

## Ecological Consciousness in Advani's *Delhi Safari*

### Abstract

*This research entitled “Ecological Consciousness in Nikhil Advani's Delhi Safari” aimed at how the group of animals comes to conscious for preservation of nature while heading towards Delhi and plan to make the people of parliament aware of ecological degradation by the rapid exploitation on nature by humans. By applying Ecocritical concept of Cheryll Glotfelty and Ecocriticism of Greg Garrad, based on textual analysis and library based sources and tools, the researcher has arrived at the conclusion that the efforts made by the animals are to make the humans conscious for ecological degradation. After death of the leopard, Sultan, the animals' journey begins towards Delhi and gets acquainted by the decayed condition of nature: jungle, river, desert and animals' lives which make the animals conscious for the entire nature rather than their personal issue related to their only habitat. Therefore, it is concluded that the animals' aim of talking about their own gets changed to talk for preservation of the entire nature of the world which is to make the humans aware of upcoming disasters due to exploitation on nature.*

**Key Words:** *consciousness, exploitation, nature, destruction, degradation*

This research paper explores the arousing consciousness in animals and human beings to save the nature and animals through the animals' efforts in *Delhi Safari* by Nikhil Advani. The researcher will focus on the pathos and sufferings of the animals by people which make them go to Delhi to make the people of government aware of the destruction of nature. In the name of industrialization and urbanization, human society destroys the habitat of animals which is also a part of the same earth and equally important for the preservation of the world. The author presents the movie in a way that animals can also fight for their home and children as human beings do.

And the author claims that the movie is parental movie. But, it resembles his consciousness for ecological balance. Through the movie, the author seems to appeal the government for the preservation of the forest. The researcher will take help and guidance from some theorists' works such as Greg Garrad, Cheryll Glotfelty, Arthur S Boughey and others to point out the ecological consciousness in the movie. Some cinematography techniques used in the movie will also be studied to embody the focus of the scenes.

The movie starts with a drop of tear shed by the cub, Yuvi, after the harsh murder of the leopard, Sultan, the father of Yuvi. Yuvi happens to remember the past how he, with his father and mother along with other animals, in the jungle, enjoyed their lives happily. They had very good understanding and good sense of humor too which used to make them more glad and be funny with each other. The joy gets shattered as the king Sultan is shot by the human beings. The death of Sultan makes all the animals of the jungle lose their hope to stay alive if they remain in the same forest. They all decide to leave the jungle though not happily. But, Yuvi does not wish to leave the jungle as he thinks that his all life has started in the same forest. He has friends' here. This jungle is not just a jungle for him, rather his home and how can he leave so easily. This thought evokes him to think for some idea to tackle down the problem. He requests to everyone there to think for some other way than to leave the forest, their home. The hot-headed monkey, Bajrangi, wants to declare a full- scale war against humans. But, Bagga, the bear, has a more civilized suggestion. He believes that all problems could be sorted out through peaceful discussion. So, the best way to get back their home is to have dialogue with humans. But the problem is, no one can speak human language. The pigeon recommends Alex, the talking parrot, who can come for them. But, Alex is in human's custody itself in the city. Yuvi,

Bajrangi, and Bagga decide to kidnap Alex from his luxurious golden cage. However, their hope turns to despair as Alex hates animals. He is not ready to help them at any cost. He laughs at their sufferings. He happens to think himself a human but his eyes get opened when he is saved by Bagga from just being killed by the humans while deforesting. Then, he says 'okay' to take them to Delhi where every problems of the country are heard and solved by the parliament.

The journey to Delhi begins. A mortley group of animals travels across India with a message. A message that they find not only plagues their homes, but the homes and lives of thousands of other animals on the way. Throughout their journey, they have to go through different obstacles. In the train, people happen to see the animals. It becomes very hard for them, the animals, to save their lives. Anyhow, they manage to come out of the train and stay alive. Then, they start going by walking through the railroad. On the way, they happen to encounter with many more animals. A bat is one of them which shows the way to Delhi by singing a song. The bats makes them familiar with the previous and present conditions of the rivers, jungle desert how these all have been destroyed by the human beings in the name of development of urbanization, industrialization and many constructions. The group of animals, then, get acquainted with other animals who claim themselves from Gujrat and they are seen in different costumes. They also pour their problems in front of them. And they help them to cure Alex when he loses his voice because of some problems in the throat that makes him unable to utter the human language. In the same way, they meet with a lion who is really scared of humans' presence and afraid of the animals. And, the lion pretends of being a cat rather than a lion so that he can be left to survive. By observing all the pathos and sufferings of the animals of all over the country, the

group of animals decides to ask for the safety of not only of their own forest but of all the animals and forests in the country.

Finally, they reach Delhi by hiding in a truck and later land there on the highway of Delhi. As soon as the people happen to see them, they start running here and there. They start hitting the animals by stones and all from every direction. In a few minutes, all the animals are seen surrounded by the crowd of people. All the animals are scared. Armies are seen to be ready to shoot them at any time if they find a single movement by the animals. Later, Alex starts singing and dancing in a strange way so that the people around there can feel the fun and be happy. But, he gives a long powerful speech to the people in front of the minister. In every way, he requests the people not to haunt their homes, their children. He tries to make them aware of the deforestation. And at last, the minister agrees to work for the safety and betterment of the forests and animals.

Numerous critics have examined the movie from different perspectives, mostly about its 3D techniques. Though there are some critics who talk about the theme, message and analytical part of the movie. The movie has been claimed as a rare animated movie in Bollywood.

Deboshree Ghosh comments " ... honestly, it's a must watch for adults too (n. page)." On the director's claim " it's a film made for children and it intends to educate them about the plight of animals because of us humans (n. page)", Ghosh praises for bringing the clear and real picture of human cruelty on wildlife, inhabitants because of "materialistic intentions". He remarks the journey of the animals as "adventurous trip" because the trip has some specific cause and move with a message by talking care of the problems with wildlife on the way. On the way, they meet the bat who leads them to the right way by pointing to the past and present of natural resources: forest, river,

desert and so on. The bat asks them to make the humans realize how they have destructed the beautiful nature which is not good for the animals and humans too. They have a visit to the birds and stay there for a night and come to know the problems of those birds who are also afraid of another animals too. They have an acquaintance with a tiger who pretends himself to be rather a cat which is a very pathetic condition of wildlife. He, further, clarifies the motto of the trip of the animals, "... how an enthusiastic bear, a street-smart cub, an elegant queen leopard and a sly monkey head to Delhi along with their interpreter Alex to make humans realize their wrongdoings" (n. page). As Ghosh comments on making humans conscious of their wrongdoings, in the movie the bat also suggests the group of animals through the touchy song, "... it's parliament you have found/ Tell the humans.../ you have to make them realize man/ what they're doing to the land...they kill the animals, impoison the air ..." (00:40:00-00:40:20). Like Ghosh comments it is clearly shown to make the human conscious regarding the present conditions of nature. Here, he marks the actions of animals as to make humans conscious about their plights, not to attack or take revenge on humans.

But, to some extent, different from the viewpoint of Ghosh, Brandon Duhamel critiques on the logo of the movie strongly. He, very ironically, questions on the logo "family approved" about the movie. He satirizes on some scene of the movie:

The film also completely misses the marks as family entertainment, although a big logo on the package says "family approved" ... Sultan gets killed straight with bullets on screen ... thankfully, really young kids might not understand ... we see Alex, the talking parrot, with a of popcorn and a Red Bull and setting up a video camera to videotape his owner making out with a really hot woman in a skimpy outfit. Then,

it's on to some Freudian jokes concerning Bagrangi and his big weapon and a big banana. Seriously? Family approved?(n. page)

So, Duhamel seems disagreed with some of the erotic scenes and vulgar comics as not appropriate for a family approved film. He focuses on the negative impact on the child by the terror scene of killing and vulgar erotic jokes. Though, he does not wish to give any negative comments on the environmentalist statement of the film. He asserts positively, " ... well, fine, I have no issue with the environmentalist angles" (n. Page). Here, he seems satisfied with the assertion of defending of environment in the movie. He praises the scenes shown as humans have drilled oil, polluted the air and left no deserts or land untouched. He seems to be arguing in support of the safety of lost natural resources.

Rohit Khilnani claims the movie as "a must- watch". He focuses on the message given by the movie. He shares his feeling of greatness about the movie as a genre which works as a medium to send such an important message. He takes the issue of protecting the animals in the movie as the best job which even government and *NGOs* find hard to spread such message. So, he gives full credit to this movie for spreading ecological consciousness among the people.

Neil Genzlinger, in the *International New York Times*, published his review on this movie where he asserts positive side of the movie about the defense for ecology. He gives the title "wise cracking jungle animals on an ecological crusade" (n. page). He internalizes the problems with the animals as not good for ecology. He shortly comments on mission of the animals, "The beasts decide to hike to New Delhi to try to get their grievances heard" (n. page). Here, he seems positive towards the efforts of the animals as he uses the word 'try' for the animals' efforts. But, by the same token, he seems critiquing on humans' attitude whether they will address their problem or

not. By using the phrase 'get their grievance heard', Genzlinger points to the representatives of humans are not aware of this devastation. They do not care about the death of the animals. They ignore the destruction of the natural resources and busy in exploiting the nature. By the same word 'heard', he also means to acknowledge that humans are to take care of each and every lives and parts of the world. Humans are superior to all. So, they should realize the grievances of the animals too. They should be conscious enough for the entire world. So, here, Genzlinger also comments on this movie as to make humans ecologically conscious through the actions and efforts of the group of animals.

Stacy Yount remarks the movie as the social message is made and received by the movie because it does not shine light on the environment and deforestation around the world but also tells about friendship and love. Stacy Yount claims that the forest or natural resources which the animals demand is "rightfully belongs to them" (n. page). For this, she argues that in the journey across the country by the animals, enemies become friends and family to fight for the rights as the animals of different species get together for the mission. She analyzes the mission of the animals:

Their mission is simple: once in Delhi, they will ask the government some very simple questions. Why has man become the most dangerous animal? Does not man understand that if the forests and animals do not exist, man will cease to exist? Will they save the animals' home in the forest and will people and animals live together in harmony? (n. page)

By analyzing about the mission, Yount herself seems raising questions on the humanity of humans. She calls the humans the most dangerous animal that destructs the world. The last part of the movie has also similar kind of scenes where Alex, the parrot, asks the same questions and urges not to destroy their home and save the

world. Questioning on understanding capacity of humans itself is a big satire on humans' supremacy that they do not even understand such a simple thing that man will survive only when the forests and animals do not extinct. In the movie, the questions asked by the animals embody the extremely pathetic conditions of their present and upcoming future life which depend on the humans what they want them to live. Very serious issue has been brought as it seems by the argument brought by Yount. So, here, she claims the movie as to raise ecological consciousness which is as important for the humans as for the animals.

Advani has very carefully taken shots to foreground the plot in the movie. He has presented variation between the shots to distinguish the effects of deforestation how the greenery transforms into desert. R. Nancy, et. al say in their edited book, *Drama and Film*, "The choice of a camera's defines the action; it is one element of the shot, and presents us with the field of vision" (256). This movie first scene starts with a shot where a leopard is seen tapping his foot into water and the camera angles point to the direction towards Delhi. This presents a vision that the movie is leading towards the journey of animals to Delhi for natural preservation. R. Nancy says:

Most films assume an invisible point of division between that which is photographed and that which perceives (the spectator, a character or, occasionally, some implied observer). Everything in front of the camera can potentially be shown; and when the camera moves to face what was in the previous shot. (250)

This movie has also an invisible point of division between the take of green forest and the deforestation. Audience perceives that something wrong is going to happen or something bad had happened. Exactly, in the movie, the green forest is shown and in the mean time, one tree is seen thrown out with a bulldozer. One scene is presented in



the movie in the beginning where the cub, Yuvi, is seen weeping and when the camera moves to face what was in the previous shot. Yuvi's father is seen shot previously which is also attack on nature. So, this movie also presents the shots in such a way that the character observes the degradation of nature with their personal loss of forest.

In the same way, Advani has used "jump cut" to foreground the plot of the movie. Nancy defines, "Cuts that do not work to preserve continuity are labeled 'jump cut'." The movie also presents some jump cuts to show the continuity of flaws. In the movie, the bat shows them the way to Delhi with detail explanation and the scene shown after the desert is to show the effect of pollution in the parrot's throat. That is jump cut. In the same way, the animals are directly seen in the highway of Delhi without showing their entrance scene. Thus, Advani has used such cinematography techniques to take the story of the movie ahead.

While talking about the ecological part of the features of this animated movie, the actions taken by the animals are testimonies to prove that the movie is merely a critique on the devastated human-centered development. In *An Introduction to The Ecocriticism Reader*, Glotfelty posing a question, what is ecocriticism?, defines ecocriticism :

... the study of relationship between literature and the physical environment ... just as feminist criticism examines language and literature from a gender-conscious perspective, and Marxist criticism brings an awareness of modes production and economic class to its reading texts, ecocriticism takes an earth-centered approach to literary studies. (XVIII)

Here, Glotfelty clearly claims that ecocriticism is related with the study of physical environment, that is earth-centered. From this, it becomes obvious that ecocriticism is a mode of criticism which examines how the text represents the physical world or it looks at how literature raises moral questions about human interactions with nature. That means ecocriticism mainly concentrates on how literature interacts with the participants in the entire ecosphere.

As Glotfelty defines, ecocriticism can be applied in Advani's *Delhi Safari*. Advani, in the last part of the movie, explicitly presents the criticism on ecological devastation. Through *Alex's* speech to the people, Advani shows the relationship between the environment and the life of human too. From the beginning, the camera angle goes to the greenery of the forest and the affections among the animals. Advani presents the animals as talking and behaving like human being which can only be possible in movie. But, however, it is for to criticize on human negligence towards the destruction of nature.

Glotfelty further states :

... ecocritics and theorists ask questions like the following : how is nature represented in this sonnet? What role does the physical setting play in the plot of the novel? Are the values expressed in this play consistent with ecological wisdom? How do our metaphors of the land influence the way we treat it? (XVIII)

So, here, Glotfelty, very explicitly fixes the criteria for being an ecocritical text whether it is a poem or novel or movie or etc. She focuses on the representation of the nature in the text. It means the theme of the text should support for the conservation and presentation of the nature. She seems to be very careful while talking about ' ecological wisdom'. She points to the values of the text which should concern the

ecological wisdom to be an ecocritical text. In a way, she seems to be arguing that the main gist of the particular text should move around ecological consciousness. The writer of the particular text should be more conscious whether the values expressed in the text are in favor of the nature or not, whether it talks about the real situation of ecology or not. If the text meets the expectation, it is, no doubt, ecocritical text as Glotfelty claims.

So, while looking at the representation of nature in Advani's movie, it revolves around nature from the beginning to the end. In the movie, the previous beautiful condition of nature and present devastated state of nature and natural resources has been presented. The movie shows the comparison between the well managed/preserved forest and destructed nature. And it also talks about the pros and cons of saving the nature. As Glotfelty talks, the physical setting of the movie also represents the ecological consciousness. As Glotfelty talks about the values of the text, the values expressed in the movie can explicitly be seen in the last part of the movie when Alex gives a long speech to the people in front of the minister. Alex urges:

... everyday, for centuries , you attack us with your guns , bulldozers, your pollution ,deforestation. Unluckily, few of us, you keep in your home ... your children play with us. Other react of us, you haunt and kill for our skins, for feathers or just because it seems fun for you. Do you think we feel nothing? Is not our habitat our home? Are not our little one children? What has this cub, Yuvi, ever done that his father should have been killed? Now, he should be playing ... instead, he travelled all the ways in train ... finally, we got here ... what we heard - 'kill them all, kill them all!' ... we may come from the jungle but you are the one like savages to me ... is there anyone out there who have

been touched by these words? Stop killing us! Stop bulldozing us! Live with us! We have only got one world. Let's share it in peace for all our shake ... let's share the world ... (01:26:50-01:29:20).

So, Alex has been presented as to convince the human beings to save the entire ecology. Here, the entire speech is about the preservation of the nature and natural resources. Alex appeals to the people not to kill the animals. So, the values of animals' lives have been expressed by Alex which is also the main theme of the movie. He talks about pollution and deforestation which are harmful for not only for the animals but also for the human civilization itself. Generally, we throw all the garbage of city to jungle area which affects the species of forest badly. Here, he tries to draw the attention of the people on deforestation that it is dangerous for all. Further, he brings reference of Yuvi's father death how mercilessly human killed. He tries to assure sympathy and empathy in the heart of people by explaining the plights of the animals created by human beings. In a sense, he blames the entire human beings as savages as they do not care about the nature and the lives of animals. For some amount of benefits, humans ignore the happiness of animals, lives of animals. So, the human beings cannot be the civilized one rather savages. And this is exactly what Glotfelty talks about 'ecological wisdom' as it deals with the consistent ecology. The last part of the speech is all about making conscious of the people that the world belongs to all and not to spoil it. So, he urges and appeals to share the world. Very tactfully, Alex urges the people not to kill the animals for all shake. It means that destroying is harmful not only for animals but for the entire world where humans, too, live. Thus, the main concern of Alex's request seems to be making them ecologically conscious.

In the same way, William Howarth in his essay, “Some Principles of Ecocriticism”, relates ecocriticism with the culture which creates a view towards nature. He defines:

Ecocriticism is a name that implies more ecological literacy than its advocates now possess, unless they know what embattled course ecology has run during its history ... Writings that depict the effects of culture upon nature, with a view towards celebrating nature, berating its despoilers and reversing their harm through political action (69).

Now, Howarth makes clear that ecocriticism is about ecological literacy. By being stand on the past actions to the ecology, ecocriticism poses its view for further ecological consciousness. It does not regard with the present conditions only but also turns the pages of history how and when has the ecology or environment or nature been saved or destroyed. No doubt, it also looks forward what will be the future condition of nature if process continues on. That is what Howarth talking about what an ecocriticism is and what it deals with. He not only talks about the history of ecological imbalance but also about the effect of culture upon nature. In the name of celebrating the nature, the nature is polluted, misused, overused and destroyed. How politics play role in interfering with nature in the name of celebrating the nature, he points here. He focuses on the festivals, parties, some auspicious occasion due to which people get chance to pollute the nature more and more. They get chance to misuse the nature more and more. So, for Howarth, only that writing can be ecocriticism which talks about the harm and effect on the nature in the name of culture. He clarifies that ecocritical text should have the insights of the historical datas of natural resources and the effects and harms of culture on nature so that the readers could be aware of the harassment in nature and in the entire ecological sphere.

As Howarth talks about the ecological literacy which should be based on the history of ecology, could be found in Advani's movie, *Delhi Safari*. In many ways, the movie gives ecological knowledge how much it is important to balance the ecological system by preserving the nature. In the last of the movie, Alex talks about the deforestation and pollution and killing of Sultan by relating with the feelings of losing their home and their lives. That is also a part of ecological history of how human beings have exploited the nature and how the nature is affected badly which is dangerous for the entire world. Historical effects of deforestation has very beautifully been presented in the movie in the form of song which ultimately talks about the history of nature, effects on nature, and the political action as Howarth claims in his essay. The song starts with the location to Delhi:

My friend! If you really want to know/ the way to Delhi, how to go?/  
 hear me well and have no fear ... you will see ... larger leaves, a  
 mildyforest, deep and green trees, you have ever seen/ oh no, no, not  
 forget, a mildy forest, there is not/ oh yes! Yes, there used to be/ but ...  
 the humans ... they chopped down trees and used the woods .../ But  
 never mind , keep on go/ there you will see a river flow/ a happy river  
 and freshness passions .../ oh! No !no, a happy river, there is not/ Oh  
 yes ! yes, there used to be .../ they filled the river with junks and  
 chemicals/ ... you will find desert sand, an untouched road and rocks/  
 ... grand empire and lovely moon .../ Oh! No! no, there is not/ oh!  
 Yes! Yes, there used to be/ there are mines, buildings, roads/ ...  
 highway loud and smelly, it will. you to Delhi./ ...tell the humans ...  
 you have to make them realize what they are doing to the land ... the

sensuous killing, impoisoning air ... it's one big world that we all share...(00:38:15-00:40:20).

As Howarth talks about the history of ecology is must for to be ecocriticism, exactly this song in the movie talks about the history of forests, rivers and desert now and what they were in the past. And now how their conditions have been made worsen. The beginning of the song explains the distance from their start to Delhi that it is far and later examines the history of all the natural resources throughout the way. And they find the human beings have spoiled the nature. The song is being sung by a bat who sees even at night which symbolizes that it can describe even about the dark side of humans' developments.

The song begins to tell the history of the forests on the way to Delhi. It was 'mildy forests' where different animals used to live. The forests had large trees, 'deep and green' trees. But it has already been chopped down by the humans in the name of development. The camera angles show the devastated form of deforestation which is the present condition of the forest. Then, it talks about the flow of the river which was free to flow in its own direction in the past but it has been limited by the over bridges and brooks. Not only that, the song explicates the freshness of river has also been collapsed as it is made so dirty. The river has been filled with chemicals which also harm the livings of the river. So, the present condition of the river is very bad. Then, the song moves towards the description of the comparison between the past condition and present of the desert which is claimed as 'untouched road'. The sands were fresh. The sky was free to look at from there. The rising of moon used to be seen so clearly. But these all was the story of past, the song claims. Now, there are mines, industries, skyscrapers buildings, highways. The originality, the beauty of desert are not found in the present days, the song explicitly clarifies. And the camera moves the attention of

the viewers from the beauties of past and the destructed beauty of present in the mean time.

Here, Advani presents the history of the natural resources and compares to the present condition. It certainly gives ecological knowledge to the viewers. Not only the history, but Advani also presents the effect of culture on nature. We can see the human tendency to exploit the natural resources in the name of development.

In the last of the song, politics of the country is blamed as to regulate all the actions to harm the nature. There is shown the parliament of India to tell the politicians not to harm the nature. In a very pleading sound, it is said "... tell the humans" which embodies the pathetic condition of the animals. Animals are suggested by the bat "... you have to make them realize what they are doing to the land" and later claims "... humans are just killing the animals and impoisoning the air". This seems to be urging to the politicians. Here, politicians are directly blamed to kill and destruct the nature which is also noted by Howarths as 'harm through political action'. So, the song explicitly talks about ecological concsciousness by explaining the history of natural resources, the effects on nature and at last, points to the solution by making the politicians realize not to destruct the world as we have only one big world to share.

In the same manner, Glotfelty, further, blames humans' culture for the ecological degradation. He clearly points to 'impacts on nature' to show how nature is being exploited due to the humans' activities, not because of the function of ecosystem itself. He claims:

... the environmental problems are largely of our own making are in other words, a by- product of culture... we are facing global crisis today, not because of how ecosystem functions but rather because of



how our ethical systems function. Getting through the crisis requires understanding our impact on nature as precisely as possible. (XX)

So, here, he explicitly blames that all the environmental problems are created by our own 'making'. Our own 'making' means our own by-product culture. We, humans, have made such culture which, in any ways, leads us to exploit the nature. Here, he indicates some critics blaming nature as malevolent. But, Glotfelty, very strongly opposes their ideas by bringing the references of global crisis which is because of how our ethical system functions, but not of how ecosystem functions. He asks for understanding the impacts of humans' activities on nature to decrease the global crisis.

As of Glotfelty claims, Lynn White, Jr. in "The Historical Roots of our Ecological Crisis" argue in the same manner that culture has made humans free to exploit the nature. He also claims that culture is by product of religion. He discoursed on man's unnatural treatment of nature and its sad results. He thinks that the changes in human ways often affect nonhuman nature. According to him, Judeo-Christian teleology is the cause of ecological crisis. He accused Christian anthropocentric viewpoint as environment unfriendly religion which positioned man over the nature. Man as the master of the universe; can exploit nature in whatever way he likes. Man has God's will to "exploit nature for his proper ends (10)." White brings forward the story of the creation of world from *Genesis* to substantiate his point:

By gradual stages a loving and all-powerful God has created light and darkness, the heavenly bodies, the earth and all its plants, animals, birds, and fishes. Finally, God created Adam ... Man named all the animals, thus establishing his dominance over them. God planned all of this explicitly for man's benefit and rule: no item in the physical creation had and purpose serves to man's purposes. (9)

Here, religion is clearly seen creating a culture to exploit the nature by humans by letting them know that man is superior to all the living and dead beings of the world. White clearly shows how the religion has made humans think that they named all the plants and animals after the God had created them. It means God handed these all to humans so that they can use and reuse and reuse the nature until it ends. It is also explicitly acknowledged that man can exploit the nature for his benefit, not for the world's sake, not for animals' sake, and not for any other's sake. So, the humans' concept has set up by their religion to think in a way that they are everything. White, further argues, "We shall continue to have a worsening ecological crisis until we reject the Christian axiom that nature has no reason for existence, save to serve man". And the solution of the ecological crisis, according to him, is adverse change in "orthodox Christian arrogance toward nature (14)", i.e. abandoning Christian anthropocentric view. He further exemplifies his point by indicating the advent of automobile eliminated huge flocks of sparrows that once fed on horse manure littering every street; the extinction of European aurochs as late as 1627 was due to overenthusiastic hunting; the invention of first cannons resulted in erosion and deforestation. By bringing the references from the history of extinct nature, White argues that the culture has made human destroy the nature in the name of development, urbanization, and modernization. The same way destruction is also shown in the movie, *Delhi Safari*, which is merely done by the humans by thinking themselves as superior to all. They have behaved as if the entire world is belonged to themselves only. They attack the animals from everywhere. They capture the jungles. They capture the desert area and make big buildings and industries. They have polluted the air. They have polluted the river. No part of the nature is seen left

untouched by humans in the movie. Humans are presented ecologically unconscious, guided by the same notion of superiority discussed by White.

Likewise, William Rueckert has also accused anthropocentric vision for the destruction of biosphere. He asserts:

All the creative processes of the biosphere, including the human ones, may well come to an end if we cannot find a way to determine the limits of human destruction and intrusion which the biosphere can tolerate, and learn how to creatively manage the biosphere..."compulsion to conquer, humanize, domesticate, violate, and exploit every natural things" is man's tragic flaw that causes the decline of the ecosystem. It is the problem that is "not national but global, planetary". (112)

It is a clear warning to the human world to determine the limits of their destruction and intrusion. Along with the threat, Rueckert has also suggested to manage the biosphere creatively in order to save the world from its absolute end. He has suggested the humans to wake up from the illusion that nothing will happen to the human world. When the nature has to come to an end, absolutely the entire humans too will come to end and will extinct from the globe. The nature has also some limitation to tolerate all the domination and now it is becoming more to them. So, now, the time has already come to look for the way to tackle the upcoming disaster to the entire civilization and all, very strongly he suggests. Further, he also points to the mentality of the people towards nature. People think it is obvious to conquer the natural lands. It is necessary to domesticate the beautiful animals and birds. It is necessary to kill the animals and birds for their benefits. It is necessary to exploit the natural resources. Rueckert explicitly blames these mentalities of humans for the

declination of the ecosystem. He also presents his grief towards the upcoming future of humans' civilization. That's why, he very pathetically exclaims about the end of humans by remarking it as tragic flaw. Further, he expresses that this problem has ruled the entire globe. So, he seems to be appealing to everyone in the world to open their eyes and find out the solution.

Like Rueckert's appeal for the preservation of the globe, the movie also appeals for the same. In the last part of the movie, the parrot, who has been represented as the voice of the entire nature, also requests to the humans, "...we have only got one world. Let's share it..." to save the world from its extinction. Advani has presented the history of the nature where it is shown that all the destruction has been done by the humans as Rueckert has also claimed. The beginning of the movie shows that it is only the problem to the Sultan's family and the jungle where they live. But, when they start their journey to Delhi, they come to know that everywhere the nature has been turned into same condition. And they realize that the nature has really come to end which means the end of humans' end too. Like Rueckert's claim, the movie also shows the problem has become the global problem. So, like Rueckert, the group of animals appeal to the government of India and the humans to be aware of this destruction in time and save the world.

Likewise, Arthur Boughey also conveys the same awareness through his book, "An Introduction to Human Ecology and Evolution" that human culture has affected the ecosystem throughout the world which has become very sensitive issue now to think for the existence of humans' world itself. He says, "There is no population, community, or ecosystem left on earth completely independent of the effects of human cultural behavior. Now [this human] influence has begun to spread beyond the globe the rest of our planetary system and even to the universe itself" (114). He, in a

sense, warns that we humans have already crossed the limits in exploiting and overusing the nature. And it has a very negative impact on the all planetary system. So, it is the time to be conscious now for the ecological crisis created by human culture itself. Like Boughey, Advani too has shown the impacts of ecological crisis everywhere because of human cultural behavior. The animals throughout the country go through the same kind of problems tortured by the inhumanity of the human beings. The same worst conditions of natural resources are seen while the animals are in the journey to Delhi. Very beautifully, he has presented the recent situation of forests, rivers, deserts, air, and the wildlife with the comparison of their past. And he has posed sympathy towards the dark future of the world and has warned too to be aware of the upcoming disaster.

Therefore, to eradicate the ecological problems it is important to promote an ecological vision. Furthermore, Harold Fromm in "From Transcendence to Obsolescence: A Route Map", says:

How the industrial revolution affected humanity's conception of its relationship to nature, warning that technology has created the false illusion that we control nature, allowing us to forget that our "unconquerable minds" are vitally dependent upon natural support systems ... Modern men are so mechanical that they no longer have reverence towards nature. They are surrounded by modern technology in every steps of their life. As a result, they forget what nature and natural is? (XVII)

As Fromm's main claim is the men have no mercy, no relations towards the nature because industrial revolution has changed the concept of the men and has turned them into mechanical men, Advani has drawn the exact picture of the lost humanity of the humans in the beginning scenes of his movie. Nature and natural resources are of no

importance to them. Rather nature and natural resources are just an object which should be used and used and used for their personal benefits until its end. They have no sentiments towards the wildlife, the trees and the entire nature.

In the beginning of the movie, the camera moves towards the green jungle many animals live with Sultan family. The camera angle takes the audience towards the beautiful jungle which looked completely green. Animals are seen moving fearlessly. Sultan is seen walking freely and happily with his cub, Yuvi. Suddenly, a loud noise of animals got heard. The birds are seen flying away to the sky with horrible chirping noise. And the camera makes its focus on the root of a tree while it is thrown completely away from the jungle as if it has just been attached with the earth with some cheap glue. Very easily, it is thrown away. Again, the camera turn towards a large bulldozer which is seen destroying the jungle very easily and rapidly? Soon, Sultan and Yuvi gets chased by the bulldozer. They keep on running until they are tired and get caught by the bulldozers from every direction. In the mean time, camera angle focuses on some deforested land where all the trees have already been chopped down. Then, the camera again takes the attention to the fitting of bullets in gun by a man who later directly shoot the leopard, Sultan. The cub and the queen leopard are seen shading tears and getting afraid of. A big area of the jungle is appeared already deforested. The remained roots of trees are seen after chopped down. A big board is seen which is about building construction and a phrase is seen written there 'live the nature and its beauty'(00:05:35-00:08:45). As Fromm's comment on human's conception towards nature, it is clear in this scene that human has forgotten what nature is. Men have become mechanical. They have no relations with nature. They have no mercy towards the animals. They kill the animals very easily, with no emotions. Yes, humans have got really false conception that they can

have control over the nature. And so it is seen practicing by the men in the movie. They are also seen affected by modern technology. And this makes them forget the essence of nature in the universe. So, there is seen ecological unawareness.

While talking about ecocritical works, Glotfelty elaborates:

Most ecocritical works share a common motivation: the troubling awareness that we have reached the age of environmental limits, a time when consequences of human actions are damaging the planet's basic life support system ... ecocritical works advise us either to change our ways or we face global catastrophe, destroying much beauty and exterminating countless fellow species in our headlong race to apocalypse. (XXI)

Here, now, finally, Glotfelty clarifies the responsibility and works of any ecocritical works. That is to say, ecocriticism defines culture as a factor in the decline of the ecosystem. Here, 'human actions' means the actions we perform as learnt through the culture humans are brought up with. The culture plays vital role in building consciousness and perception towards something. Culture makes up the person who we are. We think and act as we are brought up with.

The major work of ecocritical works is to give awareness that we have reached to the age of environmental limits, Glotfelty clearly says. This awareness must make the people realize that they have exploited and destroyed the nature in the extreme level and now they themselves are in the verge of extinction. He focuses on the awareness given by ecocritical works to warn the people that this ecological crisis is going to damage the planet's basic life system. All the consequences as global crisis are by product of humans actions. Further, he seems to be suggesting to the ecocritics to give advices too to the readers through the awareness about the destruction of

nature and its impact on human life and on the entire world. The suggestion is ' either to change our ways or face the global catastrophe." Clear threat of ecological apocalypse is if we don't change our way of exploiting the nature, we must face the destruction of our own world. We have to see the exterminating of different species like Dinosaurs.

So, the ecocritical works are to make the people conscious about the harassment in ecological balance due to which the whole world is in danger. To make the people aware of ecological crisis, the ecocritical works should embody the clear picture of human actions functioning against the ecosystem and destroying the nature. Along with the showing of the destructions and future threats, it must suggest the ways to correct the mistakes or wrongdoings to nature and maintain the ecological balance. And, then, a work can be ecocritical work, Glotfelty explains with definition. In a sense, the work must make the people conscious of ecology.

As Glotfelty's clear definition of to be an ecocritical works, the movie, *Delhi Safari*, by Nikhil Advani meets the criteria discussed to be an purely ecocritical work. The movie presents the subject matter for ecological consciousness. The movie embodies the destruction of natural resources with a simple way to a larger extent, that is the destruction of whole jungle, rivers, deserts and all the wildlife. Like Glotfelty, in the movie, human actions are blamed as to cause this all global ecological crisis. So, the group of animals goes to *Delhi* to advise the people of parliament to save the nature, not only for the animals, but also for the entire humans' lives. The statement given by the parrot, *Alex*, in the last of part of the movie, "... we have only got one world. Let's share it in peace for all our sake (01:28:30- 01:28:59)", reflects the suggestion to the people to be aware of the destruction of the globe. So,



the movie is no doubt an ecocritical work which arouses the consciousness for ecological balance.

To sum up, Advani has presented the devastated present of nature and natural resources in the movie. The representation of sufferings of the animals, in the movie, has shown the exact conditions of the nature and wildlife throughout the world. For the preservation of their jungle, the animals hike to Delhi. Till then, the movie has shown the personal motifs of those particular animals as their fight against the government for their personal benefits that they want to save their habitat and their children. They are seen worried for their own lives rather than other animals or natural resources. They are not seen more conscious for the ecological balance and the future of whole planet. It has been sure that they have an aim to make the people of government aware of their destruction and exploitation. They start their journey merely to ask for their blessings as to let them survive. But, in the midst of the journey, Advani has made the movie take turn towards arousing consciousness on two levels: firstly, the self-consciousness in the animals itself for the entire nature and secondly making the humans conscious for the destroyed condition of nature.

As the group of the animals starts their journey, they have only one helper that is the parrot, Alex. Alex is compelled to be ready to go with them. Otherwise, he shows himself happy in the world of the golden cage of humans. But, he becomes aware after he is saved by the bear, Bagga, from getting killed by humans with bulldozer. So, at first, Alex comes to be conscious for the humans' exploitation throughout the world on nature. Then, they happen to get a friendly help from a bat on the way who shows them the way to Delhi. Along with the way, the bat also tells the story of the natural resources throughout the way which have been explained as a comparison between past and present. The 'green' forest has been changed into a

barren land as all the trees are chopped down by the humans for their personal purposes and benefits. The 'clean rivers' have been transformed into polluted one. The 'untouched desert' has been captured by the humans and there have been made skyscraper buildings, industries, and highways. The natural resources have been completely destroyed. These are the information given by the bat to the group of animals which to some extent open their eyes for the lost natural piety. As ahead of their journey, they have some acquaintances with some other animals where they come to know the reality of those animals that they also suffer through the same problem. They have also been exploited in the same way. A lion is seen living his life pretending himself a cat instead of a lion. And this also makes the animals be more aware the ground reality of humans' exploitation. Advani has also presented the misunderstanding among the animals which can stand as a cause of their failure in mission. So, the fighting against the evil animals and the bees makes the monkey, Bajrangi, and the parrot, Alex, conscious for their mission and their friendship. Now, they come to stand as a team who has been supported by the entire animals and birds of the country to fight for the mission of making the humans aware of the preservation of the nature and natural resources. So, Advani has presented the animals to be conscious at first for the ecological balance.

Secondly, humans are being made aware of the natural harassment which may cause for the humans' extinction too along the other animals. Advani has presented the animals more conscious for the world's betterment than humans. It shows that he has tried to humiliate the humans for not understanding the essence of nature for the entire world's existence. Through the animals' requests and motivational speech, humans are made conscious for the ecological balance by preserving the nature. The

movie has tried to make its audiences conscious for the ecological crisis by making the people of parliament conscious inside the movie by the more conscious animals.

Thus, the movie, *Delhi Safari*, disseminates ecological consciousness through the embodiment of real picture of devastation, destruction, and exploitation of humans on nature.

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