EXPLORING DEHUMANIZATION IN TED HUGHES' POEM
HAWK ROOSTING THROUGH AN ECO-CRITICAL LENS

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Abstract
This study aims to investigate the theme of power dehumanization portrayed through the perspective of the Hawk in Ted Hughes' poem, Hawk Roosting. Hughes vividly depicts the Hawk's tyrannical nature and arrogance, positioning him as the ultimate authority, with the entirety of the universe subject to his dominance. The eco-critical approach within the poem is discernible through its intricate depiction of the Hawk's natural habitat, unveiling a lush and complex forest ecosystem. The research reveals that nature is not merely a passive backdrop in this poem; rather, it emerges as an active participant, mirroring the interconnectedness and vitality of the environment. Through the lens of the Hawk, the poem presents a unique outlook on the natural hierarchy, with the Hawk assuming the role of the uncontested ruler. It underscores humanity's inclination to exert absolute control over nature, mirroring the Hawk's behavior, often disregarding the long-term repercussions of such dominance. Moreover, the poem emphasizes the resilience and potency of nature, challenging human assertions of superiority. By adopting an eco-critical perspective, the poem prompts a reassessment of the Hawk's oppressive demeanor, while fostering an appreciation for the diversity and intricacy of the ecosystem that sustains human life.

Keywords: ecocriticism, nature, environment, tyrannical power, and arrogance.

Introduction
Edward James Hughes, famously known as Ted Hughes, born on August 17, 1930, and passing away on October 28, 1998, left an indelible mark on literature as a poet and writer. Among his notable works, "Hawk Roosting" stands out as a powerful exploration of the dynamics of power and nature. Originally published in 1960 as part of his collection "Lupercal," this poem delves into the psyche of a hawk, offering profound insights into the complexities of ecological balance and dominance.

In Hawk Roosting, Hughes masterfully portrays the hawk's perspective, presenting it as a symbol of tyrannical power and arrogance over the natural world. Through the hawk's eyes, readers are confronted with the stark realities of predation, territoriality, and survival, shedding light on the intricate web of relationships that govern ecosystems.

Eco-criticism, a lens through which literature and the environment are examined, illuminates the poem's deeper layers. Hughes invites readers to contemplate humanity's role in the ecological landscape, prompting reflection on our responsibility towards the environment and the repercussions of unchecked exploitation.

By portraying the hawk as a representation of natural authority, Hughes underscores the moral imperative of coexisting harmoniously with nature. The poem serves as a poignant reminder of the interconnectedness of all living beings and the delicate balance that sustains life.

Hughes' emphasis on the importance of respecting each creature's place in the food chain and preserving the equilibrium of nature resonates profoundly in today's world, where environmental concerns loom large. Hawk Roosting challenges us to reconsider our relationship with the natural world and to strive for a more conscientious stewardship of the planet. Through his evocative poetry, Hughes
continues to inspire contemplation and action towards a sustainable future. This planet relies on human beings for its sustenance, as humans and nature share a reciprocal relationship. Human actions elicit responses from nature, underscoring the interconnectedness between the two. Nature, in turn, can serve as a companion to humanity. Consequently, it is imperative for humans to regard nature not merely as a resource, but as a friend, fostering mutual respect and care (Siwi, et al., 2022). This relationship forms an inseparable entity, wherein all elements are interconnected and operate towards the common goal of preserving and safeguarding nature. Recognizing the importance of environmental protection is paramount for the survival of delicate ecosystems, wildlife, and ultimately, humankind (Manugeren, et al., 2023).

**Literature Review**

The environment is a combination of physical conditions that include several natural resources such as water, soil, solar energy, minerals, and flora and fauna that grow on land and in the sea, with institutions that involve human work such as decisions about how to use the physical environment. Basically, humans live in an environment known as the living environment (Francis & Thomas, 2020). The environment can be divided into two main parts, namely the natural environment and the artificial environment. The natural environment is provided by nature without human intervention and the artificial environment is of course created by humans. Both types of the environment must be maintained and preserved to achieve harmony in the relationship between humans and humans or humans and nature. In addition, it cannot be denied that human life is highly dependent on nature and if the natural environment is not well maintained, then human life cannot run well (Batinovic, et al., 2019).

One way to increase human concern for nature is through ecocriticism. Ecocriticism can be a way to show that literature can be considered as an interesting tool to arouse human attention and concern for nature and to create a variety of creative thoughts related to the future survival of the earth (Sabrina, 2021). Ecocriticism is the study of literature and the environment from an interdisciplinary perspective where all sciences combine to analyze the environment and produce solutions that are used to improve the contemporary environmental situation (Mambrol, 2016).

Ecocriticism is not an empty perspective, but a perspective in which the concepts of ontology, axiology, and epistemology can be understood and applied in ecocritical literary philosophy. From an ontological point of view, ecocriticism can be understood as the merging of aesthetic facts with the environment and literary studies. From an axiological point of view, ecocriticism can be understood relatively to the urgency or usefulness of looking for connections between facts in the environment and their actualization in literary works Endraswara (2016), and all possible connections between literature and the physical environment can be considered as ecocriticism (Firdous & Priti, 2019).

Ecocriticism is a field of literary study that combines the physical (natural) environment (including population growth, rapid species loss, soil pollution, water and air pollution, and loss of wild forests, among others) with literary works and the relationship between the two environments. (Endraswara, 2016).

Ecocriticism also investigates and explores the relationship between humans and nature in literary works. It examines how environmental issues, cultural issues related to the environment, and attitudes towards nature are presented and analyzed. One of the main goals of ecocriticism is to study how individuals in society act and react to nature and ecological aspects. According to Mishra (2016), ecocriticism applies ecology or ecological principles to the study of literature. Ecocriticism also deliberately investigates the relationship between humans and nature. Therefore, through ecocriticism in literature, we engage in self-understanding of our behavior towards nature (Mishra & Surangi, 2017).

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Eco literature is also known as green literature. Murti (2019) emphasized that green literature is different from literary works that only use nature as a background and the content only aims to worship the beauty of nature.

By looking at literature anthropocentrically as a human-centered cultural artifact, we, guided by logic, see that moral messages as the main core in literary works are intended as standard references for human behavior in social life as individual or social beings, not as biological or ecological beings. However, if we rely on eco-literature, we can see that literary works create products that are supported
by nature and this concept reveals that humans are inseparable from nature, an integral part, so that moral messages or wisdom in literary works can reach all life in the universe, not just human life (Sharma, 2019) & (Asenanth & Santhanakshmi, 2021).

Through eco-literature, an interdisciplinary study that is also a combination of two disciplines, literature and environment, it is hoped that there will be changes in behavior, perspectives, and mindsets to overcome this environmental crisis. Ecology and literature can be applied with a natural approach as the main study, and then literary ecology can be summarized as the study of the relationship between literature and the environment. The environment or nature is a source of inspiration in literature, while literature is a conservation tool for nature. According to Arafah & Kaharuddin (2019), the use of ecological concepts can act as a critical tool in literary works. The relationship between the concept of ecology and literary works produces a form of ecological critical concept with the fundamental paradigm that every object can be viewed in an ecological network and ecology can be used as a tool in a critical approach. Criticism of the relationship between humans and nature arises when an author finds or experiences a situation where an action violates social norms, especially nature, and does not meet the author's expectations, which in turn is used as material for criticism in a literary work.

Eco-literature also investigates the issue of literature's relationship with its environment extrinsically, so any discipline outside of literature falls under the category of environmental science that is directly related to an organism's relationship with its environment. Eco-literature is the study of guidelines related to writing and reading that describe and influence the interaction of living things with the natural environment in a literary work (Niblett, 2020). Eco-literature is also a study of the relationship between literature and the physical environment, a literary study that focuses on the world (Muderere, Murwira, & Tagwireyi, 2018). According to Grandón’s (2016: 3) view, the Ecocritical approach examines the natural landscape in works to understand the relationship of humans with their natural environment. This complexity arises, as highlighted by Endraswara (2016), from the intricate interplay between literature and human interaction, encompassing both individual experiences and societal dynamics within the diverse ecologies that envelop them.

Research Method
This research employs a descriptive qualitative method, complemented by an eco-criticism approach, to delve into the theme of dehumanization within Ted Hughes' poem Hawk Roosting. This methodological framework facilitates a meticulous examination of the ecological underpinnings embedded within literary works. The initial phase involves a close textual analysis of the poem to discern instances of dehumanization, particularly through the portrayal of nature and the symbolic representation of humans as hawks. Through the lens of eco-criticism, the study aims to unravel the intricate dynamics of power, arrogance, predator-prey relationships, and human agency depicted in the poem. Subsequently, the research endeavors to elucidate the implications of its findings on the understanding of dehumanization in Hawk Roosting and the broader ecological discourse. By employing a descriptive qualitative approach within an eco-critical framework, the study seeks to offer nuanced insights into the complexities of dehumanization within the poem and its broader ramifications for our comprehension of the natural environment. Through rigorous analysis and interpretation, this research endeavors to enrich scholarly discourse on both literary analysis and environmental studies, fostering a deeper appreciation for the interconnectedness between literature and ecology.

Discussion
This study employs a qualitative descriptive methodology, applying an eco-critical approach to analyze Ted Hughes' poem Hawk Roosting. Through this lens, it seeks to uncover the nuances of the dehumanization phenomenon depicted within the poem, offering a comprehensive exploration of its themes and implications.

A. Tyrannical Power
In Ted Hughes' poem Hawk Roosting, the concept of tyrannical power is vividly embodied through the perspective of a hawk. Within the poem, the hawk emerges as a symbol of absolute
dominance, exuding an aura of unquestionable authority over its surroundings. Hughes’ deliberate choice of words serves to amplify the hawk's commanding presence, subtly conveying its unwavering belief in its supremacy. Through this portrayal, the poem subtly explores themes of tyranny and control, inviting readers to contemplate the implications of unchecked power in the natural world.

The line "I sit in the top of the wood, my eyes closed" shows the tyrannical power of the Hawk in several ways, as it depicts the Hawk sitting at the top of the trees or forest, which literally and symbolically shows its high position in the food chain and in the hierarchy of nature. At such a height, the Hawk feels it has complete control and dominance over its environment. Even with its eyes closed, the Hawk shows an indifferent attitude towards what is happening around it. This confirms that he feels no need to be wary of any threat, as he considers himself an invincible ruler. Even though the Hawk's eyes are closed, he still feels powerful. This certainly highlights his belief in his unwavering strength and power, even when he appears to be inactive or motionless. This attitude reflects his arrogance and absolute confidence in his power.

Then when the Hawk states "I kill where I please because it is all mine" and "My manners are tearing off heads - The allotment of death," his complete disregard for the rights or lives of other creatures is revealed. This creates a very authoritarian and undeniable aura of power. The Hawk feels it has the right to take life and end life as it sees fit.

In the context of dehumanization, the Hawk exhibits a cold and indifferent attitude towards other creatures, viewing them merely as objects devoid of individual rights or worth. Hughes' choice of language, such as "tearing off heads," starkly illustrates this dehumanization, portraying other beings as mere targets for the Hawk's predatory instincts. Through this portrayal, Hughes powerfully depicts how absolute power can breed oppression and strip away the dignity of both humans and other creatures. Furthermore, the Hawk's assertion of absolute control over its environment underscores its tyrannical power. By claiming ownership of everything and asserting that no change occurs without its consent, the Hawk symbolizes a domineering force that extends beyond mere predation to encompass the very fabric of nature itself.

Overall, the portrayal of tyrannical power in the poem serves as a poignant reminder of the dangers of unchecked authority, highlighting the potential for oppression and disregard for the rights and dignity of all beings, as well as the delicate balance of the natural world. It serves as a critical reflection on the profound negative impacts of unrestrained power, both on humanity and the environment at large.

B. Arrogance

In Ted Hughes' "Hawk Roosting," the hawk's perspective brims with unmistakable arrogance, vividly portrayed through several striking lines. Foremost among these is the hawk's bold assertion, "I kill where I please because it is all mine." This proclamation lays bare the hawk's unyielding sense of entitlement, as it unabashedly claims dominion over life and death within its domain. Such a declaration underscores the hawk's unwavering confidence in its own power, devoid of any consideration for the rights or existence of other creatures. The phrase "I kill where I please" encapsulates the hawk's utter disregard for ethical or moral constraints, showcasing its unapologetic pursuit of self-interest without regard for the consequences. This blatant disregard for the sanctity of life reflects an attitude steeped in arrogance and hubris, as the hawk sees itself as above the laws that govern the natural order. By proclaiming ownership over everything it surveys, the hawk reveals a profound sense of entitlement, asserting its absolute authority to act as it sees fit. In essence, this portrayal illustrates the hawk's unchecked arrogance and hubris, wherein it perceives itself as an invincible ruler with the power to dictate the course of life and death within its realm.

In the line "My manners are tearing off heads - The allotment of death," the hawk brazenly characterizes its act of killing as a routine and appropriate behavior, underscoring its unwavering sense of entitlement and authority. By nonchalantly describing its actions as "manners," the hawk trivializes the gravity of its deeds, treating them as commonplace and socially acceptable. This cavalier attitude towards killing reflects the hawk's unapologetic embrace of its predatory nature, devoid of any semblance of guilt or remorse. Moreover, the hawk's assertion of "The allotment of death" further underscores its belief in its absolute prerogative to determine the fate of other creatures. This phrase
epitomizes the hawk's perceived entitlement to wield power over life and death, emphasizing its unchecked authority and dominance within its domain. The hawk sees itself as the arbiter of existence, empowered to decide the destiny of all living beings without regard for their rights or dignity. The language employed in this line serves to accentuate the hawk's arrogance and haughtiness. The use of the term "My manners" conveys a sense of ownership and control, highlighting the hawk's belief in its sovereignty over its actions. Meanwhile, the vivid imagery of "tearing off heads" evokes a visceral and brutal depiction of the hawk's predatory prowess, underscoring its ruthless power and arrogance. In essence, this analysis reveals the hawk's unapologetic assertion of its dominance and authority, portraying it as a formidable and uncompromising predator unwilling to acknowledge any constraints on its actions.

"My eye has permitted no change." In this line, the Hawk states that his sight has permitted no change. This line emphasizes his arrogance and belief that his existence is unquestionable and unchanging. By stating that his sight does not allow change, the Hawk demonstrates his absolute belief in his power and control over his environment. This is a form of assertion that the Hawk feels it has the undisputed authority to determine what can and cannot change in its world. The phrase "My eye has permitted" demonstrates the Hawk's sovereignty and power over its vision, as the use of the word "permitted" emphasizes that the Hawk's vision is an inviolable law. This creates an image of how the Hawk feels in complete control of its world and does not feel the need to consider other views or perspectives.

"Or in sleep rehearse perfect kills and eat." This line shows the Hawk's arrogance in his perfection and reliability as an undisputed hunter. He feels no need to practice because he is naturally a perfect predator. The phrase "perfect kills" shows his absolute belief that he is a predator that cannot be rivaled in his hunting skills. The Hawk even feels that even in sleep he is still perfect, as he uses his sleep time to train and strengthen his skills. This shows the arrogance in his belief that he is the undisputed predator, even in sleep.

"It took the whole of Creation to produce my foot, my each feather: Now I hold Creation in my foot." By stating that he holds "the whole of creation" in his foot, the Hawk demonstrates his arrogance in his perceived role and position as the most important in the hierarchy of nature. The Hawk states that the whole of creation, or the entire universe, was needed to create every part of its body, including its foot and every feather. This expression shows his absolute belief in the importance of his role and position in the hierarchy of nature. By stating that he holds "the whole of creation" in his feet, the Hawk claims ownership over the universe itself. This emphasizes his arrogance and belief that he is the supreme ruler or the most important in the universe.

"I am going to keep things like this." With this statement, the Hawk shows his arrogance in maintaining his status and dominance. He has no qualms or desire to change the current situation because he feels his dominant position is the way it should be. The Hawk asserts that he will maintain the current state of affairs, without wanting to make any changes or adjustments. This shows her absolute belief in her power and dominant position, where she feels there is no need to make changes or adaptations because the existing circumstances are inaccordance with her wishes.

C. Dehumanization in the Relationship between Hawks and Nature

The researchers' meticulous analysis unveils a profound revelation: within the poem, the hawk emerges as an unequivocal sovereign, wielding unbridled authority over the natural world. Through its depiction as the "absolute ruler," the hawk embodies a commanding presence, exerting dominion over every facet of its domain. With unwavering confidence, it lays claim to the entirety of its surroundings, asserting ownership over every living creature and element of nature. This portrayal underscores the hawk's status as a formidable force, unchallenged in its supremacy. Furthermore, the researchers discern that the hawk's power transcends mere control; it encompasses a sense of ownership and entitlement that permeates its every action. By asserting that the hawk "claims everything as his own," the poem elucidates the depth of its dominion, portraying it as a possessive steward of its territory. Every aspect of the natural world falls under the hawk's purview, from the land and sky to the creatures that inhabit it. This depiction emphasizes the hawk's sense of entitlement and reinforces its perception of itself as the rightful ruler of its realm. Moreover, the researchers' analysis delves into the
implications of the hawk's dominion over nature. By highlighting its complete power, the poem prompts reflection on humanity's relationship with the environment and the consequences of unchecked authority. The hawk's portrayal serves as a poignant reminder of the potential for exploitation and ecological imbalance when power is wielded without regard for the interconnectedness of all living beings. Thus, the researchers' findings illuminate not only the hawk's supremacy but also the broader themes of stewardship and responsibility in the face of nature's majesty.

I sit in the top of the wood, my eyes closed.
Inaction, no falsifying dream
Betw[90x626]een my hooked head and hooked feet:
Or in sleep rehearse perfect kills and eat.

In the first stanza, the hawk luxuriates in its regal position, depicted as if seated upon a throne, basking in the comforts of its dominion. This imagery conveys the hawk's sense of entitlement and sovereignty over its surroundings, portraying it as a majestic ruler of its realm. Furthermore, the hawk's assertion that it is not dreaming underscores its awareness of its power and reality. Its description of its sharp beak and talons reinforces its formidable nature, highlighting its prowess as a predator armed with lethal weaponry. This portrayal emphasizes the hawk's complete assurance in its ability to protect itself and assert dominance over its environment. Moreover, the hawk's contemplation of the gratification derived from hunting and consuming prey underscores its primal instincts and unapologetic embrace of its role as a hunter. Overall, the stanza serves to establish the hawk's dominance and prowess as it revels in its position at the apex of the natural order.

The convenience of the tall trees! The
air's buoyancy and the sun's rays Are of advantage to me;
And the earth's face upward for my inspection

In the second stanza, the hawk highlights the sources of its formidable power. The towering trees, the gusts of wind, and the warm sunlight indirectly contribute to its strength and resilience. These natural elements serve as symbols of the hawk's dominance, providing it with unwavering support and empowerment. The mention of sunlight carries a deeper significance, implying that the hawk is imbued with inherent power, with the sun symbolizing vitality and vitality. This stanza suggests that the hawk is fortified by the forces of nature, granting it a distinct advantage over its prey. Furthermore, the hawk's ability to inspect the earth underscores its privileged position within the ecosystem. The earth's openness to scrutiny symbolizes the deference and submission of the natural world to the hawk's authority. This imagery emphasizes the hawk's intimate connection with its environment, portraying it as a vigilant overseer of its domain. Overall, the stanza conveys the hawk's mastery over its surroundings and its symbiotic relationship with the natural world.

My feet are locked upon the rough bark.
It took the whole of Creation
to produce my foot, my each feather:
Now I hold Creation in my foot

In the third stanza, the hawk's portrayal emphasizes its formidable strength and dominance. The hawk's legs are depicted as a symbol of its power, underscoring the meticulous craftsmanship of its anatomy. The imagery suggests that even the creator, who crafted every detail of the hawk's body, is now figuratively under its control. This portrayal serves to underscore the hawk's unparalleled authority and supremacy within its environment. It conveys the notion that everything, including the creator itself, is subject to the hawk's dominance, highlighting the extent of its power and influence.
Or fly up, and revolve it all slowly -
I kill where I please because it is all mine. There
is no sophistry in my body:
My manners are tearing off heads -

In the fourth stanza, the hawk's method of flight serves as a demonstration of its dominance and predatory prowess. By flying leisurely at a low altitude, it flaunts its power and position as a top predator. In contrast, smaller birds, which fall within the hawk's prey spectrum, dart about anxiously at high speeds, acutely aware of the constant threat of predation. This juxtaposition underscores the inherent power dynamics within the natural world, where the hawk reigns supreme. Moreover, the hawk's assertion of ownership over its surroundings is palpable in the line, "I kill where I please because it is all mine." This declaration epitomizes the hawk's perception of itself as the ultimate authority in its domain, akin to how humans often assert dominance over their environment. The hawk's unwavering resolve to eliminate any perceived threats is evident in its unequivocal statement that it has no tolerance and is duty-bound to decapitate its prey. This stark portrayal underscores the ruthless nature of predation and the hawk's unyielding commitment to its role as a predator in the natural order.

The allotment of death.
For the one path of my flight is direct
Through the bones of the living.
No arguments assert my right:

In the fifth stanza, the hawk unequivocally asserts its authority over life and death. It emphasizes its sole prerogative in determining the fate of other creatures, highlighting its absolute control over the act of killing. No obstacle impedes its path as it swiftly dispatches its prey or any who dare to oppose it. The hawk's will is unassailable, with no room for dissent or argumentation. It epitomizes nature's relentless cycle of predation, wherein the strong assert their dominance without hesitation or remorse.

The sun is behind me.
Nothing has changed since I began. My
eye has permitted no change.
I am going to keep things like this.

In the final stanza of the poem, the hawk asserts its unassailable dominance and unwavering resolve. It underscores the formidable power that stands behind the hawk, reinforcing its status as an unrivaled ruler of its domain. The hawk's declaration that "nothing has changed since I began" serves as a testament to its enduring authority and unchanging nature. It steadfastly adheres to its primal instincts and principles, namely, the pursuit of sustenance and power through the act of killing. The hawk's unyielding commitment to its path is unswerving, regardless of any external judgments or perceptions. It remains resolute in its pursuit of survival, embodying the primal essence of nature's unrelenting cycle of life and death.

D. Eco-Critical Impact

Through the lens of eco-criticism, it becomes evident that the poem delves into the intricate conflict between humanity's inclination towards asserting dominance over its environment and the undeniable truth that humans are integral components of a much broader ecological system. Eco-criticism underscores the significance of comprehending and valuing the interconnectedness between humans and their natural habitat, while also highlighting the profound ecological repercussions stemming from self-serving human behaviors.

The poem prompts us to reevaluate our relationship with the environment, illuminating the complex interplay between human agency and ecological integrity. By adopting an eco-critical
perspective, we are encouraged to recognize that humans are not detached entities but rather interconnected nodes within a vast network of ecological interactions. This perspective urges us to acknowledge the symbiotic relationships that sustain life on Earth, emphasizing that our actions inevitably reverberate throughout the ecosystem, shaping its health and resilience. Moreover, eco-criticism urges us to confront the ecological consequences of human exploitation and domination. It prompts us to reflect on the ways in which our relentless pursuit of control and domination over nature has led to widespread environmental degradation and biodiversity loss. By foregrounding the ecological impact of human actions, eco-criticism serves as a powerful call to action, compelling us to reassess our priorities and adopt more sustainable practices that prioritize the health and integrity of the natural world. Ultimately, the eco-critical perspective embedded within the poem serves as a poignant reminder of the interconnectedness and interdependence of all life forms on Earth. It underscores the urgent need for ecological consciousness and responsible stewardship, urging us to cultivate a deeper appreciation for the intricate web of life that sustains us all. In doing so, we can strive towards a more harmonious and sustainable coexistence with the natural world, ensuring the preservation of Earth's invaluable biodiversity for generations to come.

Conclusion

In conclusion, the analysis of Ted Hughes' poem *Hawk Roosting* using a qualitative descriptive methodology and an eco-critical approach has provided valuable insights into the themes of tyrannical power, arrogance, and dehumanization within the poem. The depiction of tyrannical power through the perspective of the hawk highlights the dangers of unchecked dominance and the disregard for the rights and dignity of other beings. The hawk's absolute control over its environment and its ruthless assertion of authority reflect the potential for oppression and exploitation inherent in absolute power. Furthermore, the poem vividly portrays the arrogance of the hawk, who sees itself as the supreme ruler of its domain, with the right to kill and dominate as it pleases. The hawk's sense of entitlement and superiority exemplify the hubris that can accompany unchecked power, leading to a lack of empathy and accountability for its actions. Moreover, the analysis reveals the dehumanization inherent in the relationship between the hawk and its environment. The hawk's view of nature as mere resources to be exploited for its own gain illustrates the dangerous consequences of viewing the world through a lens of dominance and control. Through an eco-critical lens, the poem serves as a cautionary tale about the destructive potential of human arrogance and the importance of recognizing our interconnectedness with the natural world. By acknowledging the complex web of relationships that sustain life on Earth, we can strive for a more harmonious and sustainable coexistence with nature.

In essence, *Hawk Roosting* challenges us to reflect on our place within the larger ecosystem and to reconsider the consequences of our actions on the delicate balance of life. Through its powerful imagery and thought-provoking themes, the poem invites us to cultivate a deeper understanding and appreciation of the interconnectedness of all living beings and the imperative of stewardship towards our shared planet.

References


Clear Production, 252.


