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A Critical Analysis on Ritualistic Animal Slaughter and Violation of Article 21 of Indian Constitution, 1950

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ABSTRACT

The purpose of this research is to do a critical analysis on ritualistic animal slaughter and violation of article 21 Indian constitution. Article 21 of the Indian constitution deals with protection of life and liberty which includes the right of life of an animal too. This has been explicitly stated in the case of Animal Welfare Board of India v. A.Nagaraja(2014), but contradictory to this judgement, in India animals are being subjected to cruelty in the name of religion. The practice of animal sacrifice is done as religion acts as a facade. The researcher withdraws this work to satisfy her curiosity, to take a glance in people's mind about this issue, collect their different opinions, To know whether there is enough protection for animals in India with respect to locality, To find out whether animals can be sacrificed for religious purposes with respect to educational qualification, To determine the reasons why this ritualistic animal sacrifice is done with respect to educational qualification, To examine how much sacrificing animals affects public morality, To find out on how to combat animal sacrifice for religious purposes. In this research descriptive research is used for the purpose of the study. It helps to understand the behaviour of an individual, group or a society. The method of collecting samples is random sampling . The sample size is 205. The independent variables used in this research are Age, gender, locality, occupation, Educational qualification. The dependent variables used in this research are Protection for animals, animals be sacrificed for religious purposes, superstitious beliefs, societal pressure, ancient customs, for food purpose, animal sacrifice affects the public morality, be humane on our part, authorities should not be influenced, not being influenced by any superstitious belief, practice the religion in a nonviolent way, government should take initiatives to dissuade people from sacrificing animals under the pretext of religion, incentivising people who are pursuing the cause of animal rights, stringent mechanisms for individual who violate the laws. Tool used is graphical representation. It is concluded that even though the majority of people agree that these animals should not be killed for religious purposes, there are certain factors like customs and practices that they feel obligated to, due to their religion.

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Keywords: *Animal sacrifice, Ritualistic killings, Religion, Article 21, Cruelty.*

I. INTRODUCTION

Article 21 of the Indian constitution deals with protection of life and liberty which includes the right of life of an animal too. This has been explicitly stated in the case of *Animal Welfare Board of India v. A.Nagaraja* (2014), but contradictory to this judgement, in India animals are being subjected to cruelty and their lives are being ended in the name of religion. The practice of animal sacrifice is done as religion acts as a facade. The idea of "bali" or animal sacrifices as a piece of strict practice or age-old custom has raised serious worries in regards to the animal welfare regulatory framework in India. There is a requirement for more awareness to the general public that keeps on performing animal sacrifices to pacify gods and features an explicit negligence for sympathy towards other living creatures. The killing of animals openly squares under the facade of ceremonies proliferates remorselessness and creates a negative picture of Indian culture. Considering the current situations with regard to this, the legislature and the judiciary have embraced the test of killing social disasters like the animal sacrifice that have been tormenting our general public for quite a while. The origin of ritualistic animal sacrifice to satisfy divinities in India, can be followed back to the time of the Vedas and Upanishads. Indeed, even contemporary religions like Islam commend celebrations of sacrifice like Eid-al-Adha to remember their Prophet's sacrifice to God. Each religion has proliferated the humanistic values for love, sympathy and magnanimity. Nonetheless, these practices have been founded on strict misinterpretations and eccentric convictions that have been used by self centered individuals for their benefits. The predominance of animal sacrifices during religious festivals, even in the absolute most evolved Indian urban communities underlines the requirement for reformation. The Indian legislature had passed the Prevention of Cruelty to Animals Act, 1960 to construct an animal welfare regulatory framework. The Act is answerable for forestalling pointless agony or enduring to animals. It additionally oversees and punishes animal cruelty in any structure. Section 28 of the Prevention of Cruelty to Animals Act, expresses that the forfeiting of an animal as per the ritualistic way commanded by religion or local area is past the domain of animal cruelty. The public authority laid out the Animal Welfare Board of India in 1962 by practicing its powers under Section 4 of the Prevention of Cruelty to Animals Act, 1960. The board is liable for carrying out animal welfare regulations and helping Animal Welfare Organizations in the country. The AWBI guides the Union and State legislatures on animal welfare issues. As of late, the AWBI through a roundabout dated June 20, 2018, has guided statutory specialists to go to all prudent lengths to carry out animal welfare regulations

to forestall unlawful forfeiting of animals on events like Bali Pratha, Bakrid, and so forth. The Ministry of Environment and Forests in India had introduced the Prevention of Cruelty with Animals (Regulation of Livestock Market) Rules, 2017 to boycott the offer of cows in animal business sectors and guarantee that dairy cattle are utilized exclusively for horticultural purposes and not so much for slaughter. Under Rule 22(e)(iii) the buyer of cows is restricted from forfeiting the animal for any strict reason. Likewise, Rule 9 (5)(d) states that forfeiting an embraced animal for strict objects is illegal. As of late five people were arrested for animal cruelty following a late-night strike Tuesday to safeguard around 20 goats from a supposed mass sacrifice that was being arranged as a feature of a superstitious ritual on Vasna Bhayli Road in Vadodara. The Vadodara city police have likewise started preventive action against 23 people regarding this situation. This ritualistic animal sacrifice is done throughout the world. Comparison is done between India, Nepal - highest, USA- humane killing.

(A) Objectives:

- To know whether there is enough protection for animals in India with respect to locality.
- To find out whether animals can be sacrificed for religious purposes with respect to educational qualification.
- To determine the reasons why this ritualistic animal sacrifice is done with respect to educational qualification.
- To examine how much sacrificing animals affects public morality.
- To find out on how to combat animal sacrifice for religious purposes.

(B) Review of literature:

This article enumerates on and about animal sacrifice which is the ritual killing and presenting of at least one animal, generally as a component of a religious ritual or to conciliate or keep up with favor with a deity. Animal sacrifices were normal all through Europe and the Ancient Near East until the spread of Christianity in Late Antiquity, and go on in certain societies or religions today (**Waldau & Patton, 2009**). This article summarises the Hialeah, 508 U.S. 520 (1993), a case where the Supreme Court of the United States held that a statute passed in Hialeah, Florida, prohibiting the "unnecessar[y]" killing of "an animal in a public or confidential ritual or service not for the main role of food utilization", was illegal. The Church of the Lukumi Babalu Aye rehearses Santeria, a combination of conventional African religions and Roman Catholicism. After the congregation reported plans to lay out a place of love in Hialeah, Florida, the city committee ordered four mandates restricting the ritual sacrifice of animals, a service Santerians

perform to communicate dedication to their spirits (**Gilhus, 2007**). This article takes a look at the animal sacrifice done during Kali puja and why it is needed. Driven by old convictions, individuals sacrifice goats and pigeons in our sanctuary during Kali Puja. They accept that they get what they wish for. The Yajna Paribhasa Sutras for example, obviously recognize "vegetal oblations" and "animal oblations" including blood, as two sorts of contributions for the goddess (**Samanta, 1994**). This article examines that the constituent components of sacrifice have been integrated into the specific religions and cultures of the world in different and frequently complex ways. The association of conciliatory rites in the various cultures and religions has without a doubt been impacted by various elements. Economic contemplations, for instance, surely have had a few effects upon crude people groups in the choice of the person in question and the hour of sacrifice and in the assurance of whether the casualty is consumed or completely obliterated and whether the sacrificer is an individual or an aggregate gathering (**Leeuw & Van der Leeuw, 1986**). This article examines the role and meaning of sacrifice in a Liberian church called the United Church of Salvation which was encountered over two decades ago. The church observed two forms of sacrifice: a Sin Sacrifice that mandated immolation of a goat; and a Life Sacrifice that mandated (**Britt, 2008**). This article says that sacrifice in religious form appears to occur in nearly all religious systems. The custom of making religious offerings is part of a vast series of actions involving conceptions of transfer of goods or service from one person to another person, or to clear their conundrums. In the end it all depends on what they believe (**Firth, 1963**). This article examines the nature of sacrifice. It stresses that despite the emphasis on death and violence in many dominant treatments, close study indicates that sacrifice is largely a non-violent activity. Therefore, it is inappropriate to focus on killing as a definitive or central element of sacrificial ritual (**McClymond, 2004**). This article deals with the religious animal sacrifice of Ancient Greek and the zulus. Similarities and differences between the two ritual systems are analysed. The Zulus do not clearly differentiate between Olympian and chthonic deities and sacrifices and seem to sacrifice exclusively to or for the shades or ancestors. The absence of a fully-developed ancestor cult in ancient Greek religion reflects upon their actions (**Lambert, 1993**). This article deals with animal-sacrifice as a piece of the Soma-sacrifice and which is performed upon the arrival of the soma offering. Among the seven haviryajnas the animal sacrifice is referred to as a sort of haviryajfias and is named as Pasubandha. we get a short depiction of the Pasubandha. The animal-sacrifice as a piece of the Soma-sacrifice is, notwithstanding, depicted in subtleties makes sense of the unmistakable nature of the Pasubandha by referencing the two sorts of the animal- sacrifice as follows: "One animal-sacrifice is of the haviryajna request furthermore, the other of the soma-sacrifice. The

haviryajfia request is that at which he (the adhvaryu) presents to him (the sacrificer) the inexpensive food, leads water forward and spills out a jarful of water and at which (the sacrificer) walks the Visnu-steps. The animal-sacrifice of the request for the Soma-sacrifice is that at which these rites are not performed" (**Thite, 1970**). This article explains freedom of Religion and Animal Sacrifice with respect to the case of Church of the Lukumi Babalu Aye, Inc. v. City of Hialeah. The Church of Lukumi Babalu Aye rehearsed the Afro-Caribbean-based religion of Santeria. Santeria involved animal sacrifice as a type of love in which an animal's carotid veins would be cut and, besides during mending and passing privileges, the animal would be eaten. Not long after the declaration of the foundation of a Santeria church in Hialeah, Florida, the city board embraced a few mandates tending to strict sacrifice. The laws denied ownership of animals for sacrifice or butcher, with explicit exclusions for state-authorized exercises. The Court held that the ordinances were neither impartial nor by and large appropriate (**Perdue & Lockwood, 2014**). This article deals with sacrifice of animals in different kinds of shrines being a significant part of Talensi ritual practice and strict conviction. The size of sacrifice would propose huge faunal remains may be normal archaeologically. Actually they are rare in contrast with different classifications of material and completely missing from shrine settings. The potential thinking behind this nonattendance is investigated comparable to the mechanics of sacrifice and the division of conciliatory animals specifically. This would propose that sacrifice might have been however significant in the past as it seems to be in the present, regardless of whether as a training it is archaeologically negative (**Insoll, 2010**). This article deals with a story that lays the preparation for understanding the staggering pattern to weigh the existence of an animal as a higher need than the opportunity to rehearse religions that require ritual animal sacrifice . Remembering the Harambe debate as a mark of current general suppositions in regards to animal privileges, it is easy to envision the reason why the limitations on animal sacrifice have been a typical system for restricting African diaspora strict opportunity in the twenty-first 100 years (**BOAZ, D. N. 2021**). This article introduces the concept of sacrifice which is the offering of material belongings or the lives of animals or humans to a deity as a demonstration of satisfaction or love. Proof of ritual animal sacrifice has been seen essentially since antiquated Hebrews and Greeks, and perhaps existed before that. Proof of ritual human sacrifice can likewise be tracked down back to essentially pre-Columbian developments of Mesoamerica as well as in European civilizations (**Sherwood, n.d.**). This article deals with several theories about animal sacrifice. In 1871 Sir Edward Burnett Tylor, a British anthropologist, proposed his hypothesis that sacrifice was initially a gift to the divine beings to get their approval or to limit their antagonism. For Williamson Smith an animal sacrifice was

basically a fellowship through the flesh of the holy animal, which he called the "theanthropic animal" — a go-between in which the consecrated and the profane domains were joined (**Linzey, 2013**). This article contends that some Mahāyāna sūtras (explicitly, the Suvarṇa-(pra)bhāsottama, the Saddharmapuṇḍarīka, and the Vimalakīrtinirdeśa) upset this reversal by depicting themselves as tasteful, emotional types of sacrifice, rituals of recitation that forestall the viciousness of animal sacrifice, yet in addition of the bodhisattva's altruism. These sūtras substitute themselves for both the fire and the food of conciliatory ritual, offering crowds a performative innovation for change and a bloodless way to buddhahood (**Gummer, 2014**). This article examines ancient Egypt which was at the very front of taming, and probably the earliest archeological proof proposing animal sacrifice comes from Egypt. The most seasoned Egyptian entombment destinations containing animal remaining parts start from the Badari culture of Upper Egypt, which prospered somewhere in the range of 4400 and 4000 BCE (**Toy, 1905**). This article says about how a last point connects to the more extensive contention that the segments of the sacrificial animal which the gods got are not to be treated as very much inedible or insignificant. It has been suitably commented that when an ancient Greek needed to sacrifice an animal to a god, the person in question just utilized an expression like "I sacrifice (lit. make smoke from) a (entire) consecrated animal" to god such-and-such. All in all, the god was from a specific perspective envisioned to have gotten the whole of the offering (**Scholtmeijer, 1993**). This article examined that horses were sacrificed from time to time as a part of funerary celebrations. Although rare, this custom was widespread culturally and geographically, and typically associated with aristocracy and status display. In Cyprus, a series of tombs with remains of horses and donkeys was found in the necropolis of salamis and dated to the eighth and seventh centuries BC (**Mrva-Montoya, 2016**). This article determines that the killing of animals is a structural feature of all human- animal relations. It reflects human power over animals at its most extreme yet also at its most commonplace (**DeMello, 2012**). This article says that animal welfare schemes aren't presently managed by a solitary, far reaching global regulation instrument also known as international law. This article thinks about winning structures in worldwide regulation that address animal government assistance here and there, however without help from anyone else don't meet the signs of a successful worldwide security system, including breadth and enforceability (**Franklin, 2004**).

(C)Methodology:

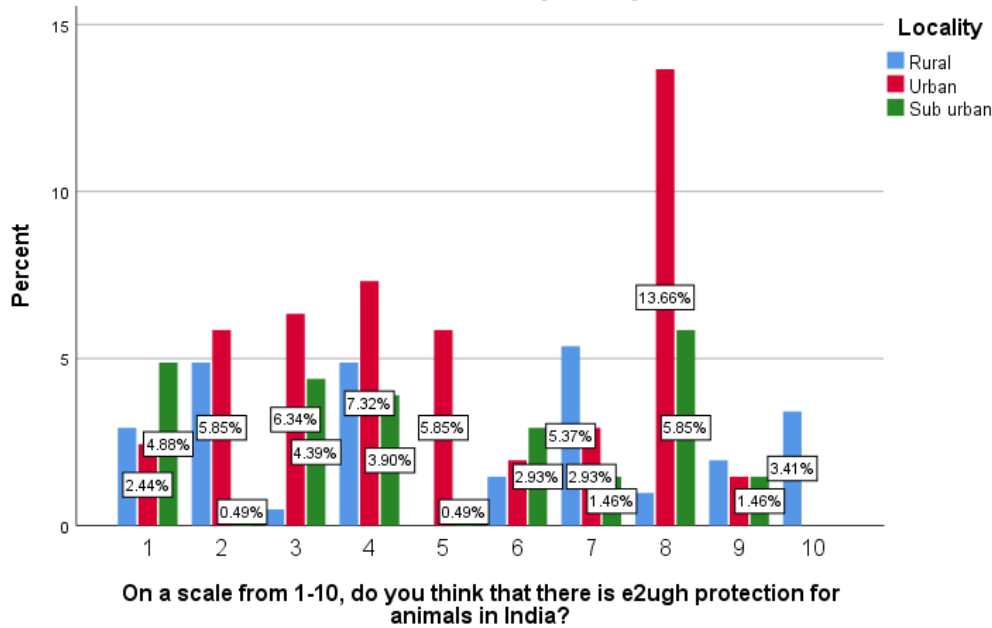
The research method followed here is empirical research. A total of 205 samples have been taken out of which is taken through convenient sampling. The sample frame taken by the researcher through online methods and also nearby people's . The Independent variable taken

here is age, gender, education qualification, occupation, locality. The dependent variables are The statistical data used by the researcher is correlation analysis and graphical representation.

II. ANALYSIS AND INTERPRETATION

FIGURE 1:

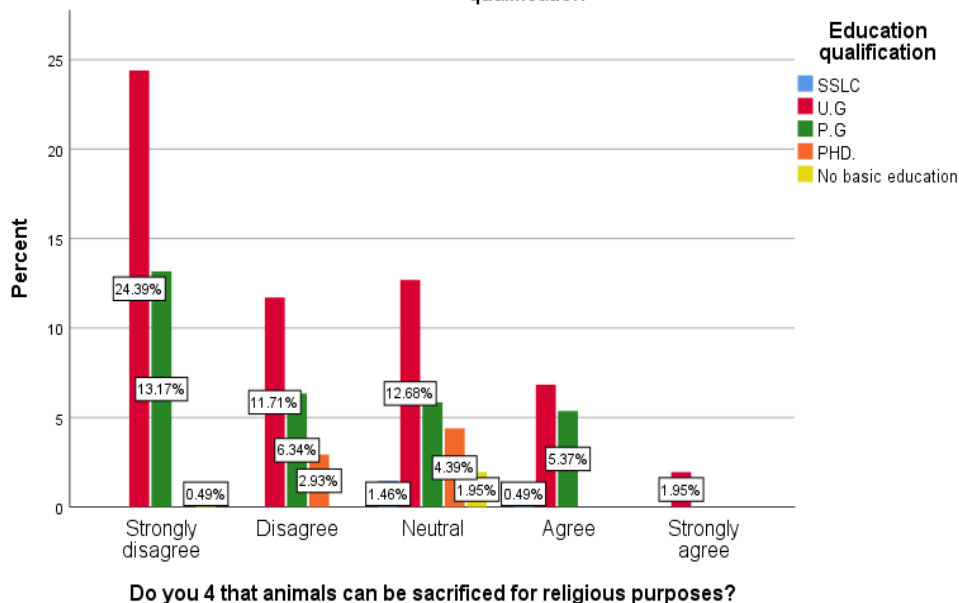
Clustered Bar Percent of On a scale from 1-10, do you think that there is enough protection for animals in India? by Locality



Legend:- The above graph depicts the opinion of the respondents regarding protection for animals in India with respect to the locality.

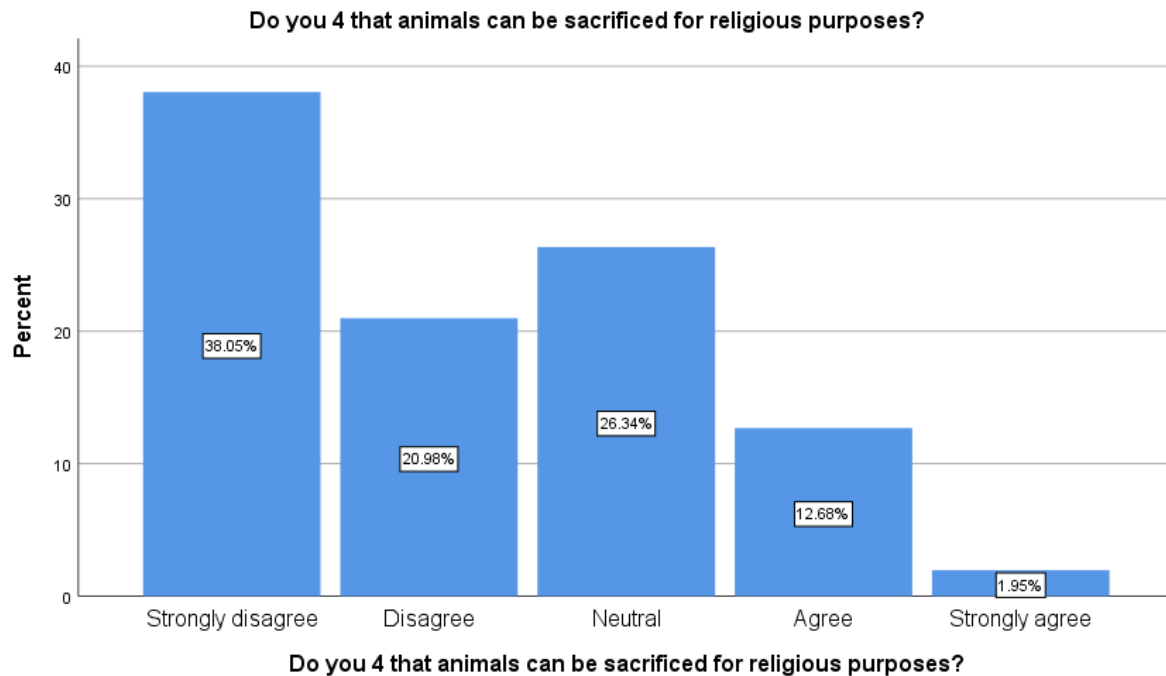
FIGURE 2:

Clustered Bar Percent of Do you think that animals can be sacrificed for religious purposes? by Education qualification



Legend:- The above graph depicts the opinion of the respondents on whether animals can be sacrificed for religious purposes with respect to educational qualification.

FIGURE 3:



Legend:- The above graph depicts the opinion of the respondents regarding the agreeability for whether animals can be sacrificed for religious purposes.

FIGURE 4:

Hypothesis: The educational qualification level of the respondents influences their perception towards superstitious beliefs being the reason why this ritualistic animal sacrifice is done.

Null Hypothesis (H0): There is no association between perception towards superstitious beliefs being the reason why this ritualistic animal sacrifice is done and the educational qualification level of the respondents.

Alternate Hypothesis (H1): There is association between perception towards superstitious beliefs being the reason why this ritualistic animal sacrifice is done and the educational qualification level of the respondents

Crosstab

Count

		Educational qualification					Total
		SSLC	U.G	P.G	PHD.	No basic education	
Rate the reasons why this ritualistic animal sacrifice is done. [Superstitious beliefs]	10-20%	0	6	10	0	0	16
	20-30%	0	20	2	0	0	22
	30-40%	0	14	15	3	0	32
	40-50%	0	11	0	0	0	11
	50-60%	0	2	0	0	0	2
	60-70%	3	2	6	5	4	20
	70-80%	0	5	5	1	0	11
	Above 80%	1	58	25	6	1	91

Total	4	118	63	15	5	205
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Chi-Square Tests

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	98.24 1 ^a	28	.000
Likelihood Ratio	84.58 2	28	.000
Linear-by-Linear Association	.706	1	.401
N of Valid Cases	205		

a. 28 cells (70.0%) have expected count less than 5. The minimum expected count is .04.

FIGURE 5:-

Hypothesis: The educational qualification level of the respondents influences their perception towards societal pressure being the reason why this ritualistic animal sacrifice is done.

Null Hypothesis (H0): There is no association between perception towards societal pressure being the reason why this ritualistic animal sacrifice is done and the educational qualification level of the respondents.

Alternate Hypothesis (H1): There is association between perception towards societal pressure being the reason why this ritualistic animal sacrifice is done and the educational qualification level of the respondents.

Crosstab

Count

		Educational qualification					Total
		SSLC	U.G	P.G	PHD.	No basic education	
Rate the reasons why this ritualistic animal sacrifice is done. [Societal pressure]	10-20%	0	21	14	0	0	35
	20-30%	0	20	8	3	0	31
	30-40%	0	22	3	0	0	25
	40-50%	0	7	9	4	0	20
	50-60%	0	7	4	5	4	20
	60-70%	3	18	9	1	0	31
	70-80%	0	3	4	0	0	7
	Above 80%	1	20	12	2	1	36
Total		4	118	63	15	5	205

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	76.182 ^a	28	.000

Likelihood Ratio	63.115	28	.000
Linear-by-Linear Association	.875	1	.350
N of Valid Cases	205		

a. 26 cells (65.0%) have expected count less than 5. The minimum expected count is .14.

FIGURE 6:-

Hypothesis: The educational qualification level of the respondents influences their perception towards ancient customs being the reason why this ritualistic animal sacrifice is done.

Null Hypothesis (H0): There is no association between perception towards ancient customs being the reason why this ritualistic animal sacrifice is done and the educational qualification level of the respondents.

Alternate Hypothesis (H1): There is association between perception towards ancient customs being the reason why this ritualistic animal sacrifice is done and the educational qualification level of the respondents.

Crosstab

Count

		Education qualification					Total
		SSLC	U.G	P.G	PHD.	No basic education	
Rate the reasons	10-20%	0	17	0	0	0	17
	20-30%	0	14	10	0	0	24

why this ritualistic animal sacrifice is done. [Ancient customs]	30-40%	0	13	12	3	0	28
	40-50%	0	8	7	0	1	16
	50-60%	0	22	5	0	0	27
	60-70%	3	6	8	6	4	27
	70-80%	0	5	3	0	0	8
	Above 80%	1	33	18	6	0	58
Total		4	118	63	15	5	205

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	76.410 ^a	28	.000
Likelihood Ratio	76.428	28	.000
Linear-by-Linear Association	2.700	1	.100
N of Valid Cases	205		

a. 27 cells (67.5%) have expected count less than 5. The minimum expected count is .16.

FIGURE 7:

Hypothesis: The educational qualification level of the respondents influences their

perception towards food purpose being the reason why this ritualistic animal sacrifice is done.

Null Hypothesis (H0): There is no association between perception towards food purpose being the reason why this ritualistic animal sacrifice is done and the educational qualification level of the respondents.

Alternate Hypothesis (H1): There is association between perception towards food purpose being the reason why this ritualistic animal sacrifice is done and the educational qualification level of the respondents.

Crosstab

Count

		Education qualification					Total
		SSLC	U.G	P.G	PHD.	No basic education	
Rate the reasons why this ritualistic animal sacrifice is done. [For food purpose]	10-20%	0	3	0	0	0	3
	20-30%	0	9	8	3	0	20
	30-40%	0	26	11	0	0	37
	40-50%	0	21	3	0	0	24
	50-60%	0	5	15	0	1	21
	60-70%	3	19	5	6	1	34
	70-80%	0	3	4	0	0	7
	Above 80%	1	32	17	6	3	59
Total		4	118	63	15	5	205

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	59.526 ^a	28	.000
Likelihood Ratio	63.825	28	.000
Linear-by-Linear Association	2.954	1	.086
N of Valid Cases	205		

a. 28 cells (70.0%) have expected count less than 5. The minimum expected count is .06.

FIGURE 8:-

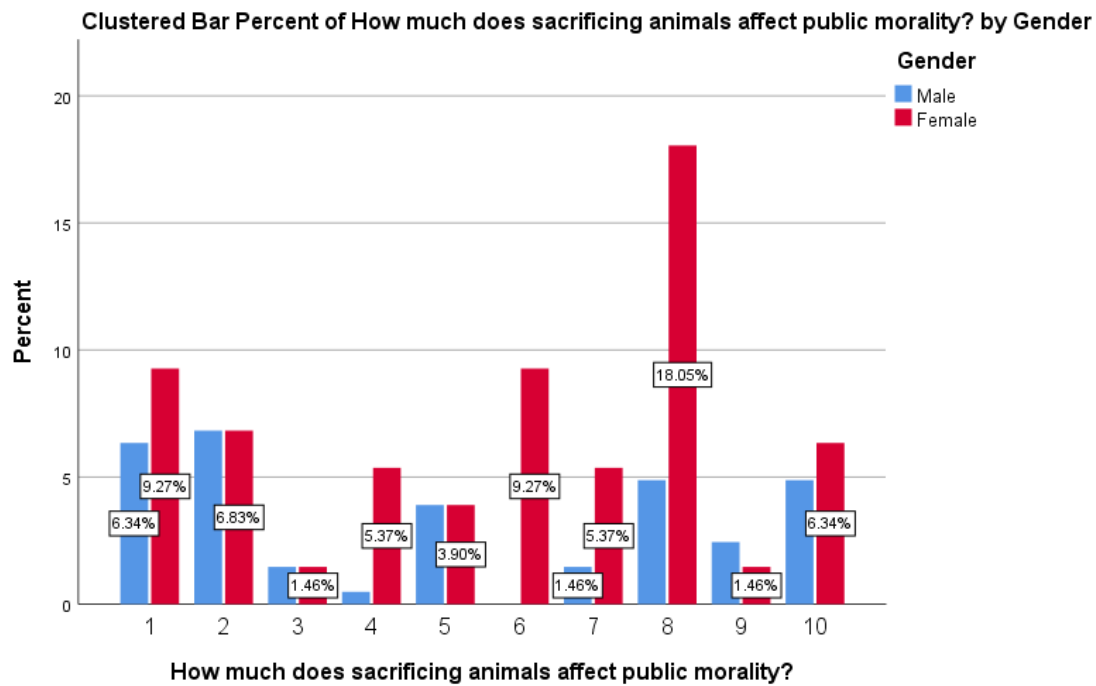
Clustered Bar Percent of Animals too have the right to life, but it is being mercilessly killed for the existence of a religion. Do you think it is right? by Education qualification



Legend:- The above graph depicts the public opinion to the fact that even though animals have the right to life, they are being mercilessly killed for the existence of a religion with respect to

the educational qualification.

FIGURE 9:-



Legend: The above graph depicts the opinion of the public on how much sacrificing animals affect the public morality with respect to gender.

FIGURE 10:

Hypothesis: The educational qualification level of the respondents influences their perception towards their opinion regarding the suggestions taken to combat animal sacrifice for religious purposes.

Null Hypothesis (H0): There is no association between perception towards their opinion regarding the suggestions taken to combat animal sacrifice for religious purposes with respect to educational qualification.

Alternate Hypothesis (H1): There is association between perception towards their opinion regarding the suggestions taken to combat animal sacrifice for religious purposes with respect to educational qualification.

ANOVA

Sum of Squares	df	Mean Square	F	Sig.
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Rate the suggestions on how to combat animal sacrifice for religious purposes. [Be humane on our part]	Between Groups	94.094	2	47.047	8.865	.000
	Within Groups	1071.984	202	5.307		
	Total	1166.078	204			
Rate the suggestions on how to combat animal sacrifice for religious purposes. [Authorities should 2t be influenced]	Between Groups	47.953	2	23.976	4.356	.000
	Within Groups	1111.823	202	5.504		
	Total	1159.776	204			
Rate the suggestions on how to combat animal sacrifice for religious purposes. [2t being influenced by any superstitious belief]	Between Groups	55.209	2	27.605	4.736	.014
	Within Groups	1177.347	202	5.828		
	Total	1232.556	204			
Rate the suggestions on how to combat animal sacrifice for religious purposes. [Practice the religion in a 2n violent way.]	Between Groups	139.244	2	69.622	16.799	.000
	Within Groups	837.166	202	4.144		
	Total	976.410	204			

Rate the suggestions on how to combat animal sacrifice for religious purposes. [Government should take initiatives to dissuade people from sacrificing animals under the pretext of religion.]	Between Groups	114.395	2	57.198	14.628	.000
	Within Groups	789.829	202	3.910		
	Total	904.224	204			
Rate the suggestions on how to combat animal sacrifice for religious purposes. [Incentivizing people who are pursuing the cause of animal rights]	Between Groups	56.669	2	28.334	7.161	.001
	Within Groups	799.234	202	3.957		
	Total	855.902	204			
Rate the suggestions on how to combat animal sacrifice for religious purposes. [Stringent mechanisms for individuals who violate the laws]	Between Groups	84.769	2	42.384	11.206	.000
	Within Groups	763.992	202	3.782		
	Total	848.761	204			

III. RESULT

It can be seen from **figure 1** that the majority of respondents that is about 13.66% from the Urban locality think that there is enough protection for animals in India but also a good number of respondents from all sects of locality don't think there is enough protection for animals in India. It can be seen from **figure 2** that the majority of the respondents, 24.39% from U.G and 13.17% from P.G Strongly disagree with the fact that animals can be sacrificed for religious purposes. Also there is a faction of respondents who also agree that animals can be sacrificed for religious purposes. It is clearly seen from **figure 3** that the majority of the respondents, 38.05%, strongly disagree with the contention that animals be sacrificed for religious purposes. For **figure 4** the calculated P value is 0.000. Since the calculated P value is less than 0.05, Null hypothesis is rejected at 5% level of significance. The educational qualification level of the respondents influences their perception towards superstitious beliefs being the reason why this ritualistic animal sacrifice is done. In **figure 5** the calculated P value is 0.000. Since the calculated P value is less than 0.05, Null hypothesis is rejected at 5% level of significance. The educational qualification level of the respondents influences their perception towards societal pressure being the reason why this ritualistic animal sacrifice is done. In **figure 6** the calculated P value is 0.000. Since the calculated P value is less than 0.05, Null hypothesis is rejected at 5% level of significance. The educational qualification level of the respondents influences their perception towards ancient customs being the reason why this ritualistic animal sacrifice is done. In **figure 7** the calculated P value is 0.000. Since the calculated P value is less than 0.05, Null hypothesis is rejected at 5% level of significance. The educational qualification level of the respondents influences their perception towards food purpose being the reason why this ritualistic animal sacrifice is done. It can be clearly seen from **figure 8** that the majority of respondents that is 45.37% are from UG and 21.95% are from PG, who have answered 'no' to the contention that even though animals have the right to life, they are being mercilessly killed for the existence of a religion. It can clearly be seen from **figure 9** that most of the Female respondents, that is 18.05% respondents, have rated 8 to the contention on how much sacrificing animals affect public morality. In **figure 10** the calculated P value is 0.000. Since the calculated P value is less than 0.05, Null hypothesis is rejected at 5% level of significance. The educational qualification level of the respondents influences their perception towards their opinion regarding the suggestions taken to combat animal sacrifice for religious purposes.

IV. DISCUSSION

It is clearly seen from **figure 1** that the majority of respondents that is about 13.66% from the

Urban locality think that there is enough protection for animals in India because India being one of the country in the world committed to protecting and improving animal welfare, has enforced several acts and several policies with regard to animal welfare such the prevention of cruelty to animals act, 1960 and the wildlife protection act 1972 and even the protection of animals is enshrined as a fundamental duty in the Indian constitution also in each city there is a animal welfare board, for example in Velachery in Chennai there is a blue cross of India which is sworn to protect animals hence the respondents in urban area are aware of these organisations and came to a conclusion that there is enough protection for animals in India. It is clearly seen From **figure 2** that the majority of the respondents , 24.39% from U.G and 13.17% from P.G Strongly disagree with the fact that animals can be sacrificed for religious purposes because animal sacrifice literally takes away the life of a creature and laws exist to protect public safety, order, health and moral standards, and religious practices that impose on societal standards are subject to certain limitations not protected under the facade of religious freedom. One of the major reason for animals to go extinct is hurting or cruelty to animals and here obviously sacrificing animals comes under the ambit of cruelty and since the respondents who strongly disagree with the contention are from UG and PG would be aware of these causes and consequences and since most of my UG respondents are students, most of them in generation are empaths and do care about animals and hence this conclusion is reached. The inference from **figure 3** can be possible because as a general human nature it basically affects them as this is a sensitive topic which is not much discussed because of the religious issues in our contemporary society. The lives of animals are ended without any mercy. For example, in Nepal there is a festival where literally thousands of buffaloes are being sacrificed. Not only buffaloes but also pigeons and goats are being sacrificed. It can be seen from **figure 4** that the majority of respondents have answered above 80% to the contention that superstitious belief is one of the reasons why ritualistic animal sacrifice is done as superstitious belief and rituals are interconnected as one happens because of the other. For example it is said that goddess Kali demands blood as sacrifice and it is also mentioned in ancient texts hence there is sacrifice of animals at each and every religious ceremony. It can be seen from **figure 5** that there are completely two contradictory responses wherein 36 respondents have answered above 80% and 35 respondents have answered 10-20% but when considering the majority it is the one who does not think that societal pressure can be a reason why this ritualistic animal sacrifice is done because no one is pressuring the people to do anything as they are their own persons with their own thoughts. They are practicing animal sacrifice because of their belief. Studies show that people think if they upset their deity or need something, they sacrifice an animal to get what they wish for. Here, it can be seen from **figure**

6 that the majority of my respondents have answered above 80% that they believe that ancient customs are a reason for ritualistic animal sacrifice because when we look into history, animal sacrifices have been practiced religiously. In India there are ancient texts wherein it deals with the whole process of sacrificing an animal. Kings in ancient India and Mughal India sacrificed animals before war to ensure their win or do it as an offering as they received good luck or prosperity in return from god. These practices were not only done in India but also in Egypt, Greek, Hebrew etc. These practices have been passed on generation by generation hence there is no stopping it. It is noted from the inference of **figure 7** that the respondents of UG qualification are the ones who have rated the majority and have rated above 80%. It might be possible because, in this generation the sacrifices which occur in India may be mostly for food purposes, that is even if a sacrifice occurs, at the end the whole village has a feast out of that sacrifice. This might be known to the UG qualified persons. From the inference of **figure 8**, it is possible that since my respondents from UG are majorly from the age group of 18-25 that is basically the youth. Studies have shown that the youth mostly connect with the animals off a more closer and recreational level. This positive attitude being shown by young people would help in sustainability for the future generations. From the inference of **figure 9** it is possible that since the female population are considered to be more empathic than the males they know how much this act affects public morality drastically. Even a Dutch research which was conducted showed that females have more empathy and concern for animal welfare. From the inference of **figure 10** it can be seen that the most disagreed statement is “not being influenced by any superstitious beliefs”. It might be possible that the respondents belief is so strong that they are guided by the religion completely. Since they have been practising this from ages it will be hard further to let go of this very easily.

V. CONCLUSION

Article 21 of the Indian constitution deals with protection of life and liberty which includes the right of life of an animal too. This has been explicitly stated in the case of Animal Welfare Board of India v. A.Nagaraja (2014), but contradictory to this judgement, in India animals are being subjected to cruelty and their lives are being ended in the name of religion. The practice of animal sacrifice is done as religion acts as a facade. The main objective of this paper is to critically analyse animal sacrifice which is done for religious purposes and find solutions to combat this problem. It is found out that even though people agree that these animals should not be killed for religious purposes, there are certain factors like customs and practices that they feel obligated to, due to their religion. It is suggested that instead of killing animals on these religious festivals you can celebrate religious holidays in nonviolent, compassionate ways. You

can distribute food to the poor, send clothes or toys to an orphanage, volunteer at an animal shelter, or put out bowls of clean water for the homeless animals in your community.

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