

Why Mother Cow Havoc in the Street in Hindu Society of Kathmandu Valley?

Bishnu Prasad Dahal*

Department of Anthropology, Patan Dhoka Tribhuvan University, Kathmandu, Nepal

ABSTRACT

Hindus worship cow as mother as symbol of goddess- Laxmi, but they also use cow as industry. The multiple benefits of cows in Hindu society customized the people as religious animal and banned to slaughter. When mother cow turns in to unproductive and the unproductive calves are also abandoned in street because of their religion. The rational use of cow is the major part of Hindu religion to cope the existing situation of their survival. The use of religious faith materialistically to get benefits from ecosystem is the prime concern. But cow havoc in street shows in one hand and economic burden in another hand because of productivities the selfishness of Hindus and it creates the major problems in cities and farm too.

Keywords: Cow; Havoc; Ideologically; Materialistically; Religion; Industry; Economy

INTRODUCTION

Cattles were domesticated around 10,500 years ago, as few as 80 progenitors in central Anatolia, the Levant and Western Iran [1]. According to an estimate from 2011, there are 1.4 billion cattle in the world. Cows are a prominent modern member of the subfamily Bovinae are the most widespread species of the genus *Bos*, and are most commonly classified collectively as *Bos taurus*

Kingdom: Animalia Phylum: Chordata Class: Mammalia Order: Artiodactyla Family: Bovidae Subfamily: Bovinae Genus: *Bos* Species: *B. taurus*

Cows are commonly raised for many purposes like milk, production of bullock; bullocks (cow products) pull carts, plow field, cows for meat and for hides, which are used to make leather. That's why; the cow was worshipped as a mother goddess in the Mediterranean civilizations. The cow became celebrated in India, first during the Vedic period (1500-900 BCE) as a symbol of wealth. But, bulls were sacrificed to the gods, and people ate their meat. Nonetheless, the slaughter of milk-producing cows was prohibited [2].

In eastern philosophy, cow is considered as a holy animal from ancient time [2] and Hindu religion positioned the cow as a mother [3] because of the getting the milk from the cow and the mother are similar, so they consider the cow as a mother. Cow urine is also perceived holiness which contains antibacterial, antifungal, antiviral, and insecticidal etc. [4]. Similarly, use of the dung of the cow is used for cooking in a one hand and also it has wider benefits as using to kill microorganisms as antibacterial antiseptic property as well as its burning fumes kills the insects, and other harmful

organism[4]. Likewise, the cow is used meat as a surplus protein source for those people who belong to the other religion specially the Muslim, Christian [5]. The dialectical behavior of people in a society divides the people and for their behavior in to two different categories but one oppose to another as, people who slaughter cow and the people who worship cow as a mother.

Among those people who behave contradictorily, dialectical to whether worshipping or slaughtering behavior on cow as short-term use of cow as a source of meat or long term benefits of cow as a source of milk, dung, urine, ghee, curd then we can get regular more benefit from it. Besides having individual nutritional value of meat and milk [6], the using cow for the net benefit as multifarious industry, is far better than the meat using [7]. Not only as economic perspective with a perspective of microbiological, using the cow urine from the household, sanitation, fertilizer, insecticides, pesticides to a more advanced disease model from common disease to a cancer and more [8]. The Hindu literature Veda gives not aesthetic, religious and mythological values to cow, treating as a mother but also justified as a greater part of this universe for purifying the devils to impure airs and environments. In ancient Hindu texts, the cow appears as "Kamdhenu" or the divine cow, which fulfils all desires. Its horns symbolize the gods, its four legs, the ancient Hindu scriptures or the "Vedas" and its udder, the four objectives of life, including material wealth, desire, righteousness and salvation [9].

COW AS AN INDUSTRY

Ecologically, cow eat grasses, fodders, and agro waste by products like straw including agricultural products which is untapped,

*Correspondence to: Bishnu Prasad Dahal, Department of Anthropology, Patan Multiple Campus, Patan Dhoka Tribhuvan University, Kathmandu, Nepal. E-mail: phd.bishnudahal@gmail.com

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unutilized and wastages energy sources available in ecosystem. As part of ecosystem, cow as a primary produced in terms of energy flow perspective in ecological concept. Cow as species help to consume untapped energy and ecologically dependency of human in cow as a part of same ecosystem ultimately helps to survive very easily. Multiple benefits of cow in their ecosystem inspire the cow worshiping. But similar benefits are given by other animals are not mandatory to worship them is because of their religious values and it is a kind of "benefits" of doubt through anthropological perspective. Here, the worshipping cow in Hindu society is not because of its religious value it is because of the materialistic values. So, getting material benefits from cow as "industry" and provokes as religiously is another dialectism that has mostly practiced in Hindu society [10].

Besides, milk and meat, cows provide many beneficiaries such as the waste of cows is used as dung, which is used as source of energy or in manure. After the death of cow, the various body parts of cows such as bones, tendons, skin, and the contents of the gastrointestinal tract, blood and internal organs. Leather is valuable enough to make it a primary product rather than a byproduct, particularly since the best leather often comes from newborn calves. Environmentally, leather treatments and tanning creates an entirely different set of environmental offenses, on top of the well-documented environmental costs of cattle production.

It is found that since long ago cows are main source of animal power in Hindu agriculture, and also used as a means of transportation in form of bullock carts. Likewise, cow dung is used as manure for agriculture systems it is the main source of manure for agriculture supplement to the chemical fertilizers and before industrialization the main source of manure for agriculture was cattle dung, which was decomposed in specific ways and used in their fields. Still the modern concept of organic farming promotes this way which was earlier used by Hindu agriculturalists.

Another importance of cow is its urine. In Ayurveda (An Indian system of healing) there are many uses of cow urine. Cow urine can be fermented with some herbs like Neem and Mahua to make effective pesticide for agriculture.

THE PRODUCTS OF COW INDUSTRY

Bones → Jewelry and serving wear, such as utensils and cups

Hooves and bones → Gelatin coating on photographic film

Hooves → Dog treats

Hooves → Keratin protein → Fire extinguisher foam

Fat → Tallow → Glycerin → Soap and Dynamite

Fat → Tallow → Stearic acid → Rubber tires, to maintain elasticity

Ear and Tail Hair → Paint brushes, misleadingly called "camel hair"

Lungs → Heparin, an injectable anti-coagulant

Adrenal glands → Steroids

Pancreas → Insulin

Gallstones → Aphrodisiacs

Intestines → Tennis racket strings

In Asian countries, gallstones are turned into a potion believed to increase virility and at times have been calculated to be worth more than their weight in gold.

BOS TAURUS AND HOMO SAPIENS AS PARTS OF THE ECOSYSTEM

Harris demonstrates that religious taboo makes sense in terms of the local environment, because cattle are important in several ways [11]. Thus, the religious taboo is rational, in a materialist sense, because it ensures the conservation of resources provided by the cattle [11]. Harris comments upon the classification of numerous cattle as "useless" [12]. Ecologically, it is doubtful that any of the cattle are actually useless, especially when they are viewed as part of an ecosystem rather than as a sector of the price market [12].

The western views on relationship between *Bos taurus* and *Homo sapiens* are dependent with one another and both are a part of one single ecosystem in which they are enjoying symbiotic relationship. In western society cows stand as a meat and dairy commodity as they do not produce energy as they produce in Hindu society as in Nepal and India. The outsiders of Hindu society who do not know Hindu society in depth, assert that cows are surplus because many cows in Hindu society neither provide milk and meat nor directly contribute in economy and nor supports in energy cycle and food chain directly. Harris in this regards presents the views quite different. According to Harris, for Indian farms, there are not enough oxen, and still there are huge shortages of oxen in plowing fields [5]. Besides, milk compensate the surplus protein as a source of food or energy and dung stands as the source of fuel which substitute the firewood and indirectly working as the controlling deforestations.

IDEOLOGICAL BASIS OF HINDU SOCIETY ON COW

Society's mode of production (technology and work patterns, especially in regard to food) and mode of reproduction (population level and growth) in interaction with the natural environment has profound effects on socio-cultural stability and change. A good deal of Harris' work, therefore, is concerned with explaining cultural systems (norms, ideologies, values, beliefs) and widespread social institutions and practices through the use of population, production, and ecological variables. Harris studied the interrelationship of cow in production and reproduction system based on the structure of Hindu society as a firmly-established "culture complex" of ideas and practices linked to Hinduism, based on the cultural premise of the sacred status of cattle as symbols of holiness. So, cattle are kept and cows dominate the physical landscape, even of densely populated urban neighborhoods in Hindu society. Hindu utilized cattle as a source of milk, butter, traction, and dung (fuel) but the meat is not consumed.

COW AS DAIRY INDUSTRY

Dairy is another important but secondary industry in Hindu society, where agriculture stands as primary. Dairy product of cow such as milk, curd, ghee etc. those products full of nutrition help in the growth and development of children's body structure, boost up immune system and it helps in improving digestion and absorption of fat soluble vitamins. Cow ghee is good for the development of brain is also used as an anti-ageing vegetarian food with external applicant on the skin treating as anti-wrinkle cream. Cow ghee is also good for the making teeth and bones strong. Due to less cholesterol it is also good for heart health and is also helps in prevention from Diabetes. Cow milk is easily digestible and is like nectar, because it has amino acids which make its protein easily digestible. The cow milk is rich in Vitamins like B2, B3 and A, are

good for kidney and which help to increase immunity also reduce acidity. It is one of the best natural anti-oxidants which help in reducing chances of colon, breast and skin cancer. Cow milk also prevents the formation of serum cholesterol.

COW AS POWER, ENERGY AND MANURE INDUSTRY

Cow dung, excreta of bovine animal, is a cheap and easily available bioresource in our planet is widely used as sources of energy as burning fuel. Cow dung is used in field as organic manure by composite, which ultimately increase the soil fertility through phosphate solubilisation. Nowadays, there is an increasing research interest in developing the applications of cow dung microorganisms for biofuel production and management of environmental pollutants. This study focuses on recent findings being made on cow dung that could be harnessed for usage in different areas such as agriculture and industry.

Idealistically, cow as a holy animal used in Hindu society as a unit of production economy supports through technically which acts as a conversion of unutilized wastage resources in to the finished products in different level and the distinctive complex of ideas about the cow in Hindu society and culture grew up and became institutionalized, following an inner “symbolic logic” which requires to be understood in (emic) cultural terms with set of related ideas, developed by Brahmans (priestly class), using the cow as a symbol for an entire social ethic involving ideas of purity, vegetarianism in behaves of economic use full of benefits.

HOW COW AS AN ANIMAL IS BENEFICIAL TO THE SOCIETY?

Materialistically, cow stands as a cultural complex adapted to a specific ecological setting characterized by plow agriculture and vast populations. To sustain agriculture it is essentially use cow as technology, cow as means of transportation, cow as an industry of production of bullocks which replace the tractors, cow as a manure production industry, cow as a dairy industry etc. in agricultural society, there is large number of tractor demands to plow the fields which is displaced or replaced by the bullocks produced by cow and cows also convert marginally useful resources (garbage, odd patches of grass) into useful resources (milk, butter, dung).

That's why; the ideology which is developed in Hindu society through material benefits from cow grew up to support the practice, which was ecologically necessary to sustain the vast population, and the materialists interpretation place the stress on the analytical priority of the material factors (“functions”) over the ideological factors never deny that an ideology of the “sacred cow” emerged and flourished but take the position that the ideology is the dependent variable (the “effect”), while the overall ecological adaptation is the independent variable (the “cause”) “folk models” usually reverse the sequence of causation and hence folk models are rarely adequate accounts of any situation. Cows are the most useful domestic animals, which helps to maintain the symbiotic relationship between human and environment as a component of the ecology. Cows in Hindu society supplies the entire requirement for farming activities in agriculture, and also helps in transportation of our goods, works in our agricultural lands.

COW HAVOC IN KATHMANDU

The economic burden of the unwanted cows and damage to crops by stray bovines are set to aggravate farm stress in large parts of

the cow belt. In some places farmers are forced to keep round-the-clock vigil with lathis and brickbats. Some farmers have already lost thousands of rupees worth of crop due to the foraging by the abandoned cows. However, experiences of *gaushalas* have not been encouraging either.

At the moment, the cow explosion is in its first stage. As more and more cows reach non-productive age, the number of abandoned cows will swell and spill over to the cane and grain fields.

Another proposal is to impose access on milk cooperatives as well as private dairies to create an old age home fund for the unwanted cows. The funds could be used to open modern cow shelters. A variant of it is to transfer the money to the owners on the condition that the ‘retired’ cows will remain confined to their premises.

An extraordinary situation is prevailing in peri-urban of Kathmandu valley with regard to livestock. With many parts experiencing agrarian distress, farmers are under financial stress from their main vocation. While that has made it difficult for them to afford the upkeep of their livestock, lack of grazing lands,, combined with the restriction of abandoning cattle in open area, have meant a complete collapse of the market for cattle, and in turn, their commercial value. This has resulted in farmers abandoning their cattle in droves, giving rise to massive stray cattle problems.

Cows have virtually banned slaughter started tightening laws for protecting the cow and its progeny from slaughter at the end of their productive lives. The dairy farming risky, and spoilt, the economics of owning a cow as an alternative farm income source.

The drop in milk prices have made cow herding for dairy farming unviable. The biggest change, of course, is that the mechanization of agriculture has reduced the utility of the male animal, which used to do the job of tractor, thresher, fertilizer producer and transporter. The growing abandonment of cows is also a sign of social change, of mechanization of agriculture and diminishing dependence on cattle. The lives of farmers have always been intertwined with cattle. I remember, sweets were distributed and songs were sung to welcome the birth of a calf. It was considered auspicious. Such large-scale abandonment of cattle disturbs the social order.

Hundreds have taken over the streets, casually strolling or curled up in the middle of the road, oblivious of their traffic-aggravating role amid the cacophony of buses, trucks, motorcycles and cars trying to avoid them. The stray bovines aren't exactly a novelty. Farmers have a habit of turning loose old or sick cows and bull calves, which have no financial value (artificial insemination is increasingly in use). The owners should be fined, but they're usually not.

But now city officials say the number of wandering bovines is the highest in years and is directly related to the April earthquake and its many aftershocks. Taking advantage of post-earthquake chaos, farmers in Kathmandu's outskirts are abandoning their cows and especially their bull calves, which make up the majority of the wandering bovines. The cow slaughter banned in India and black trade of cows in Tibet also creates the problem of cow havoc.

In the past, stray cattle have been handled in various ways. Some find shelter in a small fenced-in area within the confines of Pashupatinath temple, one of the world's holiest Shiva shrines. Their food is financed by devotees' donations. (Cows are holy for Hindus, and it is a crime to kill a cow in Nepal – but because it is a secular country eating beef is legal.)

In fact, there is almost a total absence of animal welfare in the country. The worst problem is that of wandering cattle injured in road accidents in Kathmandu's streets. For all the reverence, the fate of a fatally injured cow is unholy. The holy cows of Kathmandu, once a tourist novelty and integral part of a tight-knit, gently moving society, have become a nuisance for motorists and an embarrassment for the authorities. Nepal's national animal is traditionally a symbol of prosperity, but now are abandoned to roam homelessly on the streets. Until a few years ago one could find aging resident bulls in places in Kathmandu. Sometimes number of stray cows disappeared and they have not been heard of since. But young calves and mature cows are still common at traffic intersections, standing by the side or in the middle of the road. Or they are at the garbage dumps, rummaging through plastic and organics in search of food.

Most bulls are abandoned by their owners because they are of little economic value in a valley where they cannot be used for ploughing. Cows are abandoned from private homes and dairies when the owners face a lack of space or fodder, or when they no longer give milk. It is said that owners from farming communities adjacent from Kathmandu valley or say peri-urban drive cows into the city at night and abandon them. The priests of Pashupatinath, as part of new moon and full moon rituals, continue to release a bull-calf twice a month. Most calves however return quickly, after all, Pashupati has become an ideal dumping ground for the city's unwanted, sick or injured animals.

It is found that, the problem of stray and abandoned cows is a considerable religious as well as animal welfare issue; attempts at addressing the problem have always fallen short of a long term solution. The cows appear on the streets in the early hours of the morning, dropped from trucks in the dead of night and left where they fall. Often the dazed and confused animal stays motionless and remains sitting in the road through the day as the hustle and bustle of traffic drives past them. If they are lucky, they eventually get to safety by the side of the road where they will continue to remain, eating rubbish and scraps of food. They then blend into the landscape of the city and become largely ignored, in exactly the same way as street dogs

The conflicting duality of religious and cultural notions on one hand and modernization of the city on the other is increasing, and stray cows are among the most visible victims of this conflict. Stray cattle are randomly picked up by the traffic police (which is why animal activists dread any international visit or meeting held in Kathmandu) to be released outside the valley. Its gaushala of Siphel is a beginning, but the problem is too vast. The municipalities of Kathmandu and Patan have to come up with a management plan for stray cattle with rehab for injured cows, animal birth control and a shelter for unweaned, sick and aging cattle.

METHODOLOGY

It is qualitative research in which participant observation, case study methods are used to gather the information. This research is based on the field work on cow herders, farmers, and those people who are reside in peri urban area of Kathmandu valley. The research is conducted by selecting purposive sampling among the cow herders and farmers who keep cow for economic benefits and whose religion is Hindu. Data was collected by using observation, method, case study method and key informant interview were conducted so as to identify the issues or research theme more scientific, fact, valid and reliable so as to easy to identify the present

the actual situation. Pseudo-name is used to maintain the research ethics.

FINDING AND DISCUSSION

In the view of anthropology, cow as industries provides the multiple benefits; economically, technologically, religiously cow herding is benefitted. Though there are multiple benefits from, cow, why cow havoc is practiced in study area? That's why here I have presented some case study through it is very easy to analyze the situation. Here some cases are presented;

Case Study 1

Uddav Chapagain is the permanent resident in Gothatar. He is keeping cows and he has some fields to farm for his survival merely. He has bullocks too for plowing his fields. Actually he is farmer who has managed irrigation facility through dip underground tunnel in his field. He is still using animal manure and he told that due to the marketing of agricultural product in the trade mark of "organic" people pays more money and all agricultural and vegetable products have high prices. In one hand he is getting multiple benefits from cows but in another hand, he is severely impacted by the havoc cows in his area. "Most of the cattle are found havoc after the economic benefits from cow." He claims that he woke up from only four hours of sleep after spending most part of night guarding his field to say that existing stray cattle problem- quite prevalent in this area-has increased in the last 3 year. When I asked the questions to Uddav Chapagain during my fieldwork, his wife parallel answered me "why people are sending so many cattle to this area?" "The presence of cattle at field destroyed the crops, cattle at market, on roads etc. is making our lives harder," she adds.

The farmers of peri urban area of Kathmandu also face the crisis, leading to loss of crops and villagers don't know how and where from the cattle come. Usually, residents of one village pushing the stray cattle to other villages intentionally because when cows became older they will not give birth calves, do not give milk, at that time cow becomes unproductive that's why people send cows to the open street, fields and next villages as cow havoc or stray previously said his or her "mother". People of Nepal used to sell stray cattle to traders in India and cattle slaughter is banned in Nepal. But a thriving business in India always helped them earn from unproductive cattle. Now, with Indian slaughter houses closing and stray cattle heading to their country, these farmers do suffer double economic losses.

In order to meet the challenge of stray cattle, the Nepal government is spending a huge amount for building cow shelters in boarder area from east to west have allocated budgets for management of cowsheds.

Case Study 2

Parashuram Phuyal is a permanent resident of Nepaltar, 3 kilometer north from Balaju is a farmer, cow herders. Cow as mother religiously provides benefits in agricultural and pastoral economy. But, after the productive period of a cow she is abandoned in street, field as havoc. People used cow for multiple benefits but after that if cow became unproductive at that time no one will keep unproductive cow by saying mother in Hindu society. He proposed a new way to solve the cow havoc as "people here have trouble taking care of themselves, and it might work better if the government dealt with the farmers before the animals end up on the street as stray or havoc."

Now, some of the cows and calves die on the street from drawn-out malnutrition, from eating plastic and from dehydration and from being hit by vehicles. People get benefits from when she is productive and they abandoned in street when she is unproductive. Where is humanity? Where is religion? Where is morality? People are becoming more selfish in care of mother cow, say Parashuram.

Case Study 3

Gopal Sharma is one of the activists in protecting animal rights. He interestingly shared his experience as "if you drive down any street in Kathmandu and within a few minutes you will see a cow. People abandoned the cow and calves in street after cows do not give the milk, while it is well known in Nepal that the problem of stray and abandoned cows is a considerable animal welfare issue, attempts at addressing the problem have always fallen short of a long term solution".

When I asked from where these cows are brought? He replied me that these cows appear on the streets in the early hours of the morning, dropped from trucks in the dead of night and left where they fall. Often the dazed and confused animal stays motionless and remains sitting in the road through the day as the hustle and bustle of traffic drives past them. If they are lucky, they eventually get to safety by the side of the road where they will continue to remain, eating rubbish and scraps of food. They then blend into the landscape of the city and become largely ignored, in exactly the same way as street dogs. If they are unlucky, they get sick or injured by passing cars and need to be rescued.

Case Study 4

Uttam Kharel, a social worker and animal activists also positioned in chairperson of "Chhada Gai Bachha Samrakchyan Samiti" said "We have been rescuing stray cattle every week, but we face problems feeding the animals". The cattle rescued from the streets often do not meet the quarantine standards and are hence not allowed to be transported. According to Uttam abandoned cattle on the streets include male bovine, cows that have stopped giving milk and calf that are unfit to use in production. Owners leave their cattle on the roads at night. Despite our efforts, we have never been able to find these owners and re," said Uttam.

Uttam works to maintain the shelter for stray cows, bulls and calves. His team have more than 60 cattle in constant attention-that include diseased and ageing cows, and orphaned male calves-at the shelter require, stress has become part and parcel of Uttam's routine life. The truckload of hay that he has been expecting for the last two days is still nowhere in sight.

Half a decade ago, Uttam, an avid animal lover, started this shelter to give a home to the stray cows that had become a permanent fixture of the Pashupatinath premises. He recalls knocking at doors of a dozen government offices with proposals for a land donation.

"During Laxmi Puja or Govardhan Puja, hundreds of devotees come to the shelter to worship the animals," he shares, "But, as you can see, there is no footfall here during the rest of the year." None of the cattle in the Pashupatinath area have to now face the elements, but Uttam's shelter does not have the capacity to rescue all the stray cattle from the Valley.

Many farms operating in the outskirts of the Ring Road in the Capital abandon their male calves and non-lactating cows, says Uttam. "Farmers are commercially driven and once an animal loses its utilitarian value, they simply become a burden on the

infrastructure," Uttam shares, "And because there is no proper registration system that accounts and the number of bovines in Nepal, farmers can easily abandon them on roads or temple premises."

From the interviewed from key informants it is found that all sectors are responsible to control the cow havoc and it is serious problem. One of the key informant is Traffic Police Chief of Kathmandu stated that initiatives were being taken to control haphazard abandonment of cattle. "The work of restraining animals on the roads is underway. It might take some time to bring everything under control," said chief of Traffic Police. He also stated that the scenario had led to an increased number of road accidents. "We have been recording at least one accident in three-four days caused due to the roaming cattle. More accidents take place during dawn."

He said he did not know where exactly the animals came from, but stated that they were most probably roaming by rural farmers. "The farmers tend to abandon their cattle in the streets once the animals have aged and are unable to produce milk." These roaming cattle have also been a bane to passersby. People are scared of such cattle lying around the streets. "The animals have also caused problems like flipping moving vehicles and hitting passersby. The problem, however, is not new," he said.

The chief of Kathmandu Metropolitan Police attributed the inability to abolish this persisting problem to local people's ignorance. He added that the problem continued to exist even after several campaigns and awareness programs. "You can find at least two-three cattle roaming in one place. It becomes difficult for us to fit all of them in a single vehicle," he said, adding that it might have been an easier task if they could collect all deserted animals at once. As per the Local Self Governance Act 2055 rule number 96, stray animals are caught and auctioned later. Despite the existence of such rule, feeble implementation has encouraged the act of cattle abandonment.

However, Mayor of Kathmandu Metropolitan City, Vidhya Sundar Shakya, also felt the havoc cow in Kathmandu is a big problem to manage the traffic problem, people's security and cleanness of the city. He proposed the Metropolitan is discussing with the government bodies to introduce a tag system that will help the authorities to keep tab on the roaming cattle. Kathmandu Metropolitan City has prioritized Ratnapark-Sundhara-Jamal road section, Araniko Highway, Gaushala, Tripureshwor-Maharajgunj and Putalisadak-Baluwatar stretch to make the areas free from stray cattle.

The Kathmandu Metropolitan City (KMC) estimates that there are around 1,200 stray cattle roaming the streets of the Capital. These animals are largely feeding on disposed garbage, drinking potentially toxic river water, and are perennially susceptible to poisoning or being overrun by vehicles.

These four case studies along with observation and key informant interviews represent the almost all. Now, what, how and why this problem arises?

Observation helps to verify the qualitative information, case studies further justified and clarified what people are doing and what actual situation is.

With these multiple benefits, why Hindus havocs the cows in street?

Hindus use cow as economic animals rather than religious. If cow is used as religiously, then no one can see cow in street as havoc after

it turns to the unproductive status. The cow is a holy animal for Hindus, with religious zealots ready to take on anyone harming the divine creature. But the growing number of stray cows is proving to be a bane for both Hindus and their bovine gods. In many places, the abandoned cows are being beaten up for savoring haystacks and fodder stored for the lactating ones.

Temporary solutions could include proper registration and monitoring of the cattle population, mobile veterinary services and feeding sites in a number of locations (set up with the involvement of communities, hotels and restaurants willing to donate their vegetarian left-over's). The actions must be backed by the central government, by introducing supportive animal welfare legislation and monitoring systems, possibly including a policy on humane medical intervention for dying cows.

Hindus strongly believe in the tenet *vasudev kutumbakam* (the world is one family) and hence, the divine is also seen in animals and are protected. The deification of animals, therefore, has led to the protection of many species of animal. Hinduism in its belief that all living creatures are subject to the cycle of birth, death and rebirth, never distinguishes between the soul of man and a soul of an animal. Apart from this, the recognition that every animal played a role in creating an ecological balance, allowed us to live in harmony with animals.

The concept of karma, or the cosmic law of cause and effect, which is at the heart of Hinduism, Buddhism and Jainism, demonstrates the interconnectedness or the web of life of humans, not just with other humans, but with non-humans too, but the Hindu understanding of karma, that all actions are connected and are part of the universe and that our actions affect not just other humans, animals, plants but also nature, of which we are a part. That even a small act can have great consequences is intuitive to every Hindu. It follows that every action we take has a planetary and cosmic effect - and this is what scientists today call 'footprint'.

Cow heavoc in Kathmandu is also such kinds of result of misguide and mishandling issues in Hindu culture. The most important aspect of Hindu theology pertaining to the treatment of animal life is the belief that the Supreme Being was himself incarnated in the form of various species. The Lord says "This form is the source and indestructible seed of multifarious incarnations within the universe, and from the particle and portion' of this form, different living entities, like demigods, animals, human beings and others, are created" [13].

Among the various incarnations of God (numbering from ten to twenty-four depending upon the source of the text), He first incarnated Himself in the form of a fish, then a tortoise, a boar, and dwarf. His fifth incarnation was as a man-lion. As Rama he was closely associated with monkeys, and as Krishna he was always surrounded by cows. Thus, other species are accorded reverence.

In anthropological perspective the environmental and ecological crisis now we are facing is due to the imbalance interrelationship between the environmental components of the ecosystems- human and non-human including climatic. For ecological balance through symbiotic relationships or through food chain or energy transfer, we have to return to the meanings and practices that infuse sacredness and reverence towards nature as in Hindu traditions, re-awaken our relationship with nature- climate, geography, human and non human with flora, and not view religion and ecology as separate. For Hindus, the environment is not protected because of the selfish urgency to save biodiversity and hence save human future,

but because it is the spiritual and merit making way of whole plan and animal life and hence a righteous duty that all humans are obliged to perform.

WHY COW HAVOC IS INCREASING?

From the observation, case studies, interviewed with key informants, it is found that cow havoc is increasing day by day in Kathmandu because of two reasons: Firstly, in Nepal, the cow is a sacred animal and the slaughter of cattle is prohibited by law. Indeed, cows are the national animal of Nepal and harsh penalties exist for those who do not respect their sanctity. In agricultural society cow stands as industry and cow has great socio-cultural, ecological, religious, economic and even political significance but unlike in most of the west, other aspects and benefits of the cow is ignored and in industrial society cow stands as a consumer commodities of milk or meat and their meat is taboo and as a result, although they have great religious and cultural significance, they have less economic value.

Secondly, despite it being illegal to kill or injure a cow, cattle is widely used in the dairy industry to produce milk. To produce milk, a heifer needs to be continually impregnated and to give birth. Female calves are valued as they increase the supply of milk and are necessary to eventually replace their mothers when their supply decreases. Male calves on the other hand have little use and may be described as a 'waste by-product' of the dairy industry.

There is no use for these calves and keeping them is expensive. Their owners thus have to face the dilemma of both keeping and feeding them (which is guaranteed to entail a considerable cost for many years to come) or abandoning them (which leaves them susceptible to a fine but only if they are caught). Many options are there for the latter option and think the risk worth taking.

WHAT SHOULD BE DONE?

Until a long term solution is found to deal with the street cow population crisis - one that takes into account the causes of the problem and is backed up by harsher legal penalties for abandoning cows, we are taking short term steps to reduce the dangers that they face on the streets. Simple methods are often the easiest to implement and most effective, and one devised by our team has been to use collars made of reflective tape to make cows more visible on the streets at night, making them less likely to fall victim to road accidents. This simple solution greatly lowers the risks that cows face when crossing roads and is perfectly safe for the animal, being loose fitting and easily broken away if it gets caught on something. While it does not reduce the number of street cows in Kathmandu, it at least makes them safer. Biplab Neupane, meanwhile, also pegs the problem on the growing mechanization of traditional farming methods. "The advent of tractors has made ploughing very easy and efficient," he says, "the oxen, once a mainstay of Nepali agriculture, now cannot compete with the machines and in a lot of places have become obsolete."

According to Biplab, an effective way to curb the number of stray cattle could lie in implementing stricter registration rules. For instance, he cites Denmark's policies that have instituted a national database constituting of the date of birth, breed, location, veterinary history, and transportation information of every single farm animal since 1998.

"Every cow can be microchip-tagged with a unique identification code so that their owner can be easily tracked." Biplab says "farmers will then be reluctant to abandon animals as there would be legal repercussions for doing so."

“Micro chipping in the case of bovines hasn’t yet been initiated in Nepal.” says Dr. Chandra Dhakal, spokesperson for the Department of Livestock Services (Ministry of Livestock Services), “But be it for monitoring any outbreaks of disease or maintaining the purity of breeds, this technology could be very useful.”

Similarly, Biplab also emphasizes the merit of encouraging breeding that uses ‘sex-sorted semen’ technology. “Using this method, an ox’s semen can be genetically modified so that it can produce only female offspring,” he shares, “Male calves—that make up a large portion of the stray cattle on Nepal’s streets—will subsequently be largely reduced.”

Furthermore, there could be other innovative solutions to the stray cattle problem. Gopal Bhandari, a researcher for the Prakritik Kheti Farm in Tokha Municipality, shares that the issue could be further addressed by publicizing the potential alternative benefits of cattle. Not only can cow urine be used to prepare Ayurvedic medicine, he says, but they can also be processed into fertilizers as well. Bhandari’s team has recently used cow dung to produce a high-quality organic fertilizer, which can be prepared within 48 hours, and lab works have proved it to be very effective. According to him, “Cattle can be great assets, given the many benefits they can bring and the abandonment of cattle can be curbed if this potential is tapped into.”

CONCLUSION

It is found from the research that, there are two key factors that contribute to the problem of street cows in Kathmandu. Firstly, in Hindu society, the cow is a sacred animal, and cows are the national animal of Nepal and harsh penalties exist for those who do not respect their sanctity by restricting the slaughter. Secondly, despite it being illegal to kill or injure a cow, cattle is widely used in the agriculture, dairy, and many more benefited industries. But why cows are havoc in street, field and anywhere? Even though, cows as multiple industries in Hindu society not single industry as in West. It is found that the productive cows are kept and when it

became unproductive Hindus do not eat beef so, cows are havoc in street.

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