
UNIT 4 GAUSHALAS

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4.1 LEARNING OUTCOMES

- a) **Knowledge and Understanding:** After studying this Unit you will be able to:
 - Explain the meaning, history and objectives of *Gaushala*, *Pinjarapole* and *Gosadan*
- b) **Practical and Professional Skills:** After studying this Unit you will be able to:
 - Describe the guidelines for establishing the *Gaushala* as per *Gaushala Act*
 - Discuss the measures to control stray cattle.

4.2 INTRODUCTION

Dear Learner,

In the previous three units, we discussed the minimum standards and good practices pertaining to breeding, husbandry, feeding, watering, housing and healthcare of dairy animals. All these standards and good practices are applicable to dairy animals sheltered in *Gaushalas* also. Hence they are not discussed in

this unit again. The focus of this unit is to make you understand the concepts of *Gaushala*, *Pinjarapole* and *Gosadan* and discuss guidelines for establishing the *Gaushalas* as per *Gaushala* Act and measures to control stray cattle.

Gaushalas or *Goshalas* are protective shelters for cows in India. *Gaushalas* focus on treating cows well, because of their religious significance in Hinduism and consequent cultural sensitivity towards their welfare. India's first *Gaushala* was founded in Rewari (now in Haryana) by Swami Dayanand Saraswati, the founder of *Arya Samaj*. Later it was established by Raja Rao Yudhishter Singh Yadav in the year 1879. There are now many *Gaushalas* spread all over India.

The first *Gaurakshini sabha* (cow protection society) was established in Punjab in 1882. The movement spread rapidly all over north India and to Bengal, Bombay, Madras presidencies and other central provinces. The organization rescued wandering cows and reclaimed them to groom in places called *Gaushalas*. Charitable networks developed all through north India to collect rice from individuals, pool the contributions, and re-sell them to fund the *Gaushalas*. Between 1880 and 1893, hundreds of *Gaushalas* were established.

4.2.1 Meaning and Concept of *Gaushala*, *Panjarapole* and *Gosadan*

4.2.1.1 *Gaushala*

Gaushala, a Sanskrit word (“*Gau*” means cow and “*Shala*” means a shelter place), means the abode or sanctuary for cows, calves and oxen. Apart from providing shelter, the *Gaushala* also rescues the animals destined for illegal slaughter (Fig. 4.1). As per Rajasthan *Goushala* Act (1960), *Gaushala* means a charitable institution established for the purpose of keeping, breeding, rearing and



Fig. 4.1: *Gaushala* in Puducherry (Courtesy: Shri S. Dharmendra)

maintaining cattle or for the purpose of reception, protection and treatment of infirm, aged or diseased cattle and includes a Pinjarapole or a *Gosadan* where such cattle are kept.

4.2.1.2 *Panjarapole* or *Pinjarapole*

Panjarapole is a Gujarati word in its origin and it means a place where old infirm or uncared animals are housed and taken care of by way of charity. A brief summary of Bombay *Panjarapole* is given in Box 4.1 for your comprehension.

Box 4.1: Bombay *Panjarapole*

Aim: To nurture and care for animals in distress and protect these strays from ending up at slaughter houses or being tranquilized.

Background History: The *Panjarapole* was founded by two businessmen, Jamsetjee Jeejeebhoy and Amichand Shah, in 1834, initially to look after stray dogs and pigs. They were helped by another Parsi philanthropist Cowasjee Patel. The shelter, currently being run by a Parsi trust, has expanded to include branches in Kalyan, Chembur and Bhiwandi, and one in Bhilad, Gujarat.

The sick animals are given food, treatment and looked after till they die. What started as a shelter to protect the strays has today acquired a religious significance. The dominance of cows here, coupled with a plenty of temples in the vicinity, has lent a sacred air to this shelter. Every *amavasya* (new moon), people descend in huge numbers to feed the cows and birds.

Presence of cows here is more incidental than intended. The *Panjarapole*, is not a typical *Gaushala* (cow shelter). The cows were brought in to feed milk to strays. Over time, the number of cows increased. Today, out of the 1,800 animals in all seven branches, 1,300 are cows. The Bhuleshwar shelter alone yields 800 to 1,000 litres of milk daily, which is not sold to dairies but to local residents. The money is used for the shelter's upkeep. Each cow here is ear-tagged and they all have names. A housing complex with 200 shops and 450 tenants was also built in the area, the revenue from which was intended for upkeep of the animals. Today the rent is not sufficient to run the *Panjarapole*. But with generous donations and the goodwill of pious locals, the *Panjarapole* continues to stand tall, even after a century.

Source: <http://www.bombayPanjarapole.org.in/>

4.2.1.3 *Gosadans*

The Cattle Preservation and Development Committee (1947) proposed the establishment of *Gosadans* to house uneconomic cattle and to die a natural death. The National Commission on Cattle (*Rashtriya Govansh Ayog*) (2002) recommended having one *Gosadan* in each village accommodating all stray and surplus cows (during non lactation period) of the community with the following functions:

- Breeding centre to develop good breeds of cows and bullocks suiting to local conditions.
- Manufacturing - Nadep compost, vermi compost and organic pesticides.

Now many state governments are encouraging establishment of *Gosadans* by NGOs.

Example: As required under Section 10 of Delhi Agricultural Cattle Preservation Act, (1994) Govt. of NCT of Delhi through NGOs established *Gosadans* for the reception, maintenance and care of agricultural cattle (cows of all ages, calves of cows of all ages, bulls & bullocks).

4.2.2 Objectives of *Gaushalas*

The general objectives of *Gaushalas* are:

- a) To preserve the Indian cow and progeny and to breed and upgrade them for supplying plenty of unadulterated milk & milk products to the people and distribute the best female calves to the villagers.
- b) Prepare best pedigree Indian bulls and supply to villagers for breeding and upgrading village cows.
- c) Production of best healthy bullocks for draught works and preserves male calves for distribution to agriculturists.

Before we proceed, please complete activity 1.

Activity 1 (Visit): Visit a nearby *Gaushala / Panjrapole / Gosadan* and discuss with the care taker about its management. Write your observations on the following:

- a) History of its establishment:
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- b) Number of animals being protected (Adults, Heifers, Calves):
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- c) Breeding:
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d) Feeding:

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e) Milking:

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f) Constraints:

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g) Suggestions / Any other observations:

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Check Your Progress 1

Note: a) Use the spaces given below for your answers.
b) Check your answer with those given at the end of the unit.

1) What is meant by *Gaushala* and *Panjrapole*?

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2) Write one similarity between *Gaushala*, *Panjrapole* and *Gosadan*.

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3) Note down the general objectives of *Gaushalas*.

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4.3 HISTORICAL PERSPECTIVE OF GAUSHALAS AND PINJRAPOLES

4.3.1 Ancient and Pre-Independence Period

The *Gaushala* movement is synonymous with the protection of cows and cattle wealth. Being practiced for the last five thousand years or so, its origin can be traced in the Vedic period when social customs and rules laid great emphasis on protection, preservation and development of cows for home, and oxen for agriculture fields. '*Rigveda*' refers to cow as '*Aghnya*' - or one which must never be killed. '*Yajurveda*' states- '*Go matra Na Vidyate*' – which means that there is no parallel to the cow in this world. '*Atharva Veda*' considers cow as the 'house of prosperity'- '*Dhenu Sadanam Rayinam*' (Kothari and Mishra, 2013).

The status of *Gaushalas* during pre-independence period is summarised in Box 4.2.

<p style="text-align: center;">Box 4.2: <i>Gaushalas</i> During Pre-Independence Period</p> <p>After the establishment of the first <i>Gaushala</i> in Rewari, between 1880 and 1893, hundreds of <i>Gaushalas</i> were established.. The <i>Panjrapole</i> (Bombay <i>Panjrapole</i>) was founded by two businessmen, Jamsetjee Jeejeebhoy and Amichand Shah, in 1834, initially to look after stray dogs and pigs.</p> <p>Even during medieval periods, cow and its progeny were protected by the rulers. During Mughal period, right from Humayun to Shahjahan and Shah Alam there was complete ban on the slaughter of cow. For the British, who neither cared for the traditional rural economy and rural crafts nor bothered for the sentiments of people or cultural heritage of this subcontinent, cow was just cattle, a good source of meat. After independence, with the impact of the western world and growth of cities and towns, the entire socio-cultural and socio-economic patterns of life got revolutionized solely on the basis of materialistic considerations. The picture started taking a U-turn in the Sixties,</p>
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when the ‘Green revolution’ introduced mechanical and chemical inputs to the agricultural activities. This led to a situation when the only purpose of cow was milk. There also, buffaloes and exotic cattle breeds pushed it back on the pretext of yield and fat percentage. Now, the cow progeny has become a burden on the farmer.

It was in 1946 that the Animal Husbandry Wing of the Indian Council of Agricultural Research (ICAR) recognized the potentiality of the valuable work done by *Gaushalas* and *Panjrappoles* and recommended a plan to encourage them to be the fountain-heads of milk and draught power in the country. They formulated a plan to constitute State-wise Federations of *Gaushalas* and *Panjrappoles*.

(Source: Kothari and Mishra, 2013)

4.3.2 Post-Independence Era

In 1947 the Government of India appointed a ‘Cattle Preservation and Development Committee’ under the chairmanship of Sardar Datar Singh, Vice President of the then Imperial Council of Agricultural Research (now ICAR). Along with other issues, the Committee also studied the role of *Gaushalas*, Cattle Protection Societies and Salvage Centres for preserving cattle wealth and for promoting their development.

The Committee recommended establishment of ‘*Gosadans*’ where ‘uneconomic’ cattle could be housed and allowed to die a natural death. In pursuance of this recommendation a scheme for establishment of 160 *Gosadans* in the country was included in the First Five Year Plan (1951-56). One *Gosadan* was designed to house 2000 cattle on a block of about 4000 acres. However, the *Gosadan* scheme could not succeed because of the following reasons:

- Lack of funds with the State Governments for meeting their share of expenditure
- Non-availability of suitable land
- Absence of legislative measures for the compulsory removal of unproductive cattle from owner’s premises
- Transport difficulties

Although the *Gosadans* established by the Government could not prove to be successful, the *Gaushalas* and *Pinjrappoles* managed by the community were still running.

4.3.3 Status Position of *Gaushalas*

Gaushalas are present throughout much of India – except for some states where slaughter of cattle is allowed. There are estimated to be many thousands of *gaushalas* in India housing an unknown number of cattle. *Gaushalas* vary in size but many hold 100s or 1,000s of cattle; one *Gaushala* in Delhi houses 7,500 cattle and in Haryana there are 408 *Gaushalas* holding some 6,00,000 animals. In Rajasthan there are 2,319 *Gaushalas* of which 1,724 are registered under the Rajasthan *Gaushala* Act and the rest are registered under the Rajasthan Society Registration Act. As slaughtering of camels is also banned in this state there are two camel *Gaushalas* in Rajasthan and private individuals may also offer to

keep unwanted ones. The role of *Gaushalas* in India varies from state to state, with some being operated as isolation stations for diseased animals, mixing different diseases in one place (e.g. Karnataka) and others as productive units for milk, dung and urine (e.g. Gujarat), as breeding stations for indigenous cattle (e.g. Punjab) or as cow shelters only (e.g. Haryana and Uttar Pradesh). They are part funded by the states with money from central government or AWBI and with additional support from other sources and donations. The *Gaushalas* are holding facilities, often quite large, where cattle are taken at the end of their production life or if diseased, e.g. brucella or TB positive or are strays to live out the rest of their life. Some *Gaushalas* are completely private and rely solely on donations, others are run by municipalities who mainly house stray cattle and in particular stray bulls. There is a huge need for *Gaushalas* for all the unwanted bulls, unproductive and stray cattle throughout most of the states of India. This is a very significant use of resources including land. It is hoped that due to the proposed introduction of sexed semen numbers of stray bulls can become more manageable (Weaver *et al.*, 2018).

Kothari and Mishra (2013) as a part of Report of The National Commission on Cattle has conducted a Nationwide survey on various issues relating to *Gaushalas*, *Gosadans* and *Pinjrapoles* such as availability of fodder, land and water, financial assistance, veterinary facilities, economic viability of their projects based on cow dung and urine and mechanism of governmental assistance. The major problem in maintaining these *Gaushalas* was shortage of feed and fodder. The survey also indicted that about 75% of the *Gaushalas* had no system of maintaining fodder reserves to meet the exigencies. About 50% of the *Gaushalas* reported that the cattle rescued from slaughter houses by the district administration were placed in the *Gaushalas/ Gosadans*. The *Gaushalas* were receiving Grant in aid from the Government but the amount was quite meagre to meet the expenditure. Even now about 90% of the *Gaushalas* are being focused on cattle protection without giving any thought on harnessing the valuable resources like dung and urine. Very few *Gaushalas* were involved in value addition to the dung and urine by converting them to bio-fertilizers, bio-pesticides, bio-energy and bio medicines (*Panch-gavya*) (Fig. 4.2).



Fig. 4.2: *Gaushala* near Sivamogga involved in processing of urine and dung

Another study conducted in Karnataka by Mandi *et al.*, (2020) reported that paucity of funds, inadequate financial aid, inadequate fodder availability, inadequate access to technical services, poor infrastructure facilities and poor management were found to be the perceived constraints in adoption of animal welfare practices in *Gaushalas*. Time and again many cattle die in *Gaushalas* reflecting on their poor management. Some recent paper reports are given below as examples.

Example 1: More than 10,000 cows and calves died in 16 months at the 117 Gaushalas across Sirsa district from April, 2017 to July, 2018, putting the spotlight on the animal's plight (The Tribune, November 21, 2020).

Example 2: Paucity of resources was also not the main reason for the mismanagement and deaths of cattle in *Gaushalas*. A news paper report indicated that Kanpur *Gaushala* holds 540 cows, 152 of whom have died. The society that manages the facility holds property worth more than Rs 220 crore (Hindustan Times, July 19, 2017).

A nationwide survey conducted on the management of *Gaushalas* indicated several important findings which have a bearing on the welfare of the animals (Box 4.3).

Box 4.3: (Case Study): The Management of Cow Shelters (*Gaushalas*) in India, Including the Attitudes of Shelter Managers to Cow Welfare

Gaushala management is a specialized profession requiring particular management skills, which are traditional and ancient Indian institutions that shelter old, unproductive and abandoned cows. The 1800 registered cow shelters in India have managers who are important stakeholders in the management of cows in these unique institutions. It is important to survey the routine management of these shelters and attitudes of the managers towards cow welfare to identify the constraints and welfare issues. Managers from 54 shelters in six states of India were interviewed face-to-face and data were collected on demographics, routine management operations, protocols followed in the shelters and attitudes of the managers towards cow welfare.

Major Findings:

- All shelters except one were managed by males, half of them were in the age range of 45–65 years, were university graduates or post-graduates, with 5–15 years of shelter management experience, and with the majority having lived in rural areas for most of their lives.
- Each shelter housed a median of 232 cattle, out of which 13 were lactating cows.
- The majority of animals were vaccinated against foot and mouth disease, haemorrhagic septicaemia and black quarters and administered endo and ectoparasiticide treatments. However, hardly any cattle were screened for brucellosis and tuberculosis.
- Only 17% of the shelters had in house veterinarians.
- Most cows died of old age, with an annual mortality rate of 14%.
- The majority of the shelters allowed the cows to reproduce.
- Access to pasture was available in only 41% of the shelters, while most allowed some access to yards.

- Most (57%) had limited biosecurity measures, but 82% of the shelters disposed of the carcasses by deep burial on their own premises or through the municipality, with 18% disposing of them in open spaces or nearby creeks.
- About one half of the shelters maintained records of the protocols followed routinely.
- Charitable societies ran half of the shelters, mostly through public donations, with accounts audited regularly.
- Most managers thought that shelter cows' welfare was important and that they should attempt to improve it.
- They were less in agreement that their knowledge of animal welfare was adequate.
- Local support, more moral than financial, was recognized more than government support.
- Managers perceived cow welfare as important from a religious perspective.
- Caring for animals, mother and goddess were key elements in managers' perception of animal welfare.
- The recommendations arising from this survey include that the shelter managers should be involved in the decision-making process for the welfare of cows in shelters, which is vital for the sustainability of these unique institutions.
- Welfare could be improved by strict compliance with biosecurity measures and disease surveillance protocols, avoidance of unrestricted reproduction in cows and separation of males and females.

(Source: Sharma et al., 2020)

Before we proceed, please complete activity 2 (a) and (b).

Activity 2 (Case Study & Visit)

- a) **Case Study: Importance of *Desi* / Indigenous Cows - Gujarat *Gauseva* Model:** The indigenous / *desi* cows are most capable to cope up in the Indian environment in relation to physical and physiological abilities. A *desi* cow has ability to produce healthy milk at farmers' door by converting dry roughages like paddy and wheat straw into milk and manure. Indiscriminate use of chemical fertilizers and pesticides is leading to soil degradation. The extensive use of chemical fertilizers had led to the depletion of the soil carbon; humus - the organic matter in the soil which is responsible for reduced soil fertility, per hectare yield and quality of farm products. *Gaushala's* manure/cow dung is cheaper and a good remedy to all these soil problems.

***Gauseva* Model:** *Gauseva* and *Gauchar* Vikas Board, Government of Gujarat has developed the "Gujarat *Gauseva* Model" for care and management of stray and abandoned livestock and *desi* cows. The board has identified 143 *Gaushalas* / *Panjrappole* in the state to launch 23 projects as model institutions to propagate the *Gaushala* advancement throughout state, towards their self-sufficiency by using of cow dung and urine for production of medicines, energy/electricity, bio-fertilizers,

Check Your Progress 2

Note: a) Use the spaces given below for your answers.

b) Check your answer with those given at the end of the unit.

- 1) What is the emphasis on protection, preservation and development of cows during Vedic period?

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- 2) Write present scenario of the *Gaushalas* as compared to pre-independence period.

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- 3) Why the *Gosadan* scheme couldn't succeed much?

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4.4 STRAY CATTLE MANAGEMENT

Stray animal is domestic animal that is wandering at large or is lost. So, cattle in general and cow and its progeny in particular, roaming on the streets of villages, towns and cities can be called as stray cattle (Fig. 4.3).

Ever increasing number of cattle in general and cow and its progeny in particular, roaming on the streets of towns and cities as stray cattle is a serious problem to the environment, transport system and general living of people and well as cattle themselves. These stray animals are a source of infection and also cause traffic accidents. It is a country-wide problem, spreading from rural areas to metropolitan cities. It is also the crucial issue, generally put forward whenever the question of total ban on cow slaughter arises. Time and again, it has been said that stray cattle are indication of the fact that these are unfit and their rearing is uneconomic. That is why the owners just push them out on the ultimate journey to the slaughterhouse. The National Commission on Cattle examined this issue and recommended the strategies to tackle the problem of stray cattle (Kothari and Mishra, 2013).



Fig. 4.3: Stray cattle on the highway and streets

Committee Recommendations

The strategies to tackle the problem of Stray Cattle and ‘so-called’ useless or dry cattle have to be implemented at all levels and as a combined effort of various agencies. The following strategies are recommended for the purpose by the ‘National Commission on Cattle’:

- 1) Establishment of Village *Gosadans*
- 2) Establishment of Cow Sanctuaries, and
- 3) Establishment of Cattle Colonies

4.4.1 Establishment of Village *Gosadans*

Each village should have one Village *Gosadan* to take care of the stray cattle of the area. Also the seasonal left-out cattle can be accommodated therein. The Village *Gosadans* proposed by National Commission on Cattle are different from the *Gosadans* proposed by Sardar Datar Singh Committee (1947) in many ways, as summarized in Box 4.3.

Box 4.3: Difference between <i>Gosadans</i> recommended by Sardar Datar Singh Committee (1947) and National Commission on Cattle (2002)	
Gosadans by Sardar Datar Singh Committee (1947)	Village Gosadans by National Commission on Cattle (2002)
Large size organisation involving 4000 acres of land and 2000 cattle	A small village level institution having stray cattle of only gram <i>panchayat</i> area, and land of 100 acres or as per availability.
Involved only expenditure	Also income by way of bio-gas, bio- fertilizers, bio-pesticides, <i>panch-gavya</i> medicines, breeds improvement, bull service and also sale of milk.
Totally depends on government funding	Community funding in the form of fodder and feed, no cash subsidy, governmental assistance

	in the form of infrastructure and HRD.
Functioning in isolation	Linkages with ‘ <i>Krishi Go-vigyan Anusandhan Kendras</i> , research organisations, agriculture and veterinary extension units etc.
No thought on economic viability and new avenues.	Organic farming is call of the day, lot of awareness of scientific use of cow dung research is being done on cow dung and cow urine.
<i>Gosadan</i> then was a sectoral function	Establishment of <i>Gosadan</i> , now is part of District plan.

In the light of above facts, the Commission was confident that the proposed ‘Village *Gosadans*’ will have better chances of succeeding than did the *Gosadans* envisaged by the Datar Singh Committee.

4.4.2 Establishment of Cow Sanctuaries

It is proposed that Cow Sanctuaries be established in each of the States. In every State there are big patches of land lying unused and unoccupied (*poramboku lands*). Such lands can be developed into Cow Sanctuaries. All the stray cattle of the adjoining cities and towns may be accommodated therein. Thus, if *Gosadans* will take care of stray cattle in rural areas, Cow Sanctuaries will help cities in getting rid of the ever-increasing problem of stray cattle.

4.4.3 Establishment of Cattle Colonies

Some of the Cow Sanctuaries should be selected for developing as Cattle Colonies as per details given below:

- From the Cow Sanctuaries to be established as suggested above, the suitable ones can be used for developing Cattle Colonies. Cattle Colonies would be the areas with sufficient natural and fodder grasses where milk-cows can be kept.
- On an average, a ranch of 500 hectares may be sufficient to sustain 250 milch cows and 50 ‘*Gopalak*’ families.

Check Your Progress 3

Note: a) Use the spaces given below for your answers.

b) Check your answer with those given at the end of the unit.

1) Define stray cattle.

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4.5 FUNDING AND RECOGNITION OF *GAUSHALAS* BY AWBI

4.5.1 Funding by AWBI

Animal Welfare Board of India (AWBI) is the largest funding agency for promotion of animal welfare initiatives by different organizations including *Gaushalas*. Government of India Grant funds for promoting Animal Welfare Schemes through the AWBI. It provides financial assistance in the form of grants-in-aid to Animal Welfare Organizations (AWOs). All AWOs are to be registered under the Indian Societies Act or Indian Trust Act, Co-operative Societies Act, *Gaushala* Act, *Goseva Ayog* Act as charitable non-profit making organizations. Grants are provided for:

- Maintenance of sheltered animals on the basis of number of animals sheltered/treated, and maintenance of rescued cattle.
- Construction of shelter houses and in-house animal dispensary for looking after animals.
- Purchase of animal ambulance vehicles.
- Birth control and immunization of stray dogs, and
- Relief to animals affected by Natural Calamities and unforeseen circumstances.

Procedure for AWBI Grants: Applications received for the grants under various schemes from the recognized *Gaushalas* are scrutinized as per the guidelines of the schemes and eligible proposals are approved by the AWBI subject to receipt of favourable inspection reports from the designated Government agencies of the concerned State Government.

4.5.2 Guidelines for Recognition by the AWBI

The AWBI gives recognition to the registered charitable non-profit organizations which work primarily for the welfare of animals including *Gaushalas*/*Panjrapoles*. Desirous AWOs / NGOs / *Gaushalas* apply for recognition to promote animal welfare schemes. After due inspection by the designated Government agencies of the concerned State Government / State Animal Welfare Boards, applications are processed for recognition. The organizations so recognized are eligible for grants only after they complete 3 years of their registration as charitable non-profit organizations and provide their audited accounts. For full guidelines, application format for recognition from the AWBI and financial assistance under all schemes please visit AWBI's website www.awbi.org

Before we proceed, please complete activity 4

Activity 4: To provide for better management and control of *Gaushalas*, some state governments have passed *Gaushala* Acts. These Acts are more or less same with minor modification in relation to the state. Browse the internet and study any such *Gaushala* Act of your choice. Write its salient features.

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Check Your Progress 4

Note: a) Use the spaces given below for your answers.

b) Check your answer with those given at the end of the unit.

1) What are the pre-requisite of the *Gaushalas* for getting funds from AWBI?

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4.6 LET US SUM UP

- *Gaushala* is a charitable institution established for the purpose of keeping, breeding, rearing and maintaining cattle or for the purpose of reception, protection and treatment of infirm, aged or diseased cattle and includes a *Pinjarapole* or a *Gosadan* where such cattle are kept.
- The general objectives of *Gaushala* are: to preserve the Indian cow and progeny and to breed and upgrade them for supplying milk and milk products; distribute the best female calves to the villagers; prepare best pedigree Indian bulls and supply to villagers for breeding and upgrading village cows, and; production of best healthy bullocks for draught works and preserves male calves for distribution to agriculturists.
- The major funding sources for *Gaushala/ Gosadans* are: Government - state or central Animal Welfare Board of India; State Animal Welfare Boards, and; Donations and contributions (both internal and foreign).

- Cattle in general and cow and its progeny in particular, roaming on the streets of villages, towns and cities can be called as stray cattle.
- Strategies recommended for control of stray cattle are: Establishment of Village *Gosadans*; Establishment of Cow Sanctuaries, and; Establishment of Cattle Colonies.

4.7 KEYWORDS

Gaushala: A charitable institution established for the purpose of keeping, breeding, rearing and maintaining cattle or for the purpose of reception, protection and treatment of infirm, aged or diseased cattle

Pinjrapole: A place where old infirm or uncared animals are housed and taken care of by way of charity.

Village Gosadans: A place in a village to take care of the stray cattle of the area.

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4.9 SELF-ASSESSMENT EXERCISES

- 1) How *Gaushala* movement started in the pre historic period?
- 2) What are the objectives of *Gaushala/Pinjrapole*?
- 3) Discuss some of the constraints faced by *Gaushalas*.
- 4) How to get the recognition of any *Gaushala* from AWBI?
- 5) What are the sources of funding to *Gaushalas*?
- 6) Discuss the approaches for handling the stray cattle.

4.10 ANSWERS / HINTS TO CHECK YOUR PROGRESS

Check Your Progress 1

- 1) *Gaushala* means the abode or sanctuary for cows, calves and oxen. Apart from providing shelter, the *Gaushala* also rescues the animals destined for illegal slaughter. *Panjrapole* means a place where old infirm or uncared animals are housed and taken care of by way of charity.
- 2) *Gaushala*, *Panjrapole* and *Gosadans* are nonprofit, charitable organizations who look after the stray, neglected, old, diseased, unwanted animals, especially cows.
- 3) To preserve the Indian cow and progeny and to breed and upgrade them for supplying plenty of unadulterated milk and milk products to the people and distribute the best female calves to the villagers; prepare best pedigree Indian bulls and supply to villagers for breeding and upgrading village cows, and; production of best healthy bullocks for draught works and preserves male calves for distribution to agriculturists.

Check Your Progress 2

- 1) Social customs and rules during Vedic period laid great emphasis on protection, preservation and development of cows for home, and oxen for agriculture fields. '*Rigveda*' refers to cow as '*Aghnya*'- or one which must never be killed. '*Yajurveda*' states- '*Go matra Na Vidyate*' – which means that there is no parallel to the cow in this world. '*Atharva Veda*' considers cow as the 'house of prosperity'- '*Dhenu Sadanam Rayinam*'.
- 2) The *Gaushalas* established in the early part are more of traditional type, mostly run on donations. Most of the time, animal are kept and maintained in traditional style by uneducated workers. However, latest *Gaushalas* are more scientific, well planned/organized and are funded by both government and nongovernmental agencies. These animals are looked after by people with technical qualifications.
- 3) Lack of funds with the state governments for meeting their share of expenditure; non-availability of suitable land; absence of legislative measures for the compulsory removal of unproductive cattle from owner's premises, and; transport difficulties.

Check Your Progress 3

- 1) Cattle in general and cow and its progeny in particular, roaming on the streets of villages, towns and cities can be called as stray cattle.
- 2) Establishment of Village *Gosadans*: Establishment of Cow Sanctuaries, and: Establishment of Cattle Colonies.
- 3) The financial sustainability of Village *Gosadans* is envisaged by way of bio-gas, bio-fertilizers, bio-pesticides, *panch-gavya* medicines, breeds improvement, bull service and also sale of milk.
- 4) Cow Sanctuaries will help cities in getting rid of the ever-increasing problem of stray cattle.

Check Your Progress 4

- 1) Registered under the Indian Societies Act or Indian Trust Act, Co-operative Societies Act, *Gaushala* Act, *Goseva Ayog* Act as charitable non-profit making organizations; Organisation should have Bye Laws, and; Details of Audited Accounts



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