

Chapter III

Chapter III

The Interconnectedness of Humans and Animals

The only good cage is an empty cage. (TEW 368)

The current perspective today is an anthropocentric point of view. From this view, humans assign themselves as the utmost significance overall flora, fauna and their environment. Man is also a species of animal, part of the ecosystem of the earth and dependent upon it for his survival. Each phase of human life is a modus operandi of learning. It is not that humans are prevalent and they should gain just from other humans. Nature being the best mentor shows people about the accessibility to nature. Ecocriticism is a way to deal with a revolution the representation of nature in literary writings. It is apprehensive about making mindfulness in the world about the environmental deprivation. To create solutions for the environmental crisis, individuals from industrial nations must commence the task to considerably transform and reduce their utilisation propensities and levels. Session expresses that they should comprehend on morally ground terms the “immense negative impact that they are causing in the destruction of wild ecosystems and biodiversity throughout the world” (Byrne 44-5) ^[1].

Elephants are really great when compared with all the other wild animals. They are enormous in size, emotional, lovable, intelligent, remain unified and they have a brilliant communicative skill. No warm-blooded creature on the planet seems as though they could truly be identified with them. This wonderful species will go terminated soon on the off chance that we do not act upon it. Organisations like The Earth Organisation, The Elephant Pants, Ivory Ella, and some reasonable exchange associations are working

towards ceasing poaching slowly and carefully. Its magnificence and intellect was portrayed by Lawrence Anthony in his book *The Elephant Whisperer*.

Anthony was offered to concede a herd of rebellious elephants in his Thula Thula reserve by the Elephant Managers and Owners Association (EMOA) inferable from the notoriety of his reserve and his astonishing relationship to animals. He anxiously acknowledged despite the animal's problematic past, for example, breaking out of reserves, a doubt of humans and quirky, hazardous direct, presented Anthony with a colossal challenge. However, he whispered that by getting the elephants to believe him, he could form a strong bond with the rebellious elephants. After numerous fiascos that included escape and close demise, Anthony forbearingly settled a bond with the matriarch elephant, and step by step the rest of the crowd also began to trust him. He asserts that it was the elephants that taught him about freedom, hope, faithfulness, and love. In an interview when he was inquired information about the elephants, his retort was,

Well, I have a strong connection with a lot of creatures. But elephants are particularly intelligent. Perhaps the right word is aware ... All one has to do is expose one's self to that. I do a lot of talking, and I go out of my way to explain [it] to people. A lot of people sort of say, "Well, he's got a psychic connection" or something like that and that's not true. It's something anybody can do. You have to have elephants, of course. The elephants are aware, they're intelligent, they're emotional. You spend time with them and ... with just a little intelligence and awareness, any human being can do it. So I try and dispel the myth that this is something special. 'Cause it's not.

(Osterman)^[2]

Anthony delineates the characters of the elephants to life and exhibits that these animals do not work solely on normal instruments; he did not confine himself to talking only about natural life yet touched upon his association with the African people throughout his life as well. Another fascinating part adds ups to his story, for instance, different critical clashes with poachers and beguiling depictions of Zulu culture, however, they likewise shed light on the close associations among conservationists, wildlife and local people that lie at the core of genuine conservation.

The term ecology is extracted from the science of biology, where it is used to refer to the ways in which living things interrelate with each other and with their surroundings. For Arne Naess, ecological science, worried about certainties and coherent alone, cannot answer moral questions about how one should live. For this, one must comprehend ecological knowledge. Deep ecology seeks to develop by focusing on deep experience, deep addressing, and profound responsibility. “Deep ecology is a way of rethinking the relationship of humanity and/in nature that has critical implications for envisioning ideal societies, preferred ways of life, and the development of practical strategies for approaching these ideas” (Rothenberg 185) ^[3].

Cliques of the deep ecology movement share a repugnance of the human-centered honour outline at the focal point of European and North American current culture. Deep ecologists oppose that environmental philosophy must perceive the qualities that inhere justifiably in nature self-governing of human requirements or desires. Deep ecology’s core strategies claim that “like humanity, the living environment as a whole has the same right to live and flourish” (Karpagam 5) ^[4]. In this recognition, people see themselves as better than nature and stewards of the land. This viewpoint demonstrates that people are

here to secure and control nature to address their own issues and uses, rather than being a part of the earth encompassing them. According to Devall (1988), the Shallow Ecological philosophy of the environmental movement has become twisted and misused. Reform environmentalism is standardised in extensive associations and government offices. A social and political revolution will just generate after the selfish personality is broken down and the environmental self is cultivated.

David Rothenberg in *A Platform of Deep Ecology* states that “Any deeper change will take a great deal of time, and many people feel that, in environmental matters” (185)^[5]. There is little such time available to play with. But steps can be taken to protect and preserve nature. To attempt to unify the intention of the growing number of people around the globe who are concerned with approaching ecological problems in a more mature reflective manner, Arne Naess and California philosopher George Sessions set down a series of points for a preliminary platform in 1984. The eight standards of deep ecology are employed to investigate the book. The Deep Ecology Movement is grounded on eight principles. They are:

1. The well-being and flourishing of human and non-human life on earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the non-human world for human purposes.
2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
3. Humans 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 nonhuman life requires such a decrease.
5. Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
6. Policies must therefore be changed. These policies affect basic economic, technological and ideological structures. The resulting state of affairs will be deeply different from the present.
7. The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes. (Sumathy 88-9) ^[6]

Anthony in *The Elephant Whisperer* celebrates the intrinsic value of all living things, irrespective of their value to humanity. This is the concord with the first deep ecology principle. He was not only a conservationist, but he felt extremely lucky to own a game reserve called Thula Thula. Marion Garai from the Elephant Managers and Owners Association (EMOA), a private organisation encompassed several elephant proprietors in South Africa that escalate elephant welfare, who called him to accept a herd of frantic wild elephants in his reserve. “The presence of inherent value in a natural object is independent of any awareness, interest, or appreciation of it by a conscious being”

(Beckerman 48)^[7]. There are people and organisation caring about the welfare of the animal's intrinsic value and trying hard to protect them from the dilapidation.

When Anthony got the call from Marion, she gave him two pieces of news. The one news was great wherein she would offer the elephants for free, baring capture and transference costs. He had no hunch of the adventure he was about to embark upon. "You could have knocked me over with a blade of grass. Elephants? The world's largest mammal? And they wanted to give me a whole herd? For a moment I thought it was a hoax" (TEW 9). But she was serious. The miserable news was elephants were wearisome. "The matriarch is an amazing escape artist and has worked out how to break through the electric fences. She just twists the wire around her tusks until it snaps or takes the pain and smashes through" (TEW 9-10). Hence the owners wanted to get purge of them fast. The owners have had enough and now they asked if EMOA can sort something out. If he did not accept them then they would be shot to death.

Anthony esteemed the intrinsic value of all beings. He was about to say no, but something kept him down. He generally adored elephants. They are the biggest as well as the noblest animals on the planet, it symbolises the greatness of Africa. He pondered if ever he would get an opportunity like this again. There were nine elephants. "Nine- three adult females, three youngsters, of which one was male, an adolescence bull, and two babies. It's a beautiful family. The matriarch has a gorgeous baby daughter. The young bull, her son, is fifteen years old and an absolutely superb specimen" (TEW 10). He went peaceful, endeavouring to disentangle this in his mind. The opportunity was extraordinary, yet so was the peril. He had a lot of things on his mind about the pilferers, as he had to electrify the entire reserve and to discover fund and resources. The elephants

were perilous and filled with detestation of humans and it was a challenge to keep them on a game reserve in an inhabited area which was a challenging task.

Eventually, crossing all the deterrents, he acknowledged the rebellious herd. Time given to him was just two weeks if he collapses, then the arrangement would be off and the herd would be shot. “Unfortunately, when an animal as large as an elephant is considered ‘troublesome’, it is almost always shot” (TEW 12). The time was less, they needed to repair and electrify twenty miles of big reserve fencing and work without any preparation and isolate *boma*- a traditional holding pen sufficiently strong enough to hold the planet’s most herculean animal. The electric fence is designed not to injure the animals; it is just there to caution them off. Gary Snyder states that “The world environment should remain ‘natural’” (Pojman 235)^[8]. But here in the reserve to safeguard the animal as well as the human, electric fence is indispensable.

When Anthony’s rangers Ndonga and David were conversant about the elephants, both were astonished. David was a natural groundbreaker with a sense of purpose about him that denied his nineteen years. He lifted his face in an immense smile. “David’s unfettered enthusiasm was gratifying and I instinctively knew he would be my right-hand man on this project” (TEW 16). Anthony and his family had ties extending back decades and it was, he trusted, destiny that conveyed him to Thula Thula amid the critical period. A fourth-era Zululander, he had no formal game ranger qualifications, yet, that did not stress him. He could do a hard day’s worth of effort and was tuned in to the natural world, which he has observed to be outstanding amongst other suggestions for anybody, paying little respect to occupation. His wonder depicts his eagerness and affection for the tremendous warm-blooded animal:

In summary, relative to other mammals, including humans, elephants are unusually long-lived and exhibit a high degree of social complexity. Their development includes social learning and behavioral innovation, both of which are manifested in the use and modification of rudimentary tools and in vocal learning. Elephants have extensive neocortical development, very good memory and are evidently adept users of Machiavellian intelligence. (Wemmer 91-92)^[9]

Some neglect to pay regard for the huge animal. One of thirteen elephants wandering the Dinokeng Game Reserve near Hammanskraal was shot dead by a farmer. The ten-year-old elephant had gotten through the diversion fence of the hold, trespassing on the property of the farmer. The insensitive farmer had shot the elephant and informed the reserve to gather the corpse. Director for Dinokeng Game Reserve Land Owners Association, Richard Lydall included that the elephants were not forceful but rather broke through the wall now and again. “The farmer usually contacts the reserve whenever he found an escaped animal, so it was quite a surprise when he didn’t this time around” (Mahope)^[10], Lydall said. Appallingly on this occasion, the rangers were not informed of the elephant is on the farmer's property and the farmer obliterated the elephant. Lydall said that one of the elephant bulls came back to the scene of the shooting on Sunday in a clear show of grieving. Rangers of the reserve were brought in and this bull was persuaded back through the fence. He said that the fence administration programme for the game reserve was under survey and would be fundamentally enhanced.

To avoid analogous situations happening in his reserve, Anthony hitherto informed and educated the chief. He kept the local community *amakhosi* chieftains on his

side. He decided to clarify what they were doing. Amazingly most Zulus have never set eyes on an elephant. The monsters of South Africa are all in fenced asylums. The last free meandering jumbos in their part of Zululand were executed right around a century prior. In this way, the primary point of going by the chief was to clarify that they were bringing these brilliant animals home once more, and giving affirmations that the fence was electrified within and in this manner, it would not hurt any bystander. By doing it, Anthony's meticulousness among the provincial tribes raised and he attributed intrinsic value for both animals and humans.

The herd's matriarch and her infant had been shot this killing cemented his fortitude to save the rest of the herd. Before the herd shifted to Thula Thula, Anthony got the call that the herd had broken out again and this time damaged three of the reserve's lodges. They were gruffly informed that unless he took the elephants promptly, the proprietors would settle on their choice. He made every one of the courses of action, he got the endorsement from Kwa Zulu-Natal Wildlife by going to the *boma*. They got the news that "the herd's matriarch and her baby had been shot during the capture" (TEW 24). He was persuaded that he would be able to settle down the herd in a new home. Subsequently, he was prepared to take the risk of acquiescent the escape-artist matriarch and her infant and to work with them.

Anthony's respect for both his mother and wife is unequivocal. Ultimately, after all the disarray, the defining moment arrived, prepared for the elephants to be discharged into their new home. As soon as the injection had been administered they had calmed down and were peacefully transported to the reserve. "With headlight throwing huge shadows on the trees behind, she tentatively stepped onto Thula Thula soil, the first wild

elephant in the area for almost a century” (TEW 28). He named the new matriarch as Nana, which is what all Anthony’s grandchildren call his mother Regina Anthony, an esteemed matriarch in her own right. The second one named Frankie, after Francoise, his wife.

The matriarch Nana’s investigating her pristine environment depicts her as a responsible leader. She, with her family, walked the whole edge of the *boma*, her trunk twisted partially beneath the wire to detect the current’s pulse, checking for the weakest connection as she must have seen her sister doing. She finished the check and noticing the waterhole, drove her herd off to drink. He saw the elephants were arranged confronting the north, the correct bearing of their previous home, as though their internal compass revealing to them something. “Soaked and freezing with my personal magnetic needle pointing unwaveringly towards a warm bed, I left with a deep sense of foreboding” (TEW 30).

Anthony made the all the arrangements for the well-being of the herd.

The occurrence delineates the elephant’s strength as well as its brilliance. Anthony underwent serious trauma. Any game ranger would confirm, that a herd of wild elephants on the run in an inhabited area would be the conservation corresponding to the Chernobyl catastrophe. As he dreaded, the fringe fence was down and the elephants had broken out. “But even so, how on earth had the animals got through an electrified fence pushing 8,000 volts so effortlessly?” (TEW 32). They had pulled down the tree named *moersa tambotie*, once KZN Wildlife had observed that the tree was too enormous to be pulled down. The tree more likely than not measured a few tons and was thirty feet tall. Their track pointed north. There was most likely that they were making a beeline for Mpumalanga, six hundred miles away. To the only home, they knew.

Anthony's outrage demonstrates his adoration towards the elephants. A gathering of men, wearing khaki and cover chasing gear and swarming with substantial gauge rifles ceased Anthony and enquired him about his seeking. They cautioned him by advising that they would shoot the elephants which had gotten away from Thula Thula. In restless mindset, he indicated that the elephants belonged to him. "If you put a bullet anywhere near them you are going to have to deal with me. And when we're finished, I'm going to sue your arse off" (TEW 34). His exclusive dread was about the security of the general population in the town and step covered cabins into floor tangles, or considerably more terrible if kill people.

A couple of years back in Zimbabwe, an accomplished elephant seeker had been slaughtered on a safari doing precisely what they were doing- following elephants in a thick hedge. The hunter, Theunis Botha, had been driving tourist sightseers on chasing trips for more than three decades. As indicated by the Afrikaans media outlet Netwerk 24, he was directing a group of hunters on Friday to almost a town called Gwai in western Zimbabwe. Simukai Nyasha, a national park spokesman, told the Telegraph, "Some of them charged, and Mr. Botha fired toward them with his gun. But one elephant got close enough to lift Mr. Botha with its trunk. Another member of the group then shot the elephant, killing it" (Fortin)^[11]. The elephant smashed Mr. Botha as it tumbled to the ground. A similar circumstance was dealt with by Anthony and his team to defend the elephant's lives. They did not make a big deal about it. That they were following the elephants in the thick bushes amid sunshine is sufficiently awful; oblivious, it is equivalent to suicide.

Human beings do not know to respect any life form and they never bothered about their brutal action towards nature. One such episode was the elephant's escape. Anthony wondered about the possibility of these mammoths crushing through two electrified fences. Why had Ovambos committed such an indiscreet error with their following? Why had they at that point deserted the inquiry? He found that something did not gel up with the Ovambos. Bheki uncovered the episode which he saw, "“Mkhulu, there is a mystery here. People are making trouble,” he said, his tone conspiratorial. ‘They are making big trouble’” (TEW 40). The previous evening there was firearm shot at *boma* after that elephants were yelling and calling for attention. He knows well that elephants are lucrative, so the previous evening he remained close to *boma* and found out that it was the Ovambo guards. Thus, it is absolutely comprehended that if any change occurs in environment it must be due to the actions of humans. Anthony tried to patch out the problem and to protect the animals from poachers.

Elephants defy human comprehension. Hurling the elephants was the troublesome task that Anthony and his staff encountered. After two days of chasing, lastly, they got the information that they were in KZN Wildlife. The herd was divided into two groups. It seems impossible to navigate in the dark so precisely without compasses or radios- yet the two groups had travelled up to seven miles apart and then came together in the dense bush at a given point.

When you consider that, there is no doubt that elephants possess incredible communication abilities. It's known they emit stomach rumblings at frequencies far below human hearing that can be detected even when they're many miles apart. The animals either pick up these sensory

impulses through their vast ears, or- as a newer theory postulates- they feel the vibrations through their feet. (TEW 48)

But whatsoever, these amazing creatures have some senses far superior to humans.

The game ranger's lives were devoted to saving animals; they would only kill as a last resort. The rangers were ethical men who did not want to kill any animal unless it was unavoidable. However, in this case, they said they did not think Nana and her family had much going for them. Their harsh experience had shown that any herd which repudiated to respect an electric fence had crossed the shadow line and that there was little hope of rehabilitation. Even the KZN warned them that they did not know that the herds were problematic otherwise they would not have permitted it. The conservation manager clearly indicated that this was dangerous, "A rogue herd. The risk of letting them remain in an area with rural settlements was too high" (TEW 50). Again, the life of the herd was in danger.

Anthony pleaded to the KZN for the security of the elephants. "I paused, acutely aware that I was arguing for the animals' lives. 'Please, gentlemen; can you give them one more chance? This won't happen again'" (TEW 50). Finally, he got the good news that KZN Wildlife agreed to a stay of execution. But if they escape again, the entire herd would be shot on sight. There would be no encore of the last chance. There would be no further discussion. This was no casual threat. He was told Africa's infamous elephant gun, the .458 was now being issued as standard equipment to all rangers in the area. The last chance was given to the herd for its survival.

Anthony acknowledged his mistake and admitted that he was responsible for the elephant's escape. He was grit in not repeating it once again. He took a resolution to be

responsible to save the lives of elephants. Conclusively, after crossing the significant risk the elephants were transported to the Thula Thula reserve. To watch the herd, Anthony decided to remain outside the *boma*, in accordance to which he would stay with them, feed them, talk to them, most importantly be with them day and night. These magnificent creatures were extremely distressed and disoriented. He understood that he must instill trust into the animals which would prevent the herd from trying to break out.

The comparable occurrence was accounted for in *The Hindu*, a newspaper, according to which, villagers in the town of Madukkurai had recorded numerous protests with the Tamil Nadu forest department about Maharaj's yield trampling before his imprisonment. Finally, after lots of struggle Maharaj was caught and secured in a wooden enclosure. He beat his head and trunk against the sides of his little wooden enclosure. He pummeled himself into the wooden structure one final time and crumbled, he was dead within five minutes. He would have been in imprisonment for forty-six hours. "A postmortem examination concluded that Maharaj died from multiple fractures on the front of his skull and a torn muscle on his forehead. His tusks were shattered, and he had additional injuries to his eyes and legs" (Payne)^[12]. That Maharaj died as a consequence of what humans did to him is farfetched. When elephants need to be transported from one reserve to the another, the rangers must ensure their safety. However, his ordeal shows how ill-equipped the state forest department authorities are to deal with cases of human-elephant struggle. It is damning that this wonderful mammal was lost, as it had strayed into, human territory.

The book, *Wild Lives: Leading Conservationists on the Animals and the Planet They Love*, author Lori Robinson's notes, "Some of the people in *Wild Lives* have been

thrown in jail and thrown out of countries, are hated by hunters and hunted by rebels. They work in some of the remotest areas in the world, in all kinds of weather. They have used sea ice for a pillow, being charged by elephants, bitten by snakes, and chased by rhino” (Kyriacou)^[13]. This is what the condition of conservationist and the rangers, who are never honoured for what they do, instead they are accused of everything that is base and ignoble.

Anthony’s fortitude and the way he pampered the rogue elephants is mesmerising. One-night Anthony and his rangers packed the land rover with basic supplies. They watched the elephants from some thirty yards. David awoke him from the sleep, telling something was happening at the fence. It was Nana, about ten yards from the fence followed her by others. It was pre-dawn. Without thinking, Anthony walked towards the fence. Nana was directly ahead, a colossus just a few yards in front. “‘Don’t do it, Nana,’ I said, calmly as I could. ‘Please don’t do it, girl’” (TEW 65). She stood motionless but tense like an athlete training for the starter’s gun. Behind her, the rest of the herd froze. “‘This is your home now,’ I continued. ‘Please don’t do it, girl’” (TEW 65). The KZN would kill if the elephants break out. He tried to coddle the elephants by convincing them to stay. He did not know whether the elephants understood his language but he tried his best to make them stay.

Anthony formed a spiritual connection with the matriarch Nana. “Then something happened between Nana and me, some infinitesimal spark of recognition, flaring for the briefest of moments” (TEW 66). Each day was unexceptional. As the sun came up, the herd would start to move and when they saw Anthony they would back off. Whenever he got Nana’s attention he would look directly at her and focus on positive gentle

communication, telling her time and time again that this was her family's new home and that everything she would ever need was there. He watched, hypnotised as if this was the most natural thing in the world.

Once Anthony and Francoise went into the bush on motorbike, rode back down the hill onto the floodplain and slowly eased the bike into the lazily flowing river, without noticing the presence of huge grey shapes morphing all around them. "Shock shuddered through my body. I suddenly felt minuscule, puny, unprotected on a tiny bike surrounded by edgy five-ton mammals" (TEW 117). The moment was aggressive. Frankie was furious reversing out of a thicket, trying to charge fast, furious and deadly towards them. Anthony handed over the gun to Francoise to protect herself if anything happens. "That was all. In retrospect it sounds rather ludicrous, but that's exactly what happened. To shout 'It's me' at a charging elephant, the most aggressive female in a herd protecting her panicked babies is about as lame as it gets" (TEW 120). But then Frankie stopped at them, as she had recognised him from the *boma*. He still believed she had spared their lives because she has witnessed her matriarch's interaction with him.

A similar incident was portrayed in Clive Walker, the famous game ranger, who describes his experience in his book, *Signs of the Wild*. The book is an exceptionally effective field manual for the distinguishing proof of southern African warm-blooded animals, based on different signs, droppings, and spoor has been completely refreshed and amended by the author to incorporate the latest discoveries regarding the matter. This book shows full-shading dissemination maps for every one of the eighty-eight-creature species. He has changed the face of conservation in South Africa and devoted his life to the preservation of wildlife and natural heritage.

Anthony's peace-making efforts with Mnumzane commenced. His care for wild animals was proved when he saved the rhino from the sight of the Mnumzane. The southern white rhino is very big and the second largest mammal on earth and weighed three tons, "Prized by poachers for its horn" (TEW 129). When Anthony watched the beautiful creature not fifteen yards away, he heard a soft sound behind him, it was Mnumzane. There was always contradiction between elephants and the rhinos. "Elephants will usually only bother rhinos if they don't get out of their way- which rhinos invariably do" (TEW 130-1). To distract Mnumzane's attention from the rhino, they placed the large bag of horse pellets. The rhino began to settle down for rest, making herself even more vulnerable. "Bull elephants don't like to be forced to do against their will" (TEW 134). They turned Mnumzane attention towards them, it had worked and the rhino was safe. They posted a ranger near the rhino with instructions that if elephants reappear they must be informed immediately.

Another episode portrays the beautiful bond between Nana and Anthony. Nana was standing in front of his lodge. "Hey, Nana, you scared the hell out of me. What are you doing here, you beautiful girl?" (TEW 137). He would always remember her response. She stretched out her trunk and he did likewise with his hand, for a few magnetic moments, they were connected. He was completely entranced by the exhilarating combination of anger and affection. Earlier he was begging for their lives to the wildlife officers but now he was trying to keep them out of his living room. The herd trusted Anthony and this is one of the most incredulous experiences any human being can encounter.

The incident intrigued Anthony's emotions. Each day he spent time in the bush with the herd, not only to check their habits and movement but it was invigorating for

him to be out there with them. In the beginning, he found it difficult to find them through the bush, but later, as days went on it became easier to find them. One fine morning while driving in the bush, he sensed the elephants somewhere around. Suddenly a breathless Mnumzane lumbered out of the woodland, stopping right in front of the Land Rover, breaking his way and staring at him through the windscreen. He had never come that close before. He was calm and sat in the vehicle, heart beating loudly. Twenty minutes later Anthony tried to move but Mnumzane who was grazing ahead and moved quickly in front of the vehicle. When he turned off the vehicle, he nonchalantly returned to grazing. However, as soon as he keyed the ignition, he again moved into his path, relaxing only when he switched off. It was clear that he did not want Anthony to leave him. "I felt absolutely humbled, the hairs on my arm stiff with goosebumps as this colossus towered above me so obviously wanting to be friends. I decided to make the most of the experience- or rather privilege- and stayed put" (TEW 151). After thirty minutes of time, he allowed him to go. Unbelievable playfulness with the huge mammal grasped the attention and wonderment of the author as a bull elephant, in all likeliness, should seek the company of a human being.

Similar spiritual emotion was confronted by Katy Payne, in her book, *Silent Thunder*, where she recounted the story of her discovery and in 1999, with the help of Christopher Clark and Charles Walcott, the Elephant Listening Project was officially founded within the Laboratory of Ornithology to sustain long-term research in the field of elephant communication, with a focus on forest elephants. It is the story of a natural history rich in observation of the animal world and how humans participate in it. It is also a passionate story of scientist Katy Payne's spiritual quest as she turns a keen eye on her

role in this world. Starting with the story of her revolutionary discovery that elephants use infrasonic sounds below the range of human hearing to communicate, she shared what she learned from her fascinating field research in Africa, which reveals new insights into elephant's social lives. The result of her research, and the touching insights gained from Africans she worked with and the elephants she studied, give a vivid impression of Payne's view from the front lines of the natural preservation effort.

Like the works of Jane Goodall and Peter Matthiessen's *The Snow Leopard*, *Silent Thunder* reveals how an obligation to all life can bring one's own into a new effort. Payne said, "Basically, I think elephants listen passively to each other, using sounds to space themselves so that all get enough to eat but at the same time keeping the bond group within earshot so that they can respond quickly to danger," (Brody)^[14]. For example, a frog's communication skills consist solely of primal mating croaks as its pond creates its entire universe. It has no necessity to develop further.

A first elephant was to be born in Thula Thula for over a hundred years. To Anthony's absolute surprise Nana left the road and followed him, with Frankie and others just a few yards behind. He was no longer in their way so there was no need for them to follow him. They could have just strolled past- this was a conscious decision to come after him and his heart started thumping over time. "Nana ambled up to my window towering above the Land Rover, dominating the skyline. Below her was her baby. Incredibly she had brought her new born to me" (TEW 168). He named the little one as Mvula. Two weeks later they reappeared again and were exactly at the same place and time as before. This time it was Frankie with a perfect new baby. "'Well done, my beautiful girl,' I said as she slowly came level with the window maternal pride in full bloom. 'We call him Ilanga – the sun'"

(TEW 169). They had travelled a long road together. This incident describes the emotional bonding between the herd and Anthony.

The bond between Anthony and these gentle giants is sublime. The herd considered him as their godfather, guardian, and well-wisher. He was so close to their elephants that from time to time they have almost expected to seek after them out of the front room. His controlling standard has constantly been that if he respected them, they would respect him. Exchanges among him and the elephants have frequently been relative, most movingly when Nana's son Mvula was born, and she ambled forward out of the savannah, days after the birth, to show him off to him because he is considered as a close kinsman.

Anthony created a strong affiliation with the herd. Most of his interactions with the herd had been from a land rover. This was deliberate as he wanted them to get used to vehicles. It worked as their guests undertook great safaris and photo opportunities as Nana and her family acted as wild elephants do provided, the rangers kept a reasonable distance and respected their privacy. But now he wanted to do it by foot, so he planned to introduce walking safaris, but he wanted the herd to get generally acclimatised to humans in the bush, or else labourers and rangers would always be at risk. "He also gleaned another important rule in associating with wild animals and that is never to approach them directly, but rather put yourself in their vicinity and if they want to, they will come closer to you. If not, forget it" (TEW 192). For his livelihood, he used the animals without affecting their privacy.

Communication is not the preserve of humans; it is one thing that is truly universal. Anthony risked himself to walk in the reserve while the herd was grazing and

when Nana witnessed him, she slowly started walking in his direction. He scarcely breathed and tensed about the situation. Somehow, she sensed his trepidation for her she purposefully stopped about five yards away and started grazing.

Good God! Has she decided to come across to me? She had approached me before in my vehicle, which she knew, and at the boma and the house, but on those occasions, I was safe. This time, unless I bolted before she got any closer I would be stuck out in the open without any escape a route whatsoever. This was an entirely different ballgame. (TEW 192-3)

Researchers have proved that animals only understand fifty words or something similarly absurd or that communication with other species is an illusion. Elephants communicate across vast distances, which shows that these giants of the wilderness are far more developed than is believed. They possess a vastly greater intellect than previously thought. Consider, “would elephants have evolved such incredible communication abilities just to transmit a series of meaningless rumbles and grunts?” (TEW 155). Evolution is ruthless; anything not essential to survive withers on the gene pool vine. Elephants are using these advanced long-distance frequencies for a specific purpose to communicate coherently, one to another and herd to herd. “So are they telling each other about what is happening to their world and what we as humans are doing to them? Given their intelligence there is no doubt in my mind that this is exactly what is happening” (TEW 155).

Nana understood Anthony’s fear and she helped him to relax by staying away from him. He had deliberately kept company with her and Mvula, everything had changed, it was now easy being around them and even Vusi his guinea – pig ranger could

walk within a reasonable distance without reaction. “Now, thanks to Nana, guests could walk in the wild near these magnificent creatures, and experience to be savoured for a lifetime” (TEW 198). The herd helped Anthony not only emotionally but economically as well. There was mutual understanding between the author and Nana.

Some of the characteristics of elephants mesmerise the readers. Elephants expect respect from all other forms including humans and they do not give up their rights to any cause. One evening when the lodge was full and candlelit dinner was being served on the verandah for the lodging guests in the reserve, Nana suddenly appeared on the lawn right in front of the lodge. “Elephants operate on the steadfast principle that all other life forms must give way to them and as far as they were concerned foreign tourists at a sit-down dinner around a swimming pool were no different from a troop of baboons at a waterhole” (TEW 199). There are always men usually in a group, without fail choose to pick the most ludicrous occasions to prove their manhood. As the guests hurried off to safety, one big city group stayed exactly where they were, lounging exaggeratedly over the dining chairs. Frankie looked up and flicked her ears at the unmoving group, who, unable to recognise the customary warning stayed put. Not getting the appropriate response, she then took a few quick steps towards them, ears flared like a cap and trunk held high. She charged at them. Chaos erupted there and she was satisfied that she had got the respect she deserved from the errant group of primates. This situation portrays how animals need their own space to lead their life. This primary expectation of animals is destroyed by humans.

Elephants unite in saving the newborn baby. Wildlife can absorb adversity that would destroy a human without a blink. Nandi was ballooning like a keg, Mnumzane was

the father, Anthony and the staff were expecting a big healthy baby. Johnny, a new ranger, had recently joined the reserve radioed Anthony and reported, ““We’ve just found Nandi down near the river but we can’t see the baby properly. The herds gathered around and won’t let us anywhere near her. They’re acting most peculiarly”” (TEW 310). Fifty yards away from the herds gathered in an unusually tight-knit group. He tried to spot out, and at last, got a glimpse of the brand-new baby on the ground in the middle. The little one, invigorated by the elemental energy that surges in new life, was desperately attempting to stand up, but each time it failed.

Anthony was moved by the mother’s love and the pain shared by the herd for the newborn baby. Elephants always find deep shade on hot days and stay there but on that day, though very hot the poor animals were in direct blast of the sun. Later Anthony witnessed that the little one was permanently in the shade of its mother and its aunts. “I watched amazed as they all took turns to act as an umbrella, slowly shifting their positions to ensure the struggling infant was always out of direct heat” (TEW 313). Nothing was changed and after three hours all were waiting for the baby to stand up. The herd did their best, but the little calf needed sophisticated medical care for which Anthony must get the baby away from the herd. “An elephant’s maternal instinct is extremely powerful. We could not remove a baby from its mother simply by driving up and snatching it. The redistribution would be cataclysmic” (TEW 314). They kept it up until nightfall, agonizingly falling each time. They had been trying for nearly twelve hours. He could not believe the dedication of the magnificent animal which was beyond comprehension. His respects for them grew beyond limits.

The newborn infant calf's temporary recovery spread happiness in the reserve and her death gave similar amount of agony. The matriarch Nana knew it was all over. The rest of the herd followed and were soon out of sight on the way to the river except Nandi. As the mother, she would be there to the end, protecting her baby from hyenas and other predators. Anthony distracted Nandi from the place by providing her water and alfalfa. Soon the rangers loaded the baby and sped off from the place. "She's barely alive and very dehydrated" (TEW 319) reported the vet. After the continuous treatment and rangers care, within a week, although limping badly, the gallant little creature was hobbling around the lawn. They named her as Thula. Thula was their talisman. She exuded an energy and vitality that tapped into the ethos of the reserve: that life was for living. After two days she slipped away, her death affecting everybody in the reserve.

Cynthia Moss, a former journalist and present director of the Amboseli Elephant Research Project in Kenya, has studied the same population of elephants for forty-four years. Her book *Elephant Memories* depicts a similar incident about the elephant's funeral. When Tina was shot, the blood poured from her mouth. Tina's family came forward and surrounded her. Tina's knee started to buckle, she started to go down and was supported by Teresia and Trista. The family tried to lift her and succeeded in making her sit. As Tina's mother, Teresia, breaks her tusk in the process. The families did not leave the corpse; they buried the body with branches and dirt. Elephants stood still for the whole night and only at dawn and started to walk away. The mother was the last to leave: "Teresia stood facing them with her back to her daughter. She reached behind her and gently felt the carcass with her hind foot repeatedly. The others rumbled again and very slowly, touching the tip of her trunk to her broken tusk, Teresia moved off to join them"

(Moss 74)^[15]. This incident shows the love between them and how solemnly they attended the dead one's funeral. This display of steadfastness shows the nobility of the huge mammal.

To encounter the wild's excellence, Francoise, Anthony's wife, constructed a new boutique hotel the Elephant Safari Lodge and threw herself into making a success of it. To keep the atmosphere green, she constrained convenience to only eight extravagance rooms spread out around a large thatched lodge on the banks of the river. Most courageously she declined to bring in professional help, preferring instead to train Zulus from the next-door village for all positions. The Franco-Zulu communication challenges that ensued provided daily entertainment for David, Brendan and herself. There were no newspapers, no cell phones, no TV, she insisted, this must be a natural wilderness experience, and an antidote to city life and it was complimented by the quality of food which she produced and presented with all her inherent flair. It portrays her desire to create an eco-friendly atmosphere for the traveller since it makes an alternate ordeal towards nature.

The secret behind Anthony's success was plenty of arduous work. There are two types of game reserve lodges in Africa: those owned by big corporations; and those owned by conservationists who need the lodge so they can earn income to continue their conservation work. Anthony's was certainly amongst the later. But in any event, Francoise proved to be spectacularly right and the lodge, staffed entirely with local Zulus, was soon getting regular bookings. Recent expressions in ecotourism can be seen, for example, in the "“Deep Ecology Elephant Project,” which includes tours in both Asia and Africa, and suggest that elephants and other wildlife have much to teach their human kin”

(Taylor 457)^[16]. In this manner, they made an environment to the general people to associate with nature.

Accordingly, through analogous incidents, Anthony's harmony with the herd, their interaction, communication level and emotional bonding which portrays his care and love towards these gentle animals which coerced him to save the wild from the hands of poachers. Elephants were new to him, as he never dealt with an elephant. Through trial and error, he had completely analysed animal behaviour. Consequently, he makes the readers understand how the wild is astonishing and has an enchanted fill in it. When he got back from Dublin, every one of the elephants crowded around him, touching him with their trunks, fussing over him and rumbling their stomachs. It was humbling to watch the care and affection being showered on him after his ordeal. There was harmony between the beings and each act of well-being has its own value in itself. Additionally, he talks about poaching animals for their body parts. Hence to create an awareness amongst the local community as well as to save the remaining animals from the edge of termination, he concentrates on the issue of poaching and he draws the consideration of the peruses towards conservation.

Anthony also has chronicled the extravagance and miscellaneous variety of life types of Thula Thula. In the reserve, there had been a collection of distinguished indigenous Zululand wildlife. When he purchased Thula, in 1998, it was five thousand sections of land of primal Africa. The reserve is the oldest private game reserve in the South African province of Kwa Zulu-Natal. It is a slice of primal Africa, home to gigantic pythons, Cape buffaloes, leopards, crocodiles, white rhinoceros and deadly puff adders. It is additionally notable for how Anthony and his officers were working

personally with the neighbourhood populace in cultivating mindfulness. He experienced passionate feelings for the save from the minute he went walkabout. He felt like there is nothing more stimulating than breathing in the tang of wild, loamy after rain, sharp with the abundance of earth shivering with life or taking in the energetic cleanness of winter. In the outback, life is lived for the moment.

The land drones with abundance when everything is green and lavish and is stoically versatile when it is not. In the bush, basic acts give extraordinary atavistic joys, for example, “sliding a sprig of grass into the tiny slot of a scorpion hole and feeling a tug that pound would rival a game fish. Even today that triggers memories of my born- free adolescence as vividly as a lovelorn youth recalling his first heart- thudding kiss” (TEW 14-15). He was bringing a herd of elephants, to the conclusive image of wild Africa, back to an old Zululand home. Thula Thula’s landscape is an elephant’s heaven: forests prompting sweet Savannah, riverbanks gagged with nutritious grasses and waterholes that never run dry, even in the bleakest of winters. The current downpours had brushed the bramble in shades of green and gold and the fruitful earth throbbed with life. Shockingly, as lovely as it looked, this wild foliage would make the elephants harder to track. Since they had to be accurately aware of their movements, they were on the off chance that they might endeavour another breakout.

The serenity of the scene made it all advantageous when they were out early to perceive what the elephants were doing. Following several hours ricocheting around the thick shrub, they discovered the elephants grazing. “Seven- all there, engulfed by long grass and succulent trees and stuffing their mouths like kids at a birthday party” (TEW 98). With almost double the rainfall, which meant double the sustenance yield of their past home of

the elephants, he was certain that Nana would see the rich abundance, particularly after a dry Mpumalanga winter and bounds of the *boma*. After all the anxiety, show, peril and dissatisfaction this colossally forceful herd appeared finally tranquil in their new home. “The Gaia hypothesis represents a rebirth of the ancient wisdom that the Earth is a living mother to us all. Seeing the planet as a living being reinforces our understanding of the interdependence of biospheric processes” (Drengson 11) ^[17].

In the reserve, the herds got used to everybody and started to move around freely. The inhabitant impala ram and his harem, typically as touchy as colts, brushed thirty or so paces away as though they were a part of the view. Wildebeest and zebra came past consistently while kudu and nyala perused adjacent, totally quiet. Hyena turned out to be bolder in the nights and even got the looks of panther, lynx and a few delightful dark spotted felines. They all lost their dread. “The more of them we encountered and with mounting jubilation I discovered that despite mass poaching, we still had healthy populations of almost all of Zululand’s indigenous animals thriving on our doorstep” (TEW 112). The whole reserve was truly energised.

Animals preying upon each other is the law of nature and is normal in the wilderness. Regardless of how tragic the circumstance, no one ought to have meddled with nature. Fierce as the natural way of life seems to be, that is the way of life in nature. Horrendous as the disaster was for nyala mother, the falcons likewise needed to sustain their young ones. When compared with human’s vision, animals are nighty. But all the species do not have the eminence, there is a prominent exemption, “the planets most dominant creature is completely night blind. And that’s us- *Homo sapiens*” (TEW 122). The African wild is cruel and to endure, require each hereditary preferred standpoint

could assemble. Thus, all creatures have magnificent night vision. The enormous felines evidently have the greatest night vision yet all species depend on intense vision either to chase or to get away from the predators of the night.

The Elephant Whisperer presents the biotic life in Thula Thula which is essentially a bioregion. As Richard Kerridge points out, “The ecocritic wants to track environmental ideas and representation wherever they appear, ... ecocriticism seeks to evaluate texts and ideas in terms of their coherence and usefulness as response to environmental crisis” (Gerrand 4) ^[18]. Anthony portrayed the scene that reveals the pleasant and additionally the eminent side of characteristic wonders in Thula Thula. He presents a pictorial contentment. The landscape shone in emerald and jade shades energised by the brilliant shades of colours of flowers, trees, and birds. New life was all over the place, and everything appeared as it ought to be. Trees bloomed and crowds of buck, wildebeest, and zebra were beginning to put on weight, sparkling with wellbeing as the pregnant females arranged to foal. But, spring likewise brings the unavoidable tempests. He got the look at the stream. His heart seized the perspective of the fuming deluge.

Thula Thula transforms into a monster nursery, inclined by a vast number of minding moms of every kind conceivable, all bringing another era into the world. All these living things have natural incentive for themselves and moreover for other living structures. Despite its huge magnificence, the wild is an opposing area and simply the fittest, most quick and most lucky to accomplish position. Deep ecology suggests that humans need to start seeing their relationship to that of the environment. Devall quotes Frances Vaughn in saying that the healthy self is “an open living system in an intricate

web of mutually conditioned relationships” (Devall 41)^[19]. Henceforth Anthony focuses on certain reality, in this manner indicating loyalty to the second guideline.

The third principle of deep ecology expresses that people have no right to prosperity and decent variety but to fulfil human needs. Thula Thula had been a chasing ranch under the steady gaze when Lawrence bought it. The reserve had been the selective chasing ground of King Shaka who established the Zulu country. The rich natural life that rushed to the reserve was a bait to seekers from around the globe. The moment that Anthony purchased the reserve, all forms of hunting stopped. Indeed, even Anthony took up the determination that “Thula Thula had been a hunting ranch before I had bought it and I vowed that would end. No animal would be needlessly killed again on my watch. I didn’t realize how difficult that vow would be to keep” (TEW 8).

One occurrence demonstrates Anthony’s determination. When there was a snake in the kitchen, Françoise who saw the snake darted close as it was the most perilous snake in Africa. It headed towards Françoise. Anthony took the floor brush to get it, according to him, “I have a strict rule that no snake is killed on Thula Thula unless the situation is life-threatening” (TEW 76). He was too late. Max, the pet dog usually respectful but on that day, he did not heed. He pounced on the snake and silently circled the serpent, which tried to twist round to face him. “‘Maxie ... leave him, boy,’ I commanded. If the snake bit him, he could die. The neurotoxic and cytotoxic venom would reach his vital organs far quicker than in a human” (TEW 77). Max jumped gnawing the snake behind its head. The snake was cleaved into three pieces. In the battle, he cared for both Max and the snake, unfortunately, he could not save the snake.

Taking an ecocritical perspective of the entire issue, the cruel truth is that man enjoys unpredictable murdering of snakes without understanding their actual nature. Additionally, all snakes form a part of the eating regimen of different predators, for example, hawks and foxes and in this way, serve to interface the higher and lower sustaining levels. Man, with his overbearing tries to affirm his predominance over his kindred animals by hurting them. The evil impacts are certain to boomerang on him. Anthony atones for the activity of Max, however, but he cannot undo the unsolicited interruption into the world of a fellow living creature. It is unavoidable.

Sometimes, in the reserve lions broke out of the nearby Umfolozi game reserve and walked about, assaulting cattle and generally striking trepidation far and wide in the villages. “When lions are on the loose they totally control the countryside” (TEW 124). It is exceptionally hard to corner them. If they became too much of a problem, they are usually hunted down and killed by rangers. But it is not practiced in some places. For instance: In Amitav Gosh’s, *The Hungry Tide*, it is portrayed the experience of a poor settler, undue torment, and sufferings which evoke an upheaval from Kusum, a poor settler: “Who are these people ... who loves animals so much that they are willing to kill us for them ... the whole world has become a place of animals and our fault, our crime was that we were just human beings ...” (262)^[20]. Thousands of settlers were murdered. It is a case of unequal righteousness where the rich and powerful were allowed to have their way and the inferior are driven from pillar to pole.

David brought Anthony the dismal news about the rhino’s death. It was a female rhino. “Her horns were still intact. That surprised me, for I had expected them to be butchered off, the first thing poachers do. I walked up to the immense motionless body,

automatically looking for bullet wounds. There were none” (TEW 295). He naturally sought the ground for answers. Rhino spoor was all over the place, overwhelming and versatile in its tread, yet unnatural in its wind and turning designs. Then he perceived the elephant spoor. ““He killed her, boss’. David’s words whispered into my thoughts. ‘She put up a helluva fight but she was no match for him- never could be’” (TEW 296). He was shocked by the activity of Mnumzane. Indeed, even David needed to shoot Mnumzane. Rhinos in South Africa are uncommon and extremely costly. Elephants, then again, are ampler and relatively modest. Consequently, to ensure significant rhino, an elephant that slaughters one viably sentences itself to demise.

Anthony rang Wildlife and let them know what had happened. They were not going to be pleased with the way rhino died. The corpse would remain and there would be plenty of hyena and vulture bustle for visitors. He chose to discover Mnumzane and see what he could do. He decided to spend time and try to work something out.

Anthony had proven his responsibility as a conservationist when his instinct tried to save Mnumzane. When Anthony was along with the reserve visitor in his new Land Rover, Mnumzane crushed the auto tops turvy. Instantly code red was acted, he whispered strict guideline into the radio that regardless of how terrible everything looked, under no conditions was Mnumzane to be shot. Some way or another, they unfathomably got away and nobody was hurt. One more episode which influenced Mnumzane to kill was the vacant vehicle had been crushed off the street and upset by him. “A safari Land Rover is an open vehicle to facilitate game viewing. It has no roof, and if turned over like this one had been, people could get killed” (TEW 351). Mnumzane had assaulted an

empty Landy for no reason and along these reasons would definitely assault one with the travellers in it too.

It was finished, Mnumzane was totally wild. Anthony telephoned two sharpshooters and he was no more. "After nine years of friendship I had failed" (TEW 353). He felt awful for Mnumzane, he attempted to discover avocation to save, however, there was no chance lastly it was shot down. Afterward, he comprehended something unusual was going ahead with Mnumzane the bull elephant. He found the explanation for his sudden change towards humans. "The most non-negotiable rule on the reserve was that no one was allowed to have any self-initiated contact with the elephants" (TEW 340). Two of the young rangers had been prodding the bull, driving up and challenging each other to see who could get closest at that point dashing ceaselessly when he drew nearer. In the reserve, any individual who defied the law would be in a flash expelled, and this was strictly followed. The persistent prodding by rangers was hazardously modifying his disposition to people. Here the circumstance is opposing, the people have set off the elephant thus the elephant lost its life. He trusted that despite the fact that Mnumzane had deteriorated physically yet it would dependably be a part of the everlasting bit of Africa.

Each living thing on this planet chases for sustenance one way or the other, from the colossal microorganism upwards. Survival of the fittest is, similar to it or not, the method for this world. "Death is an integral part of life" (TEW 354). But chasing for joy, murdering just for the excitement of it, is an express loathing. Anthony has met a ton of trophy searchers. They are, clearly, all naturalists: they all know love the thistle: and they all legitimise their movement in conservation talk, peppered with all the right well-known articulations. He specified man's unconscious explanation behind the consumption of

natural resources. Somehow or the other he had done his part well to safeguard nature and to quit frequenting the wildlife. Despite the fact that animals are killed for sustenance now and again, yet they are not subjugated or overwhelmed. This is in tune with third deep ecology guideline, which allows a man to depend on natural resources to satisfy vital human needs. The fourth deep ecology guideline expresses that,

Because of excessive human interference in the environment, deep ecology calls for a decrease in human population, and this will then lead to a higher quality of life. Increasing population is simply not the best for the quality of life, nor is it good for the environment, and therefore needs to be significantly cut back. By doing so, this will bring about stabilisation of the ecosystems. (Ambrosius 3) ^[21]

The Elephant Whisperer effectively portrays the ways of life, the tradition and the cultural beliefs of the Zulu community people. It also depicts their unemployment and their supernatural belief which is executed by many factors. Anthony points out the ancient history of the place and its transformation as reserve. It is the oldest private game reserve in the province of Kwa Zulu-Natal in South Africa and thought to be one part of the selective chasing grounds of King Shaka, the close idolised warrior who established the Zulu country in the mid-nineteenth century.

Anthony depicts the lifestyle of the Zulu people. “Zulu society is polygamous and uncompromisingly masculine” (TEW 18). No man wants to be seen attending to a woman. But Françoise, Anthony’s wife, made the Zulu chief concede, as a revolt of which, as far as the elephants were concerned he had no real apprehensions. With his approval, they selected seventy of the finest-looking peoples. Humming antique military

songs, the Zulu gangs started work and despite the impossible deadline, as the fence slowly sneaked across the countryside. It was her convincing tone that made it possible.

The book portrays the unemployment status of the local community: the nearest village is Buchanana where joblessness runs at sixty percent. He knew there would be no problem finding accomplished bodies, the issue would be the ability factor. A rustic Zulu can fabricate a nice reservation out of twigs, a pool of mud and a modest cluster of grass. But Anthony's prerequisite was to develop an electrified elephant endorsement stockade. For building *boma* he required Zulu staff, demanding that they put the word out among the local community that they required workers. In the days that followed, there were swarms of individuals outside Thula Thula entryways clamouring for work. "Hundreds of thousands in rural Africa live close to the brink, and he was glad to be able to contribute to the community" (TEW 17). The workers were paid a decent amount. Thus, Anthony facilitated the local community by providing job opportunity.

The lives of the Zulu are indistinguishably intertwined with their special social conviction, which keeps running as an undercurrent in the book. Their conviction is not quite recently primeval rural superstition; tribal direction is enhanced by a wide range of people, from an oblivious group of young men to multi-degreed college lecturers. If anyone who does not comprehend the influence of conviction, they would never truly grasp the rich although often incomprehensible spirituality of Africa. The Zulus who live near the land have an expression that if it rains on an inaugural occasion, that event will be blessed. In the natural world, the rain is life. "The bruised skies sprayed down torrents and I wasn't too sure the Zulus had this 'blessed' story right" (TEW 25). When the truck arrived outside Thula Thula in thick obscurity with the elephants, it drizzled and

Anthony, the staff members, and neighbourhood people considered it as an inspiration of vitality that showered from the sky.

The Zulu's assurance is interconnected with the life of the human and nonhuman. They solidified the regard for every wildlife creature. One such people's interconnectedness with nature is Thula Thula and its encompassing grounds are prime python terrain, to such an extent that the snake has transformed into the totem of the nearby Biyela tribe who assumed that the spirit of their ancestors, as a rule, returns as this brilliant constrictor. At whatever point a python or some other snake is found in the town, as opposed to killing, people gather to watch and sometimes attach a goat to a stake as an offering. In the Zululand bush, the supernatural is as much a part of life as breathing. That is the way of Africa is. Anthony reminisced that years back, long before he acquired Thula Thula, he was rushing a Zulu to hospital after he had been bitten by a puff adder in an adjacent town. The bite possibly deadly however did not concern him. What he was truly stressed over was that he trusted it was not a happenstance. In his mind, the snake was inhabited by a spirit sent to punish him for some transgression. Fortunately, they got him to the hospital in time and he survived.

Anthony was driving in the deep rural areas neighbouring Thula Thula. He noticed a vocal group of men from a neighbouring tribe strolling down, dragging something. At first, he thought it was an animal but to his astonishment, it was a man who had been so severely assaulted that he could not stand. He was semi-conscious. When he enquired about the reason "This man has raped and murdered a woman. We are taking him down to the river to kill him" (TEW 174). This situation portrays Zulu's respect for women and also the unethical behaviour of the local tribes.

Most rustic Zulus trust that spirits, in countless form and appearances, are hectically engaged with the fate of man, that they take frame in the plant and creature kingdoms and that the streams, skies, and mountains are possessed by otherworldly creatures. Once Anthony's staff members forced him to use another parallel road to the reserve because they believed there were some evil spirits on that particular road.

"A *tagati* is a proactive evil spirit and the cast-iron rule for Zulus that is that you don't have anything to do with them, ever. So, respecting the staff's wishes, I reversed and we took the longer road home. Later, I had some research and went back to find out what they were talking about" (TEW 266).

The rural Zulu people had considered that rock possesses some power. The natural element 'rock' had played the key role in the belief of the people. Indeed, even Anthony had felt the bizarreness when he neared the rock. On one event when he was there for some time examining the rock, he could have sworn he felt something, a little effortlessness, however, it was immaterial and disregarded it. Shocked by this unreasonable interruption into his down to earth though, he halted, and as he did as such an unusual inclination came over him and he encountered a diminish mindfulness that all was wrong. The sentiments gradually developed as he sat there hypnotised. Suddenly he became aware of a presence he can only describe as one of absolute wickedness. An unintentional alarm detained him and he went into goosebumps all over. Then slowly the sensation debauched, almost as if it was taken up by the rock itself.

Sangomas or witch doctors rule the roost in rural Zulu society, not overtly, not obviously, but rather in the background, where they are extremely compelling and very regarded. A *sangoma* is born, not made. One cannot simply choose to be a *sangoma*, one

must be picked or generally acknowledged under abnormal conditions, and verifiably this happens at an early age. Sometimes the *sangomas* even reach a home and proclaim to the parents that their child is a *sangoma*, perhaps the incarnation of the expired *sangoma* and tell them who. This is a great tribute for the family and not so long ago they would even give up the child who then goes away to live with these spirit doctors for brainwashing, taking on the mantle of *sangoma* for the rest of their life.

There is numerous other lighter and once in a while entertaining indications of the predecessors and other soul existences at Thula Thula, such as the notorious *tokoloshe*. “A *tokoloshe* is an evil, mischievous little demon, in character somewhat like Loki, the Norse god of chaos, but much smaller in size. *Tokoloshes* are the minions of a *tagati*, and they are sent out all over Zululand every night to create mayhem” (TEW 270). Almost every Zulu on Thula Thula has his bed mounted on blocks, two or three under each leg. This is to prevent the tiny *tokoloshe* from bouncing his head while he dashes around the floor, and thus making the sleeper gain unwanted attention. It is said that only guiltless young children can see a *tokoloshe*, who causes terrible dreams.

The news of Anthony’s bizarre communication with elephants, fixed with his rejection to allow anyone to kill even a poisonous snake or scorpion had spread, and many in the village considered him to be somehow inexplicably connected to the animals. “I mean, what sort of person would shun normal life and live in the African bush preferring to commune with elephants, rather than his own kind?” (TEW 272). Thus, the local tribes and chieftain paid special respect to him. Eventually, rural Zulu people’s culture and belief are shown to be respected and friendly towards nature.

There are some of the incidents which describe the negative side of the belief of the Zulu people. In the reserve, during *boma* construction, the local workers stopped working abruptly and went on strike. The purpose of their strike will probably be *muthi* or witchcraft. "In rural Zululand belief in the supernatural is as common as breathing, and *muthi* is all powerful. It can be either benevolent or malevolent, just as *sangomas*-witchdoctors- can be both good and evil" (TEW 18-9). To oppose awful *muthi*, one has to get a benevolent *sangoma* to cast a more intense counterspell. *Sangomas* charge for their administrations, obviously, and occasionally start stories of malignant *muthi* for precisely that reason and that is the thing that could be occurring. As indicated by some deceitful *sangomas*, the most capable Lotto *muthi* was dried vulture brain, the humble vulture was being poached almost to extinction in some game reserves because of their supernatural belief.

During *boma* building, the workers have put down tools and said that they were being gunshot. Anthony thought it was a trick but the next day one of the workers was really shot. They chased the sniper but he dived behind an anthill, fired two blasts from his shotgun, then disappeared into the thick bush. But the guards had seen him. He was a hunter from another Zulu village. The police arrested him and he too confessed without any hint of shame that was a professional poacher. He blamed the reserve members saying that "erecting an electric fence would deprive him of his livelihood" (TEW 20). He denied trying to kill anyone, he just wanted to scare the workers off and stop the fence being built. Like him, there were many others who do not value any life forms.

Anthony never had a problem with hunting for the pot. But the local tribes who consider wildlife as their mother nature had turned into poachers. They were not hunting for their families but for the professional poachers. They violated the hunting laws,

contravene the moral code and engage themselves in illegal activities which are against nature. Industrialisation is a monoculture which destroys "... culture and biological diversity, both of which are good in themselves and critical to our survival and flourishing" (Drengson 8)^[22].

All animals, including birds, are considered to have souls and the people hold these souls in respect. Not only the mighty animals but also small creatures, mountains, the wind, the river, the sea and the ice are believed to have souls and hence to be respected. They are not to be dominated or challenged. It is important to respect all life forms, treat animals with respect and remember that all things are connected.

The second statement in the fourth deep ecology principle requires a reduction in the human populace to perceive the thriving of nonhuman life. This is resounded in *The Elephant Whisperer*, that warfare happens just with a specific scope of asset accessibility. The most forceful land claims occur in a range of rich assets. To protect these rich resources from the poachers, the conservationist needs the help of the local community. Considerably, the Zulu individuals battled for their native land and chose to associate with the reserve, so that their community would be saved from unemployment and they need not migrate to any other neighbouring villages or towns. Consequently, when the human population remains in the same place by equipping them with nature, then the situation creates a synchronisation between nature and humans.

The fifth deep ecology principle expresses that the present human impediment with the non-human world is excessive, and the circumstance is quickly aggravating. This is an undeniable actuality that needs no check. Despite this horrifying exchange's commencements in Africa and customer locus in Asia, the United States is yet the

world's second-biggest retail advertiser for elephant ivory, with a generous level of illegal items: according to U.S. government authorities, "significant amounts of recently acquired ivory are smuggled into the United States and laundered into the antique market" (Flocken 1)^[23].

The Elephant Whisperer gives sufficient confirmation to extravagant human hindrance in harming nature. Prior, it was exclusive to the point that anybody discovered chasing animals in the reserve without King Shaka's express consent was executed. From Shaka onwards, for most of its reality, Thula Thula's abounding untamed life has made it a chasing magnet, pulled in affluent customers looking for trophy impala. In the 1940's, the proprietor was a resigned Governor General of Kenya, who utilised it as an upmarket shooting lodge for the smirk and tonic set. Chasing was rejected the minute Anthony assumed control. The characterful yet feeble old biltong and cognac camp was pulverised and in its place, they manufactured a little extravagance eco-lodge set on extensive lawns leading down to the Nseleni River.

Poaching is one of the prime clarifications behind the demolition of various wild creatures. Thula Thula had been a chasing range before Anthony purchased it. He had promised that would end. No creature should be superfluously executed again on his watch. He did not realise how hard it was to keep up the pledge. "Poachers had been the scourge of our lives since my fiancée Françoise and I bought Thula Thula, a magnificent game reserve in central Zululand" (TEW 5). They had been targeting them for almost a year. He would not withhold who they were and where they were coming from. He had talked to local Zulu tribe's *izinduna*- the headman. They were extremely gritty that their relations would not be included as an illegitimate activity.

The book begins with the sound which very frequently they hear in the reserve. “the percussive shot of a rifle sounded like a giant stick of firewood cracking” (TEW 5). It exhibits the poaching searched for tracks of blood spoor appearing if an animal had been butchered and dragged off. Regardless, they found no side effects inside the reserve. But, it must be outside the hold they would execute a couple of murdered nyala- one of Africa’s most delightful pronghorns. The murdering might be inside or outside the reserve, wherever it may be yet it should be stopped completely. He was sure that it was not *izindunas* who chase for their pot. It was an efficient criminal operation driven by some individual took subsequent to all that they may do. The animals would be sold to nearby butchers who may use them for biltong, a dried meat jerky that is very priced all through Africa.

The poachers use various techniques to poach the animals as well as to distract the game rangers. One such incident in the reserve was “There were two groups. One fired some shots on the far boundary, then watched our Land Rover lights. As soon as we got there, the others bagged two bucks on the eastern side” (TEW 8). Anthony was very sure that somebody who knows well about the reserve was acting behind it.

One evening Anthony was en route to meet the Ovambos to caution them about the herds which have been let out and needed his men to check the wall. On his way, he was halted by Ndonga and demanded Anthony to turn the vehicle, lying there was a leopard forty yards ahead. Anthony could not believe that the presence of a leopard in daylight was impractical. Ngwenya educated Anthony that ““And the strangest of all is that people are saying that Ndonga is the man who is doing the shooting. The man killing our animals”” (TEW 91). He proceeded to say that Ndonga shoots the animal yet the

skinning was finished by Ovambos and by Phineas, the gate guard. Sometimes he takes the meat to town. Indeed, even other Ovambos in the town gripe that they are doing all the challenging work and did not pay them the money. He was paralysed by the data and confessed. “my own employees were guilty of poaching my animals with my own rifles” (TEW 92). The rifles which Ovambos had been issued which belonged to Thula Thula. He was not able to endure the treachery of his own game rangers. He simmered with outrage.

The poachers were not from anywhere but rather from inside the reserve itself. It occurred to Anthony that the guards were indeed the poachers. They were the ones who had been tormenting the reserve. Regardless of boastful, these men were not game rangers at all. They had never been. They were soldiers who could shoot straight but knew the value about conservation. “In the 1970s the encroachment of settled farmers, the availability of cheap automatic weapons and the high price of ivory combined to turn the business of elephant- poaching into mass slaughter, to the profit of politicians and national park officials” (Harman 44)^[24]. He comprehended why they drove them in the wrong route amid the first breakout, Bheki had told him in regard to the gunshot at the *boma* and clarified why at first fence wires hung on wrong sides of the boma posts. Then was revealed the story of leopard at noon time. In this way, every one of these occurrences was associated with each other. Everything is done for the herd. One thing he understood completely was that the elephants were in danger.

Anthony confronted Phineas about his engrossment in poaching. “Phineas, I hear that you have been tricked into skinning animals that the Ovambos have stolen” (TEW 100). He said everyone realises what has happened and he would not like to hand over him to the police. Rather Anthony offered him an opportunity to help them. He replied that

Ndonga guaranteed him cash which however he did not pay. Indeed, even he was prepared to confess the truth to police. “He then gave me full details of the poaching ring, exactly how many animals and what species they had shot as well as times and dates. I was astounded at the scale of the operation. These bastards had slaughtered at least a hundred animals- which translates into several tons of meat, and thousands of dollars profit” (TEW 101). Later the gathering was observed acutely. The primary concern was that they are given no chance to poach. The following day, they met two senior policemen and described the full story and gave over the affidavit. But before the arrival of the police, they had all escaped.

The police played a significant role in supporting and safeguarding nature against the poachers. The Buchananana police headquarters authority called Anthony and familiarised him with the data involving ivory and rhino poachers who were in the fray and they were equally dangerous. They were highly organised, intensely outfitted experts who might not delay slaughtering any individual who got in their way. In spite of all the security and sharpness, the poachers did their occupation, they executed the white rhino, the one which they distracted from Mnumzane. “It was a southern white rhino female, her gore-congealed snout grotesquely crumpled as both horns had been cleanly severed- probably with a chainsaw” (TEW 157). Anthony’s trouble was aggravated by the confirmation that she was pregnant, the remaining parts of the baby broke among the cluttered guts. Nature had lost a prime reproducing rhino.

Anthony’s apprehension was of the pitch-dark and the greatest peril, staggering aimlessly into the elephants, or another rhino. He would not like to consider that.

To dispose of the poachers Anthony and his team remained firm against the poachers.

They chose to get the poachers for which they utilised military jargons. The group incorporated Dylan, Anthony's son, four men including Ngwenya and Bheki. On the poacher's side, there were no less than eight in number including experts. Both the groups shot at each other, in which one of the poachers got out: "Hey, *amafowethu*, why are you shooting your guns at your Zulu brothers? Why are you doing the white man's work?" (TEW 160). They endeavoured to distract them from talking. But, they injured three of the poachers, two others were gravely punctured with shotguns and others had escaped. They were not from the village. They were *Shangaans*, hedge meat brokers and ivory poachers from far away. "Tonight, they will have learned not to come back again" (TEW 161-2).

Fighting poachers is all about bush gossip and notoriety. The poachers will dependably go where pickings are most straightforward and the syndicates, vast numbers of them utilised, many of them laboured by the same buyers, all address each other. The news of their triumph spread like out of control fire. They had gone up against a group of solidified experts and won. Following a serene week, Anthony got the horrendous news that Phineas, the gate guard and prime witness against the Ovambo monitors had kicked the bucket because of flu and bronchitis that had swept through the village. He additionally needed to ponder the way that they had lost their key witness. Anthony announced all this to the prosecutor who looked over the file and said as a matter of fact, but he closed the file and shrugged.

A comparative occurrence occurred in Corbett Park, yet unfortunately, a foster ranger had been shot dead and three gatekeepers injured when they attempted to catch a group of poachers. As before there was a ruthless and monotonous cruelty to these deaths

that seemed so alien to be reminded of the endangered forests and peaceful grasslands.

“This time the victims were not elephants but men, equally innocent, their lives cut short by human predators acting out of greed and cowardice” (Alter 5) ^[25].

Arson was a new poaching strategy or possibly new on Thula Thula. One group had cottoned on the possibility that beginning fire on the far side of the reserve would suck up all our labour and hence they could chase on the opposite side freely. In Thula, it had worked, however just once, as they soon wised up. All animals comprehend fire well. “Their survival synapses instinctively know that fire is a friend as well as foe as it re-energizes the bush” (TEW 181). Not only was the reserve under threat but they were on the precarious edge of losing people as well. There was no way the men at the bottom of the hill could survive two crackling walls of fire clashing together on top of them. Without any chaos, they saved all the living creatures from the shabby ideas of the poachers. Anthony’s declaration about was about putting an end to poaching in Thula Thula but the message it carries is universal.

The sixth and seventh deep ecology principles discuss policy changes and an arrival to candid life. Anthony tosses light on shifting standards in the lifestyle of the Zulu tribes, their supernatural belief as well as their resultant loss of culture and identity. Zulu people refer to themselves as “the people of the heavens’ and they are the largest ethnic group of South Africa, with an estimated ten million Zulu residents in Kwa Zulu-Natal” (African) ^[26]. These people were cheerful prior when they pursued their pot, however not presently, everything aside from somewhat few of them had created themselves as poachers or hotspots for the poaching. It is unethical for their own group too for the society.

Initially, home to the greater part of Africa's once profuse wildlife- now mostly annihilated- it was where conservationists persevere. The key was to involve local communities in every one of the advantages and benefits of protection and eco-tourism. It was hard, disappointing battle yet it must be battled and won. The tribal collaboration was the way to Africa's protection and well-being. It was indispensable that those rustic children who had been clamouring around the helicopter-kids, who lived in the shrubbery, yet had never observed an elephant- ended up noticeably future eco-warrior on their side.

Anthony, the conservationist wanted Thula Thula's land into animal reserve, with the strong establishment as of now set up was the way to extend. It was a trademark wedge connecting the tribal territories and molding an essential eastern passage on the reserves. For the first time in fifty years, it was on the market, Anthony and Francoise encountered the bank manager and became the new proprietors of the reserves. On the one side the irksome elephants, poaching went on and the other, Anthony's discussion with the neighbouring tribes, "my discussions with the amakhosi and the tribes about converting their surrounding cattle land to a game reserve were continuing well and progress was being made, albeit in tiny fractions, as the idea started taking hold" (TEW 109). He persuaded thousands of Zulus, for whom dairy cattle are a well-known sort of wealth was a forceful attempt and brimming with various complexities, social and something else. In any case, there was no vulnerability, it was the right thing to do. Resilience and enthusiasm were the keys.

Anthony was pouring over a guide of the area west of Empangeni and was struck by the abundance of the unutilised tribal land, terribly wild for even the hardiest cows.

These trust lands dash up to the suburbs of the notorious Umfolozi- Hluhluwe reserve, the first game reservation familiar anywhere in Africa and where the southern white rhino was saved from extinction. The colossal tract of the gloriously faultless bush had a place with six Zulu gatherings. An idea arose in his brain: if he could impact them to take an interest in observing natural life instead of pursuing or brushing, they could make one of the finest reserves imaginable. However, to do that he would need to induce each tribal pioneer to agree only to lease land to a private trust. “The Zulu who live in urban areas are still suffering from the history of Apartheid. They have a hard time competing for jobs and most do unskilled labor (men) and domestic work (women)” (Zulu 2)^[27]. It would be known as the Royal Zulu and welfares, for example, work creation would go straight again into the battling local community.

The project was delicate, primarily because it involved both real and potential steers land. Anthony had already spent the better part of two years holding meeting and workshops all through the territory, clarifying the workings of preservation and laying out the advantages that eco-tourism would convey to groups in this frantically denied zone. He was stunned to find that the greater part of them had never observed a zebra or giraffe or a great part of the other in the indigenous natural life so notable of the mainland. “They had absolutely no idea what conservation was about, or even why the reserve was there” (TEW 171).

Anthony discussed wealth creations, job opportunities, skills training and teaching all which would spring from the venture. He convinced them all possible help in the undertaking, for themselves, as well as for their children and in particular for the earth, the mother of all. “How will you pay your *lobala*, your dowry, if there are no cattle?

We will have no wives! one thundered to sustained applause” (TEW 172). According to the Zulu society, “The husband and his family give the bride’s family some cattle as a gift in return.” (Zulu 2) ^[28]. To satisfy their fundamental needs, it was vital for them to think about the environmental problem as well as about conservation of nature.

Nkosi Nkanyiso Biyela was the indispensable cog in the Royal Zulu project to encompass tribes in conservation, and he and Anthony had turned out to be great companions. Plummeted from Zulu eminence, he acted as a noble with his beard, nice looking wide highlights and grand represent, the supreme ruler of the ten million in number Zulu individuals to whom he was connected. Anthony was denounced for giving a weapon to Zulu’s foe, but Nkosi bolstered Anthony and consoled him, ““I will have some of my people there and they will do some work in the background, but they cannot speak for you or defend you. You must speak for yourself and you must speak strongly”” (TEW 207).

Anthony got wind that Thula Thula itself was correspondingly under danger. In post-apartheid South Africa, tribes were fortified to claim back traditional lands that had been reasonably attached by the apartheid government. The Biyelas had years before lodged land claims against Thula Thula and encompassing ranches. The claims had botched lawfully and the matter had been determined on a social level with Nkanyiso Biyela. However, the cattle cabal, not content simply spreading lie against him, was additionally endeavouring to reactivate these discarded claims. Not only did they desire Royal Zulu- they coveted Thula Thula as well.

Anthony realises that the meeting is an intense issue, which chooses the eventual fate of Thula Thula which was reliant on it. He promptly went to his office and started

taking a shot at the most urgent address he could ever give. For, if the intrigue succeeded and moved into Thula Thula with families and dairy cattle, their indigenous animals would be killed: including the herd. Nana and her family finally found shelter where they were glad to live. But because of the risk, the introduction of interlopers, they would be the first to be shot in the event that he fizzled at the meeting. He chose that the principal thing to do was to get an interpreter. In spite of the fact that his Zulu was satisfactory, the way that each inquiry must be difficultly made an interpretation of from Zulu to English would give him more opportunity to plan answers. In any case, the interpreter should have been worthy to the two sides, else he would confront allegations that he was not noting the inquiries legitimately.

The meeting would be no clinical official courtroom and Anthony gave realistic and viable evidence to the tribes. At the point when confusion emitted, a youthful Nkosi stood up and bolstered him. “‘We are not holding a trial here,’ he said. ‘Anthony’s not on trial. This gun-running is the matter for the police. If anybody has proof then take it to the police- not just make wild claims, which is what is happening here in this hall. I will speak to the police myself after the meeting. Anthony was a good friend to my father. This matter is dismissed.’” (TEW 217). That was the exact opposite thing the intrigue needed to hear. They had no verification of something besides a few renegades had been trespassing in the for all intents and purposes out of reach corners of Thula. They knew the weapon running cases were finished. They knew the amount Anthony had to return to the Nkosi’s family. They realised that the best way to get at him was too inside the jam into open revolt. They had fizzled and were openly embarrassed simultaneously.

Anthony was debilitated by the local tribes for his involvement with the land. “I had to be the cabal. In fact, according to police information, the rogue induna had openly said that if I was bumped off, he and his followers would be able to seize the tribal trust land” (TEW 228). Even though it legitimately had a place with five unique families and Anthony was as of late the facilitator of the endeavour, they assumed that without his involvement they could then take their own case and torpedo the venture.

The circumstance was reminiscent of the conditions which incited the murder of dynamic George Adamson of Born Free refinement in Kenya various years back. He was executed by tribe's men who required the Kora reserve, where he worked with lions, in the cattle land. Therefore, Anthony went up against each one of the difficulties to make fathoms that he was there to keep up a decent association with the Zulu individuals. Undoubtedly, even his life was incapacitated, yet, he did not make a big deal about it. His selective goal was to protect Thula Thula from his hands and that of the adversaries of animals. Accordingly, if a man is set up to recognise reality and has the comprehension of the earth, then the system changes and an arrival to candid life is useful for future existence.

The last ecology principle spurs without hesitation. This is tuned in to William Rueckert's arrangement that vision without activity would be worthless. Man's money-minded thinking and covetousness had removed man from the prodigious association with nature. His portrayal of elephant's holding and conduct inside its family and in addition to the humans have made a space in everyone's heart for elephants. Those who hunt old bulls do not or decline to comprehend the damage they are doing. The ageing male elephant is not something surplus to be dispatched by some inadequate trophy-gatherer. He is a breathing reference library, he is there for the well-being and prosperity

of future elephants. The old bull instructs the youths who they truly are and confers immeasurable abilities to succeeding eras. Anthony proudly states about his elephants as:

My elephants faced adversity and misfortune in their effort to survive and they did so resolutely, always looking after their own, always keeping perspective, never forgetting to squeeze in fun and play when they could. I found the same quality in a world turned upside down, I never once saw them give up. These lessons are central to our philosophy. (TEW 363)

Anthony knows well how much the group is essential to him, significantly more critically, the lessons they had independently taught him. “They say you get out of life what you put in, but that is only true if you can understand what it is that you are getting” (TEW 364). They had given him such a great amount than he had. In sparing their lives, the reimbursement he got was tremendous. From each individual animal, he had cultured. From Nana, the glorious matriarch he took in the administration, caring order and intense unqualified love which is the center of the family. From Frankie, the feisty close relative, he discovered that steadfastness to one’s gathering is fundamental. From Nandi, he learned poise and how much a genuine mother cares. From Mandla, he figured out how extreme it can be for an infant to experience childhood with the keep running in an unfriendly world and how his dedicated mother and close relatives guaranteed he made it admirably well. “These beautiful, well-behaved children would be what we in human terms would call ‘good citizen’ - something often in short supply in our world” (TEW 364). From ET, he learned compassion.

Like Anthony, Joyce Poole also has done elephant work completely on a solitary smallish hold, the Amboseli in Kenya. Close investigation of families and connections built up her affection for the elephants and the spots they live in, laying the groundwork for the animal-rights stuff in her book's first half. She has spent a lot of her adolescence in Africa and discovered it a position of charm. As a young lady, she came back to Kenya's Amboseli National Park to examine elephants with Cynthia Moss. She gives an immersing record of her work and her turbulent individual life. She adapted to peril from the two elephants and poachers, forlornness, sexism, assault by a pack of men and an overwhelming relationship. Later she was dynamic in the battle for a restriction on ivory. She turned into the chief of elephant protection and administration for the Kenya Wildlife Service, preparing youthful researchers and settling on intense choices on murdering elephants. Likewise, many conservationists and public must come forward to put an end to wild trafficking.

Anthony desired the wild to be wild. When he drives past the herd in the reserve, Nana and Frankie may still approach him. He would consistently have that extraordinary association with them. Nandi, Mabula, Marula and Mandla and obviously ET knows him. Despite the fact that they perceive his pith, still, Nana would approach him from behind. But the newcomers totally keep up a vital separation from him. The relationship which he had with their grandmothers would never be reiterated. He guaranteed not to have contact with the future generations.

The entire idea primarily accepts the herd and discharges them specifically into the shrub. Anthony never proposed to have any relationship with them. "Once that was achieved, and she knew her family would no longer be molested, my mission was

accomplished. I was keenly aware that too much interactions with humans dilutes the feral qualities demanded in the wilderness” (TEW 368). They could never have a coordinate connection with people, neither with him nor the rangers. One thing he denounced was unnatural capture and subduing of wild creatures, it might be an elephant or a bird to him, “To me, the only cage is an empty cage” (TEW 368). In this way, he kept his words by keeping away from contact with the more up to date eras. Thus, the last ecology prods into action. Devall endeavoured to carry on with his life in the perfect expression of: “simple in means, rich in ends. He strove to turn his philosophy of environmental ethics into a living practice – an evolving practice. His intellectual notions of Deep Ecology are intended to stimulate this practicing, not to be taken as a ‘code of conduct’ for everyone who accepts Deep Ecology and what it stands for” (Byrne 47) ^[29].

Adrenaline-filled minutes, for example, when Anthony stops even with a charging elephant help the peruse to remember the overwhelming energy of these grand animals. Different tales, especially one including his elephant’s compassion forelands, are out and out inconceivable. Life and demise meet as new individuals are added to the herd and adored people pass away. Anthony considers with artfulness the transient and erratic nature of life in nature. He could always remember his transformative encounters with his elephant herd. “But perhaps the most important lesson I learned is that there are no walls between humans and the elephants except those put up ourselves, and that until we allow not only elephants, but all living creatures their place in the sun, we can never be whole ourselves” (TEW 365).

The Elephant Whisperer portrays the energising, touching and convincing story of Anthony’s obvious energy for untamed life and the exceptional bonds he shapes with an

extraordinary herd of elephants. “The moral and ethical imperative of deep ecology is that humans have an obligation to implement (by example and by direct action) these changes in society” (Hardy 214)^[30]. Anthony stated that “We wanted justice- not just for the poor rhino, whose horns would be smuggled to the Orient to satisfy the nonsensical belief that it harboured aphrodisiacal qualities but for all the animals they had slaughtered” (TEW 157). Innumerable associations exist to spare creatures from a wide range of damages like territory misfortune, chasing, bazaars, any number of different things that until even very recently was found to be acceptable. These gatherings and their messages have not been inadequate, either, with the audiences that they reach. “But even a basic aim such as *an animal this magnificent should not be slaughtered to make carvings out of its teeth* turns out to be dazzlingly hard to effect” (Nicol 12)^[31]. It is one thing to blacklist ivory and even pass global laws against it; it is another to antagonise the situation on the ground, intertwined in a web of other issues.

The most basic thing which the adults can instruct the youths is to think about how the exercises and the choices influence the world around. From a minor dreadful little creature or plant to a prominent elephant or whale, there is a pile of living structures that depend on each other, and finally, that depend upon individuals, just as individuals depend upon them. It is everybody’s commitment, as adults, to teach the importance of strong situations and of caring for biodiversity. There is a ton of work included and great arrangement of the fund should be spent, however, elephants are extremely exceptional creatures and they justify saving. It would be an unimaginable setback if such a shrewd, surprising and complex animal ended up noticeably wiped out. The seventeenth-century poet John Donne portrayed the species as,

Nature great master-peece, an Elephant

The onely harmless great thing... (Moss 38) ^[32]

Notwithstanding whether the man and these amazing creatures can live individually is yet a focal issue. In this manner, in the book *The Elephant Whisperer*, the writer Anthony has demonstrated by offering his experience to the herd and the Zulu people.

Consequently, practicing deep ecology in one's way of life could restore what is vital, and what is articulate in one's lives which is demonstrated in the book by Anthony. Devall shows that from a Deep Long-Range Ecology viewpoint, "Whatever is to be done, we are the people to do it; the only people to do it" (Byrne 95) ^[33]. The Deep Long-Rang Ecology Movement has much to offer to the future existences. It lays the system that is important to build up and acquire objectives for mankind and the procedures important to do those given objectives. Deep ecology assists to understand and watch out for the ruin of ecosystems and habitats. Furthermore, Deep ecology tends to the uncommon commitments and prerequisites that are important to furnish people with their imperative needs. Deep Long-Range Ecology is a procedure of creating a development that is less complex than many might suspect. In view of accessible confirmation, the time has sought to move past old examples in the treatment of elephants as well as all the other animals. One should recognise and acknowledge new benchmarks for the future.

The following chapter traces Anthony's involvement and his difficulties in rescuing the remaining Northern White Rhino in the DRC Congo which has been dissected elaborately.

Reference

- [1] Byrne, Travis Arthur. "Bill Devall's Deep Ecology: Simple in Means, Rich in Ends". *Diss. Humboldt State University*. May 2011. Web. 28 Aug. 2016.
- [2] Osterman, Julia. "Q&A with Lawrence Anthony, Author of The Elephant Whisperer". *Voices of diversity*. N.p., 25 July 2011. Web. 11 June 1017.
- [3] Rothenberg, David. "A Platform of Deep Ecology". *Environmentalist* 7.3 (September 197): 185-190. Print.
- [4] Karpagam, M., and Geetha Jaikumar. *Green Management: Theory and Applications*. New Delhi: Ane India, 2010. Print.
- [5] Rothenberg, David. "A Platform of Deep Ecology". *Environmentalist* 7.3 (September 197): 185-190. Print.
- [6] Sumathy, U. *Ecocriticism in Practice*. New Delhi: Sarup Books Publisher, 2009. Print.
- [7] Beckerman, Wilfred, and Joanna Pasek. *Justice, Posterity, and the Environment*. Oxford: Oxford UP, 2004. Print.
- [8] Pojman, Louis P., Paul Pojman, and Katie McShane. *Environmental Ethics: Readings in Theory and Application*. Cengage Learning: United States, 2015. Print.
- [9] Wemmer, Christen M., and Catherine A. Christen. *Elephants and Ethics: Toward a Morality of Coexistence*. Baltimore, MD: Johns Hopkins UP, 2008. Print.
- [10] Mahope, Reitumetse. "Stray elephant shot dead just outside Pretoria". *Rekord North*. Caxton & CTP Printers and Publishers Ltd, 09 Nov 2016. Web. 21 March 2018.

- [11] Fortin, Jacey. "Big Game Hunter Killed by Elephant in Zimbabwe." *The New York Times*. The New York Times, 22 May 2017. Web. 11 July 2017.
- [12] Payne, Nicola. "Wild Indian Elephant Dies Trying to Escape Captivity." *National Geographic*. National Geographic Society, 02 Aug. 2017. Web. 13 Dec 2017.
- [13] Kyriacou, Natalie. "Wild Lives: Leading Conservationists on the Animals and the Planet They Love". *My Green World*. My Green World, 7 April 2017. Web. 15 June 2017.
- [14] Brody, Jane E. "Scientist at Work: Katy Payne; Picking Up Mammal's Deep Notes". *The New York Times*. The New York Times, 9 Nov 1993. Web. 11 May 2017.
- [15] Moss, Cynthia. *Elephant Memories*. London: University of Chicago Press, 2000. Print.
- [16] Taylor, Bron R. *The Encyclopedia of Religion and Nature*. Vol. 1. London: Continuum, 2008. Print.
- [17] Drengson, Alan R., and Yuichi Inoue. *The Deep Ecology Movement: An Introductory Anthology*. Berkeley: North Atlantic, 1995. Print.
- [18] Garrard, Greg. *Ecocriticism: The New Critical Idiom*. London: Routledge, 2012. Print.
- [19] Devall, Bill. *Simple in Means, Rich in Ends: Practicing Deep Ecology*. Salt Lake City, Utah: Gibbs Smith, 1988. Print.
- [20] Ghosh, Amitav. *The Hungry Tide*. London: Harper Collins, 2017. Print.
- [21] Ambrosius, Wendy. "Deep Ecology: A Debate on the Role of Humans in the Environment". *UW-L Journal of Undergraduate Research VIII* (2005): 1-8. Print.

- [22] Drengson, Alan R., and Yuichi Inoue. *The Deep Ecology Movement: An Introductory Anthology*. Berkeley: North Atlantic, 1995. Print.
- [23] Flocken, Jeff. "Bidding Against Survival: The Elephant Poaching Crisis and the Role of Auctions in the U.S. Ivory Market." *IFAW/Amboseli Trust For Elephants*. 2014. Web. 10 April 2017.
- [24] Harman, Nicholas. "Rape, murder, birth." *The Spectator* [London] 13 July 1996: 44-45. *The Spectator Archive*. 13 July 1996. Web. 15 Mar. 2017.
- [25] Alter, Stephen. *Elephant Maximus: A Portrait of Indian Elephant*. UK: Penguin Books, 2004. Print.
- [26] "African culture." *www. Krugerpark.co.za*. Siyabona Africa. 2017. Web. 17 Feb. 2017.
- [27] "Zulu Culture." *The Big Myth*. Distant Train. 2011. Web Jan. 23.
- [28] "Zulu Culture." *The Big Myth*. Distant Train. 2011. Web Jan. 23.
- [29] Byrne, Travis Arthur. "Bill Devall's Deep Ecology: Simple in Means, Rich in Ends". *Diss. Humboldt State University*. May 2011. Web. 28 Aug. 2016.
- [30] Hardy, Cynthia, and Walter R. Nord. *Handbook of Organization Studies*. Ed. Clegg, Stewart R. Vol. 1. London: Sage Publications, 1999. Print.
- [31] Nicol, Caitrin. "Do Elephants Have Souls?" *The New Atlantis* 38 (2013): 10-70. Print.
- [32] Moss, Cynthia. *Portraits in the Wild: Animal Behaviour in East Africa*. London: Hamish Hamilton, 1976. Print.
- [33] Byrne, Travis Arthur. "Bill Devall's Deep Ecology: Simple in Means, Rich in Ends". *Diss. Humboldt State University*. May 2011. Web. 28 Aug. 2016.