

BETWEEN YOU AND ME THERE IS KINSHIP: ENVIRONMENTAL (UN)CONSCIOUSNESS AND HUMAN SUBJECTIVITY IN SELECTED PAKISTANI ATMOSPHERIC PROSE

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ABSTRACT

*The anthropocentric treatment of Nature has exacerbated the environmental abuse and thus has provided a rationale for interdisciplinary research and deliberation of human-nature intersection in different ways. The notion of human connectivity in relation to environmental consciousness is being analyzed in metaphorical and multifaceted manifestations. Often dubbed as atmospheric prose, the environmental narratives, own a significant space in narrating the (un)conscious desires of human beings for reconnecting to nature as well as demonstrate autocratic rule over nature thereby resulting in characters' ambivalent biophilic tendencies. Ecopsychology, a recent interdisciplinary field of inquiry centers on the belief that for the maintenance of psychological and physical health and sustainable societies, the notion of wholeness can only be achieved in an alliance with nature. Taking insights from the lens of ecopsychology, the current study provides understanding into the ways in which our psychic lives can cultivate a better understanding of biophilia, on one hand, and biophobia on the other hand. The role of Nature and environment as an unconscious healer, in Pakistani atmospheric prose, is an underexplored domain which demands literary investigations. Aamer Hussein, a famous short story writer from Pakistan delineates his artistic creation of atmosphere and characters through experimental atmospheric narratives. Taking Aamer Hussein's *The Swan's Wife* as a sample, the current study provides a window to the relationship between human subjectivity and the ways in which Nature serves as an unconscious domain of self-recognition and fulfillment. The story through the parallel treatment of humans in their complex relationships and Nature in multiple roles in the hands of humans provides some pertinent ecopsychological perspectives. The study offers insights into how self-society-nature nexus is a fruitful connoting mechanism for many psychological rifts of modern society. The study is significant as it shows that our connection with Nature and living in harmony with the natural systems is integral for our own wellbeing.*

Keywords: Anthropocentric; Biophilia; Biophobia; Environmental consciousness; Ecopsychology

INTRODUCTION

The modern world has constructed the gulf between human and nature/non-human quite inevitably in the name of rationality, enlightenment and civilization. On the other hand, the domain of ecology divulges the fundamental coexistence and interdependence of various organisms which populate the earth. This terrestrial netting of life evolves our awareness as well as raises the questions on our understanding and consciousness of our co-mates and kins which we hardly are cognizant of. We, somehow, are immersed and shackled by our limited thoughts and theories leading us in a sphere of oblivion and rendering us more homocentric regarding the myriad of animals, flora, fauna, rock, water, air and life itself. The call of earth is the need for a revival and reverse of anthropocentric as is accentuated by Paul Shepard that, "human sanity requires some less-than-obvious connections to nature as well as the necessities of food, water, energy, and air." (Shepard, 2011, pp. 122). Ecologists and

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psychologists both need each other to investigate the environmental crisis (Harms, 1997). The separation from the natural world physically leads towards the psychological disorders and dysfunctions. The psychoanalyst Harold F. Searles, in his work, *The Nonhuman Environment* (1960), presents the guiding idea that the natural or non-human environment including multifaceted phenomena of Nature has vital significance to the psychological wellbeing of humans (Searle, 1960, pp. 11). Many noteworthy psychologists were, long before the field of ecopsychology, already denoting the connection between loss of natural world and human serenity. Carl Jung, for instance, asserts that due to the scientific advancement “our world has become dehumanized” resulting in the isolation of man losing his “unconscious identity with natural phenomena”(Jung, 1960, pp. 85).

The present research is significant as it centers on an exploration of the ways in which humans’ inner (psychic) connection are linked with the natural environment and humans oblivion concerning their intrinsic camaraderie with the non-humans of their milieu and environment. The environmental discourse, either in non-fiction or in fiction, pertaining any society are actually the myths and at the same time realities the society is backed upon. Our realities are based on the discourses we are surrounded by, as is well asserted by Arran Stibbe in *Ecolinguistics: Language, Ecology and the Stories we live by*(2015), “Importantly the stories-we-live-by influence how we act in the world” (Stibbe, 2015, pp. 6), where nature is just serving as a resource for exploitation. Pakistani atmospheric fiction is an underexplored domain and needs attention as in Pakistani literary sphere, some creative output from different writers regarding their eco sensitive consciousness is emerging and has emerged. The present research is an ecopsychological reading of an atmospheric prose, *The Swan Wife* (2014) by Amer Hussein, a well-known writer from Global South. The study will be helpful to the emerging writers who want to unveil environmental themes in their creative fiction writing and also to the students and teachers of environmental discourse. Nonetheless it is a reflection on the human-psyche-nature nexus and the implication of its vitality.

REVIEW OF LITERATURE

Ecopsychology is an interdisciplinary field of study centering our reconciliation with nature and all its demeanors. From early 1990’s, studies conducted in Ecopsychological domain strengthened and sharpened the discourse on connectivity between language and environment. The implications of ecopsychology hint at the conspicuous nexus between human behavior that operates within a political, physical and spiritual environment for having a “sustainable world” (Winter, 1996, pp. 283). In his seminal work, *Ecological Psychology* (1996), Winter avers that a psychical world is a reality which, irrespective of humans’ understanding, exists and keeps on transposing an individual’s political, psychological and cognitive knowledge base. Furthermore, psychical ecopsychology can aid humans in accomplishing a sustainable culture. In this context, therefore, the interdependence and association between the two can bridge the psychological wounds and can be termed as “pseudo-science” (Reser, 2009, pp. 241), an open arena for literary investigation.

The connections between human psyche and natural world leads us towards the holistic and phenomenological understanding that the welfare of all living things in the world is dependent upon our mutual survival (Drengson and Inoue, 1995; Roszak, 1992). Roszak and Kanner, among others, represented the first generation of ecopsychologists who comprehended the hazards of human-nature disconnection. Roszak (2001) sheds light on the intrinsic coalition between the components of earth and human psyche bringing forth the interdependence of human and ecological health. He offered a list of tenets informing ecopsychology and explains how the repression of ecological unconsciousness can hinder sanity. To him, an awakened sense of environmental reciprocity can heal the alienation between humans and nature. Referring to ecological ego, he explains how individuals are ethically bound to show affinity towards nature and concludes that “The needs of the planet are the needs of the person” (2001, pp. 39). Similarly, Julain Haffman’s (2013) is another significant source of wisdom illuminating the deep connection of human consciousness and natural world suggesting the importance of building the ultimate harmony with nature.

By 2000s, ecopsychologists including Fisher and Antony tilted the dominant focus from human-nature centeredness to therapeutic engagements. According to Fisher, environmental crisis points towards the need for a “psychological reconciliation” with all components of the living and breathing earth (Fisher, 2013, pp. xiii).

The trepidations of environment and nature in literature has not been new. The field of ecocriticism has also its ultimate roots in the past romantic tradition which opposed the violent and destructive threads of enlightenment giving way to the conquest of Nature in the veil of unlimited progress and economic growth. Romanticism, as Timothy Clarke, in *Literature and Environment* (2011) reiterates, should be taken as a mode of thinking that counters “industrial society with ideas of ‘nature’ and ‘the natural’ as modes of secular redemption” (Clarke, 2011, pp. 13). *Romantic Ecology* (1991) by Jonathan Bate revived and revised the perception of William Wordsworth, the famous Romantic poet, as a clear voice against the Nature-suppressing ideologies of industrialism. Noteworthy, here, are the ways in which the unequal social hierarchies are also spoken of as ‘social ecology’ in ecocriticism. This is, as Greg Garrard considers, “a product of oppressive structures of hierarchy among human beings” (Clarke, 2011, pp. 89). Today’s environmental awareness response has also its manifestations in terms of affects of grief, anger and despair. Kyle Bladow and Jennifer Ladino in *Affective Ecocriticism* (2018) maintain, “Affects are at the center of contemporary biopolitics” with sheer power and potential (Bladow and Ladino 2018, pp. 1). Noteworthy here is the contribution of material ecocritics who believe that countless nonhumans of the world have also the voice, meanings and stories to contribute towards reality as is asserted by David Abram, the American philosopher, considering language as “a property of animate earth itself, an expressive telluric power in which we, along with coyotes and the crickets, all participate” (2010, pp. 171). This also goes along with the biosemiotics vision that “all life consists of acts of communication and relatedness” (Wheeler, 2014, pp. 123).

Pakistani writers are also dwelling on the themes and representations of environmental hazards in their writing. Taufiq Rafat, Kamila Shamsie, Anis Shivani, Mohsin Hamid have shown their ecological sensitivity and environmental consciousness, as Munnaza Makhdoom (2019) emphasizes that environmental discourse in Pakistani literary scenario has varied dimensions converging on the questions of human-nature binary. Pakistani Anglophone writing provides windows to some pertinent ecocritical insights as Scot Slovic in *Ecocriticism of the Global South* (2016) asserts that a myriad of transnational and globalized environmental concerns are emerging in Pakistani literature thereby assigning it a specific ecological hue and tone. Mohsin Hamid, Uzma Aslam Khan, and Nadeem Aslam’s fictional works focus on environmental issues such as pollution, violence, waste materials and deplorable environmental resilience. Kamila Shamsie, also, employs the notion of ‘ecological risk’ to delineate diverse ecological alterations in global milieu. In Pakistani context, the research on maintaining the ecopsychological stance has not been substantiated yet. The current study, therefore, aims at bridging this gap and offers some pertinent insight about the existence of Nature as our (un)conscious healer.

METHODOLOGICAL FRAMEWORK

The research is qualitative and textual analysis based on an ecopsychological reading of the selected story has been employed. Theodore Rozak in 1992 in his work, *Voice of the Earth*, maintains that environmental problems like green house effect, toxic waste, ozone depletion and many others have become the psychopathology haunting us today, hence the fields of psychology and environment have to collaborate to address them (Rozak, 1992, pp. 24). As a rejoinder to this, Andy Fisher in *Radical Ecopsychology* (2013) presents a pertinent framework in understanding and creating a thought-provoking mechanism in unfolding our environmental psychosis. According to him, psychology examines human nature and ecology studies nature, nevertheless these two fields overlap and hold some pertinent remedies for today’s environment crisis as was advocated by Paul Shepard that we should start realizing and rethinking the signification of habitat provided by our “crippled state of consciousness” (Shepard, 1969, pp. xxix). The framework is employed for the ecopsychological investigation and examination of the selected story as it entails four concrete stages of the integration of psychology and ecology, applied to interdisciplinary areas of inquiry. This research draws upon ecopsychological analysis to explore various dimensions of anthropocentric captivity and the resulting psychological turmoils in human beings. Such analysis could complement the existing body of ecocritical research in Pakistani context and can open a window to the understanding of our ambivalent ecoconsciousness.

ANALYSIS AND DISCUSSION

The Swan Wife is the title story from the book *The Swan's Wife* (2014), a collection of ten short stories by Aamer Hussein, representing his artistic creation of atmosphere and characters with experimental narratives. Nature and the realization of its dynamic existence in all its glory seem to be major subject in all of the short stories. The selected story, *The Swan Wife*, is written in the first person narrative style enunciated by the speaker who is one of the character in the story. Aamer Hussein, through his literary creativity, sheds light on the strong human-nature connection as being a reflection of biophilia complemented with the emotional bond that exist between us and our environment. The central character of the story, Maia, is provided as a window to illuminate the psychological and emotional anxieties humans face in today's segregated and material world and how unconsciously and consciously we seek the refuge and remedy in Nature. Maia's affection and sensitivity towards swans and her frequent visits to park in search of succor and psychological relief represents her indecisive ecopsophy because at the same time, she has the propensity of conquering Nature as she used to put a stuffed tiger in her living room. The coexistence of both sensitivity and inconsiderateness towards Nature renders Maia as being whimsical as she was a woman "who loved birds so much and couldn't bear to see a stray dog or cat on a street corner in some southern city", but at the same time, was indifferent towards wild animals (Hussein, 2014, pp. 10). The story through the parallel treatment of humans in their complex relationships and Nature in multiple roles in the hands of humans provides some pertinent ecopsychological perspectives.

Ecopsychology, a recent interdisciplinary field of inquiry centers on the belief that for the maintenance of psychological and physical health and sustainable societies, the notion of wholeness can only be achieved in an alliance with nature. Our connection with Nature and living in harmony with the natural systems is integral for our own wellbeing. On the other hand, alienation with nature ruptures and disorganizes our existence and place in the wider eco-systems. The ecopsychological domain of inquiries hence are both probe and solution on human-nature disintegration and seeks for reconciliation to achieve optimal safety and welfare. The most initial inquiry in this regard should be, as highlighted by Sevilla, is "Who interprets 'nature' and for what reason(s)?" (Sevilla, 2019, pp. 2). In the story, there are many instances of anthropocentric treatment of Nature. Nature gratifies humanbeings either as an entity with no existence of its own and that can be easily manipulated or as a domain of psychological harmony which humanbeings always strive to find a clue of but could not find because of their limited providence and vision. Maia has special affection for the swans, "but most of all she loved a swan called Satin" (Hussein, 2014, pp. 1). Maia used to pay regular visits to the park where she and the speaker (her friend) happen to meet Satin and his mate around the lake. Also it is depicted that in summer, a lot of visitors cavort, boat and jump into the lake. The park also has some impervious boys, who on their roller skate used to torment the birds in the park. First they were accustomed to tempt the birds with food and then would attack them with stones and sticks. Also, "There was an urban legend about a goose that had attacked a boy with beak and claw and nearly plucked his eye out" (Hussein, 2014, pp. 2). Further, there is, the description of a merchant who has built his house for commercial purposes in the middle of the park, having the lake with swans for entertainment and amusement, "They said that the merchant had filled the lake with water birds, so he could look out at them from one of the house's many windows" (Hussein, 2014, pp. 2).

The selected story validates that different individuals treat and perceive Nature contrarily which is in consonance with their own partiality and subjectivity assigning different attributes to Nature. Maia being a feminine was seeking comfort and solace, the merchant being an entrepreneur was looking for monetary benefits, King Karan being an autocratic ruler was in pursuance to subjugate everything belonging to Nature; and all of these feel allied to Nature and have faith on its agency but in purely homocentric traditions. According to the story, the speaker remembers, that once he read the account delineating the emperor, Karan, who wanted to create an artificial assemblage of a large variety of birds but "at that time the swans had their own kingdom far away in lake Manasa, in the mountains near Tibet". The emperor also yearned to imitate Lake Manasa. Eventually, the swans of Lake Manasa were deceived by the artificial lake of the emperor. But when the swans swooped down to the simulated lake, there were not the pearls but the traps (Hussein, 2014, pp. 3). The creation of the artificial lake and the deception the King induced on the poor swans is evident of the fact that even in stories humans are the anthropocene and autocrat. Nature and its components, on conscious level, are considered the entertaining contrivance by humans. They reduce them to mere matters, utilize them on the name of progress, beautify their surroundings with them leading to the perpetuation of injustices and

environmental destruction. Chet Bowers argues that the representations of “individualism, progress, economism, and anthropocentrism have merged into a powerful process of conceptual and moral legitimation”(Bowers, 2014, pp. 27). The most treacherous story that we are surrounded by, as Paul Kingsnorth and Dougald Hine emphasize, is “the story of human centrality, of a species destined to be lord of all it surveys, unconfined by the limits that apply to other, lesser creatures”. The story of swans trapped by King Karan and many such stories surround us as texts represent our innate psyche, cognition and morality hinting towards the inattentiveness to Nature that we possess and the status of indispensability in our lives that Nature enjoys. The account of the destitutions and trials of male swan, whose silver foot was caught in a trap of pearls, is evident of the brutal human anthropocentricity. The lamentation of the poor swan’s wife that “Kings do not imprison the innocent. Kings do not war against women” (Hussein, 2014, pp. 9), speaks strongly of the cries of nature and relegation of the susceptible cults of natural balance.

These explicit indications of human-nature confrontation is quite evident in the selected story and carry the profound associations of industrial and colonizing humanity, foregrounding the environmental havocs and treatment of non-human by humans. The humanly attempt of changing nature of nature is what leads them to anxiety and disorders. If we take this anthropocentric behavior of humans, leading towards environmental degradation as psychological ailment and a disorder, then it demands psychological investigation.

Due to the lack of any defined ecopsychological framework for analyzing literature, the four general tasks proposed by the ecophilosopher Andy Fisher in *Radical Ecopsychology* (2013) provide a possible significant framework for psychological, philosophical, practical and critical understanding of human-nature connection(pp. 6).

The *Swan’s Wife*(2014) narrates and exemplifies similar tendencies pertaining to ecopsychology enumerated by Fisher. As per his point of view, the most glaring task of ecopsychology is to recognize the human-nature synergy as the most potent rapport needed for the survival of both. This relationship is dubbed as the psychological undertaking, to concede and understand the “human-nature relationship as a relationship” Fisher (2013, pp. 7). Thus, the alliance of ecology and psychology brings us to the realization of a vast array of meanings and most importantly the relationship of our psyche with the environment. Anthony Storr in his work, “Man’s Relationship with the Natural World” renders the treatment of Nature by man as being equivalent of dominance-submission node and believes that the deep probe of this ideology is important for “our understanding of what has gone wrong in our relationship with the natural world” (Storr, 1974, pp. 17).

According to Fisher (2013, pp.7), the first task for ecopsychology is to understand human psyche as a part of nature. Ecopsychology is concerned with the disorders, anxieties, dreams of humans but essentially with relation to more fuller, holistic and more-than-human possibility of human’s presence. The psychologists have to quit the ignorance of non-human existence. This demands the understanding of the components of nature as our kins and fellow beings having soul and entity. The psychogenesis of environmental degradation is the humans’ inability to recognize their affinity with Nature. The dependence of human psyche on natural elements is manifested quite categorically in the selected story. The selected short story is the account of a girl Maia. She possesses artistic bent of mind and loves to indulge in music, dance and learning different languages. From the age of fourteen she used to perform on stage, doing some minor roles on television and in movies but decided to quit the profession because of ‘*too many foul old men with sweaty hands*’(Hussein, 2014, pp. 3). She, throughout the story, struggles to find her soul mate leading towards a fulfilling life. At eighteen, she had a relationship with an actor but that did not last long because he was “*violent and possessive*”. Then she fell in love with a count from Balkan state but this relationship also was crumbled because of him being ‘*another bloody freak*’. Amidst her personal turmoil and problems she was a frequent visitor of the park, “in winter the park was almost empty after midday. But Maia liked to go there in all seasons: summer, autumn and winter, in sunshine and even in snow”(Hussein, 2014, pp. 7) because Nature was providing the needed solace and dependence which she was seeking in her life. But instead of being a savior of nature she has got ambivalent ecoconsciousness. She was sensitive to swans but insensitive towards wild animals. Furthermore the narrator of the story expresses the genuine psyche of human beings as “both of us liked to be liked but once we’d got the object of our affection we were less interested and often longed to escape the possessiveness of our lovers”(Hussein, 2014, pp. 10). This is contrasted with the nature of swans who are described as “And I heard since I was very young that

swans never parted from their mates”(Hussein, 2014, pp. 7). Hence, the disquiets in Maia’s life are due to her emotional inefficacy in learning the lesson of earnestness and unconditional support by Nature. If we learn a lesson from Nature then we should not exploit it rather support its natural processes and existence for our own survival for if there are no parks, gardens, flora , fauna then where should we find sincerity and support , maybe nowhere in the material world excluding natural laws, as is manifested through the character delineation of Maia. We human beings are not able to understand our true relationship with nature and other humanbeings. We are self-centered and possessive and end up in emotional chaos.

Maia, the protagonist in *The Swan’s Wife* becomes a spokesperson for highlighting the nexus of soul-anima-mind. She epitomizes the philosophical tug-of-war while having an introspective journey into her soul which is anguished and torn between natural/unnatural world. Fisher deems it the second significant task i.e. the Philosophical Task. This entails to situate “psyche (soul, anima, mind) back into the (natural) world” (Fisher, 2013, pp. 9).

The second undertaking proposed by Fisher (2013) is to resuscitate the term, *anima*, denoting soul, and rethink our way of thinking. Psychology and ecology should not be disintegrated on the basis of inner or outer. Ecology and psychology are inseparable as “The salmon is not merely a projection, a symbol of some inner process, it is rather the embodiment of the soul that nourishes us all”(Tom Jay quoted in Jim Cheney, 1987, pp. 122). This tendency of dissolving the split between nature/ human and outer/inner can support the claims of ecopsychology but at the same time shakes the thinking patterns of modern man. Ecopsychology casts-off the supposed dichotomies of human/nature and inner/outer divisions. This bifurcation of reality is historically constituted while reflecting the distorted reality perceived by modern man. The problem is if we limit nature to just the outside phenomena and mind as having the invisible intricacies of thinking and feeling, then, ecology and psychology have diverging paths. The need of the hour is to offer soul back to Nature and Nature back to soul (Fisher, 2013, pp. 9).

All the worldly things which we perceive to be external have their own intrinsic inwardness, depth and existence. There is a parallel, horizontal soul or presence that lie underneath every worldly thing and we can assert that “we are in the psyche” instead of saying that are psyche is within us. We humanbeings ascribe only the humans having souls, overcharging them with “archetypal significance”, we have depersonalized the nature and idealized the humans (Hillman, 1979, pp. 187). This problem of divided vision and reality can be addressed through the field of phenomenology, as through it the world can be described as it actually is. According to the French phenomenologist Maurice Merleau-Ponty, phenomenologists aim at achieving a “direct and primitive contact with the world.” Various phenomenologists propose the illusionary state of our limited thinking where we separate inner self from outer world and instead pronounce that we should intertwine outside and inside as a single whole which can be termed as “being-in-the-world.” In *The Swan’s Wife*, non-human world is attributed soul and life to show how they are marginalized and exploited in the hands of humans. Karan, the king, is explicitly vocal in his claims of generosity as he thought himself like a god who has provided a remarkable shelter-home for the birds. He was blind and oblivious to the free souls of the birds that want not to be imprisoned and captivated but rather wanted the flights of sovereignty and will.

In order to survive and fill the voids created by biophobia, Hussain in *The Swan’s Wife* sketches Maia as a character who unconsciously takes up the challenge to benefit from the biophilic therapeutic aspects of nature; thereby, moving to practical chore of ecopsychology. She lives by her loneliness yet enjoys nature’s company which provides a panacea for her tortured psyche. According to Andy Fisher (2013), almost all psychological activities can be complemented with ecological practices and similarly all ecological activities could be benefitted with psychological underpinnings, “The broad practical task is to develop psychologically informed practices or interventions aimed at creating a life-celebrating society” (Fisher, 2013, pp. 13) .Therapeutic ecological activities point and cure the emotional and spiritual barrenness and ailment behind the anthropocentric activities. We live in the world of uncertainty and chaos, both our present and future carry vague hopes and blatant omens of destruction. We, infact, are in a desperate need of coming close to an emotional healing and harmony for creating the social and ecological harmony. We have to raise the level of our sensitivity to become ecosensitive, to detect the soul of the non-human world. On the other side, the recollective practices bring us to the realization of the strength of our bond with nature and recall the moments of our being a part of nature. These practices invite us in the realm of reality where all birds and stones are our co-

mates. This vision quest provides us the windows to “spiritual renewal through openly encountering the forces of nature”(Fisher, 2013, pp. 13).

With respect to the selected story, the vision quest is indeed offered to the characters by the embrace of Nature. Maia, amidst the chaotic personal life, was devoid of inner contentment and peace. She continuously was in search of stability and harmony in her life but nevertheless is caught more and more in unsatisfactory worldly relationships. “Now other names were appearing on her list of suitors. An ageing MP. A Saudi princeling. But all of them seemed to be spoken for. She was smoking far too much and complaining of her bad appetite and recurrent stomach cramps” (Hussein, 2014, pp. 14). She was the epitome of disturbed human existence *who regularly breaks promises she makes*. The only consolation in her life was her link with Nature, “Lets go to the sea, she ll say, but the only waters we’ve ever seen ourselves in together are those of the park” (Hussein, 2014, pp. 15) and also her affinity with the park and swans established as a response of her unconscious desire of having unconditional support and sincerity in her life, “We spent long days in the park that summer-Saturdays, Sundays-feeding the birds, walking, climbing trees, singing to each other, or just lying silently on the grass” (Hussein, 2014, pp. 7). Though her ecosensitive affiliations were dubious but the support of Nature and its bond with her was feeding her spiritually.

This leads the reader to the final formulation expressed by Fisher i.e., the critical task. The story moves in a cyclic vein, yet offers Maya experience the potency of nature whereby she examines and questions the validity of human-nature intersection which is the most critical of all tasks. Fisher(, 2013, pp.16) maintains that “The critical task consists (at least initially) of bringing together the sorts of social and cultural criticism found among the more radical voices within both ecological and psychological circles”.

The fourth task proposed by Andy Fisher is to reconsider our relationship with non-human world but that leaves us to the account and array of terrible havocs that we have executed on the natural world. A gradual and consistent process of despiritualization and depersonification may be a possible remedial antidote to anthropocentric and homocentric approaches (Fisher, 2013, pp. 16).

The critical task involves the acknowledgement of the society, the ways they isolate and marginalize the existence and soul of ecology which they themselves a part of. As poet Gary Snyder asserts that an acknowledgment of the involvement of non-human in diverse and large fabric of the universe seeks the welfare of all components of the web of life (Synder, 1988, pp. 238-239).

The experience of interrelatedness is the essence of deep ecology. This is a shift to the consciousness which many deep ecologists term as “ecologically mature” humanity. This is the psychological dimension which is the landmark of deep ecology, a transcendence towards transpersonal ecology, getting out of egotistic, narrow and biographic self. This trait of psychospiritual realization is hinted at in the selected story as when the speaker ponders on his relationship with Maia, “Then I ask myself why I was so attached to one person when the whole wide world deserved my love and attention”(Hussein, 2014, pp. 16). The speaker of the story, a diasporic individual narrating his story rather the story of Maia, employs the allegory of swans again and again to accentuate this spirit of interrelatedness and the ways the more powerful takes over the less powerful. The speaker of the story recalls the moments of his perception of a pair of swans, which is symbolic of the hidden stories and realities of the atrocities waged against the non-human, as on close reflection the speaker finds the birds’ claws entangled in the embrace of a giant black bird. That giant black bird on a distant view seems to be the sea, the natural residing place of swans but infact is just like the reflection of human’s possessiveness. Even the natural habitat is not a safe dwelling abode for the birds, the spirited kinship of sustenance is missing.

CONCLUSION

The selected story bears the evidence of the missing kinship between human-nonhuman and the need and ways to reestablish, rethink, reponder and invoke the notion of humans as part of Nature and Nature carrying soul as humans . It shows that humans in their multifaceted and uncommitted dealings and Nature in manifold capacities in the hands of humans offers some pertinent ecopsychological viewpoints. The perpetuating injustices and degradation of Nature and its components are primarily due to the intrinsic limitation of humans in terms of their understanding, perception and oblivion to environment as is verified by the analysis of the story. The fabric of life demands inclusion of all. The lifeless society unconsciously is fed by the therapeutic role of Nature. This constructive role of Nature

can only be consciously identified by accrediting soul and life to non-human. This psychological and phenomenological shift demands the mindfulness of the whole web of life, interdependent on its animate and inanimate components.

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