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Open Access Law Journal

Editor-in-Chief – Prof. (Dr.) Amit Kashyap; Publisher – Reet Parihar

A CRITICAL STUDY ON JALLIKATTU AND ANIMAL RIGHTS

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Published 15 October 2024

Abstract

This research paper deals with the vital issue concerning animal rights in India, being circumscribed within the precincts of the traditional sport of Jallikattu. This seeks to characterize the difference between animal rights and welfare, thereby pondering the legal provisions that work to protect animals, such as parts of the Indian Constitution and acts engaged in their protection. Considering moving accounts of important legal cases and the present public debates about Jallikattu, this paper puts under scrutiny the ensuing tension apart from cruelties beholden to animals and cultural practices itself. The study raises vital questions concerning animal rights, the dangers believed to be posed by Jallikattu, and governmental regulation actions that should be taken. Thus, the findings highlight sensitization and education on animal rights needs to be enhanced, while alternatives that contribute to this discussion in the treatment of animals according to cultural observance should be suggested. Methodologically, the research carried out was doctrinal, whereby she drew on primary legal texts and secondary literature in supporting her analysis. Ultimately, the present study wishes to contribute toward the animal rights discourse in India by adopting a humane approach that acknowledges the dignity and welfare of all living beings.

Keywords: *Animal Rights, Jallikattu, Legal Provisions, Cultural Practices, Government Regulation.*

PART – I

INTRODUCTION

Whether it is at our house or in a farmstead, animals portray a critical role in the day to day lives of humans. They set out to be our partners, an origin of living, amusement, creativity, food and clothing to people all across the world. Identification of such issues has accounted for a new social change. These voiceless creatures need a voice and that came in the form of animal rights. It is our duty to not violate them and let them live a happy life as they too deserve it.

In the following research paper, I would be studying about the difference between animal rights and welfare, some sections and acts related to the rights of animals which most of them are unaware of. I would also be highlighting the issue of Jallikattu and its impact on the lives of bulls and human beings. In the past years there have been several cases in both Supreme Court and High Court which have had a major impact on the sport and I would be mentioning about a few important cases related to Jallikattu.

RESEARCH QUESTIONS

The following research questions can be analyzed in the due course of this research study.

- a. What are the rights of animals and how is it dealt in India?
- b. Why is Jallikattu considered to be dangerous to animals and human kind?
- c. What are the necessary steps taken by the Governments to deal with this sport?

STATEMENT OF RESEARCH PROBLEM

The problem that I am going to deal with in this research paper is the concern of animal rights in holding the famous sport of Jallikattu which is said to violate the rights of animals. I would also bring to the notice about the rights of animals which many people might not be aware of.

OBJECTIVES OF THE STUDY

The current research aims not only to be descriptive about Animal Rights but also provides

information about the issue of Jallikattu and all the cases that have been going on in the Supreme Court. Therefore, the objectives of this research study include:

- a. To ascertain the scope of laws regarding animal rights
- b. To examine the boundaries of Jallikattu issue
- c. To develop and suggest some alternate plans rather than harming the animals and thus, protecting and securing the rights of animals.

This research could be resourceful as it would guide the readers on the aspect of law and the actions or steps taken by the government for the issue.

RESEARCH METHODOLOGY

The current research is primarily based on articles and doctrinal research. The idea of referring and analyzing the existing data such as laws and statistics depict the research. The present research is majorly dependent on existing laws and their impact on the current situation. To perform research on such a topic where values play an important role, doctrinal research is mostly preferred and it helps us to predict data more accurately.

In this research the information is not restricted “to analytical and prescriptive tools but also incorporates secondary and tertiary empirical data which helps in further critical analysis of the research topic”. Hence, the following research is approached using these tools which is suitable for this topic.

SOURCES OF DATA

The researcher for the purpose of conducting the present research study depends on both primary and secondary data. The primary data which is referred by the researcher includes the Constitution, National Policies, Acts, Judicial decisions, and other non- interpreted content. With a view of providing an unbiased perspective on the research topic, the researcher depends on secondary materials such as national and international journals, articles, books, periodicals, and commentaries that are available on various databases on the internet.

REVIEW OF LITERATURE

The following sources of literature have been referred to for the conduct of the research paper:

- a. *Animal Liberation*¹ – This is a book written by Peter Singer and it has helped me understand the rights of animals and it had the laws and sections pertaining to animal rights which provided the required knowledge about the topic.
- b. *Jallikattu (New Symbol of Tamil Angst)*²- This is a book written by N Sathiya Moorthy. This book was very interesting to read as it gave me all the necessary insights of the sport and its history. This book acted as a base for the current research study.
- c. *The Cursed Heaven*³- This book is also based on the ancient game of Jallikattu and was written by Balakumar Somu. I was able to gain knowledge about the process of the game and the training of the bulls from this book.
- d. *Politics of Jallikattu*⁴- This is an article which helped me to understand the impact of this sport on the animal as well as human life. It talked about how animal rights are being violated.

PART – II

1] ANIMAL RIGHTS – MEANING AND SIGNIFICANCE

Animal Rights is a conviction relying upon which most of the living creatures have an upright importance which is nonconformist of their utility for people and that their most essential necessities like trying not to endure ought to be thought about⁵. Overall term basic entitlements are frequently utilized interchangeably with creature security or creature freedom. Basic entitlements barely allude to the possibility that numerous creatures have basic privileges which should be treated with deference as people freedoms to life, freedom and independence from torment that may not be superseded by contemplations of total government assistance.⁶

Animal rights are critical and notable on the point that there are so many innumerable creatures all over the planet who are being used for amusement, food, medication, style, logical headway, and as fascinating pets. Every animal has got the right to have a reasonable life where they can partake in the positive aspects of five spaces which incorporate nourishment, climate, wellbeing, conduct and mental state.

2] ADVANTAGES OF ANIMAL RIGHTS

¹ Peter singer, *Animal Liberation* [Goodreads 1975]

² N Sathiya Moorthy, *Jallikattu-New Symbol of Tamil Angst* [Vitasta Publishing Pvt.Ltd. 1st edition 2018]

³ Balakumar Somu, *The Cursed Heaven* [Notion Press, 1st edition,2015]

⁴ A Kalaiyaran, *Politics of Jallikattu* [Economic and Political Weekly, 30,33-39 2017]

⁵ DeGrazia (2002), ch. 2; Taylor (2009), ch.1

⁶ Taylor (2009), ch.3

The following are some pros or advantages of having animal rights and how we can perceive them:

a. *“The death of an animal does not really benefit a human”*

People might consume animals, yet the protein of animals is not required for human endurance. People who are vegetarian and who love to be vegan demonstrate this reality constantly. If we kill creatures, we are making a hole in nature's developmental interaction that can impact the remainder of the world. Practical food pulls out near, when amalgamated with a more noteworthy regard for human existence, could make a better place to live.

b. *“Saving animal lives would save our water supply”*

Animals have a large water footprint. It is one of the most resource-intensive items in our current food supply. To produce just 1 pound of meat it requires almost 1,800 gallons of water. In comparison to that producing an equivalent number of corn or soybeans would require just 108 and 216 gallons of water respectively.

c. *“Animal testing is not a guarantee of safety”*

The number of medications that are safe for animals to take, but unsafe for humans, could give us a huge list of options. On the other hand, there are a handful of medications that are safe for humans but harmful for animals. Although there is a similarity between humans and some animals, there are enough differences that make the data gathered become unreliable.

d. *“Preventing animal rights is a costly venture”*

Many of the animal testing procedures that are initiated never result in a product and the figures continue to rise. In the early 2000s, up to 93% of the products that were tested on animals never made it to that market. By the 2010s, the figure rose to over 98.5%. These tests all come at a cost and that money need to be brought from somewhere.

e. *“Animals have certain intelligence in them”*

The following are some examples of animals who possess certain intelligence-

Chimpanzees have the same ability as humans to manipulate their environment, use tools and to finish specific tasks. An adult pig has an intelligence as compared to a 3-year-old human child. Dolphins have a complex language and can recognize themselves which proves self-awareness. Elephants have compound social groups, display empathy, grief and have an outstanding memory. If such qualities are seen in humans, we would expect that man to have rights. So why would an animal be any different? Even it has got equal rights.

3) ANIMAL RIGHTS VS. ANIMAL WELFARE

Animal Rights is a theoretical perspective that animals have privileges similar or equal to human kind. Authentic animal rights advocates believe in the fact that humans do not save the advantage to make use of animals by any means. The defenders of these rights want to boycott all use of animals by humans.

Animal Welfare, as distinguished by the Veterinary Medical affiliation of America, is a human commitment that surrounds all aspects of prosperity of creatures, including appropriate lodging, sickness anticipation and therapy, dependable consideration and so on.

Animal Rights advocates support laws and guidelines that would restrict horse racing, circuses, hunting, clinical examination on creatures, marine parks, petting zoos, raising of domesticated animals for food and any utilization of creatures for industry, amusement, game, or entertainment.

Animal Welfare advocates try to work on the treatment and affluence of animals.

Animal Rights defenders agree that maliciousness, deception, and vulnerable stunts are legal utilization of financing which gave to their duty absolved associations to help creatures.

Animal Welfare “defenders accept that people can associate with creatures in amusement, industry, game and diversion however that connection ought to incorporate arrangements for the appropriate consideration and the board for all creatures associated with the movement.”

Fire related crime, defacing and attack are usual strategies utilized by underground animal rights gatherings in addition to the animal rights cause. Gatherings, “for example, the Animal Liberation Front, which has been classified as terrorists by the FBI, utilize crimes to additional their goal.”

Animal Welfare defenders support self-guideline of creature sports, including rodeo, polo, horse racing, field preliminaries and perseverance riding. They likewise use reasoning proof to

base animal care and treatment of rules.

4J ANIMAL RIGHTS IN INDIA

India has some of the excellent facilities and laws to protect animals. Many people must be unaware of the laws that lawmakers have passed to protect and secure animals. Here are some rights which are available to the animals for their protection:

a. “Article 51A (g)”

This article states that “it is the fundamental duty of every citizen of India to have compassion for all living creatures and natural environment including forests, lakes, rivers and wild life.”

The case of **Animal Welfare Board of India vs A.Nagaraja & Ors**⁷ defines animal welfare and unnecessary pain or suffering caused due to Jallikattu races in the “states of Tamil Nadu and Maharashtra respectively.”

b. “IPC Sections 428 and 429”

These articles state that “to kill or maim any animal, including stray animals, is a punishable offence. Even picking up an animal for laboratory tests is considered as an offence under this section.”

The case of **Narayanan Nambeesan vs The State of Maharashtra**⁸ where the convicts were sentenced an imprisonment of 5 years.

c. “Section 11 (1) (i) and Section 11 (1) (j), PCA Act, 1960”.

These sections state that “abandoning any animal for any reason can land you in prison for up to three months.”

The case of **Narayan Dutt Bhatt vs Union of India**⁹ which has been filed pro bono public for the protection and welfare of animals.

d. “Section 11(1) (h), PCA Act, 1960”

This section states that “neglecting an animal by denying her sufficient food, shelter and exercise or by keeping it chained/confined for long hours is punishable by a fine or imprisonment of up to 3 months or both.”

The case of **Vasharambhai Ghelabhai Bhundiya vs State of Gujarat**¹⁰ where six cows and

⁷ Section 3, Prevention of Cruelty to Animals Act, 1960.

⁸ (1974) 76 BOMLR 690

⁹ (2014) 43 UTT 645

¹⁰ Union Government, 2014-11-21, Part III, Section 4, Ref no. 20-17/2014-CR

five calves were found in a vehicle. The animals were being transported in a cruel manner without providing basic facilities.

e. “Section 38J, Wildlife Protection Act, 1972.”

This section states that “teasing, feeding, or disturbing the animals in a zoo and littering the zoo premises is an offence and is punishable by a fine of Rs. 25000 or imprisonment of up to three years or both.”

The case of **Meghnath Sahu vs State of Chhattisgarh**¹¹ where an information was received for killing a wild pig and the police seized mass of wild pig, 1 plastic sack stained with blood of 50 kg and the motorcycles of the accused have been seized.

5] JALLIKATTU

Meaning:

Jallikattu is otherwise called “eru thazhuvuthal” and mañcuvirattu¹². It is a conventional occasion where a bull, for example, the “Pulikulam or Kangayam” breeds¹³ is delivered into a “crowd of individuals and numerous human members aim to snatch the huge protuberance on the bull's back with the two arms and hold tight to it while the bull aims to get away. Members hold the protuberance to the extent that this would be possible, endeavoring to halt the bull”. Now and again, members should ride to the point of eliminating banners on the horns of the bull. “Jallikattu is commonly drilled in the Indian province of Tamil Nadu as a piece of Pongal festivities on Mattu Pongal day, which happens yearly in the period of January.”

Etymology:

Antiquated “Tamil Sangams depicted the training as yeru thazhuvuthal” which in a real sense implies bull embracing¹⁴. The “cutting-edge term jallikattu or sallikattu is gotten from salli which means coins and kattu which means bundle”. Thus, the whole word alludes to a prize of coins that is attached to the horns of the bull and the members endeavor to recover.¹⁵

History:

Jallikattu is known to be worked on during the Tamil old style time frame which is around “400-100 BCE”. It was normal among the Ayar individuals who lived in the “Mullai

¹¹ 2021, SCC Online, Chh 2284

¹² Ramakrishnana, T. “Governor clears ordinance on jallikattu” [2017]

¹³ Ramesh, C.; Mariayyah, P.; Senthil Kumar, A.; Rajendran, K [2014]

¹⁴ “Buzzing with bull talk” [2014]

¹⁵ “Politics of Pongal: Outrage over Jallikattu but not over drought in Tamil Nadu” The Hindu. Retrieved [2017]

topographical division” of the antiquated province of Tamil Nadu. Later, it turned into a stage for show of dauntlessness and prize cash was acquainted for interest and to empower individuals. “A seal was found from the Indus Valley Civilization portraying the training which is safeguarded in the National Museum, New Delhi. A cave painting was found in Madhurai which portrays a solitary man attempting to control a bull. This artistic creation is assessed to be around 1,600 years of age.¹⁶”

The famous Jallikattu venues include- Alanganallur, Palamedu, Sravayal, Kandupatti, Vendanpatti, Thiruvapur, Thammampatti and Avaniyapuram.

Types of Jallikattu:

Some variants of Jallikattu include-

- “Vadi manjuvirattu”- This is the most widely recognized class of jallikattu. The bull is let out of a shut space called “vadi vasal” and the participants try to fold their arms or hands over the mound of the bull and clutch it to win the honor or prize cash. Just a single individual is permitted to perform this activity at a time. This variation is generally normal in the areas of “Madhurai, Theni, Thanjavur and Salem.”
- “Vatam manjuvirattu”- In this variation, the bull is attached with a 15m long rope. There could be no other actual limitations for the bull and subsequently it can move uninhibitedly to anyplace. “The most extreme time limit which is allowed is 30 minutes. A group of seven to nine individuals can try to unfasten the gift token which is attached to the horn of the bull.”

Breeding:

“Bos indicus bulls” are reproduced explicitly by individuals of the town for the occasion. Bulls that can partake effectively in the jallikattu occasion are utilized as studs for reproducing. These bulls likewise bring more exorbitant costs on the lookout.¹⁷

Training and Preparation:

With the presentation of the “Regulation of Jallikattu Act, 2009”¹⁸, by the Tamil Nadu governing body, the accompanying exercises are done in planning of the occasion

- a. A composed authorization is acquired from the gatherer, thirty days earlier the occasion alongside warning of where the occasion would happen.

¹⁶ “Bull chasing, an ancient Tamil tradition” The Hindu. Retrieved [2013]

¹⁷ Natarajan, Swaminathan (19 July 2016).” Jallikattu: Why India bullfighting ban threatens native breeds”

¹⁸ “Laws of India: The Tamil Nadu Regulation of Jallikattu Act, 2009”[2017]

- b. The field and the way through which the bulls pass is twofold blockaded, to keep away from wounds to the observers and by-standers who might be allowed to stay inside the blockades.

6] A CELEBRATED CULTURE OR ANIMAL ABUSE

From Jallikattu to rooster fighting, activists of animal rights of India have been furious inside and out. Being a veggie lover is another way of life which is acquiring popularity in the modern days. As of late, the discussion which was all around the news and the one which is debated about is where one side quarrels over animal rights and the opposite side discusses about the conventional and social privileges. In this game, bulls are tied, tormented, and exposed to torture for the sake of custom and tradition. On one hand it gives pleasure to ranchers while then again it carries torment and suffering to the bulls and damages individuals associated with it.

The two arguments that follow are-

- a. “Jallikattu is it their culture or traditional right or it’s just their custom.”
- b. “Jallikattu if it is there custom then it does not harm anyone but in reality, the situation is not the same as they claim it to be.”

Tradition:

Greater part of Tamilians who structure a huge piece of nonconformists is that they forecast Jallikattu as a main part of Tamil culture. In any case, with passing of years we came to the point that in the tag of tradition, there are numerous communal disasters that have won in the way of life. These occasions are socially profound. Since it has a culture or custom tag appended, it does not give it a safeguard to be drilled. The time has finally come for people to acknowledge culture is not static and it is only a steady condition of transition. The lawmakers while analyzing the extent of “Articles 25(1), 2(a), 26(b), 17, 14 and 21” cited that-

“Any custom or usage irrespective of even any proof of their existence in pre-constitutional days cannot be countenanced as a source of law to claim any rights when it is found to violate human rights, dignity, social equality and the specific mandate of the Constitution and law made by Parliament. No usage which is found to be pernicious and considered to be in derogation of the law of the land or opposed to public policy or social decency can be accepted or upheld by courts in the country.”

Likewise, according to Tamil custom and culture, bulls are viewed as Lord Shiva’s vehicle and along these lines they are to be revered. Indeed, even the articulation of article and reasons of

the “TNRJ Act” does not express that it has any religion importance. This is extremely miserable to look how the game of Jallikattu is likewise changing with time. Beforehand it was simply viewed as a demonstration of grit and was just drilled as an essential custom however presently it is considered as a source of entertainment. Then again, as indicated by “Prevention to Cruelty to Animal Act, 1960” bulls are banned from being prepared and utilized for various reasons either in roads or in circuses. In the present scenario no coins are tied except for a token which is a piece of representative material, affixed around the bull's horn. Additionally, according to the guidelines, not beyond what one individual can try to manage the bull or cling to its hump. However, these rules are not being followed.

Causes injury to both the bull and the people:

It is contended that Jallikattu does not hurt anybody yet according to the information which is delivered by “Animal Welfare Board of India,” around 45 individuals lost their lives to this game between 2009 to 2015. Likewise, four bulls additionally passed on over a similar period. During this time, nearly 300 individuals experience intolerable wounds. Not just this, around 170 observers and 400 members experienced genuine wounds in different areas like “Alanganallur, Vadamalpur, Alangudi, Vanniyar, Viduthi and Padukottai”. To make the bulls run, some powder is additionally applied on their genitals. They are likewise anchored, beaten and are exposed to other brutal practices which causes outrageous injury. As indicated by most recent examinations, bulls embrace battling conduct when they feel compromised or terrified. This obviously clarifies the conduct of the bulls at the time of Jallikattu when they flee from individuals because of dread or agony. Bulls are beaten, jabbed, goaded, bothered and hopped on by various individuals. They have their tails chomped and contorted. Their eyes and nose are additionally loaded up with bothering synthetics.

Now it is proper to cite the words from “1500-600 BC old Upanishads” which says,

“The universe along with its creatures belongs to the land. No creature is superior to any other. Human beings should not be above nature. Let no one species encroach over the rights and privileges of other species.”

It is perilous to animals as well as it is often seen that an enormous part of individuals who come to the occasion get harmed. They have exclusive standards to turn into a piece of the activity they frequently make themselves defenseless and keep on dealing with bulls in unrefined style, keep on taking a chance with their own lives and cause danger for others also. The public authority has likewise made a few standards to control this game and it is often seen

that nobody truly follows those guidelines. As of late Supreme Court has likewise given a few rules for field blockades that it ought to be something like 8 feet high, yet these rules were additionally disregarded and the blockade in the fundamental was pretty much as low as “5-1/1 feet”.

7] PETA'S OPINION ON JALLIKATTU

Animal Rights association PETA delivered an insightful video alongside a report that uncovered the savagery against bulls utilized during Jallikattu across different regions in Tamil Nadu. PETA India has delivered a 75-page insightful report chronicling occurrences of maltreatment against bulls during jallikattu occasions. While 2019 imprints the second year when jallikattu was done legitimately in the state, PETA India has archived proof of outrageous creature savagery during the occasions. The examiners uncovered that bulls were being hit with exposed hands, whipped and they were likewise being poked with wooden sticks. The report additionally expressed that their nose-ropes were generally yanked, making their noses drain.

Something significant which ought to be noted is that PETA didn't boycott jallikattu. PETA had the option to assemble proof saying that the game was damaging to bulls and individuals. An approved assessment by the “Animal Welfare Board of India which goes under the Ministry of Environment, Forests and Climate Change”, was done. There were likewise different assessments that were made and submitted to the court. Individuals on both the sides had the option to give their perspectives. The individuals who upheld the rights of animals had the option to demonstrate that jallikattu disregarded the “Prevention of Cruelty to Animals Act 1960” which ensures and gets the privileges of creatures. Thus, PETA is not the person who gave the judgment. The Supreme Court felt that the game was horrible for bulls.

8] SUPREME COURT AND HIGH COURT CASES ON JALLIKATTU:

The following are some cases that have been filed in regards to jallikattu both in Supreme court and several other High Courts-

- a. **Animal Welfare Board of India vs A. Nagaraja & Ors**¹⁹. This case examines the connection with the conduct of Jallikattu in the States of Tamil Nadu and Maharashtra.
- b. **K. Muniasamythevar vs Dy. Superintendent of Police**²⁰. This case was filed in the Madras High Court. The petitioner seeked for a Writ of Mandamus forbearing the

¹⁹ Section 3, Prevention to Cruelty of Animals Act, 1960

respondents from interfering with the conduct of jallikattu. In this the bull was agitated and was forced into the crowd.

- c. **P. Rajasekaran vs The District Collector**²¹. This case was filed in the Madras High Court. The respondent was asked to grant permission and necessary protection for conducting jallikattu at Sakkudi Village in Madurai.
- d. **C. Selvakumar vs The Government of Tamil Nadu**²². This case was related to community bias as during the game of Jallikattu the bulls were called referring a caste name.
- e. **L. Sahayam vs The District Collector**²³. The case was related to a decision being made to restore the cultural and brave games like Jallikattu, Manju Verattu and other cultural festivals of Tamil Nadu. They even made a petition insisting upon the Government to revoke the Ban to Jallikattu and other games in Tamil month.

9] 2017 PRO-JALLIKATTU PROTESTS:

“The 2017 pro-jallikattu protests” is otherwise called pro-jallikattu movement. During this there were leaderless unopinionated youth fights which occurred in January 2017 in enormous gatherings in a few areas across Tamil Nadu. A few little fights occurred across India as well as in foreign countries. The principle thought process of the “protest was against the Supreme Court's structure to boycott Jallikattu”. The game is led every year on day two during the Tamil month which is called Thai. The game was restricted by the Supreme Court in a choice referring to savagery to creatures in light of a claim recorded by the “People for the Ethical Treatment of Animals (PETA)”, which stated that it abuses the “Prevention of Cruelty to Animals Act.”

The main enormous fights happened on 8 January 2017, when a few gatherings coordinated and directed a dissent at the Marina Ocean side in Chennai to renounce the prohibition on jallikattu which was forced in 2014. Most of the protest turned out to be via web-based media. The fights soon became popular and they expanded all over the State of Tamil Nadu. Following a few days of protest, jallikattu was at last legitimized locally on “23 January when the Government of Tamil Nadu passed a bill to change the PCA Act.”

As the authorization is not Indian government law however it was state law, there was a worry from Indian legitimate specialists that jallikattu could be prohibited again by the Supreme

²⁰ AIR 2006 Mad 255: (2007)

²¹ 2014 SCC Online Mad 390

²² 2006 SCC Online Mad 1625: (2007)

²³ 2015 SCC Online Mad 10989

Court. The huge tranquil fights got acclaim from everywhere the nation and motivated the authorization developments of a few other Indian states. During this, there was a violence on 23 January and it proceeded after the Tamil Nadu police detailed that the brutality was brought about by hostile to social components.

Demands from the protesters

- To proclaim a mandate to assure the expulsion of bulls from the category of performing creatures “according to the Prevention to the Cruelty Act, 1960.”
- To boycott “People for the Ethical Treatment of Animals (PETA) in India.”
- To look for a long-lasting clarification or method for jallikattu, by processing a perpetual method to drive jallikattu uniformly.

Opposition:

The primary resistance of jallikattu was from the Indian part of the global non-administrative association “People for the Ethical Treatment of Animals (PETA)”. There endeavors are additionally shared by “Animal Welfare Board of India and Federation of Indian Animal Protection Organizations”. The lawmakers of ‘Supreme Court of India have censured the Indian Central Government’s” backing of jallikattu on the grounds that it is a custom and have voiced their resistance out of it.

Impact of the protests:

The Marina Protest had shifted impacts in various different backgrounds:

- a. The authorization of Jallikattu by the protests from the students created a similar student protest in the adjoining province of Karnataka for the help of leading their conventional bison race, kambala and forbidding of PETA and furthermore in Andhra Pradesh in help for special status.
- b. Traders and different schools in Tamil Nadu have required the prohibition on aerated drinks worldwide including brands like Pepsi and Coca-Cola with impact from 1 March 2017 and supplant them with confined beverages like tender coconut water and fresh juices.
- c. The deprived citizens took part in Republic Day march in Chennai, censuring the police charge on the students.
- d. Announcement of Marina Ocean side as outside the field for future fights and protests.

10] CONCLUSION:

Animal cruelty in any form, be it physical pain or suffering could be a mental torture to the animals. Keeping or moving a creature in a manner that is improper for its government assistance. It is extremely dismal to imagine “that we live in India which is known to regard each and every other animal”. Also, one of the major obligations of each resident as referenced in our constitution is to be caring to all living animals. Additionally, creatures are a significant entity of our biological system. Accordingly, they need legitimate assurance for endurance and presence in humanity.

However, we upheld the Jallikattu boycott, we feel that sudden restricting of this ages old game led to such a commotion. “There were individuals covering themselves till their necks in the Marine Ocean side as a demonstration of the protests”. I feel that the locals must be educated and be informed about the rights of animals and how to minimize the sufferings faced by those voiceless creatures.

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