

SOCIAL RELEVANCE PROJECT REPORT ON
**“A Study on animal laws and rights in India and its awareness in
the society ”**

**Submitted in Partial Fulfilment for the Award of the Degree of
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Specialization

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UNDER THE GUIDANCE OF
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DECLARATION

I hereby declare that this project report titled “A Study on animal laws and rights in India and its awareness in the society.” submitted by me to **PILLAI INSTITUTE OF MANAGEMENT STUDIES AND RESEARCH, NEW PANVEL, -410206** is a bonafide work undertaken by me and it is not submitted to any other university or institution for award of any degree diploma or certificate or published any time before.

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CERTIFICATE

This is to certify that project titled “A Study on animal laws and rights in India and its awareness in the society.” is successfully completed by Mr./Ms. Sheetal Dilip Ghadge during the IV Semester, in partial fulfilment of the master’s degree in management studies recognized by the University of Mumbai for the academic year 2021 – 23 through PILLAI INSTITUTE OF MANAGEMENT STUDIES AND RESEARCH, NEW PANVEL – 410206. This project work is original and not submitted earlier for the award of any degree / diploma or associate ship of any other University / Institution.

Name of Guide: [Prof. Siddhartha Bose]

Date: _____

(Signature of the Guide)

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I hope that I can build upon the experience and knowledge that I have gained and make a valuable contribution towards this industry in coming future.

EXECUTIVE SUMMARY

In today's age where every life matters and with the growing sense of responsibility among the younger generation it is of great importance to understand whether, we treat the animals in the environment just as respectfully as we treat our fellow humans. We have clearly seen or heard of many cases surrounding animals being brutally hurt or abused or many at times have witnessed such situations first hand and could not do anything other than being a bystander or just a story listener.

This study tries to define animal cruelty and shed light on the various forms of cruelty that animals experience as a result of humans. We'll also look at the ways that animals and their welfare can be safeguarded.

We will go over the legal protections developed specifically by the Indian government and judicial system to ensure the welfare of animals. This survey will also examine how well-informed people are about the laws that safeguard animals' welfare. At the conclusion of the study, we want to have described the different types of animal cruelty and the laws that punish such cruel perpetrators.

Index

CHAPTER NO	TABLE OF CONTENT	PAGE NO
1	<u>INTRODUCTION</u>	7
1.1	OVERVIEW OF THE TOPIC	7
1,2	RESEARCH PROBLEM	7
1.3	NEED FOR THE STUDY:	8
1.4	OBJECTIVES OF THE STUDY:	8
1.5	SCOPE OF THE STUDY	8
1,6	LIMITATIONS TO THE STUDY:	8
2	REVIEW OF LITERATURE:	9
3	<u>RESEARCH AND METHODOLOGY</u>	11
3.1	RESEARCH DESIGN	11
3.2	RESEARCH METHOD:	11
3.3	POPULATION OF THE STUDY	11
3.4	DATA COLLECTION METHODS:	11
3.5	SAMPLING DESIGN	12
3.6	SAMPLING TECHNIQUE	12
4	ANIMAL CRUELTY	13
5	DATA REPRESENTATION AND DATA ANALYSIS	24
6	FINDINGS OF THE STUDY	28
7	RECOMMENDATIONS AND SUGGESTION:	29
8	CONCLUSION:	31
9	REFERENCES	32

CHAPTER 1

INTRODUCTION

1.1 OVERVIEW OF THE TOPIC

Hinduism teaches that all animals share the same soul as humans and that this soul is the same among all living things. Therefore, we must approach everything equally. As a result, we must treat all creatures with the utmost respect. The first law of its sort, intended to stop animal cruelty, was passed by the Indian parliament for the first time after independence.

The purpose of this study is to educate readers on animal cruelty in the nation and the steps the government has made to protect and care for animals through the enactment of laws. We will also comprehend and consider people's perspectives on their awareness of animal rights.

When we talk about treating other people with humanity, we must also treat animals with humanity. Animal cruelty is a major issue. Although animals cannot communicate in human language, the act of caring for them also conveys a comforting message. They cannot proactively request assistance, but as fellow beings, we must comprehend and assist them when they do. Animal rights refer to the idea that all living things deserve to have their best interests taken into account, regardless of whether they are cute, resourceful, endangered species, or the objects of any human concern. It entails accepting the fact that we are not entitled to utilise animals as sources of food, clothing, entertainment, or research. As righteous beings capable of experiencing the same feelings as people do—love, pain, wrath, grief, worry, and joy to start—they feel the need for these rights. This study will get us through the harsh reality of how human think themselves as all high and mighty and how the government is actually trying to protect animals with various laws from cruelty.

1.2 RESEARCH PROBLEM

From harmony to supremacy, there has been a shift in attitude toward nature. Animals are extremely important in people's life. Animal rights are being protected and granted in various ways around the world. Though India's legal structure is extensive, it grants animals a variety of rights. The current study advocates for animals, including all types of animals and their rights. This necessitates further discussion and reformulation of the subject's weak punitive laws. People, too, play a critical role in understanding the importance of ecology and all living things. Animals must be allowed to exercise their basic rights.

1.3 NEED FOR THE STUDY:

This study will enable us to comprehend the true meaning of animal cruelty and the ways in which people have abused their authority over defenceless creatures. The study will clarify and focus attention on the rules and legislation put in place by the government to ensure the wellbeing of animals in the nation.

We shall learn more about Indian society's understanding of animal rights and cruelty to animals. With this, we will also be able to determine what steps need to be made to educate people about animal rights, animal abuse, and animal welfare.

1.4 OBJECTIVES OF THE STUDY:

- ❖ To study the laws and rights made for the protection of animals in India.
- ❖ To understand the awareness of the rights and law with regards to animals in the society.
- ❖ To study the cruelty against animals.

1.5 SCOPE OF THE STUDY:

Not a study will help us understand the current understanding and awareness among the people about the rights of animals and how they are not treated properly. We will also understand the laws and regulations made by the government and the judicial system for the protection and welfare of animals.

1.6 LIMITATIONS TO THE STUDY:

- **Limited Secondary Data:** The secondary data collected for this report watch from varied articles and a few related reports. No study on the exact topic pertaining to taking opinions or responses from the general public was carried out. The data was compiled and elaborated, and many instances or anecdotes had to be used.
- **Limited Time:** The time frame given to collect the secondary data and the responses for the questionnaire was limited up to only 2 months. Hence it was difficult to collect a large number of responses add increase the sample size for the research.
- **Limited Responses:** The study clearly aims at understanding the understanding or awareness of the people about the animal rights with the help of a structured questionnaire but due to the limited time offered only a total of 70 responses were collected. The limited responses cannot give us a bigger picture of this situation and we can only scratch the surface of the issue.

CHAPTER 2

REVIEW OF LITERATURE:

(Rhyddhi Chakraborty, Jan 2017, Animal Ethics and India: Understanding the Connection through the Capabilities Approach) - Despite the diverse natural resources in India, the country increasingly suffers from scarcity of natural resources, man-animal conflicts, and the degradation of animal status. Additionally, India, which once used to ascribe dignity to both humans and other animals, has lost its vision of treating non-human animals with justice. To address this problem, this paper suggests Indian policies on animal protection to adhere to the vision of the CA and to bring about certain changes in its implementation to curb and check animal sacrifices in the country, thereby doing justice to animals, and to their rights and entitlements.

Flynn (1999a, 1999b) has examined animal cruelty behaviour among samples of college students. In these studies, Flynn found that approximately 18% of college students reported perpetrating at least one act of animal cruelty approximately 45% of his sample also reported observing at least one act of animal cruelty. Male students who participated in an act of animal cruelty reported having been more likely to be a subject of corporal punishment in childhood than were non-perpetrators; in addition, animal cruelty perpetrators were found to be more tolerant of within-family violence than were no perpetrators. These results indicate a significant percentage of the general college population reports a history of involvement in acts of animal cruelty. Further, within this population, involvement in animal cruelty behaviour is associated with other important behavioural and attitudinal outcomes. However, these results do not address specifically the issue of involvement in antisocial behaviour among animal cruelty perpetrators within the general college population.

Felthous (1979) reported that a history of animal cruelty was more common among a group of aggressive psychiatric patients than among a group of non-aggressive patients. He compared two groups of adult psychiatric patients, an animal abuser group, and an assaultive group, on a number of childhood characteristics. Although few differences between these groups emerged, subjects in the animal abuse group tended to show a history of serious violence toward other people. These studies indicate that there is a relationship between animal cruelty and other forms of antisocial behaviour, at least among populations identified on the basis of significant aggressive or criminal conduct. However, no research to date has examined this relationship within non-adjudicated samples.

(Navya Jain and Muskan Jain, 2020, Animal Cruelty and Rights: Review and Recommendations) Cruelty is barbarism, regardless of the species, it is inflicted upon. Basis this, in

a moral, utopian world, no considerable ethical contrast exists between the abuse of human and non-human animals. For a country like India that has been built on the principles of Ahimsa, it becomes even more essential to assess its foundation and put it in practice for all beings alike. With India bagging the second rank in Global Animal Protection Index 2020, a concern surface. The problem for India does not lie with imprecise analysis or policy formulation concerning animal welfare, but with the ineffective implementation of these almost well thought out policies and regulations. However, this cannot be solely blamed on the government and its legal framework. The citizens of the country and their ignorant behaviour are equally deserving for the criticism. Hence, for a viable utilisation of these laws, government offices along with the individuals should approach and bear the liability. Failing to do so, human species could face several grave consequences further threatening their existence.

CHAPTER 3

RESEARCH AND METHODOLOGY

3.1 Research Design

The design of this study will be based on survey research in which data will be collected for the objectives of the study. The choice of survey research as opposed to other research designs was motivated by the following factors, first, survey research provides for a suitable instrument for collecting a large amount of data. Secondly, it provided a practical framework for collecting a large sample of composing groups and thirdly, survey studies have strong data reliability

3.2 Research Method:

Research as careful investigation or inquiry specially through search a new fact in the information of research. Research is an academic activity and such as the term should be used in a technical sense. The manipulation of things, concepts or symbol for the purpose of generating to extend, correct, or verify knowledge.

3.3 Population of the study

Population of the study covers all individuals or things or elements that fit a certain specification, that means all the items under consideration in any field of inquiry to contribute. The population for this study was about of 70 respondents.

3.4 Data Collection methods:

- **Primary Data:**

The primary data for this report was collected with the help of a questionnaire which was prepared in a structured manner to understand the opinions of the respondents and evaluate their awareness on the rights of the animals and their views on animal cruelty and what can be done better to save lives of innocent animals.

- **Secondary Data:**

The secondary data for this report was collected through various articles and previous studies done on this matter or matters related to this study. The reports were downloaded from online sources and a few of the study was based on legal books and references were taken from various cases and anecdotes.

3.5 Sampling Design

A total of 70 respondents responded to the questionnaire which was shared with them via link. These respondents were from different age groups and gave their opinions independently and without any influence over one another.

3.6 Sampling Technique

simple random sampling technique was used in this project.

CHAPTER 4

ANIMAL CRUELTY

Introduction:

Animal rights mean that animals deserve a certain kind of consideration - consideration of what is in their best interests, regardless of whether they are cute, resourceful, or an endangered species and regardless of whether any human cares about them at all. It means recognizing that animals are not ours to use for food, clothing, entertainment, or experimentation.

In the age where the global chains of trade and consumption derive a large proportion of its revenue from animals, both directly (hunting, fishing, and poaching) and indirectly (as by products in crayons, perfumes, sugars, and other luxury substances), the dependence on animals is ever-growing with a booming population and subsequently, the economy. Many animal-exploiting corporations defend their stance by introducing reforms to limit this inhumane exploitation only on paper.

From time immemorial humans are known for the domesticating animals. In India animals are not only use for the purpose of husbandry or agriculture but we also worship them as God and Goddess. The constitution of India and various other legislations provides for the welfare of the animals. Apart from that, the supreme court of India at various occasions upheld the rights of animals. In spite of having so much to protect and preserve the rights of animals, animal cruelty is prevalent in India. Many incidents of animal cruelty occur every day but, in most cases, they are not reported.

Animal welfare denotes to the quality of life that is experienced by animals and how well they are coping with their conditions and surroundings. Usually, many of us use the terms animal welfare and animal rights interchangeably as they represent the same concern and practices. But the differences between the two are significant. Animal welfare refers to the relationship between the human and animal. It also prescribes certain duties for human towards animals.

Animal welfare is not a new phenomenon; it existed since the period of domestication, which is nearly about at least 10,000 years ago during the Neolithic times. The relationship between human and animal led to their domestication, animal agriculture and animal husbandry.

It is responsibility of us as a human being that we care for animals or any living being oh cannot express weather they are hurt or are in some kind of distress and also make sure not to take any undue advantage of their situations. They also have a right to live their life long and happy.

❖ CRUELTY AGAINST NON-HUMAN/ANIMALS:

Cruelty against animals is a cognizable offence under Section 428 and Section 429 of the Indian penal code. There is an urgent need to implement effectively the laws made for the protection of animals. According to a PETA report, global brands like Vaseline, Nivea, and even Tide are not producing cruelty-free products. Nivea sells its products in mainland China where the government has made it mandatory to test their products on animals. Although the Chinese laws now offer some relief, this testing has to be done in case of a consumer complaint. This still does not negate the fact that such companies are using animals as their test dummies so that if something goes wrong a human life can still be saved. According to the Economic Times, in June 2020, a pregnant elephant was murdered after a local fed her a pineapple stuffed with firecrackers in Malappuram. These instances don't even begin to explain the scale of cruelty against animals. Animals are taken advantage of and used for humans' selfish purpose be it for food, fashion, entertainment, or just to assert dominance, the relationship of co- dependency between humans and animals is increasingly worsening.

❖ Cruelty in Industries:

Year after year, millions of animals become subjects to bestial, barbaric and outdated test methods and experimentation and undergo immense suffering and pain to fulfil the human desire of selfishness. To measure toxic effects, rats, mice, guinea pigs, rabbits, and other animals are forced to swallow or inhale massive quantities of a test substance or have a chemical smeared in their eyes or on their skin. More often than not, this testing becomes extremely hazardous, killing innocent animals in vain.

Billions of animals are slaughtered and processed each year, for the "Fashion Industry". Whether we're speaking of leather, fur, wool, feathers/down, or silk, animals are "ranch"/raised, trapped, mutilated and killed under some of the most horrific conditions imaginable. Skin is torn from them to make leather, birds are held down while handfuls of feathers are ripped out of their sensitive skin, and small animals are caged for life before being killed for their fur. Sheep are often beaten and mutilated by workers stealing their wool and their skin for shearling. Goats are similarly abused for cashmere and mohair. All this is done in the name of fashion. No matter the type of material or where it comes from, if the process involves an animal, it involves horrific cruelty.

Prevention of Cruelty to Animals Act 1960 (PCA Act): This is the central law governing the protection of animals in India. Chapter IV of PCA (Experimentation of Animals) Act forms and confers power to CPCSEA to prevent any "unnecessary pain and suffering" during experimentation of animals.

Cruelty against animals is not new. It has been in practice since the Roman times when brave, courageous men participated in chariot races dependent on horses which resulted in the loss of life of both humans and horses. Circus Maximus was the supreme entertainment for the Romans. Gladiators fighting in an arena with thousands of spectators against a lion that ended with death either shows how deep this cruelty for entertainment is embedded in us. Today, circuses that confine lions to cages and put elephants in shackles is a replication of the past. Stripped of their habitats when wild animals are put in small cells that we call zoos. Movie and television sets, where animals are used as involuntary "props" to sell products and services and to boost the profits of studios and production companies. In addition to all the problems associated with keeping wild animals in captivity, animals used in filming have been mistreated, injured, or even killed on set.

Using animals for entertainment and commercial purposes also comes under cruelty and is restricted in animals' interest. Section 26 of PCA Act 1960 punishes the Act of exhibiting or training any animals, and they will be fined.

❖ **Assaults against Animals:**

Animals just like human beings or rather on a better side are more humane than humans themselves, humans often are reported to tend to act like animals. there have been many cases around assault against animals. On a hot summer of 2018 the country woke up to the news of 8 men gangraping a pregnant goat in the town of Mewat in Nuh district in Haryana. On May 2020 a 68-year-old man in Odisha was arrested and subsequently remanded in judicial custody for allegedly sexually assaulting a stray dog in the City's Patia area. **The accused was booked under Section 377 of IPC (unnatural sexual offence) and Section 11 of PCA Act (for treating animals cruelly).**

The above-mentioned cases are just a minuscule section of what is happening in the country. Humans do not just reprimand the human desire for sexual satisfaction but this horrific act by humans also extends to animals. In cases of sexual assault of animals, the accused is generally charged under **Section 11(1) (a): Section 11. Treating animals cruelly: If any person, beats, kicks, overrides, over-loads, tortures or otherwise treats any animal to subject it to unnecessary pain or suffering or causes or being the owner permits, any animal to be so treated.**

The PCA Act is toothless with petty penalties and wanting sections. The conviction rates are extremely low; with offenders being released on a bail of Rs 3,000.

❖ **Use of unregistered animals:**

At all of the circuses that were inspected, animals not registered with the AWBI (Animal Welfare Board of India) were blatantly exhibited or forced to perform. As per the law, every animal to be exhibited or to be used to perform in a circus must be registered with the AWBI. The registered animals are listed in the Certificate of Registration that is issued to a circus by the AWBI. Exhibition or performance of any animal not registered with the AWBI (i.e., not listed in the Certificate of Registration) is a violation of the Performing Animal (Registration) Rules, 2001. When inspecting the circuses' documents, it became clear that numerous animals were being kept captive in cages or chains, exhibited, forced to perform tricks and otherwise exploited without the AWBI's permission. Unregistered animals discovered during the inspection of the 16 circuses include elephants, horses, mules, ponies, dogs, Persian cats, sheep, goats, goldfish and birds such as emus, macaws, African grey parrots, cockatoos, green parrots, geese, pelicans and ducks.

Apart from being exhibited illegally, unregistered animals are trained and forced to perform without the AWBI's consent. The practice of illegally using unregistered animals for performances is rampant in Indian circuses. In some circuses, unregistered animals are not mentioned in records and registers, including species registers, health registers, vaccination registers, feeding registers, etc. Required records, such as for veterinary care, are not maintained for these unregistered animals in most circuses. Some circuses transport their unregistered animals without the required health assessments and permissions. This is an apparent violation of the Transport of Animals (Amendment) Rules, 2001.

❖ **Psychological Distress and Trauma:**

Just like humans, animals suffer from psychological distress and trauma, particularly when they are confined to tiny cages that restrict their movement or are continuously tethered for 20 to 24 hours each day. When not caged, they are beaten, poked and threatened with sticks or other weapons to force them to perform tricks that are not per their basic instincts. The feed is inadequate and of poor quality, and most animals in circuses have little access to drinking water. The heightened stress of repeated travel adds to the stress that animals experience in the circus. The extreme levels of stress, boredom, and frustration that animals in circuses endure often leads to psychological disorders. Animals under this kind of stress often suffer mental trauma because they have no control over their environment and cannot move around to exercise their body and mind. Severe confinement and abuse, which are inherent in circuses, cause the animals to develop repetitive, obsessive and abnormal behaviour that animal, behaviourists call "stereotypical" or "displacement" behaviour - these behaviours are an indicator that the animal's welfare has been compromised and that he or she is suffering as a result.

Mercy is not even granted to pregnant, elderly, or injured animals as well. Rules, notifications and rules like

- CZA circular banning elephants in zoos (dated 7 November 2009)
- Guidelines for Care and Management of Captive Elephants, issued by the Ministry of Environment and Forests' Project Elephant via letter number 9-5/2003 (dated 8 January 2008)
- Guidelines of captive-elephant management issued by the Indian government, as outlined by Tamil Nadu's Principal Chief Conservator of Forests (dated 20 September 2012), to name a few, then just remain on paper with the vastly polar realities. The Prevention of Cruelty to Animals Act, 1960 encompasses all animals and recognizes animals as sentient creatures capable of mental and physical feelings.

This Act also acknowledges animals as beings with emotional capacity hence gives ground to ensuring basic dignity to all. The above study clearly mentions animals are stripped of their dignity and made play-things for their 'masters'. Although the Government of India put a ban on the use of wild animals in circuses in 2014, these measures must be extended beyond wild animals and provide relief to other animals as well. Willing human participants should be the only living creatures participating in these circuses. Animals must be deregistered and the injured ones should be freed. Stricter laws are needed for the protection of these animals.

❖ **Cultural (Cruelty) Traditions:**

Traditions, as the Cambridge English Dictionary states, are beliefs, principles, or ways of acting that people in a particular society or group have continued to follow for a long time, or all of these beliefs in a particular society or group. These traditions, unique to each culture, are passed down from generations to generations without being questioned. Hence, people start associating themselves with these traditions, making them feel secure and share the feeling of belongingness. Such behaviour based on learned customs is necessarily not adverse. However, when these human-made traditions are executed at the expense of some other living being things take a turn towards the atrocious end.

Continuing since centuries, many religious and cultural beliefs even in this age of technology uphold animal abuse as a glorious fragment of their festivities. Like the Gadhimai Festival Traced back to 250 years, this festival of mass animal slaughter is predominantly practised in the South Asian country of Nepal. Many domestic animals such as water buffaloes, goats, chickens are sacrificed in the name of Goddess Gadhimai. Except for the holy cows, thousands of such animals are sacrificed to please the deity, in numbers as high as 5,00,000 in 2009. Although the SC imposed a ban on the animal slaughter

in 2016, the trend has declined significantly, yet the festival has continued to observe the same old pattern being followed as just a little short of 30,000 buffaloes were sacrificed in 2019. The sole blame for this does not rely on the government. Since the members of the Madheshi community view it as a glorious and pious tradition, they refuse to see the harm born by the non-humans and take pride in their actions. As Mr Ramchandra Sah Teli, the chair of Gadhimai Temple Management Committee was quoted saying, "We don't ask the people to bring animals for slaughter. They came on their own. It's an age-old tradition that they adhere to and it is what makes the festival so popular."

❖ Existing State Laws for Animal Welfare in India:

India, a country with highly bio-diverse nature is the host to approximately 7-8% of the total species recorded through the centuries. It is the host to 4 of the total 36 biodiversity hotspots all across the globe, with over 91,000 species of just animals (India, 2020). Protecting such diversity in terms of fauna would become essential for any country and it has been no different for India, especially in recent years. Animal protection and welfare are enshrined as a fundamental duty in the Indian Constitution along with a few legislations to not only prohibit any threats to the animals but also punish in case of its exertion.

Welfare legislation such as the Prevention of Cruelty to Animals Act 1960 and the Wildlife Protection Act 1972 have been enshrined in the constitution for implementation across the country, and some prohibitions have been formulated and put in place by the state governments for implementation in their specific state. The Indian Penal Code (IPC) 1860 is the official criminal code of India which covers all substantive aspects of criminal law. Section 428 and 429 of the IPC provides for punishment of all acts of cruelty such as killing, poisoning, maiming, or rendering useless animals.

The laws are made with a view of protecting animals against human cruelty we will further understand to what extent do these laws protect animals and bring them to justice against their offenders. On the surface these laws do appear to be made for the namesake and are not very effective in giving punishment to the offenders. We will see what provisions the government and legislative body has made for the protection and welfare of animals.

❖ **Right to Life of Animals (under Article 21) as a Fundamental Right:**

The Fundamental Rights of India, enshrined in Part III of the Constitution, lay down universal constitutionally guaranteed rights essential for the existence and development of all individuals including the non-humans of animals. Relevant to animal welfare is the fundamental Right to Life under Article 21 that was ruled by the Supreme Court in India under the Animal Welfare Board of India. V. A. Nagaraja & Ors. Case. The Supreme Body held that "Every species has a right to life and security, subject to the law of the land, which includes depriving its life out of human necessity.

Article 21 of the Constitution, while safeguarding the rights of humans, protects life and the word "life" has been given an expanded definition and any disturbance from the environment which includes all forms of life, including animal life, which are necessary for human life, fall within the meaning of Article 21 of the Constitution. So far as animals are concerned, in our view, "life" means something more than mere survival or existence of instrumental value for human beings, but to lead a life with some intrinsic worth, honour and dignity."(Kavuri, 2020b) The Article 51A (g) was characterized as the "procedural Magna Carta protective of life and liberty," hence, safeguarding the life of animals under it.

❖ **Prevention of Cruelty to Animals Act, 1960:**

As the official law states, Prevention of Cruelty to Animals Acts is an act to prevent the infliction of unnecessary pain or suffering on animals and for that purpose to amend the law relating to the prevention of cruelty to animals that extends to the whole nation except the state of Jammu and Kashmir. (The Prevention of Cruelty to Animals Act, 1960) The Act consists of six chapters and forty-one sections, addressing crucial points, such as cruelty to animals, their training and experimentation.

1. To avoid any ambiguities, section 1 of the act defines terms such as "animal", 'domestic animal' and 'captive animal' that are mentioned throughout.
2. For the promotion of animal welfare generally and for the purpose of protecting animals from being subjected to unnecessary pain or suffering, a separate committee called the Animal Welfare Board of India was set in place by the act, under section 2
3. Under section 3, owing to the principle of "Ahimsa" enshrined in the legal document that requests people to show compassion towards all beings, the act vests every person with the duty to take all reasonable care in order to ensure the welfare of such animals.

4. Section 11 of the act deliberates on various acts of cruelty towards animals. This includes prohibiting beating, kicking, overriding, over-driving, overloading, torturing, wrongfully capturing and confining, mutilating or otherwise treating any animal, in ways that subject it to unnecessary pain or suffering. It also forbids to abandon or sell an animal 'without reasonable cause', knowing that the animal 'will suffer pain by reason of starvation or thirst' or involve them in purposes of entertainment like animal fights or shooting dangerous for them. The section provides for a maximum fine of One Hundred Rupees and imprisonment, which may extend to a term of three months in case of the violation of the set rules.

5. However, through Section 14, animals used in scientific experiments are exempt from all of the cruelty provisions mentioned in the act for the purpose of treating diseases and alleviating sufferings of human beings. The experiments carried out on animals by various institutions are regulated by the Committee for the Purpose of Control and Supervision of Experiments on Animals (CPCSEA) under the Breeding of and Experiments on Animals (Control and Supervision) Rules 1998.

6. Section 28 of the act further protects the religious slaughter of animals from being considered an offence. (The Prevention of Cruelty to Animals Act, 1960, n.d.)

This act establishes many necessary rules, which have been amended several times, like:

1. The Performing Animals (Registration) Rules, whereby no animals could be displayed, exhibited or used for performance (especially in circuses or travelling zoos) without mandatory clearances.
2. Prevention of Cruelty to Animals (Slaughter House) Rules that define the conditions under which an animal can or cannot be slaughtered.
3. Transport of Animals Rules, for transportation of animals by rail, road, inland, waterway, sea or air and Transport of Animals on Foot Rules.
4. Animal Birth Control Rules that provide for sterilization and vaccination as a means of reducing stray dog populations and eliminating the risk of rabies, and the guidelines for the carrying out of local Animal Birth Control programs. The law also states that no sterilised dogs can be relocated from their area. If the dog is not sterilised, the society can ask an animal welfare organization to sterilise and vaccinate it, but they cannot relocate them.
5. Pet Shop Rules which ensure humane handling of animals and regulation of commercialised establishments that trade animals in any way or form, only after obtaining a license as prescribed among the many other rules.

❖ WILDLIFE PROTECTION ACT, 1972:

Passed by the Parliament of India on August 21, 1972, and implemented on 9 September 1972, the Wildlife Protection Act is an umbrella Act to protect the wild species, Animals, birds and plants, and establish ecologically important protected areas. Amended 6 times till date (the latest one being 2006), it currently consists of 7 chapters, 66 sections and six schedules.

1. Under Section 2 of the act, the hunting of wild animals and animals is strictly prohibited. However, it does permit the hunting of animals but only in special circumstances where it becomes dangerous to human life and property, or when it is diseased or disabled beyond recovery. The latter is also allowed only after rightful written permissions have been obtained. Lastly, it lays the rules for using any wild animal for the purposes of education, scientific research without killing and harming the wild animals.

2. Section 5 restricts the trading of wild animals, animal articles and trophies. According to it wild animals are marked to be state government property and therefore, bans possession, trading, of these animals or their derivative parts with a special emphasis on ivory.

3. Through Section 6, the prevention and detection of offences to Wildlife are regulated. The powers of entering, searching, arresting and detaining the offenders to the Chief Wildlife Warden or wildlife authorities are granted in case of any suspicion. Further defining the penalty for such offenders, the act states that imprisonment for a term which may be extended to 3 years, or with fine up to twenty-five thousand rupees, or both can be imposed.

4. The 6 Schedules give a list of the wildlife species considered under the said act.

5. Through the 1982 amendment of the act, people were inhibited from applying for licenses for animal article trading.

6. The second amendment of the act (1991) banned hunting of wild animals and birds, proposed immunization of animals in sanctuaries and national parks.

A bill was proposed to further amend this act in 2013 but was later withdrawn in 2016 to further refine and work on the proposal.

❖ SECTIONS UNDER IPC:

Some sections of the Indian Penal Code make it illegal to maim or cause injury to any animal.

1. Under Section 428, whoever commits mischief by killing, poisoning, maiming or rendering useless any animal or animal of the value of the ten rupees or upwards, shall be punished with imprisonment of either description for a term which may extend to two years, or with fine, or with both.
2. According to Section 429, whoever commits mischief by killing, poisoning, maiming or rendering useless, any elephant, camel, horse, buffalo, bull, cow or ox, whatever may be the value thereof, of any other animal of the value of fifty rupees or upwards, shall be punished with imprisonment of either description for a term which may extend to five years, or with fine, or with both.
3. Section 378 makes stealing an animal tantamount to the crime of theft.
4. Lastly, Section 508 criminalizes criminal intimidation which is to be charged if animal caretakers are prevented illegally or forcibly from keeping pets or feeding stray animals. Offenders can be reported to the local animal protection groups or at a police station, and a case can be filed under the above-referenced sections. Both the offences, however, are bailable in nature.

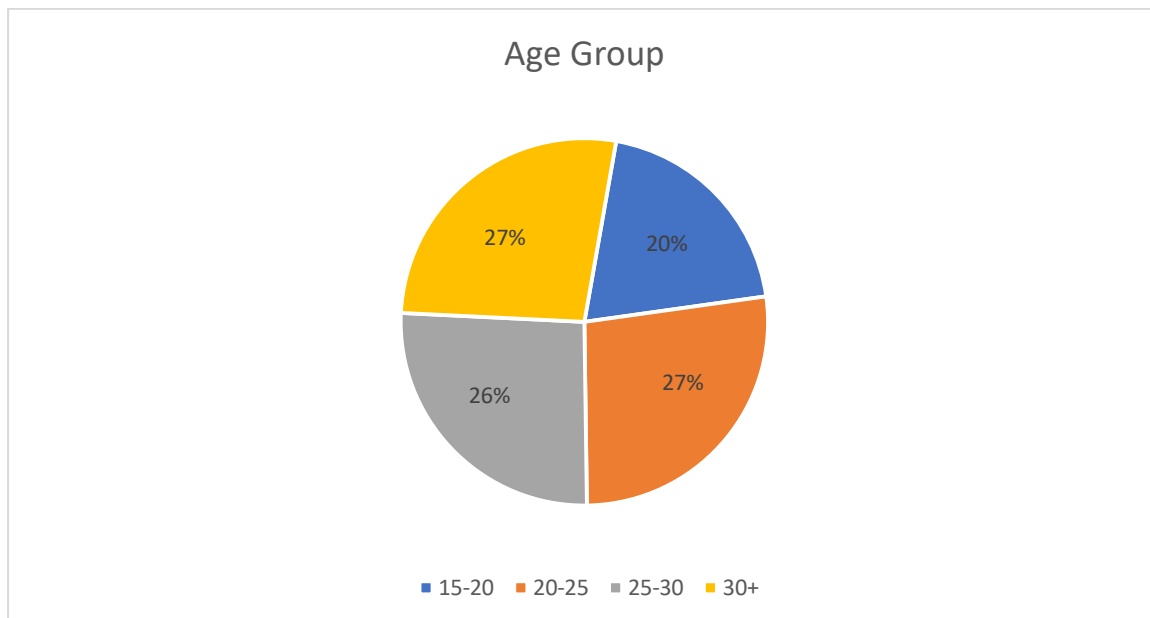
CHAPTER 5

DATA REPRESENTATION AND DATA ANALYSIS:

The research aimed at collecting data in the form of opinions from general public with the help of structured questionnaire to understand their views on animal cruelty and their awareness on the rights of animals. The data collected also helps us understand whether the current laws and punishments with regards to animal cruelty are sufficient enough to prevent any unlawful behaviour of a human being with respect to animals.

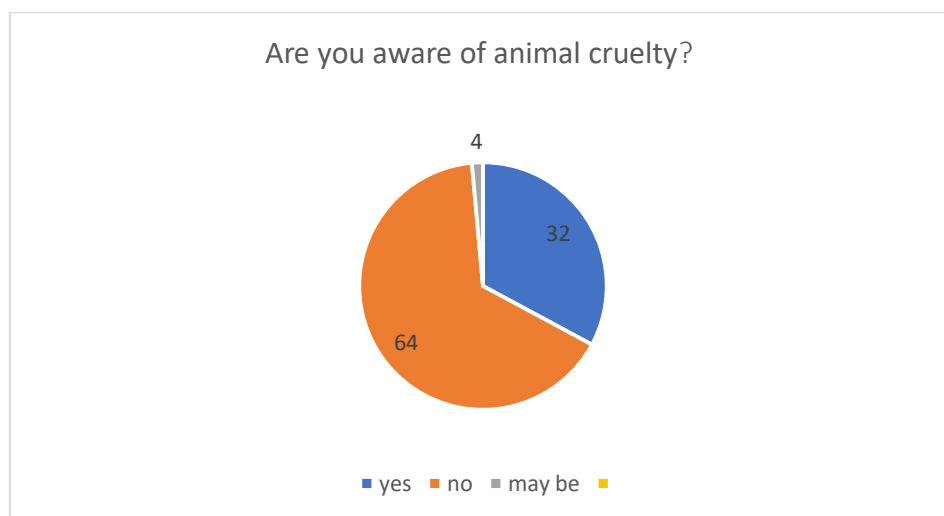
A total of 70 people responded to the questionnaire shared with them as a Google form. Following over the observations done:

Age Group:



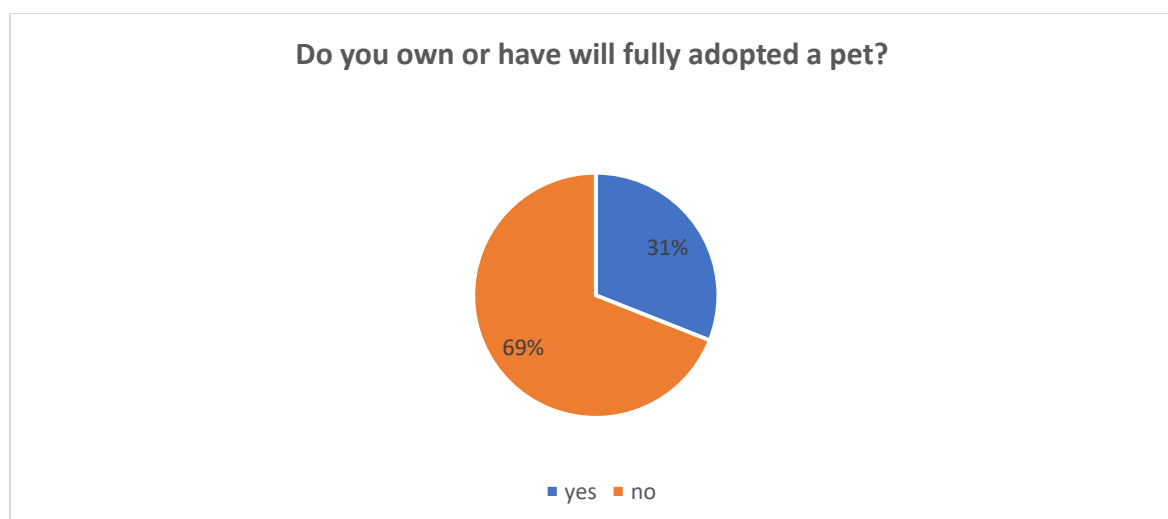
The above figure shows us the age diversity among the respondents. The age brackets what decided on the basis off from what age does a human rationally start thinking and understanding the effect of their behaviour on their surrounding environment. We can clearly see that 27% of the respondents belong to the group of 20-25 and 30+ which means majority of the respondents fell under the age of young adults and complete adults, they are followed by the age group of 25-30 with 26% of the respondents falling under this category. Only 20% of the respondents belong to the group of 15-20.

Are you aware of animal cruelty?



The above question was aimed at understanding whether the respondents were aware about animal cruelty irrespective of whether they had faced it first handed or read it about on an article or any social media post. 64% of the respondents were not aware about animal_cruelty this clearly means that most of these respondents agreed to the fact that there was no coverage from the media when it came to animal cruelty to bring it out in the open. Around 32% of the respondents were aware about animal cruelty. Only 4% answered maybe which means they heard it, but they didn't give a thought about it.

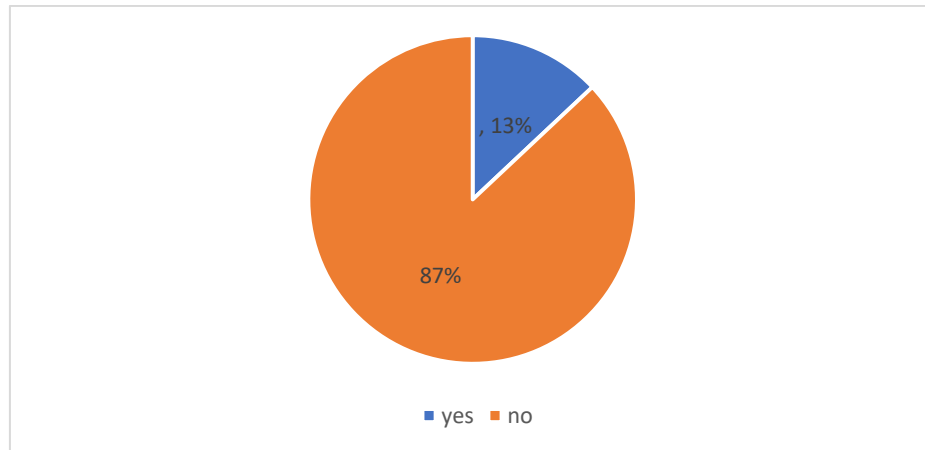
Do you own or have will fully adopted a pet?



The above question was aimed at getting an insight on what percentage of the respondents would be willing to share their house with an animal and love them without any prejudice and care for them just like a fellow human. From the responses collected 69% of the respondents did not own or were willing

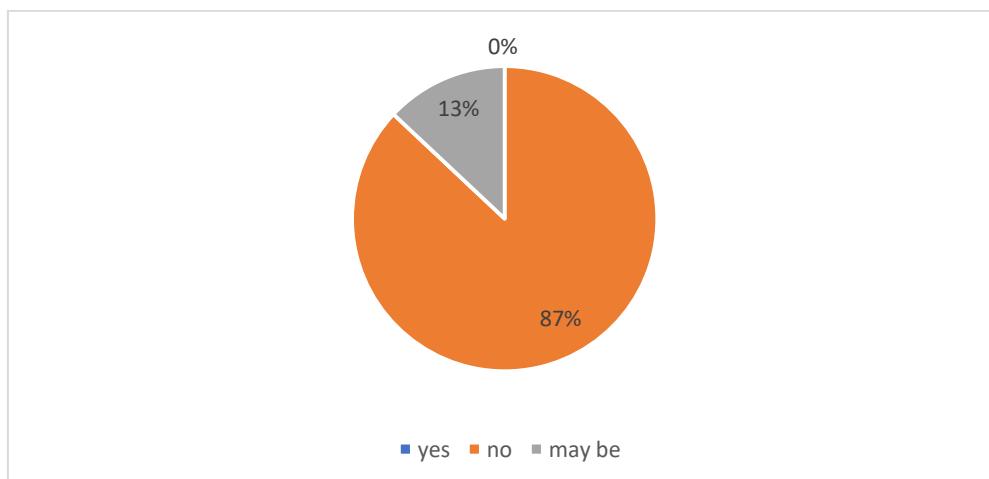
to adopt an animal has a pet. Only 31% of the respondents owned or willingly adopted animal and decided to take care of them.

Do you know that animals are protected against cruelty under PCA Act 1960 ?



Question aimed at understanding that how many respondents were aware about the laws and regulations constructed by the legislative authority and the constitution for the protection of animal rights in India. It was alarming that only 13% of the respondents were aware that animal rights or cruelty against animal was governed under the PCA act (Prevention of Cruelty to Animal act) 1960. whereas a shocking 87% of the respondents didn't know about any such provision made for the protection of animal rights.

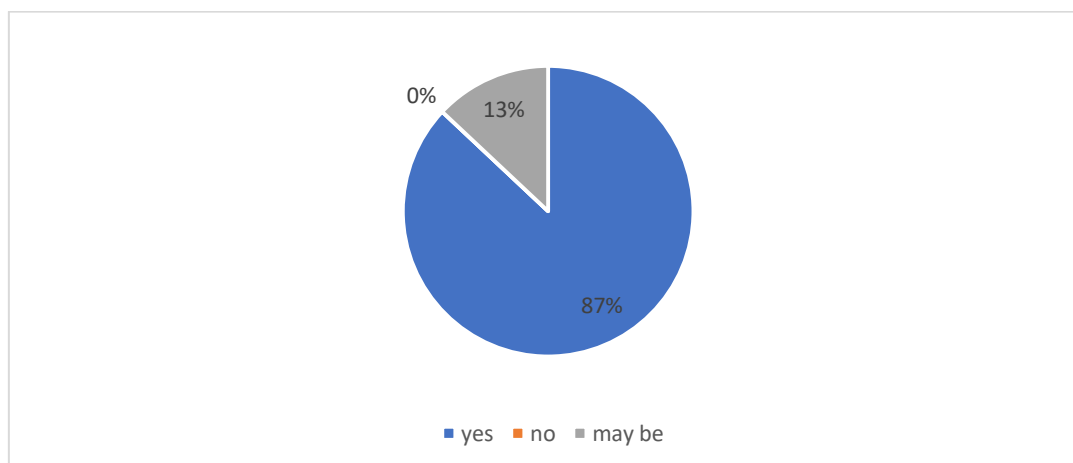
Do you feel a 3000 rupee fine/bail is enough for an offender who has sexual assault against animal's charges on them?



This question was aimed at getting the opinions of the respondents with regards to the severity of penalties or punishments given to the offenders for their acts against animals. The respondents were asked whether a 3000 bail/fine was sufficient enough for an offender who abused an animal to which 87% of the respondents said no agreeing to the fact that the punishment does not matches the horrific

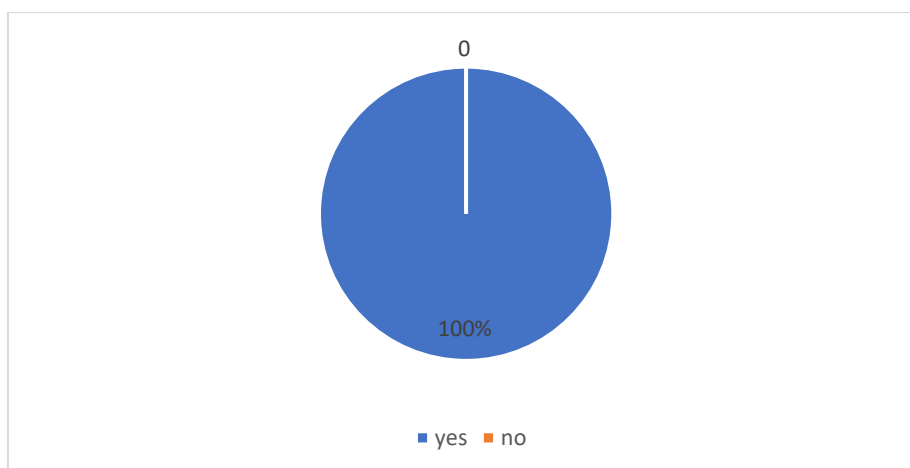
deeds done by the offender on the animal. 13% of the respondents was still unsure on this severity of the punishment. None of the respondents felt that the punishment was correct with regards to the kind of cruelty offender has done.

Should the severity of the punishment's increase for breaking animal cruelty laws?



87% of the respondents strongly felt that the severity of the punishments on breaking animal cruelty laws should be increased none of the respondents felt otherwise. Only 13% Weather the rules should be stricter or not.

Do you think the government must promote the laws against animal cruelty?



From the previous responses we could clearly figure out that majority of the respondents didn't have knowledge or were not clearly aware about the laws related to animal cruelty. The question was mentioned to understand weather there was a great need for the government 2 promote animal cruelty laws more and more so that every human being is aware that the animal also has a right to be safe and left comfortably. 100% of the respondents responded that yes there was a need for the government to promote the laws with regards to animal cruelty.

CHAPTER 6

FINDINGS OF THE STUDY:

The purpose of the study was to determine how well the general people in the area knew and was aware of the laws that protected animals from human cruelty. We realised that the Indian Constitution grants rights to animals as well as creating laws through the judicial system.

From the above study we understood that even though the respondent size was majority consisting of people who were young adults who are open for new knowledge and are polite at heart also complete adult who are decision makers and have a sense of responsibility. Further we also understood that majority of the respondents didn't know what animal cruelty was and probably were unaware of how seriously does humans act affect and animals' life. We also tried to understand of how wilful and affectionate worthy response on the idea of having an animal living with them to which very few response wilfully phone or adopted an animal to stay with them. We also saw of how astoundingly low knowledge did the respondents had when it came to their awareness about any laws made for protecting animals' majority of the respondents even do been unaware about the laws war not happy with the amount of severity in punishment that the existing laws had and war of the opinion that they wanted to have more severe laws when it came to animal cruelty for the offenders. They clearly felt that mere fine or bail of 3000 was nothing as compared to the offence done by the offenders. The respondents clearly felt agitated and quickly responded that the severity of punishment should increase when it comes to animal cruelty.

This study clearly shown that there was a lack of government support for these laws protecting animal rights from human violence. The majority of survey participants were unmistakably of the opinion that the government must urgently promote these laws to the general public in order to increase the likelihood that violators will think twice before harming animals and, as a result, lower the incidence of animal cruelty in India.

CHAPTER 7

RECOMMENDATIONS AND SUGGESTION:

With the study clearly aiming at understanding the awareness of a common public with regards to animal cruelty and the wrong doings of human beings towards animals and the rights and laws made by the government and the judicial system, we saw of how ignorant and unaware about such laws were the respondents of the study.

following are the suggestions that I would make to improve the current ignorance and awareness of animal rights and how better can we safeguard animals in the future.

1. Promote that Laws protecting animals from human abuse:

It was clearly evident from this study that majority of the respondents did not have any idea or lock even a tiny bit of awareness about the laws meant for protecting animal rights in India. They clearly accepted the fact there was a tier need to promote these rights to the general public with much more intensity. Government mast make use of today's technological advancement promote these laws via social media platforms at the Internet. The main idea behind promoting these laws is to make people aware of what is a good behaviour towards animals and what behaviour is punishable under the law. This will help reduce animal cruelty since most of the people will be aware about animal rights and will protect them from offenders.

2. Punishment matches the severity of the offense:

Every law has one or the other loophole which every offender or defendant tries to make use of just to get out of jail. In case of animal rights, the loophole is the punishment itself, offenders are often charged and punished part the punishment does not match the offense that has been made by the offender like India case of sexual abuse towards an animal only mounts too a few months of jail and appeal of 3000. Search abuse clearly demand for a severe punishment. The study clearly showed the voice of people demanding for a severe sentence for offenders who are violating the rights of animals and abusing them for their entertainment or own good.

3. Generate Aware of animal Cruelty:

Animals do suffer of lack of ignorance displayed by the human being, as when a human being thing that he is the greatest creation of God and is the mightiest Hindi food chain. such a situation increases the chances of animal cruelty incident. If at all such incidents happen it should be covered in the same

manner as how general news is covered by the media so that a greater number of people get to know about the bitter truth off human behaviour towards animals is clearly shown.

4. Banning certain sports which hurt animals:

Even when we humans are playing a simple game of cricket, we tend to safeguard the wellbeing of each and every person on the field. The rules of games are made in such a way start no injury is made or always avoided. However, we simply forget this when it comes to animals like we are on the edge of our seat when a daring matador challenges of bull for a duel and heroically defeats the bull, but we simply ignore distress and injury cost to the bull because of the Spears daughter pierced through his body. Search games even though being long traditions should be banned to stop such abuse on animals.

5. Holding seminars for teenagers and young adults on animal cruelty:

The study did see a good number of young adults and teenagers sharing their opinions on animal cruelty their rights and the punishments that come with them. To impact this generation seminars should be conducted in schools and colleges even in work premises with regards to animal cruelty and laws that protect the rights of the animals. This generation will become more aware and will be more sensitive towards the issue of animal cruelty and protection of animal rights. They will also impart this knowledge and create awareness about such laws to future generations.

CHAPTER 8

CONCLUSION:

The above study was clearly aimed at understanding the awareness about animal rights among the common public and understanding whether they were aware about animal cruelty or instances of animal cruelty. We begin by understanding what animal cruelty is and come to a conclusion that animal cruelty only arises because a human being starts thinking that he is the greatest of all creations and is superior on the food chain which means he can do anything that his mind likes. This has gone to a level where in man things that animals are created only to become a man's tool or a source of entertainment even though if it risks the animal's life.

The study clearly shows that the respondents to the study were unaware and did not know about animal cruelty and laws related to animals. It is of rising concern that proper government takes this into account and revises the way it promotes animal rights to better protect animals from human danger in future. We also see that there itself is a big loophole in the punishment system of the animal cruelty laws created by the judicial system and the government. The punishment for the offender is very little in comparison to the offense done by the offender.

This study helps us understand that animal cruelty and abuse against animals there's a serious concern and needs to be addressed in a better fashion and with great urgency.

CHAPTER 9

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