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Deconstructing Anthropocentric: Reflections on Robert Frost's Poetry

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ABSTRACT

Post or non-anthropocentric perspective is philosophical and cultural critique of the idea of 'human exceptionalism.' Anthropocentric approach granted human a special position in the western hierarchical structure representing divine creating. Post-anthropocentrism is trying to deconstructing the epistemological and ontological legacies of the great chain of being. Human being has been. (Lovejoy 1936) It addresses the human in interconnected and symbiotic relations to the non-human agents, ranging from plants and animals to technological artefacts to enlarge the frame and scope of ethical accountability and equilibrium. It leads to post-dualism stressing the hybrid and relational terms of existence. Growing steadily social relations and the murderous structure of contemporary geo-politics have fed like a great predator and parasite upon nature and never entered into a reciprocating energy transfer into a recycling release with the biosphere. The human desire to acquire new capacities is as ancient as our species itself. We have always sought to expand the boundaries of our existence, be it socially, geographically, or mentally. Robert Frost's poetry reflects upon how man has become pervasive and extensive. His poetry echoes a man's tragic flaw and anthropocentric vision and links it with continuous emerging advanced capitalism and self-centeredness. As a visionary, he makes an effort to enlarge the frame of ethical accountability and equilibrium and gracefully lifts the veil of superimposed system and re-inscribes the human within the paradigm of natural law.

Key Words: Post-anthropocentric approach, Eco-Sophical, Ontological Pluralism, etc.

INTRODUCTION

This research showcases a philosophical and reflective approach that investigates the post-anthropocentric desire. It assesses the human agency with the role of technology and environment and culture from a post- or non-anthropocentric perspective. Subjectivity is not the exclusive

prerogative of non-anthropocentric view besides it incorporates nomadic subjectivities, rejects the linearity and question the existence of truth and centrality. Posthumanism is post-dualism, post-epistemological and post-anthropocentric. Post-anthropocentric view emerges as a theory which unfolds many knots of post-humanism.

An essay "Icarus: The future of Science" 1924 by Bertrand Russell, takes a more pessimistic view, arguing that without more kindness in the world, technological power would mainly serve to increase men's ability to inflict harm on one another. Robert Frost's poetry can be viewed as celebrating the interdependence of all life forms and highlighting humanity's ethical responsibility to maintain ecological balance through thoughtful companionship with nature.

In *Mending Wall*, Frost proclaims: "Something there is that doesn't love a wall". The unique form of Frost's nature poetry represents his way of presenting man and nature along the usual lines of a contemporary poet. Frost is often in conflict with nature. His moral value of the poem is, we must try to open to other people and species on this planet earth. We cannot survive without help by each other. The famous posthuman critic and theorist Rosi Braidotti celebrates the diversity of life as non-hierarchical matter.

Critical post-humanism asks a number of questions that how we came to think of ourselves as human or, what exactly does it mean to be humans.

Are we taking shortcuts to the various destinations of natural evolution?

This 'post' process means a process is not an automatic or a pre-determined one. The great men of the past have given us glimpse of what is possible in the way of personality, of intellectual understanding of spiritual achievement of artistic creation. Huxley gave two perspectives first he emphasizes on spiritual up gradation of mankind. One to ourselves, to be fulfilled in the realization and enjoyment of our capacities, the other, to others, to be fulfilled in service to the community and in promoting the welfare of the generations to come and the advancement of our species as a whole. The human species can, if it wishes, transcend itself- not just sporadically, an individual here in one way, an individual there in another way, but in its entirety, as humanity.

New technologies kill old Gods and give birth to new Gods. Visions of a future, where hunger, disease, war, poverty, ageing and itself will be things of the past, where environmental degradation will be solved, and climate change will not be a thing of worry. Decision to preserve specific individuals might give rise to corrupt, self-fulfilling practices. Frost's poem, *Mending Wall*,

"There where it is we do not need the wall:
He is all pine and I am apple orchard

My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, "Good fences make good neighbours."

The poem's narrative is simple or seems so. The speaker and his neighbor meet in spring to repair the stone wall between their properties. Reviewing the damage that weather and hunters have caused, the speaker begins with a reflection:

*"Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun;
And makes gaps even two can pass abreast."*

Mending wall proves how man is pervasive and extensive. He does not like to be confined within limited walls that fenced him for protection and privacy. By his poem, Frost depicts the human conflict in nature. The act of building and maintaining the wall represents human effects to control and dominate nature. To understand Frost's poetry we require looking through the lens of humanity's relationship with the natural world. It fosters a deep understanding of our connection to the environment. The relationship between civilization and nature is a primary focus of his poetry. John F. Lynen says, "Frost's most cheerful nature sketches, there is always a bittersweet quality. "Frost's Poem *Stopping by Woods on a Snowy Evening*:

"The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep"

Repetition of the word 'woods' throughout the poem symbolizes the irrationality of human life and temptations humankind is yielded to. This poem reflects the coexistence of humankind and nature. In the poem, *The Tuft of Flowers*, the creative process of linking man and ecology appears significantly. The poem describes a moment in the speaker's life when they visit a freshly mowed field in the early morning dew before sunrise.

And I must be, as he had been alone, 'as all must be, 'I said within my heart, whether they work together or apart', But a wandering butterfly intruded here.

The butterfly's frantic movements after the mowing of the field, highlights the disruptive impact of human activities on non-human habitats and life cycles. "He unrolled his fervid tongue, to get bedewed, his petals for a bloom of butterflies." The butterfly's search leads the speaker to discover 'the tuft of flowers.' By having the butterfly guide his perspective, Frost illustrates how non-human creatures can influence and reshape human perspective of the environment. Extremely adverse conditions namely the material base of

an increasingly globalized advanced and neo-liberal capitalism and the transition from analogue to digital.

The turning point in "*The Tuft of Flowers*" comes when the butterfly leads the speaker's eye to a "leaping tongue of bloom the scythe had spared." The field at once fills with sound at the sight of the flowers, with "a message from the dawn," the songs of "wakening birds" and the "long scythe whispering to the ground." The morning music brings "gladness." Thus, a change in tone and mood occurs with an end to the loneliness soothed by the feeling of a "kindred spirit."

Although the lonely speaker seeks kinship in work, intimations of death in the diction also emerge. A sense of loss develops in the words overheard from behind the barrier of a questioning mind: the "withering flower," the "questions that have no reply," the "scythe whispering to the ground."

A portion of Frost's most delightful work shows this distinct reality of life. Robert Frost is one of few poets in English writing that will never become obsolete in light of the fact that poetry is a reverberation of each delicate man's experiences and his limits. The fundamental theme of his poetry is the miserable condition of man in his life. Taking all things together of Frost's works, the reader sees typified in stanza, a profundity and level of human feeling that isn't effortlessly observed by the eye, yet rather felt and sustained in the heart. Frost utilizes nature at its generally wonderful to clarify life at its harshest.

There is much in nature against us.
But we forget: Take nature altogether since time began,
Including human nature, in peace and war,
And it must be a little more in favor of man
Say a fraction of one percent at the very least.
Nature is a prevailing theme in the poetry of Frost,

Nature figures prominently in Frost's poetry and his poems usually include a moment of interaction or encounter between a human speaker and a natural subject or phenomenon. These encounters culminate in profound realizations or revelations, which have significant consequences for the speakers. Actively engaging with nature—whether through manual labor or exploration—has a variety of results, including self-knowledge, deeper understanding of the human condition, and increased insight into the metaphysical world. Frost's earlier work focuses on the act of discovery and demonstrates how being engaged with nature leads to growth and knowledge. For instance, a day of harvesting fruit leads to a new understanding of life's final sleep, or death, in "After Apple-Picking" (1915). Mid-career, however, Frost used encounters in nature to comment on the human condition. In his later works, experiencing nature provided access to the universal, the supernatural, and the divine, even as the poems themselves became increasingly focused on aging and mortality.

It enquires and questions the authority, as an ethically transformative inquiry which is examined the economic imperatives or coercions of advanced capitalism and its cognitive market in the face of progress and national interest. Critical of the omnipotence of “system “the post-thus upsets the anthropocentric urge for spoiling nature and the entire ecosystem and to create a scenario to subjugate populations so much that they do not have the liberty of autonomy over their lives. I

In a world without wants, violence may become archaic with human intelligence having ascended to rational perfection, politics and religion will lose their current meaning and be forced to evolve and governments as we know them may be rendered obsolete and disbanded. Concepts of race, gender and power acquire new meaning and importance. The stakes are high and so are the benefits. Eternal life poses a serious moral dilemma which calls to question the very foundations of modern society, labours, social services, healthcare, pension, insurance, individual rights and liberty, food scarcity, social and economic divides. This will alienate the financially poor and draw up political and economic structures that favor only the rich.

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