

Tribhuvan University

Economy of Nature in John Clare's Poetry

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By

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Letter of Recommendation

Mr. Tap Raj Badu has completed his thesis entitled **Economy of Nature in John Clare's Poetry** under my supervision. He carried out his research from July 2008 A.D. to January 2009 A.D. I hereby recommend his thesis be submitted to viva voce.

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The thesis titled "Economy of Nature in John Clare's Poetry" submitted to the Central Department of English, Tribhuvan University, by Mr. Tap Raj Badu, has been approved by the undersigned members of the research committee.

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Abstract

Environmental Literature aims at reading the earth closely to understand its pattern and system. Environment is the foundation of all organisms which are interconnected and dependent upon each other for their existence. John Clare's poetry develops the concept of economy of nature that emphasizes upon the interconnection and harmonious relationship among the biotic and a biotic forms in nature, which make the world holistic and balanced. By erasing the boundaries between human and non-human things in nature at different levels and by speaking against consumerist world view of nature, Clare's poetry seeks humanistic understanding of natural world that helps to recognize the equal value of all things in the natural world. Because each thing has an inherent value to form a harmonious world, each eco-entity contributes to forming the economy of nature.

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Chapter One

Environment in Literature: An Introduction

Human life is surrounded by physical environment, which is a general term that refers to the external conditions in which whole organism live. The word 'environment' comes from the French word "enviornier" meaning "to surround" It includes socio-climate, food and myriads of other things. Thus, environment means just about every thing around us.

Environment also encompasses both the physical and biological factors.

We can divide the environment into two: the natural and the human. We inhabit into two worlds. One is natural world of plants, animals, soils, air, and water. The other is the world of social institutions and artifacts that we create for ourselves by using science, technology, and political organization. Both the worlds in an integrated form are essential to our lives.

Thus, we define 'environment' as the circumstances or conditions in which an organism or group of organisms grow and survive. And at the same time, it is a social or cultural condition that affects an individual or community. Since humans inhabit the natural world as well as the cultural world, all constitute important parts of our environment.

The earth is rich in its diversity of life. Millions of species populate the earth and help sustain an inhabitable environment. The multitude of life creates complex interrelated communities where all the plants and animals live together and they depend upon each other. The most interesting thing is that even the tiny life-forms such as viruses, bacteria and fungi are of great value. The human and non-human animals and plants live on these tiny objects. For instance, Edward O. Wilson in "The Environmental Ethics" argues:

The life-sustaining matrix is built of green plants with legions of micro organisms and mostly small, obscure animals-in other words, weeds and bugs. Such organisms support the world with efficiency because they are so diverse,

allowing them to divide labor and swarm over every square meter of the earth's surface. They run the world precisely as we would wish it to be run, because humanity evolved within living communities and our bodily functions are finely adjusted to the idiosyncratic environment already created. (156)

Everything in the environment depends upon each other. Nothing is independent. All are interlocked in a chain having their own space to contribute others and having something or someone to contribute them. There is a vital union in the things.

Environment is an organic whole. It consists of parts or eco-entities-air, water, land, plants, and animals etc. that make it a complete whole. All the parts are equally important in its formation. There should be a good combination or relationship among the eco-entities. It helps build the environment an inhabitable place. Hence, environment needs a harmonious relationship among the eco-entities.

However, environment has lost this harmony. Due to human activities and indifference towards nature, the earth is in crisis. Along with the growing development in science and technology, human beings are exploiting the natural resources. Such exploitation causes a harmful impact upon the life-forms. Thousands of species are already out of existence and millions are on the verge of extinction. This has put the environment in a critical stage destroying the previous human-nature harmony. For example, Rachel Carson in her essay *Silent Spring* says:

The most alarming of all man's assaults upon the environment is the contamination of air, earth, rivers, and sea with dangerous and even lethal materials. This pollution is for the most part irrecoverable; the chain of evil it initiates not only in the world that must support life but in living tissues is for the most part irreversible. (68)

The overexploitation of natural resources, uses of harmful chemical substances and the nuclear war have badly damaged health of the earth. Depletion of ozone layer and global warming have become the serious environmental problems. If these harmful human actions remain a bit longer, the earth will turn into a desert, a lifeless place.

Moreover, all the environmental problems are largely our own making, in other words, a by-product of culture. As historian Donald Wrotster states;

We are facing a global crisis today, not because of how ecosystems function but rather because of how our ethical system functions. Getting through the crisis requires understanding our impact on nature as precisely as possible, but even more, it requires understanding those ethical systems and using that understanding to reform them. (qtd in Glotfetty and Fromm 1996: xxi)

So environment or nature is in danger due to our cultural thought towards it. Humans have ignored nature. They separate humans from the non-human and culture from nature. For instance, Christianity the religion of west is based on anthropocentrism that takes nature as instrument to be used for endless material gain. It focuses on utilitarian values more than biocentric values. Entire western philosophical and literary world was ruled by anthropocentric view of natural world for centuries. Exploitation of both land and wild life was legitimate and rational in the eyes of this religion and it separates self and others; self as man and other as nature. Thus, it creates alienation of man from nature. Christianity as an anthropocentric religion regards man and nature as two distinct ontological zones; the former master and the latter slave. It creates hierarchy and puts human beings in top, has every right to exploit the nature as if it is his own private property forgetting his moral responsibilities towards other living beings. But, human beings should not forget that human world depends upon the non-human world such as the plants and animals. So to ignore the environment is to put a big question mark against the human and the whole existence.

The environment or nature theme takes place in the literature of all the place and time. Literature has always conditioned our philosophical understanding of nature. We have lots of literary texts where landscape and other non human animals play role as dominant characters. Many literary works make use of concrete physical images present in the eco-sphere like mountains, springs, lofty cliffs, quiet sky, rocks, woods as well as many animals such as birds and other animals. These Environmental elements influence the living conditions of humans and it has also effects in creation of literary work. And, on literary works, they can give birth to the sense of kindness and love to the objects other than humans. This love to the nature leads us to love humankind and know our place in whole ecosystem. In other words, the presentation of human associating with other nonhuman natural world, the communion between man and the physical ecosphere helps in understanding the harmonious relationship and co-existence of human as well as non human natural world.

The proper roles of human in the cosmic scheme have always engaged the literary imaginations. Concerns about maintaining or restoring a right relationship to nature are both thematically and symbolically present in the literature of every culture. For example when *Oedipus Rex* opens with a plague upon land or the Bible begins with Adam and Eve's expulsion from the garden of paradise or *The Divine Comedy* starts with Dante lost in the rank wildness of the dark wood. We understand that the ethical propriety of individual action is metaphorically conceived of in terms of health and balance of nature. Literature has always been concerned with the creation and recreation of a sense of place. For example, Frost's "Mississippi" are subjects rather than simply the setting of their work. The nature in their works has not been presented simply as mystic point of view. This powerful sense of emotional location is produced by a convergence of artistic and natural eco-sphere, a kind of literary bioregionalism in which the writer imaginatively re-inhabits a particular location membered by many non-human elements. A great deal of literature has dealt explicitly with

nature whether to speculate upon our place with it or to explore and express its beauty irrespective to human concern.

Similarly, the "place of place" in literature became dominant when Romanticism broke out in Europe. It brought literature from the city to the forest or human society to the natural community. In the modern western world, Romantics were the last major cultural movement to assert the truth of imagination, defending art as a way of knowing the world that equaled or surpassed scientific reason. From the romantic perspective, landscape by constable makes our knowledge of nature bigger, art adds to what we learn from any combination of physics, biology, geology and chemistry. It tells us the world is magnificent, perhaps secured therefore deserving of reverence. At its highest level it transforms our consciousness by uniting us with deep form in the natural world. Deep form means correspondence between formative process of mind and formative process in nature. As Coleridge puts that the rule of imaginations are themselves the very powers of growth and production. For Romantics, recognizing this relationship between creativity in art and nature was not mere subjective reflect, it was as much as fact that a geologists feels as about continental draft. Deep form offers us knowledge that an authentically deep ecology requires in order to place us in a respectful sustainable relationship with nature. Great works of art are works of nature just as truly as mountains, streams and plains.

Beside the diverse characteristics of romanticism, the most important feature shared by all romantic writers is that their works show the close relationship among all living as well as non living things. They reflect organic naturalism and display the link among everything. They are always anti-mechanistic and think machines as evil. Romantic poets attempt to create a new holistic way of perceiving the natural world. Wordsworth covers "Lake District" in his poetry and describes the woods, mountains, rivers, birds, flowers and rain etc. He celebrates these eco entities as he finds pleasure, peace and unity in them. His poem

"Tintern Abbey" is highly rooted in the ecological point of view that poses several important questions about the right relationship between humankind and their dwelling place. Walt Whitman, one of the most famous American poet also believes the fact that there is the cycle in nature. Things die and come to life is also a natural and organic process of growth universe. The boundary between natural and human world dissolve for him. Walt Whitman expresses his philosophical ideas by making nature as the tool for knowledge. His poetic images heavily dwell in natural things such as grass which is the central image in his poem "song of myself". Similarly, the transcendentalists, Emerson, and Thoreau have a deep respect for nature. They consider nature as a religion, and birds, clouds, trees and all the natural world have a special meaning for them. The transcendentalists see nature not only as something to be used but as something more than it. They view human beings' relationship with nature should be beyond the idea of usefulness. Thoreau's *Walden* Speaks of the woods, plants and insects etc and human relationship with them.

In literary criticism, Eco-critical school studies the environmental issues in the literary texts. Eco-criticism, very recently, has emerged as a critical school which focuses on the earth that is on coexistence. While other literary theories, in general, examine the relation between writer, texts and the world, eco-criticism gives emphasis on nature, natural entities and the earth as a whole and their relation with the text. It admits Barry Commoner's first law of ecology that states. "Everything is connected to everything else' (qtd. in Glotfelty-xix). Everything in the world is interconnected. Eco-criticism is an ecological approach on the study of the relationship between literature and ecology or physical environment. Acknowledging language and literature as vital aspects of a culture, eco-criticism acknowledges human culture's connection with the physical world acted upon it and affected by it.

Eco-criticism is the study of literature that is connected with the relationship between human beings and the natural world. It studies the reciprocal relationship between human beings and land considering not just as the stage upon which human story is acted out but as an actor in the drama. The homeground of eco-criticism is the human's inseparable attachment with the soil in its existence. The relationship between human beings and non-human world is the primary focus of eco-critical studies. In the 1996 collection *The Eco Criticism Reader* Glotfelty and Harold forms posit;

Ecocriticism is the study of relationship between literature and physical environment. Just as feminist criticism examines language and literature from gender-conscious perspective, and Marxist criticism brings an awareness of modes of production and economic class to its reading of texts, eco-criticism makes an earth-centered approach to literary studies. (xviii)

So, like other literary theories, it does not examine the relations between writers, texts and the world. For eco-criticism, "the world" does not confine itself with the society but includes the whole ecosphere. In this way, eco-criticism studies the nature, natural phenomena or the whole environmental system in the literary texts. To negotiate between human beings and non-human world, eco-criticism puts one foot on literature and other on land. It gives earthiness approach to the text.

As an earth centered approach eco-criticism assumes that no thought, no philosophy, no theory or culture predates the earth. It embraces the notion that language, thought and any kind of human knowledge begins and ends with the earth. Man is of the earth and earthy. Man is a part of earth itself. So in that sense literature also can not go beyond the earth. Every knowledge follows the earth; nothing can be understood in the absence of any spatial or temporal point of reference.

As a distinctive approach to the practice of literary criticism, ecocriticism gives increased attention to the literary representation of nature and is sensitive to interdependencies that ground the author, character and work in a natural system. When we study the relationship between literature and landscape, human and non-human world, we are not studying two separate things but interdependencies. The lives on earth are connected with each other and all wholly dependent upon such basic natural elements such as sunlight, water, air. This ecological approach claims that every study is meaningless unless it highlights the relationship between biotic and abiotic constituents of earth.

Thus, eco-criticism is not just a means of analyzing nature in literature. Rather it implies a move towards the biocentric world view, which is an extension of land ethic concept. This land ethic is based on the belief that all living creatures have a common origin and history on the earth, and they are ecologically connected and interdependent. The concept of land ethic turns human attention towards the environment. It states that man is not above the environment as human world itself is a part of natural world. Eco-criticism gives much more focus on the ecosphere. In this way, eco-critical school establishes the biocentric vision of the world that gives equal value to all eco-entities. For Instance in his "The Ethics of Respect for Nature", Paul W. Taylor says:

The biocentric outlook on nature has four components. (1) Human are thought of as members of the Earth's community of life, holding that membership on the same term as apply to all the nonhuman members. (2) The earth's natural ecosystems as a totality are seen as a sound biological functioning of each being dependent on the sound biological functioning of the other. (3) Each individual organism is conceived as a teleological center of life, pursuing its own good in its own way, (4) whether we are concerned with standards of merit or with the concept of inherent worth, the claim that humans by their

very nature are superior to other species in a groundless claim and, in the right of elements (1), (2) and (3) above, must be rejected as nothing more than an irrational basis in our own favor. (359)

In this way, eco-criticism looks the natural world as an organic whole in which all the species are equally significant parts. And eco-criticism inspires to see the things in connection, harmony, and totality. All the things in the world—living and non-living—have values within themselves and they are connected to each other to run the ecosystem well.

Eco-critical school of thought begins on the verge of ecocrisis with its noble purpose to establish harmonious relationship between human and nature. By increasing ecological awareness, it helps to establish a culture to respect all the eco-entities. So eco-criticism is a response to the need of humanistic understanding of our relationships with the natural world, as it theorizes about the place of literature in the struggle against environmental degradation. Literature brings "ecological consciousness" in its territory and talks about the conditions of the Earth and nonhuman as well as human life. For instance, Joseph Meeker in his book *The comedy of Survival; studies in literary Ecology*, states:

Human beings are earth's only creatures [...] if the creation of literature is an important characteristic of the human species, it should be examined carefully and honestly to discover its influence upon human behavior and the natural environment to determine what role, if any, it plays in the welfare and survival and mankind what insight it offers to human relationship with other species and with the world around us. (qtd. in Love 25)

Thus, literature helps extend ecological consciousness by reexamining human treatment of nature. And it inspires to build a society where human beings keep fair and harmonious relations with nature. In this way, eco-criticism highlights the significant role of literature in the struggle against environmental destruction. Eco-critical reading finds the presence of

nature in all literary texts. No literary text exists beyond the eco-critical vision since all the texts in the world cover in one way or other eco-entities like the rivers, mountains birds and clouds.

The theme of nature or respect to our dwelling place incorporates almost in all literary works. Many great literary works contain ecological awareness about our natural surrounding. Romantic poets like Wordsworth, Coleridge, Walt Whitman, and transcendentalists-Emerson, and Thoreau have deep respect for nature. What is common to these poets is that they all focus on the organic unity of natural world. They celebrate nature as thing of high value; value they do not mean economic or material one, rather organic one. John Clare, being a romantic poet presents ecological vision in his poetry. Giving equal value to all living and non-living things in nature, he presents the economy of nature.

Clare's essential sense of locality or place is his deep sense of the relation of all creatures to a habitat in which the human observer is also implicated. The scope and originality of Clare's ecological vision emerges from his commitment to his local environment, "a native place" where he can gain an intimate knowledge of the interrelationship of all life forms. Rather than merely loving Nature in the abstract, Clare eagerly participates in the natural process that unfolds around him in the teeming forest, fields and fens of Northamptonshire. John Clare shows his love and deep attachment to nature. He respects the integrity of living beings in their native habitat or "dwelling place". He regards value of individual organism not because of its economic aesthetic qualities; rather for its participation in a larger community of living things. So he emphasizes the whole economy of nature that means-he shows how the living and non living things in the nature are integrated and economized into each other. And each single eco-entity plays vital role to rule the whole ecosystem or environment. While presenting the economy of nature, Clare focuses on the organic unity of the world. He, thus, finds hardly any difference

between living and non-living entities of the world. Clare's intense engagement with the natural world, his respect for the local environment, enables his deep insight into the interdependence of all living beings and non-living things. Clare's such vision of interdependence and harmony between natural entities is implicit in his poem "November" that states:-

The shepherds almost wonder where they dwell,
 And the old dog for his right journey stares,
 The path leads somewhere but they can't tell.
 And neighbour meets neighbour unawares
 The maiden passes close beside her cow,
 The ploughman goes unseen behind his plough,
 And seems to lose his horses half the day. (1-7)

John Clare presents harmonious relationship between human beings and non human things. Clare strongly projects how human and non human entities are related to each other. He tries to find an organic whole in nature and locates human as a part of it.

John Clare's first collection poems *Descriptive of Rural life and Scenery* (1820) denounce the improvement of his local environment. It evokes the elegiac melancholy, the gradual disappearance of the common fields, marshes. He, thus, pleads for the entire way of life in harmony with the natural cycles of the day, seasons and year. His later collections of poetry, *The Village Minstrel* (1821), *The Shepherd's Calender* (1827), and *The Rural Muse* (1835) convey a detailed knowledge of the local flora and fauna, an acute awareness of the interrelatedness of all life forms. It also expresses Clare's sense of outrage at the destruction of the natural environment. In his poem "summer evening," Clare denounces the killing of wildlife by humans. The poem states:

Prone to mischief boys are met
 Gen the heaves the ladders set
 Sly they climb And softly tread
 To catch the sparrow on his bed
 and kill em o in cruel pride
 Knocking gen the ladder side (1:9)

In the poem Clare describes the cruelty of boys who throw stones at birds, destroy wasp's nests and foment squirrels with sticks. Clare not only denounces boys' such act of violence, but also he strongly opposes the materialistic and consumerist world view of nature. He argues that man should not exploit the nature for their material gain. Rather he argues to preserve the natural environment. Because each single ecoentity has equal right to exist. And human being's own life also depends on this organic world of nature in which human and non human things are interrelated and interdependent to each other. Clare's poetry loves whole eco-entities and shows the continuity of each entity's life. No matter, whether they are living or non-living, he shows how they are bound to each other to run the whole organic cycle of ecosystem. So he makes us aware that we should not harm the rotation of life.

Thus, Clare' poetry highly advocates for the harmonious relationship among all the eco-entities since each living and non-living thing is guided by same basic force. He presents the holistic vision of the world in which all the things are interconnected. So human beings should respect the economy of nature and live in harmony without destroying one's right to exist.

Chapter Two

Environmental Depiction in Ecocritical Studies

Ecocriticism, a branch of green studies, considers the relationship between human and non-human life as represented in the literary texts. Non-human life includes all the biotic and abiotic forms such as insects, birds, wild animals and rocks, water, hills etc. Non-human life in a way constructs the environment in which human life exists. Eco-criticism seeks to study this relationship in the literary texts. The eco-elements in the literary works may provoke a sense of love and affection toward natural objects that help bring eco-friendly relation between human and nature. Hence, eco-criticism seeks human responsibility to the natural entities.

Ecocriticism seems to have emerged because of present environmental crisis. Both eco-literature and ecocriticism, at their best, address and readdress their general failure to participate as fully as possible with all the non-human world. So ecocriticism aims at joining environment with literature for talking about the values of a healthy environment. It tries to analyze how literature has been oriented towards eco-awareness and how a particular literary text addresses the issues of present prevalent environmental problems of the world. In this regard, James C. Mckusick in "Introduction on the methodology of Eco-criticism" states, "Eco-criticism offers the most effective and relevant means of literary analysis in an era of increasing human impact upon the terrestrial environment" (18).

So, Eco-criticism attempts to apply ecological concepts to literary studies. This ecological concept is a way of raising "awareness about the dwelling place" in literary texts. This kind of awareness is the knowledge that we get about the environment. The knowledge about the dwelling place in the literary text is similar to knowing the place or earth.

Thus, eco-criticism informs us about the organisms of the natural world and the mechanism of the earth as a whole.

The presence of natural world in literary texts is not a current phenomenon. The study of literature's relationship to the physical world has been with us in the form of pastoral tradition for a long time. And the fiction, poetry, and essays of the British and American Romantics have always had a place in the literary spectrum. But as a distinct environmentalist criticism with its commitment to the environmental issues, it seemed to have first emerged in the 1960s.

Environmental movement began in the sixties, within widespread public concerns over nuclear annihilation, rapid population growth, loss of wild and natural areas, extinction of species, and increasing contamination of air, water, and land. For instance, Rachel Carson sparked the formation of the modern environmental movement with the publication of her book *Silent Spring* (1962), which described the lethal effects of chemical pollutants in the air we breathe, and the water we drink, in chilling and scientifically accurate detail.

In this way, Ecocritical School of thought germinated, with its ecological consciousness, on the foundation of the environmental movement. And it began to develop as a literary theory in the 1990s, with its own professional organization, the Association for the Study of Literature and Environment [ASLE] and with its own literary journal, *Interdisciplinary Studies in Literature and Environment* [ISLE]. Cheryll Glotfelty's *The Ecocriticism Reader* (1996) is a major step in organizing the field and bringing eco-criticism as a distinct movement. Before its publication, eco-criticism had no real home, no real identity and it was not recognized as a distinct critical school. Instead, as Glotfelty points out, eco-critical voices appear under the headings as varied "as American studies, regionalism, Pastoralism, the frontier, human ecology, science, and literature, nature in literature, landscape in literature" (xvii)

Eco-criticism is a name that implies ecological literacy. It celebrates nature advocating the nature's original status. 'Eco' and 'Critic' both come from Greek 'Oikos' and

'Kritos', and together they mean 'house Judge'. It may surprise many lovers of outdoor writing. But in alien the 'Oikos' is nature or 'widest home' and the 'Kritos' is an arbiter of taste who wants the house kept in good order, no boots or dishes strewn about to ruin original decor.

Eco-criticism speaks about the reciprocal relationship between human beings and the land they exploit to survive. This interaction between human and non-human world is the primary focus of the ecocritical studies. Human beings can not stay beyond the environment. All the living and non-living things depend upon each other for the continuation and existence of their lives. Eco-criticism admits Barry Commoner's first law of ecology "Everything is connected to everything else" (33). It is the fact that everything in the world is interconnected and interdependent. Barry Commoner in his *The Closing Circle; Nature, man and Technology* elaborates:

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

This kind of interconnection shows the role of each eco-element in the environment since they all work as the significant and necessary ingredients of earthly system. Eco-criticism deals with the same interconnectedness among the living and non-living things in the environment.

Eco-criticism, as a method of literary analysis investigates the relationship between literary texts and their environmental contexts. In another words, eco-criticism deals with

literature with an environmental viewpoint. It looks at the eco-elements and human being's relation with them in a literary text. In this regard, Richard Kerridge in his "Environmentalism and Eco-criticism" remarks, "Texts are evaluated in terms of their environmentally harmful or helpful effects. Beliefs and ideologies are assessed for their environmental implications" (530). Thus, Eco-criticism talks about the environmental consequences that result in human being's behaviour with environment. Hence, Eco-criticism examines environmental concerns in literature.

Eco-criticism, like other literary theories, does not examine the relations between writers, texts and the world. For eco-criticism, the 'world' does not confine itself with the society but includes the whole ecosphere. And it studies the nature, natural phenomenon or the whole environment system in the literary texts. The term "Nature" has been defined differently in the different culture and tradition. Some cultures see nature as the wilderness untouched by humankind, but for others nature includes cultivated rural areas and yet for some others, it also covers the historical heritage of monuments and buildings. Eco-criticism examines how the concepts of nature are constructed in different cultures and expressed through a variety of literary practices.

Though Eco-criticism deals with "Nature Writing", it is not limited on setting, character or the outward description of the nature only. Eco-criticism does not catch the sight of a leaf or flower alone but observes the root or the system as a whole and relationship with other creatures and the human beings. Ursula K. Heise in the letter on "Forum on Literature of the Environment" states:

Ecocriticism analyzes the ways in which literature represents the human relations to nature at particular moment of history, what values are assigned to nature and why, and how perceptions of the natural shape literary tropes and

genres. In turn, it examines how such literary figures contributes to shaping social and cultural attitudes towards environment. (1097)

Therefore, ecocriticism deals with nature writing differently. It observes the relation human being have maintained with nature and the values human societies have given to the natural world. And above all, ecocriticism looks for human attitudes towards nature and how they influence the environmental conditions.

Ecocriticism seems to have emerged from the present environmental crisis and need to redeem the world from the crisis. Humans have polluted the environment to a large degree and the pollution (the contamination of air, rivers, and sea etc) is for the most part irrecoverable. This has put both the humans and nature at risk and the previous balance is going to be weakened. Thus, ecocriticism aims at changing the present environmental scenario to bring harmonious balance between human and nature. Jonathan Levin in his letter on "Forum on literature of the Environment" opines:

Ecocritical dialogue often aims at nothing less than the transformation of human environmental and ecological consciousness [. . .] guiding the historically egocentric western imagination-man a little lower than angels but well above the rest of earthly creation, imposing rationable design to improve his earthly habit-toward a newly emerging ecocentric paradigm with its deeper respect for the integrity of the many other forms of life with which humankind share with earth. (1097)

Therefore, ecocritical approach considers extending ecological consciousness among the human individuals. And human beings must understand that human is not the controller of the earthly system but a part of it. Ecocriticism arises from the eco-centric vision of paying respect to the all life forms of the environment. In this sense, ecocriticism comes as an earth-centered perspective against the anthropocentric vision of human world.

Along with the growing science and technology, most of the environmental consequences result in cultural thought toward nature since cultural presumption shapes our thought about nature. Humans have ignored nature. They separate the human from the non-human and culture from nature. For instance, Christianity, the religion of west, is based on anthropocentrism that takes nature as an instrument to be used for endless material gain. It focuses on utilitarian values rather than biocentric values. Since the long history, anthropocentric perspective of the environment ruled the whole western philosophical thought. This perspective gave no intrinsic value to non-human animate or inanimate objects, rather took them as the "object of exploitation." Human beings considered the land as valueless and judged in terms of human need and satisfaction.

Christianity as an anthropocentric religion separates 'self' and 'other'; self as human and other as nature. Thus, it creates alienation of man from nature. Moreover, it regards man and nature two distinct ontological zones; the former master and the latter slave. Christianity creates hierarchy and puts human beings in top, has every right to exploit the nature as if nature is his own property. By showing how Christianity is the root cause of ecological crisis Lynn White Jr. writes in "*The Historical Roots of our Ecological crisis*," "The Christian dogma of creation, which is found in the first clause of all the creeds, has another meaning for our comprehension of today's ecological crisis" (149). Ecocriticism is a harsh response to such human tendency of being superior to nature. It advocates human-nature harmony in which both the human and nature can co-exist and cooperate. Thus, ecocriticism seems to turn human centered perspective into the earth-centered one. In other words ecocriticism replaces anthropocentric view of the environment with the biocentric world view of nature.

Biocentric worldview of nature is an extension of land ethic concept. Biocentrism, the belief system constitutes a philosophical world view concerning the order of nature and the place of human in it. According to this view, one identifies oneself as a member of the earth's

community of life as providing a common bond with all different species of animals and plants that have evolved over the ages. In this regard, human beings are also not above the earth, rather a part of natural community. And they are not superior to other eco-entities because all the things in the environment have a value in themselves to form the environment as a whole. This value is not 'economic value' that human beings impose upon the non-human world. Rather, it is 'organic' or an inherent worth in the eco-elements that forms the environment and life species on it.

This biocentric view of the world helps to raise human being's responsibilities towards nature. It promotes human love, respect and admiration for the nature and turns our attention towards the environment. As ecocriticism gives such more focus on the ecosphere, it rejects anthropocentrism and establishes bio-centric vision of the world. For instance in his essay "Respect for Nature" (1996), Paul w. Taylor writes:

It can be seen from the foregoing account that insofar as one conceives of one's relation to the whole system of nature through relation to the whole system of nature through the conceptual frame work of the bio-centric out look, one will look at members of non-human species as one looks as members of one's own species. Each living thing, human and non-human alike will be viewed as an entity pursuing its own good in its own way according to its species specific nature. No living thing will be considered inherently superior or inferior to any other since the bio-centric out look entails species impartiality (216).

In this way, eco-criticism looks the nature or environment from the bio-centric view and sees the world as an organic whole in which all the species are equally significant parts. It inspires to see the thing in connection, harmony and wholeness.

Ecocriticism is highly influenced by natural science or deep ecology on its study of relationship between human and non-human. Deep ecology assumes that nature has intrinsic value in its own right, regardless of its value to human and they have no right to destroy the natural object. It shows the affinity between living and non-living thing and strongly supports to the harmonious and balanced relationship among the members of the earth. All natural living things share equally the same chemical and biological elements. And understanding of such 'oneness' among all the members of the earth is the main field of study of the ecocriticism. Showing how ecocriticism is itself rooted in the deep ecology in terms of their similar concerns, Dana Phillips in his "Ecology Then and Now", writes;

Ecocritics have seized up on ecology as an accessory and complement to their own brand of professional discourse because of their commitment to environmentalism, and because they have thought that ecology offers scope for the vibrant depiction of a natural world conceived of organically. (51)

Thus, as ecocriticism advocates the ecological view of the world, it favors the deep ecology because it studies the interrelationship and interconnection of the things to their surrounding environment. Observing this interconnection between all eco-entities and giving a value to harmony, unity within all eco-elements is a primary focus of ecocritical school.

Ecocritical school also considers the ecopoetic concept. Ecopoetic is the study of relationship between poetry and our dwelling place or earth. "Ecopoetics" has two Greek root words 'Oiko' and 'poiesis' which mean "the home or dwelling place" and "a making", respectively. Ecopoetry does not have always 'practical' theme but 'pastoral' theme because there is fundamental difference between the language of practice and poetry. Showing this difference Jonathan Bate in his *the song of the Earth* writes:

Indeed, there is a fundamental problem in making that connection, since poetic and practical language have very different purposes. Reverie, solitude,

walking; to turn these experiences into language is to be in ecopoetic.

Ecopoetry is not a description of dwelling with the earth not a disengaged thinking about it, but an experiencing of it. By 'poetry' here I mean 'Poise's', making the medium of which may as well be say painting as writing. (42)

For Bate ecopoetry is not synonymous with writing that is pragmatically green. He does not see ecopoetry as manifesto for ecological correctness because its language is bound to be instrumental to address the question of 'doing' rather than to present the experience of dwelling. To present the experience of dwelling is simple writing but to contemplate over the dwelling place is poetry. Ecopoetic can be conceived as a response to the question; whether we can ever approach nature in a non ideological way or are human endeavours to capture nature, theoretically or poetically or narrative, nothing more than our own peculiar approach of it.

Ecopoetics does not look nature with utilitarian way. It tries to liberate modern man out of his alienation from nature. Ecopoetic tries to restore us to the earth which is our home. Restoring us to the earth is what good ecopoetry can do. Thus, ecopoetry makes us aware about place or earth. Ecopoetics knows things have a life. And it also has to recognize that it can only communicate that thing in the form of propositions by using the divided Cartesian language of subject and object to know our place and to celebrate the biota among which we have lived and grown not necessary to reject cultural difference. Rather it incorporates the cultural diversity within its text. And it is ecopoetics that is supremely committed to localization of the spaces of human intimacy with the world.

Ecopoetic always appreciates the earth as the ultimate reality. It is the direct expression of urgent need for the protection of nature. Ecopoetics puts a milestone in building confidence within us to encourage the green thoughts. As the green plant are to keep the earth green, physically poems are to keep green thoughts on human beings. Thus,

poems and green plants are same. Showing the close affinity between green plants and poems Willaim Rueckert in his "Literature and Ecology" writes;

Green plants, for examples, are among the most creative organism on earth. They are nature's poets. There is no end to the ways in which this concept can be applied to the human community, but let me stay close to the topic at hand. Poems are green plants among us; if poets are suns, the poems are green plants among us for they clearly arrest energy on its path to entropy and in so doing, not only raise matter from lower to higher order, but help to create a self perpetuating an devolving system. (113)

As the green plants help to create nature's creativities, poems help to create human mind's creativities. In both of these processes, matter grows from lower to higher order. Green plants directly keep the earth green and poems indirectly teach us about ecological problem and make us think about such problems. Ecological issues raised in eco-poetics help us to keep biospheric health sound.

Eco-poetics does not present the natural things as they are but it tries to mediate upon them to think of them, to listen to them, albeit asks questions about them. As mentioned above, eco-poetic must not only refer the readers to the natural world, it must do so in a way that is both a wave of itself and of the role that humans play in natural cycles. Similarly, there is a close relationship between nature and creation of a literary work. Artistic creation like poetry cannot be composed if we do not pay any attention to the nature, because nature is language and language is nature. Because of this bound between nature and language eco-poetics emerged.

Thus, eco-poetics teaches us to glorify, respect and love the nature since human life can not go beyond the nature. It makes us aware about our dwelling place and turns our attention to observe the nature closely. And ecocritical school advocates the ecological view of the natural world and studies the interrelationship and interconnection of all living beings

and non-living things in their surrounding environment. It concerns about maintaining or restoring a right relationship with our natural world since it respects the integrity of all life forms in the nature. Eco-critical school seeks human responsibility towards the natural world that helps to form a harmony and balance in the whole ecosystem

Chapter Three

The Concept of Economy of Nature

The 'Economy of nature' refers to the whole ecosystem including all human and non-human eco-entities that are interlocked in a chain to run the whole environment. It suggests the organic unity of all eco-elements in the environment in which they are interconnected and interdependent to each other. German Zoologist Ernst Haeckel, who first defined the term 'ecology' in 1866, associates it with the concept of economy of nature as he states;

By ecology we mean the body of knowledge concerning the economy of nature—the investigation of the total relations of the animal both to its inorganic and to its organic environment, including above all, its friendly and inimical relations with those animals and plants with which it comes directly or indirectly into contact. (qtd. In Bate, 36)

Haeckel, while defining the word 'ecology' and its meaning with the economy of nature, makes his base on the argument in *the origin of species* by Darwin. It concerns the web of complex relations by which all animals and plants are bound to each other. There is a struggle, battle for survival in the environment which is also a principle of organic harmony, vital unison in things. Darwin depicts a biological nature wherein species of living things arise in a fantastic profuseness, to disappear or persist depending upon their adaptability to the condition of life. All living creatures are engaged in an endless struggle with their physical environment, including all other creatures, and it is the total economy of nature.

The term 'Economy of Nature' is coined by sir Kenelm Digby in 1958, and its most famous occurrence was the title of Linnaeus's 1749 essay "Specimen academicum de Oeconomia Nature", known to English readers as "The Economy of Nature". By the economy of nature Linnaeus wrote; "we understand the all-wise disposition of the creature in

relation to natural things, by which they are fitted to produce general ends, and reciprocal uses" (qtd. in Bate, 37).

To classify organism in the Linnean fashion is to reveal nature's complex, divinely inspired order. All natural things, according to this view, exist in reciprocal relation to other things, resulting in a complex order of cyclical process that was termed the 'Economy of nature' and that bears some functional resemblance to our modern conception of a global ecosystem.

The economy of nature is to be found throughout Enlightenment natural philosophy, whether in the biology of Linnaeus or the geology of Hutton. The latter's "Theory of the Earth" was a view of that system of mineral economy which may be perceived every mark of order and design. So everything in the nature is in a chain and as a system it operates systematically. For instance, Erasmus Darwin in part 1 of the *Botanic Garden*, entitled the "The Economy of vegetation" (1791) emphasized the vital role that vegetation plays in a overall economy of nature—a footnote describes the process of photosynthesis whereby the exposure of plants to sunlight creates vital air or 'oxygene gas' which rises into the atmosphere and replenishes it with the flood of life.

The economy of nature is a holistic view of the natural world that honors the interconnectedness of all living beings and non-living things in nature. Moreover, this holistic view of the world emphasizes the earth as a biological community in which all the plants, animals and other species along with human beings are the equal members of the natural community. And in the community each individual organism has equal value since each plays an essential role to form a whole environment. It does not matter whether the eco-elements are great or tiny, living or non living; each ecoentity has a kind of relation to the whole part of the natural world. Whatever we do one part of the natural community will affect the whole economy of nature. In his "The natural history of selborne" Gilbert White evokes the

economy of nature as he gives equal value even to the most insignificant insects for their playing essential role in the whole ecosystem:

The most insignificant insects and reptiles are of much more consequence, and have much more influence in the economy of nature, than the incurious are aware of, and are mighty in their effect, from their minuteness, which renders them less object of fecundity. Earth worms, though in appearance a small and despicable link in the chain of nature, Yet, If lost, would make a lamentable chasm. (qtd. in Bate, 35)

This suggests the earth as a biological community in which all the ecoelements exist in a unity where the individual species like 'insect' plays vital role to run the whole environment. Understanding of such unity or 'wholeness' among the natural eco-entities is a major concept of the economy of nature.

Similarly, the concept of economy of nature focuses on the 'inherent' worth of all existing eco-elements in the nature. It believes that one single eco-element in the environment has intrinsic value which is different to human beings' value centered world that counts things are valuable only when they become useful to human purpose. Different from human beings' economic or aesthetic value, the concept of neutral economy of nature counts things themselves have value in their own way as they do not always exist for human beings. It believes that an individual thing in nature possesses a value in its own right which is distinct from human purpose. So, human being should not judge nature in terms of their needs and interests. Cowper in his *The Task* (1784) argues that all created beings possess intrinsic value not just utility for human purpose. He expresses his commitment to animal rights in his tenderness for small, helpless, even worms and snails.

Such an increased respect for the autonomy of the natural world, and the corresponding view of human beings as responsible for the integrity of that world, makes us

feel that nature has its own economy and its economic law as it works in a proper order. And since we are part of the natural community, we are morally bound to respect other eco-entities. So we should not harm their right to exist, rather we have to move in a way that shows reverence to all earthly creature. Regarding such view in "Identification, Oneness, Wholeness and Self realization" Arne Naess writes;

The maxim 'Live and let live' suggests a class free society in the entire ecosphere, a democracy in which we can speak about justice, not only with regard to human beings, but also for animals, plants and landscapes. This presumes a great emphasis up on the interconnectedness of everything and that our 'egos' are fragments-not isolatable parts. We as egos, have an extremely limited power and position within whole. (245)

This suggests that each eco-entity in the nature has equal right to exist since all living and non living things are equal members of the earth. In this sense, human beings are also part of the natural world. They are morally bound to respect all existing life forms in the environment. To respect all the eco-elements in nature, human beings need humanistic understanding of natural world that finally helps to create a harmony in nature.

The concept of economy of nature further develops the theme of harmony in nature. It seeks eco-friendly relationship between human and non-human world. For instance, in his poem "Tintern Abbey" Wordsworth depicts the communion of man and the physical world in a state of perfect harmony and balance. The poem states:

Mid groves and copses. Once again I see these hedgerows, hardly hedgerow,
little lives of sportive wood run wild, these Pastoral forms, Green to the very
door: and wreaths of smoke sent up, in sentence, from among the tree. (Line-
14-18)

These lines express human's close relationship with natural surrounding. It also depicts harmony between human beings and nature.

Like Wordsworth, John Clare also focuses on the harmonious relationship between man and other non-human eco-entities. Clare focuses on the organic unity of the world, and by taking it as an organism as whole, he presents the economy of nature. He finds hardly any difference between living and non-living entities of the world since they are guided by same force. Thus, economy of nature values the inherent properties of all existing eco-elements in nature and focuses on organic unity of all eco-elements in the natural world.

Chapter Four

Economy of Nature in John Clare's Poetry

John Clare's poetry develops the concept of economy of nature that suggests the integrity and interrelatedness of all life forms in the environment. In the economy of nature, Clare deals with the various issues such as nature as a dwelling place, harmony in nature, organic or holistic concept of natural world, and sense of equality etc.

Clare's poetry develops the theme of nature as a dwelling place or a home for all the species existing in their surrounding environment. The earth comprises diversity of life. Millions of species in the environment struggle to survive in their own way. To express how the nature is a dwelling place for all things, Clare observes closely their particular way of life. For instance, in his poem "Autumn Birds" Clare shows birds' adaptation to their particular environmental niche. As the poem states:

The larks like thunder rise and suthy round
Then drop and nestle in the stubble ground
The wild swan hurries light and noises loud
with white neck peering to the evening cloud
The weary rooks to distant wood are gone
with lengths of tail and magpie winnows on
To neighbouring tree, and leaves the distant crow
while small birds nestle in the edge below. (3-7)

In the poem, Clare presents birds' peculiar way of living in their habitation. Birds like 'Lark', 'rooks', 'Magpie' struggle to make their dwelling in the natural world. The larks nestle in the 'stubble ground' as if it were their place for shelter. Similarly, the another group of birds like 'rooks' and 'Magpie' make their home on the tree. Thus, in the poem natural environment such as stubble ground, woods and 'trees' become dwelling place

or home for the different groups of birds like larks, rooks, magpie etc. This kind of birds' association in the natural ecosystem shows the significance of nature in which all the species like birds, plants exist to survive their lives. Clare's similar theme of nature as a 'home' for all things is highly rooted in his poem "Shadows of Taste". The poem states:

The Warped and punished trunks of stunted oak
 freed from its bonds but by the thunder stroke
 As cramped by straggling ribs of ivy sere
 There the glad bird makes home for half the year. (3-6)

Here, in the poem the 'oak' tree is a dwelling place, a home for its inhabitants as it plays a role of habitat for various species like 'ivy' and 'birds'. The oak tree in the poem stands as a biological community in which the species like bird, ivy sustain their lives in symbiotic association with all the creatures that surround and nourish it. This symbiotic harmony and interconnection between all the eco-elements in nature helps to maintain the proper balance in the whole economy of nature. Therefore, Clare's concept of economy of nature further develops the concept of harmony in nature since whole environment is a dwelling place for all existing eco-entities in the natural ecosystem.

Clare's poetry focuses on the natural environment where all the things can exist in a harmonious relationship. Clare's theme of harmony in the economy of nature suggests a balanced ecosystem in which all the eco-elements exist in eco-friendly relationship. While focusing on harmony and a balanced ecosystem, Clare makes us respect all the living beings and non-living things in nature. Because in the environment, each species' life in relation to other helps to form a balance in the whole economy of nature. To represent the harmonious world, Clare presents human and non-human world in good term. He shows their interconnection to each other. For instance, in his poem

"November" Clare shows the harmonious relationship between human and non-human world. The poem states:

The shepherd almost wonders where they dwell,
 And the old dog for his right journey stares
 The path leads somewhere but they can't tell
 And neighbour meets neighbour unawares
 The maiden passes close beside her cow
 The ploughman goes unseen behind his plough,
 And seems to lose his horses half the day (1-8)

By presenting human and non-human world in good term, Clare in the poem shows a kind of harmony between these two worlds. Human world in the poem presented by 'shepherd', 'maiden' and 'ploughman', is close to the non-human world like 'dog', 'cow', 'horses' etc. These two worlds are in a perfect harmony as there is not any disturbance in their surrounding environment. In the poem maiden's passing close to her cow shows her love and respect towards the non-human world. Similarly, 'ploughman' also loses his horse as he thinks they need some rest after helping him. Moreover, shepherd, maiden, and ploughman tend sheep, cows, horses respectively that suggests human beings' dependence upon the non-human world. Thus, it represents the harmony and interdependence between human beings and non-human things in natural world.

Clare's poetry advocates the improvement of natural world. In the economy of nature, he seeks eco-friendly relationship between human beings and nature and hopes a healthy environment. Again, in his poem "Haymaking" Clare shows a properly harmonious environment as the poem states:

Along the meadow hedges here and there
 To sing loud songs to the sweet smelling air

Where breathe of flowers & grass & happy cow
 Fling over ones senses streams of fragrance now
 While in some pleasant nook the swain & maid
 Lean oer their takes & loiter in the shade
 or bend a minute over the bridge and throw
 Crumbs in their leisure to the fish below. (3-10)

The poem describes a healthy and harmonious world of nature. The 'meadow' in the poem is the common place for the eco-elements like 'flower', 'grass' and 'cows' in which they enjoy their lives. The meadow sings for the air. This shows living beings' intimacy even with non living things. The 'air' helps the flower, grass and cow to breathe. This suggests a non-living thing in nature like air also becomes helpful to other living thing like flower, cows and grass. Similarly, Clare here shows the eco-friendly relationship between human and non-human beings which is suggested by maid's giving 'crumbs' to the fish. Such love and respect of human beings towards the non-human world helps to create the harmonious and balanced world which Clare hopes in the economy of nature.

Clare gives equal value to all living beings and non-living things in nature since each single eco-entity plays vital role to form a balanced ecosystem. In the environment things exist in their own way. It does not matter whether they are tiny or great. Each creature tries to cope with environment while fulfilling their daily needs. And their struggle for sustaining their lives in the ecosystem also makes the world balanced. In his poem "September" Clare shows prey relationship among the creatures that forms the whole economy of nature in a balanced and harmonious way. The poem states:

In the barn hole sits the cat
 Watching within the thirsty rat
 Who off at morn its dwelling leaves?

To drink the moisture from the eves
 The redbreast with his nimble eyes
 Dare scarcely stop to catch the fly
 That tangled in the spider's snare
 Mourns in vain for freedom there. (1-8)

The poem describes an intricate food chain. Though Clare evidently sympathizes with the fly's mourning in vain for its freedom, his main interest remains focused upon the ecological balance that is revealed in the tense interaction of predators and the prey. Here, the 'cat' depends on 'rat' since the rat is his source of food. Similarly, rat depends on the 'moisture' and the 'redbreast' depends on 'fly'. This kind of food chain among cat, rat and redbreast shows their interdependence in the natural ecosystem that helps to balance the whole economy of nature. In his poem "The Vixen" too, Clare emphasizes the predator-prey relationship that helps to balance the natural ecosystem:

Where several young foxes emerge from their den
 To start and snap at black birds, bouncing bye
 To fight and catch the great white butterfly. (12-14)

Here again, Clare avoids the judgment of fox's aggressive behaviour towards the black birds. Because they are simply fulfilling their instinctive predatory roles in the natural order. And their such prey-relationship maintains the proper balance in the existing environment.

But Clare's attitude towards the interruption over wildlife by human being, however, is quite different because it does not make any balance in the system. Rather it affects the whole ecosystem since each single eco-element is a part of that system. So, Clare denounces any human interruption on the way of natural order. In his poem

"Summer Evening", Clare denounces human deception on the life of other creatures as the poem states:

The frog half fearful jumps across the path
 And little mouse that leaves its hole at eve
 nimbles with timid dread beneath the swath
 My rustling steps a while their joys deceive. (1-4)

Here, the poem shows how human beings interrupt other creatures' lifestyle and joy. In the poem creatures like 'frog' and 'mouse' feel a kind of fearful situation due to the sound of rustling step of a man. Due to the fear, frog jumps across the path and little mouse leaves its hole. The speaker deceives their particular way of life. Though these tiny creatures like frog, and mouse are nothing in the eyes of human being, Clare sees their value for making the balance in the whole economy of nature. Clare's this realization of the equal value of an individual organism in the environment further develops the 'organic' or holistic concept of the natural world.

Clare's 'organic' or holistic view of the natural world considers the environment as a biological community. It believes that all the plants, animals and other species along with human beings are the equal members of the natural community. And their existence is not independent but interdependent since they are ecologically connected to each other.

Since the environment is an organic whole, each individual species has equal value in the system. And their proper value or 'existence' depends upon the other member of natural ecosystem. When we separate one of the single eco-element from its community, it not only comes to lose its own value in the system but also affects the whole economy of nature. Clare's such theme of proper value of a thing in community or 'association' is highly rooted in his poem "Shadows of Taste". The poem states:

But take these several beings from their home
 Each beautiful thing a withered thought becomes
 Association fades and like a dream
 They are but shadows of the things they seem. (7-10)

The poem expresses the value of an individual organism only in its proper place. And this place refers to the large biological community in which other species also exist. When we separate one entity from its community or 'association', it becomes like a shadow and loses its real identity. So, it is the natural community that determines each species' value in the ecosystem. In the isolation they have no more value. And when one eco-element loses its value in the system, it affects the whole economy of nature because nothing is independent in the natural ecosystem.

Clare's organic view of the natural world emphasizes the interconnection and interdependence between all living beings and non-living things in the environment. Clare's holistic concept of the world assumes the earth as a large community in which each single eco-entity is an equal part of the system and they are ecologically interdependent to each other. In the absence of one, another can not exist in the surrounding environment. Clare's such theme of interdependence in the economy of nature is expressed in his poem "Summer Moods". As the poem states:

Down narrow lanes o'erhung with dewy thorn
 where from the long grass underneath, the snail
 Jet black creeps out and sprouts his horn
 I love to muse o'er meadows newly mown
 where withering grass perfumes the sultry air
 whose bees search round with sad & weavy drone
 In vain for flowers that bloomed but newly there. (1-7)

In the poem, the word 'mown' suggests an area of the ground which is destroyed. As there is no more ground, it affects the life of other eco-entities existing in their surrounding environment. For example, 'grass' in the poem, loses its life of greenery because its existence depends upon the 'ground' which has been already destroyed. The word 'sultry air' also suggests that the environment is now extremely hot since there is no more plant that brings cool wind and gives a life in the other eco-elements like flowers, grass etc. Thus, the poem expresses the theme of interdependence between all the things in nature. In the poem eco-elements such as snail, grass, bees, flower all need a proper ground in which they sustain their lives. The snail makes his shelter on the long grass, bees depend on flowers, and flowers' life is possible only if there is proper land. So, flower, snail, bee, and land are interdependent eco-entities in natural ecosystem. In the lack of one, another can not exist in the environment.

John Clare's organic view of the natural world finds eternity in the nature. He believes things decay and come again into the life that makes the world holistic and balanced. Clare's this theme of cyclic process in the natural world is expressed in his poem "Eternity of Nature". The poem states:

All nature has a feeling; woods, fields, brooks
 Are life eternal; and in silence they
 Speak happiness beyond the reach of books
 There's nothing mortal in them, their decay
 Is the green life of change; to pass
 away and come again in blooms revived. (1-6)

In the poem, Clare develops the theme of eternal process in the natural world. Eco-elements like woods, fields, brooks are presented as life eternal things. Their decay brings green life of change in the environment since they come again to their lives. Such

cyclical process in the nature makes the world holistic and balanced. Moreover, Clare while expressing the organic concept of the world, thinks the value of an individual species not for its having any aesthetic quality but for playing vital role in the larger community. He respects the integrity of all things and sees each thing from holistic perspective:

He loves not flowers because they shed perfumes
 Or butterflyes alone for painted plumes
 Or birds for singing though sweet it be
 But he doth love the wild & meadow lea
 There hath the flower it's dwelling place & there
 The butterfly goes dancing through the air (1-6)

In the poem, the individual organism like flower, birds, butterfly are not regarded valuable for their economic and aesthetic qualities. Rather they are regarded valuable for their participation in a larger community in which other species also exist.

Clare's holistic vision of the natural world recognizes the inherent worth of an individual thing. It goes against the consumerist worldview of nature that counts things in nature valuable only when they are useful for human purpose. Human beings always think themselves superior to nature and give value only to their rights.

Christianity, the religion of west, is rooted in the anthropocentric world view of nature. It takes nature as an instrument to be used for endless material gain. John Clare's poetry replaces such anthropocentric world view of nature with biocentric one that counts things valuable in themselves. The value is not economic one that we impose upon the non-human world. It is an inherent worth in the eco-elements that forms the environment and life species on it.

The materialistic world view of the nature which is only value-centered one, affects the whole economy of nature. Because such worldview of nature destroys the harmonious balance in natural ecosystem. Clare opposes such value centered world that judges the things in nature in terms of use value. Speaking against the consumerist world view of nature, Clare in his poem "The Laments of Swordy Well" describes the human cruelty and selfishness. The poem states:

My mossy hills gains greedy hand
 And more than greedy mind
 Levels into russet land
 nor leaves a bent behind
 In summers gone I bloomed in pride
 Folks came for miles to price
 my flowers that bloomed no where beside. (1-7)

The poem describes human beings' value centered world. In the poem they use the land for their benefit and finally turn it into the desert. The word 'greedy' hand in the first line of the poem suggests human beings' selfishness as they use the land for their material gain. Due to their excessive use, now it has turned into a barren land. This barrenness of the earth is suggested by the word 'russet' that evokes the death of the earth as it becomes unable to support even a thin covering of grass. Similarly, the 'folks' in the poem refers to the group of people who come to the land and make a price for it so that they can use the land in their own way. No one cares, what happens to the land and other eco-elements that exist in the earth. Again, the poem bitterly describes how every bit of 'sand' and 'gravel' is carried away in bags and carts:

They turned one inside out
 For sand and grit and stones

And turned my old green hills about

And picked my very bones. (8-11)

These lines present very selfish and value-centered world of human beings. Here, in the poem they take each and every thing from the earth. They take 'sand', 'grit' 'stones' for their purpose. While taking these entities, they do not care about their cosmic unity in the earth. The earth is here like a man who can not stand in the lack of bones.

Since all the things in the natural world have equal value for making the world holistic and balanced, Clare's poetry seeks human responsibility towards the natural environment. He advocates the preservation of each existing thing in the ecosystem and strongly denounces any human impact on the natural system. In his poem "Badger" he denounces human cruelty upon wild creature. He depicts with keen sympathy towards the terrible fate of a 'badger', captured and tormented by the crowd of villagers:

He falls as dead and kicked by boys and men

Then starts and grins and drives the crowd agen

Till Kicked and torn and beaten out he lies

And leaves his hold and cackles groans and dies (37-40)

Here, the poem shows 'badger' as a helpless victim of human brutality. The poem also reveals an important strategy in Clare's environmental advocacy. He does not merely participate on abstract moral issues, but lends his voice to the powerless victims of human violence and wanton environmental destruction. Here, Clare speaks for the life of a 'badger'. He believes that badger is a part of whole economy of nature and its death by human violence affects the whole ecosystem.

As Clare knows the equal value of all eco-entities in the economy of nature, he speaks for each entity's right to exist. While giving equal value, he does not base his arguments on economic utility or aesthetic pleasure. Rather, speaks directly for the earth

and its creatures, attributing intrinsic value to all the flora and fauna that constitute the local ecosystem. For instance, in his poem "Swordy Well", Clare speaks directly for the life of earth. He argues that the earth itself should have the legal right to redress of environmental grievances. The poem states:

Though Im no man yet any wrong
 some sort of right may seek
 And I am glad if een a song
 Gives me the room to speak
 If I brought harvests twice a year
 They'd bring me nothing back. (11-16)

In the poem, Clare speaks for the right of earth. By giving human voice to the earth, Clare equals its right to exist with the right of human beings. In the poem, earth demands equal facility as the human beings need to survive. Since the earth gives everything to the human world, it should have right to demand something return from the humans too. Earth's such kind of hope for gaining something back from the humans is suggested by the lines such as 'They'd bring me nothing back'. This sentence also develops the theme of equal relationship between human beings and nature. It makes us aware that we have to do some thing good for the sake of earth as we get everything from the natural world. Thus, Clare's voice for each eco-element's right to exist in the system demands human responsibility towards the natural world. He makes us feel that human beings are not superior to other creatures, rather they are equal members of the whole ecosystem. Again in his poem "The Mores", Clare argues that like human world, other wild creatures also need freedom and we should not destroy their right to exist. As the poem states:

The sheep and cows were free to range as then
 Where change might prompt nor felt the bonds of men

Cows went and came, with evening morn & night,
To the wild pasture as their common right
And sheep, unfolded with the rising sun
Heard the red fallow field and heath & plain
Then met the brook and drank and roamed again. (23-30)

Here, Clare describes the wild creatures' particular way of life in their natural surroundings. As the natural world is a common place to all, these creatures like 'cow', 'sheep' are free to enjoy their lives in their own way. In the wild pasture, they are free from the bond of human world as it is their right to exist in the environment.

Thus, Clare's poetry speaks for each individual organism's right to exist in the ecosystem, since each single eco-element plays vital role for making the world holistic and balanced. If one thing is lost in the system, it affects whole economy of nature. Because in the economy of nature nothing is independent.

Chapter Five

Conclusion

The 'economy' metaphor in Clare's poetry suggests the cyclical process in the natural world in which all the eco-elements are interlocked into one family to form a balanced ecosystem. It believes that all the living and non-living things in nature are equal members of the natural community in which they are interdependent to each other since one cannot exist in the lack another. And when one single eco-element loses its place in the system, it affects the whole economy of nature.

John Clare's concept of economy of nature aims to make us aware about our 'dwelling place'. It believes that the earth is a home for all existing eco-elements in the natural world and they have equal value to form a balanced ecosystem. Clare's economy of nature in his poetry aims to redeem the environmental crisis which is caused by human beings' consumerist worldview of nature. Human beings always take nature as an instrument to be used for their endless material gain. They think themselves superior to nature and create a binary opposition between human and nature Clare's poetry erases such boundary between humans and nature and tries to put them in a equal side. He seeks humanistic understanding of the natural world that respects the integrity of all living and non-living things in the ecosystem. By establishing a good culture of respecting all the eco-elements in the nature, his poetry aims to create a harmony in natural world in which all living beings and non living things can exist in a eco-friendly relationship. This eco-friendly relationship between human beings and nature helps to make the world holistic and balanced which Clare hopes in the economy of nature.

Clare's poetry develops the theme of nature as a 'dwelling place' for all species existing in their surrounding environment. For instance, in his poem "Autumn Birds", Clare observes the bird's particular adaptation to their environmental niche. Birds like

'lark', 'rooks', 'magpie' all make their dwelling in the natural world. The lark nestles in the stubble ground and 'magpie' also makes its home on the tree. This kind of bird's association in natural world shows the significance of nature in which different eco-elements like plants, birds sustain their lives. While taking nature as a home for all species, Clare also focuses on the harmonious relationship between all living and non-living things in the ecosystem. To present the harmonious world, Clare equals both human and nonhuman world and puts them in good term. He shows the eco-friendly relationship between human beings and nature. In his poem "Haymaking", 'maid' gives the 'crumbs' to the 'fish'. This shows her respect and love towards the non-human world. Human beings' such love and respect towards the non-human world helps to form a harmony and balance in the whole ecosystem.

Similarly, Clare's poetry focuses on the organic or holistic concept of the natural world. He assumes that the earth is a large community in which all living and non-living things are equal members of natural community. In the community all the eco-elements are interdependent and interconnected to each other since one cannot exist in the lack of another. Clare in his poem "Summer Moods" shows the interdependence of all eco-elements like 'flower', 'snail', 'bees' 'grass' etc. 'Snail' makes his shelter on the 'grass'. 'Bees' depend on 'flower' as it is their source of food. Flower depends upon the 'land' in which it can sustain its life. Clare's such organic or holistic concept of the natural world focuses on the inherent worth of all things in ecosystem. While focusing on the equal value of an individual organism, Clare speaks against the consumerist world view of nature that counts things in nature are valuable only for human purpose. In his Poem "Swordy well" Clare shows the human selfishness as they take 'grit', stone' from the land and finally turn it into a barren land. The land finally becomes unable to support even a thin covering of grass which is suggested by the word 'russet'. Since individual species

has equal value in the ecosystem, Clare's poetry speaks for each species' right to exist. For instance, in his poem "sword well" Clare speaks directly for the right of earth. Like the human beings, the earth in the poem demands something in return from human beings. The earth says 'They'd bring me nothing back'. This suggests that there should be equal relationship between humans and nature. We have to do some thing good for the sake of earth since we depend upon the natural world.

Since the Clare's concept of economy of nature focuses on the holistic vision of the natural world, eco-critics adopt his vision of economy in nature. This is so because, like Clare, eco-critics' main focus remains to keep the harmony in the ecosystem. They give equal value to all the eco-elements to form a balance in the natural ecosystem. Eco-critics always try to preserve our environment which is the dwelling place for all existing things in nature. Like Clare, eco-critics speak against any human impact upon the nature and seek human responsibility towards the natural world. Thus, both Clare's concept of economy in nature and eco-critics make us aware about our place in the global ecosystem.

Thus, Clare's concept of economy of nature plays vital role for preserving our environment and human place in it since it makes us aware about the natural ecosystem that depends upon the harmony and interdependence between all living and non living things in the natural world.

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