Tribhuvan University

A Premonition of an Immanent Apocalypse in Pinchbeck's *2012*

A Dissertation Submitted to the Central Department of English, Faculty of Humanities and Social Sciences, Tribhuvan University in Partial Fulfillment of the Requirements for the Degree of Master of Philosophy in English

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July 2024

Declaration

I hereby declare to the best of my knowledge that this thesis is original; no part of it has been submitted earlier for the candidature of research degree to any university.

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Approval Letter

This research work entitled "A Premonition of an Immanent Apocalypse in Pinchbeck's *2012*" submitted to the Central Department of English in Tribhuvan University by Padam Narayan Joshi has been approved by the undersigned members of the Research Committee.

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Acknowledgements

I would like to extend my heartfelt gratitude to my research supervisor, Dr. Komal Phuyal, for his invaluable scholarly advice, sincere encouragement, and constructive critique. I am equally indebted to my professors, Prof. Dr. Dhurba Bahadur Karki, Head of the Central Department of English, T.U., Prof. Dr. Jib Lal Sapkota, Prof. Dr. Amma Raj Joshi, Prof. Dr. Krishna Chandra Sharma, Pro. Dr. Anirudra Thapa, Prof. Dr. Beerendra Pandey, and Prof. Dr. Ananda Sharma, whose inspiring advice on research writing has been instrumental in shaping this work. I also express my gratitude to my revered guru, Dr. Shiva Rijal, for his guidance in initiating this research. Dr. Tara Lal Shrestha's critical insights on research writing have also been immensely helpful. I sincerely appreciate the role each of you has played in this research, and I look forward to your continued support and engagemennt.

My special thanks goes to my mother, Santoshi Joshi, whose love, inspiration and sacrifice have always been foundation of my academic achievements. My deepest gratitude goes to my brothers, sisters and the whole family for their love, patience and understanding. My better half, Janaki, whose encouragement in my academic work is ever admirable. I am also thankful to Dhaneshwar Poudel, for his valuable support while writing this dissertation. I am equally thankful to my colleagues and relatives for their well wishes for my academic excellence for ever. My appreciation also goes to Mr. Brikha Bahadur Rawal, non-teaching staff of Central Department of English, Kirtipur. My two little daughters Pallavi and Prabhani equally share the appreciation of this work.

Padam Nararayan Joshi

July 2024

Abstract

The research work "A Premonition of an Immanent Apocalypse in Pinchbeck *2012*" explores humans' unnatural treatment of nature and its effects on ecological and human wellbeing. It examines the effects of advanced technology on ecological and human well-being through the ecocritical insights of Lawrence Buell and David W. Orr. It states the problems of why people depend on technology and how it affects their lives. Ill-treatment of nature generates ecological imbalance, and such ecological imbalance destroys both human well-being and natural well-being.

Advanced technologies are neither eco-friendly nor beneficial to human wellbeing. Modern technology causes environmental degradation, climate change, and depletion of natural resources, that is why humans are compelled to search for alternative development methods. Thus, eco-friendly technology should replace advanced technology with the notion of sustainable development. The existing educational and developmental policies do not address environmental problems due to advanced technology, which may give birth to an imminent apocalypse on Earth. This study will be a milestone for educationists, architects, political leaders, and policymakers to rethink their strategic policies about development. This study is organized into four parts. The first part examines Human-Nature Relations in the selected American Narrative. The second part attempts to highlight the theoretical insights of Human Nature Mutuality in 2012, the third part analyzes the textual evidence with different ecocritical perspectives, and sustainable development and connectedness of human kinds with nature to mitigate environmental apocalypse have been discussed in the fourth chapter.

Key Words: Technology, Ecology, Sustainable Development, Nature

Table of Contents

Chapter I

Exploring Human-Nature Relations in *2012*

With the emergence of industrialization and urbanization, humans' attitudes toward nature have changed. Their dependency on technology is increasing day by day. The purpose of technocratic inventions is to support people by solving problems and enhancing their efficiency. However, people in modern societies rely entirely on advanced technologies even if they can accomplish the task with effort. Addiction to technology has affected humans' creativity, educational policy, developmental policy, ecological well-being, and human well-being. Despite having luxurious lives through technology, people are being intoxicated directly or indirectly regarding their survival. People use modern appliances without being conscious of their side effects and comforts. However, such unplanned and unpurposive use of technology will undoubtedly cause people to feel destroyed shortly.

This study analyzes Daniel Pinchbeck's *2012, The Year of the Mayan Prophecy* (2006), which presents human-nature relations regarding technology and its effect on ecological and human well-being. It attempts to connect humans with nature through eco-friendly technology and sustainable development. Pinchbeck explores present society in terms of environmental degradation, extinction of various species, toxic environment, and its effect on ecology. He presents various problems that modern people are facing in the 21st century. He observes alien abduction, crop circles, nuclear war, wild animals leaving their habitats, psychedelic vision, and especially the ecological crisis during his psychedelic journey. He further looks for alternative ways of preserving natural entities that fill lives in nature. Pinchbeck attempts to make people anxious as well as hopeful about modern life. He has also

encouraged people to think differently about the planet and their existence without a healthy nature.

Technological advancement has led people toward the maltreatment of nature, leading to ecological imbalance, which destroys human health and ecological well-being. Technological advancement is neither eco-friendly nor beneficial for human well-being because of the hazardous waste they produce. Modern technology consumes more natural energy and causes greenhouse emissions, climate change, etc. It equally affects humans in terms of their health, social status, and job replacement. The researcher has analyzed the technocratic effects based on Pinchbeck's psychedelic experiences in different parts of the world in different periods. Natural beings, such as children, snakes, plants, birds, etc., are being affected by the wastes produced by technology. This research further analyzes the solutions for the contemporary environmental crisis. The critical aspect has been a matter of discussion for scholars in different periods. Different ecocritics have contributed to the preservation of ecology by making people aware of environmental degradation. Various attempts by various critics through literature have established ecocritics as a separate discipline. Environmental study was limited to the beauty of nature, which was only included in the academic curriculum in the past. The notion of environmental study has been changed in recent years. In the past, technology was taken as the curse for environmental justice, and most Eco critics strongly defended modernity.

Contemporary ecocritics do not entirely deny modern technology; instead, they advocate for sustainable development by reforming technology, i.e., eco-friendly technology. Lawrence Buell and David W. Orr, who believe that environmental literature and ecological literacy can help people realize their position on the Earth, have contributed to creating human awareness about environmental degradation.

Thus, the textual evidence of the primary text has been interpreted with the insights of both Buell and Orr. The findings and solutions of this research can help people connect them. Thus, the researcher applied the theoretical insights of Eco critics such as Lawrence Buell and David W Orr, who believe that the apocalyptic situation due to the unwise application of advanced technology can reduce sustainable development. The findings and solutions of this research can help people connect themselves with nature and change their attitude toward natural phenomena. Educational and developmental policies made by different societies can be reformed with the help of its findings.

Modernity has transfigured human lives into slavery. Industrialization and the development of machines have lost their creativity because of their unpurposive and unplanned use. Humans suffer from different problems, such as health problems, unemployment, irrationality, etc., due to their dependency on technology. Sufferings resulting from the misuse of technology have led people to find solutions to it, and they have started to explore alternative ways of living a happy life. As a result, many researchers have researched modernity and its effects and come to conclusions accordingly.

Sirkku K. Hellsten writes, "It is important to consider the existential risks and the related scenarios of the future seriously and ponder the wider consequences that what we today may see as science fiction…" (6). In his view, humans face risks in their daily lives due to scientific exploration. Similarly, David K. Miller claims, "Humankind at this level of existence and materialistic dependency on the Earth may not survive if the imbalance continues" (119). The desire for materialism may lead people to live troublesome lives soon. He further elaborates on the importance of

nature, saying, “There is a time for deep reflection; you need to intensify your bio relativity activities, your spiritual intervention, and your group connection with each other” (145). Miller persuades his readers to return to nature and assume its value. Similarly, he talks about the end in 2012, "End time events were predicted to occur on December 21, 2012. Many of these events did not happen. However, the likelihood of some of these catastrophic end time events occurring is still possible" (90). Considering Miller, it is assumed that a catastrophe would occur soon if the stakeholders did not understand nature.

Peter Russel's *From Science to God* highlights consciousness's importance in preserving ecology. He asserts, "Our continuing social, environmental, and economic crisis are symptoms of a deeper inner crisis- a crisis of consciousness” (120). Russel emphasizes the importance of self-enlightening to reduce environmental crises. He gave the example of developed countries changing their attitude towards nature: "Social researchers have found that 10 percent of the American population is now actively engaged in some form of inner growth- with similar trends in other developed countries” (122). Consciousness makes people grasp the values of nature and its role in their lives. Connectivity with nature develops at a cognitive level, and people judge their attitude towards nature and act accordingly. Harold Fromm insists, “…unlike a computer or robot, there seems to be something that goes on inside people that we call ‘reflection’” (275). For Fromm, people get enlightened by visiting nature. John Hannigan states, "Overpopulation, loss of biodiversity, rainforest destruction, ozone depletion, and global warming are linked to this impeding ecological crisis" (91). Lack of human consciousness results in irrationality, and the irrational use of nature invites ecological crisis. However, he does not entirely deny the scientific invention and suggests, “…scientific creativity cannot be divorced from epistemic lifestyles, but

must be negotiated" (103). The above statement clarifies that advanced technology does not support our ecological system and should be replaced by eco-friendly technology.

Daniel Pinchbeck, in his interview, emphasizes the psychedelic experience of nature. He suggests the psychedelic experience of life. According to him, humans should have to go on a psychedelic journey to get rid of the environmental crisis that has been generated by modern technology. Jon Leon Torn also argues for humanity through a cultural shift as "…existential crisis facing humanity must fail without a concurrent or ideally precedent mental and cultural paradigm shift" (1). For Torn, the present humanity crisis has been produced by modern technology. Consciousness makes people socially and culturally eager to realize the cosmos and values of nature.

Chris Elcock also talks about Pinchbeck's writing, "In 2006, Pinchbeck published 2012: The Return of the Quetzalcoatl, in which he argued that 2012 would witness a radical shift of consciousness and a new feminine-oriented spirituality" (306). According to Elcock, Pinchbeck made people aware of the consequences that would occur in 2012 and urged for spiritual consciousness. He further argues, "Contemporary ethnogenesis then sees their activities as the solution to the environmental crisis. Not all of them subscribed to the 2012 scenario of Mckenna or Pinchbeck, yet many share their idea that a shift of consciousness is necessary to save the world" (307). It is claimed from the above statements that Pinchbeck focuses his writing on alternative spirituality, which can be gained through self-consciousness. Joe Hagan also explores the idea of Pinchbeck's writing as "Mr. Pinchbeck details his five-year quest for truth through gobbling mind-expanding drugs, including LSD, psilocybin mushrooms, ayahuasca, DPT and other obscure hallucinogens" (NP). For Hagan, Pinchbeck spent his five-year journey with nature by taking mind-alerting

substances found in nature. Similarly, Jon Leon Torn describes the history of 2012 as follows:

> 2012 mania started slowly, with whispers among adepts of José Argüelles. and Terence McKenna in the 80s and 90s of the significance of the date for global consciousness ramping up to a more coordinated effort in the oughts primarily led by writers such as Daniel Pinchbeck, then slowly but surely becoming entwined with concepts of singularity, of exponential technological change, before eventually giving way to big budget Hollywood inspired depictions of massive destruction and mass extinction. (5)

Pinchbeck did not consider the Mayan calendar, made for various purposes of their civilization. Instead, it became a matter of discussion for eco-criticisms like Terence McKenna about global consciousness.

Torn further writes, “Pinchbeck, for his part, actually converted from existentialist despair to entheogenic esotericism” (407). It can be said that Pinchbeck was ecocritic in his earlier life, but he transformed himself to embarrass ecology. He justifies Pinchbeck as an ecocritic, "Pinchbeck now stands at the center of a new movement that has been referred to by various terms, including "cyber-spirituality," "techno-shamanism," or "new edge" (407). Pinchbeck is now a leading figure in different names for creating awareness about ecological crisis. By analyzing the remarks given by different scholars, it is to be said that Pinchbeck seeks cultural transformation in order to minimize environmental degradation. Likewise, “Shor claims, radical thinking and alternative or oppositional consciousness are at its core. *2012* helps us locate potential components of that core of radical thinking and alternative and oppositional consciousness" (343). According to Shor, alternative consciousness can be developed through the book *2012*.

John W. Hoopes, in “Mayanism Comes of (New) Age," describes Mayan civilization, "Authors who write about 2012 as a transformation of consciousness accompanied by environmentalism, a unitary belief system, and a desire for lasting peace claim these are based upon Maya beliefs and mythologies” (45). The transformation of human ecological consciousness came through the Mayans' prophecy. Viktor Siegel et al. talk about shamanism as “Pinchbeck describes the shaman as a source of guidance, focusing on Pinchbeck’s vision through the entire Igbo session” (43). The shamanism that Pinchbeck visited guided him in his study of nature. They further explain the questions raised by Pinchbeck, "Pinchbeck's question above suggests that Western institutions and social construction separate and block Westerners in their psychedelic experience” (67). People are detached from nature, and their detachment has restricted them from understanding it. Most scholars believe nature is the ultimate source of happiness and urge people to connect with nature through self-consciousness.

Westerners, who have developed technologies, are searching for a solution to the suffering resulting from the materialistic world. Amy argues, “Psychedelic drugs, then, have become the penultimate antidote for Western materialism that they open the individual to alternative spaces to view the world and lived experiences" (80). It is found that the ultimate solution for suffering in the materialistic world is the psychedelic experience. Beckett Warren presents Pinchbeck as “Daniel Pinchbeck's *2012 The Return of the Quetzalcoatl* holds as marking a shift in global consciousness and approaches his analysis of contemporary culture through a lens of Mayan cosmology and psychedelic drugs” (9). In Warren's words, Pinchbeck traveled the world to study the existing culture through the notion of Mayan tradition. Likewise, Douglas Osto asserts, “Pinchbeck’s critical views well depict the change in ethos

among the psychedelic intelligentsia of the generation after the baby boomers" (35). Pinchbeck's critical perspective is successful in transforming humans' attitudes toward nature. Mathew W. Driscoll writes, "The most acceptable means to recover the ancient and valuable tradition of shamanism is to look to authors who engage in shamanic techniques and to regard these authors' shamanic texts as worthy of cultural literacy analysis" (14). Driscoll believes that writing should analyze cultural literacy, which can bring awareness to humans. The above analysis by different scholars about Pinchbeck justifies that Pinchbeck's attempt at the attachment of humans through a spiritual journey has played an inevitable role in ecology.

On the other hand, Annie Booth contrasts American spiritualism with Taoism, "There may be similarities between Taoism and Native American practices, but using them together is problematic…both have been wrenched out of their cultural context" (95). According to Booth, the existing religious philosophies also deviate from their root tradition. Similarly, Wade Clark Roof argues, "Fragmented knowledge and highly specialized institutional sectors lie at the heart of today's spiritual malaise" (216). Religious interpretations of nature are also found self-centered in the modern age. Modern people do not understand the integrated values of nature, and because of this, they are exploiting it day after day. Most of the research works based on Pinchbeck's writing that I have gone through are conducted on the message that he has tried to deliver to his readers. No one in the research I have gone through has explored Pinchbeck's notion of sustainable development to mitigate the apocalyptic situation that modern people will face. Thus, the researcher in this research has tried to explore the attitude of modern people toward nature and its effect on both human and natural well-being. The replacement of advanced technological development with sustainable

development with the implication of eco-friendly technology was also a matter of research.

Chapter II

Theoretical Insights of Human Nature Mutuality in *2012*

"Ecocriticism" comprises two words, 'eco' and 'criticism.' 'eco' was derived from the Greek word 'Oikos,' which means home or house, and 'Criticism' from 'Kritikos,' means able to judge or judge. Thus, the etymological meaning of 'ecocriticism' is to judge nature or Earth through literature, which can be proved by the history written by Lawrence Buell in *The Future of Environmental Criticism: Environmental Crisis and Literary Imagination* (2005), "Ecology" derives etymologically from the Greek Oikos, household, and in modern usage refers both to "the study of biological interrelationships and the flow of energy through organisms and inorganic matter" (13). Ecocriticism, in this sense, studies, analyses, and interprets literary works concerning their contribution to shaping and building awareness about environmental degradation in readers. It is a multidisciplinary approach that studies, analyzes, interprets, and makes people conscious of their bad conduct toward nature. It examines how literary works preserve natural entities and encourage people to live healthily.

Ecocriticism has become an inevitable globalized and dynamic discipline in the literature that helps people with environmental degradation because of the abusive use of modern technology and its apocalyptic effects on nature and human health. It not only informs people about the consequences of abusive use of technology but also makes them realize their exploited nature and behavior towards nature. Since ecocriticism is an interdisciplinary approach, it interconnects different stakeholders to nature with their significance in the natural world. The significance of ecocriticism can be understood from multiple perspectives, such as environmental degradation, extinction of natural entities, human health, etc. Humans are facing various

challenges, such as climate change, biodiversity loss, ecological degradation, and the bitter effect on nature as well as human health due to the unmanaged application of advanced technology. Owing to various problems created by scientific inventions, different scholars have raised the issue of environmental degradation through literature. They try to bridge literature with different areas related to the natural world. They attempt to fill life in classical theories of environment with new insights.

Ecocriticism addresses the voices that are unethically dominated by environmental degradation. It encourages people to become creative, analytical, and rational to become part of nature with a physical attachment to the natural world. It also encourages them to write about aesthetics, beauty, spirituality, supernatural power, and its role in human life, which may reduce the exploitation of nature for materialistic purposes. Several historical and philosophical attempts have been made to bond the relationship between humans and the natural world.

In the classical or medieval period, philosophers such as Homer, Hesiod, and Virgil introduced the relationship between nature and humans. Bewolf and Chaucer, on the other hand, contributed to showing human nature relations through a religious lens. William Wordsworth, Samuel Tayler Coleridge, and Percy Bysshe Shelly highlighted the magnificence of nature through literature during Romanticism. Buell explains the history as follows:

> For one who knows the history of the permutations of critical thought about Romantic poetry, on the face of its early ecocriticism's insistence – in the face of then-fashionable poststructuralist and new historicist approaches – that Wordsworth was a poet of nature after all has a suspiciously retro, neo-Victorian ring, even when the argument is recast to emphasize not just love of nature but proto-ecological knowledge and environmentalist commitment. (2)

Poets like Wordsworth express their feelings and depict the beauty of nature and ecological concern. They presented the beauty and sublimity of nature in their writing.

Like other historians, Americans claim that ecocriticism history originated with the emergence of American writers such as Ralf Waldo Emerson. Buell insists, “Some Americanists might argue that the origin should be set much earlier, at least as far back as Ralph Waldo Emerson’s Nature (1836), the first canonical work of US literature to unfold a theory of nature with special reference to poetics”. Some scholars claim that the history of ecocriticism was rooted in America earlier. Literature writings were not limited to human-nature relations after industrialization and urbanization because of the threat of technological misuse in nature. Writers such as John Muir and John Burroughs advocated conserving the natural world. Thomas Hardy and Sarah Oren Jewett continuously wrote about the struggle of rural people and their dependency on nature.

Environmental awareness emerged in literature in the early 20th century with the contribution of Aldo Leopold as a foundation for ecological thinking. In the same way, John Steinbeck emphasized the impacts of human treatment on nature. However, the modern environmental movement took place after the publication of *Silent Spring* (1962) by Rachel Carson. Buell highlights the contribution of Carson as "The reason that Rachel Carson's Silent Spring (1962) became one of those few works of environmental writing to have an immediate and significant impact on public policy, while several other well-researched contemporary books on the same topic did not, was that this was an author also capable of writing A Sense of Wonder” (vii). Carson, who pointed out the impacts of pesticides on human health, compelled the policymakers to think differently. Authors like Edward Abbey and Wendell Berry also raised ecological consciousness in their writing. Although the relationship

between humans and nature became the content of Eco critics in the classical age, the systematic study of ecocriticism was structured after the 1990s with the work of Cheryl Glotfelty and Harold Fromm. Anglo-American writers such as Leo Marx and William Cronon contributed to Anglo-American ecocriticism. According to Buell, "Marx and Williams both focused on the cultural history and literary instantiation of the intertwined history of attitudes toward nature vs. (for Williams) urbanism and (for Marx) industrial technology" (14). Buell states that William and Marx examined cultural history, literary representation, and people's attitudes toward nature. William focused on urbanism, whereas Marx focused on industrial technology.

Despite scholars' engagement on environmental issues since the classical period, social-ecological problems were not prioritized. They seem to be individualistic rather than socialistic. Buell urges, "My point in mentioning this debate is not to arbitrate it but merely to call attention to the antiquity and durability of environmental discourse – and its variety both within individual thought traditions and worldwide" (2). The above statement shows that Buell advocates for sustainable development, which is possible through literature. Buell further presents his notion as:

> A number of early Eco critics looked to the movement chiefly as a way of "rescuing" literature from the instantiation of the reader from text and text from the world that the structuralist revolution in critical theory had ushered in. These Eco critical dissenters sought to reconnect the work of (environmental) writing and criticism with environmental experience – meaning in particular the natural world. (6)

For Buell, environmental literature should immerse readers in nature. According to him, literature should not only please its readers but also make them feel attached to nature.

Buell further proves the concept of environmental study at an early age, “From the start, calls to reconnect the study of literature with the living earth” have focused participants’ attention on the connection between academic work and public citizenship and advocacy” (7). To Buell, one of the major functions of literature is to make people aware of environmental crises that result from their actions.

Nature was studied whole rather than part during what Buell calls the First Wave. Nature was worshipped because of its beauty and its aesthetic nature. Buell argues:

> Early ecocriticism would have been likely to bristle at this lumping together of such heterogeneous categories under the sign of political practice. However, one also needs an inner voice like Foucault's as a reminder that the "who" that engages in ecocritical work is neither as individuated nor as extricated from social institutions as one might wish to think. One of the main differences between what I shall be calling first-wave and second-wave environmental criticism is that the revisionists have absorbed this socio-centric perspective to a greater degree. (8)

Ecocriticism at an early age was studied under a single umbrella. It was not considered a social problem. Buell suggests interpreting nature as a social entity and the problems found in nature as social hazards. According to him, the role of academicians such as professors and students is not only to participate in ecocritical literature. Instead, they should make people aware of the bad consequences of technological dependency.

He further suggests:

> As teachers and citizens, Eco critics of both first and second waves have been highly inventive, indeed exemplary, in breaking down classroom walls to send

> students into the field, in inspiring them to move on to postgraduate destinations of various sorts in the environmental area, in joining forces with artists and activists, and sometimes in undertaking significant creative or activist endeavors themselves. On the other hand, the market for ecocritical publications so far has been chiefly academic, and within academia chiefly largely confined to professors and students of literature, with relatively modest lateral percolation effect. (132)

Understanding the level of ecocriticism could not address the purposes of environmental literature. Ecocritics of the first and second waves were able to break down the notion of ecocritical literary texts, but they had not been practiced in the field. Environmental literature was considered an academic course, so public awareness of environmental degradation was not developed. However, Buell does not limit the function of literary texts to self-consciousness. He believes that literary texts and self-consciousness should help policymakers to achieve sustainable development.

Technology can neither be adopted in its exploiting nature nor ignored in the modern era. It is time to rethink the fragmentation of industrial development. David W. Orr, in his book *The Nature of Design*, argues, "We are to build a better world—one that can be sustained ecologically and one that sustains us spiritually—we must transcend the disorder and fragmentation of the industrial age" (4). To sustain ecological balance, one should address the exploitation and the disorder of industrialization and urbanization. Modern society has been affected by ecological, economic, technological, logical, and social threats. Orr looks for the solution of modern science as, "Modern societies, on the other hand, are increasingly vulnerable to a long list of ecological, economic, technological, and social threats. The question then arises whether we also need some functional equivalent of the horse to become

sustainable. If so, what could it be?" (6). According to Orr, theoretical insights about environmental degradation should be implemented in the practical field. Humans need to comprehend the value of land in their lives. However, the land has been used as a commodity for buying and selling purposes. He urges, "We who regard land as a commodity to be bought and sold or as a resource can scarcely comprehend such a view. Our lack of comprehension is, in the view of tribal people, a mark of our adolescence and immaturity" (11). Orr does not mean to return to the mythical world; instead, he means to relearn sustainability. He explains the purpose of writing his book, "This book is not an argument to return to some mythic condition of ecological innocence. No such place ever existed. It begins, however, with an acknowledgment that we have important things to relearn about the arts of longevity—what is now called "sustainability"—from earlier cultures and other societies" (11). It can be understood from the above statement that sustainable development has become the inevitable step for the existence of a healthy ecology. To Orr, the intention of being prosperous in modern life has created problems in sustainability, and he writes:

> We intended merely to be prosperous and healthy but have inadvertently triggered a mass extinction of other species, spread pollution throughout the world, and triggered climatic change—all of which undermines our prosperity and health. Environmental problems, then, are mostly the result of a miscalibration between human intentions and ecological results, which is to say that they are a kind of design failure. (13-14)

Self-orientation towards a modern lifestyle results in the destruction of many species from the natural world. Humans struggle to survive despite living technocratic lives. Unplanned and unmanaged architecture designed by modern people has resulted in technological failure.

Irrationality in humans can be considered a severe problem due to the unwise use of technology. They have lost their creativity and act according to fixed technology instruction. It seems a great challenge for humans to reduce apocalyptic circumstances generated by technology. Orr claims, “Advertised as the essence of rationality and control, the technological system has become the epitome of irrationality, which means overrule careful consideration of ends” (19). According to him, careful consideration should be taken while using technology. He further asserts ecological design, “The challenge of ecological design is more than simply an engineering problem of improving efficiency; it is the problem of reducing the rates at which we poison ourselves and damage the world” (21). Ecological design for sustainability can reduce apocalypse caused by a lack of wisdom in humans. Sustainability can be maintained only through human intentions. For Orr, the intention of the nature consumer is the first design of ecological balance. He mentions McDonough, “If the intention is the first signal of design, as McDonough puts it, we must reckon with the fact that human intentions have been warped in recent history by violence and the systematic cultivation of greed, self-preoccupation, and mass consumerism" (22)—inner greed and power self-results violence which has been the cause of environmental crisis. Discovery and rediscovery of knowledge about the function of the Earth seem to be inevitable requirements for sustainability. Orr suggests the solution for the ecological crisis as, “In principle, the solution is equally clear: we need to discover and sometimes rediscover the knowledge of things such as how the earth works, how to build sustainable and sustaining communities that fit their regions, how to raise and educate children to be decent people, and how to provision ourselves justly and within ecological limits” (41). Reading Orr, it is clear that knowledge via literature contributes to sustainability. For him, the existing

development knowledge may not work in every situation, and new knowledge should replace the existing knowledge.

Similarly, slow knowledge, which helps people to understand and synthesize the problems, assists people in reducing the present ecological crisis. In Orr's view, "Slow knowledge really isn't slow at all. It is knowledge acquired and applied as rapidly as humans can comprehend it and put it to consistently good use" (42). According to Orr, slow knowledge helps people comprehend and act accordingly. Environmental crises can be reduced through public reading. Literature plays a vital role in public awareness of social problems, whereas environmental education helps them apply their knowledge in appropriate situations. Literature should not be confined within the boundaries of academic institutions. Orr suggests for public reading, "My second suggestion is to restore the habit of public reading. One of my very distinctive childhood memories was attending a public reading of Shakespeare by the British actor Charles Laughton. With no prop other than a book, he read with energy and passion for two hours and enthralled a large audience, including one eighty-year-old boy" (58). A citizen of the world should have a passion for reading. Self-interest in the reduction of ecological crisis makes people read various books related to the solution to the crisis. Orr states that everyone should be worried about socio-ecological problems and rethink solutions.

Researchers are not oriented toward environmental crisis. Instead, they are concerned with economic growth, as seen in Orr's worry. He is worried about the profit-oriented research that environmentalists have conducted. To Orr, nature should be studied to establish environmental justice. Orr claims that most researchers have been profit-oriented, and the ecological crisis has increased instead of decreased. For Orr:

> Unsurprisingly, research is mainly directed to areas with great financial promise, not significant human needs. There is seldom much financial profit in ideas pertaining to the preservation of biological diversity, land health, sustainable resource management, and real human improvement—precisely what we need most. And there is virtually never quick profit in turning out merely well-educated, thoughtful, and ecologically competent citizens. (74)

Most of the research has not addressed problems on land, human health, sustainable resources, etc. Thus, students should be taught about the future possibility of ecological crises and their solutions.

According to Orr, the function of education is to make students rational, emotional, and systematic while acting in nature. Technology cannot be avoided. Instead, it should be reformed according to human and natural well-being needs. He justifies, "Many advocates of sustainable development place great faith in the power of technology to improve the efficiency with which energy and resources are used. Better technology may succeed, but the same unfettered development of technology has a darker side about which little is said" (93). Orr claims that advanced technology produced for commodity purposes is harmful to nature as well as humans. Reformed technology can help to reduce the technological disaster in ecology. Thus, he recommended a few steps for the solution of environmental degradation and its effects on both ecological well-being and human well-being:

> I would like to recommend the following steps. First, conservation community members must not deny that we live in a society that desperately needs fixing and in which denial is seductively easy and cheap, at least for a time…Second, we should take our critics seriously enough to read what they have to say…Third, we should take words more seriously than in the past…Finally,

> we should all learn to recognize the signs of ecological denial, so that when we see it in operation we can expose it for what it is and force an honest discussion of the real issues that deserve our immediate and full concern. (89-90)

To Orr, one must think that one is part of the ecosystem and should take environmental problems seriously. Humans face more and more environmental-related problems daily due to their materialistic lives, and they should learn the signs of ecological crises and their effect on nature.

Thus, Lawrence Buell discusses apocalyptic and dystopian literature and how these narratives reflect and critique contemporary environmental issues. Most of his works are dedicated to contemporary anxieties of environmental degradation and emphasize the urgent need for sustainable solutions and fostering a critical awareness of current ecological challenges. After the analysis of the work by both Lawrence Buell and David W Orr, it is found that they both want to reduce the technocratic effects on ecological beings and human well-being. They both want to make people aware of the apocalyptic situation that is going to be faced by natural beings shortly. Nature has not been appropriately treated, and such ill-treatment of nature leads to ecological imbalance, so human health and other well-being are severely distracted. Technological advancement is neither eco-friendly nor beneficial for human well-being. Technology that has been used in agriculture, communication, AI, as well as in nuclear war has affected not only the lifestyle of poor people but it has also affected those people who are competing for power. Environmental literature by Buell and ecological literacy by Orr work together to develop awareness about the environmental apocalypse.

Chapter III

Critiquing Human Nature Relation in 2012

Humans used to spend their lives with nature in the early stages of their civilization. Nature and humans were interconnected to each other for their survival. They used to worship the Earth as their goddess, which had become the source of their survival. They could realize the significance of nature in their life and behave accordingly because of their interaction with nature. David. W. Orr highlights the human-nature relation, "We have good reason to believe that human intelligence evolved in direct contact with animals, landscape, wetlands, deserts, forests, nights, skies, seas, and rivers" (218). Nature acts as the role of instructors from which knowledge is learned. People get insights from natural phenomena. Pinchbeck, in *2012,* asserts, "In earlier phases of development, humanity had a deep affinity, an unconscious attunement, to the Earth and the cosmos" (141). The cosmos of nature can be understood only by having closure to it. People close to nature seem social because they understand the significance of natural phenomena around them. The respect of nature depends on humans' devotion to nature. Natural phenomena were also understood as the source of a healthy life. Worshipping nature symbolizes respect for any organism in nature. However, people nowadays are deviating from their harmonious relationship with nature and being passionate users of scientific inventions.

Scientific inventions have become a hindrance to human attachment to nature. People have become entirely dependent on technology to live luxurious lives. Scientific inventions are believed to be a substitute for natural resources to serve human requirements. As a result, humans become indifferent to nature. Orr claims, "…science presumes a separation of subject from object, humankind from nature, and

fact from value" (206). Detachment from nature makes people indifferent to the existence of natural phenomena, for which Pinchbeck argues, "Materialism institutes a strict separation between mind and matter" (36). In this consumerist world, people have shown their faith in technology to make their lives pleasant and sophisticated. The impulse to use technology isolates them from nature. They cannot identify the facts from the hallucination because they depend on technology. Unless people have experience of primitive nature, they do not find the reality that lies in the ecosystem around them.

Scientific inventions are barriers to people's approach to understanding nature. People do not try to study the universe's life cycle due to limited boundaries generated by modern technology. Matter has been replaced by artificially manufactured reality. Artificial reality has become the ultimate source of knowledge for the modern people. Greg Garrard, in *Ecocriticism*, mentions Mckibben's statement about artificial reality, "We have changed the atmosphere, and thus we are changing the weather. By changing the weather, we make every spot on Earth artificial and artificial. We have deprived nature of its independence, which is fatal to its meaning. Nature's independence is its meaning; without it, there is nothing but us" (70). Humans have changed the weather by using every corner of the Earth as the place of their scientific invention. The independence of nature has been destroyed by artificial reality created by modern technology. For Pinchbeck, modernity has restricted people from conducting psychedelic research. He infers, "Like the accumulating evidence for psychic effects, the study of psychedelics has been suppressed or dismissed in the modern world" (39). Human detachment from nature is increasing time and again. They are always searching for artificial luxury in their lives. Technology has

restricted people from seeking the reality of nature, which has caused people to have a false impression of technocratic reality.

Boundless desires of the human fleshy body have increased the use of technology. Humans have infinite desires that manipulate them to obtain worldly life. Orr affirms, "…we have always modified our environment to one degree or another, but the level of ecological damage has increased with the level of civilization and with the scale and kind of technology" (15). Humans use nature as a commodity that can serve their materialistic desires. Pinchbeck states, "Carving and desires are constantly pouring into us through the astral body, and the goal of our present phase of evolution is to master those carving, and the astral body itself, through the strengthening of the I, transmuting lower passions into higher energies" (180-81)—continuous development desires about self-results disasters on the Earth. Since people in the modern age do not have a sense of harmony with nature, they use it for comfort. They wish to fulfill both the concrete and abstract desires of their fleshy body with the help of technology.

Rapid technological development and its application have made people irrational and indifferent to the environment. They assume that they are the center of the universe. They are acting as if the existence of other creatures in the universe does not remain the same. They believe that their ideology has guided the whole universe. They have forgotten the history of their civilization. Barden Alley presents the effect of the irrational nature of humans as follows, "The carbon cycle, hydrologic cycle, climate and oceanic systems, biological communities—they all reflect the actions and intentions of one species. We are not yet prepared to manage this complexity—indeed, it is doubtful we understand either the systems or what our response should be" (16). The ecological imbalance due to the human species has created many

problems in nature; still, they do not seem ready for reformation. As a psychedelic researcher, Pinchbeck found people affected worldwide by environmental disasters and are seeking alternative ways to live, i.e., returning to nature. According to him, “In the present phase of earth evolution, humanity received the perfected physical body, and through our historical development attained self-consciousness, identifying ourselves as singular beings denoted through our usage of the “I” (180). Most people in the universe are using technology to live a comfortable life. They consider natural entities as trifles in the modern age. Technology has developed the sense of "I" instead of “We”. The principle of saying “We” instead of “I” makes people more harmonious with natural beings.

Modern technology has developed a kind of fantasy for human beings. They believe that they are living a better life with the help of technology, but they have become dull because of their over-dependence on technology. Orr writes, “Technology begets more technology, technological system, technology-driven politics, technology-dependent economies, and finally, people who can neither function nor think a hair's breadth beyond the limit of one machine or another” (18-19). Technology develops technology that guides political policies along with economic policies. Pinchbeck has made an irony for the modern people who believe that developmental tasks are only conducted with technological support. He exemplifies, “Our increasingly invasive technologies -etic modifications, surveillance systems, nabob killing machine, HAARP projects, “tactical nukes," and so on- would be the “FALSE gifts” (277-278). Increasingly, intrusive technology is considered a false gift in modern society. Technological opportunities affect the longevity of living beings in nature. People in first-world countries use technology to run various projects to strengthen their power. On the one hand, they are making people afraid for their

livelihood; on the other hand, the pollutants in the atmosphere have alarmed the whole ecosystem. People are not concerned about the adverse effects of their boastful conduct.

People are not being rational for the protection of ecology. They are consuming nature to fulfill their infinite desires. A sense of proportion cannot be found in modern decision-making processes. According to Orr, human desires are unlimited; owing to them, the whole Earth has been exploited. He states, "In our time, great effort is being made to deny that there are any physical limits to our use of the Earth or the legitimacy of human wants" (86). People are exploiting nature beyond its limits, which may create apocalyptic situations. The urgency for protecting nature and the survival of living organisms, which is part of ecology, is inevitable. Pinchbeck also argues that the inhabitants of living organisms are forcefully leaving their places due to the indifferent nature of modernity. He shares his experiences in his psychedelic journey, "I was struck by the conjunction of the oil pipeline, coiling out of the rainforest, and ayahuasca, the cosmic serpent, also seeking to escape from the jungle, to transmit its urgent, healing messages to the modern world" (45). Wild animals escaping from their natural inhabitants symbolize the apocalypse. The inhabitants of living organisms have been destroyed due to the overuse of technology. Several organisms that have contributed to a healthy environment have been on the verge of extinction because of the indifferent nature of human beings. If people continue to support modern technology to make their lives comfortable rather than eco-friendly survival, they will have to face a furious situation soon.

The world's ecosystem seems to be endangered due to the political policies of post-industrial countries. Anti-nature political policies in developed countries cause anxiety to the people. Orr argues, "Nowhere is more evident in recent actions by the

US Congress to dent outright the massive and growing body of scientific data about the deterioration of earth's vital signs" (85). The rejection of scientific evidences about collapse of Earth by US congress shows that developed countries are not ready to accept the reality. Similarly, Manickam claims that sophisticated technology invented by developed countries has created fear rather than comfort in poor people. He claims, "Although extremely advanced technology has become an aspect of everyday life in Lanzarote, it is not for the advancement and comfort of its citizens. Science does not turn these citizens into enlightened beings who enjoy the benefits of sophisticated technology. Rather, it is unilaterally wielded by the dictator to exert his power to all corners of society…" (99). Modern technologies have divided society into haves and have not. Those who exercise power through technology dictate the marginalized people. Pinchbeck expresses his disappointment with nature's degradation and political strategies related to natural phenomena, "My experience of ayahuasca, shamanism and rain forest destruction, and the sudden change in the dynamic of American politic life represented by the 2000 election, seemed accidentally juxtaposed in time-yet the synchronicity of these events haunted me" (45). The desire to lead other developed countries results in an environmental crisis. Political strategies that are made to support nuclear war have become the cause of biosphere destruction. If the policy made by the government does not address the problems faced by every organism, their existence in nature will certainly be in an endangered position. The extension of any organism results in an apocalypse in nature.

Educational policies prepared by the experts need to address the environmental apocalypse. Modern education does not seem to be practical to bring spirituality to humans. Orr finds it lacking in the modern education system and blames

"…educational institutions on their own cannot afford to act" (150). Education institutions have failed to address the problems created by scientific innovations in human life. He further suggests how educational institutions should play a role in the preservation of the ecosystem, "Furthermore, colleges and universities ought to equip students, by every means possible, to think systematically, rationally, and, yes, emotionally about long-term technological choices and how such decisions ought to be made" (96). Education provided by any university and school should provide every opportunity to reason, emotionally and ethically to preserve the ecosystem. Rachel Carson also realizes the importance of proper education for stakeholders. She writes in *The Silent Spring*, "Even the chemical industry recognizes the frequent misuse of insecticides and the need for education of farmers" (180*).* Producers of chemical factories are well-known for the misuse of technology, but they are not taking any action against it. People are forced to be innovative in producing new technology, but the technologies produced by scientific inventions do not support their healthy living. Pinchbeck examines the weaknesses of modern knowledge in that they do not get the actual value of an object or nature because of not having a direct approach to nature. They experience an object how it has been advertised in the commercial market. For Pinchbeck, "The modern fragmentation of knowledge into many disciplines, each with its specialist discourse, gives us belief, or illusion, that we cannot attain an integrated understanding of our reality" (51). Contemporary knowledge in particular disciplines has created a kind of illusion about reality. Knowledge without self-experience can be insufficient to understand reality. People rely on knowledge gained through technology and trust it immediately. It is a technology that has manipulated humans to live luxurious lives without nature.

Sustainable development equipped with eco-friendly technology has not been the discourse of developed countries. Developmental policies seem to be a failure for the preservation of ecosystems. Unsustainable development and the rationale of modern people have generated problems in nature. Spaargaren et all. state:

> Although there is considerable debate between different state departments and between the Ministry of the Environment and some target groups on concrete measures and the speed of realizing environmental policy goals, there seems to be a consensus on the main approach, direction, and goals of environmental policy. When certain economic parameters are considered, proposals for restructuring production-consumption cycles do not meet with much opposition. (340)

Although there are various perceptions about implementing developmental policies, most stakeholders agree with the plans for environmental policies.

Unplanned and unpurposive architectural design does not answer the questions about environmental disasters. According to Pinchbeck, no one has become responsible for destroying societal peace. He exemplifies, "When we ask why the disaster in New York and Washington and Pennsylvania should appear to be responsible for a strong signal in our worldwide network of instruments designed to generate random noise there is no obvious answer" (60). Developed countries are always worried about their advancement, so they produce new and advanced technology. They are unanswered about the technological destruction in the ecosystem. Natural resources and wildlife inhabitants are not taken into consideration by them. Despite being familiar with the consequences of advanced technology, policymakers of developed countries seem to be power-oriented.

Anthropocentric acts to create an artificial utopian environment cause an apocalypse in the environment. Modern people believe that excessive use of technology helps them live a comfortable life. However, it will undoubtedly bring disaster in their life if they do not become aware that it produces more harm than benefits. Bakari presents, "The instrumental approach to nature in contemporary neoliberal capitalism jeopardizes strategies for realizing a sustainable mode of development as it places Man as the master of his environment and downplays the intrinsic value of nature" (199). Neoliberal capitalism leads people to devalue nature and its role in ecology. Humans believe they are masters of ecological design and act for their benefit. According to Pinchbeck, people have lost their senses due to the overwhelming impact of technology. He looks worried about the destruction due to the misuse of technology. He explains, "At this point, human intelligence might have complete control of the planetary environment on a cellular and molecular level. This could lead to utopian creativity or dystopian insanity. Perhaps both would arrive at the same moment" (102). Artificial intelligence, invented by science, has total control over the planetary environment, which may or may not support human intelligence. The artificial utopia leads people towards a dystopian livelihood. People will soon encounter an ecological apocalypse with the desire to get an artificial heavenly environment. He further clarifies that the reality of nature can be lost due to abstract thought of technology. He states, "This vision and directives produced through hallucinogens can intensify an apocalyptic perspective on reality" (103). Visiting nature and using the substances that are found in it can help people to identify the causes of the apocalypse. Humans want to firm a society where every facility is available. They believe that a utopian society can be possible only through technology, but at the same time, they forget about the destruction that technology

brings to our lives. People can use technology to live luxurious lives but may lose humanity.

Technology has become the source of mass-scale production in the modern age. Biological productions are not achieved due to the use of technology. Bakari further believes:

> Over the last few decades, the society-environment relationship of industrialized societies has become blurred and unrealistic mainly because it does not reflect the real magnitude of environmental degradation. Thus, it engenders a concomitant sense of alienation between society and nature. This estrangement from nature has both contributed to and been nourished by the surge of mass consumption habits, especially in wealthy, industrialized societies. (200)

The relationship between modern society and the environment does not seem healthy. The passion for being capitalist has led people to be alienated from nature in recent decades.

Alienation from nature leads people toward the dark future. Technology has alienated people from nature, and humans do not understand nature. "Pinchbeck claims that technology, at some point in the future, will create irreversible results in human civilization. For Pinchbeck, “Futurists or transhumanist theorists reformulated his vision of an approaching singularity, into an imminent “technological singularity,” in which humans will merge with machines in order to transcend our biological limits” (103). Depending on delivery by machine has limited the biological ability of human. He further presents the idea of Kurzweil as, “within a few decades, machine intelligence will surpass human intelligence, leading to The Singularity-technological change so rapid and profound it represents a rupture in the fabric of human history”

(104). Technological singularity is considered to be the most essential tool of human intelligence. Most of the human civilizations at present are on the verge of collapse because of industrialization and urbanization. People need to remember their forefathers, arts, collaboration, the importance of neighbors, etc. They believe more in technological reality than oral tradition. They depend on the technological output of any task they are assigned. Information broadcasted or published by social media is supposed to be more factual than observation of any event given priority by modern people. Continuing a technology-dependent self to solve any problem may make people controlled as a fixed technological program. Lynn infers:

> Nature has been exploited as private property by humans. The aggressive attitude of masculine rationality of humans in developmental work causes various kinds of natural disasters. Both our present science and our present technology are so tinctured with orthodox Christian arrogance toward nature that no solution for our ecologic crisis can be expected from them alone. Since the roots of our trouble are so primarily religious, the remedy must also be essentially religious, whether we call it that or not. (14)

Lynn believes the present ecological crisis is rooted in religious beliefs and that modern technologies are guided by traditional Christian arrogance toward nature. Therefore, they cannot alone solve the existing crisis and should solve it with religious insights. People have been using technology for developmental work in such a way that they think as if they are the creators of nature. They believe that whatever happens in nature is because of their contribution, and they can use nature for convenience.

Pinchbeck compares the evolution of technology with the Faustian aspect of the apocalypse drama, which makes humans unconscious of the disasters created by

technology. He argues, “Our one-sided fixation on mechanized progress is the result of our civilization’s ingrained habit of prioritizing the “rightness” of masculine rationality, seeking to dominate nature, over the “leftness” of feminine intuition, preferring to surrender to it” (114). Harmony with nature has been destroyed because of the masculine rationality to dominate nature. Prioritizing the fixation of mechanized work has led people to think only of instant benefits, but they forget its effects in the future. Investment in business and gaining profit from their investment has become the main moto of people in the present world. Natural resources have become their profit-gaining objects. Gaining profit with the application of advanced technology has degraded nature's ecosystem. Their concentration is directed towards the use of technology since their vision has been manipulated by it. As a result, futurists always invent technology and persuade people to use it for profit.

The pollution produced by technology harms people both physically and psychologically. Modern people are being slaves of modern technology. Form concludes, “The first and major conclusion I would like to draw is that the lives of millions of people, whether they are aware of it or not, are deeply affected, physically and psychologically, by air pollution. Their daily moods, their sense of how they feel each day, and even the events of their lives are greatly determined by the nature of the air” (32). According to Form, air pollution created by technology affects the lives of millions of people. They breathe polluted air directly or indirectly, which may influence their daily activities, too. Pinchbeck considers technological development as evil for human rationality. He writes, “Connected to our technological development, the Grays embody a malignant, supersensible element lurking beneath our fascination with mechanization, revealing the irrational basis of our constricted rationality” (143). Mechanized rationality of humans harms themselves physically or psychologically.

Due to the slavery of mechanistic life, people are not being rational, and their irrationality has caused irreparable damage to ecology.

Unpurposive, helplessness and the absence of humane communication in the universe have contributed to the irrationality of humans. According to Born:

> The domination of external nature is intrinsically linked to the domination of each human being's inner nature. So, it is only by reconciling with nature that we, as humans, might ultimately be free. Communicating this interconnectedness is a challenge that involves radically rethinking our self-understandings as climate scientists, climate-change communicators, and researchers of climate communication. Yet, it is a challenge we should be willing to face if we truly want to overcome the domination of human and nonhuman beings. (85)

Controlling nature by technology means controlling oneself by humans. People should communicate with nature if they want freedom in their lives. Since people in the modern age enjoy a technologically created reality, they do not understand the strength of nature.

Contemporary understanding of nature reflects the passivity in rationality. People do not use their rationality to adjust to the universe but follow technological instructions. Pinchbeck puts forward the ideas of Glickman, "The universe is increasingly obedient, compliant, even dumb" (162). The universe is becoming more predictable because of technocratic hazards. The conduct of the whole universe is manipulated by technological ideology, and people are compelled to obey technological instructions. The equipment produced for human comfort has been senselessly opted for insensitively. Overuse of technology not only destroys humanity but also destroys their social life—modern warfare results in a large scale of

destruction in nature. Toxic produced through military actions pollute the biosphere, and the global warming created by warfare machines has destroyed the lives of all human and nonhuman beings. Manickam argues, "…the destruction consequence of the gradual deterioration of the natural environment but, rather, man-mad and biological weapons. The US and the USSR, Cold War foes, have finally gone unleashing worldwide destruction" (99). The present ecological crisis is the result of man-made equipment for holding power over others. Nuclear weapons that were used once to get power over others are being used by everyone in order to become rulers.

Pinchbeck reports about the ideas of biophysicists, "Biophysicists studied the biomedical effects on plants within the formation discovering that the "blown nodes" on bent stalks of wheat and canola were elongated toward the center of a crop circle, as if by a sudden blast of intense microwave heat" (83). The investigation of biophysicists on crops concludes that the universe has been threatened by a biological effect as if it is going to be blasted by unknown powerful microwave heat. Military actions not only damage the socio-environment but also produce an excessive amount of greenhouse gases. The greenhouse gases contribute to climate change, and pollution and climatic changes have become the causes of the depletion of natural resources. Crop circles that have appeared in some of the farming land in Europe can be the warning call for the environmental apocalypse. According to Allenby, "There was also a widespread skepticism of technology that, in the guise of nuclear weapons, was seen as threatening the world itself. Technology in the Form of factories was seen as destroying the world through pollution" (55-56). Nuclear war does not only destroy the lives of those people who are directly taking part in war, but it is equally harmful to living beings by polluting the air. Pinchbeck explains the effects of a crop circle, "The purpose of the crop formation was twofold: first, to key us into this change; and

second, to give us specific clues as to how this shift in dimension would manifest in our world" (88). Various signals for eminent environmental apocalypse, such as crop circles, soil erosion, and frequent earthquakes, have been observed on the Earth. Research has shown that crop circles are created with the help of mysterious technology. These crop circles have indirectly warned humans about the use of advanced technology. It is believed that aliens have invented powerful technology to control the universe, to which ordinary people do not have easy access, and these technologies are indirectly controlling humans.

The whole universe has been on the verge of collapse due to the invasion of advanced technology. Natural disorders that have appeared in different parts of the world have made people suspect the life span of the universe. Pinchbeck warns people by explaining the dream global ecological and economic abyss that he had had when he was in Amazon. He agitates about the global ecological disaster through the explanation of his dream, "The earth was trashed, zapped by aliens, smacked by comets, sucked dry, blown to bits, dissolved in cartoon frenzy" (73). Human activities are guided by modern technology. Modern technologies confine whole ecological beings. The use of technology can now be seen as out of the control of common people. He further discusses the anguish of his fellows about the apocalypse of the ecosystem, "They seem to suspect the planet's life support system is approaching the point of collapse" (73). Misuse of technology has trapped the whole ecosystem. It has approached out of humans' control. The unwise function of human beings and the massive use of technology has resulted in demolition in the living world.

Nuclear choices for the twenty-first century have affected the solar system of the planets. Though producing technology like weapons was not to destroy any

civilization, humans have unwisely used them. A report by the *International Atomic Energy Agency Vienna*, 2016 claims:

> Climate change is considered the most consequential sustainability problem because it triggers a virtually irreversible transformation of the Earth's climate system. This transformation is likely to increasingly affect future generations by jeopardizing food and water supplies, leading to ocean acidification, loss of sea ice, longer, more intense heat waves, and other extreme weather events. (49-50)

Climate change has become the most significant issue in contemporary society. The intoxication of air, water, food, etc., is increasing with the increasing application of advanced technology, which is an alarming message for future generations.

Waste produced from industrial products pollutes the environment. Pinchbeck warns people about the universe's impending future, "The toxic environment created by industrial processes, the missiles and weapons mass produced by the military-industrial complex, suggest an imminent future that is far less dazzling" (107). Modern people love warfare to become dominant beings over others. War has been a part of human history. It has been found destructive in different forms in different periods. The toxic environment produced by nuclear weapons seems to be the premonition of the environmental apocalypse.

Technology has become more devastating both for human beings and nonhuman beings after the rise of industrialization. Gases produced by different business and military industries have polluted the air living beings breathe. The toxic air produced by any form of technology has affected the lives of both human and nonhuman beings. The continuation of the misuse of advanced technology to impose power will certainly cause the collapse of ecology in the future. People are afraid of

the environmental crisis generated by nuclear weapons. Neither the poor nor the rich who have access to technology look hopeful for their healthy survival. Although developmental works affect people's livelihoods to some extent, they affect the environment more due to industrialization and urbanization. The industrial revolution causes environmental degradation. Alley urges, "The carbon cycle, hydrologic cycle, climate and oceanic systems, biological communities—they all reflect the actions and intentions of one species. We are not yet prepared to manage this complexity—it is doubtful we understand either the systems or our response" (16). Different developmental projects launched by governmental or nongovernmental organizations have contributed to the environmental disorder. All the changes that have occurred in the environment are because of humans.

Pinchbeck urges alternative spirituality to maintain a sustainable eco-balance. He looks hopeful by presenting the purpose of writing the book *2012* as making people aware of the effect of technological destruction on the environment and human nature. He clarifies, "The alternate hypothesis of this book sees the destruction of the biosphere and the development of technology as by-products, nondual and integral aspects, of our psycho-spiritual evolution. If the shadows appear to be growing darker, the light that casts them is getting brighter" (243). The destruction of the biosphere and advanced technology are interconnected. The dark sides of advanced technology can be understood by understanding nature's power. The development of alternative technology may reduce the contemporary ecological crisis, which is possible only through spirituality.

Business stakeholders are unaware of environmental degradation. Business policies made by business tycoons need to address ecological balance. Their business policies are oriented towards profit-making trade. Profit-making trade policies are

implemented with technological support. Developed countries' geopolitical and financial strategies have also destroyed the biosphere. Their activities are guided by greed and the desire to get financial profit from nature. They are misusing technology because of their greediness and desire to be powerful. Bakari argues:

> The manipulation of global trade regulations on the part of the industrialized countries has had a negative impact not only on the national economies of developing countries, but more importantly on the daily livelihoods of the millions of poor citizens in these countries. For example, it weakens their purchasing power and makes their lives ever more difficult, thus leaving them with no other option but to abuse their natural environment and become more estranged from nature. (211)

Industrialization has not become part of economic development for all citizens in the world. Global trade has caused problems in poor people's livelihoods. They are not getting work for their traditional skills or purchasing the goods available in the market because of the machines used in the factories.

People are consciously or unconsciously using harmful technologies. Pinchbeck claims, "Right now, we are being forced to witness the shadow of the psyche projected into material form through systemic misuse of technology, biosphere destruction, corrupt geopolitics based on entrenched egotism and greed" (243). Deep ego and greed have led people to systematic misuse of technology, which destroys the biosphere and corrupts geopolitics. The government's indifferent nature or inappropriate selection of the environmental policy-making process seems responsible for environmental degradation. Allenby explains the inability of policymakers, "In this particular instance, for example, environmentalists and associated policymakers, primarily in environmental regulatory agencies at the national and supranational

levels, are usually self-selected and have much more of a tendency to regard environmental goods as fundamental values" (62). Environmentalists and policymakers are self-selected by the organization, and because of this, they make policies for the convenience of their own company. The desire of human beings to live a consumerist life and have governing power has resulted in nature's degradation.

Pinchbeck presents the effect of polluted air on human health by describing the Twin Towers in America. He infers, "Despite the government's blithe assurances about the air quality, we did not want to subject our daughter's tiny lungs to this poisonous fog" (61). Polluted air produced by nuclear bombs has caused fetal diseases on the Earth. It has destroyed the peace of the universe. The use of war machines by developed countries has broken the peace in humans' lives. Innocent people in the world are being victimized by nuclear war. Air pollution due to technology has affected people of different ages.

Abusive use of advanced technology alarms the universe with unintentional consequences. Alarming messages from nature about the extinction of various species and humans seem to challenge humans. Technology makes people thoughtless because they do not seem critical for analyzing a situation of their own. According to Burke, "Technology in its very essence rational. However, the accumulation of its instruments, with their unwanted by-products, has transformed the fruits of our rationality into a prodigious problem, thereby giving rise to many compensatory cults of irrationality" (98-99). Since humans lose their analytical power, they are on the verge of being controlled by an unknown force, i.e., the power of technology. They will have to face the consequences that they have not expected. Pinchbeck is worried about people's attitudes and warns about the apocalyptic situation in the world. He writes:

> As noted previously, current trends cannot continue indefinitely, as it is difficult to imagine their endpoint. These trends include the rapid destruction of the planetary environment, the threat of nuclear and chemical holocaust unleashed by terrorists or nation states, the exponential increase of information, and the accelerated evolution of technology. The development of technology does seem to be approaching a concrescence point-what some futurist thinkers call the "singularity". (101)

Global environmental degradation, terrorist threats of nuclear weapons, and the development of advanced technology are unsustainable. The uncontrolled and irreversible growth of technology results in an unforeseeable challenge to human civilization. People do not believe in their abilities. Excessive use of technology makes them thoughtless. Every action humans conduct is associated with technology, making people irresponsible for its outcomes. It seems as if a complete explosion of human intelligence is going to occur very soon.

Although technology has been considered the ultimate source of delightful life, it constantly creates fear in humans. Humans are the abductees of scientific inventions. People assume that a sense of happiness is acquired through advanced technology. They use technology to accomplish any task, even if they can accomplish it using their muscles. They believe more in technological potentiality than their own. According to Pinchbeck, technology has been directed by abductees despite its invention for humans. Unknown abductees have made humans stunned and inhuman. He explains, "The horror of the visitors is matched by the horrific passivity of modern man, trapped in technological encumbrances and bureaucratic systems designed by modern man to keep himself distracted, comfortable, and asleep" (137). All the actions that are taken place by humans are mechanized. Technology traps them

because of their physical and mental passivity. A fearful future can be imagined after analyzing the statement mentioned above. Human activities are regulated by technology, which they cannot use their experience to. Technology has made people insensitive and irresponsible. They have lost their imagination and distinctiveness. They have become the gofers of technology after the emergence of industrialization.

Radiations that are produced by nuclear technology harm oceanic species, too. For David K. Mille, "Currently there is a great damage being done to the ocean from the Fukshines nuclear power radiation leak accident, and the predictions of more catastrophic damage to the oceans have been quite alarming" (107). Nuclear power plant radiation harms the ocean, which can harm the species sustaining their lives. Miller seems to be worried about the catastrophic damage produced by nuclear power. He opines that the universe has to face more catastrophic situations in the future. Pinchbeck also explains that Van Allen belts, which absorb harmful radiation from other planets, have been destroyed by developed countries to generate mannered ones. He criticizes, "Soon after the Van Allen belts were discovered, the US military detonated a series of automatic bombs in them, creating artificial radiation belts that lasted for several years. Such drastic manipulations of little-understood forces are symptomatic of the current mindset" (246-47). Military forces of developed countries have destroyed the Van Allen belt, which is responsible for absorbing radiation. They have replaced natural force with their artificial invention, which may create an unimaginable catastrophic situation. The whole world has been adhering to the strategies issued by developed countries. Strategies that are emancipated by developed countries do not seem to be eco-friendly. They emphasize the consumption of devices that benefit their project. So, destroying the solar system for the convenience of certain socio-political groups is challenging humans for the future.

Utopian thought of society will undoubtedly be transformed into dystopian due to the superfluous use of technology. Dundar blames modern technology as a dystopian force for human survival. He criticizes, “Technology, unlike philosophy, induces the people to forsake the essential, primordial responsibilities and experiences of life and instead rely on blind faith. Nature is sullied to the point where it doesn’t even exist in dystopia; we're left with a dark state that controls its citizens with an iron grip” (15). Advanced technologies have made people live in illusion. They show their strong respect for advanced technology because of the facilities they get from it. They never try to look at its dark side because nature is being exploited severely. Pinchbeck discusses Michael Brownstein’s understanding, expressed in his poem about the future of nature and its condition. To Brownstein, humans’ attainments at present are generating stern for the future. They are not anxious about the terrible accounts of capitalistic deeds in nature. Pinchbeck confers about Brownstein’s poem, “It was an impassioned outcry against the current order, looking toward an imminent future of abandoned cities and dead land” (56). A protest against the present ecological imbalance should take place to protect nature for future generations. People are directing themselves towards urban areas to have sophisticated lifestyles. They have lost humanity owing to technology-oriented notions. Numerous natural disasters that result from human deeds are alarming them about their future.

Pesticides and insecticides used in agricultural products decrease humans’ fecundity power and sound health. Humanity uses various pesticides and insecticides to grow soil fertility in their farms. However, they seem insensitive to its hazards to their health. The use of pesticides and insecticides affects not only the health of consumers of agricultural products but also the workers' health. Carson explains, “The danger to all workers applying the organic phosphorus insecticides in the fields,

orchards, and vineyards is so extreme that some states using these chemicals have established laboratories where physicians may obtain aid in diagnosis and treatment" (30). The farmers who work with pesticides and insecticides are at risk of bad health. She further writes, "Even the physicians themselves may be in some danger unless they wear rubber gloves in handling the victims of poisoning" (30). By analyzing Carson's observation on the use of pesticides in agriculture, it can be assumed that reducing poison from our food is challenging since the whole agricultural system has been abducted by technology. Pinchbeck also apprises about the effects of pesticides in his book *2012*. He claims that excessive use of pesticides may increase the food chain but harms human health. He claims, "I reported on the declining human sperm count down more than 50 percent in the past half-century worldwide, apparently caused by residues of pesticides and chlorine that concentrate the food chain" (33). Despite the growth in agricultural products, human procreative power has been lost. They are sustained by technology for their rustic work. Pesticides in crops may enlarge their quantity, but they spoil human health.

Modern technology has snatched the surviving rights of working-class people. Technology has become a curse for laborers surviving on their daily wages. Laborers who work for their survival always represent the middle-class or lower-class society. They remain out of access to technology, and as a result, they become unemployed. Even if people working for their survival get a job, they are under the control of technological surveillance. Bayon et al. write about laborers' rights and urge, "…the worker has spent time complying with his work obligations, dedicating himself to other people's issues and, in addition, he has threatened the security of the same employing company because potentially they are sensitive data of the company that could have left the same and be employees for purposes other than employment" (84).

Before the rise of industrialization, human hands were in demand for construction work. Skilled people were exported to the developed countries. They could survive using their skill and art. However, nowadays, human muscles have been replaced by machines. Industries and medical science have failed to contribute to an excellent human index. The owner of an industry may collect expected gains from their industry, but the people who are surviving their siblings using their muscles are not getting any opportunity to work. For Pinchbeck, World War II brought several changes to people's lifestyles. They have invented different instruments to make their work easier and live luxurious lives. Industrialization and mechanization have helped people reduce labor costs and harmed the ecosystem directly or indirectly. For Pinchbeck, "… industrialization and mechanization could and logically have led to a reduction in labor time and the institution of a post-work and post-scarcity global society after World War II" (73). Industrialization and mechanization have restricted human society. It has made people self-centered and inhumane. Technology has replaced human labor with machines in industries. It has expanded the property of stakeholders and affected the livelihood of poor people in society.

Modern technology has isolated people from other beings. Harmony among the people in the world has been destroyed. The conflict between different geopolitical groups has become the distractor of peace. War permanently destroys the peace instead of organizing it. It has become an irritating factor for the whole universe. General Assembly Report of the United Nations concludes by blaming technology for the distraction of man-nature harmony, saying, "The present technological age has seen an impoverishment in the historical relationship between human beings and nature. Nature has been treated as a commodity that exists largely for the benefit of people, and all environmental problems as solvable with a

technological fix" (20). Man-nature harmony preserves the planet's solar system and helps people live healthy and stress-free lives. Pinchbeck considers modernity to be a destroyer of peace in the world. Pinchbeck puts forward the idea of Marcuse, "Peace organization is different from organization for war…" (75). Atomic weapons have evolved a poisonous atmosphere in the world, and ecological beings have been struck with different problems in their health. Harmony among the creatures of the universe seems impossible to trace back. Those who are involved in a war never agonize for peace. They use ultra-modern machines as a means to produce intense power over others. Owing to this, the entire ecological system has been destroyed.

Materialistic dependency abolishes the creativity of humans. Human selections are determined by technology. People trust in materiality, which restricts them from being insightful. Lack of insightfulness leads people to engage in insane acts. According to Orr, "Rapid technological change intended to rationalize human life tends to expand the domain of irrationality" (26). The development of technology is increasing irrationality instead of rationality. Pinchbeck further interprets the idea of Marcus as, "With the increasing power of technology, human imagination- rather than any abstract "necessity"- had become the determining force in creating social reality" (75). Scientific inventions have violated the physical and mental health of humanity. Technological inventions have taken place with the creativity of humans, but the same technology results in their creativity loss. They have lost their memory, so they operate technology to solve even minor problems that can easily be solved using their mind. They do not describe natural phenomena with their idea. Instead, they are guided by manual instruction.

Human's manipulative activities are shown as if they have been controlled in the zoo as animals. They do not accomplish the task by their own will but follow the

technological instructions. Their behaviors are manipulated by modern technology. Pinchbeck suspects that the increasing technology trend means that people may be confined to a place where animals and birds are only found in zoos. He writes, "Even during some hyper-in sectile phase of Terminator-style behavior the AIS accidentally destroying the human species, he reassures us, they would no doubt want to recreate us eventually just as we build museums and zoos to preserve cultures and animals we have made extinct" (105). Pinchbeck believes AIs, the product of human creation, will wipe out the human species and make them compelled to recreate humans. Humans in modern times consider themselves unique beings, and they have generated hyper technology to have a heavenly life, but they are unaware of its consequences in their lives. They are confined to a finite number of behavioral actions. Many living organisms, along with humans, have been in endangered positions because of automated technology produced by humans. Eco stakeholders, such as wild animals, birds, insects, etc., have been confined within limited places for preservation. However, they have become unconscious of the abduction of human lives by aliens. The mystery of crop circles seems like abductees will soon control us as we have controlled zoo animals.

A vast mass of anti-nature agricultural products and other means of technology has resulted in unforeseen consequences for human health. Modern farming technologies may produce a large scale of cereal, but they decrease the immunity of modern people. People in the present era only focus on instant benefits from their work. As a result, they use more and more pesticides and insecticides to grow barleycorn and year-round fruits in large amounts, which causes different health problems. Pinchbeck criticizes the transhumanists for not showing their concern

towards the apocalyptic situation in human life due to technological progress. He blames futurists:

> The futurist fantasies of the transhumanists ignore the negative effects and unforeseen consequences that accompany technological progress, that have drastically increased with each new level of mechanisation: Mass use of pesticides since the 1950s has negative effects on human health and animal population around the world. The uncontrollable spread of biotechnologically altered seeds is a form of genetic pollution whose consequences may not be foreseeable as of yet. (107)

The rapid development of technology has created fear for any civilization in the world. People are consuming fertile land for industry construction and trade in capitalistic societies. Agricultural land is believed to occupy only a limited area, whereas the human world population has rapidly increased daily. Developed countries are producing new technologies and pesticides to grow fertility in soils. Using pesticides and technology can increase food production, but the food produced harms human and animal health more.

Excessive exploitation gives birth to defensive force. Nature itself seems to be a supernatural power that does not tolerate unrestrained abuse of it. David. K. Miller writes, "When the planet is out of balance, especially when nonspiritual energies dominate it, it becomes more important than star seeds like you begin to counterbalance that with spiritual interventions of bio-relativity and other healing thought field energies" (119). Ecological imbalance due to nonspiritual energy should be filled with spiritual and healing energy. Search for alternative technology is inevitable to balance the ecosystem. Technological domination should be replaced by environmental spirituality, closely attached to nature. Pinchbeck discusses Strieber's

memoir and abduction accounts in his writing. For Strieber, the history and reality of humans have been abducted by aliens, because of which humans' imagination has been mangled. Pinchbeck argues, "It is as if the whole inhuman mythical world, banished beyond the margins of the thinkable by the modern consciousness, return to stare at us with detached longings and assault us with implacable fury" (136). Traditional cultural norms and values that guide people to respect natural phenomena are destroyed by technology. The longing of people for a sophisticated life with technology has made people afraid of their future. Nature can be found in a different form, and God perceives it from a spiritual perspective. Few clues, such as crop circles and artificial intelligence that are found mysterious in the environment have made people afraid of their existence. If the harassment over Earth continues, nature will be blasted in the name of supernatural power to defend ecology.

Human's dependency on technology will not be in practice for long. Overuse of technology reboots idyllic life and obliges people to live technologically dominant lives. For Miller, ecological imbalance on the Earth forces people to quit materialistic life and search for reformation. He argues, "Human kinds at this level of existence and materialistic dependency on Earth may not survive if the imbalance continues" (119). For Miller, people will return to nature in search of happiness. According to him, the longing to use advanced technology will be transformed into spirituality, and the invention of eco-friendly technology will be encouraged. Pinchbeck discusses Vernadsky's idea, which Arguelles mentions, that people have become aware of the effects of technology on human lives. As a result, people's attraction to the charm of technological use has been reduced. He writes, "The whole technocratic system will be coming down slowly over the next five years, like a giant circus tent that has lost its central prop" (197). Although people live materialistic lives, they return to their

primitive lives directly or indirectly. Peace and organic food have become the demanding factors all over the world. As war has destroyed peace and humanity in society, people demand less production of technology, which is most harmful to them. It is suspected that using technology for mean things leads people to an empty mind.

Technology generates financial crises all over the world. Business tycoons have generated financial calamity in the world. Technological rampage can be the cause of financial catastrophe. Technological development does not only affect environmental catastrophes. Instead, it affects the lives of poor people. For Alley,

> Environmentalists feared that economic development would result in uncontrolled environmental degradation and population growth in developing countries. In contrast, development specialists and developing countries feared that the unthinking application of environmental policies appropriate for developed countries would permanently consign developing countries to poverty, disease, and high mortality levels. (104)

The conflict between environmentalists shows that all human beings in the same ecosystem are not worried about environmental degradation. Some environmentalists are worried about economic development and population growth in developing countries. In contrast, development specialists in developing countries are worried about the developmental policies made by developed countries, which create fear of poverty.

Pinchbeck presents Calleman's idea of ecological disasters that elite groups have generated. Pinchbeck writes, "Calleman proposes that this period could see a global financial and ecological collapse, accompanied by nightmarish misuse of power on the part of the ruling elite" (243). Elites have run factories and industries. The use of technology in the factory can have fast delivery of the product and save

extra wages. However, the surviving poor people will be more complicated because they will be suffering not only from starvation but also from many severe diseases. The fast-speed machines used for developmental work destroy many natural resources directly connected to poor people's survival.

Anti-nature technology has caused calamities, poverty, and famine on Earth. Violence has occurred because of the power clash among different power banks worldwide. It is technological violence that has threatened human civilization. In Orr's words:

> We rushed into the fossil fuel age only to discover problems of acid precipitation and climate change. We rushed to develop nuclear energy without the faintest idea of what to do with the radioactive wastes. Nuclear weapons were created before we had time to ponder their full implications. Knowledge of how to kill more efficiently is rushed from research to application without much question about its effects on the perceptions and behavior of others, on our own behavior, or about better and cheaper ways to achieve real security. (37)

Rushing after technology makes people forget their responsibility for nature. Uncontrolled use of fossil fuels leads to unforeseen consequences in the environment, such as climatic destruction and acidic rain. Unplanned and unmanaged nuclear weapons increase radioactive radiation. Advanced technologies are invented without considering their long-term effects.

Pinchbeck reflects, "I considered the imminent collapse of world civilization-the robot wars, famines, plagues, freakish terrors that seemed the likely consequences of our societal and biosphere meltdown" (258-259). For him, the whole universe is going to suffer from famine, poverty, diseases, and natural disasters. Most of the

civilizations in the world have collapsed due to the unwise use of technology. Productive lands have become barren due to the nuclear war between power centers. Terrorists have been performing their socially unwanted activities with the help of technology. Various forms of crimes have been noticed in different parts of the universe. Thus, one should be aware of using anti-nature technology for their benefit. Eco-friendly technology can be a blessing for the easy survival of humans. Technological singularity will result in unforeseeable consequences for human civilization. Orr also supports this notion:

> Since we are nearing the end of the fossil fuel age, buildings should be powered largely by advanced solar technologies. Since it is irresponsible to discharge toxic wastes, laboratories should be designed with a zero-discharge standard. Since it is irresponsible to destroy forests, all wood used in the building ought to be harvested from those that are managed for long-term sustainability. (140)

Humans are struggling to live healthy lives, and as we approach the end of the fossil fuel era, solar energy is preferred in any building. Woods used in construction should be managed to sustain forest existence. Sustainable development can reduce the calamity resulting from modern technology.

Self-consciousness in humans can only protect nature and their lives from any apocalypse. Self-awareness leads people towards realizing the contribution of nature in their lives. They will be able to minimize the use of technology for the sake of their better future. Pinchbeck puts forward the idea of Jung to describe the role of self-consciousness in using technology in the environment. For Jung, technological development and its destruction cannot be stopped without human consciousness development. Pinchbeck presents Jung's idea: “We cannot hope to control the

technological processes we have unleashed until we have mastered our shadow material" (107). In order to get control over the abduction of technology, humans must be conscious of their irrational use of technology. Closeness with natural phenomena makes people realize nature's importance in their lives.

Necessities for technologically mediated self can be essential in minimizing natural disasters. The production of eco-friendly technology contributes to the preservation of the ecosystem and the healthy lives of humans. As Pinchbeck claims, consciousness is the critical factor that helps avoid technology's terrific effect on the environment. He suggests, "By giving it our conscious attention, we can mediate the process, potentially avoiding its most catastrophic effects" (110). Technology does not harm the environment; people's consciousness about how much and in which conditions the technology can be used matters for the degradation of nature. If people use technology to its fullest, it will make our lives easier.

The invention of eco-friendly technology can only avoid the apocalypse in the universe. Pinchbeck suggests the invention of new technology that can act to preserve ecology and the welfare of modern people. Pinchbeck suggests, "A new time can only come about by the rejection of the instrument that holds in place the hallucination of the old time, replacing it instead with an instrument of such perfect harmony that it has no history is true post-historical" (246). Technologically, it cannot be avoided, but people should reduce it to minimize the effects of technology. The cosmos of the Earth can be recognized with the help of eco-friendly technology. Natural disasters caused by anti-nature technology can be avoided through eco-friendly technology.

The supernatural power of nature will certainly return to its preliminary stage. Lynn White, Jr. concludes, "Both our present science and technology are so tinctured with orthodox Christian arrogance toward nature that no solution for our ecologic

crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not" (14). Nature itself is a divine power that makes beings survive on it. If nature is exploited for individual benefit, it is believed to react against it. Pinchbeck has shared the experience of the reformation of the environment of a lady teacher whom he met on his psychedelic journey. He hopes for the reversing of nature and claims, "She believes that humanity currently is undergoing a "collective Kundalini awakening" that will "reshape and ultimately transform this dream we call reality" (268). Mother Earth has been tolerating the pain of human maids with technology. The Earth is believed to awaken and give birth to humanity to reshape ultimate reality.

Chapter IV

Sustainable Development as the Bridge for Human Nature Harmony

The selected text of Daniel Pinchbeck's *2012: The Year of Mayan Prophecy* speculates the signals of significant shifts in human consciousness or an apocalyptic event that humans will face soon. This text predicts the Mayan lifestyle and the modern lifestyle around 2012. He connects the Mayan calendar with the prophecy to contemporary ecological and spiritual concerns. He critiques modern industrial civilization and its impacts on the environment. He suggests the self-consciousness and the reformation of the technocratic lifestyle of modern people to rebuild the harmonious relationship among all beings in the universe.

Daniel Pinchbeck's *2012* discusses the improper treatment of nature and how this unnatural treatment results in ecological imbalance. The ecological imbalance due to the overuse of advanced technology destroys both ecological and human well-being. Modern people rely entirely on advanced technology, which is not eco-friendly, as if they do not have the potential to perform any task. This primary text shows that industrialization and urbanization have led people to live sophisticated and business-oriented lives for which they have unnecessarily used natural resources with the help of technology—over-dependency on technology results in irrational and thoughtless people. Since humans are not masters of the universe, Pinchbeck inspires people to reconnect with nature with the help of self-consciousness, self-interest, and slow knowledge. He believes that the attachment of beings to nature leads them to be rational and creative. The spiritual thoughts that arise from the natural attachment transform people into an alternative way of living a prosperous life.

The writer in this text shares his experience of a psychedelic journey in different religious and historical places. While visiting different places, he observed

pertinent environmental degradation and its effects on different things. He observed different catastrophic incidents resulting from modern technology. He observed the impacts of pesticides used in agricultural fields to grow corn fast and produce vast amounts of corn with limited land. He also observed the nuclear violence during the Twin Tower attack and its effects on individuals as well as the social lives of humans, along with environmental catastrophes. He simultaneously observed climate change and its effects on the ecological well-being of beings, such as snakes, birds, and other wild animals leaving their inhabitants. Similarly, he noticed sorrows, pains, sufferings, scarcity, poverty, unemployment, fear, etc., due to the advanced technology. He did not only observe the crisis created by modern technology. i.e., nuclear technology, he also realized the importance of transforming a modern lifestyle into a spiritual one. Such transformation is possible only through sustainable development with the notion of self-consciousness and the invention of eco-friendly technology.

This research emphasizes sustainable development for the easy survival of all beings. Sustainable development with eco-friendly technology is vital in addressing environmental degradation and minimizing apocalyptic future scenarios. Sustainable development with eco-friendly technology encourages people to use limited natural resources. Similarly, it makes people use renewable resources to reduce their reliance on fossil fuels and decrease greenhouse gas emissions. Economic growth and global collaboration to prevent environmental apocalypse can be articulated through sustainable development. Self-consciousness, self-interest, and slow knowledge use help make sustainable developmental policy. The foundation set by self-consciousness, self-interest, and slow knowledge of sustainable development provides a guideline for introducing eco-friendly technology. Thus, sustainable development

and eco-friendly technology are crucial in preventing an apocalyptic environmental future and advocating a sustainable and healthy life for all well-being.

This research, thus, helps different stakeholders, such as literary writers, policymakers, pedagogical personnel, and business enterprises, to change their strategy to enhance sustainable policy with the invention of eco-friendly technology to reduce apocalyptic fear. This research is equally significant to those who strongly disagree with using technology to establish faith in technocratic function for a time-oriented life. Although people in modern times have become habitual in using advanced technology, they are simultaneously seeking the reunion of human nature to eliminate the fear of future life.

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