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Apocalyptic Vision in Indra Sinha's *Animal's People*

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I. Environmental Writing

Literature plays important role in the development of human society, which is outcome of human culture where human receives everything from the environment. People get pleasure and knowledge from literature because it has a power to imitate life. Physical environment and human world, the two entirely distinct ontological zones, have been brought together and integrated in mythology, literature and philosophy. We can find undistinguishable relationship between nature and human in Hindu Mythology, along with its focus on the horizontal relation of all the entities of the world. In the *Geeta*, Krishna in his dialogue with Arjun says that Prakriti is the original source of material world. In *Ramayana*, Ram spent his time in Jungle during exile period and same way, in *Mahabharata* Pandava had moved in Jungle to live with the nature when they had lost in gamble. Not only in Hindu mythology but also in the bible, the God created first human being Adam and Eve and let them be nurtured in the Garden of Eden. In the Buddhism Buddha himself got enlightenment under the tree. In this way there is deep relationship between human beings, literature and environment or nature.

Similarly Charles Darwin, a well-known Scholar draws parallel line between nature and human beings where environment plays dominant role .he talks about natural selection. He writes:

Man selects for his own good Nature only for
that of the being which she tends- every selected
Character is fully exercised by her as is implied by
the fact of selection. (385)

Some way Wordsworth a well-known Romantisist and Arthur Schopenhauer, a philosopher talk about greatness and omnipresent feature of the nature in regarding with human relationship. Schopenhauer says; “Every thing is entirely in nature and nature is entirely in everything” (qtd. *The Modern Tradition*, 397). William Wordsworth in this poem present nature in this way:

Ye presences of nature in the sky

And on the earth! Ye vision of hills. (403)

Similarly, Greek and Roman literature also represented physical environment in their literature. Dante’s *Devine Comedy* opens with the vast wildness of dark worlds. Likewise, Greek play *Oedipus Rex* begins with the plague up on the land. The American transcendentalism laid emphasis on organic vision and pantheistic notion of nature.

Though literature of the past used to incorporate with the environment, there was no such theoretical tool to see the perspective positively. The nature should get utmost respect but man should not underscore its grandeur. The relation of the nature and species living in the world has unavoidable intricate to the earth that goes its root to the beginning of its birth. Therefore it is very difficult to separate each with other. Only eco-criticism has deep respect for the integrity of many other forms of life with which human kind shares the earth. Literary studies in the present post-modern age exist in a state of continuous change. Race, Class and Gender were the hot topics of the late twenty century, but people would never suspect that the earth’s life support system is in danger. Until the very recently there has been no sign that the institutions of literary studies has even been aware of the environmental crisis. For, instance, there has been no Journals, no jargon, no Jobs, no professional societies or discussion groups, and no conferences on

literature and environment. Since the 1970s literary studies have apparently remained untended by the environmental concern.

Finally in the mid twenties scholars began to pay attention in the field of environmental literary studies and in later phase it grew. In 1985 Frederik O. Wages edited. *Teaching environmental literature; Materials, methods, Resources*, which included course description from nineteen different scholars and source to foster a greater presence of environmental concern and awareness in literary disciplines. In 1989 Alicia Nitecki founded '*The American Nature Writing News teller*, whose purpose was to publish brief essays, book reviews, class notes and information pertaining to the study of writing on nature and environment. Others have been responsible for special environmental issues of established literary Journals. Some universities also began to include literary courses in their environmental studies curriculum. In 1990 the University of Nevada, Reno created the first Academic position in literature and the environment.

Environment does not limit itself to the environmental science and environmentalists alone .Rather, it has become subject matters of other disciplines of humanitarian scholars. It encompasses all the social, political and academic intuitions as the “awareness of the environment” or “eco-consciousness includes everyone and everything in the world.

Environmental Degradation

Today humanity is at a cross-road. We ignore the witness the further damage. Industrialized world's over consumption has contributed to the degradation of the global environment. Human beings and the natural world is in danger. Human activities cause the irreversible damage on the environment stratospheric ozone depletion threatens at the

earth's surface. Air pollution near ground level, and acid precipitation are already causing wide spread injury to humans, forest and crops. Pollution of rivers, lakes and groundwater further limits the supply and loss of soil productivity is one of the major problems of the present time. If not checked in time, many of our current practices bring serious risk the future that we wish for human society, the plant and animals kingdoms. And may damage the living world that it will be unable to sustain life.

Everywhere there is pollution of sound, air, water and soil with dangerous materials and chemicals, R Carson in *Silent Spring* points out: "As the tide of chemicals born of the industrial age has arisen to engulf our environment, a drastic change has come about in the nature of the most serious public health problem" (186).

Silent Spring describes how the misuse of chemical pesticides such as DDT could have a disastrous effect on plants, soil, wildlife and the water supply. It stresses that often such dreadful consequences are unexpected and far reaching. Again to explain this human caused tragedy, R. Carson writes: "no witchcraft, no enemy action had silenced the rebirth of new life in this stricken world. The people had done it themselves" (75). The existence of the inhabitants of this universe is in crisis. So it is time to rethink regarding the man's duty to the natural environment. Fundamental changes are urgent, if we want to avoid these dangers, in our daily life practices.

Ecocriticism later developed (1990) theoretical tools, advocates for the preservation of the environment. It is also a response to needs, problems, or arises, depending on one's perception of urgency. First, eco criticism is a response to the needs for the humanistic understanding of our relationship with the natural world in the age of environmental destruction. In other words it is a critical perspective that focuses on the

relationship between human being and natural world and on how that relationship is structured by the institutions of race, class, gender, sexuality, nationality, law and economics. In the 1996 collection the *Ecocriticism Reader* Glotfelty and Harold Fromm defines:

Ecocriticism is the study of the relationship between literature and the Physical environment, just as feminist criticism examines language and literature form gender-conscious perspectives and Marxist criticism brings an awareness of modes of production and economic class to its reading of the text, eco-criticism takes an earth centered approach to literary studies.

(XVIII)

In a large part, environment crises are a result of humanity's disconnection from the natural world, brought about not only by increasing technology but also by particularization, that is , a mentality of specialization that fails to recognized the inter-connectiveness of all things . In terms of the academy, eco-criticism is thus response to scholarly specialization that has gone out of control; eco-criticism seeks to attach scholars to each other and scholarship to the real concerns of the world. In *The Urban Challenge to Ecocriticism* Michael Bennett says:

Eco-criticism a field existing on the sometimes rocky terrain where culture and environment meets, has recently developed form a sparely populated area of the study into a busy interaction of scholarly work. (296)

Inherently, then, eco-criticism is inter disciplinary. In order to understand the connectedness of all things including the life of the mind and the life of the earth one

must reconnect the disciplines that have become sundered through over-specialization. Inherent in the idea of interdisciplinary is the holistic ideal. Therefore, eco-criticism must remain a big tent comprehensiveness of perspectives must be encouraged and honored. An eco-critical effort is piece of a comprehensive continuum. Eco-critical approaches, thus, can be, theoretical, historical, pedagogical, analytical, psychological, theoretical and on and on including combinations of the above.

In this way, eco-criticism looks the natural world as an organic whole in which all the specials are equally significant parts. And ecocriticism inspire to see the things in connection harmony, and totality. All the things in the world, living and non living, have values within themselves and they connect to each other to run the eco-system well. This view of connection and combination bears the sense of harmony on human and nature.

So, eco-criticism advocates for the nature's conservation. When it talks about nature conversation automatically it evokes the issues of apocalypse. By apocalypse or apocalyptic vision, we men fear of the end. How present activities of the people make the world hazardous for coming generation, is main issues of apocalypticism? In other words it deals with the man's unnatural treatment of nature and its bad results and always suggests the production of nature should not be confused with control over nature.

Global apocalypse is a theme with a long history in western literature, going back at least as far as the catastrophic flood depicted in Genesis and first fall of man, story about Adam and Eve in the Bible. In the Noah's flood people were punished because they didn't obey the order of the God so that they have to sink. And Adam and Eve have to fall because they neglect the God's command not to eat the fruit from forbidden tree; tree of wisdom.

But the dawn of the industrial revolution marked the first time that such apocalyptic events were imaginable as the result of normal human activity, rather than an inscrutable act of God. In the early years of the nineteenth century as the manufacturing cities of England disappeared into a thick haze of photochemical smog, it became possible to imagine that new technologies of mass productions might alter and climate and eventually destroy the earth's ability to sustain life.

At the core of environmental apocalypticism, is 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 generation and how we live in harmony, with God's creation. Pope John Paul II in the book "*Renewing the Earth's*" writes:

Face with the wide spread destruction of the environment, people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past [. . .] a new ecological awareness is beginning to emerge [. . .] the ecological crisis is a moral issue. (qtd. Bishop 499)

At this time of environmental degradation, human learning to preserve natural world has become a burning issue as nature is the foundation, the basis out of which emerges all that exist, and it is also the basis to bind together natural world with human identity in a complex web relationship. Though, the modern world has developed comfortable and sophisticated elements to cope with the contemporary life-style. It has been causing restlessness within the people's mind. The earth has been also losing its strength day by day. The permanent solutions of these problems are to accept the nature's essentiality in our life.

Environmental apocalypticism evokes the issues of natural conservation and it is also a study of threatening if we don't pay attention in the environmental preservation in time, it may cause the destruction of the whole world,

Indra Sinha: As an Emerging Environmental Literary Figure

Indra Sinha, a new emerging literary figure, born in India in 1950, the son of an Indian novel officer and an English mother. He spent his childhood in Bombay and the hills of the Western Ghats, going to school in India and England, where he studied English literature at Cambridge University. He was educated at Mayo College, Ajmer Rajasthan in India where he studied Hindi and Sanskrit; Oakham School, Rutland, English and Pembroke College.

Indra Sinha has campaigned and frustrated for the poisoned citizen of Bhopal since 1993. He co-founded the Bhopal Medical Appeal, which offers free medical care to people affected by gas and water poisoning. His most recent novel, *Animal's People* (2007), is set in the Indian town of Khatuapur, and is based on the Bhopal disaster. *Animal's People* was short listed for the 2007 Man Booker Prize for Fiction and won the 2008 Commonwealth Writers' Prize (Eurasia Region, Best Book).

He became an advertising copy writer in London and translator which he left in 1995- to become a full time writer. *The Cyber Gypsies* (1999), his first novel. *The 'Death of Mr. Love* (2002)", is set in Bombay and weaves a fictional story around the notorious Nanavati murder case which led to the abolition of the Jury system in India.

Issues of Apocalypse in *Animal's People*

I used to be human once. So I am told I don't remember it myself,

but people who knew me when I was small say I walked on two feet

just like human beings...(1)

These are the lines narrated by Animal, protagonist of novel, ever since he can remember, animal has gone on all fours, the catastrophic result of what happened on that Night (as the local people refer to the horrible event) when thanks to an American Chemical Company, the Apocalypse visited his slum.

Animal (protagonist) is a teenage boy who lives on the streets of the Indian city of Khaufpur (Bhopal). He goes around on all fours since his spine is badly damaged; he can not walk normally. As an infant, he was one of the thousands of victims of a poison gas leak at an American owned company; here just called “the Kampani” Animal also lost his parents ‘that Night’.

Animal’s people, by Indra Sinha, clearly based on the human and environmental disaster at the Union Carbide factory in Bhopal in 1984. The story is told in the voice of a determined, strangely gifted 19 years –old survivor. An infant on ‘that Night’, when a monstrous cloud of poison Gas erupted from a pesticide plant, he was orphaned and eventually crippled by the disaster, his spine so severely beat he is forced to walk on all fours.

Sinha creates a seething, vibrant city in Khaufpur. It is a place most of whose inhabitants were crippled for life on that fateful night. The effect of the gas lingers down the generation as babies are born with handicaps and mothers milk is poisoned by the contaminated ground water. Yet unfazed, Khaufpur continues to resist the schemes of the Kampani (Company) to deny Justice to the affected. The indomitable spirit of Khaufpur is personified in Animal who sprints about the city on his callused hands and feet, mouths obscenities, dreams of love. Spies on naked women and converses with that part of his

anatomy that ironically refuses to be anything but erect at the most inopportune movements.

Animal's friends are these irrepressible children of the Apocalypse. They include people like Zafar, the activist who almost fasts himself to death to bring justice to the Khaufpuris his fiancé, Nisha, who also happens to be Animal's object of desire. Nisha's father, Pandit Somraj, the erstwhile Aawaaze-e-Khaufpur till that night took away his voice. There are other minor but equally unforgettable characters such as Ma Franci, Animal's surrogate mother who forgets all language but her mother tongue, French on that night the ancient Huriya Bi's, blind husband, Hanif Ali, and their eighty-year-old grandmother, Aliya. All these and more make up the angry cacophony that is the voice of Khaufpur.

Sinha must be credited for the way in which he has mimicked the voice of animal. There was always the risk of novel slipping into the sentiment or the polemic mode because of the nature of the incident in which it is based. Sinha averts the danger by letting the anarchic yet native voice of animal control the narrative. Animal belongs to the group that has nothing to lose since it has already lost everything. And, he compels the gentle reader to join the devastated kingdom of the poor, which survives on Rs. Four a day, competes for food with starving dogs, endures unimaginable physical and emotional pain but cannot afford medical treatment. We read about the Bhopal disaster and forgot it when the tragedy lost its sensational content. Animal makes us acknowledge our callousness by taking us back to a world that still suffers its aftermath.

Animal, the protagonist, of the novel likes to be called 'Animal' and rejects to be called human. He feels more comfortable with the Animals than the human. There is dog

'Zara' with whom, he spent most of the time. He finds animals less harmless than man. He blames the human and their activities for his and Khaupurisa pathetic condition.

So, Indra Sinha in his *Animal's People* advocates for the conservation of nature or environment that evokes the issues of apocalypse. If we don't care about the nature or environment, the world will be same as he has presented in the novel.

II. Ecocriticism

Introduction

Theory can help people learn to see themselves and the world in valuable new ways. One of the most important things theories can show us in that methodologies are ways of the seeing the world, whether we are talking about physics, sociology, literature or environmental science. Like, Marxism exposes the dialectical relationship between two different class; higher class and lower class, in the society. Same way, feminism reveals the women's suppression in the male dominated society. So in this sense theories are the new pair of eyeglasses through which certain elements of our world are brought into focus. Ecocriticism is one of the distinct theories, among other, that helps people to see the world from the ecological perspectives.

Ecocriticism is a kind of literary theory that theorizes the interdependent and essential relationship between human and non-human world. It fundamentally rejects the dualistic view of human and nature as separate and different. It depicts the interconnected relationship among all living and non-living beings and gives them equal value. It rejects the anthropocentric worldviews and also denies the human supremacy over other beings. Ecocriticism draws parallel line between human and non-human and advocates for the proper reverence for all creatures. It advocates for the biocentric worldviews in place of anthropocentrism. Main motto or aim of ecocriticism is to preserve the earth or natural environment from the human exploitation by giving equal value to all creatures who are sharing the same planet; earth, and by exposing inevitable presence of one being for the peaceful existence of the other.

Ecocriticism as an academic discipline began in early 1990s, although its roots go back to the late 1970s. Because it is a new area of study scholars are still engaged in defining the scopes and aims of the subject. Cheryll Glotfelty one and of the pioneers in the field has defined ecocriticism as "study of relationship between literature and the physical environmental (XVIII). And Lawrence Buell says, "This study must be conducted in the spirit of commitment environmentalist praxis' (23). It studies the reciprocal relationship between human beings and land. The home ground of ecocriticism is the human's inseparable attachment with the soil in its existence'. So, dwelling place becomes the center a ecocriticism in its experimentation

The term 'ecocriticism was coined in 1978 by William Rueckert in his essay *Literature and Ecology: An Experiment in Ecocriticism*. By ecocriticism Rueckert meant the application of ecology and ecological concept to the study of literature (*The*

Ecocriticism Reader XX). Rueckert definition concerned especially with the science of ecology which includes all possible relation between literature and physical world. It speaks about the reciprocal relationship between human beings and the land they exploit to survive this interaction between human and non human world is the primary focus of the ecocritical studies. Man cannot stay beyond the environment. All the living and non-living things depend upon each other for the continuation and existence of their lives. Ecocriticism admits Barry commoner's first laws of ecology "Everything is connected to everything else" (33). It is the fact that everything in the world is interconnected and interdependent. Barry commoner in his *The Closing Circle: Nature, Man and Technology* elaborate:

Each living species is also linked to many others [. . .]. And animal, such as deer, may depend on plants for food; the plants depend on the action of soil bacteria for their nutrients, the bacteria in turn live on the organic wastes dropped by the animals on the soil. At the same time, the deer is food for the mountain lion [. . .] fungi degrade the bodies of dead plants and animals. All this many times multiplied and organized species by species in intricate, precise relationships makes up the vast network of life on the earth. (32)

This kind of inter connection shows the role of each eco-element in the environment since they all work as the significant and necessary ingredients of earthy system.

Ecocriticism deals with the same interconnectedness among the living and non-living things in the environment, and analysis this connectivity in the literature. It analyses the role that the natural environment plays in the imagination of a cultural community at the

specific historical moment. It examines how the concept of nature is defined, what values are assigned to it and why and the way in which the relationship between human and nature is envisioned. More specifically, it invites how nature is literally or metaphorically presented in certain literary or aesthetic genres and tropes and what assumption about nature genres that may not address this topic directly. As, Chereyly Glotfelty in his *The Ecocriticism Reader*, points out:

How is nature represented in the sonnet? What role does the physical setting play in the plot of this novel? Are the values in this play consistent with ecological wisdom? How do our metaphors of the land influence the way we treat it? [. . .] affected humankind's relationship to the natural world. (XVIII-XIX)

This analysis in turn allows ecocriticism to assess how certain historically conditioned concepts of nature and the natural and particularly literary and artistic construction of it, have come to shape current perception of the environment. In addition, some ecocritics understand their intellectual work as direct intervention in current social, political and economic debates surrounding environmental pollution and preservation.

On the one hand ecocriticism looks at how text represents the physical world on the other more importantly it examines at how literature raises moral questions about human interaction with the nature. William Howarth defines ecocriticism in this way:

Ecocriticism is a name that implies more ecological literary than it advocates now possess, unless they know what embattled course ecology has run during its history [. . .] writing that depicts the effect of culture

upon nature, with a view toward celebrating nature, berating its despoilers, and revering their harm through political action. (69)

By depicting interconnectivity of the human and non-human world through literature ecocriticism makes people aware that it is their moral duty to preserve, protect, respect the non-human world as their own. People's political, social and personal activities should not be harmful for the other creatures with which they have to complete their human journey.

In this way, ecocriticism looks the natural world as an organic whole in which all, the species are equally significant parts. And ecocriticism inspires to see the things in connection, harmony and totality. All the things in the world, living and on living have values within themselves and they connect to each other to run the ecosystem well. This view of connection and combination bears the sense of harmony between human and nature. As an interdisciplinary nature ecocriticism discusses so many things like deep and surface ecology, anthropocentrism and biocentrism but ultimately advocates for the natural reverence.

Deep Surface Ecology: Essential Part of Ecocriticism

Deep ecology fundamentally rejects the dualistic view of human and nature as separate and different. It holds that humans are ultimately a part of the natural environment rather than its own separate existence. But surface ecology just advocates for the natural or environmental preservation and fails to show the connectivity of human and non-human world. Arne Naess, the Norwegian philosopher usually credited with founding Deep ecology in 1973, describes the movement.

Through a service of opposition with shallow ecology, creating an opposite between the shallow focus on nature as a valuable resources for human and the deep imperative to that nature as valuable in its own sight. (Bennet 297)

Deep ecology departs from the anthropocentric world view and look at things from a planetary or ecocentric viewpoint. Rather than talking the shallow approach looking at pollution as a control, placement and dispersion problem to limit human toxicity, the deep ecologist questions the production of any toxic waste at all and evaluates its effect on the total biosphere. Regarding this Michael Bennett writes:

The primary gospel of Deep ecology in that we must abandon and andocentric planning and develop a biocentrism understanding of ht environment, an understanding which is to e gained by existing in harmony with unspoiled nature. (297)

According to Anne Naeses, deep ecology has eight basic characteristics the first four of which he claims are conceptually fundamental.

- (1) The well being and flourishing of human and non-human life on earth have value in themselves. These values are independent of the usefulness of the non-human world for human purpose.
- (2) Richness and diversity of life forms contribute to the realization of these values and are also value in themselves.
- (3) Human have no right to reduce this richness and diversity except to satisfy vital needs.

(4) The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of non-human life requires such as decrease. (qtd. in Hypatia 91)

So, deep ecology draws parallel line between human and non-human life which have equal value on the earth. One of the most remarkable things is that both deep and surface ecologist advocate for he preservation of the nature, but deep ecologist accepts nature's own separate existence but surface ecologist advocates for better life of human being. In this sense, nature is secondary in the eyes of surface ecologist.

Shallow ecology studies nature in a surface level and believes that the major ecological problems can be resolved within and with the continuation of industrial capitalist society where as deep means to ask deeper questions and not stay on the surface. So, deep orientation understand that industrial society has caused the earth threatening ecological crisis and paying attention to social questions is a necessary paid of human mobilization towards a deep ecological world. It is because even having different characteristics as species, human are still subject to the ecological laws of restrains other organisms.

Self-realization is center to deep ecology. Self-realization means broadening and deeping our senses of self beyond the narrow ego to identification with all living beings. Deep ecology exposes the hidden relationship between all human and non-human beings, and gives equal importance to all. Deep ecologist have made an agreement to live with the nature not the against. According to Deep ecological study, existence of one, in the absence of the other is impossible.

The critical side of deep ecology then is aimed at anthropocentric domination of nature. Deep ecologists want to make a journey from anthropocentrism to egalitarianism. Deep ecology, thus, merges self with other in a unifying process which believes everything to be indistinguishable, from everything else. By giving equal value to all being, Deep ecology advocates for the preservation of the natural environment which is not for the nature's self rather it is for the betterment of the people.

Anthropocentrism/Biocentrism in Relation to Ecocriticism

Anthropocentrism is the belief that humans must be considered at the center of any aspect of reality. This concept is also sometimes known as Humanocentrism. This perspective is entirely human centered approach to look at nature. It views human at the top of all other creatures. The theory of anthropocentrism says that the world exists for humanity thus human can rightfully try to benefit as much as possible from the environment.

Human ecology is conditioned by belief about our nature and destiny, that is, by religion. Different societies have different attitudes towards nature. Regarding the cause behind emerging environmental crisis, Lynn White Jr. blamed on the Judeo-Christian notion of man's domination over nature, "Christianity for him is the most anthropocentric religion in the World" (143) on their holy book *The Bible*, itself give overall emphasis to humans, "everything moving things that lives should be food for you and as I gave you green plants. I give you everything" (133). So, White predicted that environmental problem would not be solved until western society changes its religious belief.

The anthropocentric view suggests that human have greater intrinsic value than other species. As a result to this attitude any species that are of potential use to human

can do be resources to be exploited. This use often occurs in an unsustainable fashion that results in degradation, some times to be the point of extinction of the biological resources, as has occurred with the animals. The view that human has greater intrinsic value than other species also influence ethical judgment about interconnection with other organism. These ethics are often used to legitimize treating other species in ways that should be considered morally unacceptable if human were similarly treated. For, example, animals are often treated very cruelly during the normal course of events in medical research and agriculture.

So, anthropocentrism is a world view that considers human to be the most important factor and value in the universe. In contrast the biocentrism world view considers human to be no more than or particular species of animal without greater intrinsic value than any of the other species or organism that occur on earth. Biocentrism takes human as a one of the concept of Earth's ecosystems and that human have an absolute and undeniable requirement of the products and services of ecosystem in order to sustain themselves and their societies. As Paul Taylor in his *Respect for Nature* equates status of human being with that of animals. He argues that "human and animals share the earth and should live equal and harmoniously" (75).

Biocentrics believe biosphere to have right to exist for itself. They always focus and values living organism and often emphasizes upon the values of individual organism as Paul comments, "Biocentrists demands that human must value and respect all other living and on living entities and expect human beings to exist in harmony with nature" (76). Biocentrists rejects the view that human need animals, or those animals depends upon humans. They believe that every living creature is unique, and lives in its own way

for its own good. So people must not harm any part of nature that has inherent value, try to control or change natural ecosystem. Joseph Bruchae has cited:

If we see 'the earth' as the web of life that sustain us, then there is no question that the web is weakened, that the earth is sick. But if we look at it from another side, from the view of the living earth itself, then the sickness is embedded in human beings and it carried out its illogical conclusion, the sickness will not kill the earth, it will kill us (495)

The main tenets of biocentric all that are living things have intrinsic value and human are members of earth's community along with other living creatures. If one living creature is in trouble it definitely affects the other.

Some biocentrics advocates for the biocentrism constitutional protection of the environment. Bruckerhoff, Joshua in his *Law Review* Writes, 'Incorporating biodiversity protection to constitutional environmental rights will ensure that the rights will actually guarantee a truly healthy environment for present and future generation (616) Brucker Hoff finds the most of the environmental law are anthropocentric: they only focus primarily on preventing and remedying only those environmental problems that directly affects the human, pollution prevention laws are the best example of a anthropocentric environmental laws. Peoples should not pollute the environment because it affects their physical health. Main cause to protect the environment is for the human, so human is always at the center. So, he rejects these laws. He proposed an alternation laws. 'Biocentric laws', which aim to protect all forms of life, in other words, 'biocentric laws intended to protect all aspect of the environment, not just those that benefit humans (Brucker 617).

Both ecocritics and biocentrics consider human as members of the earth's community where, there is complex web of inter-connected elements in the universe. But, for anthropocentrics, human only hold hierarchical superior position to nature and they do not have full rights to value it in a way they like. At present situation when, environment is worsening day by day, increase of environmental awareness is only a means to balance the situation which is becoming possible through ecocritical and biocentric worldview. Both ecocritics and biocentrics advocate for the natural reverence.

Natural Reverence

The continuing assault on natural world by industrial process has awakened many people that corrective action is needed to preserve our planet. But human will not be able to preserve what they do not respect. What is currently lacking, however is a broad moral basis for changing our exploitation attitude towards nature, that is, proper natural reverence. So, the natural reverence means respectful attitude towards nature. In his essay, *A Metaphysical Grounding for Natural Reverence: East-West*, Eliot Deutch, writes "by natural reverence' I simply mean the attitude, the awareness of the belongingness, together of man and nature in freedom. In such a way that allows for a meaningful, creative play in the relationships" (260). Natural reverence simply stands for the way to see and treat the natural world. If human accepts the freedom of nature and treats all beings accepting their own existence that is proper reverence for the natural world. In other words how does humanity fit into the natural world without domination or exploitation? This is only possible with a deep sense of reverence in being other species among many.

In the philosophical tradition humans have been seen as the rational, reflective center of creation while in the religious tradition the relationship of human with the divine has dominated all else. The earth and its myriad species were secondary to the significance of human being (Tucker 57). Most of the eastern culture believes upon maintenance of right relationship with the earth. However, Christianity as the religion of the west, has internalized the hierarchical understanding of the earthly creatures since its origin. It has ignored the bio-centric value of ecosystem as it sets human against nature only to prove the benefit of human superiority over nature. According to Christianity, as L. White, JR, in his *The Historical Roots of Our Ecological Crisis* writes:

God has created Adam and as an after thought, Eve to keep man from being lonely. Man named all the animals, thus establishing his dominance over them. God planned all of this explicitly for man's benefit and value: into it in the physical creation had any purposes. And although man's body is made in God's image (148).

So, Christianity is the most anthropocentric religion the world has seen. Christianity not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper end. So he blames, Christianity for given overpowering position to men to rule over nature and creatures, again White points out:

In Antiquity every tree, every spring every stream, every hill had its own genius loci, its guardian spirit. These spirits were accessible to men, but were very unlike men, [. . .]. By destroying Pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feeling of natural object. (149)

So, White blames the western biblical tradition in part for the ecological crisis by suggestion that with the idea of the divine being removed from nature and with the biblical injunction for human domination over the other species there is no obvious moral basis for revering nature.

Hinduism views are different from Christian views on nature. The *Gita* a holy Hindu book, contains elements that could lead significant to ecological consciousness, widely cited in the literature on Hinduism and ecology. The *Gita* has been praised as a source of environmental sensitive ideas both by Hindus and by eco-thinkers in the west, Lance E Nelson in *Reading the Bhagavad-Gita from an Ecological Perspective* writes: "The Hindu vision of dharma involves, as supportive of its vision of a harmoniously ordered cosmos, the idea that human beings must accept certain curbs on their desires to that this orders can be maintained" (129). Hinduism believes that all life forms-human and non-human are of equal value. The coexistence of human and non-human beings brings the cosmos in harmony. Therefore Hinduism also teaches notion such as overcoming anthropocentrism as well as androcentrism and recognizing the intrinsic value in the natural world and in non-human species. So, Hindu perspective of man nature relationship is biocentric having moral basis for revering nature.

In the same manner, another eastern religion, Buddhism also very common to Hinduism while conceding about nature. This religion acquires the message of love for all the creatures. Buddha has said:

Whatever living being are there, feeble or strong, all either long or great, middle sized, short, small or large. Either seen or which are not seen and

which live far or near, either born or seeking birth may all creatures be happy minded. (Miller, 6)

This religion has a deep concern for all life forms and their happiness in the universe, like yogis in Hinduism, Buddha had belief that to be an 'Ariya' the man has to have pity on all living creatures. Therefore, Buddha himself taught his disciples to love and respect each creature equally.

Similarly to Hinduism and Buddhism pantheists have deep respect for the nature. At the heart of pantheism is reverence of the universe. They anticipate themselves as a part of universe. They think earth is created from the universe and will one day be reabsorbed into the universe. They believe that universe creates us, preserves us, destroy us. The pantheist regards themselves as a part of nature. They think at home in nature and in their bodies. This is where they belong. This is the only place where they can find and make their paradise, not in some imaginary world in the other side of the grave. They believe that if nature is the only paradise, then separation from nature is the only hell.

Native American religions and Romanticist are pantheist one. These both have deep respect for the nature. Native Americans regard all objects in nature as sacred. All the life forms therefore, have equal status to Native Americans. They share a belief that the universe consists of our world, the earth, and also our world's below, where the spirit of the dead go. We find Native American eternal relations with the natural world. The earth, humans, and all the other life forms acquire equal value in their culture. In *American Indian Myths and Legends*, Richard Drones and Alfonse Ortize have elucidated:

Mysterious but real power dwells in nature, in mountains, river rocks, even in pebbles. White people may consider them inanimate objects, but to the Indians, they are enmeshed in the web of the universe, pulsating with life and potent with medicine. (55)

Native American's feel nature as an animate being. Our survival depends upon mysterious power of nature which regards reciprocity in all creatures. In the same way, Romanticists connected human with non-human natural world and brought forth awareness that 'environmental crisis involves a crisis of the imagination which depends on findings better way of imaginary nature and humanity's relation to it' (Buell 3). The main theme of this movement was the wilderness of nature' supernatural elements, imagination and most importantly, self-expression. They respect nature and opposed the civilized exploitation. They really like to see nature as living, among them is William Blake. 'Blake's poem London (Circa 1794) evokes the bleak polluted urban environment that resulted from the unrestricted burning of coal, the discharge of raw sewage into the Thames', (*Green Writing* 96) His poetry engages in a sustained and bitter critique of material conditions of production. Blake felt his moral relationship with nature in which modern inventions are the villains of the environment. Same way S.T. Coleridge also shared a common perception of the natural world as a dynamic ecosystem and a passionate commitment to the preservation of wild creatures and scenic areas (Mucksick 36). Same way William Wordsworth, a romanticist, whose poetry's subjects are joy, primary of human emotion and necessarily the obedience of the moral law of nature. His characters enjoy living in the hills, having simple and independent life.

Every single shared and once and a drop of material comfort in our lives comes from the elements of our planet, earth, air fire, water. The natural world provides us everything we need to survive and thrive. So, to go on with this remarkable human journey on earths we need to cover that deep connection and appreciation for all that is given to use so freely. People should respect the nature not for other but for ourselves.

We cannot protect which we do not respect. Issues of protection should come from core of the heart. There are so many environmental laws, and violators are severely punished but again people are failure to protect the natural environment, which main cause is lack of natural reverence.

Literature Evokes Issues of Apocalypse for Nature's Conservation

These days people have lost sight on the fact that they are undercutting the very source of life by toxifying the water they drink, contaminating the land they cultivate, sparing the food they grow and polluting the air they breathe (Tucker 59). In *Environmental History Review*. Mary Evelyn Tucker writes, "In the name of progress we are consciously or unconsciously undermining our very survival as a species" (59). People are not aware for the tomorrow. They are using natural resources in their own way as they like without considering its own existence. People's attitude towards plants is a singularly narrow one. Rachel Carson in his *Silent Spring* writes:

If they see any immediate utility in a plant they foster it. If for any reason they find its presence undesirable or merely a matter of indifference; they may condemn it to destruction forth with. Besides the various plants that are poisonous to man or his livestock, or crowd out food plants, many are marked for destruction merely because, according to our narrow view [. .

.] many other are destroyed merely because they happen to be associated
the unwanted plants. (64)

The earth's vegetation is part of life in which there are intimate and essential relations between plants and the earth between plant and other plants, between plants and animals as Mary Tucker points out, "The universe (nature) must be unified, inter-connected and interpenetrating. Everything interacts and affects everything else, which is why the notion of microcosm and macrocosm is so essential to cosmology (62). But, people has forgotten these all essential thoughts, they are unaware that what they do may have consequences remote in time and place. Because apocalypse is not necessarily sudden or distant but rather incremental and contemporaneous (Brooke 1078).

Because of increase in environmental pollution over use of land, lack of reverence to land and land ethic people are inviting threat to their own dwelling place. People have to obey the rule of nature. People must respect to the human as well as non-human, world for the betterment of the future life but not for the nature. As Lawrence Buell writes, "I continue to believe that reorientation of human attention and values according to stronger ethic of care for the human environment would make the world better place for human as well as nonhuman" (6). So, we should respect the nature, should give equal value to all human being, then only we people are safe in this planet.

Literature is an important source to get knowledge because it has a power to initiate life. Two different ontological zones, human and non human brought together in literary work in past and present which evolves issues of apocalypse, so that people can get knowledge, what kind of future, their present activities will bring. Especially what

will be the result if people do not follow the rules of nature and do not respect the all divine creatures equally.

The theme of apocalypse is not a new subject in the field of literature. It has long history in western as well as eastern literature. The catastrophic flood depicted in the *Genesis* is one of best example of it. Main cause of destruction of the world in Noah Flood was people's sinful and unnatural activity. People in Noah flood, did not follow the rules of God, So that they had to sink except Noah. Same way in *Bible*, Adam and Eve had to fall because they did not obey the God's command. They are responsible for their own tragedy:

Same kinds of issues we can find in eastern literature. Kansa in *Krishna Chritra* and Ravana in *Ramayan* were killed by God because their deeds were unfavorable to Him.

But, in this modern time, such kinds of apocalyptic events were imaginable as the result of the normal human activity; lack of land ethic, lack of reference towards the human and non-human being, environmental pollution and anthropocentric world view rather than an inscrutable act of god. In the early years of nineteenth century, because of chemical pesticides, over use of land and eventually, destroy the Earth's ability to sustain life.

In the nineteenth century also literary figure evoked the issues of environmental apocalypse in their creation for the nature's conservation. Likewise, William Blake in his poem *London* depicts how the industrial activities snatching away the happy and joy of the people in urban area. Blake writes:

I wandered thro' each charter'd street

Near wher the charter'd Thames does flow

And mark I every face I meet

Marks of weakness, mark of Woe [. . .]. (*Green Writing* 96)

In this poem, Blake shows how people to make more money, are destroying nature.

Theme can not follow in her natural position. She also received large amount of raw sewage and industrial wastage form London's expanding population. Such an unhealthy urban environment, combined with poor nutrition and inadequate health care, lead to extremely high rates of infant mortality which mark can be seen in every face. Main cause of poor condition, is people's unnatural treatment of nature

Blake was not alone in his concern about destructive effect of heavy industry, advance military technology on the global environment. The novel by Marry Shelly particularly, *The Last Man*, provide further evidence that the destruction of the earth's capacity to sustain life was a vital concern of the literary work of the past. In *The Last Man* Shelly, portrays an empty world in which mankind has perished as the result of mysterious plague. The novel provides no medical explanation for he spread of this fatal disease, and its mystery is an intrinsic part of its terror. The plague, in her novel is spread through the atmosphere to very air they breath (McKusick 110).

Marry Shelly and William Blake both are deeply troubled by the possibility that the global environmental disaster may result form the uncontrolled development of advanced technologies, particularly growth of heavy industry and the development of military weapons of mass destruction.

So, by depicting such kinds of catastrophic events that may fall upon human, if we do not care about natural environment, an apocalyptic literature advocates for the

natural conservation. If we do not care in time result will be disastrous. It evokes the fear of the end, which makes people aware and conscious about the natural environment. So, literature plays dominant role in the field of environmental preservation.

III. Apocalyptic Vision in Indra Sinha's *Animal's People*

Before the technologically dominated world, all life seemed to live in harmony with its surrounding. People could see prosperous farms, green fields, and foxes barking in hill, silent deer ferns and wild flowers, countless birds flying in the sky and trout lying in clear and cold streams. These natural beauties delighted everyone who passed through

that place. There seems complete harmony between humanity and nature. But later due to the uncontrolled development of advanced technologies, particularly the growth of the heavy industry, production chemical pesticides and the development of military weapons mass destruction have damaged such natural beauty. Now clear blue sky where birds used to fly freely is darkened with smoke and birds have fallen silent, flocks have died, harvests have failed, apples are poisoned and earth's climate is marked by scorching heat and devastating storms, due to the deforestation. Today people have forgotten their relation with the nature. They have changed heaven like place into hell due to the lack of environmental awareness, proper reverence for nature and lack of land ethic.

(Mckusick,103)

Indra Sinha's *Animal's People* depicts the picture of hazardous world because of the people's unnatural treatment of nature. Due to the lack of environmental awareness, lack of land ethic and proper reverence to the natural world they are inviting threat to their own dwelling place by weakening the earth's ability to sustain life. The text reveals the threat in the world by exposing people's activity that ends the balance of nature. The present researcher explores the ideas that people are putting themselves and their future generation in danger by ending the environmental relationality and by ending the 'web of life'. They forget the connectedness of all life forms with the environment. They are undercutting the very source of life by toxifying the water they drink, contaminating the land they cultivate, spraying the food they grow and polluting air they breathe. By doing such thing people create such horrible condition which they themselves wouldn't want to see even in their nightmares.

Its poisons are in the wells, they're in people's blood, they are in mother's milk. Frank, if you came to my clinic I could show you specimens, I mean. Foetuses, babies that never made it. You wouldn't want to see such things, even in your nightmares. (Sinha 322)

Indra Sinha through pain, suffering, anger, frustration, wrath, disaster and destruction is trying to show the results of the unnatural treatment of nature. He wants to show many kinds of calamities that may fall upon human beings if they do not care about the natural environment. Before the chemical accident the place Khaufpur was like a piece of heaven, and dwellers of this city were like angels. 'Animal' the protagonist was very beautiful.

Such a beautiful boy you were, when you were three, four years. Huge eyes you had, black like the Upper Lake at midnight plus a whopping head of curls. How you used to grin. To eta is Un Urai bourreau des coeurs, your smile would break a mother's heart. (1)

Same way, Pandit Somraj used to be well-known singer in his city, Khaufpur. He is enjoying very happy life with his family. Where ever he goes people gather around him to listen his sweet song.

"Forty minutes he stood on the parapet, drenched by heavy falls of saltwater, and sang, a crowd of Bombay Wallahs gathered to listen." who is this guy? They asked in their atrocious accents. Said his spoonies, 'It's the famous 'Aawaaz-e-Khaufpur'. (97)

He is a romantic person, always keeps on laughing and singing. Ma Franci is in her normal condition. She could speak and understand other language also, though she

was French. World around them is very beautiful. Environment is neat and clean. All creatures are living harmoniously along with the people. "I see a bird circling above, wonder what it is seeing below. Up high and early, my eye dreams the start of this Khaufpur day. I see the world and me in it" (133).

But after the chemical accident drastic change has come in Khaufpur. 'Animal', protagonist of the novel, is one of the victims of that disaster. His spine has been twisted like a paper clip as a result of industrial catastrophe. He now must crabwalk on all fours, and rejects to be called human. Somraj another major character, a brilliant singer called the 'Aawaaz-e-Khaufpur', the voice of Khaufpur, whose vocal music has been silenced by his burned-up lungs. That night took away his voice. Now it seems that he has forgotten how to laugh and smile. After that accident nobody has seen him smiling. "Since the kampani's poisons tore his lungs, and took his wife and son, Somraj Pandit rarely laughs. Nor will he sing aloud. Out of his suffering he makes songs that he alone can hear" (155). Similarly Ma Franci, another important character has forgotten all the language except French. Now she could not communicate with other. She is compelled to live a lonely life. Zafar, the activist who almost fasts himself to death to bring justice to the Khaufpuri, his Fiancée, Nisha, who also happens to be Animal's object of desire. Gargi, another victim whose back is almost as bent as Animal, protagonist.

Someway, other beautiful creatures also badly affected by that accident. Now surrounding of the Khaufpur is totally different than the before. Everywhere there is poison. They even can not drink water because there are still some traces of the poison. No bird's song can be heard. They all are silenced. Once a beautiful place has been changed into such a horrible place that even no insects can survive there.

No bird song. No hoppers in the grass. No bee hum. Insects cannot survive here under. Wonderful poison the company made, so good it's impossible to get rid of them, after all these years they're still doing their work. (29)

So, Khaufpur has been changed into desert. Now, in Khaufpur only victims are living, some people can't see, walk and others can't speak and hear. Their hope, happiness, life liberty is snatched away by the American factory. They only have pain and suffering. Animal represents a claustrophobic world of sickness, filth, scamming, surviving on four rupees a day. They have to sell even their blood to survive.

Indra Sinha's *Animal's People* is vivid portrayal of industrial catastrophe, which affected poor and hungry but happy people, not only physically but also mentally. The protagonist of this story Animal is shattered not only mentally because of the influence of the disaster but his view towards life and human has totally changed. He has hatred towards human being he himself denies to be called human:

How many times did I tell Ma Franci, 'I no longer want to be human; never did it sink in to that fucked up brain of hers, or may be she just didn't believe me, which you can understand, seeing it used to be when I caught sight of myself- mirrors I avoid but there's such a things as casting a shadow – I would feel raw disgust. In my mad times when the voices were shouting inside my head I would be filled with rage against all things that go or even stand on two legs. The list of my jealousy was endless. (1-2)

He feels more comfortable with animal than human. There is dog named 'Tara' with whom he spends most of the time. He finds animals less harmful than human. The

responsible factor of Khaufpuri's are human not animal. And he finds animals having capacity to understand other's pain and suffering: "The dog comes running to meet me. She's jumped and licked my face. This alone, which has happened a thousand times before, makes me want to weep. Animals keep faith" (327).

On the other hand, human, especially people of the developed and so-called civilized country (USA) are responsible of that pathetic condition, but always denies to take the responsibility. Zafar, and Faroque, activists who almost fasts themselves to death to bring justice to the Khaufpuris, but they turn deaf and blind. Their death, suffering can not touch to the people of the so-called civilized country. They have to take responsibility of that disaster and should compensate the victims but they do not:

It stood accused of causing the deaths of thousands on that night, plus it ran away from Khaufpur without cleaning its factory, over the years [. . .] The Khaufpuri were demanding that the Company must pay proper compensation to those whose loved ones it killed, whose health it ruined, plus it should clean the factory and compensate the people who had been drinking its poison. Trouble was that the kampani bosses were far away in Amrika, they refused to come to the Khaufpur court and no one could them. (33-34)

All the characters in this novel are the victims of the indifference of the company owner which caused disaster in their life. But they are not serious about their mistakes. But dog, Jara, an animal can understand this; the feelings of the victims. So, by doing this Indra Sinha wants to show relation of human with other non-human creature.

People are inviting pain, suffering and difficulties in their life themselves. They are themselves responsible for their tragedy. Earth is dwelling place for the kinds of creatures. These all creatures have equal right as human on this earth. But modern people forget these things. Because of the anthropocentric world view human puts them always at the centre. They think that world must be like as they want and only those must survive which benefit the human. Then they produce different kinds of pesticide, to kill the insects, which they think harmful. Here, they forget the interconnected relationality of all creatures. They forget that even a single insect is also a part of nature. In the absence of the single insects, the peaceful existence of the other is impossible. The poison which they have produced to kill the insects, one day certainly will kill the human. "You were making poisons to kill insects, but you killed us instead. I would like to ask, was there ever much difference, to you?" (306)

Indra Sinha, in this novel advocates for the natural reverence. Here he advocates for the biocentric world view in the place of anthropocentric. One of the vital things which he wants to expose in this novel is we should treat nature properly.

Khaufpur, was beautiful before the company went there. All people were happy and perfect. As soon as this company reaches there the beauty of Khaufpur is vanished. It has destroyed natural beauty, happiness of the people and their life: "Nowadays when the world hears the name of the Khaufpur it thinks only of poison. I curse the day the kampani came here because its disaster erased our past' also erased thousands of people" (152).

Main cause of this disaster is lack of environmental awareness, which Indra Sinha wants to reveal through painful life of his character and hellic surrounding where they

live "on that night all sorts of people lost all kinds of things, lives for sure, families, friends' health, jobs, in some cases their wits" (37). People can not live harmoniously without natural environment. Here, Indra Sinha rejects the dualistic view of human and nature as separate and different. People should live with the nature. He draws the parallel line between human and non-human lives which have equal value on the earth.

She (dog) was as thin as me her side shrunken over her ribs. A pink sore on her nose was leaking some clear mess. With my own body pumped full of victory I suddenly felt sorry for her. I feel myself off, gestured for her to come close. 'Eat'! she licked her lips, wagged [. . .] man, what a dog. A yellow dog, of no fixed abode and no traceable parents, just like me. After this we always shared. I named her Banjara, gypsy, free spirit, because she belongs nowhere and everywhere is her kingdom. (17-18)

So, here he draws parallel line between Animal protagonist and dog, named Jara. By equating human with animal he wants to prove that, all creatures have equal value on this earth. Both worlds; human and non-human so strongly connected that they can not be separated. Failure of understanding about nature is itself a failure of understanding our culture we belong to. Indra Sinha wants to expose that the new environmental health problems are multiple created by radiation in all its forms born of the never ending stream of chemicals of which pesticides are a part, chemicals now pervading the world in which we live, acting upon us directly and indirectly, separately and collectively. To attack the nature with such pesticides has long term effects that will bring hazardous world for coming generation.

She's turned around me. 'Animal do you think I like being a Khaufpuri? Well I don't. I'm not heroic enough to fight other people's causes. I'm not like Elli, came here from her own free choice. I'm caught in it because I was born here. This struggle, it's going to go on and on and on. It will out last all of us. If our children grow up here, it will blight their lives too.

(285)

The place is so horrible that nobody wants to stay there. They want marry but do not want to give birth child in Khaufpur. "Nisha sighs and says, 'I'd like to have kids but I told Zafar, I don't want our children growing up here. The poison in Khaufpur's not only in the soil and water, it's in the people's hearts" (196).

Even unborn baby has to pay the price of their ancestor's deed. People of the Khaufpur have to suffer from the poison. A new born baby can not get his mother's milk because there are some traces of company's poison. So, all have to share innocent, young old the poison.

Everyone on this earth has in their body of share of the kampani's poison. But of all the kampani's victims, we are the youngest. We unborn paid the highest price. Never mind dying, we never even got a fucking shot a life.

(237)

So, what chemical industry gives to the people is pain, suffering and tension, which main cause according to Indra Sinha, is anthropocentric world view. It considers human to be the most important factor and value in the universe. So he rejects this view and advocates for the biocentric world view which considers human to be no more than a

particular species of animal without greater intrinsic value, than any of the other species of organism that occur on earth.

Animal's People, is not only a story of Animal but it is the tragic description of all the innocent people suffered by chemical industry, marshaled by the so-called civilized country. Indra Sinha through protagonist, animal, shows the frustration towards the American factory owner. The protagonist of this story Animal is shattered not only mentally because of the influence of the disaster but his view towards the life and towards the future has totally changed. He is so much hopeless and depressed after the accident. He does not expect pity and care from others. He feels himself lonely and indifferent. After the disaster he has lost his parents and shows his anger towards the chemical company.

I've said I admire the kampani but thinking of what those people have done, now they hideously took my parents' lives and left me in this world alone. I am filled with such hatred [. . .] last night in the gardens of Jehannum? An Animal is not subject to the laws of men, I will slit their eyeballs, I will rip out their tongues with red hot pliers, I will shit in their mouths. Blood shaking my heart, I'm giddy with rage. Then it's just as quickly gone, leaving me limp, body's like a goat skin filled with grief.
(283)

Here, Animal represents all poison victims of the world. Animal shows his miseries and pain which he gets from the company. He shows his anger against the American company for being so rude and disastrous to them. Not only Animal, the protagonist but also all the characters in this novel are the victims of the indifference of

the company owner which caused disaster in their life. Animal's friend Faquri has lost his parents and his sibling in the accident. 'My friend Faquri, he lost his mum and dad and five brothers and sisters in those lanes' (31).

Lack of land ethic and proper reverence to the natural world, disaster has resulted in the life of the people. Indra Sinha, here, is explaining the disaster caused by the indifference of company owner, towards the maintenance of the company, which caused the leakage.

On that night it was river of people, some in their underwear, others in nothing at all they were staggering like it was end f some big race, falling down not getting up again, at Rani Hira Pati ka Mahal, the road was covered with dead bodies. (32)

But where they go when their whole dwelling place is burning with this poison. They have to die because there is no any safe place left for them. Even stones are burning.

Hell is opening under this city. The stones in the wall are burning it's driving the scorpions out, poor little things, their times has come, soon the earth will burn, plus trees and all green things, the abyss is opening, smoke will hide the sun and moon, like a scorpion it'll sting, with such pain that men will beg to die. (299)

By showing such horrible scene, Indra Sinha, exposes the necessity of the environmental ethical view which advocates people to respect nature and shows its inseparable relation to human existence. It will be more beneficial if we cope to the nature to utilize its resources in the advancement of human civilization. The life sustaining matrix is built up on natural world and green plants.

The novel *Animals People* is full of metaphoric representation. Here, all victims of that accident stand for innocent people of the world who can do nothing against their economic and physical exploitation and suppression. They have to tolerate whatever befalls upon them. The dog, Jara, represents the member of non-human world and also victim of the catastrophic disaster caused by the chemical industry. The owner of the company represent short sighted people of the world who do not think about the pain, suffering of the people and other non-human world. They are ready to do whatever they like if it benefits them economically. They do not think about the future and natural environment. The miserable and pathetic condition stands for future of the earth. The city Khaufpur stands for the whole earth, the dwelling place for all kinds of creatures. Every single element of material comfort in our lives comes from the earth, if we do not care about her, then she will also forgot her duty, and world will be like hell where nobody can survive. 'What a place is this Khaufpur, he says, 'where even the sky is broken and when rain comes it is just a loan against long overdue debts (296). And we cannot imagine then world without water.

Indra Sinha, in *Animals' people* scolds people who break the natural law; he thinks they are terrorists because they have endangered the innocent lives. 'Terrorists are those who cause terror, who endanger innocent lives, who do not respect law. The only terrorists in this case are those who run the kampany' (283).

Here, 'law' stands for natural law. Here, through Animal, the protagonist he expresses his rage towards the company owner by calling them terrorist because they have no any respect towards the natural laws.

In such technologically dominated world, Indra Sinha, has been fighting for the conservation, in the guise of poor people like Animal, Zafar, Pandit Somraj and other victims of chemical disaster. He wants to say that nature not only has physical ties with human being but it also has aesthetic or spiritual connection. "On the night the moon was two-third full. It was shaped like a tear and as it appeared through the clouds of gas, it was the colour of blood" (153). Here moon stands for nature. The moon is also weeping with the victims of chemical disaster of khaufpur. By presenting in this way he wants to show the spiritual connection between human and nature.

Indra Sinha, depicts the helplessness of the poor people in the fighting. The people of rich and industrial country cannot understand the pain and suffering of the poor people and nature. Here, he draws the parallel line between nature and poor because both of them are the victims of the chemical industry. The people of rich country keep on dominating with their economic power. "Our people are so poor that thirty-three thousands of them together could not afford one Amrikan lawyer, the kampani can afford thirty-three thousand lawyers" (228).

He presents the miserable condition of the poor people in the fighting, and blindness of people of rich country. Nature is common home for all living and non-living beings. As a common home it combines everything in its lap. The earth is a part of it and the earth is home for all creatures. But if you do not care about the earth, its ability will be weakened and she can not fulfill her duty that results in the self-punishment. The people of the industrial country who are breaking the natural law, one day will be punished by themselves:

The shameful meeting began in a room with a big table, the four Amrikan were on one side, the politicians on the other. They had begun their arguing and haggling when without warning their eyes began to sting. An evil burning sensation began in their burning chilies, it caught nastily in the throat, it seared the lungs, they were coughing. But coughing made it ten times worse. (360)

Here, Indra Sinha wants to warn to violators of the natural laws. If they keep on dominating, one day they have to suffer. If they do not stop domination upon the nature in time it will to be too tale:

Something was in the room, something uninvited, an invisible fire; by he time they had realized it was already too late. These big shot politician and lawyers, they got up in a panic. They reeled around, retching everything they end. Just made it pain and burning worse. Tears streamed from their eyes, hardly could they see. One of the lawyers was trying to vomit, the rest of them ran in panic. (360)

So, Indra Sinha wants to suggest that we have to think in time; so that we can improve our mistakes otherwise people will be helpless. He wants to warn lawyers and politician; law makers that if they do not think in time. They will ruin the whole world including them:

These kampani heroes, these politicians, they were shetling themselves, ey thought they were dying, they though they'd been attacked with the same gas that leaked on that night, and every man there knew exactly how

horrible were the deaths of those who breathed the kampani's poisons.

(360)

Especially, lawyer and politician are the American people. Here, America stands for all industrial country of the world, who are misusing natural sources for the material gain. Indra Sinha declares that the chemical pesticides which they make to the insects, one day will kill them. Then only these people realize how painful are the death of those who breathe the company's poisons.

Animal, protagonist, mouthpiece of Indra Sinha violently expresses his rage towards the violators of the natural laws. He advocates for death of those who are responsible for making this earth worse like a hell. Animal thinks it will be justifiable only when killers are killed. He says:

The dead are shrieking at me that the good earth has been deficed with blood. In thick clots the blood lies, won't be washed away by rain. The blood cries out of justice. Once the earth has tasted blood it craves more, now the killers must be killed. This is the old and real law, it's the price that must be paid for murder, the price demanded by the furious spirits beneath the earth. Give us justice, screams of blood. It promises years of disaster, years of illness. (274)

So here, he demands punishment for those who are responsible for the death by polluting earth, which is the only one dwelling place for all kinds of creatures. Therefore, contemporary people need to seek a proper way of dwelling on earth which can become a pathway for a better future either through literary writing or acting for the preservation of environment otherwise, people will destroy themselves.

Earth is living beings; every part of her body should be properly used. Her vegetation is a part of a 'web of life' in which there is intimate and essential relations. All parts of the earth are equally important. Her daily process can not run properly in the absence of cave part. To disturb natural process means, to put people's life in danger, which she (nature) reacts in different form:

Blistering heat, storms, and so on. I wake to earth's shivering. It's vibrating like when a train goes by a mile away and you can feel it under your hands and feet but you are not really sure what's happening. If you put your ear to the earth you can hear it as well, kind of growling [. . .] if you are crazy enough to put your ear to the earth today you will regret it because the earth is shivering not with fear but with fiery, blistering heat.

The Nautapa has begun. (270)

Indra Sinha, here, wants to make people aware of their activities, and suggests them not to disturb the natural process. If you continue to violate the earth by misusing its resources then she will also react and that will be the end of the world. So, people have to think in time.

At the heart of this novel is natural reverence. Human will not be able to preserve what they do not respect. So, only constitutional protection of the natural environment is not sufficient. Environmental laws are anthropocentric. These laws only focus primarily on preventing and remedying only those environmental problems that directly affects the humans. So these laws are failure to protect the nature. Indra Sinha presents the failure of constitutional laws in his novel *Animal's People*. Poor people of the Khaufpur are fighting for the justice, they file the case in court, but what they gain is nothing. The laws

violators are people of rich country; America, and they economically very powerful, by using their economic power they can even dominate the constitutional laws. Nobody can make them pay compensation:

If you had power you would have long ago taken your revenge, you are a powerless as us living, all you can do is wail in empty pipes, nothing can you do to the people who took your lives, they will grow fat and we will die and they will build factors above our graves and use our ashes for cement. Another thing, I yell, descending. You can hurl what curses you like, but I've already lost my place in the human world, plenty of people already despise me, but you are dead and I am alive. (275)

Indra Sinha shows these anthropocentric environmental laws, courts, government, politicians and lawyers that are bribed by the American owner. He shows how they had taken lightly the risk that caused terrible and horrible disaster by killing, sickening and suffering the people in thousands. This shows that how the powerful countries like USA take lightly to the life, liberty and happiness of the poor country's citizen. What is currently lacking in them is a broad moral basis for changing their attitude towards nature and suffering of the poor people.

So, here, Indra Sinha advocates for the natural reverence. There must be proper respect for all kinds of creatures by heart. For this people have to accept, importance of other non-human beings existence equally as their, as Indra Sinha does in *Animal's People*. He equates animal, the protagonist with dog named Jara. Animal spends his most of the time with Jara her but she'd need a lot of care, plus I liked the freedom of my life, roaming with Tara" (38). And again, protagonist, rejects to be called human and prefers

to be called animal. "This dog is not a he but she and unless you have forgotten I too am an Animal" (137).

He finds animal kingdom is less harmful and more faithful than human. He compares destiny of poor people with bees, birds, rocks and insects, and these all are the victims of the chemical disaster.

People can not compromise with their heart. So if people want to protect the nature they have to change their attitude towards nature. People have to connect the issue of conservation with the morality. People have to change their heart for the natural conservation it means there must be love, affection and kind for the people and other innocent creature of the earth. It is not for those poor creatures but for the better future of people. Even a single tree, a droop of water, a small insect has great importance for the peaceful existence of human beings. So people must have proper reverence towards them.

Human history proves that constitutional protection is not sufficient to preserve the nature. The government of every country has been making new environmental laws for many years. And they are paying full attention in its effective implementation. The violators of these laws are severely punished .But again they became failure to protect the environment because these laws are anthropocentric. People want to protect the nature because it effects people's physical and mental health. What, currently lacking is biocentric environmental laws. People have to accept peaceful existence of other non-human beings. There must be deep respect for all creatures in the heart of the people, then only people will be able to protect the natural environment. So people should make their journey anthropocentric world due to biocentric world view. By showing failure of the

anthropocentric environmental law, Indra Sinha advocates the biocentric constitutional protection of the national environment.

I tell you what's of no use, she cries, 'My father's precious justice is of no use, our government's of no use, courts are of no use, appeals to humanity are no use, because these people are not human, they're animals. (332)

So, for the effective, environmental laws there must be acceptance of all creatures' existence as human themselves. There must be change in people's attitude: dominating to respectful. Then only people will be able to achieve their goal in the field of environmental protection.

By depicting horrible world resulting from the human activities, environmental pollution lack of land ethic, reverence, uncontrolled industrial development and deforestation, Indra Sinha wants to evoke issues of apocalypse, which means fear of the end. If people do not pay attention to time, the world will be as horrible as he has depicted in the novel. People can not breathe because there will be pollution of industry. They can not drink water because there will be traces of poison. "He was a twice-victim of the kampani. He had breathed the poisons of that night plus the wells in his neighborhood were full of poisons leaked from the factory" (146-147). Everywhere there will be poison and we can't imagine the existence of human being without air and water. Nobody will prefer to live in such fearful world. Everybody wants to die due to the unbearable pain and suffering, and do not like comeback again.

I was right to eat the pills, I deserve to die, I should have done it sooner, made an eat to myself, all of these things might have been avoided, yes it's good to be dying for at last I shall before of myself of grief, pain, horror,

despair, self loathing there will be an end, and whether there is resurrection or reincarnation, whatever plaus angles, devils or gods may have in store. I am never coming back. (338)

Here, protagonist has hatred towards life; he doesn't like to live any longer. He wants to make himself free from intolerable grief, pain, horror, and despair, for this he has to kill himself. Only one way, to solve this unavoidable suffering is death. And he doesn't like come back again. Here one question arises that what will be the world's condition if every people want to die. Is the world's existence is possible without the human being. First, people made pesticides to kill the other creatures, now they are killing themselves. Indra Sinha warns that if this Process; first billing and being killed is continued for a long time, the world meets its end. Earth will be silenced forever and will be void empty as other planets, without living beings.

Indra Sinha exposes how people are inviting threat to their own dwelling place and putting them and their future generation in danger. People have forgotten about the tomorrow. Through this novel he wants to inform all people about natural environment and its inevitable preservation.

Indra Sinha first exposes the problems about the endangered world, then, he suggests the solution. He brings together the human and non-human elemental world of nature regarding them as inter-related and inter connected to each other. By showing relation between grass, trees and people he suggests that new factories should be replaced by natural things: green field, reforestation and etc

To undo everything the kampani does. Instead of breaking ground for new factories to grow grass and trees over the old ones, instead of inventing

new poisons, to make medicines to heal the hurts done by those poisons,
to remove them from the earth and water and air . . . (237)

He suggests that human life without birds and trees is not worth living. Literature plays vital role in the development of human society. People get knowledge from literature which brings two ontological zones; human being and non-human together. In this novel, *Animal People*, we find connection between two zones and exposition of how these are independent of each other. In the absence of one zone the existence of other is impossible.

In this novel we find the depiction of pain, sufferings, troubles, calamities and catastrophe, by doing this he advocates for the natural conservation, and evokes the issues of apocalypse that means fear of end. He wants to make people aware of the fact that they should respect the natural world. They should obey land ethic and should stop uncontrolled industrial development, otherwise they have to face the same fate as he has depicted in the novel.

IV. Conclusion

There are so many environmental laws. The constitutional protection of the natural world is not new thing for the human society. The government of every country has been making new environmental laws for many years, and they try their best, in its effective implementation. The violators of these laws are severely punished. But the result is always hopeless. They are failure to protect the natural environment, which main cause is lack of biocentric environmental laws or lack of proper natural reverence for the natural world people cannot protect what they do not respect. Most of the present environmental laws are anthropocentric. Environmental pollution control laws are best example of anthropocentric one. The main cause behind the protection is better physical and mental health of the people. In other words, people want to preserve the nature because it affects their health. So, human keeps them always at the center. Human are primary and other creatures or nature is secondary according to these laws. What, currently lacking is biocentric environmental laws. People have to accept peaceful existence of the other non-human being for their own sake not for the human. So, people have to change their attitude towards non-human world: dominating to respective. People should make their journey anthropocentric to Egalitarianism or biocentric world view.

Indra Sinha, in his *Animal's People* advocates for biocentric constitutional protection of the natural environment by showing failure of anthropocentric laws and court. There is government, court, lawyers and the laws but the victims of Khaufpur accident cannot get justice. Zafar and Faroque, activists who almost fasts themselves to death to bring justice to the Khaufpuri's, but the people who were economically and politically powerful turn deaf and blind. Their deaths suffering cannot touch to the people of the so-called civilized country. Here, innocent victims of the chemical accident simply

represent all innocent feeble creatures of the natural world. The present courts and laws could not make them to any compensation, who are responsible for the damage and suffering of the human and non-human beings. What lacks in them is proper reverence towards other. They regard themselves as a superior than the rest of the beings. Because of their blind superiority they are fail to see the interconnectivity of the human and non-human world. They fail to realize interdependent and essential relationship between two worlds; human and non-human.

Ecocriticism, as a distinct literary theory exposes this interdependent and essential relationship between human and natural world through the literary works. Through the literary work, ecocriticism, draws parallel line between all forms of life, and reveals essential connection between them; the existence of one being in the absence of other is impossible. Ecocriticism blurs all hierarchical lines; superior and inferior, secondary and primary that is drawn between human and non-human world, and advocates for the egalitarianism or biocentric world view. And it evokes the issues of apocalypse; if people fail to recognize this integrity the world will meet its end.

By exposing such relation ecocriticism advocates for the natural preservation. Same kinds of issues can be find in *Animal's People*. In this novel, we find the depiction of pain, suffering, trouble, calamities and catastrophe because of the people's unnatural treatment of nature or their anthropocentric world view. By doing this he advocates for the natural conversation and evokes the issues of apocalypse that means fear of the end. He wants to make people aware of the fact that they should respect the natural world. They should obey land ethic and should stop uncontrolled industrial development, otherwise they have to face the same fate as he has depicted in the novel.

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