



A Deep Ecological Imagination in John Keats' Selected Poems

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Abstract

Ecocriticism studies the relationship between humans and nature. It emphasizes examining literary texts from the perspective of the environment. The extreme development of technology and modernization is inviting an unimaginable environmental crisis. Humans' relationship with nature is becoming fragile and humans' viewpoint towards nature needs to be relooked again. The purpose of this research is to examine, discuss and interpret the selected poems of John Keats from a deep ecological perspective to trace the deep ecological imaginations. In particular, this paper used the insights of deep ecologists Arne Naess, Bill Devall and George Sessions' interconnectedness, deep ecological principle, biocentric equity, ecological self and self-realization as the theoretical parameters and answered some of the research questions: Does the poet only celebrate nature by its mystic qualities or also unpack the human-nature relationship and try to discover the self? Does the poet sublime by nature's beauty or find the inherent values of nature? In these selected poems, the poet searches for liberation, compares human feelings with nature and raises the question of humans' deep relationship with nature. By analyzing, discussing and interpreting John Keats's selected poems from an ecocritical perspective, this paper fostered the human-nature relationship to restore our relationship with nature and help to advance humans' biocentric ecological consciousness towards nature for ecological balance.

Keywords: Ecocriticism, deep ecology, ecological consciousness, nature

Introduction

Ecocriticism is a multidisciplinary term for literary and cultural scholars to investigate the global environmental crisis by connecting literature, culture and the physical environment. Excessive human-centric technological advancement and modernism have invited so many environmental crises that lead to an unbalanced

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world. Moreover, the new spectrum of ecocriticism deep ecology unfolds the deep relationship between humans and nature from the biocentric perspective, which treats all the participants of nature equally and recognizes their intrinsic values. Unlike the anthropocentric perspective, deep ecology studies all the participants of the biosphere from their inherent values, distinctness and interconnectedness. Furthermore, it tries to explain the interconnected invisible dynamicity of nature. Its main originators are the Norwegian philosopher Arne Naess, the American sociologist Bill Devall, and the American philosopher George Sessions.

John Keats is a celebrated poet for his rich imagery, sensory experiences, and profound explorations of aesthetics and the moral aspect of nature. There has been limited scholarly attention focused on the ecocentric perspective which sees everything in nature as equal and interconnected. This research seeks to address this gap by examining how Keats's poems reflect a connection to nature that transcends anthropocentrism, emphasizing interconnectedness ecological awareness, and the intrinsic value of the natural world. This study uncovers how Keats's portrayal of nature offers insights into contemporary environmental crises and the need for a more sustainable relationship between humanity and the earth.

While reading the John Keats poems "I stood tip-toe upon a little hill", Ode to Autumn" and "Ode to Nightingale" some problems or research questions arise: Does the poet only celebrate nature by its mystic qualities or also unpack the human-nature relationship and try to discover the self? Does the poet sublime by nature's beauty or find the inherent values of nature? In these selected poems, the poet searches for liberation, compares human feelings with nature, and raises the question of humans' deep relationship with nature. Moreover, in these poems, the poet takes nature as the therapeutic. This study examined these selected poems from deep ecological perspectives. Particularly, deep ecological principle, biocentric equity, and ecological self. It rediscovered the deep relationship between nature and human beings to unfold the ecological imaginations from an ecocentric perspective.

Literature Review

John Keats's poems have been interpreted from the Romantic perspective. Romanticism is a cultural movement against rationalism. It emphasized emotion, individualism, nature, and the sublime, celebrating personal experience and imagination over logic and reason. These aspects of Romanticism are human-centric. This research paper tries to study poetry from a deep ecological perspective. In literature, poetry represents one of the oldest and highest means of expression of feelings and emotions. Comprehending poetry and evaluating it critically needs a higher consciousness. Fogle (2021) writes about Keats' poetry from a Romantic perspective in his journal Keats's Ode to a Nightingale:

In the Nightingale ode is the imaginative experience of the ideal. Different elements come into the picture, but there is at bottom one emphasis only ... very interesting assumptions about the nature of poetic unity, wholeness, and the reconciliation of opposites, which should be examined. (p. 214)

Imagination and contemplation are the attributes of Romanticism. Keats' poems have been critically analyzed from Romantic ideas. Here, Fogle emphasizes the imaginations of poets as an ideal. At the same time, the critic asks readers to examine further from reality. This makes clear Keats' poems though they have the quality of Romanticism. But, still, these poems contain deep ecological attributes these underlined meaning needs to be rediscovered. Therefore, reconciliation, interconnection, and deeper meanings are necessary to be elaborated from a deep ecological point of view. Deep ecology searches for the deeper relation among the biosphere; it is the phenomenological aspect of deep ecology.

On the other hand, describing Keats as a sensuous poet, in the research paper "Study of Concrete and Sensuousness in John Keats Poetry" Dixit (2022) argues, "One of the most well-known aspects of John Keats' work is his use of imagery that appealing to the human senses. As a result, he is often referred to as a sensual poet" (337). Dixit's analysis explores the human-centric attributes of John Keats's poems, although John Keats emphasizes the human senses these poems raise the question of why the poet becomes sensuous when he contemplates himself in nature. Therefore, these poems require to observe from an ecocentric point of view.

Furthermore, analyzing Keats' poems Havens (2021) evaluates in his journal "Of Beauty and Reality in Keats", "The poetry of Keats, from the earliest to the latest, is shot through as by bright and somber threads with two contrasting thoughts: delight in beauty and disappointment with reality" (p.206). This highlights Keats' attachment to nature and his disappointment with modern developments. His poetry praises nature and its beauty and evokes his frustration with modern society. But, it is also clear that this dilemma is starkly seeking some connection with nature and appeals to ethical questions to humanity. Therefore, his poems need to be rediscovered from an ecocritical perspective, which can bring new explanations and help to expand human ecological consciousness.

On the contrary, Aspitasari (2022) interprets John Keats's poem from the viewpoint of Psychological analysis in the research paper "Psychoanalysis Criticism on John Keats Poem: When I have Fears that I may Cease to be", "This poetry correlates with psychoanalytical theory because it represented the author's unintended message which focuses on the author's background of life. With his sad tone of poetry, John Keats invites readers to think more deeply about death" (p.228). Here, Aspitasari foregrounds his interpretation by evaluating the poet's real life and

the suffering and pains the poet has gone through, he further argues that John Keats's poems are the reflections of his suffering and pains. However, this human-centered interpretation needs to be looked at from an ecocentric perspective, how he compares his life with nature and feels he is a part of nature. Yet, Janiswara (2007) writes in the article *The Relation between Human and Nature in John Keats' Odes: an Expressive Study about the John Keats poem*:

His poems represent the social condition in which people forget those beauties from their senses. Many people forget the beauty of nature such as seasons, sunshine, wind, and joy of nature. Actually, John Keats describes the relationship and the interaction among human, nature, and animal which happened in the autumn and portrays the condition when nature met human.
(8)

This also suggests humans' incompetence in understanding the importance of the roles of all the biosphere members. That is why, humans create a gap with nature. Here, Jainswara also emphasizes that Keats' poems richly find interconnectedness between humans and nature. He further argues that the poet's inner quest is to reconnect himself with all organisms in the environment. This research paper also discovers similar themes from a deeper perspective.

Similarly, Pyle (1994) adds Keats' poetic explanation from a materialistic point of view in the research paper "Keats's Materialism", "Keastian materialism is by no means the stated project of poetry. Rather, it is a materialism hinted at in some early poems in largely thematic expressions of uncertainty regarding the poetry's ethical and deeply humane vision . . . in the later poems through the confrontation of the troubled and troubling resistance of "things" to "thought" (p.58). Here, it explains the beauty from the human-centric point of view. This argument suggests that Keats' materialistic ideas in the poems which express the beauty of nature and life are purely human-centered, and need to be relooked from the biocentric idea.

These critics describe poetry from an external way or shallow ecological perspective. A shallow ecological point of view means an anthropocentric point of view. These descriptions are human-centered. There is a gap, these poems are not being evaluated from a biocentric point of view. Therefore, unlike those critics, this paper focuses on the study of the deep ecological imaginations of Keats's poems deploying deep ecology: deep ecological perspectives of ecocriticism. As Bill Devall in the article (1980) raises questions "The Deep Ecology Movement" contrasts the scope of deep ecology from the environmentalists, "deep ecology, unlike reform environmentalism, is not just a pragmatic, short-term social movement with a goal like stopping nuclear power or cleaning up the waterways. Deep ecology first attempts to question and present alternatives to conventional ways of thinking

in the modern West” (p.303). Devall differs from the role of deep ecology with the “conventional ways of thinking in the modern West”; he makes the point that deep ecology searches for the “transformation” of values of nature and human relationship. Therefore, deep ecology radically asks deep questions to look at everything equally from the biocentric point of view.

Methods and Procedures

This study made a qualitative study through the perspective of deep ecologists Arne Naess, the American sociologist Bill Devall and the American philosopher George Sessions’s theoretical parameter of deep ecology to examine, analyze, and interpret the poems “I stood tip-toe upon a little hill”, “Ode to Autumn” and “Ode to Nightingale.” Ecocriticism has several major trends: Arcadian discourse, Ecosystem discourse, Environmental justice discourse, Ecological justice, Ecofeminism, Eco Marxism, Toxic discourse, Discourse on animal rights, Environmental apocalypse, and Deep ecology. But, this research paper will discuss, analyze, and interpret the selected poems of John Keats by applying deep ecology; an ecocritical perspective focusing on radical change in humans’ relationship to nature on a deeper level: a biocentric holistic perspective, particularly, deep ecological principle, biocentric equity, self-realization, ecological self. Arne Naess coined the term “deep ecology” and gave it a theoretical foundation. The deep ecological perspective aims to value everything in the environment as its distinct uniqueness. And searches the new dimensions of relationships to become more conscious about ecology asking deeper questions. This perspective explains that all biospheric organisms have equal and reciprocal relationships.

Results and Discussion

John Keats’ poetry is considered a focus on familiar and common themes, a deep gratitude for beauty, and deep sensory imagery. He often discards social and political issues, instead concentrating on personal experiences and emotions. His work is noted for its lyrical quality and exploration of transient beauty and the nature of desire. Many consider him one of the purest poets, creating art for its own sake rather than for moral or social commentary. This understanding unfolds his deep interconnectedness with nature, love, and concern for nature. In his poems, deep ecological attributes are richly found. He compares his life with nature, he communicates with nature in poems as humans and gives human-like qualities to natural things. This opens the discussion of the deep ecological imagination in his poems. He describes the human-nature relationship in the poem. “I stood tiptoe upon a little hill” This poem corresponds to the four elements, earth, fire, wind, and water. These are the basics that rule and control everything in the biosphere. As he describes:

I stood tip-toe upon a little hill,
 The air was cooling, and so very still,
 That the sweet buds which with a modest pride
 Pull droopingly, in slanting curve aside,
 Their scantily leaved, and finely tapering stems,
 Had not yet lost those starry diadems
 Caught from the early sobbing of the morn.
 The clouds were pure and white as flocks new shorn,
 And fresh from the clear brook; sweetly they slept
 On the blue fields of heaven, and then there crept
 A little noiseless noise among the leaves,
 Born of the very sigh that silence heaves:
 For not the faintest motion could be seen
 Of all the shades that slanted o'er the green. (4)

The poet describes the aesthetic beauty of nature and its inner impact on his feelings. In this poem "I stood tip-toe upon a little hill." the imagery appeals to a sense of elevation and closeness to nature, akin to a child reaching for something just out of reach. He imagines the motionless "air" as a peaceful place. Further, he mentions "sweet buds" with adorable pride. Similarly, "clouds" and "fresh" water from "brook" he compares to pure beauty. "The clouds... sweetly they slept." This line gives the clouds a human-like quality of sleeping, evoking a calm and serene atmosphere in the sky. He emphasizes spiritual beauty in the metaphor "starry diadems." This metaphor suggests that the dew drops on the buds like a crown (diadem) adorned with stars, emphasizing their beauty and flimsiness. In the same way, he elaborates "very sigh that silence heaves" which he tries to give a human-like deep feeling to nature. "The clouds were pure and white as flocks new shorn" This simile compares the clouds to newly sheared sheep, describing their whiteness and softness. This abiotic thing "cloud" he compares with the biotic thing "sheep" These lines elaborate the John Keats's poem's hidden messages of the interconnectedness of nature and human beings. These lines reflect the beauty of the natural world and its profound effect on the poet's creativity. The imagery of the "little hill" and "sweet buds" highlights a sense of wonder and appreciation for the simplicity and beauty of nature, suggesting that it serves as a vital source of artistic inspiration. Deep ecologists also believe that humans and nature are equal all the things in nature are equally important for all. As Bill Devall and George Session both deep ecologists propose biocentric equality in the book *Deep Ecology* (1995) "The intuition of biocentric equality is that all things in the biosphere have an equal right to live and blossom and to reach their forms of unfolding and self-realization within the larger Self-realization" (p.67). They make the argument for the equal rights of

all living things in the biosphere. Moreover, they prioritize cultivating the ecological self with nature, they summarize the essence of humans and the nonhuman world is interconnected. They focus the cultivating self-awareness with nature. Similarly, in the book *Deep Ecology* (1995) Session writes, “We believe that humans have a vital need to cultivate ecological consciousness and that this need is related to the needs of the planet” (p.8). They urge to develop the deep ecological consciousness of human beings to understand the nonhuman world. Thus, these lines of the poem unfold the human-nature relationship and open the biocentric discussion. Similarly, in “Can Poetry Save the Earth: A Study in Romantic Ecology” Carlisle Huntington argues that “the Deep Ecologist, each organism serves as an integral knot in the “biospherical net or field of intrinsic relations,” (p.3) and as a result, all ways and forms of life have an “equal right to live and blossom.” Rather than simply mitigating the degree to which we exploit nature, Deep Ecologists seek to challenge the very normative structures that perpetuate humanity’s anthropocentric worldview.

These selected poems of John Keats describe the human and nature interrelationship; these poems advocate the aesthetic attributes of nature as well as describe deep ecological awareness. Explaining the interconnectedness of humans and nature Jon Keats elaborates in the poem Ode to Nightingale:

Away! away! for I will fly to thee,
Not charioted by Bacchus and his pards,
But on the viewless wings of Poesy,
Though the dull brain perplexes and retards:
Already with thee! tender is the night. (p. 15)

Here, the poet laments the nightingale flying away from him, and he will follow, through poetry, which he aspects will give him “viewless wings” he denotes to invisible power of poetry. His deep lamentation with Nightingale demonstrates his inner wish to dissolve into nature. Moreover, he asks even if the worldly human consciousness makes him puzzled, he wants to be with the nightingale, to get rid of the mundane he imagines submerging with the nightingale. This desperateness of the poet to mingle with nature highlights the deep ecological imagination.

On the other hand, everything in the biotic and abiotic world is interconnected. John Keats in his poems, does not only praise nature’s beauty. But he takes the help of nature to release his agonies and frustrations. Deep ecologists also believe that nature and humans are interconnected. His solicitude and tenderness with nature prove his inner attachment with nature and he feels that he is not separated being rather a part of nature. His inner desires seem softened in the embrace of nature. For example, deep ecologist Devall (1985) writes clearly in his book *Deep Ecology*, “This deeper approach resulted from a more sensitive openness to ourselves

and nonhuman life around us. The essence of deep ecology is to keep asking more searching questions. About human life, society, and Nature” (p.65). This highlights the humans’ unique enthusiasm for nature. In the same way, deep ecologists’ main purpose is also to seek deeper connection with nature. Deep questioning can lead further our relation in higher understanding. This requires the human consciousness to ask metaphysical questions about nature. Keats writes about nature in his poetry Ode to Nightingale in the book compiled by Moore (2012) *John Keats Selected Poems*:

‘Tis not through envy of thy happy lot,
But being too happy in thine happiness,—
That thou, light-winged Dryad of the trees,
In some melodious plot
Of beechen green, and shadows numberless,
Singest of summer in full-throated ease. (p.14)

In these lines, Keats addresses the Nightingale that he is not jealous but he becomes overwhelmed by the song of Nightingale, and its freedom and its serenity. He feels the power in nature and its different manifestations. He personifies, “Singest of summer in full-throated ease.” This line gives the Dryad (mythical tree) the human-like ability to sing, endowing it with artistry and emotional expression, painting a picture of nature that is dynamic and alive with song. “Being too happy in thine happiness.” Here, happiness is described as something that can affect one’s emotional state, as if it has an agency that resonates with human experience. He associates Nightingale with the mythical tree spirit Dryad, the tree of goddesses and keeps asking himself, how human and green it seems this makes feeling of himself as part of nature. This inner description also highlights the deep ecological wisdom in the nonhuman world. Therefore, it is necessary to explain his poems more deeply from a biocentric point of view. His poems express the intricate relationship with nature. His continuation of curiosity towards nature and its gamut of eternity makes humans conscious of the liveliness of nature and their dynamic relationship.

Similarly, Keats describes nature and humans’ interconnectedness in the poem “Ode to Autumn”, he also keeps asking deep questions and communicates with nature as the shadow of the divine. Keats explains purely the beauty of nature in his poem Ode to Autumn:

Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may find
Thee sitting careless on a granary floor,
Thy hair soft-lifted by the winnowing wind;
Or on a half-reap’d furrow sound asleep,

Drows'd with the fume of poppies, while thy hook
Spares the next swath and all its twined flowers;
And sometimes like a gleaner thou dost keep. (p.19)

These lines briefly explain the beauty and the mysticism of nature. Here, the poet elaborates on Autumn and its spirituality and aesthetic. He relates the secretive rituals of nature removing grain of wheat in winnowing wind. He addresses autumn and its amazing richness compared to human life, looking at the invisible laws of nature exercised in fruits, trees, flowers, and crops. His imaginations contemplate autumn its beauty and delve into the questions of its metaphysical power. His deep curiosity in these lines leads him to deeper questions about nature's dramatic play and its dynamicity. The poet claims that autumn is drunk on the smell of the poppy flowers. He compares autumn to human life's struggles and death. This highlights the invisible relation of nature to all organisms and that all biospheres are interrelated to each other with the same rule for the same reasons. This deep contemplation takes the reader to the underlined mysterious beauty of nature which is important to unlock deep questions. Therefore, deep ecology interestingly investigates those inseparable relations between humans and nature. Luke (1999,) describes deep ecology in his book *Ecocritique: Contesting the Politics of Nature, Economy, and Culture*, "Deep ecology also presents substantive rules for enacting this nature consciousness as a mode of human good conscience" (p.10). To accelerate humans' consciousness, deep ecological questions and answers between humans' supports develop interconnectedness for ecological equilibrium. Therefore, this critical reading of poetry from a deep ecological perspective can play a significant role in addressing many ecological crises. As Naess (2003) argues in his paper *The Deep Ecology Movement Some Philosophical Aspects*, "we increasingly see ourselves in others, and others in ourselves. This self is extended and deepened as a natural process of the realization of its potentialities in others" (p.15). This proves that humans are extended beings by many others, the deep interdependence and the natural process scrutinize our values and responsibility as humans being either the supreme of everything or the part of this nature. Naess's deep ecology ideas strongly oppose the human-centered anthropocentric ideas, he sees humans as part of nature and it develops through the relationship with others. He sees everything in the universe as unique and interrelated.

On the other hand, Keats writes poems inspired by nature, his conversation with nature and love, attachment, and lessons are underlined in his poetry. Keats's poems are more nature sublimed but in essence, he searches his inner connection with nature which he believes nature as visible to God, in a nutshell, he is advocating the importance of nature in discovering the self. Self-realization with nature is

another hidden attribute of his poems. Deep ecologist also advocates that the people realize their true self with the attachment of nature. As deep ecologist Session in the book *Deep Ecology* (1995) writes:

It is also crucial to remember that his top norm or ultimate norm, Self-realization, is meant not in the sense of narrow ego realization nor in the sense often used by Abraham Maslow and other Western humanistic psychologists, but in the sense of universal self as described in the perennial philosophy; a self with a capital “S” that identifies not only with the ecosphere but even with the entire universe. (p. 227)

This makes clear that Self-realization means understanding the universal law and connecting with its dynamicity according to deep ecologists. This underscores that Keats’s poems also discuss nature’s invisible strengths, which inspire the human self. This understanding leads to the perspective of the biocentric idea that all the biospheric participants are manifestations of the same source. Therefore, our ultimate purpose in this creation is to harmonize with all organisms. In the same way, Keats describes in the book *John Keats Selected Poems* compiled by Moore (2012) the harmony in nature in his poem *Ode to Autumn*:

Or sinking as the light wind lives or dies;
And full-grown lambs loud bleat from hilly bourn;
Hedge-crickets sing; and now with treble soft
The red-breast whistles from a garden-croft
And gathering swallows twitter in the skies. (p.20)

These lines of the poem “*Ode to Autumn*” reflect the poet’s inner feeling in the harmonious gamut of nature. In these lines, “full-grown lambs loud bleat from hilly bourn” and “hedge-crickets sing.” Here, the lambs and crickets are described as “loud bleat” and “sing,” attributing human-like actions to these animals, emphasizing their inner interconnection. Furthermore, he describes the animals, birds, insects, and the entire creation and how divinely together sing against the darkening sky. This symbolization is that creation is unbelievably moving in its law and mystery uniting each other, but humans need to comprehend this mysterious nature and dissolve into it to find themselves, therefore, humans can exhibit humans’ full potential to expand their deep ecological consciousness about nature and self. Deep ecology’s main purpose is to rediscover our inner connection to nature, from where humans can harmonize with all organisms from the biocentric point of view that all organisms have their unique character and distinct roles and right in the creation. Similarly, adhering the same notion Timothy W. Luke writes in his book *Ecocritique Contesting the Politics of Nature, Economic, Culture* (1997) about the deep ecology, “second,

the norm of biocentrism maintains that “all things have an equal right to live and blossom and to reach their forms of unfolding and self-realization within the larger Self-realization” (p.6). This theoretical view on nature corroborates the importance of interconnectedness and human consciousness on self-realization. As Neass (2005,) describes in his article *The Basic of Deep Ecology* about an eight-point proposal in number one proposal, “1. The flourishing of human and non-human life on Earth has inherent value. The value of non-human life-forms is independent of the usefulness of the non-human world for human purposes”. (p.68). This suggestion or principle of deep ecology by Arne Neass alerts humans that nature as a whole is dynamic with everything they have their inherent values. His holistic view is that nature is not a human center as anthropocentric views, rather it is a system of systems. Everything is independent and interdependent; there is a mysterious reciprocal relationship among all. Therefore, the poet’s selected poems consist of the imagination of deep ecological consciousness.

The poem “I stood tiptoe upon a little hill” beautifully captures a moment of deep connection with nature and the complex beauty of an ecosystem in balance. The imagery describes and reflects on the natural world, aligning closely with deep ecological principles that advocate for a profound respect for nature and its interconnected systems. The poet does not take nature as the sublimed object or the medium of escape from his mental state rather he unfolds the deep interconnectedness of humans and nature. Similarly, in the poem “Ode to Autumn”: Keats personifies autumn as a nurturing figure, “close bosom-friend of the maturing sun,” highlighting the interdependence of seasons and life forms. This companionship emphasizes the idea that every element of nature plays a significant role in the ecological web. Deep ecology advocates for recognizing the intrinsic value of all living beings and their contributions to the ecosystem. Furthermore, in the poem “Ode to a Nightingale,” John Keats articulates a deep ecological essence through the meditative expression of nature’s beauty, transience, and the interconnectedness of life. The Nightingale serves as a powerful symbol of nature’s enduring beauty and the longing of the human spirit for something greater than itself. The poem ultimately advocates for a deeper connection to nature and suggests humans to embrace the complexity and richness of life within the ecological web. He further asks deep questions that humans and nature are not separate but have deep relations, from which humans need to be conscious about nature. His deep ecological imaginations in the selected poems open the discussion of the ecocentric perspective that respects the inherent values of everything in nature.

Conclusion

This paper critically analyzed and discussed nature poet John Keats’s selected three poems from the deep ecological perspective and found that these

poems have deep-underlined suggestions, lamentations, and repentance of humans to nature. His poems raised deep questions about humans' roles in ecological balance that humans are not only the center of creation, but all the participants of creation have equal inherent values, and humans can find their true selves through deep relation with nature. This paper also vivified the deep concern of poets in his poems which unfolded the new theme of those poems. This analysis also suggested human beings to develop a dynamic relationship with nature because nature is not only a visible sublimed object but it is a part of our life. These ecocentric views of deep ecologists have been applied to look deeper meaning of poems. The extreme consumerism tendencies and the technological development of human beings are destroying nature. Human selfishness is the cause of many ecological disasters therefore, literature is necessary to look from ecocritical lenses to develop the deep ecological consciousness in human beings. This ecocritical analysis of poems will help to foster humans' relationship with nature.

These selected nature poems are not only advocating the beauty, hugeness, and greatness of creation. But, these poems comprised the deep ecological imagination that humans and nature have deep interconnectedness. Therefore, this paper opened the discussion of the importance of humans' role in nature. These interpretations of poems raise the question of a human-centric attitude towards nature that can meaningfully help humans to delve into themselves and find themselves as part of nature by expanding their consciousness and sensitivity. Relooking poems from deep ecological lenses makes the explanation more factual; it studies both humans and nature to reconnect from a deeper level which can finally lead our right consciousness towards nature and its crisis.

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