since cow slaughter is banned. The torture is often worse. Not all state governments

have made adequate provisions for their upkeep. NGOs have limitations and can not take care of thousands of cows and bulls. So now we not only hear of male calves being subtly starved to death, but abandoned dry cows dying of hunger and thirst – and their carcasses being flayed for leather.

No farmer or dairy owner continues to keep an unproductive animal. Therefore, the need of the hour is to establish economically self-sufficient shelters that purchase unwanted cows, calves, bulls and bullocks and let them live the remainder of their lives in peace. Good for them and beneficial for us.

Beauty Without Cruelty promotes reverence for all life. The wrong of killing a cow can never be set right or justified by another grave wrong, that of killing a man who consumes beef. If we think deeply, the beef-eater is no different to a cricketer because cricket balls are made of cow hide. Let us keep in mind that there are many peaceful and non-violent ways in which to fight for and achieve our goal of no animal slaughter.

Diana Ratnagar
Chairperson

BWC INDIA New Facebook Page



For reasons best known to Facebook,
our account was deactivated.

Please  our new page:

www.facebook.com/BWC-INDIA-1945802455653801

AP Cockfighting Ban Round-up

All of us who are convinced that cruel age-old traditions should end, need to keep the conversation going, the writing alive, and the campaigns burning says Amrita Dutta

In the last few years, there have been raging debates in the country over the use of animals as contestants in blood sport events. Preservation of “tradition” and “culture” has most often been the card used by those who have been defending staged animal fights. The gambling, alcoholism, and in some cases even prostitution that takes place in the pretext of these fights have most often lost focus in the debates. It is simply not socially acceptable and honourable to acknowledge that “gambling” and “alcoholism” are part of “culture.” Every State in India has anti-gambling laws while many prohibit alcohol. The law of the country does not promote these vices. Then, who does?

The law of the country does not promote cruelty to animals either. The Prevention of Cruelty to Animals Act (PCA) of 1960 contains provisions that can challenge each and every practice used to prepare the animals and birds for fights. For example, one of the provisions state that it is a punishable offence if anyone “wilfully and unreasonably administers any injurious drug or injurious substance to (any animal) or wilfully and unreasonably causes or attempts to cause any such drug or substance to be taken by



Cockfighting rule: Kill or get killed. Photo Courtesy: contented.cc.

(any animal);” however, it is a well-documented fact that birds and animals are kept without food, given unnatural foods, and drugged during the time they are under “training” for the fighting event.

Let’s take another provision in the PCA, which states that it is an offence if anyone “offers for sale or without reasonable cause, has in his possession any animal which is suffering pain by reason of mutilation, starvation, thirst, overcrowding or other ill-treatment;” This provision too is violated as the “losing” animal or bird is sold off to the “owner” of the winner – to be slaughtered and served as part of the revelry meal. In cockfighting events, the losing bird is even left to bleed to death. Perhaps this is nothing strange and worth creating a fuss about in a country where millions of animals and birds are slaughtered for food on a daily basis. While on one hand the slaughter of “food” animals is justified as human beings’ right to “choose” what they eat and the protection of the livelihoods of people involved in the animal product industry, the exploitation and slaughter of “entertainment” animals are justified as part of human “culture”. Some noise is made about disturbing the livelihoods of the catchers, trainers, handlers, and teasers too.

The crux is that it is more important for society to preserve the sense of collective human narcissism than to start looking at animals as sentient beings. This narcissism in the context of animals termed as “speciesism” is tainted by a shade of aggressive masculinity, which celebrates traits marked by “violence” as the bottom line. How else do we explain the fact that women and children are not allowed to witness the animal blood sport events? Even with the law on the side of the animals, it has been an enormous struggle for the animal protection movement to battle against tradition. There have been victories and reversals of victories as well as non-compliance of the law despite a victory.

Andhra Pradesh and Telengana Courts

Ban Cockfighting

The states of Andhra Pradesh and Telengana are classic examples where cockfighting continues in the shadows despite the blanket ban on the blood sport by the High Court of Hyderabad in late 2016, not only based on the PCA but also the Andhra Pradesh Gaming Act of 1974 and the Andhra Pradesh Towns Nuisance Act of 1889. Additionally, the HC has given directions to constitute Society for the Prevention of Cruelty to Animals (SPCAs) in all districts of Andhra Pradesh to prevent the event from taking place.

What's reassuring is that the Supreme Court of India refused a stay on the HC ban, displaying the greatest integrity by the highest judicial authority of the land. If the law of the land does not support cockfighting, how then does it take place? Why then, as per the reports, does the Police—the law enforcing body of the land—ignore a banned activity? At whose behest?

It is not too difficult to determine why cockfighting persists in the two states. There have been reports of representatives of political parties participating in the events displaying utter disregard of the law. Politicians patronize the sport because they want to score political mileage by choosing not to offend the people. The people on the other hand, with their adrenaline running high over protecting their “culture”, need the safeguards that only politicians can provide.

Andhra Pradesh – A Stronghold for Cockfighting

However, the fact that Andhra Pradesh has been a bastion for cockfighting cannot be ignored and the fact that despite the stronghold, an exemplary judgement in favour of the birds has been passed and upheld cannot be ignored either. Does this suggest a glimmer of hope?

Cockfighting in Andhra Pradesh is particularly common in the districts of East Godavari, West Godavari, Krishna, and Guntur. It is estimated that during the main cockfighting season coinciding with the winter harvest, the blood sport is planned with the facilitation of around 20,000 event organizers where bets anything between 600 to 900 crore are placed while the poor birds starving, drugged, and angry with killer blades fitted to their feet, lash out on the other of their species. They have only two choices – to kill or to get killed.

Chickens and game fowls have both been known to have descended from the Red Jungle Fowl, a species that has lived on earth for tens of thousands of years and are a native of South East Asia. It is no wonder that cockfighting is said to have originated in the “ancient” period in history. If we look at recorded history and juxtapose it with the doctrine of the Yuga cycle, we will find that

degradation of human values had already begun during the ancient times. “Tradition” is not etched in stone, it simply reflects the psyche and evolution of the human race at any point in time. Just like how witch burning, slavery, mass public executions, etc. have been wiped out from the collective conscience of humans, human rituals involving cruelty to animals and birds also need to exit.

Do Cocks Feel Pain,

Do They Naturally Fight?

Researchers have found that the beaks and skins of chickens contain pain receptors and they have shown “active avoidance behaviour” when they were subject to the “comb pinch test” (Gentle, 1991, 1917). They have concluded that chickens suffer pretty much as human beings do.

Studies done on cocks or roosters suggest that they are the natural leader of the pack, having protective feelings towards the hen and the chicks. The cock partners with his mate to find and prepare a nesting site where the hen can lay the eggs. Once the chicks are born, the cock protects the mother and the babies from predators, in fights that last a few minutes and end when the intruder leaves. Cocks fight to protect their flock, not for amusement. At times they may fight others of their species if they are made to feel anxious.

In her paper, ‘The Dignity, Beauty, and Abuse of Chickens: As Symbols and in Reality,’ Dr.

Karen Davis, President of United Poultry Concerns writes, “The only real fight the investigators ever saw among roosters took place in a pen, and this fight, which for one bird was fatal, they attribute to “the restriction of movements in the pen, as well as to the inability of a defeated bird to escape by flying into a tree” (McBride, 158).” In another commentary titled, ‘Combat unnatural for roosters,’ Dr. Davis writes, “Anyone wanting a detailed account of rooster behavior in the wild should read the 1969 study by McBride, Parer, and Foenander, “The Social Organization and Behaviour of the Feral Domestic Fowl.” Charting for seven months the daily activities of chickens that had lived free for forty years (since 1928), the scientists reported: “No serious fights were observed during any of these intrusions [by young male roosters during the breeding season], though the males made several rushes at each other.”” Dr. Davis is a vegan and a trans-species psychologist, who has been rescuing, rehabilitating, and studying the behaviour of chickens since 1985.

Human beings have conveniently exploited the ability of roosters to fight for self-defence and interfered with nature to selectively breed them resulting in accentuating their natural fighting instincts to produce abnormalities. Breeders are known to kill “inferior” birds who don’t display the inclination

to fight. In one of the discussion groups, a breeder is recorded to have said that one would be a “fool” to let the inferior birds live and procreate. Pattrice Jones, who helps rehabilitate roosters rescued from cockfighting through behavioural therapy, in her article, ‘Can “Fighting” Roosters Be Rehabilitated?’ writes, “Cockfighting perverts this natural and honourable behavior of the rooster into a parody of human masculinity. Roosters who have been “trained” as fighting cocks co-operate because they have been so traumatized that they are terrified, seeing every other bird as a potentially deadly predator.”

Preparing a Cock for Cockfighting and

The Final Fight – A Saga of Traumatization

There is plenty of documentation to suggest that the birds for cockfighting are fed unnatural diets of minced meat and boiled eggs, and are injected with drugs to make them muscular and gain an “ideal” weight of round five kilograms. Their feathers and combs are plucked off so that the opponent rooster cannot tear them off. Combs in chickens are just like sweat glands in the human body, they help them keep cool. The cocks are either tethered by one leg or confined within small spaces restricting their visual scope considerably. They are made to fight “practice” matches with blades or weights attached to their feet. Their spurs, which are the natural boney protrusions from the legs and are designed to be used for self-defence, are cut off so that blades, knives, or sharp objects can be attached. These blades ensure that only one of the birds survive the match, the other bleeds to death. That’s the rule in cockfighting.

During the fight if anytime a cock starts to lose steam, the handlers are known to blow on their backs, pull at their beaks, or hold them beak to beak so that they can attack each other again. The bird who loses the fight is often taken by the other party and cooked or simply discarded like an old rag.

What Kind of Human Beings Derive

Entertainment from a Blood Sport?

There is no species on earth that kill for their amusement. Except for humans.

According to The New York Times, “The FBI has found that a history of cruelty to animals is one of the traits that regularly appear in its computer records of serial rapists and murderers, and the standard diagnostic and treatment manual for psychiatric and emotional disorders lists cruelty to animals as a diagnostic criterion for conduct disorders.”

Are we then as a society suffering from a collective disorder of the mind? We collectively participate in the run-up activities of a violent sport, we watch and cheer two birds lashing out at each other till



Blades being attached to a cock's feet: All for money and perverted power. *Photo Courtesy: Vilvesh Swaminathan.*

one is grievously wounded, we collect our bet money, celebrate our gains with alcohol, and go back home only to again participate in the blood and the gore at the next available opportunity.

Or is this all about a desire for power and control vis-à-vis poor birds and animals that are at our mercy? The desire to control without an iota of empathy is a very masculine trait. This is what creates oppressive hierarchies in the society. Tampering with a cock's genetics and the ability to sieve out the aggressive from the non-aggressive ones gives one a perverted sense of power. Owning a cock and training him to manifest a display of aggression gives vent to one's own learned response of expressing power and control. Any suggestion that the animal victims are sentient beings and not non-living objects, are ignored as coming from being hypersensitive and weak. We hardly realize that humans are terrors for the animal world where animals are victims of a perverted human psyche.

Conclusion

It is clear that mere bans do not help. It is also clear that it does not help to blame political patronage. When mass mindsets change, patronage from the powerful will also stop. Who will bring about the mindset change and reverse the social sanction for blood sport events involving animals and birds?

All of us who are convinced that cruel age-old traditions should end, need to keep the conversation going, the writing alive, and the campaigns burning. We have seen how in early 2017 a sudden mass movement against the *jallikattu* ban powered by the rich and the famous, caused a frenzy of sorts in the country, which led to disrespecting the Supreme Court order of 2014 that had announced a ban on the blood sport to be staged. The misled mob rejoiced the "victory" but actually it was a verdict mocking everything humane.

We need to mature as a human race and be able to distinguish between traditions that should be discarded and those that should be passed on to the next generation. We need more people like Adnan Nayeem Asmi, the ASP of Rampachodavaram town in Andhra Pradesh, who has been reported to dialogue with the villagers to desist from getting involved in cockfighting. Along with, he has been distributing volleyball kits to the youth and encouraging them to replace cockfighting with volleyball tournaments during Sankranti.

Violence inherent in "culture" and "tradition" can change and all it needs for the change is conviction, courage, creativity, and continuity.



Amrita Dutta is an independent writer on animal rights issues and veganism. She has been a vegan since 2009 and BWC life member since 2010

Fact, not Fancy Plumage

Some Indians do not use feathers because they believe them to be unlucky says **Nirmal Nischit**

Animal activists' feathers continue to be ruffled! In lieu of fur, feathers are used to create a similar effect and they are as offensive.

Feathers were one of the five *haute couture* (high end fashion) trends in autumn/winter 2016-2017 fashions. They were seen on extremities of dresses, outerwear and textiles draped over shoulders. It began a year earlier when international fashion runways saw plumage (particularly ostrich) adorning styles in coats, pants, dresses, skirts, sweaters, bags, purses, foot wear, hats, jewellery, and key chains.

Feathers for fans, show-pieces, quills, shuttlecocks, fertilisers, bedding (pillows, quilts, duvets of eiderdown or down – fine feathers plucked off live geese), apparel and accessories (cloaks, coats, dresses, boas, garment padding, trimming on garments, clutches), jewellery and ornaments (earrings, necklaces, etc.), headbands, aigrettes, hats, fascinators, tribal headgear

and costumes, even toys for cats, are usually obtained from peacocks, ostriches, emus, egrets, pheasants, turkeys, guinea fowls, chickens, geese, ducks, marabous, storks and owls, but can also be of some wild bird species.

Feather Wear

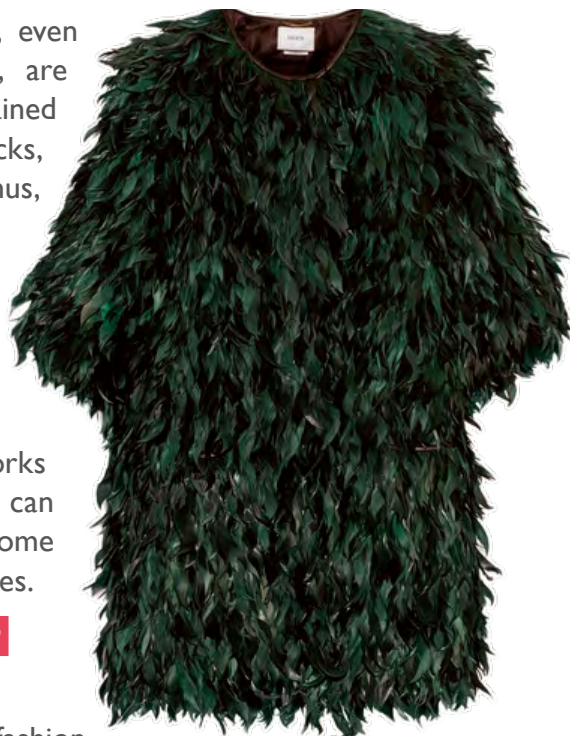
in India

International fashion stores are increasing their stocks of feather wear and Indian fashion store designers are blindly following. Feather accessories, particularly feather hair extensions and headbands are sold online too.

Feather embellishments are a part of attires, accessories, footwear, hair extensions, funky head bands, fringes and other items – mostly a throw back of the 1970s designs. Bird feathers are even coloured to make them look more attractive or match an outfit.

It is perceived that the use of feathers lends elegance and style – a marketing gimmick. This is probably the reason why peacock feathers have begun materialising on *rakhis* given by sisters to brothers for Raksha Bandhan.

Feathers of peacocks are sold anywhere and everywhere in India. Whereas, feathers of guinea fowls, emus, ostriches, other birds including peacock feathers are sold in large quantities online from over twenty cities.



Black feather dress. Photo courtesy: Net-A-Porter.

Luckily, some Indians do not use feathers because they believe them to be unlucky. True, their use certainly results in bad luck for the poor birds whose plumage has been utilised for such trivial and vain purposes. As long as there is a demand for plumage to make utility, decorative and adornment items, birds will be farmed and wild birds' feathers traded. No one waits for birds to shed/moult their feathers, or die naturally.

The traditional headgear of Arunachal Pradesh's Nyishi tribe is embellished with a hornbill beak and feathers. To save this state-bird from extinction, fibre-made hornbill beak replicas and paper feathers were successfully introduced – they have slowly, but surely, caught on.

Peacock Feathers

Long and short stalk peacock tail feathers called spears or sticks with moons (eye pattern) are used for home décor, displayed in vases as part of floral arrangements and bouquets. Swords and butterfly feathers (those minus eyes) are used along with feathers with moons for making brooms/*zhadu*, fans/*mayur pankh*, handicraft items like framed art-work and book-marks, clutches, headbands, etc. The short plumage from the breast and belly is usually added to feathers with moons for making jewellery such as ear rings and necklaces, is used as fringes on attire and as trimming on hats. Peacock herl or flue (side fibres of eyed feathers, usually bleached, burnt & dyed) is one of the most used materials for fly-tying by fishers. The crest or corona and peacock quills (speckled and iridescent blue wing feathers) are also popular.

Peacock feathers are said to be indispensable in *Mayur Chandrika* Ayurveda medicine, *Pavo cristatus* Homeopathic medicine and witchcraft – peacock heads are clandestinely used as charms and talismans. A 2016 study undertaken by TRAFFIC India states “*Bhasma* and *churnam* (peacock feather ash) were sold in many Siddha drug stores in Tamil Nadu, Kerala, Andhra Pradesh, Delhi, Gujarat and Rajasthan, and is used to cure hiccups, vomiting and morning sickness among other illnesses. The Rebari community in Rajasthan use ash of peafowl feather mixed with honey to cure asthma, whereas ash of peafowl feathers mixed

with coconut oil is used for headache. One bolus with cow milk daily early in the morning is given for five days to get male child.”

In addition, the plumes are utilized for religious purposes by Muslims and Digamber Jains.

As the demand for peacock plumes grows, naturally shed long tail eyed feathers are simply not enough and peacocks are increasingly killed – a single peacock normally sheds 150-200 feathers annually.

Although peacocks are protected under the wildlife laws and export of their tail feathers and articles made from them continues to be banned by India and also under CITES (Convention on International Trade in Endangered Species), the gathering and selling within



Peacock feathers hair clip.
Photo courtesy: etsystatic.com.

the country of claimed to be naturally shed peacock feathers, is not illegal.

The government needs to realize that moulted peacock feathers and those which have been plucked out of a killed peacock look alike. For positive results, there has to be consistency in ruling. BWC has been approaching the Government of India to entirely ban the gathering, sale and use of peacock feathers.

Other Feathers

Feathers are a so-called by-product of meat production or cruelly plucked off live birds. In addition to feathers obtained from killed birds, or during the moulting season, ostriches are gathered in a pen and burlap sacks are placed over their heads so they will remain calm while those feathers which are becoming loose are painfully plucked out.

Most 5-star hotel pillows contain down (fine and soft feathers) although cotton, *simbal*/kapok (silk cotton from the tree) and filling materials like Comforel (polyester fibre) are good replacements for feathers and down, and are readily available.

Foie gras and down production are inter-related. Both involve intense torture for the birds. *Foie gras* is the liver of ducks, geese or guinea fowls and *pâté de foie gras* production is extremely cruel: ducks are force fed several times a day with a funnel pushed down their throats till such time as their livers get ten times their normal size. They are then slaughtered and their diseased livers turned into a paste called *pâté de foie gras*. Since it is not possible to gather feathers at the time of moulting, they are forcefully pulled out leaving bleeding, painful follicles.

Following the Government of India ban on import of *foie gras*, in August 2014 BWC wrote to the Director General of Foreign Trade pointing out that the production of feathers and down goes hand in hand with the production of *foie gras* and to therefore stop the import of all feathers and down, and also quills and scapes.

Badminton is played with a racquet and shuttlecock (shortened to shuttle – also called a bird or birdie). The shuttlecock consists of sixteen overlapping duck or goose feathers (usually only from the left wing) embedded into a round cork base. In India white duck-wing feathers are mainly used for best quality shuttlecocks, whereas white and black wing duck feathers and some times hen's feathers are used in poorer qualities.

The shuttlecock breaks easily as the feathers are brittle and therefore needs to be replaced frequently during play. Durable plastic and nylon shuttlecocks are available, but tournaments only use those made of duck feathers.

Chicken feathers, though termed “waste material” by the poultry industry, have been tried out for various applications such as biodegradable polymer production, culturing microbes, production of enzymes and as a feather protein (Keratin) adhesive for wooden boards.

There is an artist in Mumbai who uses moulted pigeon and crow feathers she can find by assembling them into geometric patterns. She has admitted that when she first began to use feathers to make art she did not realise the quantity she would require...



Duck or goose feathers procured from Barasat, Balurghat, Arambagh or the Indo-Bangladesh border are used to make badminton shuttlecocks in Uluberia, Howrah, West Bengal. Photo courtesy: Niladri Dhara, Vidyamandira Photo.

A little bird told me...

Although each feather is light, a bird's plumage weighs two to three times more than its skeleton. It is generally known that besides feathers being used for flying, certain birds grow colourful feathers and crests which attract the opposite sex. However people need to also know that feathers play a far bigger role in birds' lives because they are not only used for flying or fleeing, but they help them in various other ways like swimming, diving, floating, and foraging. They keep the birds clean and insulated, acting as an all purpose protection against different weather conditions. They aid the birds in feeling as well as hearing and masking their own sounds. Many line their nests with feathers. A few even eat their own feathers as a digestive. Feathers have proved to help in times of distress by sending signals to other birds when camouflage hasn't worked against predators.

Knowing this, humans must realise that bird feathers are not meant for them but for the birds themselves who are the rightful owners.



Readers Write

Veg@Lent Recipes

Many thanks for the packet of this year's leaflets. The timing was perfect as it arrived yesterday and I was able to give some to St. Paul's Cathedral this morning. Several people in the Cathedral told me they've kept every one of the previous years' leaflets because the recipes are really good!

During the week, I'll be giving them to Christian schools in Kolkata for their teachers and for Home Science students.

Thank you for this project of Beauty Without Cruelty. It is very meaningful and much appreciated.

Mary Ann Dasgupta

Received on email from Kolkata

I have already tried out some of the recipes from 2017 Veg@Lent. Real good ones!

Joyce Cardozo

*Received on email from Mumbai
on the 12th day of Lent*

9 Veg@Lent leaflets and other vegan recipes can be accessed on our BWC website:

bwcindia.org/Web/Recipes/Recipesindex.html

Vegan Shiv Puja at Croydon Mandir

Vishwa Sanataan Mandir is a small *mandir* but it has scored a first in the UK, and maybe all over the world to have done Shiv Pooja with coconut milk instead of cows' milk. A version of *bhang* made of coconut was also served!

Panditji said Lord Shiva should be worshipped with coconut milk as it is very auspicious.

So it is time now for other temples to follow the example of Vishwa Sanaatan Mandir. All the *mandirs* should go vegan!

Nitin Mehta,

Founder, Young Indian Vegetarians, UK

Sad at Pongal

Wishing you all a happy spring – I feel *Compassionate Friend* is my heartfelt friend, full of compassion, benevolence, kind heartedness, empathy and love with a true spirit in every season. I thank all of you for it.

In January at Pongal there was cruelty on cocks. AP people were highly sadist on these dumb animals. Only one cine director Rama Gopal Varma condemned the cruelties, stating *jallikattu* is worse than terrorism. Tamil's *Jallikattu* injured more people this year.

All this because of news channels – I feel very sorry these days, South India has gone back to prehistoric cruel days.

May Lord Mahavir and Lord Buddha bless us.

D Nataraj

Received on email from Vizag

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 March 2017.

Sd/- Diana Ratnagar
Signature of Publisher

A photo essay by Nitin Gaikwad



A photograph showing a person from behind, wearing a pink long-sleeved shirt and dark blue trousers, bending over to feed a red rooster. The rooster is standing on the ground, which is covered with dry leaves and some trash. To the right of the person is a large yellow plastic jug. The background shows a dirt path and some trees.

A photograph showing a group of women in a rural, dusty environment. One woman in a pink and blue patterned sari is standing and sorting through a large pile of plastic waste, including bags and containers. Two other women are sitting on the ground nearby, one in a blue and purple sari and another in a pink and blue sari. They are surrounded by various items, including a large orange thermos, several cooking pots, and a large metal pot. The ground is dry and dusty, and there is some scattered trash around.

A large, ornate structure made of many peacock feathers, likely a decorative element for a festival or religious event. The feathers are arranged in a dense, fan-like pattern, with their characteristic blue and green colors prominently displayed. The structure is mounted on a wooden frame, and the base is decorated with colorful circular patterns. In the background, other festival decorations and a banner with text in a South Asian script are visible.

COMPASSIONATE FRIEND 
Summer 2017 11

FYI *Xenotransplantation*

Did you know that in 2009 six persons were arrested in Lucknow in a fake blood racket? Animal blood had been mixed with that of human, and more than one lakh such pouches had already been sold.

Xenotransfusion is transferring blood from animals to humans, whereas Xenotransplantation is taking a living organ from one species and transplanting it into another, like from baboons to humans.

Since bovine organs are too big to transplant in humans, tissues have been used to repair cardiac defects and reconstruct heart valves. In this way, cow body parts have for decades been transplanted in humans abroad and in India too – in July 2015 at Chennai an 81 year old Hyderabad woman's leaking heart valve was replaced with a bioprosthetic heart valve made from a cow's heart tissues.

It all began with using pig skin for extensive burns, and went on to transplanting the heart of a baboon in a child known as Baby Fae who did not survive because the baboon and she were of different blood groups. If there was even a shred of ethics in those who undertook this experiment, they would have checked the blood groups before killing the baboon and ruled against the transplant. Luckily for baboons, they very rarely have the universal blood group O so the possibility of using their body-parts has since dropped.

In 2016 South Korean researchers of the National Institute of Animal Science reported they had successfully installed a pig's heart in a monkey. The crab-eating macaque was also given a cornea from the pig's eye. The pig had been genetically engineered in 2010 to produce an excessive amount of a membrane protein that helps reduce the risk of the organ being rejected after transplantation.

Pigs are exploited the most. After editing their genes they are specially bred for xenotransplantation. Since 2015 pig corneas are being used in China under the brand name of Acornea. Initial trials were conducted using tissue from chickens, cows, ducks, geese, monkeys and sheep, but pig tissue was favoured because bio-mechanical properties of human and pig corneas are very similar.

Scientists of the Salk Institute for Biological Studies in La Jolla, California announced in January 2017 that they had created human-pig hybrids in their laboratory. The pig embryos were injected with human stem cells and implanted into sows and left to grow. Of 2,075 embryos, only 186 developed to the 28 day stage. The purpose of producing such chimeras (hybrid monsters) is to kill them for xenotransplantation, and for it to be successful without rejection scientists are using a technique called CRISPR that gets rid of viruses that harm humans.

Who all does Man playing God benefit? Scientists, researchers, drug companies, hospitals, health care, media, and so on – they all gain financially, and fame is a bonus.

Remember: The donor is specially bred and killed. The donee suffers and eventually dies.

BWC strongly opposes the unethical exploitation and killing of animals for their body parts.



A depiction of a human-animal hybrid (chimera) conceived in a laboratory.
Photo courtesy: lifenews.com.

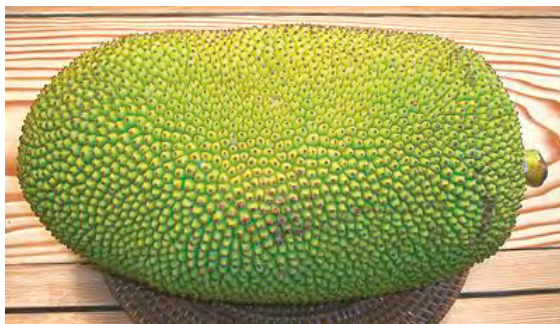
Vegan Recipe

Jackfruit

The jackfruit/*kathal* is huge in size and can weigh up to 20 kgs. When unripe and tender, it is usually cooked like meat since it has a fibrous structure that resembles it. The ripe fruit is pungent and needs to be peeled and eaten; the dried and roasted/boiled seeds have higher anti-oxidant properties than the flesh. Recent research states the seeds can replace cocoa to make chocolate.

Jackfruit is rich in protein, starch, calcium, Vitamins A, B and C, copper and potassium. Its consumption boosts immune systems, improves thyroid function, helps skin and eyes, lowers blood pressure, manages type-2 diabetes, is anti-cancerous and increases sperm count.

Jackfruit has the potential to substitute staple crops such as wheat and corn. In fact, is often called a miracle tree as every part of it is put to good use. In Tamil Nadu it is considered one of the three auspicious trees, the other two being mango and banana. In India it is commonly eaten in West Bengal, Kerala, Karnataka, Maharashtra and Goa.



Jackfruit Vegetable (serves 4)

Ingredients

- 1 small unripe and tender jackfruit
- 3 tbsps oil
- salt & water
- 2 potatoes
- 1 tsp coriander
- 2 tpsps cumin
- 2 tpsps *khus-khus*
- 6 red chilies
- 1 piece ginger
- 6 cloves garlic
- 1 cup shredded coconut
(required for curry)
- 1 onion, chopped
- 1 tsp turmeric powder
- 1 bay leaf
- salt to taste

Preparation

Cut up jackfruit. The knife must be frequently dipped in oil.

Salt the jackfruit and put in a pan with just enough water to cover it. Boil till three-quarter done. Drain and keep aside.

Parboil potatoes, cut and keep aside. Grind coriander, cumin, *khus-khus*, red chilies, ginger and garlic with or without coconut.

Heat oil. Fry onion till golden brown. Add the ground masala, turmeric and bay leaf.

Add jackfruit and potatoes along with water as per consistency desired. Cook on low flame till done.

Serve with *rotis* or rice if made as a curry.

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

Beat the Heat



Water is life.



Don't let them die of thirst.



Keep bowls of water outside.

Caution: Cats may lie in wait to pounce on the birds.



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