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Political Censorship and the Human-Nature Subjugation: A Reading of *Fahrenheit 451*

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Abstract

Political censorship occurs when the government holds back information from its citizens. This censorship is often characterized by the suppression of speech, public communication or other information. It is generally conducted when a government or a private institution notices that a piece of information is deemed sensitive, inconvenient, harmful and, therefore, unacceptable to be shared. A Technoethical and Ecocritical analysis of Ray Bradbury's Fahrenheit 451 shows how political censorship has negatively affected human beings and nature leading to their total subjugation. What is political censorship? How is it exercised in Fahrenheit 451? In what ways are human species and nature subjugated in Fahrenheit 451? The paper finds that both man and nature are degraded and that man is fully responsible for this degradation. It advocates that solutions to mental and natural crisis are more social than scientific concerns. Besides, it proposes an ethical use of technological devices to incite a more responsible attitude in individuals for a harmonious natural and political ecosystem.

Keywords: *Censorship, Ecocriticism, political, subjugation, Technoethics.*

Résumé

Il y a censure politique lorsque le gouvernement cache des informations à ses citoyens. Cette censure se caractérise souvent par la suppression de la parole, de la communication publique ou d'autres informations. Elle est généralement pratiquée lorsqu'un gouvernement ou une institution privée remarque qu'une information est jugée sensible, gênante, nuisible et par conséquent, inacceptable d'être divulguée. Une analyse technoéthique et écocritique de Fahrenheit 451 de Ray Bradbury montre comment la censure politique a eu un impact négatif sur les êtres humains et la nature, conduisant à leur asservissement total. Qu'est-ce que la censure politique ? Comment est-elle exercée dans Fahrenheit 451 ? De quelles manières l'espèce humaine et la nature sont-elles assujetties dans Fahrenheit 451 ? Il ressort de l'analyse que l'homme et la nature sont tous deux dégradés et que l'homme

est entièrement responsable de cette dégradation. L'article préconise que les solutions aux crises mentales et naturelles relèvent plus des préoccupations sociales que scientifiques. En outre, il propose une utilisation éthique des dispositifs technologiques afin d'inciter les individus à adopter une attitude plus responsable pour créer une harmonie dans l'écosystème naturel et politique.

Mots-clés: Censure, approche écocritique, politique, subjugation, approche technoéthique.

Introduction

In recent years, "many governments have upgraded their capacity to use more advanced digital tools for censorship and surveillance" (Wagner et al, 2015: 6). As a result, the "preservation of identity and statesmanship depends on correct usage of censorship, which presents a guarding organism eliminating the consequences of 'information war'" (Agapova, 2013: 1). Yet, this paper has to do with the protection of nature and that of free expression for humans. Having analysed the relationship between technological advance and the human mind, it can be argued that "censoring expression leads to damaging psychological harm on the part of the speaker that, in the long-term, solidifies censored ideas" (Kinsley, 2023: 1). For Marx, censorship involves "norms about the control of information. Censorship of communication in the modern sense is associated with large, complex urban societies with a degree of centralized control and technical means of effectively reaching a mass audience" (Marx, 2001: 1). Censoring the media represents for autocratic leaders, an "essential strategy of rule that prevents contestation, the revelation of human rights infringements or corruption" (Van Belle, 2000).

The rise of machines in the technological world of the eighteenth-century England has favoured an advancement of humans' living conditions. This advancement has brought various changes in the modern societies. As E. Agapova (2013: 1-2) declares: "The close of the 20th century and the early 21st century saw moral and intellectual degradation of considerable part of population". The quest for new technological inventions has led to unprecedented incidents in the political as well as in the environmental domains. The acquisition of technological power by humans has resulted in the instability of the world creating, therefore, forms of exploitation such as political censorship and the subjugation of people and nature. In this perspective, Ray Bradbury shows in *Fahrenheit 451* how the bad use of technology can prove dreadful to both humankind and nature. Through the character of Captain Beatty, the Mechanical Hound, and Mildred in *Fahrenheit 451*, it is worth noting the importance and effects of technological inventions.

Once Beatty's government notices that books contain pieces of information which are deemed sensitive, inconvenient and harmful to the State, it pronounces the ban of books. This censorship is characterized by the burning of books, the suppression of speech and public communication. Any information which is susceptible of generating an opposition or a rebellion against the State policy, is never allowed to be shared and, therefore, banned. Book readers are tracked and killed to avoid harming the State security. This state of affairs has led to the subjugation of man and nature. What is political censorship? How is it exercised in *Fahrenheit 451*? In what ways are humans and nature subjugated in *Fahrenheit 451*? The paper answers these questions and proposes an ethical use of technological devices to incite a more responsible attitude in individuals for a harmonious natural and political ecosystem.

Technoethics is used for a better analysis of political censorship and Ecocriticism is used to analyse the human-nature subjugation in this paper. Coined by Mario Bunge in 1975, Technoethics focuses on the different problems engendered by the users of technology and prescribes ethical values to face these technological realities. For G. José Maria (2003: 1), Technoethics is a set of "ideas that bring into evidence a system of ethical reference that justifies the profound dimensions of technology as a central element in the attainment of a 'finalized perfection of man.'" As Mario Bunge argues, "the technologist must be held not only technically but [also] morally responsible for whatever he designs or executes" (Rocci, 2009: 2). Similarly, G. Jessica (2010: 1) thinks it a duty for the present people to preserve the "physical conditions that constitute a livable environment [...] clean air, an adequate supply of water, and access to energy resources". Using Technoethics helps analyse characters' actions related to technology which are within socio-political, and moral aspects of life. It also helps evaluate social policies and interventions that occur in response to issues generated by technological advancement.

Ecocriticism can be said to have emerged from a general concern to protect and preserve environment, and some critics like Rachel Carson (1962), Joseph Meeker (1974), William Rueckert (1978) and Cheryll Glotfelty (2009) to mention but a few, have contributed to its flourishing through their writings. Viewed as a study of the environment in literature, "Ecocriticism is a critical approach which began in USA in late 1980s and in UK in early 1990s" (Mane, 2015: 2). It has become since then "a successful new branch of the humanities not only in the U.S. and Europe but worldwide (Zapf, 2010: 136). The rise of this approach can be explained by "the conviction that the arts of imagination and the study thereof – by virtue of their grasp of the power of word, story, and image to reinforce, enliven, and direct environmental concerns – can contribute significantly to the understanding of environmental problems: the multiple forms of eco degradation that afflict planet Earth today" (Buell et al., 2011: 418).

The paper is divided into two sections. The first section defines political censorship and shows how it is exercised in *Fahrenheit 451*. The second section discusses the subjugation of both humans and nature in the technological world of *Fahrenheit 451*.

1. Political Censorship in *Fahrenheit 451*

Censorship implies a change by suppressing or prohibiting speech or writing that is deemed subversive of the common good. It occurs in all manifestations of authority and, in modern times, it has been of special importance in its relation to government and the rule of law. Although censorship is usually seen as a negative thing, it can also be good in some cases. The general principles of good censorship are security, protection, and preserving moral values. These are the reasons that people would allow censorship to take place through the task of a censor, that is, an officer, who uses to conduct the census and regulate the morals of the citizens counted

and classified. However, in *Fahrenheit 451*, censorship is depicted as an unenlightened and much more oppressive political maneuver.

Political censorship severely impacts freedom of speech and expression. Under it, individuals may refrain from sharing their opinions or engaging in open discussions due to the fear of retribution. So, by silencing dissenters, censorship prevents them from voicing their views. As a result, this tensed environment leads to a lack of diverse viewpoints and prevents public debate. Censorship can also block information from being read, heard or seen, as is the case in *Fahrenheit 451*. To ensure its censorship, the State has the power to remove or hide parts of the information that is considered unacceptable and force citizens to watch the reviewed version which is regularly broadcast on television. As Adsera et al. argue "The benefits of controlling information for politicians and bureaucrats revolve around being shielded from scrutiny, as non-transparency facilitates the use of public office for private gain" (Adsera et al., 2003; Ferraz & Finan, 2011).

1.1. The Ban of Books through Political Repression

Technology contributes to the welfare of humanity. With one of its main concerns consisting in bringing pleasure and entertainment for the well-being of human beings, the technological field provides individuals with an easy access in life. However, in *Fahrenheit 451*, political censorship is exercised through the ban of books which is declared to keep the population ignorant, exert control over them and prevent free expression that can lead to a rebellion. When the time passes, humans' perpetual quest for fame could no more be ignored in this technological world. As a result, their insatiability and greed have led Beatty to political censorship which, in turn, has brought chaos in *Fahrenheit 451*. Through political censorship, Beatty who represents the government, holds back information from other citizens.

As a symbol of knowledge, the book, in Bradbury's dystopian society, is devalued and censored by the advent of television. In *Fahrenheit 451*, Captain Beatty represents the political apparatus and has caused a lot of troubles to the population. Beatty has used various techniques to instore political supremacy on others. These elements vary from censorship through the burning of books to the killing of other firemen and book readers by using the Mechanical Hound and the atomic bomb. The media technology is used to keep the people alienated while book reading is banned to keep them ignorant. The State has also created a unit of firemen to burn books and houses. These firemen are helped by another technological device known as the Mechanical Hound which plays the role of policemen and is used to oppress lawbreakers. The atomic bomb comes as the last means of censorship used by the State to destroy its citizens.

The ban and burning of books according to Beatty's account is due to the ever-quickening pace of technological advancement. As time passes, television has increasingly become the most simplified form of entertainment that the State has imposed on citizens. This fast-paced and shallow form of entertainment is used to erode people's attention. As nobody has time for books, people are obliged to turn to very short ones or else indulge themselves in the mindless pleasures of sex magazines. Happiness is advocated in society by the State to divert citizens' attention and make their control easier for the firemen. As a matter of fact, *Fahrenheit 451* focuses on this totalitarian government, if not, a police State where surveillance and suppression of public opinion lead to mass fear and suffering known here as political censorship.

The objections of special-interest groups to the content of books can be considered as the most important reason which leads to censorship. Thus, Beatty's hidden agenda is to fool other citizens with shallow information so as to keep them ignorant. The firemen defend the interests of the State and, therefore, feel offended by knowledge that is contained in books which for them stands as a source of awareness for the masses. For this reason, books are feared because they bring light and soon after, discontent among the masses. For the firemen, books represent a threat that undermines the ideal of happiness advocated by the State. Books can also introduce unnecessary complexity and contradiction into people's lives, this is the reason why they must be banned or burned to avoid any suspicion. In fact, the government has really codified this social evolution into a law. It has also proceeded to enforce the ban through firemen who invert their role by setting fires instead of extinguishing them.

The ban of books process has led to the extension of the firemen's oppression. Captain Beatty, for instance, has used technological tools to inflict pain to many lawbreakers including Montag, his co-worker. Montag's sudden change of mind, that is, from a book-burning fireman to a book-reading rebel poses a big problem to Beatty. Beatty's visit to Montag ends with the menace that if a fireman has possession of a book and refuses to burn it, he, Beatty, has a duty to come and burn this book by himself. This shows Beatty's determination in the burning of books. He goes further in his oppressive ways to force Montag, his co-fireman, to burn his own house.

Montag is not the only character to be censored by Beatty; Mildred, his wife, who attempts suicide with an overdose of sleeping pills, ends up dying in the bombing of the city. Being portrayed as an innocent and curious woman, Clarisse also disappears and is reported to have been run over and killed by a car. Besides, there is an unnamed woman who refuses to abandon reading books and commits suicide by burning herself alive. All these deaths, along with many other ones, are the dreadful results of the political censorship. Beatty's death in the novel marks also the end of this repression and Montag, his murderer, embodies the hopeful knowledge that is to be used for harmony in this tensed political ecosystem.

The Mechanical Hound constitutes another destructive technological metal which is designed and used by the State to track down and kill lawbreakers. In fact, the Mechanical Hound is a robotic animal that firemen deploy to hunt and catch fugitives. It is trained and programmed to hunt its prey very quickly by smell. Once it catches people, the Hound injects the person with a sedative; unable to run, the drugged fugitive is easily captured. The Hound is normally programmed to attack only lawbreakers. The fact that the Hound acts aggressively toward Montag shows the limits of technology. It also shows that technology has shortcomings, that is, it can make mistakes and can, therefore, be easily manipulated for immoral political ends.

However, the most destructive element of political censorship is the atomic bomb. Two nuclear wars have occurred in the novel, yet, the story ends again with an atomic bomb which destroys the city. This entails that this nuclear weapon makes war easier for the political oppressors and more destructive for the innocent oppressed citizens. That is why the recurring threat of atomic war maintains an atmosphere of anxiety among the citizens favouring, thus, the dictatorial ambitions of the government and censorship for the State. Apart from the ban of books where Beatty and the

Mechanical Hound have implemented censorship, the State has also used media technology to block the right information from its citizens.

1.2. Censorship of the Media

Censorship of the media refers to “formal or informal interference with the freedom of outlets and media professionals to collect information, exchange ideas and report to the public “through any media and regardless of frontiers” (Corduneanu-Huci, & Hamilton, 2022: 518). This “Interference varies widely from a lack of access to government information to the killing or disappearance of journalists” (Ibid). Censors can vary from State and non-State actors to organized crime networks and radical religious groups. Censorship is mostly difficult due to “its highly complex ecosystem where formal restrictions, informal pressure, and inducements mix” (Ibid).

Generally known as means of communication through which information is transmitted to the public, the media have been manipulated for political purposes in *Fahrenheit 451*. Televisions like the “parlor” and “family” and other media technology have served for negative political ambitions – a bait for the mental censorship of citizens. The State has subverted the role of television and used it to block the right information from its citizens. While truth is concealed, the State regularly broadcasts the blurred version, if not, the wrong information to the citizens. This manipulation creates a total confusion for the masses leading to ignorance – a mental censorship. The more ignorant the citizens are converted, the easier their control and censorship by the State.

As far as the censorship through the use of the media technology in *Fahrenheit 451* is concerned, citizens live in an oppressive society that sees to it that, all sources of complexity, contradiction and confusion among the masses, are eliminated. This censorship is imposed in order to make sure that all the citizens are enjoying life happily. As the story unfolds, it can be read from the empty-minded citizens that they are not so happy as expected. Indeed, Montag’s fellow citizens are constantly fooled with advertisements and shallow entertainments, leaving no room for them to think for themselves or assess their own emotional states. As a result, their society grows increasingly violent, selfish, pleasure-seeking and disconnected from factual information.

As the media are all State oriented, technological devices have not helped citizens in *Fahrenheit 451*; they have, instead, deepened their ignorance. Far from keeping people happy and entertained, every citizen remains dissatisfied due to the constant entertainments. It can be noted that technology has failed to ensure people’s peace of mind because even Mildred has sought relaxation through her moment of driving. Mildred’s taking of an over-dose of sleeping pills shows that she is not really happy, though she always pretends to be. Her multiple attempts of suicide corroborate her unhappy mind. Mildred’s death in the bombing of the city constitutes the climax of the negative purpose of political censorship through media technology in the novel. The less satisfied people are with their lives, the more violent they become. As many citizens have died of shootings, this violent behaviour, unfortunately, turns out to be the only way for the living ones to express their anger, frustration, and unhappiness. Technology has not only had a nefarious impact on people but it has also served as a powerful weapon to political ends.

With regard to this mental censorship, *Fahrenheit 451* lays emphasis on how innovations in media technology have negatively

affected individuals’ mind in society. When the narrative unfolds, the negative effects of censorship are reflected in the law leading to a police State in which firemen actively repress reading, learning, and critical thinking through violent acts of destruction. Beatty strongly believes that book burning is necessary for maintaining people’s peace of mind. Besides, the presence of competing forms of entertainment such as television and radio are part of the oppressive ways used by the State to suppress the interest of reading and, therefore, keep its population ignorant of the current issues. As the State does not want book readers to become intelligent and escape its control, it becomes more envious of their improvement. The more the book readers are committed, the more furious and hostile the firemen become.

The televisions are spaces of entertainment giving a summarized content of information with mesmerizing effects to its viewers. As no citizen can do without them, everybody is “plugged in” at all times, to listen to the shallow and heartless State information and become an addict devoid of emotion and sympathy. Other forms of technological means like the “beetles” –automobiles, have a more destructive force on citizens in *Fahrenheit 451*. The beetles are very fast and dangerous as they are used by the State to cause fatal accidents among which Clarisse’s. With the social interaction and citizens’ learning process taken over by the media, the State succeeds in imposing a kind of conformism because the media have produced the kind of citizens they want. For Kellner, (2007: 5), “With the control of information, with the absorption of individuals into mass communication, knowledge is administered and confined”.

Citizens’ indifference to the past and to relationships is one of the most striking impacts of this mental censorship on their lives. The indifference to the past is shown when Montag and Mildred, after ten years of marriage, have failed to remember when or where they first meet. This also shows how censorship has negatively affected the brain of this couple. Mildred makes no effort to remember their past, yet, she has enough time to run into the bathroom and swallow several pills. Montag and his wife are not the only characters who are mentally affected; Mrs. Phelps, Mrs. Bowles and other citizens have been brainwashed in *Fahrenheit 451*.

As everybody is busy with telescreens, nobody cares about bearing children in such an individualistic society. So, the society is ready to prepare citizens for part time bonds and this prevents deep relationships among individuals as they are not allowed to devote too more time on marriage than on television. Mental censorship has severed interpersonal relationships. The fact that no character is interested in having a child marks the death of interpersonal relationships and the level of people’s vanity and self-centeredness. The State’s everyday manipulation of individuals using technological devices like televisions, robots and atomic bombs, has made humans, the real subjugators of other humans and nature.

2. The Human-Nature Subjugation

Defined as the act of gaining “control over somebody or something” (Hornby, 2010: 1488), subjugation is one of the various types of injustice in the world. It has to do with one group of people dominating another group by taking away their freedom. In *Fahrenheit 451*, it is noticed a double aspect of subjugation, that is, the minority group of firemen take control over other less powerful citizens just as humans bring nature under their yoke. The subjugation of man by man is a clear-cut one in that, the burners of books make use of technological devices to take control over other citizens and force them to do things as they are told. As a matter of

fact, the readers of books and other television addicts are forced to live without rights, under the control of the State, represented here by the firemen. Other citizens like Montag, Faber, Clarisse, Mildred, Mrs. Phelps and Bowles, have undergone a forced submission to control by Captain Beatty with the help of the Mechanical Hound. Beatty has really oppressed and conquered other citizens by using technological devices.

2.1. The Subjugation of Man by Man

With the advent of technology in people's life, the notions of ethics tend to be superseded leaving room for individualism, loneliness, isolation and trauma. This loneliness which does not allow scientists to think about the effects of their undertaking, leads to individualistic achievements that have subjugated humans. Therefore, humans in the perpetual quest for new inventions end up being caught in their own trap by using technology to enslave others, that is, the subjugation of man by man. For Douglas, scientists who were chosen to "design and test the first atomic weapons" (Douglas, 2017: 248) work in isolation and secrecy. Being aware of the dangers of technology on humans, Einstein condemns "the military mentality of our times" (Arbulu, 1986: 1089) showing that "only morality in our actions can give beauty and dignity to life" (Ibid: 1081). It can be noted that any quest for fame or glory which is performed regardless of ethical norms, is a worthless one.

In *Fahrenheit 451*, Beatty has subjugated other humans through the Mechanical Hound which growls "a strange rasping combination of electrical sizzle, a frying sound, a scraping of metal, a turning of cogs that seemed rusty and ancient ... [it] had sunk back down upon its eight incredible insect legs [with] copper wire, storage batteries, and electricity (Bradbury, 2013: 38). The Hound represents a menace to the citizens showing how bombs have been replaced by robots which can perform horrible actions. For Beatty the Hound: "just 'functions' [and] has a trajectory [they] decide for it. It doesn't think anything [they] don't want it to think" (Ibid: 39-40). This shows the subjugation of man by man using technological devices.

With technology, many moral values have been degraded in such a way that this fear has resulted in humans' alienation, isolation and subjugation. As Clarisse confesses to Montag, "no one has time anymore for anyone else" (Ibid: 36). Those who have the intention to do good are afraid because they are uncertain of the perception of others on their actions. When Clarisse asks Montag: "Do you notice how people hurt each other nowadays?" (Ibid: 42), she confirms thus the uncertainty and absurdity of the modern individualistic and isolated world.

For Feder (2018: 10), though the work of technological innovation is undertaken by groups of people, it is "often isolated or isolating" and can "blind the creators of new technology to any potential social and ecological consequences". The isolation created by technology has broken the social ties. Clarisse expresses this fear in the following terms: "I'm afraid of children of my own age. Six of my friends have been shot in the last year alone. Ten of them died in car wrecks. I'm afraid of them and they don't like me because I'm afraid" (Bradbury, 2013: 43). This shows the chaotic technological world in which everybody lives with a delight in killing one another.

The ideology of children's rights has removed the parental power and control. Living in an environment where children are protected by the State with the right to betray their parents, represents a chaotic and immoral world. Mildred does not care about bearing children as it can be seen from her husband's utterance: "my wife,

[...] just never wanted any children at all" (Ibid: 41). As a result, children are no more important for parents who shift their sexual desires toward machines or robots. For Pewissi (2017: 166), "When it comes to people who willingly decide to orient their sexual envy towards sex-robots, [...] lesbians and even potential heterosexuals will connect to robots and will, in this process, transform the humans into mechanical things". Indeed, Bradbury's robotic world, has neither friendship nor emotional love between Montag and Mildred and among citizens.

As marriage loses its value and children become worthless, Mildred betrays her husband to preserve her happiness. By cancelling love between Montag and his wife Bradbury is indirectly pointing out the negative consequences of a robotic society devoid of sympathy and humanness. At the same time, Bradbury shows the importance of friendship when he creates Clarisse and endows her with the capacity to help other citizens. Then, he unites Clarisse with Montag, a confidant of hers, who shares his burning desire with her and feels comfortable. The early death of Clarisse can also denote the suppression of feelings and human relationships in this robotic world. Considering all these elements, it can be said that, a world where tyranny, anarchy and betrayals are in full swing and where no confidence can be placed in robots, shows the extent to which humans have been subjugated.

Apart from the subjugation of humans by other humans, the paper is also concerned with the subjugation of nature by the same human species using technological devices.

2.2. The Subjugation of Nature by Man

Nature or environment is known as "the conditions under which an individual or a thing exists, lives or develops, [it] embraces the whole physical world, and as well as social and cultural conditions" (Eren, 2016: 3). It can be understood that our social and cultural conditions are determined by the environment in which we live. As a result, a safe environment entails safe living conditions. Yet, the advent of technology with its electronic wizardry, have not spared nature from their negative consequences. The subjugation of humans is implemented by humans who constantly maintain other less powerful citizens in poverty whereas the subjugation of nature by humans is materialised through massive destructions of other nonhuman entities making up the ecosystem. The extermination of other natural entities by man is due to ecological catastrophes generated by the roboticisation of human existence.

The abusive use of the new technological devices by humans has led to an unchallengeable threat – the menace of the whole life extinction. The destruction of the ecological landscape reaches an alarming rate with massive exploitation of the environment. Given that this ecosystem is commonly shared by humans and other entities, its destruction means also the destruction of humans. It becomes obvious that humanity is running toward its end or total extinction. From this perspective one can agree with Feder's assertion that technology has created "new versions of the problems it was made to solve, [and even] needs it cannot fulfill" (Feder, 2018: 13).

It has become undoubtful that technology has created more problems than it has solved. Due to the bad usage of technology and its whole apparatus, nature and its phenomena which are considered as sources of life, have considerably been weakened. Knowing that humanity owes its existence and growth to nature, these technological challenges have undermined the sacred aspect

of nature that conditions the existence of every entity. It must be noted that whatever is produced or invented by machines, finds its root in the natural world. Therefore, technology produces only artificial things. As machines cannot produce natural entities, they can only imitate the beauty of nature, that is, by creating artificial flowers and so on. The existence of human beings fuels the work of technologists making it something important. This imposes the need to preserve the natural world for our actions to be beneficial not only to humans but also to other species.

Indeed, a reconsideration of the role of nature is very important. Advocating the safeguard of the environment as the essence of our existence, Cherif (1989: 1) posits that: "water shortage, the threat to nuclear destruction, nuclear plant breakdowns, nuclear waste disposal problems, acid rain and fog, and the threat of the greenhouse effect", deteriorate our humanity. Cherif acknowledges thus that environment greatly contributes to our survival. Most generally, human beings tend to ignore the existence of other entities due to their insatiable ambitions. Yet nature has incredible mysteries that have not been totally mastered by humans in spite of the progress made in technology. The technological inventive humans do not value the importance of nature as much as they value that of technology.

With the interconnectedness between man and nature, the destruction of one entity will automatically entail the extinction of the other. This makes ecologists fight against any action that goes against the destruction of the natural world. As Tonn (2002: 4) argues: "earth does not belong to man: man belongs to the earth [...] whatever befalls the earth, befalls the sons of the earth. Man did not weave the web of life: he is merely a strand in it. Whatever he does to the web, he does to himself". Brown corroborates this call when he argues that: "each generation should conserve the diversity of the natural and cultural resource base so that it does not unduly restrict options available to future generations" (Ibid: 7).

For De Koninck and Parizeau (1991: 27), "Man is an imperfect being condemned to live in a perishable world. The indefinite growth of power that are granted to individuals and group of people will sooner or later go in contradiction with time and space limitations of human experience and destroy the natural and social space of human condition". Given that no human is immortal and that no other sacrifice can remove man from extinction, human beings had better revisit their relationships with nature. In this regard, we have to be conscious of the marvels of nature and work for its protection. After having realised that human beings are constantly destroying the environment for multiple reasons, Cherif urges every "ecologist to perform the role of mediator between mankind and nature, and [...] educate the public about the human impact on the natural world" (Cherif, 1989: 5). As it is necessary to work out new mechanisms for the protection of the environment, humans must, therefore, join Ecocritics in the preservation of nature for the betterment of all species.

Conclusion

The analysis has shown that political censorship has negatively impacted citizens' freedom of speech and expression. Captain Beatty is the State representative who carries out this political censorship proceeding firstly through the ban of books, then by using technological devices such as the Mechanical Hound, televisions and even the destructive atomic bomb. With all these assets, Beatty has successfully silenced and destroyed all dissenters

to State policy and has refrained the remaining citizens from sharing their opinions.

Besides, the paper has shown that, physical and mental political censorships have severed interpersonal relationships and many citizens have been brainwashed to become robotic, that is to say, unthinking, unemotional and indifferent to any initiative. The daily manipulation of citizens by the State using televisions, robots and atomic bombs, has made humans, the real subjugators of other humans and nature.

The analysis has also shown that a well-protected nature plays a curative as well as restorative role in humans' life serving as a refuge for both humans and non-humans. The pro ecological portrayal of Clarisse McClellan, Faber and Montag shows how all humans must behave to protect nature for an imbricated coexistence. It advocates that, the human species that is mainly responsible for the destruction of the environment, must undertake concrete actions to safeguard other entities for a harmonious ecosystem. Man has also to give more consideration to nature than they give to technology to avoid using the latter to destroy the former. As humans cannot do away with exploitation of nature, the paper ends up with a call to reduce or limit our consumption of natural resources to avoid the quick extinction of both humans and nature.

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