

**Tribhuvan University**

**Critique of Anthropocentric Disposition in Lasse Hallstrom's *Hachiko***

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**By**

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## *Critique of Anthropocentric Disposition in Lasse Hallstrom's Hachiko*

### Abstract

*This paper examines the anthropocentric attitude on the movie Hachiko by Lasse Hallstrom and establishes the possibility of ethical relationship with non-human beings. This movie critiques the anthropocentric view of human beings which put human beings at the centre of this eco-system. Similarly this movie put forward the idea of equality of all living beings like that of a dog, human being and all other living being in this planet. This paper analyzes the anthropocentric disposition in the movie. It has used ecocritical perspective of Peter Singer and Val Plumwood. Their work concerns with non-human being's existence in nature. The issue of hierarchy among natural entities where humans' behavior towards animal seems mixed has been depicted in a proper way from the technique of visual effects and cinematography. In present world human beings take themselves as superior and neglecting the existence of other non-human living species of nature. So, this research emphasizes the ecological approach towards living beings. Human should give equal priority towards all living beings. The movie advocates for bio-centric world.*

**Keywords:** Anthropocentrism, eco-criticism, environmental ethics, bio-diversity and cinematography

This research paper makes an effort to critique the anthropocentric disposition in Lasse Hallstorm's *Hachiko* in the light of eco critical perspective. It further explores the eco consciousness presented in the movie regarding human-animal relationship. The movie reflects the attitude of human beings towards non-natural entities along with coexistence of different living beings. Similarly, this paper analyzes the thematic representation of eco consciousness in the movie by analyzing various tools of movie making techniques. Humans' impact upon other non-human

beings has come under serious question in recent time. In this regard, this paper scrutinizes how this movie has tried to display that very impact through cinematic art. Also, this research paper deals with anthropocentric attitude of human involvement to marginalize animals and being narcissistic, which breaks the conceptualization of anthropocentric solidity and how these perceptive are projected in the movie.

The primary objective of this research work is to critique anthropocentrism, focuses on eco-centric value and environmental ethics. It analyses the human characters as human centric and how characters of this movie treat other creatures. It focuses on the use cinematographic elements like color as well as other cinematographic techniques and how they are connected with the ideas of environmental issues. The major aim of the proposition is to critique the anthropocentric disposition towards other creatures and open a new avenue of interdependence between human and non-human world. In order to understand the power of this movie in discourse formation about ecocriticism, this quote by Joly Herman becomes handy. He describes the movie *Hachiko* and highlights the greatness of dog by stating, “. . . is the story of great love and respect between a college professor and the puppy he rescues on a snowy night. It's a very gentle film that quickly engages the audience as it introduces a heroic dog, a man with a loving heart, and an idyllic setting” (Herman). This movie particularly moves around the bonding between human and dog and radically attacks human centric attitudes by showing ecological consciousness of an animal (dog). It is significant for whole humanity who directly or indirectly marginalizes the other creatures of nature. And also shows the better emotion and intelligence of animal rather than humans.

This movie *Hachiko* released on 8<sup>th</sup> June, 2009 carries the theme of anthropocentric environmental ethics. This movie is sequel of *Hachiko* (Japanese

movie). The movie commences from the scene of a school where a boy named Ronnie talks about the real story of bonding between his grandfather and his dog 'Hachiko' who had been supplied from Japan to America for a special purpose but unfortunately the supplier lost the dog at railway station. Luckily while passing on the way of railway station, Hachiko encounters with Professor Parker and starts to follow him. Parker tries to get his owner. Hachiko is a mystery dog so he starts to ask about the dog. After several attempts of searching for his (Hachiko) owner to the near station, he finds no one and he takes the dog at his home. Parker lives with his wife Cate who is quite dominant with him, she refuses to keep Hachiko in their house.

Consequently, Cate represents the anthropocentric world view that carries the attitude of other species from the earth as lower being. Parker tries to convince her and after many arguments she becomes ready to keep that dog for a night but in the store room outside of their mansion. Though Parker becomes close with Hachiko within a short period of time and loves to play with him, Cate tortures Parker to leave that dog in other place. So Parker tries many times to get Hachiko's owner but he fails again and keeps him in the store room. In spite of they have the big mansion and everything, they lack the one essential thing and that is humanity. Cate even hesitates to touch Hachiko and treats him just as an animal. Even after the demise of Parker, Cate leaves her husband's close and loving friend Hachiko out of the house. This kind of behavior clarifies the fact that most of the human beings are lacking ethics, emotion and becoming more robotic and living with anthropocentric hubris.

Nevertheless all the species including humans are part of the nature with their basic different features which makes all species unique, no one is created inferior or superior by Mother Nature. Besides, Cate takes Hachiko as tool for her husband's satisfaction. She never feels the connection between Parker and Hachiko. Her

behavior neglects the existence of Hachiko. Every individual species has own value, human cannot take animal for their granted. Pope John Paul argues about keeping harmony with every species he writes, “At its core the environmental crisis is a moral challenge. It calls us to examine how we use and share the goods of the earth, what we pass on to future generations and how we live in harmony with God’s creation” (478). Nowadays, it has been constantly argued by many people that in order to keep balance in eco-system humans need to value other life forms of earth. It is not a secret as of now that Humans’ act decides the future of earth.

On the other hand, after the demise of Parker, Hachiko still possess faith that his master will return one day and he waits for Parker in the railway station every day. Parker’s daughter tries to take him many times from there but again Hachiko comes at the station waits. Every single day he seats there in a hope that one day his master will come back. For nine years he kept waiting for his master. He never loses his hope. Parker and Hachiko spent only few years together, but they had a very special bond that Hachiko never get tired to keep on waiting for his master. This dog shows his loyalty and love towards his master which is normally seen among pet animals. A dog waits human for nine whole years with full of purity and love and prove his loyalty but Parker’s own wife Cate fails to do so in spite of being so-called superior human being. It satirizes the action of human being. Hachiko’s level of loyalty and love proves his deep emotional attachment with his master in a remarkable way. He proves the existence of non-human’s intelligence by his actions.

Comparably nature never separates her creatures by constructing different binaries but rather she gives equal intellectuality to every creature in nature. Humans are similar to other species, they cannot be classified as superior human beings just because they seem rational in comparison to other beings. It becomes problematic

when humans take themselves as the highest form of beings and devalue others as the worthless creatures. Nature creates many creatures as different species and each species has its distinct emotions and intellectuality. Rather it is better to say an individual than a species for nature creatures. Paul further argues, “Today humanity is at a crossroads. Having read the signs of the times, we can either ignore the harm we see and witness damage, or we can take up our responsibilities to the creator and creation with renewed courage and commitment” (479). So, human being needs to do such kind of commitment to renew the earth from damages of humans’ activities. For which giving priority to individual species comes at the first place.

For instance Parker and Hachiko’s bond replace the demonstration about human superiority by their strong bond in between different individuals. Their relation shows the balance of ecological value. Their bond is a perfect example of eco-centric value. It challenges the concept of those people who believe on anthropocentric values and their superiority. At the climax of the movie, Hachiko can be seen going through the difficult phase of his life. He even cannot move around, his bones are answering him now he is old and his teeth has fallen down too but still he is hoping that his master will come and hug him. Slowly, he closes his eyes and sees dream of his master in a very beautiful place waiting for him. This brings joy in his face. Parker calls him “Come on boy” (1:26:04) and Hachiko also seems happy to see his master and both of them start playing games again.

This research paper presents the concept of non-human world which exists in nature. The theory of environmental ethics would be used to prove this research issue. Mainly, the theoretical insights of Peter Singer and Val Plumwood have been used to address the issue of eco-centric value, anthropocentric discrimination and its effects on environment. In his article, Peter Singer raises one of the most sustained



challenges to anthropocentrism by determining the environmental ethics. He writes, “When we humans change the environment in which we live, we often harm ourselves” (55). He basically gives importance to individual animal by considering environmental issues and not to decrease the importance of place of animals which are members of endangered species. Singer’s perspective is less concerned among environmental ethics that suppressed the nonhuman with humanism as it is with eco-centric value, aiding the oppressed and supporting equality. In this work, Peter Singer spikes the anthropocentric assess that has become more of a civilized intellect.

For Peter Singer, the anthropocentric solidity, which focuses on the power of anthropocentric world view, is not acceptable that human concerns themselves with an intellectual direction that forgets the non-human value in balancing the effects of environment. Peter Singer in his essay “Not for Human Only: The Place of Non-human in Environmental Ethics” argues that, “The harm that humans do the environment, however, does not rebound solely, or even chiefly, on humans. It is nonhumans who bear the most direct burden of human interference with nature” (56). In western tradition, humans are taken as the most powerful and non-humans are considered to be servants of human. Singer further adds, “Echoing Aristotle, he maintained that plants exists for the sake of animals, and animals for the sake of man” (56). Greek thinkers as well as the early Christian writers gave less moral importance to the lives of nonhuman animals. In modern time, human made projects give less priority to wildlife. From long period of human civilization, it seems that everything has been about human benefits only. There must be the knowledge of environmental ethics to tackle the emerging value of humans' and non-humans in global range.

Thomas Aquinas in his essay raises a question, “Why does the Old Testament have a few scattered injunctions against cruelty to animals, such as the just man

regard the life of his beast but the bowels of the wicked are cruel?” (qtd in Singer76). According to Thomas Aquinas, “if a man practices a pitiable affection for animal, he is all the more disposed to take pity on his fellow men. So, for him, the only sound reason for avoiding cruelty to animal was that it could lead to cruelty to human” (qtd in Singer75). He believes this kind of thoughts cause harm on environment that affect nonhuman more. Non-human must be considered worthy and of equal value as like humans. Even animals feel pain and they also have emotions.

Likewise, theorist Val Plumwood focuses on anthropocentrism and its effect on environment in her essay “The blind spots of centrism and human self-enclosure”. She argues that humans have focused more on rationality and they give less priority to natural entities. The concepts of centrism cannot represent all subjects. Human centered and reason centered culture may be rational but centeredness is not ecologically rational. It promotes various damaging forms of epistemic remoteness. Circulating ourselves off from nature can exploit human and lead to lose certain abilities of human to situate themselves as part of it. Centrism actually carried the behavior not avowal. But human centralized themselves at the top of superiority and treat others with the point of inferiority. Plumwood writes, “Human-centeredness promotes various damaging forms nature in order to exploit it, we also lose certain abilities to situate ourselves as part of it” (82). Human centralized themselves; it means they consider themselves as standpoint universalizes master perspectives, which have intelligence power that makes them different from others. Similarly, she talks about various forms of stereotyping, like the form of dominance, distortion with affected only the weaker party (non-human) and master perspective which is being done with dominant framework.

Rather anthropocentrism constantly disregards natures and nature’s ethical

rule. Human-centered culture grows rationalism which steadily self-enclosed human from environmental ethics. It leads human to lose their capacity to imagine or detect its danger. Humans are considered rational and animals lack rationality. When we treat nature and animals in parallel terms as part of a rationality spare, simple order, we do them an injustice, as we do also when we see them as less evolved, inferior beings. For this rationalism different liberation movements have accrued in history. Anthropocentric important rather its model presents from developing relation between nature and human. Which have direct impacts on eco centric value. This research also uses insights expressed in the essay, “The Ethics For Respect The Nature” by Paul W. Taylor, it focuses on the human-center and life-center system of environmental ethics, such system require that the concept of ecological obligation with regard to natural ecosystem. He talks about the environmental ethics which support the concept of non-human world existed. It raises the environmental issues represented in the movie.

In order to analyze the movie this research paper also uses the cinematographic elements. For close analysis of the movie, the researcher gives the evidences from movies characters and its plots, dialogues and certain elements of cinematography. To analyze the importance of non-human emotions and ethical value, this research deals with those movie making techniques which make this movie both critically acclaimed and financially successful. This research is limited with the movie *Hachiko* and its perspectives of some scholars related to anthropocentrism and environmental ethics.

Mother Nature gives the intelligence to all its creatures in different ways. But human only concern themselves on top of intellectuality. Whereas, the love and loyalty of Hachiko to Parker shows the animals’ emotions and feelings. He keeps on waiting for his human friend till the day he dies. This demonstrates that non-human

can be an inspiration for human. Human can also learn from nonhuman. It is not necessary to centralize human as superior always. Plumwood further adds, “It will be a pity for the human species if this kind of (un)consciousness is still dominant at the time when the ecological crunch comes for our food and energy production systems, which will not be long off” (82). Consciously or unconsciously humans are damaging the life Mother Nature, which kind of act shows the human negligence and the level of stupidity. As we know that the dog cannot speak but their love is reflected by their action rather by words.

In contrast Parker’s wife Cate is dominant with him which affects on Parker’s devotion towards Hachiko. It also talks about the behavior of characters for instance; Jasjeet and Jason towards Hachiko. They are the people who represents the human hubris of our society, they treat Hachiko as a lower being. This paper demonstrates the idea of non-human existence which presents the value of love that can be represented by verbal and nonverbal elements of communication language. Because Hachiko cannot speak but his gesture, loyalty and devotion shows his emotional attachment and love for his human friend Parker.

Nature is the home of all the organisms. Each species, including Hachiko, is the part of nature. Nature itself never categorizes the position among human and animals. It is Human who takes himself as the superior than other organisms of the nature. They want to control over other living thing as if they are the greater among all. Plumwood clarifies the fact about the existence of nature and animals in anthropocentric world view. She argues, “Nature and animals tend to be seen as all alike in their lack of consciousness, which is assumed to be exclusive to the human, and the range and diversity of mind like qualities found in nature and animals is ignored” (91). Likewise, in the movie *Hachiko*, animals are portrayed in a way that

human can do whatever with their (animal) life. At the opening scene of the following image from the movie which vividly clarifies that Hachiko being held by the human he chains the Hachiko and puts him into the box as a commodity.



Fig.1. Hachiko being chained by a human. (01:58)

Humans have forgotten their ground that they came from the animal phase. They oblivate their true form and neglecting other creatures. Humans without humanity are discriminating and distinguishing among species. Animals have emotions and affections too, they can also feel pain and suffering. It matters how human behave to animals because Mother Nature has subjected equal rights to every species. In contrast, on above picture, that one particular man is controlling life of Hachiko in a way that he earns the life of Hachiko. So far as animals are concerned, human have no right to interfere to their self-consciousness. Human assumes that they have an incomparably higher moral status than animals so they take them as items of property. Plumwood further adds:

Human-centered culture springs from an impoverished and inadequate conceptual and rational world; it is helping to create in its image a real world that is not only ecologically, biologically, and aesthetically damaged, but is

also rationally damaged. That is, human- and reason-centered culture may be rationalistic in its exclusionary stress on rationality, but human-centeredness is not ecologically rational (84).

She proves the fact that human-centeredness only creates imbalance in nature.

Comparison between humans and animals are offensive to humans because human thinks that they are the superior one. Human should be kind to animal and avoid being cruel to them. Certain prejudice or attitude of biasness towards animal creates difference among nature's law and value. There is a real distinction between human being and animal and that is in their appearance, otherwise both are living being with certain feature given by Mother Nature. Human cannot measure the pain and pleasure of other creature because all are made by flesh and blood.

Humans are wreaking havoc on fellow animals and the surrounding ecosystem, always seeking little more than comfort and amusement, and taking it for granted yet never finding satisfaction. Neglecting other creature's life making more imbalances in the ecological system. And forgetting the universal truth that all life has value in itself, independent of its usefulness to humans. Plumwood keeps on critiquing over anthropocentric world view she also states that, " Human-centeredness promotes various damaging forms of epistemic remoteness, for walling ourselves off from nature in order to exploit it, we also lose certain abilities to situate ourselves as part of it" (82). Richness and diversity of life helps to the realization of this value and are valuable in them. In the movie, behaviours of few people towards Hachiko signify human domination over other animals. However, there are people like Professor Parker who thinks for just world with equality among all living creatures. Humans have no right to reduce this richness and diversity except to satisfy vital needs. The impact of humans in the world is excessive and getting worse. Human lifestyles and

the population are key elements of this impact. The diversity of life and cultures can flourish only with reduced human impact. Policies affecting basic economic, technological, and ideological structures must be change. The resulting state of affairs will be deeply different from our own. The given snap clarifies the above statement.



Fig.2. Hachiko being kept in the cage with other things. (03:14)

The given snap, a medium range shot, sheds light upon the major issue of this research paper. It explains about the condition of animals in the world. Hachiko's life has been taken with the non-living thing that how he is in the cage just like other stuffs of human. For pleasure and satisfaction human takes other creatures life as living puppet. Labeling in others body and controlling over their freedom to live bring out the worst version of so called superior human. At this time director uses the non-diegetic sound to clarify the inner feeling of Hachiko. The gloomy music used in the background describes the whole scenario of the movie. John Golden clarifies about the cinematic techniques and its significance in the movie. He describes, "Non-Diegetic: sound that cannot be heard by the characters but is designed for audience reaction only. An example might be ominous music for foreshadowing" (17). Such sound helps in meaning formation as intended by the moviemaker.

Morality is about how we should act as members of a community. Humans are members of the biotic community. Since we can regard our relationship with the land

as a moral relationship and since this is necessary for ecosystem to thrive, then we should act as good members of the biotic community. Human should preserve the integrity, stability, and beauty of biotic community. Although Non-humans have value only insofar as they are useful to humans, otherwise they are taken as unacceptable.

Parker: Little guy was wandering around.

Carl: Really? Out on the platform?

Parker: On the platform, yeah.

Carl: Well, good for you for finding him.

Parker: Yeah. Well, I'll tell you what. This little crate was out there. It was broken. I don't know what's going on, but . . . Anyhow, someone's gonna be here for him . . . So if you'll just hold him here.

Carl: No, I can't do that. I can't do that professor.

Parker: Well he was out... No one's gonna leave this dog. There's... Carl: No.

I know that. I know no one gonna leave it. They'll be back for it. So take him with you, and when anyone shows up, I'll tell them that you have him.

Parker: No, you don't understand. Really, just..just..

Carl: I'm gonna have to put this in here for like the whole night if nobody comes . . . (04:34 - 05:13)

The above conversation from the movie shows two contrasting ideas among human beings regarding animals. On the one hand, there are people like Parker who care for other beings. His concern towards Hachiko symbolizes the loving bond between humans and animals. On the other hand, people like Carl shows no emotions towards animals like Hachiko. They prefer the idea of human as the superior animal. The way Carl is behaving represents the behavior of whole human that lacks the humanity. He



simply does not want to take Hachiko with him nor does he have any intention of helping him. Carl is not accepting Hachiko because he is not finding any usefulness or benefit. Human mind is guided by these materialistic things that they seek for the benefit in everything. There is no any helping hand without vested interest. Above conversation describes the fact about anthropocentric disposition.

Human exploits nature and consider themselves to be the most superior beings. Due to this greed what we forget is that we are just a part of nature like other non-human entities. This is where they need to have environmental ethics arises, so human needs to put on their thinking caps. It becomes relevant to understand environmental ethics, the issues surrounding them, and what our moral responsibility towards the environment actually is. All the life forms on earth have the right to live, by destroying nature, we are denying this right to the other life forms. Respecting the existence of not just other humans but also the non-human entities, and recognizing their right to live is our primary duty. With environmental ethics, morality extends to the non-human world. Animal and plant habitats are being destroyed to make space for human habitation, the animals that thrive in them lose their natural habitats and eventually, their lives. Humans have been killing animals from long period of time for food ,for fur, other commercial purposes and in the name of scientific research and experiments. Given snap also clarifies the fact that how humans are mistreating nonhuman. Carl hesitates to touch Hachiko his reaction while touching Hahiko depicts human mentality towards animal.



Fig.3. Carl hesitating to touch Hachiko. (14:40)

The above picture clarify an attitude of human towards animal that how Carl treats Hachiko. Though he is the man with responsibility who works at the station whose job is to take responsibility to care the goods of passenger, but he denies to take responsibility of a poor animal who was lost from his owner. As we can see in the picture vividly that he even denying to touch Hachiko properly, this describes the human nature that how they values the non-human. Singer further argues about the different ecological role given to the individual species and their importance in the nature, she adds,

Then again, we never know what ecological role a given species plays, or may play under some unpredictable change of circumstances. Books on ecology are full of stories about how farmers/the health department/ the army/ the Forestry Commission decided to get rid of a particular rodent/ bird/ fish/ insect because it was a bit of a nuisance, only to find that that particular animal was the chief restraint on the rate of increase of some much nastier and less easily eradicated pest (62).

Another important point to environmental ethics is about our moral responsibility to

preserve nature for our future generations. Humans need to keep a balance between human needs and the availability of resources, so that the forthcoming generations are also able to benefit from their use. Human beings are a part of the environment and so are the other living beings. Humans must think themselves as a part of nature rather than apart from nature. Thus, we have no right to exploit the non-human entities in nature, like plants and animals. It should be our moral responsibility to protect the environment and other living entities. We have certain duties towards Mother Earth, our approach towards other living entities should be based on strong ethical values. Apart from Parker other characters from the movie treats Hachiko in a way as a means for fulfilling humans' desire. They simply do not value the presence of Hachiko in their lives.

Even if the human race is considered as the main constituent of the environment animals and plants are in their way less important. They have a right to get a fair share of resources and lead a safe life. What is most important that human beings realize their connection with nature, and that nature is not a commodity but a community which we are a part of. Only then we will start loving and respecting it. Actually we should not think that we need to protect the environment we should be thinking that we need to create a world in which the environment does not need protection at all.

Cate: You know, you're the one who should be in the doghouse.

Parker: I promise I won't bite your toe.

Cate: Hey, puppy! Come on! That's good.

Parker's daughter: Dad, I love him. Does he have name yet?

Cate: Yes, he does. "Temporary Guest". (10:19–10:50)

Human are destroying the natural entities for their own shake. If there are any

benefits, they protect the natural substance otherwise they even cannot have interest on it. Here, Parker's daughter wants to put that dog with them but Cate denied her proposal because she didn't find any benefits from Hachiko. But the thing is that if we give the knowledge about the nature and natural thing to our new generation, they can also gain knowledge about it, which teaches them to adore nature and its value in our life, because without Mother Nature there is no existence of mere human.

Human activities such as pollution and overpopulation are driving up the earth's temperature and fundamentally changing the world around us. Nature determines our survival whereas, we use our unique minds to challenge that reality we learnt to tame the wild and get more from the environment. As well as in the movie also we can see that Hachiko being tamed by Cate and Parker. His life depends on their hand. Our population boomed as did our demands. Every time a new problem arose we solved it altering Earth's entire surface in the process and now we have changed the world so profoundly scientists have decided that earth has entered a new phase of its existence. Unfortunately to the age of anthropocentrism; the age of humans. Humans are determining nature's survival. The planet is ours and we are becoming the problem because we are now totally out of balance with nature and unless we get our balance back this age of humans is due to be short-lived.

Our planet is becoming less wild, species has cleared trillions of trees cultivated half of its fertile land and now fishes across most of the ocean in the last many years the populations of wild animals have reduced in a frightening way. We have replaced them with ourselves. There is very little wild left this diversity loss is not just a tragedy it is the single biggest problem we face without biodiversity the world as we know it does not work, our planet needs its wild spaces. Everyone is a component in the global machine only if they are all healthy can the planet run

smoothly a less wild world is less able to provide for our needs less able to maintain dependable weather and seasons less able to absorb our impact. Here, Singer arguments about the endangered species in his essay as, “I conclude, then, that unless or until better grounds are advanced, the only reasons for being more concerned about the interests of animals are those which relate the preservation of species to benefits for humans and other animals ” (63). The present scenario of the world demands selfless labour from people in the conservation of nature and non-human bodies. Efforts must be from everyone. The conversation below shows the real situation of the world while it comes to maintain ecological balance:

Parker's daughter: You have to keep him. Dad, the house feels so empty since Luke's been gone.

Parker: Ask your mother.

Parker's daughter: Mom, could you come here please? Look, he even likes your music.

Parker: Really! I can't believe it! This is a wonder dog! I absolutely have to keep this dog.

Cate: No more dogs. Don't encourage him.

Parker's daughter: I won't.

Parker: You're so mean. (10:58-11:23)

Cate is the perfect example of anthropocentric value who only puts human at the center and treats non-human as if they are lower being of earth. Her psyche about Hachiko represents the overall intention regarding non-human. Although she herself is a mother, she does not feel any gesture towards baby Hachiko whereas, she is teaching her daughter to throw out it. This also can be taken as an example of sick mentality of human. As well as, Peter Singer also describes about the human action

towards non-human. Singer further states, “. . . so that the effects of our actions on nonhumans are morally significant only if they have consequences for humans” (55).

Biodiversity equals stability and stability is what we need most of all. Can we turn this situation around, can we rewire the world. Balance the plan for our planet is remarkably simple reduce our impact by making sure that everything we do we can do forever. For the biggest gains we could do this will not only slow the global warming of the planet and the acidification of the ocean but it will clean air for all of us. Upgrading to efficient food production and reducing our consumption of meat will require far less space to provide for ourselves leaving more for grasslands reducing deforestation and our demand for fresh water and feeding more people with healthier more affordable food. Working hard to keep hold of the wild populations we still have encouraging nature wherever we can. In the ocean on land we no longer need and even in our cities if we make these changes will be a long way to becoming a species in balance with nature. Once again we will have taken a remarkable journey from a million people struggling to survive to several billion living long healthy lives on a stable planet able to provide for all our needs. Only at that point will the anthropogenic the age of humans be truly underway at that point we will be to call it our planet.

Both of the pictures explicit non human's reality that contributed by anthropogenic; the age of humans. Human create the worst atmosphere for non-human and also make sure that non-human should survive according to their rules and regulation which take them to be the puppet of humans. Hachiko being held in the storeroom inspite of his owner lives in the mansion shows the contrast idea of the society. Two of the pictures show the ray of hope animals are keeping that one day humans will treat them equally without any discrimination.



Fig.4. Hachiko watching from a small storeroom. (19:40)

The above picture brings out the heartfelt reality of non-human world where day by day they have to go through the disgrace, cruelty and humiliation of human. Hachiko's half seen face from the narrow hole shows the poor condition of him. Movie critique Jonathan writes. "If you like emotional heartwarming movies then Hachi is for you" (Jonathan). Above scene makes the audience emotional by the face of the Hachiko.



Fig.5. Hachiko watching outside from a small hole. (19:43)

Similarly, given picture is the visual seen from the perspective of Hachiko

where he is hoping for his master to take him into the house. Because as we can see in the movie there is a huge storm coming over, where hachiko is outside of the house alone. Human should create a future in which both people and non-human can thrive and we open our eyes to this moment in history. There need to be stop the discrimination between human and non-human. Likewise, Keelin McNab argues, “The fact ideas such as anthropocentrism are important issues within societies is disturbing and damaging not only the race but also to other forms life (113).

Biodiversity is important to the health of the planet. Right now we are in the midst of the earth’s mass extinction. One every bit as profound and far-reaching as that which wiped out the dinosaurs, this is a story that everyone needs to know. Fundamentally, biodiversity is the key to the future of humanity. Most people understand that a changing climate is a threat to our future survival. But few know the loss of our biodiversity is just as grave a threat. There will be no jobs on a dead planet. For too long, we have overseen the destruction of the wild animals and wild spaces on our planet, and we are now beginning to feel their loss. But we must not give up hope, for there is path, and it is a clear one. We can create a much better world, but it won’t happen by default, it won’t happen automatically. As Dave Foreman argues, “. . . no officers, no bylaws, or constitution, no incorporation, no tax status; just a collection of women and men committed to the Earth” (448). This movie will reveal just why our biodiversity is so important, and the role business can play in saving our planet. The business sector has no option but to be a force for a change.

Earth, as far as we know, is unique in its capacity for life. Million species, billions of individuals, each with their own characteristics. Leading their own lives but lives that are connected intimately to the lives of others around them, this is the Earth’s great biodiversity. It is a wonder to behold and yet, so easy to take for granted.



Our planet has not always been like this. Before life, Earth was a wasteland. Its climate was chaotic and widely unstable. Its atmosphere mix of noxious gases, and its oceans and lands poisoned. It was the evolution of life that changed all that. Life has undoubtedly served to create more and more comfortable conditions for life itself on this planet, crating the soils on the planet, a stable atmosphere and better conditions for successor species. In this sense Paul W. Taylor defines, “Finally, to view the place of humans in the natural world from the perspective of the bio-centric outlook is to reject the idea of human superiority over other living things” (45).

The more diverse and complex life on earth became, the more it was able to capitalize on the growing opportunities that arose, the more productive the living world grew. There’s been this remarkable development through to an amazing diversity, millions of different species, all of which are dependent in some way upon each other. And now our planet is alive. It operates just like a living, breathing organism. Its habitats, made up of countless different species, work like its organs. Each with a different role to play in keeping the planet healthy. Our planet’s poles act like an air conditioning system, reflecting sunlight away from the planet to keep it cool. No species on earth has benefited more from this fact than humans. It’s no accident that we have risen to dominate the planet in the last twelve thousand years, a geological age we call the Holocene. The average mean temperature on earth fluctuates during this whole period, since the last Ice Age until today, we can call it the Garden of Eden for humanity. However, human have taken all this features of bio diversity for granted. They are dominating each and every species like they are the creator of the entire living thing. Sarah E. Boslaugh in “Anthropocentrism Philosophy” interprets anthropocentrism as:

Philosophic viewpoint arguing that human beings are the central or most

significant entities in the world. This is the basic belief embedded in many western religions and philosophies. Anthropocentrism regards human as separate form and superior to the nature and holds that human life has intrinsic value while other entities (including plants, animals, mineral resources, and so on) are resources that may justifiably be exploited for the benefits of human kind(28).

It's a human activity which is ridiculous. This is earth the planet and our solar system that we live on however our planet is not on a good path for continuing to sustain life the earth is facing the accelerating detrimental effects of climate change also referred to as global warming. Well, what exactly is climate change is long term change in earth's overall temperature with massive and permanent ramifications climate. Scientists believe that this is not caused naturally by the earth but by human activity. Earth's atmosphere consists of gases such as oxygen and nitrogen and other gases known as greenhouse are being destroying slowly and gradually by human activity.

Jasjeet: Morning, Mr. Professor. 1 sugar, 2 cream, coming up. Hey what have you got there?

Parker: I got a new friend here. You want a dog?

Jasjeet: I prefer cash.

Parker: He'd be a great guard dog for you, wouldn't he?

Jassjeet: Guard dog to guard the hot dogs? I don't think so . . . Seriously, man, why you want a dog? Every day you have to walk him, feed him, clean him, pick up the poop . . . too much trouble.

Parker: Yeah, you're right. (13:50-14:21)

Everything human world is comparing with materialistic thing from which they can gain profit from. Being blind from the materials humans are forgetting their true

emotion and warmth they can get from the living things. The real happiness lies in the togetherness and spreading love but here in contrast from the above dialogue between Jasjeet and Parker we can see that their preference towards money represents the hollowness because of the materialistic mentality. As John Hanningan asserts, “In short, social construction does not deny the considerable powers of nature. Rather, it asserts that the magnitude and manner of this impact is open to human construction (31).

People are not as kind as animals are to humans. In the movie we can see something beautiful, caring and inspirational nature of hachiko which can be the lesson to the humans. Being a faithful, kind and loyal dog, Hachiko shows respect to his master and unconditional love towards a human. Hachiko daily goes to the station with his master Parker, which can be taken as the gesture of animal towards human. Everybody around the station and the ones who rejected Hachiko to be taken who are Jasjeet and Carl became amuse by the never ending love of Hachiko. In one hand we can see the humans who are guided by the materialistic value from whom slowly and gradually all the kinds of emotions and humanity are fading whereas, on the hand we can see the loyalty, gratitude and full of humanity in an animal. Also in the following snap, Hachiko shows his gesture of love towards his human friend Parker. His usual arrival at station with Parker represents his undefinable love for his master.



Fig.6. Hachiko watching Parker leaving in the train. (54:02)

In the given snap we can see Hachiko looking at his master leaving in the train which shows the gratitude of an animal towards human. This picture speaks the emotion of Hachiko, which cannot be seen in the so-called civilized and superior human being.

Two opposite attitude of one living thing; human and animal, who are the part of nature. Though nature created every living thing equally with different features, humans became the most advanced and superior among other living thing. But here irony is that humans are becoming the more robotic and human without humanity. After the death of Parker, his wife Cate moves into the next town and Hachiko who is an animal does the same thing over and over again like he did, though there is no sign of return of Parker. Everybody around the station and even Parker's daughter and Cate herself tells him that Parker is dead and he will never return at the station but Hachiko with keeping the ray of hope he waits for his master's returning. This movie gives us the lesson regarding humanity through the Hachiko's behavior. He teaches us about the important of patience, love, loyalty and faithfulness.



Fig.7. Hachiko waiting for Parker at the station. (1:00:39)

Hachiko, started to wait for his master in front of the railway station. He seems quite confident for his master's arrival. He doesn't need to stay for whole day but it gives him satisfaction to wait Parker even he doesn't have any idea about his master's death. His unconditional wait doesn't make him tired rather it pushes him up to build strong hope of his master's arrival. He is dreaming about their reunite. Celeste Heiter writes, "Throughout the years, as Hachiko kept his vigil for his beloved master" (Heiter). The dedication of Hachiko towards his master shows the kind hearted nature of him. This becomes the representative incident in order to reflect the love of pet animals towards their human beings.



Fig.8. Hachiko waiting for Parker at the station on a snowy night. (1:25:19)

This picture sheds light upon the true reality of loyalty and the slap towards anthropocentric value. As we can see that the image of waiting Hachiko at the station speaks out the two different nature of human and non-human. In spite of being an animal Hachiko stands in his morality and stays loyal till the day he die. Until his last moment he remembers about his master and waits for him to get, because the one thing he wanted in his life is to be with his master. Golden further states about the different shots to capture the moments in the movie he states, “The most common shot. The camera seems to be a medium distance from the object being filmed. A medium shot shows the person from the waist up. The effect is to ground the story” (16). Above snap clarifies about the condition of Hachiko from waiting for Parker. He becomes old and fragile but he continues to wait for his human friend even on a snowy evening.

To put in a nutshell, this research paper analyses Lasse Hallstrom’s movie *Hachiko* which satirizes anthropocentric value and glorifies the non-human intelligence. Human tries to present themselves as the superior one and places themselves at the center and dominates the non-human as the inferior. In the movie

characters like Carl, Cate and Jasjeet are the people who are guided by the anthropocentric value that is why they always try to put down the Hachiko. These characters represent the psyche of whole people of our society who lacks the humanity and morality and behaves as if they are the superior among the entire living thing. Whilst, Hachiko shows the true morality of being living thing and shows his loyalty towards his master till the day he dies. This movie deploys and develops importance of species diversity and critiques over the anthropocentric world view. This dissertation is fundamentally to understand tension in between human and nonhuman relationship ,which can contribute in changing anthropocentric views, and also make aware about nonhuman existence and its importance. However until and unless human beings create new belief system for having harmony among nonhuman beings, not positioning human at top ,the solution for this environmental ethical crisis is not possible. For the sustainable eco-friendly world, bio-centric essential is essential through literary pieces ,academic discourses and various sorts of movements.

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