

### **1) Prevention of Cruelty to Animals (Slaughter House) Rules, 2001**

Above Rule is applicable only in Municipal Area. Section 3 Reads :  
Animals not to be slaughtered except in recognised or licensed houses - *(1) No person shall slaughter any animal **within a municipal area** except in a slaughter house recognised or licensed by the concerned*

*authority empowered under the law for the time being in force to do so.*

No such guideline and provisions in Act are provided for the slaughter houses operating in those places which do not covered under Municipal Act. Or, under the jurisdiction of Municipal Corporations. Animals are slaughtered at those place covered under no Act except weak & chronic PCA. Food Safety rules are applied everywhere but those rules are not meant to deal with cruelties, torturing and inhuman treatment to the animals. Food Safety Act is anthropocentric.

Animals are facing severe torture and receive barbaric treatment while slaughtering are governed by no Law. During religious slaughtering animals are subject to severe persecution. Human treatment to animals cannot be expected here and unnecessary pain and suffering is routine. Government must provide full protection against cruelties, exploitation, persecution, inhuman treatment, torture, manhandling while slaughtering under the guise of necessary suffering and pain.

Religious slaughtering must be allowed only when such sacrifice pass the tests on the touch stone of Essential Religious Practice doctrine. Constitution of India, Part III, Article 25 Right to Freedom of Religion is subject to article 25 (1) *Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.* Inhuman, barbaric treatment, torture, intimidate, tantalizing, tormenting during sacrifice can't form a essential Religious practice. Those treatments violets all three provisions (of Article 25) viz Morality, Public order and Health. Instead, applying proper stunning method prior to sacrifice or slaughter can reduce pain and suffering to reasonable extent.

As reported in India Today "At present in Kerala, cattle are being killed by hammering (Pole-axe method), a crude method where the animals have a painful death. Kerala have more than 160 authorised slaughterhouses which kills more than 12 lakh cattle every year. All these slaughterhouses are using this crude and cruel method for killing the cattle. The hammering method inflicts lot of pain to the animal as the animal won't become unconscious in the first hit. Many animals are being slaughtered in a semiconscious state where they experience extreme pain. The Chief Minister convened a meeting, the very next day after the cabinet meeting with the officials of

animal husbandry department to evolve a painless killing method to slaughter the cattle.”

Source : <https://www.indiatoday.in/india/south/story/maneka-gandhi-video-makes-chandy-shell-shocked-wants-cattle-to-have-painless-death-217832-2013-11-18>

Union of India should have non discriminative policy to protect the rights bestowed to the animals under the constitution. Animal in Municipal area or non municipal area do feels the pain and distress of same amount. When Union of India can form so robust provisions for the Food safety of human, U o I should sentient enough to demonstrate same amount of concern for honor, dignity, safety and security of fellow creatures. Although men is allowed to use and to eat plants and animals, he is nevertheless not allowed to torture animals or to keep them in inhumane conditions. That contradicts the dignity of creation just as much as exploiting the earth thoughtlessly out of greed.

**2) At present we do not have any responsible Ministry / Intuitions with mandate to protect Fundamental Rights of Animals and ensuring the safety, security, wellbeing and welfare of the animals bestowed under the constitutions India.**

In the Indian context, various Constitutional provisions are safeguarding and protecting the rights of animals, yet, their implementation and adequacy has been questioned time and again. It is this laxity that makes it important that a topic as critical to life and as humane as this, be brought to the table and a conversation be triggered to provide a voice to the voiceless beings keeping the ecosystem alive.

Fundamental rights refer to those rights that have received the recognition to require a higher degree of protection from encroachment. They form the basic tenets of existence. Here, the recognition of guaranteed fundamental rights has been extended to apply to animals as well.

We have no Ministry or dedicated Government institutions to protect the rights and interest of animals.

Under the framework of the Indian Constitution, the following provisions provide for the protection of animal rights in India:

Fundamental Rights (Part III) (Article 12-Article 35);

Directive Principles of State Policy (Part IV);

Fundamental Duties (Part IV-A);

The Seventh Schedule of the Constitution involves the allocation of powers between the Centre and the State;

The Court's Judicial Authority under Article 141 and Article 144.

Relevant to the welfare of animals is Article 21 which is the Right to life. According to this article, the Right to life and personal liberty of a person is secured and no person shall be deprived of it, except by procedure established by law. However, the Supreme Court has gone ahead and expanded the scope of this article for animal rights and brought them under the ambit of this article. The court also held that Article 51A(g) is the "Magna Carta of animal rights".

Article 48 : Under this Article, the State has to regulate agriculture and animal husbandry in accordance with modern and scientific developments. It also aims at protecting and improving the breeds and specifically, prohibits the slaughter of cows, calves, milch and draught animals.

The Constituent Assembly debated about including Article 48 in the Fundamental Rights section. However, it later settled to include it in the DPSP so that non-Hindus are not forced to accept it. The assembly also said that Fundamental Rights are limited to human beings.

Article 48A : Here, the State has to work in the direction to protect the environments and to safeguard forests and wildlife. It can be enforced under the ambit of Article 21.

Fundamental Duties :

Article 51A under the fundamental duties deals with the provisions related to human rights. It was added in the Constitution adhering to the 42nd Amendment in the year 1976 in accordance with Article 29(1) of the Universal Declaration of Human Rights. Article 51A allocates the duties to the citizens of India to protect and improve the natural environment which would include wildlife. It also asks citizens to have compassion for living creatures.

Despite of so many provisions for the rights and dignity in the interest of Animals are enacted by our founding fathers while writing the constitution today we found no one to implement those Law proviso. General perception is Ministry of Animal Husbandry is

responsible of well being of Animals but it's myth. Ministry of Husbandry is not husbanding the animals, this ministry is for milking the revenue from the animals for anthropo.

Animal Husbandry Departments in the Ministry of Agriculture and came into existence w.e.f. 1st February 1991. The Department of Animal Husbandry and Dairying (AH&D) is one of the Departments of the newly created Ministry of Fisheries, Animal Husbandry & Dairying vide Cabinet Secretariat's Notification No.1/21/7/2019-Cab dated 17.06.2019 published in eGazette S.O.No.1972(E). The Department of Animal Husbandry and Dairying (AH&D) renamed as Department of Animal Husbandry, Dairying & Fisheries (DADF).

### **Function of the Ministry:**

The Department is responsible for matters relating to livestock production, preservation, protection from diseases and improvement of stocks and dairy development, and also for matters relating to the Delhi Milk Scheme and the National Dairy Development Board. The Department advises State Governments/Union Territories in the formulation of policies and programs in the field of Animal Husbandry and Dairy Development. The main thrust areas are:

- Development of requisite infrastructure in States/UTs for improving productivity,
- Preservation and protection of livestock through provision of health care and,
- Strengthening of Central livestock farms (Cattle, Sheep and Poultry) for development of superior germ plasm for distribution to States.

This ministry have no mandate to protect and safeguard the rights, well being and welfare of animals.

To take care of the interest of the Animals, Animal Welfare Board of India was constituted second class citizen treatment meted out to Board rendered the Board proved deceive exercise for animals. Established in 1962 under Section 4 of the Prevention of Cruelty to Animals Act, 1960 (No. 59 of 1960). Inadequate staff, non expert Board members, The Board was powerless and toothless from the day of inception. The Board is working under the Ministry of Fisheries, Animal Husbandry & Dairying for welfare and taking care of India's 50 Cr. Animals with less then 25 staff members!! Currently, the Animal Welfare Board of India, within the administrative setup, rests within the Ministry of Animal Husbandry and Fisheries, Government of India – there is a clear conflict in this arrangement. Our animal wealth is our global pride. Population of 50 Cr animals is more then the total human population of more then 150 countries all put together! Deplorably we have a tiny Board which is toothless and aimless under present arrangement the board will never be able to protect and safe guard the rights of animals. It is Government and

parent ministry who always treat board as second class citizen. The record shows that the Board is impotent when it comes to protect the rights and interest of the animals. The prime reason as explained hereabove repeatedly is, it's constitution that have rendered this institution toothless, powerless and left as mere advisory body having no weightage, no decision making power, no mandate, no vision. Meager fund, no infrastructure, no accountability and no performance evolution audit besides fully controlled by Government and bureaucracy are the factors who snatched the working autonomy of the Board. The priority of Board is that the Interest of the Government's scheme and Government policies should be protected irrespective, whether those schemes or policies are in the interest of animals or pernicious to animals.

To evolve the fairness in the treatments and rights of animals, U o I need to holistically improve the function of the Board. Role of Animal welfare Board of India ( AWBI) need to be specified more distinctly. At present mandate of the AWBI is only ***To prevent the infliction of unnecessary pain or suffering on animals, in terms of the provision of the Prevention of Cruelty to Animals (PCA) Act, 1960.*** As read in the website of AWBI under caption 'MANDATE'.

However, the emphasis is only on unnecessary pain and suffering never achieve the objective to take care of well being as the terms unnecessary suffering and Pain itself is vague. Animal can't speak and express pain. Person in charge can inflict as much as pain on them arguing suffering is not unnecessary, it's essential. This terms are misused widely for pulling animal heavily overload (Draft animals), Dairy, Joy riding, plough animals, Artificial incrimination etc.. We have no law framed for such sordid and painful process. Our laws are for transportation and for slaughtering. Indians are increasingly outraged about the abuse of dairy cows and male calves. However, most are unaware of the cruelties of sperm farming. Bulls live either singly or in small groups in barns with little space and no environmental stimulation. They become bored, frustrated, and agitated. Even worse are systems that confine bulls to tethers wound through their noses. Each bull goes to the semen extraction center twice a day, four days each week. There, they mount a dummy cow and ejaculate into an artificial, temperature-controlled vagina. Bulls that won't or can't perform undergo the painful process of electro-ejaculation. This procedure uses a 12-24-volt jolt of electricity applied through a probe in the rectum. After about 10 years, the bulls' semen quality starts to decline, and most are then sent to slaughter. Now which rules are enacted to protect the fundamental Rights of Bulls? Which institution have mandate to check the unabated cruelties on Bulls? No institution have such mandate or role to play.

Is these pain and suffering are necessary? But we have no law since animals are seen as revenue source like machine by us.

We have no institution and no Law to check horrific exploitation and cruelties on Cows in Dairy across nation. Let's put on the test how the Board compromise with the welfare and wellbeing of animals. In the last quarter of the year 2017 Around 107 dairy farms, two semen-collection centers, 11 cattle markets, eight slaughterhouses, seven meat markets and five tanneries in Haryana, Punjab, Telangana, Kerala, Tamil Nadu, Karnataka, Uttar Pradesh, Gujarat and Maharashtra were investigated. The study, released on National Milk Day, shows how practices violate the Prevention of Cruelty to Animals (PCA) Act, 1960, Transport Rules, 1978, Slaughterhouse Rules, 2001, and various high court and Supreme Court orders. It recommends that Dairy Animal Welfare Rules and guidelines for proper handling of cattle be introduced.

The Study Report expose how the animals are exploited by the governments to achieve their targets and boasts tall claims at the cost of bone and blood of speechless animals. Only three para of findings of report are reproduced hereunder:

Inexperienced men using unsterile equipment to artificially inseminate dairy animals, calves snatched from their mothers just days after birth, animals being brutally hit with sticks, chains or sold to slaughter houses when there is a drop in milk production.

Reproduction in dairy farms, irrespective of their size, does not take place through natural mating. All 107 dairy farms used artificial insemination.

Calves are separated from their mothers. Dead calves are stuffed with hay to trick the mother so milk production could continue. Around 75% of dairy farmers were filmed saying that if production reduced by 1 or 2 litres, the animal was sent to a slaughterhouse. At slaughterhouses and cattle farms, more than 30 animals are stuffed into a truck at a time, violating transport rules. People transporting them pinch the animals' genitals to force them to move, rub chilly powder into their eyes to distort their vision, and break their tails to make them submissive.

These were the part of findings of the group's undercover study of dairy farms across India, documented through photos and videos.

**Cruelty to a Veal Calf in a Crate** While female calves are slaughtered or added to the dairy herd, many male calves are taken from their mothers when they are as young as 1 day old and chained in tiny stalls to be raised for veal.

Veal calf confinement is so extreme that they cannot even turn around or lie down comfortably. As author John Robbins notes, "The veal calf would actually have more space if, instead of chaining him in such a stall, you stuffed him into the trunk of a subcompact car and kept him there for his entire life."

Many veal calves are deliberately kept anemic in order to produce light-coloured meat, which fetches higher prices in restaurants. Their liquid-based, iron-deficient diets cause numerous health problems. Motherless and alone, they suffer from ulcers, diarrhoea, pneumonia and lameness. After three to 18 weeks of this deprivation, they are trucked to the slaughterhouse, where their young lives are taken from them.

We have the set of rules and designs, facilities and mandatory requirement for slaughter house as slaughtered animal will eventually convert in food for human. We have no rules for Bulls, Cows and veal (Calf). Union of India should immediately give the strict mandate to AWBI to protect the rights and act to eliminate the cruelties in all form. Enactment of Rules are inevitable now having learned the horrific treatments to fellow creatures who can speak, express and explain their pain, stress, agony grief, soreness, and anguish. Who can't speak for their Right. The Supreme Court of India created history by banning jallikattu (a bull-fighting festival celebrated in Tamil Nadu) and bullock-cart races in Maharashtra and Punjab. Delivered by Radhakrishnan J. and Ghose J., the judgment held that animal life could be included within the ambit of the right to life under Article 21 of the Indian Constitution (albeit to the extent that human rights were not harmed).<sup>7</sup> It further held that the provisions of the PCA Act were indicative of animals' rights to "live in a healthy and clean atmosphere" or "not to be beaten, kicked".<sup>8</sup> The judgment also briefly pondered upon the notion of the legislature granting animals constitutional rights so as to protect their "dignity and honour" and suggested that an amendment to that effect be made by the Parliament.

We unilaterally undertook the right to justify what amount of pain and suffering is necessary or otherwise based on our need. We least concern about the real pain and pang they sense. Evidently AWBI is not dedicated to protect the rights, safety and security of Animals. Literal situation is protector turned perpetrator. Let's recall Humphry Primatt, an English clergyman, who advocated far back in 1776 the 'duty of mercy' for animals on the ground that 'Pain is pain, whether it be inflicted on man or on beast' (Primatt 1776, p. 7); and that 'the dumb Beast cannot utter his complaints'

Similarly "FUNCTION" of the AWBI nowhere indicates what measures Board should take for the protection of Animals. Their endeavor and major concentration on protecting the rights of animals, compassionate towards animals. Unnecessary pain and suffering is not a measurable. One startling example which clearly indicates animals are seen as revenue model by AWBI and Government. One of the FUNCTIONS which reads under the list of FUNCTIONS: : ***To advise the Government or any local authority or other person in the design of slaughter houses or the maintenance of slaughter houses or in connection with slaughter of animals so that unnecessary pain or suffering, whether physical or mental, is eliminated in the preslaughter stages as far as possible, and***



***animals are killed; wherever necessary, in as humane a manner as possible.*** Now without pain and suffering slaughtering is not possible. Ante mortem, post mortem are the subject of Food Safety under the preview of FSSAI, Design of slaughterhouse comes under the preview of pollution control Board and author authorities. ( AWBI have no chair for Central Pollution Control Board as member). One another Function of board listed is : ***"To take all such steps as the Board may think fit to ensure that unwanted animals are destroyed by local authorities, whenever it is necessary to do so, either instantaneously or after being rendered insensible to pain or suffering. But the Board have no function in taking care of stray animals"***.

One more Function listed in same row :

***" To take all such steps as the Board may think fit for \*(amelioration of animals) by encouraging or providing for, the construction of sheds, water troughs and the like and by providing for veterinary assistance to animals."***

Animal Welfare Board of India is silent on so many such real issues of reducing unnecessary suffering and pain for instance Board is not advocating, emphasizing for pre slaughter Stunning process where unnecessary suffering and pain can be avoided. Pre slaughter stunning is a technical process by which animals are rendered unconscious prior to slaughter, as to avoid the pain and fear of being slaughtered but Board is silent on this measure. Animal Welfare Board have displayed grave apathy towards inspecting slaughter house, Poultry and Meat shops and Dairy which all are den of cruelties and barbarism. Although section 9 of slaughter house rules 2001 clearly states :

*Inspection of slaughter house - (1) The Animal Welfare Board of India or any person or Animal*

*Welfare Organisation authorised by it may inspect any slaughter house without notice to its owner*

*or the person incharge of it at any time during the working hours to ensure that the provisions of these rules are being complied with.*

Government have casted responsibility of protecting rights of Animals are seems to be casted on Judiciary. Courts of India time and again reminding the Law makers and Law enforcers to show the kindness towards these under privileged being who cannot speak for themselves. :

Supreme Court of India, ANIMAL WELFARE BOARD OF INDIA V. NAGARAJA AND ORS, which INTER ALIA extended to animals Article 21 (the Right to Life) of the Indian Constitution, conferring the right to live a life of intrinsic worth, honor, and dignity with the aim of preventing animals from arbitrarily and unlawfully being deprived of their rights.



On May 31st, 2019, the High Court of Punjab and Haryana, in the case of KARNAIL SINGH AND OTHERS V STATE OF HARYANA, recognized all animals in the animal kingdom, including avian and aquatic species, as legal entities. All citizens of the state of Haryana were declared persons IN LOCO PARENTIS (in place of a parent), which will enable them to act as guardians for all nonhuman animals within the state of Haryana. This decision is the latest in a trend where courts are adopting eco-centric rather than anthropocentric views on legal issues concerning the protection of animals and the environment. The court also reiterated the NhRP's argument that legal personhood has not and should not be restricted to human beings.

India follows a common law system, and much of its current legislation is anchored in laws enacted during the British period and later amended. The legislative activity for protecting animals intensified after the country's independence, starting with a Constitutional disposition banning cow slaughter (Art. 48, also non-enforceable, but followed by corresponding legislation in many States—Le Bot2007, p. 6).

Introducing compassion in the Constitution is part of a growing concern for the protection of animals within civil society and the political and legal milieus in India, in line with developments at the international level. What judgments often also stress, however, is the antiquity of Indian concerns for animals. Compassion for living creatures is said to be both antique and modern: it has been a specific trait of Indian traditions for more than two millennia, and it is required by progress in civilization.

It finds a full treatment in the words of a former judge of the Supreme Court of India, V.R. Krishna Iyer (1914–2014). One judgment refers to his views:

While expressing deep anguish and sigh of great displeasure over torture inflicted on innocent animals in this country & that too despite the Vedas, the Bible, the Koran, the Buddha and Mahavir and the Supreme miracle and revolutionary apostle of Ahimsa, Mahatmaji [Gandhi], Justice Krishna Iyer has warned us that we have forfeited the right to be heirs of a culture of Karuna, Samata and Dharma. (People for Animals 1996, para. 26) [on bull-fights in Goa]

The above reference to specific concepts such as 'Karuna, Samata and Dharma' is unique to Justice Krishna Iyer's text, and is probably to be understood as pointing to general notions permeating India's philosophies rather than to Buddhist doctrine—as a rule, the complexity of Buddhist attitudes and actual practice towards animals is ignored in the judgments. In fact, Justice Iyer underlined what he felt to be a general characteristic of India:

The philosophical perspective of Animal Welfare is thus part parcel of our cultural heritage. Every time cruelty is practiced on man or beast or bird or insect, we do violence to the Buddha and Mahavira. Every torture on an animal and every export of animals is a sin to the memory of the founders of Bhartiya Sanskar [Indian civilization] : : : Let us not betray the generations from the Buddha to Gandhi. (V.R. Krishna Iyer's 'The Right of our Animal Brethren', 1980, quoted in Mahisagar 2012, p. 17) [on impounded cattle]

Universal Declaration of Animal Welfare (UDAW) is a campaign led by World Society for the Protection of Animals (WSPA) in an attempt to secure international recognition for the principles of animal welfare. UDAW has had considerable support from various countries, including India. World Health Organization of Animal Health (OIE), of which India is a member, acts as the international reference organisation for animal health and animal welfare. On animal welfare, OIE says that an animal is in good state of welfare if (as indicated by Scientific evidence) it is healthy, comfortable, well nourished, safe, able to express innate behaviour and if it is not suffering from unpleasant states such as pain, fear and distress. (Animal Welfare Board of India 2014, para. 52–53).

### **Constitution of Compassion:**

The Constitution does not define 'compassion' and the courts had to elaborate on it. In many judgments, the word is associated with similar, kindred notions: 'kindness', 'care', 'tender treatment', 'humane manner', 'sympathy', or 'fellow feeling'. Most of the time, compassion is specifically associated with the notion of suffering, as also suggested by standard dictionaries:

Compassion, according to Oxford Advanced Learners' Dictionary means "a strong feeling of sympathy for those who are suffering and a desire to help them". According to Chambers 20th Century Dictionary, compassion is "fellow-feeling, or sorrow for the sufferings of another: pity". Compassion is suggestive of sentiments, a soft feeling, emotions arising out of sympathy, pity and kindness. (State of Gujarat 2005, p. 21) [on cow slaughter]

As a consequence, in the judgments, compassion for living creatures essentially concerns the 'weak and the meek' (State of Gujarat 2005, p. 21), the 'weak, infirm animals' (Commissioner Of Income Tax 1977, para. 9), and those subjected to cruel treatments. Judgments tend to induce this sense of pity by providing horrific accounts of cruelties inflicted on animals. The judgment on bull races (Animal Welfare Board Of India 2014), for instance, reproduces page after page of a field report established by the Animal Welfare Board of India, which describes with gruesome details how the bulls are 'subjected to extreme cruelty and unmitigated suffering' (Animal Welfare Board Of India 2014, para. 17). A moral condemnation is often strongly affirmed:

'Torture, injury, hurt, discomfort, trauma, agony, pain, distress, disturbance, sorrow, suffering, harm, shock, bleeding, brutal attack etc. are neither synonymous nor can go together with "Pleasure, joy, happiness, excitement, fun, celebration, entertainment, enjoyment, recreation, championship etc." What has been described in the first part, [is] what the poor birds suffer while fighting and the one mentioned in the second part is what men derive out of the birds-fight. (S. Kannan 2014, para. 2) The pleasure derived from the suffering of a poor bird is nothing but human perversion. No human can have this kind of sadistic pleasure. (ibid., para. 10) [on cock fights ]

It is to be noted that in all 494 different birds/animals like parrots, pigeon, love birds, sparrows, etc. came to be seized which were kept in small cages. Wings/tails of the aforesaid birds were cut, there were cello-tape affixed on the wings and there were rings found on the feet of the birds so that they cannot fly. Therefore, the manner in which the birds are treated, it is absolutely inhuman, atrocious and against the rule of nature. (Abdulkadar 2011, para. 8.05 [on caged birds and animals]).

Compassion is elicited not only because animals suffer, but also because they are helpless and voiceless—bulls, for instance, 'being dumb and helpless, they suffer in silence' (Animal Welfare Board Of India 2014, para. 21). Since animals cannot express themselves, courts have to become their protectors:

It is further pleaded that human being has to show compassion to all animals including stray dogs who are unable to protect themselves have to be protected by the Society and Courts. (M.R. Ajayan 2015, para. 20) [on stray dogs].

### **3) Crime against animal for fun rising phenomena: Solution lies with moral education and massive awareness drive.**

*"I know very well that legislation is in itself not sufficient, because there are many cruelties which take place today even against the law. Side by side with legislation there must be education, the education of the public, the education of youth and even the education of those who are educated, because most of us are ignorant of the many things that are taking place... In all things we have to educate ourselves and I think even in kindness we have to educate ourselves. If young people are given the opportunity of seeing beautiful things and if they are not shown these horrors, I am sure, they will grow to be much more kind-hearted than they are today. "* Rukmini Arundale

(Extract from Rukmini Arundale's speech in the Parliament (Rajya Sabha) while introducing her Prevention of Cruelty to Animals Bill, 1953..

[https://rsdebate.nic.in/bitstream/123456789/585735/1/PD\\_06\\_05031954\\_15\\_p1785\\_p1809\\_3.pdf](https://rsdebate.nic.in/bitstream/123456789/585735/1/PD_06_05031954_15_p1785_p1809_3.pdf) ).

On April 23, the Forest Department in Tamil Nadu's Trichy arrested six youth in Solaiammapatti village near Valanadu for hunting a monitor lizard, killing it and consuming its meat. A case under the Wildlife Protection Act, 1972 was led and the group of men between 25 and 30 years of age has been remanded for killing the monitor lizard, which comes under Schedule-I of the species.

In Tirunelveli, forest officials warned three persons on April 23 and 25 for posting TikTok videos that showed them hunting animals like hare with Rajapalayam dogs. In Tirunelveli district alone, six such cases have come to the attention of the Forest Officer, between April 1 and May 11. In Trichy, two such cases have come to light since the beginning of May.

Ao Limatoshi, Tamil Nadu Assistant Principal Chief Conservator of Forests (APCCF) of Protection, Vigilance and Forests, Wild Life Crime Bureau, explained :

"In such cases, the offenders are usually young men, trying to create an impression of their bravery. Their intention is not trafficking and this is a new behaviour. Possibly, after lockdown, we will have to discuss it with the forest officers," he told TNM.

Source : <https://www.thenewsminute.com/article/ias-officer-fulfils-tamil-nadu-village-s-30-year-old-demand-less-week-152751>

Necessity of educating and conducting animals welfare talk shows, quizzes, Exams, promotion, short films, conference nothing is seen as happening in this board. Before it is too late, we need to understand the importance of developing the culture of compassionate and kindness, refraining from cruelties, vegetarianism etc..

The seed of kindness in students should be sown right from the childhood as it is crucial to imbibe the quality of compassion them. Humane education has an essential role to play in providing the moral education desirable in developing children into considerate, responsible adults. Although most governments would acknowledge the importance of a moral dimension to education, few put into practice any real mechanisms to ensure this is actually delivered. One of the most valuable tasks an animal protection organization can perform is to work towards establishing humane education as an integral part of the ongoing school curriculum, convincing governments, school authorities and teachers that humane education is vital to society. For that Government should devise the schemes to encourage NGOs thru State Animal Welfare Boards (SAWB) and Society for prevention of cruelty to animals (SPCA).

Humane education as part of the curriculum would encompass lessons such as environmental awareness, citizen education and animal protection. An important part of the process of getting humane education formally built into the education system is the development of consolidated course materials covering all of these areas. Commitment to humane education is often a big strength within animal societies and there are excellent and plentiful materials already available in this area to be used as a basis for the animal protection course modules. If everyone starts to look at animals and not just dogs and cats as fellow animals, who share our planet, we will see far fewer cases of cruelty towards animals.

**Studies have shown that children learn cruel and violent behavior from those around them, and that animal abuse often precedes violence toward other people. Indeed, in almost every major act of violence, from the massacre to serial killings, authorities have found animal abuse in the perpetrator's background. This common origin of violence perpetrated against animals and against people makes it imperative that we teach compassion and demonstrate concern for all living things. By the time young people exhibit cruel behavior toward animals it is often very difficult to change that behavior, making it essential that adults in every part of the community help children learn to treat animals with kindness. While not every child who is cruel to a pet grows up to be a criminal, there is a strong correlation between cruel behavior toward animals and lack of empathy for human beings.**

Regular campaign, conference, short films, and publicity in all electronic and print media besides banners and posters should be put up at all major areas of the town to spread awareness among general public about being compassionate with animals. A police force, specializing in animal protection, should be actively working to keep crime against animals in check. Reports of cruelty against street animals should also be taken seriously. Police force can also take help of Home Guards and social workers for assisting them.

Governments are making huge publicity of their revenue models like fisheries, poultry farming, dairying, Artificial insemination, *Murga palan*, Goat farming where animals are ultimately sufferer and woeful. Government should publicise the schemes for school and collages to impart education in relation to the humane treatment of animals and to encourage the formation of public opinion against the infliction of unnecessary pain or suffering to animals and for the promotion of animal welfare by means of lectures, books, posters, cinematographic exhibitions and the like.

**4) National Crime Reporting Bureau should record crime against Animals .  
This will reduce the burden on Judiciary and Law enforcing agencies.**

India's National Crime Research Bureau is not maintaining data and records of crime against animals. In India unfortunately gross negligence and indifference towards research on mental status and behavior of society is prevailing. Crime preventive exercise is as vitally important as suing criminals. It is high time for law makers and Judiciary to ponder that by ignoring and disregarding the necessary to develop the culture of being compassionate towards all leaving being we are fostering criminal society. Crime against animals needs to see in larger spectrum.

Cruelty to animals can be a warning sign of future violent behavior. A child's aggressive, abusive behavior towards animals may predict later violence towards people. Child protection and social service agencies, mental health professionals, and educators regard animal abuse as a significant form of aggressive and antisocial behavior, and consider it to be an important red flag in identifying other violent behavior. A child's aggressive, abusive behavior towards animals may predict later violence towards people.

Children and adolescents may abuse animals out of curiosity or exploration, peer pressure, mood enhancement (i.e., to relieve boredom or depression), as a way to emotionally abuse others, or as practice for future interpersonal violence. In addition, adults may commit acts of cruelty to animals in order to express aggression through an animal (i.e., train an animal to attack by using pain to create a "mean" dog), enhance one's own aggressiveness (e.g., use an animal victim for target practice), or to satisfy sadistic urges (i.e., to enjoy the suffering experienced by the animal victim).

There is a significant correlation between acts of cruelty to animals as a child and serious, recurrent aggression towards people as an adult. In fact, one of the most reliable predictors of future violence as an adult is having committed animal abuse as a child. Research in psychology and criminology indicates that people who commit acts of cruelty to animals often do not stop there — many of them later turn on humans. Psychology, sociology, and criminology studies have shown that many violent offenders had committed repeated acts of serious animal cruelty during childhood and adolescence. People who abused pets as children are more likely to commit murder or other violent crimes as adults. In fact, violent criminals are five times more likely to commit violent crimes against people if they did so against animals as youths. There is a further correlation: the most aggressive criminals had committed the most severe acts of animal cruelty in childhood.

Acts of animal cruelty are not merely signs of a minor personality flaw, but are rather symptomatic of a deep mental disturbance. Cruelty to animals has been recognized as an indicator of a dangerous psychopathy that claims both animal and human victims. A survey of psychiatric patients who had repeatedly tortured animals found that all of them were also highly aggressive towards people.

In fact more attention should be focused on such abusers and need to provide them necessary counseling and physiological treatment and monitor his/ her steps which shall prevent the crime at advance stage. In absent of data, records and reporting Animal welfare and animal protection schemes cannot be devised by Government.

### **5) More effective Implementation of Food Safety Act :**

Thousands of illegal Chicken and Meat shop operates in filthy conditions in which the animals are kept and the fact that they are routinely culled in front of each other and sometimes also in public view. Under stress, the animals' immune system is weakened, which may lead to intermingling and mutation of viral pathogens in ways that make them more transmissible between species. The meat sold in these shops has no quality control, no vets are engaged to check the health of the animals before they are killed and there is no check on handling of products. The unsanitary conditions are ideal for spreading disease. Almost all meat shops in the country are operating without license from FSSAI. Food Safety department have standard answer to this complaint is they do not have enough staff to go on field. FSSAI Act though prudent but on implementation front it has dismal record. As per the FSS Regulation, there is a mandatory requirement of displaying FSSAI License/Registration Number at food premises. Usually, the FSSAI license number is not visible to the consumers. Thus, to change the overall consumer perceptibility and to strengthen food safety, FSSAI has introduced Food Safety Display Boards (FSDBs) for various food businesses. Henceforth, in addition to the existing mandatory requirement of displaying FSSAI License/ Registration Number, it will also be mandatory (in a phased manner) for FBOs to display these **Food Safety Display Boards** at FBO premise.

Live animal markets and facilities that confine animals in crowded conditions are fertile hotbeds of zoonotic pathogens. The meat, fish and egg industry in India confines millions of animals in crowded facilities, transports them in similar conditions, and slaughters them in the most unhygienic manner.



Food Safety Display Boards are informative board which primarily display food safety and hygiene practices to be followed by FBO in their establishment. The FSDBs are colour coded for different kind of food businesses for ease of recognition by the consumers. The color designation as per kind of business is as follows –

1. Restaurant (Purple)
2. Fruit & Vegetable Retail (Green)
3. Meat Retail (Red)
4. Milk Retail (Blue)
5. Street Food (Purple)
6. Retail Store (Grey)
7. Liquor Retail (Brown)
8. Transport & Distribution (Navy Blue)
9. Storage (Yellow)
10. Manufacturing (Turquoise)

Three important elements of FSDBs are:

- Display of FSSAI registration/license number of the FBO, which the customer can verify at FSSAI website.
- Food Safety and Hygiene Requirements - Inform the consumers, the food handlers and the regulatory staff about these important requirements, thus getting 360 degree assurance on food safety.
- An effective consumer feedback system that provides various options to consumers for sending feedback through WhatsApp, SMS or give feedback on FSSAI App.

Above provisions of Act are designed with great endeavour but it's proven as merely paper exercise due to non implementation. No Meat and Chicken shop takes the licence from FSSA and municipalities are issuing licence to such shop without ensuring FSSA licence is secured by shop keepers.