

**Tribhuvan University**

**Appreciation of the Ethic of Respect for Nature in Ray Bradbury's**

***Fahrenheit 451***

**A Thesis submitted to the Central Department of English in**

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**Degree of Masters of Arts in English**

**By**

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Letter of Recommendation

Deepak Prashad Bhatt has completed his thesis entitled “Appreciation of the Ethics of Respect for Nature in Ray Bradbury’s *Fahrenheit 451*” under my supervision. He carried out his dissertation from October 2017 to February 2018. I hereby recommend his thesis to be submitted for viva voce.

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Letter of Approval

This thesis entitled “Appreciation of the Ethics of Respect for Nature in Ray Bradbury’s *Fahrenheit 451*” submitted to the Central Department of English, Tribhuvan University, by Deepak Prashad Bhatt has been approved by the undersigned member of the Research Committee.

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## Abstract

*This research paper examines the issue of ethics of respect for nature in Ray Bradbury's Fahrenheit 451 embedded with the spiritual revitalization of Guy Montag, the protagonist of the novel. It also investigates the triangular relationship among human, nature and civilization. Bradbury reveals his respect for nature by showing the spiritual revitalization in Guy Montag, criticizing the world of commodity and consumerism associated with Mildred Montag and showing the destructive impacts of nuclear war upon human and nonhuman organism. Bradbury exposes his ethics of respect for nature in order to provide the ecological consciousness to the American individualistic and materialistic people that nature is a system of mutual adaptation and interdependence where we can retain the respect for human if we have the respect for nature. Deploying the theoretical insights related to ethics of nature put forwarded by Paul W. Tylor and Aldo Leopold, the study reveals that human being should avoid the moral and intellectual sterility and know his or her place in the natural world by connecting himself or herself with the stability, integrity and beauty of the bio-tic community.*

*Keywords: Ethics of nature, anthropocentrism, bio-centrism, moral agent and moral subject*

## Appreciation of the Ethics of Respect for Nature in Ray Bradbury's

### *Fahrenheit 451*

This research paper tries to explore the issue of ethics of respect for nature in Ray Bradbury's *Fahrenheit 451* circling around the spiritual revitalization of Guy Montag due to his friendship with Clarisse McClellan. Clarisse, who is associated with the world of nature makes him to think about his existence and meaning of his life by asking questions related to the world he lives in. She persuades him that she is happy because of her intimacy with nature. Clarisse makes Montag to realize that human can retain the attitude of respect for human when he adopt the attitude of respect for nature. He observes his wife, Mildred's activities of watching drama on the parlor walls, engaging with seashell and radio and overdosed with sleeping pills which made him to escape to the world of nature from the world of hedonism and chaos. The scene of old woman who burned herself with her book make him to think that there is something inside the book. Finally, Faber accomplishes spiritual revitalization of Guy Montagby giving philosophy which connects Montag with the nature and civilization. Then, Montag reaches to the complete realization cognitively and imaginatively of what is to be particular individual and starts to see the natural world by deconstructing the established boundaries of anthropocentrism. It makes Montag to see nature as established system of relations which is made for mutual adaptation and interdependence. Through the spiritual realization of Montag, Bradbury suggests to see the world from the perspective of bio-centric outlook.

This paper also explores how Bradbury shows respect for nature by criticizing the world of commodity and consumerism associated with Mildred Montag, wife of Guy Montag. In the novel, Mildred engages herself with the television and seashell, addicted to take sleeping pills, she has a family on the

television and she has a connection with the characters in the screen without any emotions. It shows that she is detached from the role of wife, mother and whole human being due to her obsession with the virtual world. Through this clash between the world of technology and the world of nature, Bradbury tries to expose the idea that human should impose some restriction on his or her habit of consumptions and using technology in order to replace the contradiction, chaos, illusion and alienation with a well ordered society. He says that co-existence with nature is essential for the preservation and enrichment the human civilization. Moreover, he criticizes the modern human beings tendency of celebrating virtual world and tries to provide ecological consciousness to American individualistic and materialistic society.

Bradbury exposes his respect for nature by showing the triangular relation between culture, nature and human through the medium of Faber and 'book'. Bradbury associates book with nature as he describes, "The book leapt and danced like a roasted birds their wings ablaze with red and yellow feather...look for it in nature and look for it in yourself. Books were a type of receptacles where we stored a lot of things we wear afraid we might forget" (79). Faber also described as an epitome of tradition, culture and civilization who accomplishes the spiritual revitalization in Montag through his philosophy that he gathered from book and nature. Through Faber, Bradbury tries to unmask the idea that we can create a high level of cultural civilization if we have a feeling of mutual adaptation and interdependence with nature. He exposes the idea that our respect for nature can be seen with our respect to culture and civilization. Moreover, he also shows that the deteriorating state of cultural civilization can be reconstructed by maintaining co-existence with nature as Montag starts to reconstruct the deconstructed civilization after his spiritual revitalization. The writer also reveals the destructive impacts of

atomic war on insects, wild animal, plants and human being. He argues that the genuine respect for nature is not to intervene in the freedom of biotic community and wild organism. We should not destroy their status as a wild animal or plant.

Ray Bradbury is a 20<sup>th</sup> century American writer who is known for his descriptive and figurative language. In his novel, he usually uses the element of science fiction in order to show the darker side of the humanity, science and technology and politics. As a humanitarian, he attempts to pinpoint the hollowness of modern humanity due to their divorced kinds of relationship with their tradition, culture and nature through the use of descriptive language. He is also known as the visionary and prophetic writer whose prediction for the future often come true. He seems to be old fashioned in many ways because he believes in tradition, culture and nature. He plays prominent role in bringing modern science fiction into literary mainstream. He is highly influenced by Edgar Ellen Poe, William Shakespeare, Robert Frost, and John Steinbeck.

In the novel *Fahrenheit 451*, most of the writers highlights the theme of censorship. They claim that this novel talks about the totalitarian behavior of the American government. American people are restricted to keep their book inside the home. They are restricted to gain knowledge by reading books. Rodney A. Smolla, in his article "The Life of the Mind and Life of Meaning: Reflection on Fahrenheit 451" argues that, "Bradbury's tale is one of inexorable woe to those who sensor, event out of the altruism, Bradbury seems to be insisting that while it may be possible to incarnate a book, killing a book will not kill its ideas. The life of the mind endures" (901). Smolla means to say that Bradbury criticizes the American tendency of censorship in creativity through the character Montag. Bradbury presents the dystopian American Society where people are restricted to practice their freedom of creativity. David Seed, in his research entitled "The Flight from



the GoodLife: *Fahrenheit 451* in the Context of Post War American Dystopian” states that, “Bradbury’s *Fahrenheit 451* goes one step further. Not only is the protagonist Montag initially a robot too, he is also a member of the state apparatus which enforce such prescriptions by destroying the books which might counteract the solicitation of media. The regime of the novel masks its totalitarianism with the facade of material prosperity” (227-228). Here, David Seed highlights the idea that Montag is the agent of totalitarian state apparatus or oppressive government agent who attempts to burn books and home and seems to have a glory over his unethical and immoral work who is guided by assumption of individualism, consumerism and commodity.

Some critics believe that the novel presents the destruction and devastation of war. They believe that the novel is the product of the menace of war and nuclear conflagration. Smolla mentions that, “Bradbury hints that it is the late twentieth century or early twenty first century. The menace of war and nuclear conflagration permeates the novel” (896). Here, Smolla tries to expand the idea that this novel presents the pathetic condition of the human being due to the war. In the novel, Bradbury depicts the scenario of nuclear war where bombers can be seen in the sky all the time. All the Bombers are seeking Montag from the sky when he attempts to escape from the dystopian American society. It give the idea that individual freedom is under crisis due to the atomic war.

Earlier readings on *Fahrenheit 451* show that this novel shows the negative impact of the advancement of science and technology. Due to the development of science and technology people started to practice consumerism and commodity like Mildred Montag. Lanson Benjamin, in the article “Bradbury’s *Fahrenheit 451*” says that, “*Fahrenheit 451* itself attacks in the mindless consumerism of character like Mr. Montag, technologies have changed since 1950, that

conventional print and oral tradition are no longer the only relevant media” (95). Here, Benjamin tries to expand the idea that *Fahrenheit 451* shows the moral and intellectual degradation and dehumanization of the humankind where all the human relations and interaction are substituted by technology. He means to say that it is the technology which brought alienation, fragmentation and confusion in human relation. Danial J. Flynn argues that, “Ray Bradbury loves human being and his hatred of digital devices that divide us from us stems from the dehumanizing influence, sure, they make us more passive and corrode our mental circuit. But of greatest importance, technology, amidst a million obvious benefits has the overlooked drawback of making human life less human” (39). He tries to highlight the idea that human interactions are substituted by technological communications. Millie is more connected with technological world rather than the real world. In this way, Flynn spreads the notion that this novel presents the modern tendency of celebrating virtual reality produced technology and mass- media.

According to Smolla A. Rodney, “The complex lesson embedded in *Fahrenheit 451* is that human would be better off considering the counterintuitive possibility that a resolve not to censor hate speech may actually leave us more safe and secure, more racially tolerant, more bound together as cohesive moral community” (904). Smolla means to say that Bradbury criticizes the censorship by saying that censorship does not bring harmony among the people and does not create the cohesive moral community. It only brings fragmentation destruction and conflict among the human being. David seed explains that, “... Montag in *Fahrenheit 451*, known by his functional level, come gradually to realize the consequences of his participation in system... but with added irony that his realization comes too late to make any difference even to his own fate” (227). Seed tries to show the idea that Montag live empty and meaningless life. He is living in

confusion, illusion and contradiction and he does not have ability to understand the life critically. He does not attempt to understand about the reality of life with the help of Clarisse McClellan. Finally, he wants to reconstruct the deconstructed civilization after his spiritual revitalization.

Although all these critics and reviewers examined this novel from different perspectives and then arrived with several findings and conclusions. None of them addressed the issue of ethics of nature prevalent in *Fahrenheit 451*. Since, the topic of ethics of the respect for nature is undergrounded and unexplored. The researcher claims that the issue of the ethics of nature is the dominant theme in the novel. The issue of ethics of nature need to be examined within the broad analytical framework. The researcher tries to explore issue of ethics of nature based on the theory of ethics of nature. The main concern of the researcher is to analyze the role of nature in transforming the life of Montag from the state of ignorance to the state of knowledge.

This research paper tries to examine the novel *Fahrenheit 451* from the perspective of ethics of nature. In order to analyze the novel, the researcher draws the theoretical framework put forwarded by Paul Tylor and Aldo Leopold. In the book entitled *Respect for Nature: A Theory of Environmental Ethics*, Paul Tylor put forwards the idea of life centric system of environmental ethics which is based on the idea that all living beings are the teleological Centre of life. Ethics of nature refers to the branch of environmental philosophy which deals with the moral relationship between human and nature. It signifies the human obligation, duty and responsibility or moral consideration towards nature. Paul W. Tylor states that, “The central tenet of the theory of environmental ethics that I am defending is that actions are right and character traits are morally good in virtue of their expressing or embodying certain ultimate moral attitude, which I call respect for nature” (80).

It alludes all the moral considerations which help to maintain the mutual relationship between human and non-human. In another word, it is the systematic study of the moral rules and regulations. He views that all living beings and non-living beings have inherent worth and should be respected as such. Tylor gives emphasis on bio-centric world view rather than anthropocentric world view in order to see the nature from the standpoint of nature itself. He criticizes the human-centric outlook towards nature because it defines everything from the perspective of human benefit.

Tylor states, "Environmental ethics is concerned with the moral relations that hold between human and natural world. The ethical principle governing those relations determines our duties, obligations and responsibilities with regard to earth's natural environment and all animals and plants that inhabit it"(3). Tylor tries to expand the idea that ethics of nature is something which is associated with idea of how we should treat the nature in order to maintain the mutually inclusive relationship between human and nature. It shows that human being is the autonomous moral agent and he can formulate the rules and regulations based on their own ethical principles. Human's ethical actions and goodness towards nature shows his respect towards nature. By formulating the nature friendly human activities we can maintain the mutually inclusive relationship with the nature.

In addition, Tylor put forwards the vision that there is a serious confusion in the retention between nature and human beings because human being think that they are morally superior to nature. Tylor further argues that human beings have "exploitative perspective" (133) towards nature. They keep themselves at the center and want to use nature according to their choice. Tylor pinpoints the idea that exploitative view point towards nature is the main reason for the deteriorating relationship between human world and nature. Tylor argues:

There is a serious confusion in this line of reasoning if the conclusion drawn is understood as asserting that human are morally superior to non- human. One cannot vividly argue that humans are morally superior beings on the ground that they possess, while others lack, the capacities of a moral agent...because human existence has this moral dimension in exemplifies a higher grade of being than is to be found in the amoral, irresponsible existence of animal and plants. In traditional terms, it is freedom of the will and the moral responsibility that goes with it that together raise human life above the level of the beasts.

(132)

Taylor presents the notion that humans are not superior to non- human in name of merits but human are superior in the name of inherent worth. We have to understand the idea that human are superior to nature by the virtue of their humanity, and have a greater inherent worth than animal and plants. He says that human and non- human both deserve moral consideration but not equal to human because human get more moral consideration just being a human. Taylor argues that human superiority should have the rational foundation in order to maintain the whole structure between superior being and inferior being.

Moreover, Taylor advocates for ethics of nature from the perspective of biocentric or life centric approach. He argues that nature is the interdependent state of coexistence between human and nature and we should look nature from the perspective of nature itself by dismantling established horizon of anthropocentrism. Taylor states, "When one accepts the biocentric outlook, the whole realm of life is understood to exemplify a vast complex of relation of interdependence similar to that found in each ecosystem. It directly or indirectly connected with other life communities" (117). He tries to spread the idea that we

must be able to respond to environmental contingencies in order to maintain certain relationship with the member of other species. He argues that we must have the capacity to relate ourselves in certain ways to other living organisms.

According to Tylor, “A typical human centered argument goes as follow. Future generations of people have as much right to live a physically secure and healthy life as those of the present generation. Each of us is therefore under an obligation not to allow the natural environment to such an extent that the survival and well-being of later human in habitants of the earth are jeopardized” (11). Tylor attempts to expand the notion that anthropocentrism sees the world only from the perspective of human and focuses only in the survival and well- being of human. It has exploitative attitude towards nature. This concept is mainly grounded on the needs and interest of human. Tylor says that human should maintain state of equilibrium between nature and human being. Human should have the moral commitment to follow the principle of environmental ethics. Tylor says:

The attitude we think it appropriate to take towards living things depend on how we conceive of them. What moral significance the natural world has for us depend on the way we look at the whole system of nature and our role in it. With regard to the attitude of respect for nature, the belief system that renders it intelligible and on which it depends for its justifiability is the bio -centric look. (99)

Bio -centric world view towards nature focuses on the well -being of both human and nature. Bio-centric or life centric world view believes on the idea that wild living things should be protected just as human is treated with respect. He argues that all living and nonliving things possess inherent worth and we have to appreciate it says bio-centric look is based on the four assumptions such as human are the member of earth’s community, the human species along with all other

species, are integral elements in a system of interdependence, all organisms are teleological systems of life, and the belief that humans are not inherently superior to other living things. Tylor argues,

When a life-centered view is taken, the obligations and responsibilities we have with respect to the wild animals and plants of the Earth are seen to arise from certain moral relations holding between ourselves and the natural world itself. The natural world is not there simply as an object to be exploited by us, nor are its living creatures to be regarded as nothing more than resources for our use and consumption. (12-13)

Through this, he tries to expose the idea that human beings are the moral agents and they have to show responsibility towards moral subjects. Humans should use the valid moral principles for treating the nature. Tylor says that, “perhaps the most ethically significant fact about moral subjects is that it is always possible for a moral agent to take a moral subject’s standpoint and make judgment from its standpoint about how it is to be treated” (17). He wants to convey the notion that humans should not look at nature from the perspective of humans and it should be looked at from the perspective of nature. He also says that nature can be benevolent or malevolent. It depends on how we treat the nature. He says that, “all moral agents are moral subjects, but not all moral subjects are moral agents” (16). If we take animals and plants as moral subjects, as a moral agent our duty is to protect plants and animals making an interdependent state of coexistence with them. Tylor argues that we cannot use our own principles while treating the nature. We are associated with the various institutions and we cannot use our own concepts of ethics for nature. Everyone uses different moral principles to understand the nature. Tylor mentions that, “we cannot use either our own or anyone else’s moral institutions as grounds for accepting or rejecting a theory of environmental ethics”

(23). In this way researcher can say that we cannot find the objective understanding of the nature.

Paul Tylor states, “The given rise of advanced technology, an economy dependent on and geared for high-level consumption, and the human population explosion, what is left of the natural world is quickly disappearing. The more we take ourselves, the less there is for other species” (258). Here, Tylor shows the idea that the advancement of technology and the habit of consumption deteriorating human relation with nature and creating the conflict between human civilization and the natural world. He suggests us to impose certain restrictions upon our habit of using advanced technology in order to maintain reciprocal relation with nature and our cultural civilization. Tylor states, “Freedom for whole bio-tic community is the absence of human intervention in the life of amount to an absolute negation of their natural freedom” (175). Tylor expands the idea that human should not interface in the life of wild organism by creating some constraints. He says that we should create the pollution which is undesirable from the perspective of every individual organism.

Aldo Leopold is a philosopher who coined the term “Land Ethics” in his book entitled *A Sand Country Almanac* where he talks about a new ethics that deals with the relationship between human and non-human. His notion of land ethic also neglects the human-centered view point towards nature. His theory is regarded as the economy-based land ethics. He defines that, “land ethic is the basis of biotic community (42) which includes soil, water, plant and animal” (39). He tries to give the space to the non-living things by destructing the superiority of the human. He spreads the idea that human beings are not serious about the plants, soil, and water and animal to maintain the healthy ecology. He accuses that all human activities are the reason for destruction of nature. He states that, “A land



ethic...reflect the ecological conscience, a convention of individual responsibility for the health of the land. Health is the capacity of the land for its self -renewal” (Leopold, 45). He tries to make the point that we need ecological conscience in order to construct the healthy and prosperous ecology. He blames that human moral and intellectual sterility is main reason for the devastation of the healthy ecology. He tries to establish the idea that we should make the nature free from those who are responsible for the destruction of the nature. We have to avoid the habit of seeing everything from the perspective of economy. We should treat the nature friendly manner. He argues that, “the land ethic simply enlarges the boundaries of community to include soils, waters, plants and animals, or the collectively: the land” (34). He tries to convey the notion that we should take the land as the form of community and human should realize that he is also the member of that community. He attempts to expose the idea that we should not avoid the spiritual side of the nature in the name of scientific and technological advancement. Leopold derives the conclusion that, “things is right when it tends to preserve integrity, stability and beauty of the biotic community, its wrong when it tends to do otherwise” (45). He tries to establish the notion that the inter-relation and interaction between human and non -human is required for the production of healthy ecology. By the proper use of ecology conscience, human should preserve integrity, stability and beauty of biotic community.

Ray Bradbury tries to show his ethics of respect for nature through the medium of Clarisse McClellan as he postulates very pleasant and beautiful nature imageries to describe her. Bradbury describes:

Her face bright as snow in the morning...Two shining drops of water in her face...The rain was thinning away and the girl was walking at the center of the sidewalk with her head up and the few drops falling

on her face...I like to smell things and look at things and sometimes stay up all nights, walking and watch the sun rise...the rain feels good and rain even tastes good...But I know there is a dew on the grass in the morning and if you look nodded sky there is a man in moon. (3-14)

Through these natural imageries, Bradbury tries to show the interdependent state of co-existence of Clarisse McClellan with nature. The writer tries to affirm her convergence with nature as equal to human. Clarisse feels, tastes, smells and communicates with nature which reveals her belief of bio-centric attitude towards nature. Paul W. Tylor argues:

Bio-centric outlook is the belief system that human are member of earth's community of life in the same sense and on the same term in which other living things are member of that community. The belief system that the human species, along with all other species, are integral elements in a system of interdependence such that the survival of each living thing is determined not only by the physical conditions but also by its relation to other living things.(99)

In the novel, Bradbury tries to show that Clarisse has the capacity to relate herself with other non-living beings. Unlike the average human, Clarisse sees sun rise (5), man in the moon (19), and dew on grass in the morning (7). It reveals that she looks nature by deconstructing the established boundary of anthropocentrism. It shows that she spends her maximum time with nature and feels solace by observing the integrity, stability and beauty of bio-tic community.

Bradbury tries to appreciate the ethics of respect for nature by showing the spiritual revitalization in the life Guy Montag due to his friendship with Clarisse, an epitome of nature. Clarisse uses gentle pricks to make him think about his life by asking questions about the world he lives in. Bradbury says, "She had put the

dandelion under his chin. He drew back and she laughed...What a shame, she said. You are not in love with anyone” (19). Clarisse’s rubbing dandelion under the chin of Montag denotes that human can retain the attitude of respect for human when he adopt the attitude of respect for nature. Montag realizes that he is not in love with anyone and he is not happy because he has no connection with nature. In the third meeting with Clarisse, Montag Starts to feel that he has known Clarisse forever as he remarks, “I feel I have known you so many years...You make me feel much like father” (26). Finally, Montag makes an effort to make journey from the world of chaos to the world of nature or pastorality by bringing book back to life and leaving the current work of book burning as Bradbury remarks, “He felt his body divide itself into a hotness and a coldness, a softness and a hardness, a trembling and not trembling, the two halves grinding one upon the other” (21). It shows the inner conflict within the Montag which leads him towards the world of nature by avoiding the world of suppression and repression. In this way, Clarisse plants a seeds of spiritual revitalization in Montag which is later completed by professor, Faber and Granger, a leader of underground intellectual.

Moreover, Guy Montag becomes free from the constraints of physical confinement as well as from the social constraints of rule and regulation of the repressive government. Paul Tylor States, “An organism may be said to be free if it has the ability and opportunity to promote or protest its good according to the law of nature. To the extent that there are constraints that make it difficult or impossible for the organism to realize its good, to that extent it is free” (109). Montag starts to examine his life critically and realizes that he is the agent of repressive state apparatus. Bradbury, tries to convey the message that repressive government makes it difficult for Montag to recognize his own goodness and goodness of the nature. Government prevented him to know about the

interconnectedness of human and nature. It is the Clarisse who brings Montag back from the dehumanization and leads him towards nature and Montag starts to evaluate his life critically and tries to make an effort for change. Paul Tylor argues:

As a result of our heightened awareness of reality of another living things existence, we gain the genuine capacity to take its standpoint and make judgment based on its good. Shifting out of the usual boundaries up anthropocentricity, the world horizon of our moral imagination opens up to encompass all living things seeing them as we see ourselves, we are ready to place the same value on their existence as we do on our own. (128)

Bradbury tries to show the idea that Clarisse's convergence with nature is the example for Montag like people to follow. The writer shows that it is because of Clarisse, Montag reaches to the complete realization cognitively and imaginatively of what is to be particular individual and starts to see the world by deconstructing the established boundaries of anthropocentrism.

Clarisse McClellan plays the role moral agent towards moral subject by pulling back Montag from the world of alienation, frustration, illusion and confusion to the world of nature or the world of humanity. Paul W. Tylor argues, "The acceptability of the belief is linked with the rationality, factual enlightenment, reality-awareness of moral agent in such a way that moral agents who have those properties accept the beliefs because they are rational, informed and awareness of reality" (100). We can see all these characteristics of moral agent in Clarisse as Bradbury describes, "The autumn leaves blew over the moonlit pavement in such a way as to make the girl who was moving there seem fixed to a sliding walk, letting the motion of the wind and the leaves carry her forward" (3). It shows that her ecological consciousness allows nature to stimulate her. By exposing Clarisse as a

figure of moral agent, Bradbury tries to show the idea that nature has ontological order from which human can understand his place and purpose. She plays the role of bridge between nature and Montag. Through Clarisse, Bradbury provides the message that human should be rational, well- informed, enlightened and a high level of awareness in order to see nature from the perspective of nature. Bradbury describes transformation in Montag:

Montag sat listening to the rain (67) ...how like a beautiful statue of ice it was, melting in the sun. I remembers newspaper dying like huge moth (85), ...he felt his head turn like a stone carving to the dark place next door, set in its bright border of flowers (107), perhaps he could make the open country live on or near the river and near the high way, in the fields and hills(118), Montag approached from the rear, creeping through a thick night- moistened scent of daffodils and roses and wet grass (123), the forest seeing him (137),... said the voice from the sky (142), the smell of the river was cool and like a solid rain. (132)

This passage shows the transformation in Montag due to his relationship with Clarisse, He Starts to feel, taste and smell the nature. He starts to respond to environmental contingencies in order to maintain certain relationship with natural world. Aldo Leopold argues, “An ethics may be regarded as a mode of guidance for meeting ecological situation so new or intricate, or involving such deferred reactions, that can be put up social expediency is not discernible to the average individual” (39). Montag starts to observe nature in the term of interconnectedness by applying valid moral codes and knows that connection with nature is important for the preservation and enrichment of human civilization.

In addition, Bradbury attempts to lead the human society towards nature by criticizing Mildred Montag’s obsession with commodity, consumerism and

technology. In the novel, Mildred Montag, Guy Montag's wife represents commodity, consumerism, anti-intellectualism and hedonism of the society she lives in. She engages herself with the electronic devices such as television, seashell and radio and takes sleeping pills as Bradbury describes:

And in her ear the little seashell, the thimble radio tempered tight and an electronic ocean of music and talk coming in, coming in the shore of her unsleeping mind...the small bottle of sleeping tablets. (110). It's really fun, it will be even more fun we can afford to have the fourth wall installed. How long you figure before we save up and get the fourth wall torn out and a fourth wall T.V. put in? Its only two thousand dollars. (18)

This extract represents Mildred's usual activities of taking sleeping pills and looking shallow drama played in her parlor. She has family on the television and without any emotional seems to be connected with characters in the screen. She seems to be dead because of overdosing and Montag brings two technician to pump her stomach and provide a total transfusion. Montag tries to isolate her from the world she lives in but she continues to be engaged with the parlor. After Montag scares her friend by reading *Dover Beach*, Mildred betrays Montag by reporting him to the fireman. Denial J. Flynn argues, "*Fahrenheit 451* dramatizes the effect of the media as a substitution, Mildred finds and intimacy with her family in the screen which contrasts markedly with her relation to Montag" (229). It shows that she is totally detached from the role of wife, woman, mother and human being and she totally detached from the rest of the world Bradbury tries to criticize the modern human beings tendency of celebrating virtual world by avoiding natural life. Tylor argues:

The clash between nature and civilization reaches its most extreme form in the total transformation of the natural world that takes place in industrialized nations, and out and out destruction of what is given by nature is on so huge a scale that the entire physical and bio-logical composition of our planet profoundly affected. Given the rise of advanced technology, an economy dependent on and geared for high level consumption, and the human population explosion. (257)

In the novel, by showing the spiritual hollowness of Mildred, Bradbury tries to expose the idea that by imposing some restriction on our lifestyle and cultural practices, we can replace the chaos of the world with a well-ordered universe where both respect for animal and respect for person take place. He also tries to expose the idea that we should impose limit on our habit of consumption and technology which will be our genuine respect for the natural world.

In the novel *Fahrenheit 451*, Ray Bradbury attempts to satirize the ecological conscience of the modern American people as Clarisse describes, “I sometimes think driver don’t know what grass is, or flower, because they never see them slowly, she said, if you see a driver a green blurs, oh yes! He’d say, that’s a grass! A pink blurs that a rose garden! White blurs are houses and brown blurs are cows” (6). It shows the idea that American people have no time to observe the beauty of bio-tic community because of their individualistic and materialistic life style. Clarisse also says, “The psychiatrist wants to know why I go and hike around the forest and watch the birds and collect butterflies” (20). Because of the lack of the ecological conscience of the American people, Clarisse gets the epithet of mad girl. It shows American tendency of considering themselves as modern, civilized and educated by avoiding human relation to nature. Bradbury tries to criticize the exploitative attitude of American people towards nature as Paul Tylor argues:

Because human are made in God's image they have been placed on the scale of existence in a position higher than other forms of life and have been given domination over them. Human's proper purpose is to further their good by "subduing" those creature, though they must also be good steward of the earth and make the use of nature's bounty in a responsible. They are not given free reign to destroy what is needed for their own well –being. (140)

Bradbury also shows his respect for nature by raising voice for the inclusion of environmental education and humanity in the school curriculum. Bradbury describes, "But I don't think it is a social to get a bunch of the people together and then not let them talk, do you? An hour T.V. class, an hour basketball or baseball or running another hour of transcription history or painting picture and more sports" (27). It shows that American education system does not give more focus on humanitarian values and communitarian values which can be drawn from the environmental study. Bradbury presents the idea that American should express their attitude of respect for nature by making judgment on the basis of moral principle which helps them to understand the uniqueness and inherent worth of the natural world.

Bradbury reveals the destructive and devastating impacts of atomic war on nature and human civilization. When Montag goes to Fabar in order to start a new inning of life by joining with underground intellectuals, he helplessly sees bombers flying in the sky and destroying the city with nuclear weapon. Bradbury describes, "The bombers crossed the sky and crossed over the houses, murmuring like an immense invisible fan, circling in emptiness" (118). It shows that war mongers have no any concern with the natural world and human civilization. Bradbury describes: "The beetle was rushing. The beetle was roaring. The beetle



raised its speed. The beetle was whining. The beetle was in high thunder. The beetle came in a single whistling trajectory, fired from an invisible rifle. It was up to 120 mph. It was up to 130 mph at least” (121). It shows how warmongers are destroying status of insects, wild animal and non- human beings. Bradbury tries to raise the voice for the freedom for a bio-tic community and avoids the human intervention in the natural law like process and human should not restrict the freedom of animals and plants by imposing some constraints upon them or producing change in their environment. Paul W. Tylor states:

This is the duty not to do harm to any entity in the natural environment that has a good of its own. It includes the duty not to kill an organism and not to destroy a species-population or bio-tic community, as well as the duty to refrain from any actions that would be seriously detrimental to the good of an organism, species-population, or life community. Perhaps the most fundamental wrong in the ethics of respect for nature is to harm something that does not harm us. (172)

Human should not restrict the freedom of animals and plant by imposing some constraints upon them or producing change in their environment. We have to protect and promote the freedom of wild animals and plants by giving freedom. Bradbury tries to say that the duty not to interface is the respect for bio-tic community and wild organism and human should use the valid system of ethics in order to maintain the mutual relation between natural world and human being.

Bradbury describes ‘book’ by using the natural images to expose the idea that book is associated with knowledge, culture and tradition. Be tries to establish the idea that book is the source of ancient knowledge which gives us humanitarian and communitarian values. Books are as spiritual and pure as nature. Bradbury says,

The books leapt and danced like roasted birds, their wings ablaze with red and yellow feathers (110), look for it in nature and look for it in yourself. Books were only one type of receptacle where we stored a lot of things we were afraid we might forget. There is nothing magical in them, at all. The magic is only in what books say, how they stitched the patches of the universe together into one garment for us (79). Do you know that book smell like nutmeg or some spice from a foreign land? I loved to smell them when I was a boy. Lord, there were a lot of lovely books once, before we let them go. (78)

This excerpt signifies that book makes us knowledgeable about the domain of environmental ethics. Bradbury tries to lead the humanity towards the root of human civilization and ethics which was close to nature. Tylor argues, “Our duties with respect to the world of nature would be seen as making claims upon us to be balanced against our duties with respect to the world of culture and civilization” (134). By associating book with nature, Bradbury attempts to expose the notion that book helps us to maintain ethical relationship between human and nature in order to create healthy civilization. He shows that human, culture and civilization are interrelated and coexisted. Moreover, he suggests that the deteriorating state of natural world can be reconstructed by gathering knowledge from books as Montag starts to reconstruct the society after his spiritual revitalization.

Moreover, Bradbury associates professor, Faber with the world of nature and pastorally in order to reveal the co-existence between nature and civilization as he describes, “Talked in a cadence voice looking at the sky and the green park” (71). Faber is the connotation of culture, tradition and civilization. He provides Montag a communicator through which they can communicate each other in order to revolt against the repressive society. After killing Captain Beatty, Montag runs

to Faber for the help and Faber suggest him to go countryside to join with the group underground intellectuals. Faber tries to maintain the balance between humanity and nature by collecting knowledge from the books. By giving knowledge about the civilization, tradition and the philosophy, Faber accomplishes the spiritual revitalization in Montag which is initiated by Clarisse. Bradbury describes:

He hesitates to leave comforting of the flow of water...grass hills and forests that were waiting for him...He remembered a farm he had visited when he was very young, one of the rare few times he discovered that somewhere behind the seven veils of unreality, beyond the walls of parlor and beyond the tin moat of city, cows chews grass and pigs sat in warm ponds at noon and dogs barked after white ship on a hill. (135)

It shows the spiritual revitalization in Montag. Due to Faber, he comes to know that nature has an established system of relations among the species which is made for mutual adaptation and interdependence. In addition, Bradbury tries to expose the idea that we can restore the balance between moral agent and moral subject by gaining knowledge from books. Tylor argues:

In order for human to pursue valued ends that are foundational to their cultural ideals of high level of civilization and their individual conception of their own true good, it is necessary that some of earth's natural environment used by wild creatures as habitat be taken over for human purpose. Although this is unavoidable, it is still possible for persons, as free and responsible agents, to choose ways of life that minimize habitat destruction. (287-288).

Bradbury also tries to expose the idea that humanistic knowledge and high level of cultural civilization can be drawn by reading books and maintaining co-existence with nature. Furthermore, he makes the point that the deterioration of the quality of natural environment deconstructs our civilization and the habit of reading books helps us to maintain balance between nature and our civilization.

Nicholas Bunnin and E.P. Tsui argue, "Human can and ought to be held responsible for what they are doing to their earth, which is their life support system" (526). But in the novel, Millie is not responsible for his activities. She does not know how much destructive her activities for nature. She does not know that nature should be treasured and nurtured. Her marital life is not good because she has alienated relationship with the nature. Through the Situation of the Millie, the novelist tries to request all the people that come into nature by avoiding all the man-made culture in order to learn ethics and morality with the heart. He tries to expand the idea that a person who is closer to nature, can learn more about nature.

William F. Toupone, in his book entitled *Ray Bradbury and The Politics of Reverie Studies in Speculative Fiction* argues that, "Montag's journey to natural world...outside the narcissism of the city, a place where people can have a non-alienating relationship with city" (83). By showing the Montag's journey from the world of city to the world of the country, Bradbury shows the triumph of natural world over the world of consumerism and commodification as Bradbury describes, "...faces hid by pale, night frightened faces, like gray animals peering from electrical cave, face with gray colorless eyes, gray tongues and gray thoughts looking out through the numb of flesh of the face" (132). Here, Montag shows the contrast between world of city and world of nature in order to show his point of departure from the world of consumerism and commodity. By showing the transformation in Montag, Bradbury presents the idea that all living constituent of

the natural world functionally interdependent units where there is a systematic order, coherence and internal consistency. The writer tries to lead the human being towards nature by requesting them to leave the all worldly things which are hierarchical and full of corruption and goes to nature to gain the communitarian and humanitarian values in experimental way.

Emi koyama in his article entitled “The Conflict between Nature and Technology” argues, “Overall, the book traces Montag’s flight from the dangerous mechanical world of the city to the traditional heaven of the country, he escapes into nature where he feels that he becomes the part of nature” (37). Bradbury tries to celebrate the integrity, stability and beauty of natural world by criticizing the vulgarity, chaos and corruptions associated with the Mildred’s overwhelming desire of engaging herself with visual environment. He tries to expand the idea that we can reconstruct the deteriorating relation with nature by imposing certain restriction on habit of using technology.

To sum up, Bradbury has conveyed the message that human being should avoid the moral and intellectual sterility and know his or place in the natural world in order to live happy and pleasurable life. It is nature that changes the psychology of the human in its own way and encourage the human being to live their life happily by maintaining mutually inclusive relationship with the nature. It is the nature that provides us humanitarian and communitarian values. This research paper has made the conclusion that nature is an interdependent state of co-existence where we can retain the respect for human when have respect to the nature. By showing respect for nature, Bradbury has tried to provide the ecological consciousness to the American individualistic and materialistic people.

Secondly, Bradbury has shown spiritual revitalization in the life of Montag in order to provide the message that we should see the nature from the eyes of

nature itself by deconstructing the established boundaries of anthropocentrism. Moreover, Bradbury has expanded the idea that our co-existence with nature is essential for the preservation and enrichment of human culture and civilization. Our respect for nature can be seen in our respect to culture and civilization. Through the Characters Clarisse's and Faber's connection with nature, he has shown the idea that nature is the established system of relations which is made for mutual adaptation and interdependence.

Thirdly, Bradbury has shown the destructive impact of advancement of science and technology in the natural life of the people. By showing the spiritual hollowness of Mildred Montag, Bradbury has conveyed the message that by imposing some restrictions on our life style and cultural practices, we can substitute the chaos and contradiction of the world with a well ordered society. By showing the relationship between Montag and his wife, Bradbury has shown the hollowness of modern people, Bradbury has tried to lead the humanity towards nature to observe the integrity, stability and beauty of the biotic community that teaches us in its own way. Moreover, he has expanded the idea that we should know our place in the natural world by imposing certain restriction on our habit of consumption and using technology and that will be our genuine respect for nature.

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