
**Planetary Consciousness and Entangled Ethics: Re imagining Ecological
Co existence in Richard Powers's *Bewilderment* and Vandana Singh's
*The Woman Who Thought She Was a Planet***

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Abstract:

Planetary consciousness is the idea that human beings and earth are an interdependent living system. Humans are considered as individual national and species centric views to a mass understanding of our place in the ecosystem. The rapid expansion of technology leads to shared global works. Entangled system recognizes that humans, animals, plants, machines, share common planet, are deeply connected with ethical responsibilities and human interests. It rejects the superior nature of humans and urges for the coexist for patience in networks of mutual dependence. *Bewilderment* and *The Woman who thought she was a planet* promote emotional ecological narratives. To analyse how the texts builds entangled ethics by illuminating the idea of interconnectedness of species. These texts compared authors of different worldviews and advocate for the common cause of multispecies ecology and environmental responsibility. It accounts for the philosophical and ecological perspectives of Powers and Singh. The paper examines the relationship between planetary consciousness and entangled ethics through ecology.

Key words: Ecology, Consciousness, Humans, Interconnection, environment.

Introduction:

Richard Powers is a contemporary American novelist celebrated for coordinating literature with science, ecology. His novel explores the idea of humans and natural world, challenging anthropocentrism. His works combines emotional and deep respect for nature.

Vandana Singh is an Indian science fiction writer, environmentalist thinker and physicist who blends science with ecological awareness with space research. Her works frequently voices for climate change, planetary interconnection. Her speculative narratives question the reality of human nature.

Their works emphasize the ethical engagement with non-human world. Re-envisioning the works of powers and Singh gains a broader look of ecological framework by outlining ethical beings. The main notion of the study argue for multispecies identity. Both authors have made a significant contributions by engaging with scientific imagination. Their work provide a rich foundation for literary analysis by encouraging readers to reconsider humanity's place within broader ecological and scientific inquiries.

Earthly Futures:

Earthly futures paves way to future that known for well-being of earth and its inhabitants. Sustainable use of natural resources and prioritizing long-term ecological balance between species. Exploitation lead to short term process of resources. Envisioning human living together with other species through co-operation and dismantling the dominion status of human. The responsibility that each individuals recognize earth as a whole, providing shelter and comfort to living beings. Animal and plant studies argues for rights and exploitation. These studies instruct readers to feel the empathy of nature.

Deep woods provide emotional and strengthening healing to humans. The collective action address climate and ecological awareness of societies. The degradation of environment affects both human and non-human communities. Every organism is connected through ecological, biological and ethical relationship in the world.

A nation that destroys its soils destroys itself. Forests are the lungs of our land, purifying the air and giving fresh strength to our people. (Roosevelt D Franklin)

Ecological co- existence in *Bewilderment* and *The Woman Who Thought She Was a Planet*:

Science and technology blends with conservation and collective action. Co-existence rejects the idea of anthropocentrism. A nine year old boy named Robin is deeply heart broken by the extinction of animals. His father used Brain therapy for healing and peaceful environment. The story explores through space and brain science to look rare comparing with empty universe. Robin's story considered to be a tragedy that connects with deep grief. His consciousness trained by brain patterns of his mother Alyssa. The concept of planetary consciousness linked with global scale. Kamala a middle aged woman who is controlled and dominated by her husband. On one day she noticed her body changing and felt like alien ecosystem

with all its features. Her body becomes half animal and earth aligning Harraway's Cyborg ethics.

Modern society ignores the desertification of nature and scope for money. But earth doesn't seem to be different it looks and cares for creatures living in it. Robin's connection to earth is deeply connected yet he can't handle the cruel reality of the world and he tragically dies. Power uses astrobiology and emotional contents while Singh utilizes ecofeminism posthuman transformation perspectives.

Eco-pessimism and Eco-Morphing:

Bewilderment provides fatal end for Robin because the human world is too broken to adopt a planetary mind. It suggests that ecological existence is impossible in the society. Singh's story nullifies the idea of coexistence rather it suggests that nature will adopt and survive. The perspectives for each characters changes according to the situation it arises. Technology plays an important role in identifying and surviving the needs of human beings. Singh compares earth with science to the cold and empty universe. The following lines suggests ecological awareness in the article *Philosophy in the flesh: The embodied Mind and its challenge to Western Thought*,

The environment is not an "other" to us. It is not a collection of things that we encounter. Rather, it is part of our being. It is the locus of our existence and identity. We cannot and do not exist apart from it. It is through empathic projection that we come to know our environment, understand how we are part of it and how it is part of us. This is the bodily mechanism by which we can participate in nature, not just as hikers or climbers or swimmers, but as part of nature itself, part of a larger, all-encompassing whole. A mindful embodied spirituality is thus an ecological spirituality. (Lakoff)

Scope for further study:

The comparative analysis paves ways to cross cultural references the western centric and non-western ecologies add rich connection through narratives. The concept of entangled ethics can be further studied by non-living agencies and microbes exploring how materials disrupts natural structures. Both texts delves deeper into psychological living in the anthropocene. Expanding the critical edges of posthumanism reveals, research to examine closer the other ends of ecological connections between non-human things. A future study could explicitly connects minds are uniquely positioned to sense, experience to gain planetary consciousness. Both authors works combines memory mapping and speculative realities through plots. Narrative architecture and speculative formalism is major theories in ecological alternatives.

Conclusion:

This study explored Richard Powers's *Bewilderment* and Vandana Singh's *Woman Who Thought She Was a Planet* provides anthropocentric narratives

that diverges with ecological coexistence. It plays a vital role of speculative and reshaping the ethical forms of life. Powers's emotional attachment to view earth as deeply connected with ecosystem. Both narratives shapes the speculative frameworks to illustrate the ecological co-existence between species. Narrating tales result in deep scientific enquiry and critical posthumanism with the exploration of planetary Consciousness .By including a deep sense of planetary consciousness, it urges humanity to neglect the exploitation and fostering the future empathy and survival. Powers's and Singh provide the imaginative thinking to navigate climate anxiety.

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