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## MORAL DIGNITY TOWARDS ANIMALS

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### ABSTRACT

*The issue of "moral dignity for animals" is very important at this time in the 21st century. Because the condition of the ecosystem today is not satisfactory. There is a need to be aware of the causes of these consequences and eradicate them. The role of fauna as a part of this organization is not very small. Especially notable wild animals and domestic animals. Their healthy and normal life journey will change the image of the ecosystem, and human society will benefit from it. Since we are all members of the same family. We should remove those barriers as much as possible and provide a normal life by preserving them. We should solve the problems of the ecosystem by adapting our environment and situation to our own. As part of this effort, there is a need to give moral dignity to wildlife and domestic animals - for the sake of their conservation and for the welfare of the ecosystem.*



**KEYWORDS :** *ecosystem, environment, wild animals, domestic animals and moral.*

### DATA AND METHODOLOGY OF THE STUDY:

I have selected rich books and journals for primary and secondary information on the full acceptable form of this article, and with the help of various libraries and the Internet. I have also given importance to the views of eminent professors of philosophy in this regard.

### OBJECTIVE OF THE STUDY:

The present world is facing a crisis situation, where the biggest question is about its existence. Wildlife and domestic animals like us are also members of this fight because they are also part of the ecosystem. Preserving them indirectly is good for us, since we are also residents of this ecosystem. It is possible to consolidate the issue of animal conservation by giving moral dignity. Thus, in order to protect the ecosystem, to recognize their moral recognition in the conservation of fauna - this is the main intention of the article.

### INTRODUCTION:

The subject that deals with the non-human world beyond traditional human-based limitations is called environmental ethics. Environmental law, environmental sociology, environmental theology, environmental economics, ecology and environmental geography are some of the subjects covered by

this scripture. By the way, it is worth mentioning that there is a lot of discussion going on about the nature of environmental ethics, here are some of them. Such as - *Environmental ethics is a branch of applied philosophy that studies the conceptual foundations of environmental values as well as more concrete issues surrounding societal attitudes, actions, and policies to protect and sustain biodiversity and ecological systems.*"<sup>1</sup> and *"Environmental ethics is the part of environmental philosophy which considers extending the traditional boundaries of ethics from solely including humans to including the non-human world. It exerts influence on a large range of disciplines including environmental law, environmental sociology, ecotheology, ecological economics, ecology and environmental geography."*<sup>2</sup> The "moral dignity of animals" is a very important part of this scripture. This part of environmental ethics is particularly well-known and practiced at this time in the 21st century. It is a fact that the ecosystem is on the decline today. Need to be evicted. That is why there is a need to look at them. There has been a lot of research on animal conservation before and it is still going on. The success of this research will benefit mankind more. The smooth running of the fauna is important for mankind. The people of that country have given more importance to these issues and have taken practical steps accordingly. They have benefited so much. And the world has improved through the welfare of the fauna.

### Causes of extinction of wild animals and domestic animals:

Even a few days ago, there was a gathering of innumerable wild animals in the forests and rural areas of our country. But now, in the century, they are becoming extinct at a very fast pace, which is carrying a terrible message. In a report in the biological journal *Proceedings of the Royal Society B*, they said that the reasons for the extinction of animals that became extinct in the twentieth century could easily be ascertained by looking at their biographies. Due to the habitat crisis, hunter violence, human cruelty to nature, environmental pollution and the effects of climate change, and a variety of diseases, the country's wildlife is no longer well-dispersed. It should also be noted that in this context E.O. Wilson says-*"We are in a bottleneck of overpopulation and wasteful consumption that could push half of Earth's species to extinction in this century."*<sup>3</sup>

The reason for this decline is also mentioned in the report given by *populationmatters / Biodiversity*. "Biodiversity, the diversity of life on Earth, is essential to the healthy functioning of ecosystems. Habitat loss and overexploitation, driven by our rapid population growth, are the primary causes of biodiversity loss which is now happening up to ten thousand times faster than for millions of years before."<sup>4</sup> and "Ever more people produce ever more waste and pollution. Our oceans are becoming choked with plastic waste which is killing millions of animals, from sea turtles to whales. The Ellen MacArthur Foundation estimates that by 2050, there will be more plastic than fish in the sea. As populations increase, the disposal of waste, in particular hazardous waste, becomes an increasingly serious issue. As well as affecting the lives of humans, noise, light and chemical pollution can disrupt wildlife behaviour. Light from human activities makes it harder for predator species to catch their prey. Noise pollution interrupts both hunting and mating signals in many species, disturbing natural behaviour."<sup>5</sup>

According to experts, various species of wildlife are becoming extinct due to increasing population pressure, massive deforestation, unbalanced environment, negligence and carelessness. Due to the increase in the number of people, the habitat of animals is being destroyed and growing agricultural lands or industrial establishments are being formed. Food crisis is a difficult real problem of wildlife. For example, the growing demand for timber for industrialization in Asia, Africa and the Neutrophic region is destroying wildlife habitats. Wildlife also has to pay for mining and diamond extraction. Studies have shown that some species of animals have left their habitat in need of survival. Trying to change their normal behavior and settle elsewhere. Australia has been burning for the last two months. Millions of hectares of the country are being burnt to ashes by the flames of the fire. Plants are burning, wild animals are burning. Experts say climate change and prolonged drought could be one of the reasons for the region's wildfires. Researchers have blamed factors such as increased human activity, habitat destruction, wildlife trade, pollution and climate change. According to the report, the

rate at which the amount of carbon dioxide is increasing in the world has also become a responsibility for the animals to live a healthy life. The condition of the elephant is not so good.

On the other hand, there is a scene of cruel torture on speechless animals in the name of keeping freedom at home by depriving them of freedom with a rope around their necks. For their own benefit, most of the farmers keep these animals with less food and less care. Although many people want to keep these animals, they are not getting the necessary advice and modern equipment for care. The reason is that the animal hospital does not have adequate equipment, modern and appropriate medical services. Many domestic animals are dying due to carelessness, torture, necessary treatment and food. The animals around us are the victims of many neglects, tortures and oppressions. There is no end to the misery of the animals kept in the cages of the zoo. Caged animals are not being given adequate food and proper treatment.

### **Some efforts to conserve wild animals and domestic animals:**

Wildlife and domestic animals - both victims of cruelty - animals are also members of this world. For the environment, for the people, even for this world, their existence needs to be sustained. For this reason, we must be vigilant so that they are not oppressed. Wildlife and domestic animals are an integral part of the environment and the environment is essential for human existence. Everyone must come forward to protect the environment, environment, wildlife and domestic animals. But there is no other alternative than wildlife and domestic animals to maintain the balance of nature. But what is the way to save these wildlife and domestic animals?

The internal initiatives of ancient scholars, various governmental and non-governmental organizations of the western countries, local governments, some sensitive people in the conservation of wildlife and domestic animals are practically acceptable and commendable.

One of these initiatives is noteworthy - "Ima Rudraya Tabase. Jatha example, in Shamsaddvipade Chatuspade Bishwang Pustang grame Asminnanaturam" <sup>6</sup>Through this prayer the issue of conservation of wildlife in ancient times is supported. It is a sin to kill animals and the attempt to destroy the crime by Yagya in order to get rid of that sin is remarkable in this verse-In the verse-"Yo bamindrabaruna divipatsu pashusu sramastam bame tanabayaj ityahaityavatirbba up osadhayo banaspataya: praja: pashab upajibanayastaebasmaibarunapasanmunchati" <sup>7</sup>.According to Mahamati Kautilya, wealth can be enriched by livestock. Therefore, the idea of supporting his conservation can be found in this verse-"Gomhishamjabikong kharostramasvashvatarasca brajah."<sup>8</sup> Cows, buffaloes, ox, sheep, donkeys, camels, horses and horses were domesticated for milk production and transportation, so the preservation of these animals is mentioned in economics. Buddha's message of friendship and non-violence also played an important role in protecting biodiversity. Buddha's message of friendship and non-violence also played an important role in protecting biodiversity. That message of the Buddha has been echoed in the Soundaranda in the composition of Ashwaghosa- Na byapadang bihinsa or bikalpayitumarhasi. "<sup>9</sup> Many religions claim that cattle are sacred, especially in Hinduism in India and Nepal. Today in southern India refrain from eating buffalo meat. A number of animals are worshiped in India, of which the cow is the most important. In some parts of India, the dog has a religious significance. To the Haranians, the dog is a sacred animal. Idolatry of elephant-headed deity Ganesha is prevalent in Hinduism. The Indian goddess Durga is worshiped on the back of a tiger. The Warli group in Maharashtra, India, worship Baghiya, the lord of tigers, in the form of a shapeless stone. In Hinduism, the monkey god Hanuman is a prominent figure. In many temples in India, snakes are worshiped as altars

The United Nations Department of Environment and the Indian Wildlife Crime Control Agency - 'All Animals' The campaign, entitled "Do not move from one place to another as you wish", seeks to raise awareness among the general public about wildlife conservation, prevention of smuggling, and other issues. Established in India. In addition to the 543 sanctuaries, India now has 16 biosphere reserves, of which 10 parts of the international biosphere conservation network have been repatriated to some endangered species and efforts are being made to repatriate some more endangered species. Similarly, the Gangetic crocodile was brought back to Uttar Pradesh. The second chapter of the Wildlife

Conservation Act of 1972 states that the Central Government should appoint a Director General, Assistant Director and other officials for the conservation of wildlife. In the third chapter of this law, in the ninth section, in the 1st, 2nd, 3rd and 4th schedule, it is mentioned that hunting of all wild animals is completely prohibited. However, for self-defense, study and scientific research, the rule has been relaxed in sections 11 and 12. The Bombay Natural History Society, National Tiger Conservation Authority, Nature Conservation Foundation, Pragya, WWF-India, Wildlife Protection Society of India and Wildlife Etc. are currently cooperating consciously and carefully.

In the past few years, the former Prime Minister of India Dr. to amend the existing laws for the protection of wildlife. Manmohan Singh became an entrepreneur And at a meeting of the National Wildlife Board, he decided that the amended issues would be tabled in Parliament in the form of a bill. The Wildlife Conservation Act would be tightened to effectively control wildlife, poaching, smuggling and illegal trade. Prime Minister at the sixth meeting of the National Wildlife Council. Singh said the amendment would be tabled in Parliament soon The amendment provides for severe punishment for crimes against wildlife. He emphasized the role of gram sabhas and gram panchayats in conserving ecologically protected areas and rare species of animals and plants. The number of regional offices, field units and forensic labs under the Wildlife Crime Control Bureau is in the process of increasing. Wildlife crime and criminal databases are being monitored. Launches awareness campaigns at airports across the country to curb illegal wildlife smuggling

The Wildlife Crime Control Agency of India and the Environment Department of the United Nations of India. The United Nations Department of Environment, Central Environment, Forests and Climate Change are launching various campaigns with the aim of conserving wildlife, including the Wildlife Crime Control Agency of India. The government has set up reserve forests, wildlife sanctuaries, national parks for wildlife conservation, and recently the government has made arrangements for wildlife relocation. A number of non-governmental organizations have been appointed for the conservation of wildlife. Wildlife Conservation The main objective of the day is to raise public awareness about wildlife and to make the world cry out for conservation of wildlife habitats. Efforts have also been started by the administration, forest department and panchayat to declare Baghrol's roaming area in Amta-2 block as a 'Biodiversity Heritage Site'.

There are a number of ways to get rid of the cruel consequences of domestic animals, such as providing them with the necessary food, care, treatment, and health care. Basic training is needed for livestock breeders of domestic animals. Detaining and punishing cattle is not the right thing to do. Because these animals are captured, controlled and domesticated by the owner. As a result, all domestic animals, including cows, buffaloes, goats, sheep and horses, may be freed from extreme neglect and physical abuse in the name of care. It is hoped that in this concerted effort, our languageless, neglected and constantly oppressed animals will grow and survive under the touch of affection.

### **What is the role of moral dignity in the conservation of wildlife and domestic animals?**

In this context, it is important to note first that the granting of moral status to them is only for their right to survive or is it related to the existence of human beings? With the emergence of contemporary ecology, new thinking has started about fauna as a part of nature. In other words, the question of moral dignity is being introduced in their world at present. However, according to a group of thinkers, fauna is also a subject worthy of our consideration. Again, some thinkers, i.e. racists, think that fauna has no moral value. Therefore, they are not worthy of moral status. Recognizing rationality as the decisive criterion of morality, the philosopher Emmanuel Kant says that self-consciousness as well as personality - these two things create a contrast between one entity and another entity. On Kant's side, Christine Korsgaard says that people have analytical consciousness because they are able to face the problem of idealism. According to Kant, there is an indirect principle towards fauna but not a direct one. Moral dignity towards fauna is not to be considered. Contrary to this view, the moral status of animals is not considered as contemporary ethics notes that animals should not be treated inhumanely. Therefore, it is not desirable to treat them indirectly. It is not only an insult to humanity, but also an injustice to the fauna. According to the thinker Allen Wood, proper animal life is related to logical nature. That is why all

animals are subject to direct judgment. Incidentally, Tom Regan's opinion is significant here. He thinks that similarities with fauna are more acceptable than differences between human beings, that is, they should be included in their moral judgment just like human beings. Contemporary utilitarian policy-philosophers have advocated a behemoth-guided egalitarianism in favor of the claim to the moral status of animals. It should be noted that utilitarian ethics in principle supports actions that produce more happiness than sorrow. The point of concern is that some ethicists think that the claim of self-defense of animals is equivalent to a moral right. Proponents of animal rights claim that an animal must have self-worth, and that animals are not intended as a means to an end. Issues such as the use of animals as food, hitting an animal indiscriminately, their application as an experimental vessel, etc., are in principle unsupported. According to Tom Regan, the pioneer of animal rights theory, those who have their own sense of good and evil, who have the ability to experience happiness and sorrow, must recognize their own values and rights. According to him, the moral right of an entity means to refrain from hurting that entity in an effective or significant way. In this regard, Gary Varner said- "If an entity A has moral rights, then it would be wrong to harm A in any significant way on purely utilitarian grounds – it would be wrong to set back significant interests of A unless a certain kind of nonutilitarian justification for doing so was available"<sup>10</sup> Talking about the right of animals to live freely, Tom Regan made some arguments, one of which is "the master of the dead life" - in terms of which some animals deserve to be considered as human beings. That is to say, just as human beings live with happiness and sorrow, good and evil, so there are some animals which are termed as life-feeling-subjects. So animals have the right to life, the right to grow independently, the right not to be harmed by others. The name of Petersinger, an animal liberation movement, is also noteworthy here. Based on the criteria of equality and sensitivity, he said that sensible and sensitive entities deserve policy-consideration. If we keep life confined to the fence of morality, we will find in our moral consciousness that cruel treatment of animals is not only unjust, it is the name of degradation of human beings. The expression that is expressed when they behave a little differently towards the fauna is clearly expressed in the experience of Huxthorpe- "I began to see that related to my conception of flesh – foods as unnecessary, greedy, self-indulgent, childish, my attitude to shopping and cooking in order to produce lavish dinner parties as parochial, gross, even dissolute. I saw my interest and delight in nature programmes about the lives of animals on television and my enjoyment of meat as side by side at odds with one wild another ... Without thinking animals had rights, I began to see both the wild ones and the ones we usually eat as having lives of their own, which they should be left to enjoy. And so I changed. My perception of the moral landscape and where I and the other animals were situated in it shifted."<sup>11</sup>

### CONCLUSION:

The arguments put forward by the ethicists in favor of giving moral status to the fauna are clearly mentioned in the theoretical terms. All the arguments are explicitly stated to give them a moral status directly from the theoretical point of view. If we think about the matter in a different way, it will be seen that indirectly those arguments are in fact indicating the survival of the fauna. And that survival is predicated on the process of conservation. If we try to solve the obstacles to the conservation of the fauna and the obstacles in the way of survival sincerely motivated by moral consciousness, then the fauna will be able to fix itself and this is the welfare of mankind.

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