

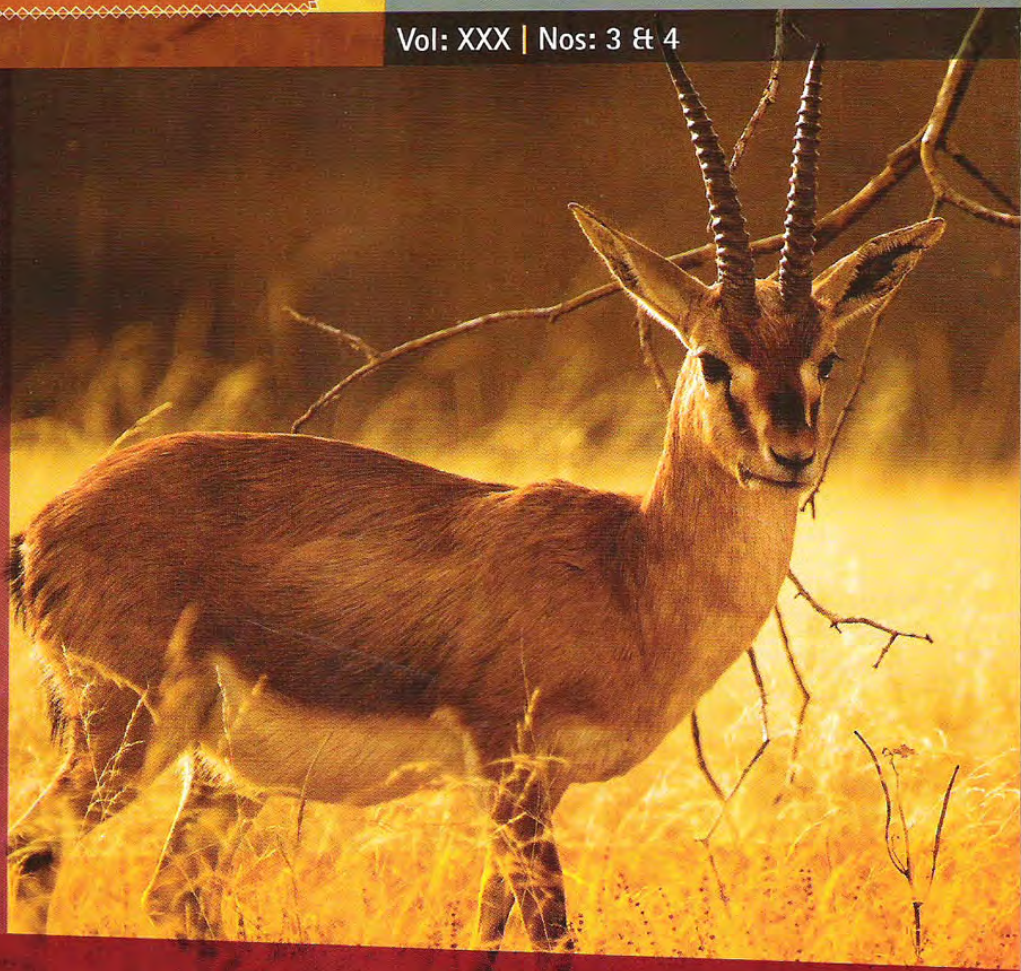
COMPASSIONATE FRIEND

Journal of Beauty Without Cruelty – India

- * Shooting Chinkara
- * Islam aur Shaakahaar
- * Say "NO" to Foie Gras

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Editor's Note



This issue comes with apologies from the editor for its delay and its less than required size for the duration that has elapsed since the last issue. With resignations from our graphic design staff and the relocation of the main editor himself there were many logistic problems with putting together the usual issue. Since our human resource shortage in this area persists, we would like to use this printing to put out the 'Positions Available' call on the back cover below for a full-fledged team responsible for the creation of all our publications, printed and electronic/computer to be based in Pune for an initial period of one year. If you know of anyone whose skills fit this description, please urge them to apply to us. You would get a surprise referral reward if we end up taking the person you recommend.

Secondly, we are going without our Vegetarian Communities column this time. In its place, we publish two articles on Islam – by no means a vegetarian religion – one reflecting concerns about the practice of animal sacrifice on Bakr-Id day that passed last month in December, and another the review of a book that highlights whatever links Islam has (or can have) with vegetarianism. The article on Bakr-Id was also emailed to people on the BWC mailing list and also on info@karmayog.org.



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Editorial

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How serious is the offence of hunting? Enough to get a person 5 years in jail? This was the question that occupied the minds of everyone watching television and witnessing the sentencing of Salman Khan by the Rajasthan High Court in Jodhpur to 5 years regular imprisonment for shooting a chinkara (or more than one?) many years ago. The opinion of people ranges from that of Salman's fans, who think that it is an outrage to put someone in jail for 6 years for shooting an animal to that of the people who took offence at Salman's act and took him to court, who feel that it is something he deserved. Animal rights activists might be expected to be with the end of the spectrum that feels that justice was done in the end. Somewhere in the middle is the opinion that he could have been punished in a less severe manner, for a period lesser than 5 years.

Many might doubtless be saying that when thousands upon thousands of animals are legally killed daily in conditions far, far worse than a bullet through the head (or wherever it was that the Chinkara received his bullet from Salman's gun), is one animal's death that big a crime that the culprit gets 5 years jail for it?

These seem like double standards, certainly to animal rights people. And indeed they would be if anyone claims our society to be respectful of animals, since it is only respectful of wild animals, and that too very recently, after we got our Wildlife Protection Act in 1972. But that is not the claim and therefore the word "legally" in the paragraph above assumes importance. The law of the land today requires that wildlife be respected, and the law must be respected. It has taken us ages to arrive at even this law, and to have it ignored is to make a travesty of it and to stall further progress. However glaring the contrast between treatments given to wild versus domestic animals, it is a stage of evolution we are passing through. The direction of evolution, if not the current state, should be the indicator of progress. In passing from black to white one has to pass through grey. Today is the grey state for animals. Let us move forward towards more good, not backward towards less. Society should work towards giving the thousands of animals that still have their throats slit the same privileges that the chinkara today enjoys, and not take away from the chinkara the attention that half a century's awareness-raising

on the part of wildlife enthusiasts has obtained it. The judgement is therefore valuable more for its symbolic message, and that message is not so much that celebrities are not above the law (while that is a welcome message in our ever-feudalistic society) as that the death of an animal protected by our laws is not an ignorable offence anymore.

Beside the 'wild versus domestic' angle, there is also the angle of shooting in cold blood for entertainment, fun, and status, versus the killing for food (thought necessary for some reason). People might say that Salman would also have eaten the animal he killed. But is that the reason he killed it? For food? Or for the subsequent photograph and the trophy in his Band-Stand living room in Mumbai? So society is also beginning to consider the reasons for killings as a factor for the killings to be upholdable by law.

That Salman had to pay this price because of the community involved – none other than the Bishnoi (a people we covered in our Vegetarian Communities column in an earlier issue) – is well known and something he won't forget to his last day. And that is the other development that gladdens the heart: that of a people setting an example of taking care of the animals in their own precincts without cynically dismissing it in light of the gloomy big picture. While it is devoutly hoped that their example is copied elsewhere, it is probably unlikely to happen since no community (with the exception of the Jains) care about animals enough to pursue an offence to this extent and with such unity. The villagers of Kokre-Bellur in Karnataka, who are known to severely rebuke such visitors to their village as disturb or harm in any way the migratory birds that take refuge there annually, is the only other community that comes to mind.

The penalty is steep. But it is so only in comparison to the penalty for violating the Prevention of Cruelty to Animals Act of 1960 (that applies to the domestic animal world): Rupees 50. Rupees fifty?!!!!!!!!!!!!!!!!!!!!!!!!!!!!!! The only good thing about that figure is that it reminds us that India is no longer so poor that the loss of 50 rupees hurts anybody. Otherwise it is a law whose bark is worse than its bite. When the day comes that the penalty for shooting domestic animal life becomes the same as shooting a chinkara, Salman Khan's sentence will stop sounding excessive.



The Tradition of Sacrifice

Dr. Ranjit Konkar

Bakr-Id has just passed. It is the day for commemorating the spirit of sacrifice. The memory is of the courage displayed by the prophet Abraham centuries ago in being willing to sacrifice what must have been his dearest possession – the life of his eldest child – upon being commanded by God to do so to demonstrate his dedication to Him. Upon seeing the unshaken resolve he displays in obeying God's command, it is said that God, satisfied with the strength of his dedication, intervenes just as Abraham is about to take his child's life, and relieves him of the burden by asking him not to go ahead. Abraham sacrifices a ram that appears there instead, to complete the ritual. On Bakr-Id, this act is sought to be remembered by millions of households the world over by re-enacting the event of Abraham taking the life of the ram, by themselves killing goat or sheep or even larger animals like bulls and camels on that day.

On this occasion, I wish to raise the issue of the ethics of animal sacrifice. This is in no way directed only toward the observers of Bakr-Id. Our majority religion, Hinduism, also has a similar practice of killing animals for religious purposes. Therefore, we all have something to ask ourselves in this regard.

What is 'sacrifice'?

'Sacrifice' should mean the giving up of something that belongs to oneself. Does my child's life belong to me? Does the life of any animal belong to me? No. That life is wholly and solely owned by the being (human or non-human) that is its holder. Religious thought goes a step further and doesn't grant ownership of the life even to its holder, who is considered merely

the custodian of that life and is not accorded the freedom to shed it by committing suicide whenever he/she desires. Legal thought has made suicide a punishable offence on that very basis. God, the creator, is the only entity given universal ownership of all life. Only God can take life, just like only God can create life.

Seen in this light, it seems inappropriate that one can consider the taking of another's life as one's own sacrifice. When we are trained to think, on one hand, that the taking of even our own life is a social and moral crime, how do we allow ourselves to not only take the life of another being but to virtuously call it our sacrifice on top of that? Would Prophet Abraham have looked favourably upon our wilful destruction of life? Would Goddess Kali, if she could take form and communicate with us, condone the barbaric bloodshed taking place in her name?

The danger of rituals

The ritual, mechanistic repetition of a historic act in order to display one's reverence for the act or for its original perpetrator is fundamentally an act fraught with dangerous possibilities. Suppose that God had not intervened to substitute a ram for Abraham's child, and had instead accepted his 'sacrifice' and decided to reward him later by bringing his child back to life. Would the followers of Prophet Abraham then have dared to "commemorate" that act by sacrificing their children, knowing fully well that they can't bring them back to life? A less shocking analogy too is worth pondering over: imagine that God had substituted not a ram but a tree in place of Abraham's son. Would we then, to commemorate the great sacrifice, be cutting down trees on this day? In these days of environmental consciousness, this would produce a public outrage. Why, then, is animal life, which is so much higher than plant life in feeling pain and in possessing six senses versus the plants' one, held so cheaply? Why do we



think nothing of slitting the throat of a fully conscious and frightened animal like a goat, when cutting down a tree is socially castigated? What is this fascination with replaying historical events at such great moral cost?

What should be re-enacted of the legend on this day is not the killing of the ram but the willingness (that Prophet Abraham showed) to sacrifice the possession dearest to oneself. How many of us who so willingly 'sacrifice' a goat's life, whether at Kali's feet or in Prophet Abraham's memory, would make actual sacrifices of one's own possessions when called upon to do so? Is it that sacrificing the goat's life equips us in

any way with a greater moral readiness to make actual sacrifices in other spheres? If we think that by killing a goat we are replaying the situation that Abraham found himself in, we are mistaken. Not one of us can claim that God has asked us to sacrifice our dearest possession to Him. Even if we can, then can we honestly claim that the goat that we purchase in the market for so many rupees and paise is our dearest possession? Would anyone of us dare to do what Prophet Abraham showed the courage to do?

Curiously, if the relevant section of the Koran or the Bible¹ (Genesis 22:01–22:13, reproduced below) is read carefully then one sees nowhere that God

Book 1: Genesis (<http://www.allonlinebible.com>)

22:01 *And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.*

22:02 *And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*

22:03 *And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.*

22:04 *Then on the third day Abraham lifted up his eyes, and saw the place afar off.*

22:05 *And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.*

22:06 *And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.*

22:07 *And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he*

said, Behold the fire and the wood: but where is the lamb for a burnt offering?

22:08 *And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.*

22:09 *And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.*

22:10 *And Abraham stretched forth his hand, and took the knife to slay his son.*

22:11 *And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.*

22:12 *And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

22:13 *And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son*

actually asked Abraham to sacrifice the ram instead. He just relieves Abraham of His command to sacrifice his child (Genesis 22:12). It is Abraham's own choice to go ahead and kill the ram (Genesis 22:13). Choices are guided by times. Our choice of alternative symbolic sacrifices today need not be what Abraham chose four thousand years ago. The sensitivity of society and of the times one lives in should be kept in mind.

In contrast to Prophet Abraham's unquestioning obedience to God's command to offer another's life is the story of Yudhishtira and the dog, in Yudhishtira's last days, in the epic Mahabharata. The Pandavas renounce their kingdom and the worldly life to spend the twilight of their lives roaming around in the forest. Sahadev, Nakul, Arjun, and finally Bheem fall dead one by one. A dog then joins Yudhishtira to keep him company in his last wanderings. At the gates of heaven, Yudhishtira is asked to enter but without the dog, who is not allowed inside. Yudhishtira refuses the offer to enter alone, choosing to forsake the justly-earned and highly-deserved prize of heaven because his conscience cannot accept the condition of abandoning his faithful companion. Seeing his fidelity to even such a mute and non-human companion, and his willingness to sacrifice what a lifetime of walking the right path had earned him, God is pleased and reveals the true identity of the dog – it is none other than Dharma, come to subject Yudhishtira to his final test of character. Yudhishtira is allowed inside. His refusal to submit to God's demand does not prove to his detriment, instead reaffirms the image of his character in God's eyes.

Four millennia have passed since the time of Prophet Abraham. Sacrificing animals might have been a socially acceptable practice then and Abraham's choice of killing the ram was evidently dictated by the standards of morality prevailing in his time. But does it mean that it must be practiced in this day and age? It is necessary now, four thousand years later, to question our way of remembering him and to adopt practices more in keeping with the heightened sensitivity towards life that we preach today. Millions of innocent animals the world over would be spared slaughter at the hands of Man, and children would be more-sensitised to the sanctity of life if less blood is spilt in the name of religion. The Almighty would only appreciate our step.

Every society or civilisation has its deformities. The remnants of casteism, sexism, class-distinctions are still very much with us. But does it mean that we do not try to shed these blemishes? Similarly, should we not rise above our discriminatory attitude towards the rest of the sentient world also, and include animals in our circle of compassion? We should stop considering them commodities for us to treat as we like, to butcher them for our taste, to sacrifice them for our religious ends, to hunt them for our pleasure. Let us constantly strive to live up to that adjective for kindness which is named after our species: *humane*.



¹ The Koran and the Bible seem to differ in the identity of the actual son of Abraham who is mentioned in the episode of sacrifice: the Koran infers it to be Ismail while the Bible says it was Isaac. Other than that, the story is the same.

Re: Bakr-Id article by Beauty Without Cruelty

Posted by: "barbarathyabali" barbarathyabali@yahoo.com
Fri Dec 21, 2007 8:24 am (PST)

Some reactions we received to this article, which emailed by us to all our yahoogroups members as well as emailed by www.karmayog.org to its readers:

Hello Ranjit,

I am surprised at your remarks!!!! No child is allowed to stand and watch the slitting of the animals throat. As far as I remember, all these long years of being married to an Indian Muslim, I have never seen a single child stand near by and watch the sacrifice of the animal, yes the child has a bit of the hair removed and then is made to touch the animal, and that's all, after this the man who says a prayer and then offers this as a sacrifice carries out all the rest.

Do you know how many thousands get to eat "MEAT" on this EID day!!!! Do you know how the same poor people never dream of eating "MEAT" in many years or months at a time, wait to have a share of this festive meat.

Religion should be spoken off with an open mind, or never at all. Just because you enjoy eating "Grass" or "Leaves" or berries and God Knows What else???, does not give you the right to talk about this "Bakr-Id – EID-Sacrifice" on such a noble site. I wonder how your message has been published as much earlier 'No topics on religion or Politics were to be published on this precious site of the Mumbai Karmayog – site.

Yes, what happens to the millions who have to live on all types of "Meat" just because you happen to be a Vegetarian, you don't have the right to spread such news on a site which is not allowing any debates or hate mails or heated arguments where "Religion or Politics" is being discussed.

How is it you are ready to stop the slaughter of all animals, without thinking about all the millions of None vegetarians, what about them, do you think its fair, to tell them all to eat 'Grass, Leaves and berries to please you and your followers etc. You are being selfish in doing so, please continue eating "grass, leaves and berries" as you are depriving the animals around you of their daily food too. You don't understand the life circle of human beings or animals, just because you desire to disagree with the event of Bakrid-Eid falling on this day where they state the sacrifice of an animal is a must, you want to instigate the "MUSLIMS" around the world.

I hope you have better topics to write about in future, and stay far away for "Religion and Politics" on this site. Its disgusting to get into these matters. I had a good and very heavy lunch, I feed about 40 real poor labourers with the "Biryani – my husband cooked himself." First quality that too, as we know how starved and hungry these same labourers are in the UAE today.

We are supposed to give 2/3rds of the meat to the poorest of poor and the other 1/3 to be distributed to others and family members too. Thank God I did not give any one but the real poor a solid lunch and dinner too. The gratitude on those hungry, ill-fed faces was so great to my eyes. They got to enjoy their lunch and dinner, that was cooked by their Managing Director and served by their Office Manager with my very own hands.

What more can our workers desire? This has helped to strengthen our team spirit with the knowledge, that all of us are equal in the eyes of God.

May God Bless you and all you try to promote,

Barbara Thyab Ali

Re: Bakr-Id article by Beauty Without Cruelty

Posted by: "Nandita Shah" shahnandi@gmail.com
Sat Dec 22, 2007 7:03 pm (PST)

Hello Barbara, Ranjit and others,

I would like to commend Ranjit for his article questioning the tradition of sacrifice because its clear that today the sacrificial goat (or any other animal) is just a symbol and no real sacrifice. This is no real sacrifice for the person performing the ritual. We need to go beyond rituals in order for a society or a religion or a civilisation to evolve. To Barbara, and as a reply to her reply, I would like to say that first of all the article was not directed only to Muslims. And I have photos of children witnessing slaughter, which I am ready to send to anyone who would like to see them.

Nandita Shah

Islam aur Shaakahaar

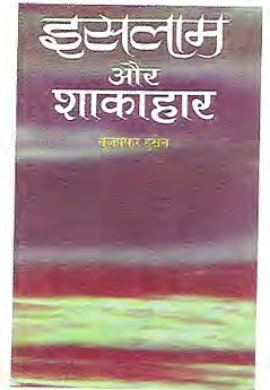
Ranjit Konkar

It is a pleasure to write about a book by the unlikely title *Islam aur Shaakahaar* that has recently come out in print. Unlikely because the combination of Islam and vegetarianism has only been a fissiparous one: the two have not held together. The reader approaches this book expecting the same as he would from a title such as *Islam and Idol-worship*, and not without reason.

However, this book, written by Shri Mujaffar Hussain of Mumbai, a scholar awarded the Padmashree for his contributions to journalism, holds a lot of – pleasant – surprises for the reader. One learns that as opposed to idol-worship to which Islam is opposed in principle, vegetarianism is not something to which it is opposed but merely something which has not been asked of its followers (because it was not natural nor sustainable as a dietary habit for the arid, forbidding inhospitability of Saudi Arabia where the religion took birth and also because of the priorities of the Prophet's time, when it is said that barbaric behaviour towards humans was common). However, the Prophet's not having condemned meat-eating had the predictable consequence of being interpreted today as his having implicitly blessed it. Mujaffar Hussain, himself a staunch vegetarian, points out with sadness that condoning meat-eating needn't have been equated to encouraging it,

much less requiring it, as is the outlook today. But it is not surprising that the Prophet did not condemn meat-eating, since it was something he himself indulged in and wouldn't therefore have given himself the moral right to preach against it. The author rightly points out that the messages of prophets or saints never overstep the limits placed upon their people by local ecological demands. If Mahaveer was born in Saudi Arabia, he points out, his message to his people would not have been different from Prophet Mohammad's. Likewise if the latter was born in India.¹

The work documents the various episodes and instances of kindness to animals or of fondness for plant food in the life of the Prophet. One is happy to learn of the proscription of the use of animals in entertainment and of the hunting of wild animals in Islam. The contribution of later Sufi saints to extending the Prophet's thoughts is also valuable to know. Indian Muslims would themselves be surprised and happy to know that some of the rules of the Prevention of Cruelty to Animals Act of modern India (e.g., the prohibition of killing one



¹ This reader would like to point out, however, his opinion that if Prophet Mohammad had been asked how his followers should behave when they settled in lands blessed with vegetable nourishment, he would most certainly have replied in favour of vegetarian living.

animal in front on another or of overloading a draught animal) matches the Prophet's injunctions in their content. Descriptions given by the author of the tenderness and sensitivity of the Prophet's behaviour towards animals are very touching and make you wonder why he did not do such an obvious thing as prohibit slaughter of animals.

Bakr-Id, the festival of sacrifice, is dealt with at length. The mistaken origins of the ritual of sacrifice, its unfortunate association with virtuous conduct, the very basis of Prophet Abraham's act are very boldly questioned. The abnormal cruelties that happen in the killing of the ritual animal as described by him show that the fear of God doesn't extend to one's conduct where the non-human creation is concerned.

The book is the attempt of a very conscientious, learned, thinking, and fearless individual to step outside the boundaries of "book," however holy, and think for himself, to teach to others the spirit, and not only the letter, of the message said to be

received by the Prophet from the angels of God. The book shows the author very often imploring the followers of Islam to rise above their unthinking and inflexible adoption of their sacred book and to learn to assimilate into the countries of their residence and to respect the sentiments of the people in the midst of whom they might be living.

Apart from some typographical mistakes and numerous instances of imperfect word – and sentence construction which would hopefully get corrected in future editions, the book should form compulsory reading for all animal-rights activists in India, especially those dealing with issues related to sacrifice and slaughter. Its first print was in Hindi, and Gujarati and we learn from Mujaffarji himself that the English, Marathi, and Bengali versions are also in preparation. The book costs Rs. 150 and can be obtained from the author by calling him at the following number in Mumbai: 2517 0990.



Islam Aur Shaakahaar

Author: Mujaffar Hussain

(Tel: Mumbai: 2517 0990, 98191 86866)

Price: Rs. 150

Publisher: Vidya Vihar,

1660 Koocha Dakhanirai,

Daryaganj, New Delhi 100 002

SHAAKHAAR

Vegan Buttermilk recipes

This instalment of Vegan Recipes presents three recipes that traditionally use buttermilk. The items are all Indian and are usually had as parts of a full meal. The substitute used for buttermilk is coconut milk to which lemon is added to taste of the sourness of buttermilk.

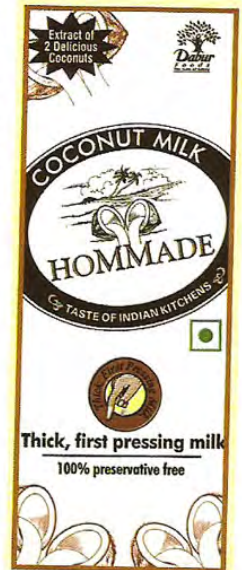
The lemon makes the coconut milk susceptible to curdling in the same way as milk is, when heated, so it is recommended in each recipe to add the lemon to the coconut milk when consuming it instead of when heating it.

The author's experience with coconut milk has been quite remarkable – people when given items made from coconut milk (without telling them the ingredients) have not suspected that they were not made from animal milk, in fact, in some cases they reported upon being told of the substitute (after obtaining their unbiased opinion of the taste), that they liked the item better when made with coconut milk than when made with animal milk! And these have been people of the older generation, non-sympathisers and certainly non-subscribers, of veganism. We have always considered that as a complete victory for these recipes and for veganism, since once something appeals to taste, it doesn't need any further selling.

Coconut milk is available in the market either in liquid or in powdered form. The Indian market is monopolised (to the author's knowledge) by a packaged liquid brand of coconut milk called Hommade, manufactured by Dabur¹. All the recipes given below were prepared using Dabur's Hommade brand of



coconut milk. Fresh coconut milk may most certainly be used, although it usually ends up being more watery than the packaged coconut milk. Since all the recipes given below are of the nature of drinks, the wateriness is no disadvantage, but the process of extracting the milk from coconut is laborious. The Hommade brand is not easily available everywhere, we understand, so extracting fresh coconut milk might be a necessity depending upon where you live. Here's the procedure for doing so, if the need arises:



One of the packaged brands of coconut milk available in the Indian market.

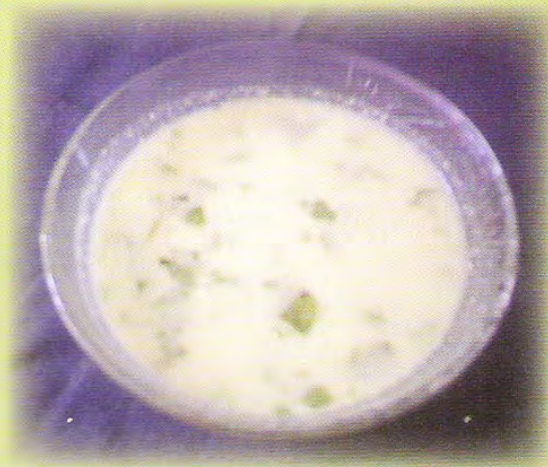
Extracting coconut milk:

- Grate a fresh coconut.
- Using a mixer, blend the grated coconut in water. Water should always be added conservatively, since excess water cannot be removed but less water can be made up for by adding more.
- Filter the blended grated coconut slurry through a fine sieve, pressing or even squeezing the remaining solids with hand to make sure all the milk is extracted. This milk, of the first pressing, is thick and creamy.
- The remaining fibrous solids may be mixed with water again and more milk extracted, although it comes out more dilute with each pressing. To keep it thick, press only once, in less water.

¹This is not meant to be a promotion of the brand or the manufacturer.

Vegan Kadhi

To our non-Indian readers: *kadhi* is traditionally a salted and mildly spiced watery buttermilk preparation mixed hot into rice and sometimes had with *roti* also. Variations of it (depending upon the region of India you are in) use *pakodas* (fried gram-flour balls) immersed in the *kadhi*. This recipe, made using coconut milk instead of buttermilk, is without the *pakodas*.



Ingredients

1. Thick, creamy coconut milk: 2/3 cup.
If not very creamy, use more than half a cup.
2. Besan (gram flour): 2 tbsp
3. Jeera (cumin seeds): 1/2 tsp
4. Green chillies: 2
5. Ginger (2 inch piece) ground to a paste
6. Kadhi patta (curry leaves)
7. Lemon: 1
8. Oil
9. Salt
10. Haldi (turmeric powder): optional

Process

1. Prepare a slurry of the *besan* in 3 cups of water. If the coconut milk is watery instead of thick, use less than 3 cups of water here.
2. Fry the *jeera* in 2 tsp oil. When the cumin seeds begin to sputter, add large pieces of the green chillies, the ginger paste, and some leaves of *kadhi patta*.
3. To this seasoning, add the *besan* slurry and salt (to taste). If you like your *kadhi* to be yellow, add a little *haldi* as well.
4. Heat this liquid mixture to a boil.
5. Reduce the flame to low, add the coconut milk and simmer for just a minute (very important for flame to be low and to heat the coconut milk for only a short duration, otherwise the coconut milk splits).
6. Switch off the gas and add juice of half a lemon. If you like it more sour, feel free to add more!!
Kadhi is to be had hot, with rice or with *roti*.

→ Vegan *chhaas*

Chhaas is a drink traditionally made of thin buttermilk from which the butter has been removed, and is had cold or at room temperature, either by itself or as an accompaniment with snacks that are salty.



Ingredients

1. Creamy coconut milk: 2/3 cup.
If not very creamy, use more than half a cup.
2. Jeera (cumin seeds): 1/2 tsp
3. Green chillies: 2
4. Lemon: 1
5. Dhaniya patta (coriander leaves), minced.
6. Kadhi patta (curry leaves)
7. Oil
8. Salt

Process

1. To the coconut milk, add 3 cups of water (less if coconut milk itself thin).
2. Fry the cumin seeds in 1 tsp oil. When the cumin seeds begin to sputter, add large pieces of the green chillies, and some leaves of kadhi patta. Add in the coconut milk and water mixture.
3. Add minced coriander leaves.
4. Add juice of half a lemon and salt as needed. If you like it more sour, add more lemon.
5. Serve cold if desired.

→ Sol Kadhi

Sol Kadhi is a drink to be had by itself or as an accompaniment with snacks that are salty. It is to be had cold or at room temperature. It is a variation of *chhaas* in that it uses garlic instead of ginger and uses *amsul* (also called kokum; see <http://www.theepicentre.com/Spices/kokum.html> for details) instead of lemon for lending sourness. The *amsul* gives the liquid a purple colour. Its use is common in coastal Maharashtra and Gujarat, elsewhere it is relatively unknown. *Sol kadhi* is, surprisingly, a vegan preparation even traditionally, using coconut milk because of the abundance of coconuts along the Konkan coast of Maharashtra and Goa where *sol kadhi* is commonly prepared. Therefore it requires no modification from its original recipe but is included in this column since it gives the feeling of having buttermilk and would therefore satisfy the thirst for milk on the part of the lacto-vegetarians.

Sol Kadhi is also a raw food: no heating of the milk is required and no frying of any seasoning.

Ingredients

1. Thick, creamy coconut milk: 2/3 cup.
If not very creamy, use more than half a cup.
2. Green chillies: 2
3. Garlic (5–7 cloves) ground to a paste
4. *Amsul*
5. Salt

Process

1. Dissolve the *amsul* in 3 cups of water to make a thick solution.
2. Add this to the coconut milk. The coconut milk will acquire the purple colour of the *amsul*.
3. Now add the garlic paste, the green chilli pieces, and salt to taste. Stir and keep for a while so that the taste of the garlic and chilli spreads through the liquid.
4. Cool if desired.

BMC plans Rs.100-cr overhaul of abattoir

Indian Express, Mumbai.
2 Oct 2007

The Brihanmumbai Municipal Corporation (BMC) is finally planning a Rs.100 crore overhaul of the 30-year-old Deonar abattoir to turn the 64-acre plot into a state-of-the-art slaughterhouse meeting American and European standards, complete with fully automated facilities, a biogas plant for treatment of waste and a resting space for animals. The abattoir now meets the guidelines of the Gulf countries and exports meat to the Middle East which includes Saudi Arabia, United Arab Emirates, Oman, and Qatar. "By meeting the American and European standards, we will be able to get foreign exchange and increase our export," Dr. R.S. Renke, General Manager of the abattoir said.

Editor: What needs overhaul first is not the condition of our abattoirs but our attitude to our own living wealth. Does it befit us to slit the throats of our animals for money we need, or should we not pause to consider the propriety of our manner of growing rich? Unfortunately, physical hygiene (otherwise undeniably desirable) in this case clashes with the horror of animal slaughter by increasing the incidence of the latter thus: spic-and-span, modern, stainless steel and ceramic-tiled interiors in our slaughterhouses would tempt hygiene-conscious countries to buy from us. And do we have the self-control to say No, Not for Sale? Not content with selling our soul to the Arabic countries, we now salivate at the thought of the increased revenues that could come to us (through 'modernisation') by catering to the equally rapacious appetite of the industrialized West. By voting for slaughterhouse modernisation one votes for the death of millions of more animals in future. By voting against, one votes to continue the pathetic conditions of our current slaughterhouses. A lose-lose situation if ever there was one.

What is the solution? It is to limit the slaughter to only what is the estimated domestic demand (already enormous). Not one animal more. Then by all means make it 'hygienic' and 'humane'. And part of humane would include using stainless steel and not rusted knives.

Blueprint for critical wildlife habitats ready

Times of India, Mumbai.
28 Sept 2007

A blueprint to create inviolate critical wildlife habitats (CWHs) across the country has been finalised by the Environment and Forests ministry. Unlike the existing protected areas – national parks and sanctuaries – the ministry has suggested a set of guidelines based on scientific criteria to establish the habitats. Under the Act which is meant to formally recognise rights of forest dwellers, only areas declared as CWHs can be granted inviolate status – sans human presence. Even existing protected areas will have to be re-evaluated under these norms to declare them inviolate if they fall within the set criteria.

Priority has been given to tiger-bearing forests. For non-tiger bearing national parks, the ecological space required by other species – top meat-eaters, large-seized herbivores, wild but economically important species, endangered or threatened species or migratory animals – will be used to measure how much space should be declared as inviolate.

Editor: 'Inviolate', 'Ecological space'... wonderful to hear words like this emanating from our government's agencies. Areas kept entirely off-limits to humans is the idea that has the potential to be the animals' saviour, but its success lies as always in the stringency of the implementation, always India's weakest point. The same unmotivated, uninterested, under-equipped people on the ground, the same negligence towards proper public awareness can scarcely produce any different results all of a sudden. But our best wishes to the Ministry.

More precious than diamonds

Times of India, Pune
6 Oct 2007

Around 30 years ago the forested area around Bhimashankar was full of giant squirrels known as *Shekru* in Marathi. It



The Bhimashankar forest location

was common for trekkers to sight these squirrels. It was also common to spot a number of deer species along with leopards while moving around the forests. Today the Bhimashankar forest stands depleted and is better known for its natural beauty and a religious tourism spot than an area where wildlife can be spotted in its natural surroundings. The guide who accompanied me said if we were lucky we could end up sighting a *shekru*; as far as other animals go, spotting them was a rare feat that only the most lucky could achieve.

In 1985 the state government had directed conservation of this patch of greenery but over the past few years the sanctuary has come under the onslaught of careless picnickers and devotees. One can't help but notice plastic cans and foodstuff littered across the stretch of forest. During the last few decades careless human behaviour has severely damaged the reserve's health. Although no one knows the exact strength of the *Shekru*s today, one can make out that spotting them is becoming a rarity with every passing year.



The Malabar Giant Squirrel or the *shekru* resting on the branches of a tree

Editor: Nature tourism in India has suffered tremendously because of tourists mistaking Nature for picnic spots and even worse, for garbage dumps. It is ironic that holy places built in natural surroundings should give rise to garbage and should desecrate instead of sanctifying the place. Instead of building actual temples at these spots it requires another national leader to label Nature spots themselves as the temples of modern India.



Animal non-activists

Hindustan Times, Mumbai
10 Oct 2007

The Wildlife Week observed during October 1-7 had a rather unfortunate start his year. The grand old dame of Uttaranchal's Rajaji



National Park (RNP), Arundhati, died on October 2. The elephant had injured her left foreleg on September 6 while foraging. This unfortunate incident has brought to the fore another problem: that RNP does not have a veterinarian attached to it to look after injured animals, domestic or wild. The same might be true for some other parks across the country. Wildlife activist and documentary filmmaker Mike Pandey says, "A harness crane could have been useful in hoisting Arundhati and taking pressure off her legs, lungs, and heart. Unfortunately, we do not have such infrastructure in place even in cities. With man-animal conflicts rising, more animals are in danger of getting injured. We need to put in place rescue centres, emergency life-saving equipment, and more vets and experts for elephant treatment and welfare." The same problem persists in the state's flagship park, the Jim Corbett National Park. "American and African parks have trained biologists and vets who are as important as wildlife managers," says park director Rajiv Bhartari. He says he depends on local vets (who, by his own admission, are not specialised to handle park cases) and the G.B. Pant University's veterinary department.

Editor: That an elephant should die for lack of advanced equipment like a harness crane can be excused, if lamentably, as asking too much of India's planners and executors none of whom have been hired for expertise in his job. But for a *veterinarian* not to be present in a national wildlife sanctuary boggles the mind. Why does the Government need to be told that a sanctuary for animals needs an animal doctor?



Tale of missing tails

Deccan Chronicle, Hyderabad.
7 Oct 2007

The sizeable population of peacocks living in the Humayun Tomb gardens and the neighbouring Sunder Nursery are facing a painful problem: their tails are being snipped off by ingenious groups of poachers who are brazenly selling their feathers to foreign tourists right outside the monument. Shorn of their elaborate tails replete with bright iridescent colours, these hapless peacocks are finding it difficult to mate with peahens. This is because peahens prefer to mate only with males who possess elaborate tails. Trade in peacock feathers is estimated to run into crores of rupees. Though the government has banned the export of peacock feathers, feather are allowed to besold in the domestic market. The Wildlife Act allows the collection of shed feathers for sale. Unfortunately this is being used as a cover for poaching because unshed feathers are more lustrous.



Editor: What is happening with peacock feathers happens with leather, with wool, with honey, and with milk: items that can be obtained without objectionable cruelty if everyone decided to wait for Nature to play its course and then to be satisfied with only what was one's share of leftovers. The truth is they don't want to wait, they want it now and they want it in quantity vastly exceeding leftovers. A law that doesn't recognise that its people are very ordinary and average and that they will fall prey to temptation of money with no regard to the ethics of obtaining the money is a short-sighted law which should be changed immediately into one that bases itself upon the policy of 'Hope for the best but plan for the worst.' The worst in these cases of items of dubious origin, is to consider them all to be from unethical sources, and it becomes a good case for a blanket ban on them all, ethically obtained or not, since their origin cannot be determined.

Another aspect of this is that even conscientiously using ethically obtained feathers (like Jain monks do – we hope) fuels demand for all feathers since its ethical origins are not evident to the beholder. Just like with leather-look-alike shoes: the beholder admires their looks and goes and buys leather to copy the fashion not knowing he is not buying what he admired.



After cow's 'plastic surgery,' chorus to ban killer bags grows

Hindustan Times, Mumbai.
2 Sept 2007

The cow had no idea about the plastic or that it could kill. When



the stray searched for food in garbage bins, it ate everything it found inside. Last week, veterinarians pulled out more than 30 kg of plastic from the two-and-a-half-year old's stomach. The plastic bags were removed from the cow's rumen during a major five-and-a-half-hour operation by the Bombay SPCA.

"If we hadn't operated on her when we did, she would have died," said Colonel (retired) Jagdish Khanna, secretary of the hospital. "Cows cannot digest plastic. Its stays in the rumen and eventually blocks it. It means the cow cannot digest other food and it can lead to the rupturing of the rumen, when the cow will die." Veterinarians diagnosed the problem from the heavily bloated stomach and the food oozing out of the cow's nostrils.

Diana Singh Roy, member of the animal hospital committee, described plastic as not just the cause of major floods in the city but also an "animal killer." Plastic bags thinner than 50 microns are banned, but as long as there is plastic in the garbage the danger to animals remains.

Editor: BWC is happy to tell you that in our school presentation, we bring this fact to the attention of students very prominently, and that the slide showing this always draws gasps from the children when they learn about the danger of discarded plastic finding its way into animals' stomachs.



Stressed out? Have you thought of Bird-Watching?

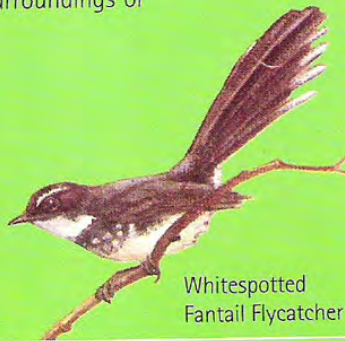
Navhind Times, Panaji.
28 Sept 2007

Our lives today have become more oriented towards our goals of achieving power and providing for our dear ones. We have forgotten our own needs of time for relaxation. I discovered two decade and a half ago that Nature – and in particular for me, bird-watching – is one of the biggest stress busters of all time.

Calm, peace, and a sense strange of absolute happiness is what one feels at the time. On a glorious day, there will be chirping birds, a crisp cool breeze, and a clear sky overhead. Your other world is totally forgotten. For those who like challenge, identifying birds is right up there alley. Males and females of some species are quite different.

Through you, your younger family members will get to know Nature better and learn to leave it and learn to love and protect the environment as they observe how careful you are not to litter the surroundings or damage any plant or living creature.

Editor: The therapeutic and almost spiritually uplifting experience of being along in Nature is something I (and I am sure many) can personally vouch for. Especially Nature with birds chirruping in it. It might be subconsciously taking us back to some prehistoric era when Man was actually at home in those surroundings. Quite apart from the intrinsic value of preserving trees, it is also valuable to do so for preserving animals and birds since trees are their home. It is amazing how a single tree can attract many species of bird even in as dense a concrete jungle as Mumbai. In my own home compound in Chembur, I have come to spot on the few trees that mercifully remain, birds like the sparrow-sized Whitespotted Fantail Flycatcher (caakidla) with its beautiful whistle, the Coppersmith (CaoTa basaMt) with its characteristic tuk-tuk, the Blue Kingfisher,



Whitespotted
Fantail Flycatcher



Green Pigeon



Pariah Kite (calla)





the Magpie Robin, the Sunbird, the Bhaaradvaaj, the Yellowback Woodpecker, among the numerous and common sparrows, crows, and pigeons. Before I took interest I would not have been able to (nor cared to, tragically) notice the difference between an ordinary sparrow, a sunbird, and the Fantail Flycatcher. In the trees at my place of work in Ahmedabad I have had the good fortune of seeing and coming to know about the male Koyal, the Night Heron, the green Pigeon, and the Pariah Kite (calla).

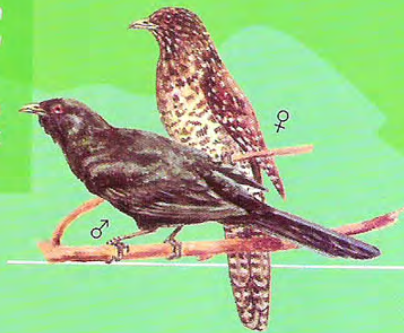
'Nature therapy' as it is called is something that everyone should take the trouble to experience before rejecting as 'not for me.' You might discover

a new person in yourself in the experience of an early morning communion with Nature. Waking up early in the morning is probably the only daunting prospect but the pleasurable experience of it makes you grudgingly accept the benefits of doing so. These outdoor experiences are especially effective in turning many a couldn't-care-less couch potato into an ardent advocate of protecting Nature, including animals. And no time is better to inculcate these habits than right from childhood.



A male and a female koyal, both seen on the tree outside my office window – Editor.

Did you know that there was a difference between the sexes and that it is only the female that sings?



Koyal



Coppersmith



Woodpecker



Bhaaradvaaj



Night Heron

Say "NO" to Foie Gras

Khurshid Bathena
(Honorary Secretary, BWC India)

Beauty Without Cruelty has written protest letters to the Government about Pâté de Foie Gras (paste made of diseased liver of ducks, geese or guinea fowls) imported from France and sold in India. Shockingly, Pâté de Foie Gras is also found on the menu for First Class passengers on Air India flights.

The process of producing Foie Gras is called gavage and is extremely cruel: the birds are force fed two-three times a day with a funnel pushed down their throats. A tube fed by a pneumatic or hydraulic pump could also be used to force food down the bird's oesophagus. Those that survive the force-feeding resulting in their livers becoming 10 times their normal size and their abdomens expanding so much that they are unable to stand, walk or breathe normally, are after 100 days of torture slaughtered for their diseased livers to be made into Pâté de Foie Gras. The UK animal rights group Viva! which works with a French group called Stop Gavage states:

"Force feeding can cause violent trauma to the bird's oesophagus, which can lead to death. Around a million birds die during force-feeding in France every year (French industry figures).

Ducks are confined to small wire cages not much bigger than their bodies, where only their heads are free to facilitate force feeding... Only male ducklings are used in French Foie Gras production (as they put on weight quicker and their livers are less veinous), almost all females are killed at just a day or two old by either being gassed or thrown alive into industrial macerators (as many as 30 million annually)."

The Viva! campaign has been successful in convincing several councils in the UK to ban Foie Gras and certain supermarkets/wholesalers to stop selling it. A complete ban on the import and sale of Foie Gras in the UK is now a possibility with Prince

Charles recently having ordered his chefs to stop serving it at his royal residences.

One of the country's top restaurants has also stopped serving Foie Gras after it was subjected to a campaign of threats and vandalism by the Animal Liberation Front.

Several times a day, a pipe is shoved into their throats, forcing in massive quantities of food.



Courtesy: Farm Sanctuary

Courtesy: Farm Sanctuary



Sick, wounded and dying ducks are commonplace on foie gras farms.



Courtesy: Farm Sanctuary

In USA, the Farm Sanctuary has also been campaigning. They say:

"Foie gras (pronounced "fwah grah") is produced by cruel farming practices. At just a few months old, ducks are confined inside dark sheds and force fed enormous amounts of food several times a day. A farm worker grabs each duck and, one by one, thrusts a metal pipe down their throats so that a mixture of corn (and fat) can be forced directly into their gullets. In just a matter of weeks, the ducks become grossly overweight, and their livers expand up to 10 times their normal size.

It is this grotesque, diseased, fatty liver that is sold as the "gourmet" food item known as Foie Gras.

The mortality rate for ducks raised on Foie Gras farms is tremendous... some birds die before slaughter as a consequence of injured internal organs or asphyxiation when food becomes impacted in their throats and digestive systems...

Courtesy: Stop Gavage / Viva!



The force-feeding of confined birds with no means of escape is both cruel and damaging to their health

Ducks on Foie Gras farms suffer – as do all factory-farmed ducks – from insufficient access to water. Although these aquatic birds require water for normal, instinctual behaviours, they are given barely enough water to dip the ends of their bills into. Additionally, they suffer from de-billing – a painful mutilation in which the tips of their bills are seared off, ostensibly to prevent the stressed birds from injuring each other in overcrowded quarters."

Foie Gras has been banned in many countries: Austria, the Czech Republic, Denmark, Finland, Germany, Italy, Luxembourg, Norway, Poland, Sweden, Switzerland and Israel.

India needs to also ban its import immediately.



How You Can Help:

- ★ **Never buy Foie Gras.**
- ★ **Educate your friends and family about the cruelty behind Foie Gras.**
- ★ **If you see Foie Gras (in cans) in department stores you should approach the management and inform them about the cruelty involved in production and ask them to discontinue stocking it.**
- ★ **Inform BWC of your efforts even if unsuccessful.**

Chingi and Pintya at BWC



Chingi and Pintya

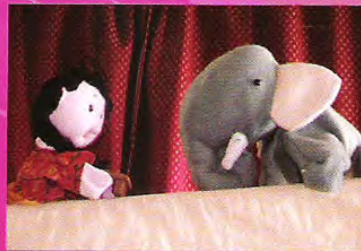
The latest addition to BWC's school program is a puppet show. Conceived by us, it is scripted by Mrudula Kelkar of Pune and conducted by her along with a group of 3 other girls from Pune. The show is greatly enhancing our workshops that we give to Marathi schools of Mumbai. Mrudula has for some years now been doing puppet shows on a variety of topics ranging from Disaster Management to Right to Information, and came to our attention through an interview on radio. On contacting her, she showed immediate readiness to design a script for us and in short time had it ready too. On our pleased approval, she proceeded to prepare the hand puppets (as soft toys) and started rehearsing for the program. Our first puppet



Pintya argues with a woman who has brought a sacrificial goat and hen

show was conducted at S.L. & S.S. Girls High School, Thakurdwar, on 3rd December 2007 and since then, we have held her show at seven different locations.

The puppet characters are a dog, a butterfly, a rabbit, a elephant, a goat, a monkey, a hen and two human characters Chingi and



Chingi and the elephant

Pintoo (called by the playful Pintya). The script has the animals coming to Chingi and Pintoo to complain



Pintya and the monkey

about their maltreatment at the hands of humans both in direct handling (people throwing stones at stray dogs) as well as for the making of animal products, and Chingi and Pintoo revealing their ignorance and surprise at these facts and their shocked reaction at these habits of people. They proceed to comfort

the animals by their assurance that at least they (the two) would never again cause any harm to animals and would implore their friends to be likewise.

The dog complains of a boy throwing stones at him, the rabbit of using his eyes for testing shampoo in the laboratory, the butterfly of children picking him from the flower for pleasure, the elephant for his mistreatment in circuses, the monkey for making him do the tricks by the *madari*, the hen and goat about people killing them under the garb of a ritual of religious sacrifice.

The dialogue is delightful and the actual vocalization equally delightfully done. Children and adults alike have received the program with unconcealed pleasure. All our Marathi-speaking members are invited with their children to attend any of the shows to enjoy it for themselves – they would find it worth their time. They may contact our BWC Mumbai office at 2421 1511 if interested, and speak to our Education Officer, Suresh Agarwala.



'Become vegetarian' implore Pintya and Chingi

Competing... to eradicate animal sacrifice

In its efforts to reform people who practice animal sacrifice, Beauty Without Cruelty conducted a drawing and essay competition among the children of Versova village in Mumbai on the topic *Alternatives to animal sacrifice for Goddess worship* on Jan 26, 2008. The day was chosen to lie within the Animal Welfare Fortnight that is declared by the Animal Welfare Board of India as January 15-31. The place was chosen because the community that lives there, the *Koli* fisherfolk, is known to practice animal sacrifice on various occasions a year. When approached they were expectedly a little reluctant to have a competition on such a sensitive topic, but to their credit, rose above their hesitation and allowed us to conduct the event. Fliers were prepared to announce the event, students were given 10 days time to prepare, and the prize distribution was held on 26 January. We received 125 entries for the drawing competition and 9 entries for the essay competition. While the drawings were expectedly not works of art but the typical children's crayon scrawls, the essays were definitely of mature thought. We suspect that the parents of the children must have played a large role in shaping the submitted essays, but that was actually very much to our liking because it indicated that the family discussed the matter, which is exactly what we wanted. The chief guest at the prize distribution was an octogenarian freedom fighter Shri Manik Krishna Dongrikar who was one of the few vegetarians in the village. The prizes distributed were various articles of BWC memorabilia like T-shirts and mugs along with stickers and calendars.

We hope that the event will generate further discussion among the families of the community and that it will come around to a realization that society is impatiently waiting for it to shed the custom. One thing we know is that 20 years from today the prize winners will not be among those lining up with goats and hens in front of the temple goddess. The effort is to persuade the adults of today to emulate their children.



What you can do

Very important: Write a letter of commendation (copy to us, please) in Marathi, Hindi, or English (in that order of preference) to the president of the community's association, congratulating him on their broad-mindedness in entertaining such an event and expressing your delight at the children's work which you may say you got to see from us (you may indeed obtain it on request). Write to him that you have seen footage of the carnage that happens at the annual *jatra* that they hold in the Indian month of *Chaitra* at Ekvira temple in Karla, and express your hope that these things will now stop without delay. An outsider's letter of commendation and plea for change can work wonders.

Address for sending the letters:

Shri Jagdish Bhikru, President, Vesova Koli Jamaat trust, Shri Hingla Devi Sabhagruha, Patil Galli, Vesova, Mumbai 400 061.

If you feel like, write letters of congratulation to the winners (at our BWC address), asking them to convince their community members also or at least their family members not to participate in the Ekvira jatra henceforth.

Drawing competition

Miss Laxmi Gautam Kangude – 1st prize
Master Salman Habib Solkar – 2nd prize
Miss Amruta Sriram Aundkar – 3rd prize

Essay competition

Miss. Pratiksha Mangesh Mahakal – 1st prize
Master Sudhir Santaram Gotekar – 2nd prize
Master Nitish Nandkumar Kale – 3rd prize



The winner of the drawing competition, Laxmi Gautam Kangude, in the centre, holding her picture showing a big cross against the person killing the goat.

Significant events in BWC's School Program diary

1. **25 April 2007:** BWC conducts its presentation at Kings Circle, Mumbai, for the Sind Sewa Samiti Nagar's Senior Citizen Forum. More than 100 senior citizens with their wives attend our program in rapt attention.
2. **18 May 2007:** For the third year in a row, BWC is invited to conduct its educational program for the Parsi students of B.J.P.C. Institution, Charni Road, Mumbai at its summer vacation Holiday Program for Youth (HPY). Our program has become an annual event at HPY and we hope to continue in the coming years as well.
3. **8 June 2007:** Enthused by the response we received from the senior citizens of Sind Seva Samiti Nagar's Senior Citizen Forum, BWC conducts another such presentation, this time to the senior citizens of Kalyan's Virangula Senior Citizens Sangh. The response was equally enthusiastic.
4. **3 December 2007:** For the first time in its school program, BWC introduces a puppet show in its workshop for the school children. Mrs. Mrudula Kelkar and her team (Deepali and Reshma) of Winter Green Club, Pune conduct this program for us, coming all the way from Pune for it.
5. **18 December 2007:** It is an honour for BWC to perform at the Sardar High School, a school unknown in name but significant for having been established by the trust of Maharashtra's great saint of the downtrodden, Sant Gadge Maharaj, who, in addition to all the human poverty that he saw around him and tried to alleviate, also found place in his heart, mind, and speech for the animals that he also found ill-treated all around him whether for bullock-cart racing or for meat-eating or for ritual sacrifice. The occasion was the Gadge Baba Punyatithi Saptaah which the school celebrates every year, this year giving BWC the pride of a place in its roster of events. In appreciation of our efforts to the cause so dear to Gadge Maharaj, the school management gave BWC an appreciation letter and a donation of Rs. 1500.


**Form IV
(See Rule 8)**

Statement about ownership the newspaper entitled COMPASSIONATE FRIEND as required to be published in the first issue every year after the last day of February

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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 2008

Sd/- Diana Ratnagar
Signature of Publisher

Call to Win

Beauty Without Cruelty wants to reward you for your support!

We have always been pleased to know that many of our members actually use our Vegetarian Shopping Guide to make their purchases. It has only recently come to our very touching attention, though, that some of our members care so much about the cause and attach so much importance to our work on the Vegetarian Shopping Guide that they not only avoid using brands not listed by us, but also take the trouble of calling companies whose products are not so listed and telling them that unless their product is certified by BWC, they would not use it!

To reward the loyalty of such members who are performing the very valuable task of increasing the value of our list in the eyes of the brand owners and providing them with an incentive to enlist with us, BWC announces a prize for the member who sends the most number of such postal or email communication to companies. Unfortunately, we would have no way of verifying phone calls that are made or sms's that are sent, so email and physical mail are the only media which we can monitor, and regrettably the only media we choose to reward.

What you need to do is (for emails) to simply bcc or cc us (research@bwcindia.org) into your correspondence to the company, or (for post) to send us a Xerox copy of your letter to the company. We would verify that the address you have used for the company is valid and put 1 point against your name for every valid email that you send with the contents as mentioned above, regardless of the outcome of the email. Just for popularising our list!

If it turns out, however, that the email or letter sent by you is instrumental (in our judgement) in getting the company to enlist with us, you would win 2 points.

Going a step further, if you are able to get us questionnaires filled completely through your own efforts and initiative (i.e., without any effort from our side) you would win 4 points. Just ask for our blank questionnaires and get them sent back filled with company stamp and signature.

What do you do with all the points you accumulate? At the end of each year (31 Dec), the person with the maximum number of points to his name would be awarded a trophy and also a prize in kind.

So start sending those emails and start visiting consumer product companies in and around your town. You help the cause, you help others who use the list, and you get our eternal gratitude and a prize.

reward reward
reward reward
reward reward

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We are looking for
enthusiastic and
dedicated persons from
among our life members
to promote BWC in
different parts of India.

If you have the time,
inclination and energy to
work for the cause, please
send an e-mail to
hon_secy@bwcindia.org

Positions Available

For a full-fledged team responsible for the creation of all our publications, printed and electronic/computer, to be based in Pune for an initial period of one year, BWC is looking for:

A Content Creator (Issue Coordinator)

Graduate, command over spoken and written English, experience in journalism and writing, well-versed in use of computers for word-processing, emailing, web browsing. Experience in travelling for obtaining stories or willingness for investigative work a big plus.



B Graphic Designer

Graduate, formally trained or job-experienced in doing graphic layout, experienced in using standard DTP packages like Adobe Illustrator, Photoshop, PageMaker, CorelDraw, etc., flair for good layout, superior aesthetic sense.



C Web Designer/Programmer/Animator

Graduate, formally trained or job-experienced in doing web designing, experienced in using standard Web programming tools. Animation skills would be a very great plus.



Interested persons may apply by sending in their resumé by email to editor@bwcindia.org, mentioning the salaries they would expect. Needless to say the candidates must be vegetarian since they are to be employed at BWC.

Salary will be commensurate with skills, qualifications, and experience and overall value the candidate brings and will be on par with the non-government, non-profit sector. For the right candidate it would not be a bar.



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