

## Preface

Preparing this thesis entitled *Moral status of Animals: Debates and Dimensions* has made me realized that how far the discussion of ethical issues related to non-human species, and examines the discrepancy in applied ethics and between treatment of human life and treatment of all other life forms. In the process, this thesis offers both explanations and critical analyses of basic moral theories such as utilitarianism and rights-based ethics.

Long back, philosophers simply did not discuss our treatment on animals. Actually, it was not considered to be a topic of anyone's interest at all. But the time has change today. Our earlier thinkers had been well aware of the need to justify our use of animals. We have gone Genesis and some well known thinkers like Aristotle, Aquinas, peter singer etc, actually there are strong philosophical debates among many western philosophers about the moral status of animals. Tom Regan proposes a theory in support of animal rights. Peter singer offers a utilitarian theory designed to maximize the satisfaction of preferences, aiming for an outcome that maximizes the preferences of individuals affected. Paul Taylor defends a theory of environmental ethics designed to protect wild organisms, based on the inherent worth of teleological entities.

In chapter there an attempt will be made to discuss the use and abuse of animals in research. This chapter investigate the use of 3Rs is crucial to continuously reduce the number and suffering of animals in research. Furthermore, a good regulatory regime- as found in some countries-cn help to reduce further the number of animals used. Therefore, we support a healthy and continued debate on the use of animals in research.

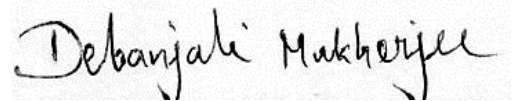
In chapter four we explores an idea that if we accept that animals have rights then killing an animal's for food is morally wrong. In the nineteenth century, Henry Salt published a thesis on that in which he defended moral vegetarianism.. Thus, vegetarianism on moral grounds may be understood as the view that because of some moral principles one ought not to eat certain edible animals and animal product.

In chapter five we explore protectionist ethics from a range of spiritual sources. This chapter investigates “animal friendly” teachings with some protectionist tendencies from indigenous, Hindu, Buddhist, Islamic religious traditions throughout history. This chapter does not explore writings that contradict protectionist theology, rather reveals the strong presence of protectionism in major religious traditions.

The final chapter returns to the ethical dilemma and the concept of moral standing which is central to the debate surrounding ethics and animals. As we have seen that philosophical discussion of moral status of animals has a long history. So, the discussion of moral status of animals and the normative elements of the human-animal relationship long existed on the margins of philosophy. Thus our moral responsibility towards non human nature is of unprecedented significance and urgency, and it is a responsibility that we cannot escape.

A society for the study of ethics and Animals has been founded which holds regular meeting in conjunction with the meetings of the American Philosophical Association. So in preparing this thesis I always kept in mind that we should make radical changes in our treatment of animals and also preserving the nature including non-human species for our own purpose.

Therefore, this thesis exposes the ongoing necessity for philosophical work in the field of ethics with regard to the treatment of living beings and the urgent need for an ethic that is less partial and more consistent for both human and nonhumans.



**(MISS DEBANJALI UKHERJEE)**

**SRF, UGC**

**Department of Philosophy**

**North Bengal University**