

Cow Protection

Project II Report

Guided by
Prof. Sumant Rao



IDC School of Design
Indian Institute of Technology, Bombay

Abhilash Saxena
176340009
M. Des. Animation & Film Design
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Declaration

I solemnly declare that the project report titled **Cow Protection** is based on my own work carried out during the course of my study under the supervision of Prof. Sumant Rao. I assert the statements made and conclusions drawn are an outcome of my research work. I further certify that the work contained in the report is original and has been done by me under the general supervision of my project guide. The work has not been submitted to any other Institution for any other degree/diploma/certificate in this university or any other University of India or abroad. I have followed the guidelines provided by the university in writing the report. Whenever I have used materials (data, theoretical analysis, and text) from other sources, I have given due credit to them in the text of the report and giving their details in the references.

Abhilash Saxena
176340009



Approval

The Report Committee for Animation Design, Industrial Design Centre, IIT Bombay certifies that this is the approved version of the following report on the topic **Cow Protection** by

Abhilash Saxena
176340009

Approved by

Project Advisor:

A handwritten signature in blue ink, appearing to be 'J. Saxena'.

Internal Examiner:

A handwritten signature in blue ink, appearing to be 'T. Phani'.

External Examiner:

A handwritten signature in blue ink, appearing to be 'Raj Saxena'.

Chairperson:

A handwritten signature in blue ink, appearing to be 'Sachin Kumar' with the date '24.12.18' written below it.

Acknowledgment

The final outcome of this project required a lot of guidance & assistance from many people and I am extremely privileged to have got this all along the completion of my project. All that I have done is only due to such supervision and assistance and I would not forget to thank them. I respect and thank my project guide Prof. Sumant Rao, for providing all the support and guidance which made me complete the project. I am extremely thankful to him for providing such a nice support and guidance, although he had a busy schedule managing other projects. I owe my deep gratitude to all the faculties, Prof. Phani Tetali, Prof. Shilpa Ranade, Prof. Nina Sabnani and Prof. Mazhar Kamran, who took keen interest in my project work and guided me all along, by providing all the necessary information throughout the project. I would also like to thank my classmates for providing me important feedbacks time to time.

Abhilash Saxena
176340009



Abstract

Cow is considered as a holy animal in Hinduism. It is believed that there are around 33 million gods in a cow's body. Needless to say, it is worshiped all over the country. Apart from just being a religious symbol, it plays the ground role in the dairy industry.

However, there is not just one religion in India, its a diverse country where the culture and beliefs of people changes every 100 miles, and to live in peace, one must respect others opinions and their way of living.

Due to violent communal riots happened in past, cow slaughter is banned in many states of India and recently in 2015, even buffalo and bull slaughter was also banned completely in some states. It hit the livelihood of many people overnight. There have been numerous debates over this topic and there have been cases of lynching of people over the suspicion of cow slaughter. Through this film I want to raise awareness among the people who are being drawn to hatred and violence due to the religious propaganda of certain groups.

Introduction

Cow Protection, the issue which tops the list in manifesto of many political parties today. In a country which is still developing and suffering with a wide variety of problems like unemployment, poverty, over population etc., it seems that protecting the cow will help erase all the problems from our country. While passing the law of life imprisonment in case of cow slaughter, the chief minister of Gujarat, Mr. Vijay Rupani quoted, "The protection of cows is the single-most important principle towards saving the whole world from both moral and spiritual degradation."

There is no doubt in the fact that cow is worshiped as a mother in Hindu religion and that Hindus have a strong mythological connection with cows as Krishna(an incarnation of god) was a gowala. However, India is a democratic country and every one is free to follow their way of living as far as it does not violates the laws. Beef is consumed as food in many parts of India and selling a cow for slaughter or leather plays a major role in the income of a farmer. The loss of slaughter houses and leather industry directly affects the dairy industry.

Also as the cow can not be sold for slaughter in the cattle markets, the cases of lynchings have been increased. Every now and then, we can see the news of some person lynched over the suspicion of cattle slaughter. Not only the cattle industries, but the common man is also suffering due to the events that are happening in the name of cow protection.

The issue of saving the cow has created an economic as well as a religious tension across the country. It seems like one can get away with anything as long as it is related to cow protection. The main issues that I want to cover in my film are :

The lynchings

Helplessness of a farmer

Politicization of religious matters

Research and Inspirations

While I was doing my training in the semester break, I got to know about a lynching that happened recently in Hapur, Uttar Pradesh where a muslim man was lynched by a mob due to suspicion of cow slaughter, a viral video shows how he was being dragged by the mob while begging for water. I was deeply scarred after reading the whole story, that news can be said as the seed which moved me towards taking this project. I started searching more about it and went through numerous cases of such lynchings happened in recent time. I also looked at how it affected the religious as well as economic conditions in the country. I am discussing some major lynching cases as well as the consequences of beef ban in cattle industries.

Gadhimai Festival and Beef Ban

Its a 265 year old festival that is celebrated every 5 years by giving sacrifice of animals in Nepal's Bariyarpur. More than 500,000 buffalo, goats, chickens and other animals were decapitated at the Gadhimai festival in 2009, and another 250,000 in 2014.



A picture of Gadhimai festival 2014, around 2,50,000 buffalo, chicken and goats were sacrificed.

For this festival, cattle in a large amount was smuggled from India to Nepal which caused a huge outrage among the people. More than 80 percent of Nepal's 27 million people are Hindus and are known to sacrifice animals to appease deities during festivals. Nepal's religious leaders have finally called an end to the bloody, centuries-old tradition in which Hindus slaughter hundreds of thousands of animals to appease a goddess. Mr Ram Chandra Shah added: 'The time has come to transform an old tradition. The time has come to replace killing and violence with peaceful worship and celebration. His words were very different to those of the temple's high priest who described the 2014 killings as a 'grand day'. Thousands of Indian and Nepalese people protested against the brutal tradition just before the last festival in 2014, forcing India's Supreme Court to ban the movement of animals from the country to Nepal.

On 26 May 2017, the Ministry of Environment of Indian Central Government led by Bharatiya Janata Party (BJP) imposed a ban on the sale and purchase of cattle for slaughter at animal markets across India, under Prevention of Cruelty to Animals. The ban ensures that the cattle is sold just for agricultural purposes and not for slaughter. The govt. applied these rules to stop the smuggling of cattle. These rules are applicable all over India except Jammu and Kashmir.

The govt tells us that the rules are made for the regulation of livestock animal marketing, but if we look at prevention of cruelty to animal act 1960, on the basis of which these new rules are notified, that act does not criminalize the slaughter of animals. That act only prohibits the infliction of unnecessary pain and suffering, when animals are consumed as food, then on what ground, the slaughter of any animal for food be prevented. Also, nothing contained in this act shall render it an offence to kill any animal in a manner required by the religion of any community. The act of 1960, does not stop the cattle owner to sell the carcass of the animal, but the new rules that are imposed prohibits the owner to do so, the new rules implies that the carcass should be destroyed and not to be sold for leather.

Consequences of Beef Ban

1) Cattle Industries

A farmer needs cattle mainly for three purposes - milk, manure and work.

a new productive buffalo. But because of the ban imposed, he cannot do that now. As a farmer cannot sell its unproductive cattle, he has no choice other than abandoning it. Because if he choose to keep it, it costs a lot of money. To recover this money, the cost of milk needs to be increased. So, ban on beef is directly affecting the dairy industry. There is an increase in no. of stray animals on road due to beef ban. In the name of animal welfare the consequences of this rule are nowhere close to their welfare. Not only this, it also affects the dairy market, close to 40% of income of dairy farm is derived from sale of these unproductive animals.

Beef ban has also severely affected the leather industry, it was reported that around 5 million jobs were lost in the industry due to beef ban.



Thousands of stray animals die daily due to eating trash on the streets.

2) Lynchings

As previously stated, as the issue of "Gau raksha" has been raised by the political leaders, it has caused many cases of rage and riots throughout the country. Some so called "Gau Rakshaks" have started a new trend of cow vigilantism. They have become the judge and jury on any issue related with cow. Let us have a look on some of the major incidents that occurred in the recent times.

The Hapur Incident

A man was beaten to death by a mob in Uttar Pradesh's Hapur, around 70 km from Delhi, allegedly over rumors of cow slaughter. Another person was seriously injured. The incident took place in Pilakhuwa village. The victim has been identified as 45-year-old Qasim. The injured Samayuddin, 65, is being treated at a local hospital.



The picture went viral where the man is being dragged in the presence of Police

According to report in the Indian Express, the families of the victims and the two alleged attackers, who have been arrested, claim the assault was related to cattle smuggling. The man can be seen begging for water while being thrashed by the mob in a video that was shot by the son of the man accused. A sting operation of the person who was accused for the killing was done by NDTV in which he was proudly claiming that he killed the person and will kill even more in the name of cow protection. He also stated that he was supported by police in jail and was welcomed as a hero when he was set out on bail.

Dadri mob lynching

The 2015 Dadri mob lynching refers to case of mob lynching in which a mob of villagers attacked the home of a Muslim man Mohammed Akhlaq, with sticks and bricks, who they suspected of stealing and slaughtering a stolen cow calf, on the night of 28 September 2015 in Bisara village near Dadri, Uttar Pradesh, 52-year-old Mohammad Akhlaq Saifi (Ikhlaq according to some sources) died in the attack, and his son, 22-year-old Danish, was seriously injured.



The family of Akhlaq

Later an Indian court found prima facie evidence of meat that may be either mutton or beef, and ordered registration of a first information report against the slain Mohammed Akhlaq. The government's inquiry concluded that he was not storing beef for consumption.

The Alwar Lynching

The 2017 Alwar mob lynching was the attack and murder of Pehlu Khan, a dairy farmer from Nuh district of Haryana, by a group of 200 cow vigilantes affiliated with right-wing Hindutva groups in Alwar, Rajasthan, India. Six others who were with Pehlu Khan were also beaten by the cow vigilantes.

3) The hypocrisy

As we get to know that since a cow is such an important animal, it must be living a grand life in our country. Well, it turns out that cow protection in our country is nothing but a political tool to gain more votes, distracting the people from real issues and spreading hatred among religious groups for the political benefit of certain right wing parties. The stray animals daily die either by eating trash or by coming under a truck. The govt promises to provide shelter to all the stray and unproductive cattle but the condition of Gaushalas is worse. Many of the Gaushalas are running over capacity with neither food nor space for the extra cattle. A huge no. of cattle dies in gaushalas due to lack of proper facilities. The unproductive cattle suffer even more than the slaughter.



Picture of a gaushala, the cows die in worse conditions due to lack of facilities.

According to state animal husbandry officials, a gaushala in Uttar Pradesh's Lakhimpur-Kheri has not received a "single penny" in the last few years. Officials have now started saying "no" to police, public and senior officials if they insist on taking more stray and seized bulls, oxen or cows into the shelter. In fact, the manager of the shelter has been buying fodder from his own salary for the last three years or relying on donations.

Story Development

Based on my research, I started developing several concepts for the story which can include most of the cases related to the topic. Below are various story ideas that I developed.

Concept 1:

A cow that had become unproductive was sold for slaughtering where it was saved by gau-rakshaks (after they violently beat up the slaughterhouse owner) and was sent to a gaushala for proper care. The cow, already old, dies in the gaushala due to bad maintenance and lack of food.

Concept 2:

Seeking revenge for the rape of his now dead daughter, a man one day sees a dead cow in the dumpyard and conspires to kill the criminal by an organized mob lynching by accusing him of killing the cow. Only to realize that he also became a killer.

Concept 3:

A man who lynched a person on the suspicion of cow slaughter, in his attempt to escape from police, is helped by a woman and her child who let him hide in their home. He later discovers it's the house of the same person whom he killed.

Concept 4:

A rich farmer tells his servant to sell the cow that is not providing any milk, while on his way to the farm he gets to know that someone is being beaten up for transporting cow to the slaughterhouse. He also involves in the mob and beats up the person, then when he looks at the cow, he recognizes it's his own cow.

Final Story

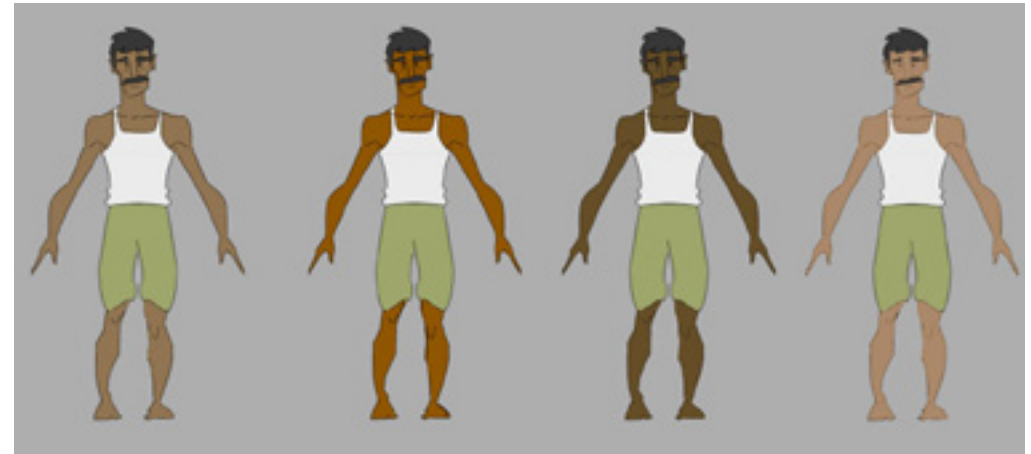
A farmer, living in a small town, gets up daily and as he is a religious person, he freshens up and worships his deity, then comes out to work, in the morning, the first thing he does is milking his cow, he takes a bucket and moves towards the cow shed, he has one cow. He puts the bucket under the cow and starts milking. After the bucket is half filled, the milk stops coming, he tries to take out more milk, but the milk doesn't come. He takes the bucket and turns around to leave for work, as he turns around, he looks at a big banner on the other side of the road that says, "gau seva, rashttra seva". While the camera moves down, there is a dumpyard where a cow is eating trash. He turns his head and starts to leave on his bicycle, while leaving, a boy passes by him waving at him from one hand and a tea kettle in other hand. He is a chaiwala who delivers tea in the nearby shops. The farmer waves at him and leaves. While passing by, the boy caresses the cow. Next day, the same thing happens, cow gives even less milk. The farmer, upset over this, gets up, looks again at the banner, then looks at his house and sighs.. he leaves again.. in the evening when he comes, he opens the rope of the cow and let it go as the cow is of no use to him and he can't afford it anymore. Next day, he hears some noises coming from outside his house. He rushes towards the door, when he opens the door, he sees that a mob is beating up some guy and his cow was standing nearby, surprised by this, he goes close to the mob. He sees that a tea kettle is lying near the cow, a boy, badly beaten up and half dead is lying on the road. The farmer recognizes the boy. He is murmuring in a broken voice, "Bhag ... rahi thi... maine .. pakad.. lia" the farmer, get the whole picture. Again the banner is shown and it fades to black.

Character exploration

Cow



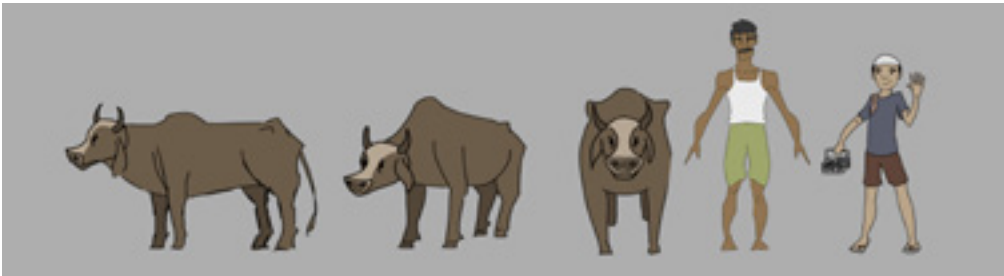
Farmer



Chaiwala Boy



Scale chart



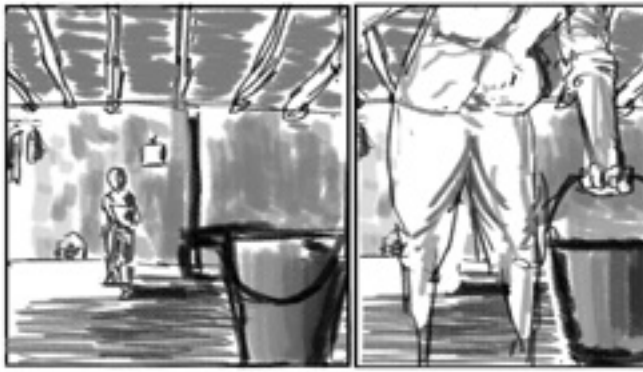
Inspirational Sketches



Inspirational Sketches



Storyboard



Storyboard



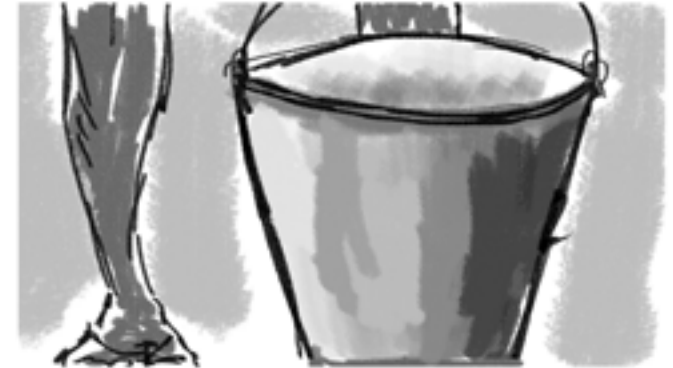
SUN SETS IN THE BG



Storyboard



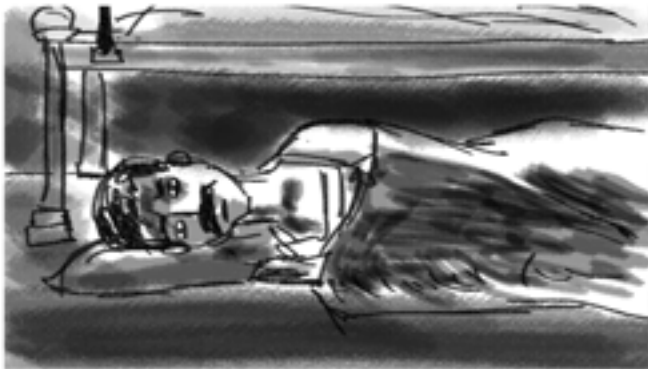
Transition
from
night
to morning
by light
change.



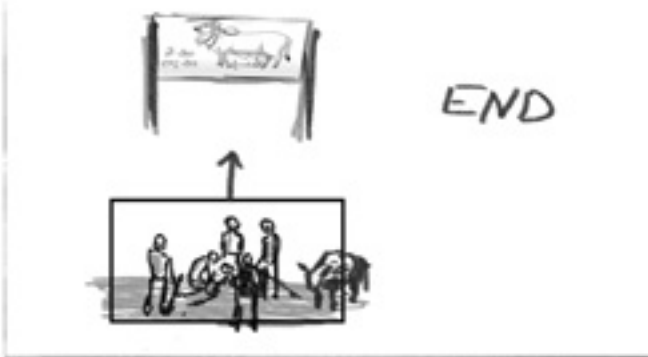
Storyboard



Storyboard

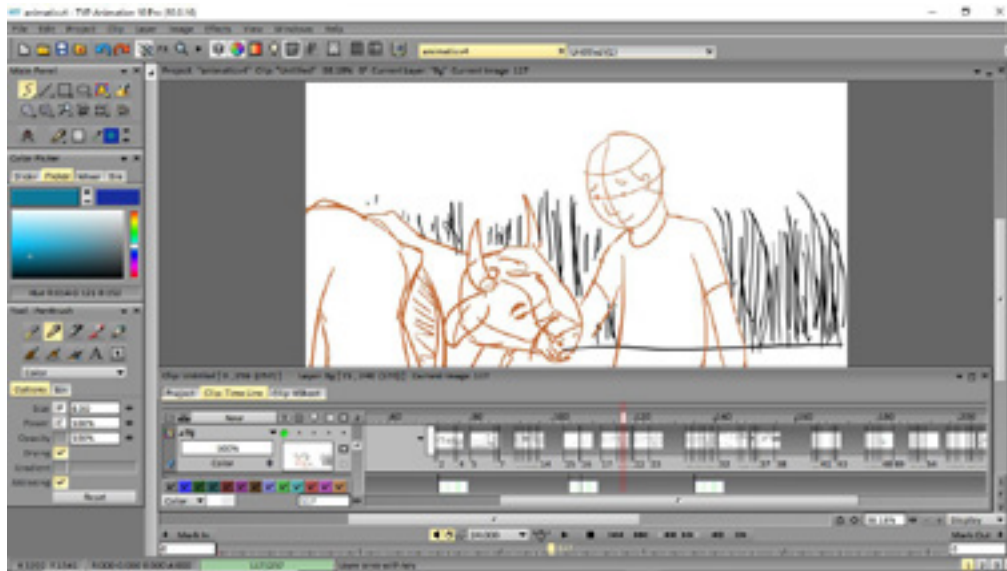


Storyboard



Animatic

After the shots are decided in the storyboard, it is required to know the length of the film and how the scenes will be stitched together, for that, making an animatic is important. I worked on the software TV Paint to make the animatic of the film.



A screenshot of the animatic made on TV Paint.

Sound Design

I have planned to put dialogues in the film as they were essential as the communication to what leads to the climax of the film was better delivered by the dialogues rather than visuals as its a short film and there was so much to put in a short amount of time. Although I have tried to show most of the things through visuals as I like communicating through visuals but wherever the dialogues are important, I have provided them to the characters.

Animation

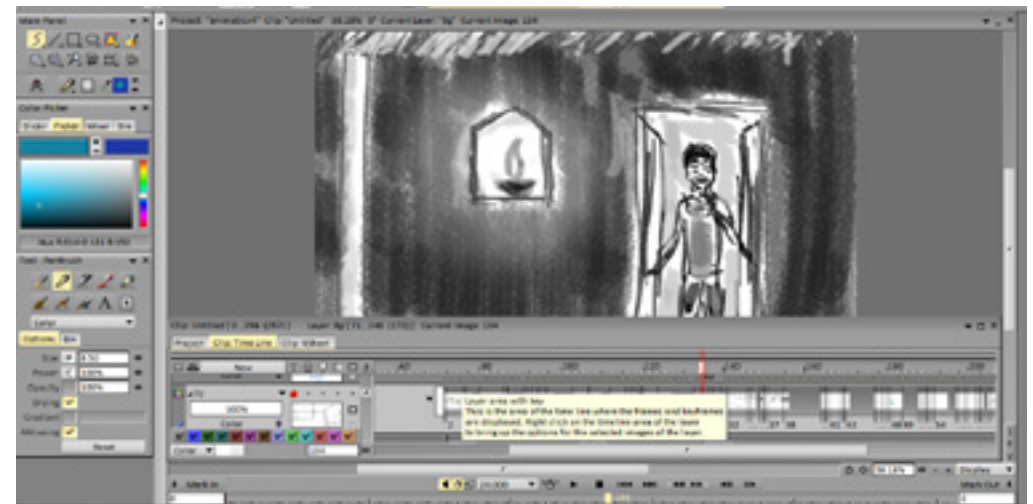
Before getting started with the animation, I tried and tested tools and software which best suited my forte. I could use the storyboards as reference for my animation as it was decent enough.

1. Rough Animation

The entire rough animation will be done in TV Paint. The reason being the brushes it offered, and the effects I can get through these brushes. In this step I drew the rough keyframes and timed it.

2. Cleanup

Considering the time factor I chose limited animation. So the rough key frames were cleaned up and then timed to get the action right.



3. Inbetweeing of keyframes

In this step with the help of the onion skin, the previous or the next keyframes are copied and then transformed and warped to get the desired inbetween.

4. Colouring and Shadows

The colouring of each and every frame is done in TV Paint. The light and shade is achieved by using the overlay mode of the layer based animation offered by the software.

Takeaway

This was my first time making a full animated film, I have made a film in the past but there is a huge difference between that film and this film. Earlier I directly started animating the film with the story in my mind without making any storyboard. This time I went through the whole process of animation and got to learn how beneficial it is to work by the process. I really enjoyed the process and get to learn so many things. I have done mistakes in the film and its a great learning and will help me in my final project. I specially find difficulties making the same background in day and night as I am a little weak with colors.

As my sketching skills are also not sound, this project helped me sketch a lot daily and I found improvement in my strokes. The topic that I chose made me look even more to the related issues that we are facing today. Overall it was a great learning.

Conclusion

Cow is indeed a sacred animal in Hindu religion, it is being worshipped through ages and Hindus have a strong emotional connection with the animal in the past. Today, while we still say that cows are important and should be protected, our deeds are completely different, though it's being portrayed as the most important issue in India with ministers went to a level to say that the protection of cows is the single-most important principle towards saving the whole world from both moral and spiritual degradation and punishment of killing a cow should be equal to killing a human. The ground reality is completely different. The issue is being used as a political propaganda and is enticcing communal tension among people. We should learn to respect the values and morals of other religions instead of forcing ours onto them. I will consider my attempt to be successful if even one person changes his/her mind after watching the film.

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