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COMPASSIONATE FRIEND

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



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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Beauty Without Cruelty - India

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Beauty Without Cruelty (BWC) a charity for animal rights was established in 1959 by The Rt Hon Muriel, Lady Dowding in England. By then BWC's simulated furs were proudly worn sporting a button which declared "Make no Mistake, my Fur is Fake". In fact, ours was the very first movement that created a worldwide awareness of the intense cruelties inflicted upon animals for the luxury trades – not only for furs and skins, but also other products like perfumes, cosmetics and toilet preparations.

After Lady Dowding's demise in 1993, BWC in UK closed. Only two independently run BWC organisations are now in existence: India and South Africa.

BWC-India does not accept any foreign aid or donations from abroad.

The name Beauty Without Cruelty

The name “Beauty Without Cruelty” was not planned. You probably know that for three years just a small group of about eight of us ran the movement on our own pocket money. We had no desire to form another Society, but after a bit the group felt they wanted to have some kind of name, as they were being called “Lady Dowding’s young ladies” – so I agreed to this and asked them to decide next time we met, what they wanted to be called.

Many of them sent in suggestions, and just as I was leaving for London to visit a number of furriers who also made the simulation (non animal) furs, to try and get their support to put on a big London Fashion Show showing the alternatives to the cruelly obtained animal furs, a letter came with a suggestion from one of the group and she wrote “I cannot think of anything we should call ourselves, but my husband says you are obviously beauty without cruelty”.

At the end of a very weary day I had got one firm to cooperate with us. Most of the others seemed terrified to have anything to do with us, and the owner of the firm said “Now, do I understand this correctly: you want us to put in our simulated fur coats a label to make sure people realise they are not fur, and you want us to help you put on a big fashion show?” I said that was correct. Whereupon he said “What are we to put inside the coats? It will take about three weeks to get the labels done”.

There are moments in life when your mind goes completely blank, and this was one of them. I could not recall any of the names the rest of the group had suggested, but I did have in my handbag this latest suggestion and so, fearing he might change his mind if I hesitated, I immediately said “Beauty Without Cruelty”. At the next meeting I turned up with a new simulated fur coat which I got from the furrier with the label proudly inside – Beauty Without Cruelty – and this is how we got our name. Perhaps these things are meant...



The late Rt Hon Muriel, Lady Dowding
Founder and Chairman
Beauty Without Cruelty – International

Half a Century

117 achievements in 50 years have certainly made a difference says Diana Ratnagar

The Beauty Without Cruelty—India Branch was established on Thursday, 12 September, 1974.

First and foremost, BWC is most thankful to each and everyone who is a part of the organisation, and especially grateful to those who have and are actively helping the cause. Thanks to their help we have come a long way.

What BWC stands for and what we work for, has been clearly stated in our motto:

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

We initially began by appealing to vegetarians on the premise that if they did not eat animals how could they utilise animal origin products like leather thus indirectly supporting animal suffering and death? Simultaneously, we requested non-vegetarians to support our movement by condemning cruelty to animals for vanity.

Those were the days of typewriters and landlines. No computers, mobiles or even couriers existed for us. We communicated via letters or in person. We introduced BWC's ideals to people under the auspices of Jain religious heads who wanted to promote *jeev-daya*, public service organizations, at schools and colleges, and wherever possible we screened our 16mm informative documentaries "What Price

Beauty?" and "Beauty Without Cruelty" as well as "Ivory Poachers".

Representations at conferences within India and abroad helped promote our cause. Some leading publications covered our existence and work. However, it wasn't till 1977 that our own quarterly *Compassionate Friend* was started. Although the Gujarati version *Satvanukampa* was discontinued, *Karuna-Mitra* in Hindi is very much in demand.

For half a century we have been investigating animal exploitation and circulating factual information gathered in the hope that people who get to know of the cruelty and death of innocent creatures give up supporting it and use non-animal alternatives. Alongside we have been guiding people to make significant lifestyle changes that help themselves and in turn save animals from exploitation and death. We have been relentlessly campaigning and lobbying, petitioning decision-making and law-implementation authorities, and influencing people who matter to be in favour of domesticated and wild animals, reptiles, birds and marine life.

In keeping with the BWC motto, BWC began focusing on commercial exploitation of animals for vanity. Over the years the organisation has within the framework of its aims and objects (BWC's mandate does not include hands-on animal welfare work or the running of a shelter) expanded its scope of work to cover animals subjected to suffering, torture or death for commercial gain and began promoting veganism.

Adapting to computers, having a website and so on, has certainly given us a wider and younger audience, but BWC has always kept a low profile. With specific goals in mind, we have sincerely carried out our work. Most tasks undertaken have been difficult, often seemed impossible to achieve, but frustration has never made us give up when implementation was stalled or even reversed. Sticking to the animal rights stand, a persistent follow-up and constantly looking for new ways to achieve its aims, has led BWC to considerable success. 117 achievements in 50 years have certainly made a difference that has been acknowledged and appreciated.

BWC continues to concentrate on ending exploitation, suffering and slaughter of animals, animals in entertainment and confinement, animal sacrifice, animal ingredients and processes in products, creating public awareness, suggesting alternatives and lifestyle changes that promote reverence for all life forms.

The best golden anniversary gift BWC can receive is to fill our BWC Pledge Form. The second best would be to gift to a relative or friend a BWC Life Membership for ₹ 300/-. Remember the greater the number of supporters the stronger is our voice. If each member were to enrol just one new member, our strength would double overnight!



Diana Ratnagar

Editor Compassionate Friend

Founder, Managing Trustee and Chairperson

BWC-India

Non-violence is the Supreme Religion

When we talk about universal brotherhood, we should not talk of only fellow human beings, rather, we must include all types of lives – animals, birds, fish, reptiles, even insects says Bharat Kapadia

Non-violence in action – that's Beauty Without Cruelty! It implies the harmony and peaceful symbiosis for all beings.

Who does not desire beauty? Everyone is attracted towards beauty. But, while seeking such beauty, do we ensure that the beauty is not the result of cruelty and that it is based on compassion?

We expect to be treated by others in the same manner, or better than we treat them. But, why should this be limited to the humans only? The same kind of treatment should be for all lives: animals, birds and even tiny creatures.

If we delve a little deeper within ourselves, we will realize that whenever we connect with ourselves with a peaceful mind, compassion arises within us, followed by amity. This amity is not towards any particular person or a creature or species, but for all creation: our family members, our neighbours, our environment, including all living beings of the universe. This is non-violence. This is universal brotherhood, the ultimate truth, the ultimate religion of the world.

After the emergence of amity and compassion within us, we are unable to be cruel or violent. First, we are introduced to

compassion at the level of thinking. Later, at the level of emotion, we are introduced to compassion and friendship. After reaching this stage, we cannot even think of harming any living being in the world.

Non-violence is the supreme religion that can be easily achieved by following the path of Beauty Without Cruelty and amity full of compassion.

Let us become non-violent via our thoughts, our words and our actions and make even the non-human beings living around us instinctively know that we are concerned about their well being, we wish to live alongside them, and not kill to eat them, exploit them in any way, see their body parts as decorative materials, or expect them to be a medium of entertainment.

When we talk about universal brotherhood, we should not talk of only fellow human beings, rather, we must include all types of lives – animals, birds, fish, reptiles, even insects. We can give a sense of security even to the smallest creature.

Science has proved that even plants have life or consciousness. Consumption of green leafy vegetables (on certain days) and root vegetables is banned in Jainism. This is completely a scientific viewpoint. To some, this point of view may seem extreme, but this ideology of respecting even micro-organisms is one which some persons have adopted. Bringing even the smallest of small creatures which are invisible to our eyes, within the ambit of non-violence is the pinnacle of humanity.

Ahimsa Parmo Dharma is no different to Beauty Without Cruelty whose motto is a

way of life which causes no creature of land, sea or air, terror, torture or death.

In BWC-India's uninterrupted journey of 50 years since 1974, we have continuously shown compassionate and active concern for all living beings. We have imparted our aims, activities and achievements to our members through our English journal *Compassionate Friend*, and *Karuna-Mitra* in Hindi. Through dialogues with the Government, we have frequently appealed to them to change or implement laws concerning the animals, so that the torture inflicted upon them can be eliminated or at the least reduced. We have also appealed in favor of animals to the public with regard to traditions prevailing in the society.

We have taken concrete action to spread the idea to bring about changes in the law and created awareness about traditional beliefs that are not animal friendly. We have thus achieved considerable success and concrete results. We are satisfied and happy that our continuous efforts on different fronts have received encouraging responses from our members. We have also received positive responses from time to time from the Government, as a result of which, our enthusiasm to work with hope remains intact.

We are deeply grateful to our BWC-India members for their encouraging support. We at BWC assure you that with your support we will continue to campaign sincerely to alleviate animal suffering and death. And in so doing help you follow a compassionate way of life.



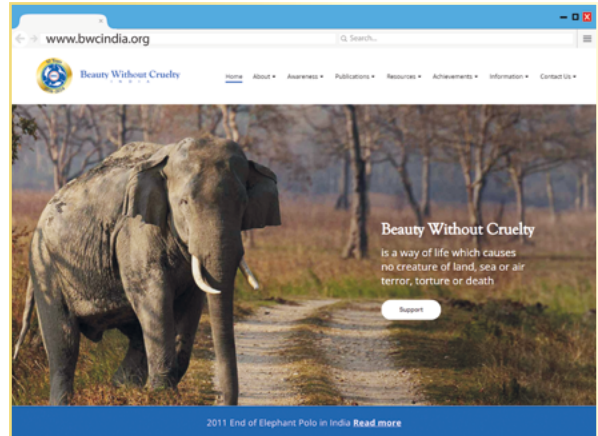
Bharat Kapadia
Editor *Karuna-Mitra*

www.bwcindia.org

The website will now sport a contemporary look. Clean lines, fewer colours, not too much 'design'. All aimed at providing what is important quickly, says Dinesh Dabholkar

To most it may seem as if BWC-India has always had a web presence. Chairperson, Diana Ratnagar and I were recently reminiscing about the early days of the website and realised that BWC has been 'online' for 27 years, yes twenty-seven! It feels as if it was just yesterday that we uploaded our first version. BWC was probably the first animal rights organisation in India to have a web presence.

During my first stint as designer for BWC, Diana said to me in early 1997 – we should do a website. We had just got our internet connection and one e-mail address: bwcindia@giaspn01.vsnl.net.in. None of us knew what designing a website entailed then, but we got down to the task. Meher Mehta, one of our Trustees, downloaded a freeware web-designing software for us in Mumbai – internet speeds in Pune were abysmally slow in those days. I had to go to Mumbai to copy and bring back the software to Pune. Once installed on the BWC PC (also just one), I began designing the site – learning-by-doing really. It was fun and exciting though. Finally, the website was ready. It included basic information about BWC, and the Spring 1997 issue of *Compassionate Friend*. Videsh Sanchar Nigam Limited (VSNL) – the only internet provider in those days, agreed to host it for us complimentary, since we were an NGO. It was not as easy as using FTP to upload the site though. We had to copy the website onto a disk – remember those? Then trek almost 20 km to VSNL in Dighi, where we were allowed into the sterile server room (take your shoes off!) and the staff uploaded the site for us to the VSNL server. Our address – <http://giaspn01.vsnl.net.in/~bwcindia> was long, but BWC was on the World Wide Web! Eventually, we had our own server space and web address: www.bwcindia.org, and it has been BWC's online identity since.



After I moved on to doing other things in the new millennium the website changed and evolved as technology changed and evolved. These days, Shashi Kumar ably keeps it up to date from the BWC office – no more visits to Dighi necessary! It has been a while since the site's design has been updated. What better occasion than BWC's Golden Anniversary year?

We are updating the site with valuable technical inputs from our life member NiyamSan Chhaya. Chittlesoft in Pune is designing the site giving it a contemporary look – clean lines, fewer colours, not too much 'design'. The aim is to provide what's important quickly – BWC's goals, achievements, and a lot of information about the organisation and Animal Rights. Our publications, factual information on different animal-related subjects and products, and a treasure trove of vegan recipes are included too. As well as posters and links to our Animal Awareness videos. The website is also mobile device compatible now. So, we have BWC in our pockets, wherever we go!

I am sure this will not be the last time the design changes – that is how the internet works and we will adapt and evolve with it. But for now we will be up-to-date. We hope you enjoy using it.



Dinesh Dabholkar
Designer Media

Of the people, by the people, ...but for all creatures

The increasing popularity of vegan restaurants around the world, the effect of the vegan way of life upon our health, the embedded message of peace and non-violence in it, and awareness of animal rights as an ethic will hopefully lead us one day to enact laws that make cruelty to animals illegal in any form, including killing them for food says Dr Ranjit Konkar

When will the day come when any country declares the killing of animals illegal? Has it ever happened in history? Which country might that be?

Norm Phelps [1] describes the Mauryan Empire of ancient India under Emperor Ashoka as "one of the very few instances in world history of a government treating its animals as citizens who are as deserving of its protection as the human residents". This condition was triggered by Ashoka's traumatising at the sight of the bloody death of thousands of soldiers of both armies in his pyrrhic victory in the infamous battle of Kalinga in 261 BCE which he won but at great cost without any satisfaction. Ashoka is said to have been so transformed by grief over this mass killing that he subsequently went on to adopt Buddhism - then the new religion preaching non-violence towards all living beings - as his state religion. As part of this adoption, he is said to have abolished animal sacrifice, hunting, killing of animals on specific days, killing of animals that were too young or too old, and so forth, in his kingdom. He stopped short of abolishing butchery of animals for general meat-eating, however, even though the royal kitchen was no longer a party to it. One doesn't know how long that state of affairs of even partial state patronage to animal rights lasted, how much popular support it had, and whether it

survived Ashoka himself. But for the duration that it was in effect, the animals of the country must have held him to be their saviour from the daily horror of the butcher's axe on their necks on the chopping block.

2500 years have passed since Buddha (and Mahaveer), the original and probably the only apostles of non-violence towards the animal world that the world has known. No country after Ashoka's India ever instituted laws of such large coverage protecting animals, not even India herself under any other ruler. The evolution of non-anthropocentric morality took all the steps backward that Mahaveer and Buddha had helped it take forward through rulers like Ashoka.

Almost all countries have animal welfare laws on paper. Yet the daily butchery of the "domestic" animals continues legally. Animal 'husbandry' is a leading occupation and money earner in most countries. Under animal welfare laws we may take a bullock-cart owner to the police station for overloading his cart and causing suffering to the animal. But if someone chooses to butcher an animal we may not take any action against him. It is just like before 1829 (the year Sati was outlawed) when one could protest the misbehavior of a man towards his wife but be powerless to do anything, even protest, if the man chose to burn his dead brother's wife alive. The ethical

contradictions between what is allowed and what is not in the case of animals is also that glaring.

After nearly two millennia however, in recent decades a slow global resurgence is seen towards giving thought to our animal brethren on this planet. Certain species are protected in their countries for conservation since they are endangered (elephants in Africa). Certain species are protected by countries' laws because of religious inclination (cows in India). Countries like Israel are said to have passed laws requiring vegan options in all restaurants. Some countries in Europe might outlaw factory farming within the decade. Countries like India require labelling of branded edible products to indicate whether they are vegetarian or non-vegetarian. These are positive signs that the pendulum of world opinion - and the readiness of governments to take a stand on them - might yet swing, even if slowly, to the other side in a few generations.

But for governments to make anything illegal needs the general people to agree on that issue or for the opinions of influential thought leaders to concur. Today it is the people who are hooked to meat and milk, unwilling to admit there is anything wrong in consuming these, preferring reasons for justifying it that can be summarised in 3 words - Might is Right (in longer form - I am able to rule over the animals because of their helplessness against my superior intelligence with which I have developed the instruments to oppress, torture, and kill them, so I will, who's to stop me?). All killing and all manner of ill-treatment is justified with just this reasoning, with no thought to morals, conscience, natural pity, or mercy.

BWC believes that the rights of all animals need to be recognised and acknowledged by

everyone, including governments, by granting legal status to animals and according them the right to lead their lives in Nature to their full life spans without interference from Man. Where they are used by Man for any purpose, for example for draught needs, that should be done without causing pain, deprivation of natural needs such as bodily movement and space, or obstruction of their social or maternal instincts, and additionally the right to care, nourishment, and shelter. Animals have their own right to live that has nothing to do with their usefulness to humans - they were after all around long before humans appeared on the Earth. The words of Dr. Albert Schweitzer who received the Nobel Peace prize in 1952 for his philosophy of Reverence for Life: "I am life that wills to live... in the midst of life which wills to live" are especially relevant in this context.

The increasing popularity, success, and number of vegan restaurants around the world, the effect of the vegan way of life upon our health, the embedded message of peace and non-violence in it, and awareness of animal rights as an ethic will hopefully lead to the day when the majority of people are convinced about it enough for their parliaments and legislatures to enact laws that make cruelty to animals illegal in any form, including killing them for food. Like all things illegal, some will still remain after banning, but like smoking, drugs, ill-treatment of women or sections of people, the people involved in these crimes, and not the person protesting them, would have to defend themselves. We have to create a world where our fellow animal brethren feel safe because of us and not have to seek safety from our predation upon them.



Dr Ranjit Konkar
Trustee BWC-India

BWC Wish List

It is not as easy as simply wishing... BWC works hard at achieving its goals and has been doing so for 50 long years... and will continue to do so.

There are hundreds of things BWC would like to place on its Wish List. Some are listed below:



Vegan, Veg and Non-Veg symbols (affixed on packaged food articles) should also be mandatory for cosmetics, toiletries, drugs and all consumer items.



Carcasses of zoo animals, and those of wild life found in forests, should be incinerated, not buried, indefinitely stored or auctioned. Similarly, confiscated wild life items should always be destroyed.



Animals should not be used for testing any products and processes in laboratories even under the guise of consumer protection or research.



Wild life should remain unhindered in the wild, not jailed for display in zoos where conservation, education and research purposes are falsely claimed.



Seized wild life of India should be released back in to the forests.



Animals and birds should not be made to race, fight, or be used for any form of so-called entertainment like playing polo matches, jallikattu, etc.



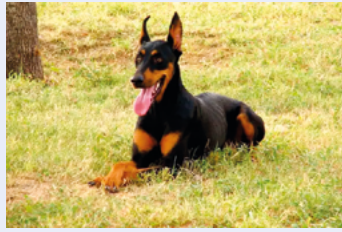
No animal or bird, like wild boars, monkeys and parrots, should be declared as vermin and massacred citing man-animal conflict.



No aquaria, like oceanariums, dolphinariums, sea worlds, and aquatic, water and theme parks should be established and there should be a ban on ornamental fish and fish tanks.



Recreational fishing and the catching & releasing of *mahseer* and other fish should be stopped, angling and fishing for food included.



There should be a ban on tail-docking, ear-cropping, de-barking, filing teeth and removing dewclaw of dogs whatever the breed; also declawing cats.



Appropriate measures should be taken to ensure that aircraft do not collide with birds.



Drones should not be flown over wild animal habitats since they seriously harm endangered species resulting in stress which affects breeding.



Plastics should be used sparingly and responsibly disposed off so as not to harm any creature or the environment.



Pigs and other animals such as mongooses should not be tortured and killed for their bristles or hair used in the making of brushes.



The manufacture, transport, sale and bursting of all types of firecrackers resulting in sound and air pollution, causing distress, injury and death to animals, birds and even humans, should be stopped.



The nationwide ban on manufacture, storage, purchase and use of *manja* to fly kites should be strictly implemented by all the authorities concerned in order to protect birds, animals and humans from fatal injuries.



Exotic species smuggled into India should be returned to their countries of origin, not sent to zoos, rescue or rehabilitation centres for life, nor allowed to be kept as "pets" in India.



“Joy-rides” on camels, ponies, elephants, etc. should be banned.



Strict implementation of the ban on birds, fish and animals made to perform or be displayed in circuses.



Deforestation, for whatever the reason, should not be allowed.



Mules and donkeys used in hilly terrains should be replaced by other means of transport.



A ban on films and advertisements for which live animals have been used i.e. obviously subjected to cruelty – whether filmed in India or abroad.



Appropriate and timely steps should be taken to stop elephants and other wild life, as also cattle from being hit by trains on railway tracks.



Strict ban on direct and indirect use of live bait, such as calves, poultry, dogs and goats, for trapping wild life like leopards, or for entertainment. Live animals and birds should not be fed to wild life kept in confinement.



Monkeys, bears and snakes should never used for illegal roadside performances.



Similarly animals should be protected from being hit on highways which cut across forest areas.



Captive elephants and other animals made to perform or work in the name of religion, for logging timber, etc. should be set free and no more added to their numbers.



Frogs, sharks, etc. should not be hunted and served as food.



Insects should not be considered edible; nor should shellac and cochineal be used as ingredients.



Genetic modification of animals and vegetables (particularly if animal genes are inserted in to vegetables) should never be allowed.



Rabbits should not be bred to be killed for their fur and meat.



Smuggling of animals for meat, leather and religious sacrifices across the Indo-Bangladesh and Indo-Nepal borders should be strictly monitored and stopped.



Livestock rearing, animal husbandry and intensive farming (animals specially bred and raised to be exploited and/or killed) of poultry, sheep, goats, pigs and also dairy cattle (sale of milk subsidies meat) should not be introduced in rural areas, particularly under the guise of corporate social responsibility by industries.



No expansion or new abattoirs should be set up – in fact all slaughter houses should be shut down.



Birds such as emus, ostriches, turkeys, quails and ducks should not be bred to be killed for their meat and feathers.



All animal sacrifices should be banned by religious heads.



A ban should be imposed on collection, selling, exporting, and owning loose peacock feathers even for religious purposes, and fancy articles containing bird feathers.



Crocodile and reptile farms where they would be specially bred and raised to be killed for their skins should never be set up.



Superstitions like sand boas, star tortoises and owls being lucky, or porcupine quills used for black magic should no longer be believed in.



It should be widely accepted that materials such as silk and wool, jewellery made of pearls, coral and shells are products arising from intense cruelty and death of living beings and therefore negative fashion statements.



Ban on the import and export of leather, reptile skins, furs for manufacture and sale of items made from them.



A complete and effective all-India ban on the import, poaching, trade and caging of all birds, Indian and foreign, should be implemented.



Online illegal trade in wild life products such as ambergris, musk, bear bile, ivory, tiger nails and trophies should be clamped down upon.




Animal leather, bone, wool, etc. should be replaced with alternative materials for sports goods and accessories.

Last but not least, the Government of India should recognise and acknowledge that animals (all living creatures other than humans) are sentient beings having rights and legal status. For doing this the Prevention of Cruelty to Animals Act should be amended and made meaningful. Logically animal welfare should be clubbed with human welfare, not with animal husbandry which promotes the breeding, exploitation and slaughter of animals.



No import, manufacture, sale, purchase and use of catapults and they should be specifically included under "weapons" in the Wild Life (Protection) Act.

 **Khurshid Bhathena**
Trustee and Honorary Secretary
BWC-India

Food for Thought and Conflict of Interest

Animal Husbandry

Dairying

Fisheries

believe in breeding animals to be killed

Animal Welfare

Animal Rights

respect all lives as sentient beings

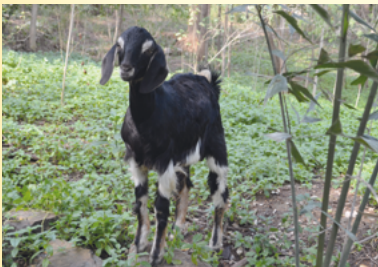
It is unethical and unfair for animals that the subject of Animal Welfare is placed directly under the Ministry of Animal Husbandry, Dairying and Fisheries which actively promotes animal exploitation and death.

BWC has therefore requested the Government of India to shift the Animal Welfare Board of India so that it is managed under the Ministry of Social Justice and Empowerment, or the Ministry of Environment, Forest and Climate Change

Specieists differentiate between



**Tigers, Elephants, Dogs,
Goats, Chickens and Fish**



**They bond with only three,
but don't care if the other
three are slaughtered**

Speciesism is akin to Racism and Sexism



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