

PARLIAMENT AND COW SLAUGHTER BAN

ANSHUMAN RATH



“Parliament and Cow Slaughter Ban”

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Preface

A thought that has been enduring in mind when becomes real is truly an interesting and exciting experience. This book is one such cherished work that has its roots in the persuasion of many authors, contributors and also mentors which has now embellished to become the snapshot of the innumerable efforts put in since months. This book serves to reinforce increased awareness, improved interaction and integration among all of us.

As the Editor of this book entitled “Parliament and Cow Slaughter Ban”, I wish to thank the researcher, who has submitted his valuable contributions. The main aim of this book is to enhance knowledge among researchers, students and the legal fraternity at large and to provide an opportunity for creative research and multi-level consideration of broader issues related to legal insight from both national and interdisciplinary perspective.

It has been indeed a pleasure going through the journey of compiling and editing this book. This maiden issue will surely inspire all of us for a new beginning and enlighten the minds of young scholars with hope, confidence and faith.

Happy reading!

Index

S. No.	Chapter	Page No.
1	Introduction	1
2	Chapter 1 – Importance of Cows – History, Benefit and Protection	5
3	Chapter 2 – Legal Aspects involved in Cow Slaughter in all the States of India and it's Problem	12
4	Chapter 3 – Indian Courts' approach towards the protection of Cows and understanding their Importance	26
5	Chapter 4 – The Necessity for Central Legislation and a Legal Aspect involving to achieve it	39
6	Conclusion and Suggestions	53

INTRODUCTION

The word livestock, particularly "COW," is becoming a hot topic for every media house. It should be important to us, too. Isn't it? We've heard a lot on all the topics in the daily press. Here we're going to read about the analysis of relevant stuff. This book consists of a collection of different dimensions. It's about the White Revolution, the natural breeds and the disparity among the laws by the state towards animals along with necessity for a Central Legislation. We will take a look at the Government of India's schemes and their functions, all of which depend on cattle. Although some species of wild animals have drawn the interest of conservationists, India is losing its abundance of genetic capital in domesticated animals. Ethnic types are lost due to misdirected cross.

The dwindling population of Indian Desi cows is proceeding at a suicidal pace, and is causing our nation to place our food security at risk, endangering the basic modes of our agro-economy, and practically become a slave to foreign powers who want to exploit our A2 milk. We are, unwittingly, powerless spectators to the disappearance of the Vedic Kamdhenu. The reality of the dwindling population of Indian Desi Cows is apparent in the 2012 census estimates showing that the population of Indian cattle declined by 8.94 per cent relative to the cross-breeding exotic cattle breed whose population rose by 20.18 per cent. Despite this, sadly, the Department of Animal Husbandry, instead of attempting to increase the population of the Desi Cows by crossbreeding among them, seems to be embarking on a retrograde phase of introducing foreign cow breeds and spoiling our Desi breed, a step that will set us back in our efforts to promote our native cow, its multifarious benefits and the values that it stands for. Despite all the dining¹ and dreaming about the creation of indigenous cows, as already decided in principle by the government, this backtracking is not a positive thing for our Desi cows and the country as a whole.² The government will be well to reconsider the whole proposal and, instead of importing the foreign breeds, do their best to promote the Desi cow, increase their population and save our country from foreign dominance.

There are estimates that, prior to independence, the British killed 30 Crore cows, and that in 63 years since independence, 75 Crore cows were killed in more than 30,000³ recorded slaughterhouses, and there is no estimate of how many more unregistered cows have been killed. In its lifespan, an Indian cow contributes 60,000 rupees worth of waste, such as cow dung and urine, and a significant revenue loss to India can be estimated on this basis⁴.

'Elitist' attitude one of the key reasons why domestic animals in India were ignored was naive adoption of Western conceptions of what constitutes 'good breed'. Breeds basically are of a chosen group of animals of the same genus with distinctive inheritable characteristics – have

¹ Dhawan A, Kaur S. Pig dung as pond manure: Effect on water quality, pond productivity and growth of carps in polyculture system. NAGA, the ICLARM Quarterly. 2002;25(1):11-14

² Behera UK, Panigrahi P, Sarangi A. Multiple water use protocols in integrated farming system for enhancing productivity. Water Resources Management. 2012

³ R. Thursby (1975). *Hindu-Muslim Relations in British India: A Study of Controversy, Conflict, and Communal Movements in Northern India 1923–1928*. BRILL Academic. pp. 80–83. ISBN 90-04-04380-2

⁴ Alexandratos N, Bruinsma J. World agriculture towards 2030/2050: The 2012 revision. ESA Working paper. Rome, Food and Agriculture Organization. 2012;93.

been adapting to local environments for thousands of years. Genes have been screened for several fitness traits during this time. Each breed therefore consists of a special gene pool. As cattle in India continue to be exploited and even dairy cattle are subject to forced impregnation for commercial benefit, the National Green Tribunal, sought a response from the Center on a plea for the protection of indigenous livestock species and a ban on the slaughter of indigenous milk⁵ cattle. And due to this the Indigenous cow breed are not only discouraged⁶ to be bred but also more and more sent to the slaughter house.

HISTORY AND EVOLUTION

“The origin of the veneration of the cow can be traced back to the Vedic period⁷ (2nd millennium–7th century AEC). The Indo-European peoples who conquered India in the 2nd millennium BC were pastoralists; cattle had great economic value, reflected in their religion. Though cattle were slaughtered and their flesh was consumed in ancient India, the slaughter of cows was eventually banned. It is prohibited in parts of the Mahabharata, the great epic of Sanskrit, and in the moral and ethical code known as the Manu-smirti and the milk cow in the Rigveda is said to be "unslayable." The degree of glorification of the cow is demonstrated by the usage of the five items of the cow—milk, curd, butter, urine, and dung also known as “PANCHAGAVYA”—in rituals of healing, purification, and penance.”⁸

Subsequently, with the emergence of the ideal of ahimsa ("non-injury"), the absence of desire to injure living creatures, the cow came to symbolize the life of non-violent generosity. Moreover, since her goods included shelter, the cow was synonymous with motherhood and Mother Earth. The cow was often associated early with the Brahman or the priestly order, and killing the cow was often compared (by Brahman) to the heinous crime of killing the Brahman.

In the middle of the 1st century B.C. cow killing was a significant offense on the part of the Gupta kings, and the rules against cow killing persisted in many princely states of the 20th century, where the governor was Hindu. Desi cow farm benefits, Why is it so important to us? Desi Cow brings us all the essentials of our agricultural activities in the world of agriculture. It makes it easier for us to ship our goods. So, the food we consume⁹ is because of the support of the mother of this calf. It's going to give us medication for our well-being. Protects the seed from rats, insects and fungi. It's finally going to be part of our family.

.....

⁵ Alsdorf, Ludwig (2010). *The History of Vegetarianism and Cow-Veneration in India*, Routledge. pp. 2–4. ISBN 978-11351-66-410

⁶ Id

⁷ Id

⁸ Ibid

⁹ Sasidhar PVK, Sharma VP. Cyber livestock outreach services in India: A model framework. Liv. Res. for Rural Dev. 2006

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