

# Argumentative Essay on Vegetarianism

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## Introduction

This article argues that we should adopt a vegetarian diet in Western society. This is because making a suffering creature suffer for no apparent reason is wrong. It will begin by stating that animals are interested in avoiding suffering and that this interest should be considered ethically. Evidence suggests that current pastoral practices expose animals to significant physical and mental anguish. It will be argued that the slightest hint of taste does not excuse exploiting the animal's interest in avoiding this suffering. The discussion will then expose the opposition to "human weakness." It will acknowledge that consumer preferences rarely directly impact the number of animals killed for production purposes at the individual level.

However, refusal to participate in meat-eating makes it possible for a pastoral change, but there is something unacceptable in achieving an action based on unnecessary harm. It will conclude that humans need to actively oppose practices that support animal suffering. Considering both the environment and the structure of the agricultural industry, this may require the adoption of vegetables and vegan foods.

Research and observations show that emotional beings are interested in avoiding suffering. Traditionally, we accept that this interest is worthy of moral consideration. This is reflected in the widely accepted national laws prohibiting animal cruelty. Taking this statement does not require acknowledging that the interests of animals are morally equal to human interests. Rather, it simply believes that since animal interests are worthy of consideration, we have a primary obligation to respect ourselves. Causing animals to suffer for no apparent reason fails to explain itself with sufficient moral regard and does not respect their interests as well-behaved creatures. Therefore, it would be wrong to indulge in self-destructive behaviour.

The term "good cause" in this context refers to the condition that not causing an animal to suffer would endanger human life. We have enough evidence to accept that conventional farming methods put animals at greater risk. We may need a good reason to consume your product to forgive suffering. This principle may be met in places where meat consumption is necessary for a balanced diet. However, given the availability of alternative vegetarian diets, vegetarianism is generally not a threat to human health. Later, eating meat unnecessarily uses the animal's interest in avoiding suffering and is therefore morally wrong. Considering that we should not do bad things cleanly, we should accept vegetarian diets.

Those who advocate eating meat may do so because of "the weakness of the flesh." This opposition can be sorted twice. First, it emphasises that vegetarians are less likely to reduce the number of animals raised for food in terms of market value. Second, it states that the offering of buying and eating meat already slaughtered does not work correctly. Thus, in both cases, the link between the

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evils of harm and the killing of animals to the sins of self-purchase and human pride seems broken. Accepting this position allows a person to eat meat while maintaining that causing the animals to suffer for no apparent reason is wrong.

Without opposition, it seems compelling. It is hard to deny that consumer preferences do not bring any significant effect on the level of meat production at each level. However, when a person orders a vegetarian diet, it does not come from the assumption that his action will directly cause the restaurant to buy less meat from its supplier, later preventing animal suffering. (Although this may increase the likelihood of this happening.) Instead, one should choose to eat vegetables because it would be morally wrong not to do so based on what we know about the meat production process. Vegetarianism is not just a popular food but a state of morality against the unnecessary exploitation of animals.

Each consumer choice offers the opportunity to challenge or support unfair system processes. There is something morally intolerable about supporting a practice based on immorality. This applies even if the person is not strong enough in the course. For example, we may consider it unthinkable to buy hair wigs for girls who many assassins have murdered. This is not because we would be contributing to their harm by doing so. Instead, by wearing a wig or eating a product, one benefits from another's disaster. A sincere and praiseworthy person will not find satisfaction in such an act. It seems to be a moral conflict to oppose animal cruelty and support a practice whose success depends on that animal and is only by abstaining from meat production that one can show intolerance of unnecessary animal suffering.

It is worth noting that given the formation of farming practices, it is probably not enough to challenge the meat industry alone. Morally, we should avoid any exercises that cause unnecessary suffering to animals. There is good reason to consider the dairy industry to support the meat industry. For example, when dairy cows give birth to young calves, they are fed on the deer trade. These calves are severely confined, forcibly fed, and slaughtered between 16-18 weeks of age.

If we accept the injustice of this unnecessary suffering, we must avoid all animal products produced under conditions that support the unjust suffering of animals.

Co-acceptance of this behaviour will significantly reduce the demand for future animal products and reduce the number of animals that are unnecessarily harmed in their production.

There is little doubt that compassionate creatures are keen on avoiding suffering. Our little taste is not enough reason to dispel this craving. "Human ignorance" does not provide sufficient grounds to prevent meat consumption in our modern society. A person may appear powerless to change the shepherding and production habits. However, there seems to be something that is morally unacceptable about the misfortune of others. By not eating animal products only, we can acknowledge and ultimately prevent the misbehaviour of standard farming practices.

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