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Dipesh Chakrabarty. *One Planet, Many Worlds: The Climate Parallax* (Massachusetts: Brandeis University Press, 2023), 131 pp.

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Dipesh Chakrabarty's *One Planet, Many Worlds: The Climate Parallax* (2023) provides a philosophical approach to thinking about the correlation of 'natural' and 'human' histories when investigating the multiple histories of the world. The book is a valuable contribution to ecocriticism with thought-provoking ideas that can help decolonise studies around climate and its relation to the world. The ideas in this book first appear in Chakrabarty's 2009 essay "The Climate of History: Four Theses" and subsequent book *The Climate of History in a Planetary Age* (2021). Chakrabarty solidifies his arguments in *One Planet, Many Worlds*. He proposes new ways to read some terms that ecocriticism often deals with, like 'natural,' 'human,' 'global' and 'planet.' Through this book, Chakrabarty offers a new philosophical, historical and postcolonial reading of 'natural' history. The complex ideas that the book proposes are written as individual chapters, reading like essays. Chakrabarty distinguishes between what he means by 'global' and 'planet,' which pre-empts much of the discussion of the book. He draws on Thomas Nail's ideas in *Theory of the Earth* (2021) that the world existed much before humans did and will continue to exist long after humans disappear. Chakrabarty extends this argument and points out that the history of the planet must be considered separately from that of humans. It is a poignant reminder, one repeated by climate activists, that the history of the planet predates that of humans, and we must limit our destructive practices upon the planet. The book gives voice to Nature, otherwise marginalised by the human-centric perspective of the world.

Chakrabarty explores the impact that the degradation of the planet has on different countries. The actions of the developed nations impact the entire world, especially postcolonial countries and indigenous populations. As human races and ethnicities come from differing socio-economic backgrounds, changes in the climate affect all these human beings in diverse ways. Yet, climate change often retains a Eurocentric worldview. The Eurocentrism comes with developed countries focusing only on how climate change affects their needs. By disengaging from the Eurocentric worldview, the concerns of those people whose voices have been previously unheard are explored in greater detail in this book. Delocalising conversations about Nature from the Western worldview also shows how the history of the world does not begin

in medias res with Western history and modernity, but that what is understood by the timeline of the Western concept of 'modern' differs across the globe. Chakrabarty's background as a historian helps nuance thinking about what modernity stands for, when and where it begins. As he critiques postcolonial thought propagated by Edward Said, Partha Chatterjee, Gayatri Spivak, Homi K. Bhabha, Arjun Appadurai and even himself, he points out that postcoloniality is "as environmentally blind as anti-colonial modernizing nationalism" (58). The book then rethinks both ecocriticism and postcoloniality with an interdisciplinary approach. As the title of this book suggests, despite the 'Many Worlds' that need to be considered when formulating action plans in the race against climate change, the planet is only 'One.' This 'One Planet' caters to humans and non-humans that are not homogenous. Chakrabarty proposes to change the current narrative and instead take proactive measures to orient humans to co-exist alongside the planet.

In chapter one, "The Pandemic and Our Sense of Time," Chakrabarty argues that many climate activists and scholars have failed to address climate change as one of the biggest events in the twentieth century. It is important to note how the engagement with climate change and measures to protect the planet have risen only in the last few decades, in the twenty-first century. Chakrabarty cites reports from the United Nations Environment Programme to look at how the activists previously stated that pandemics are not a threat to the world. The postcolonial approach that Chakrabarty adopts in this study explains the paradox of this statement. Chakrabarty points out that there have been pandemics in developing countries, such as outbreaks of the Zika virus, chikungunya and Ebola. However, the Eurocentric view of the world prevented authors and activists from viewing these outbreaks more seriously. Chakrabarty rightly argues that with such restricted views, these scholars who dismissed pandemics appear outdated after the coronavirus pandemic. The shift away from a Eurocentric perspective on these zoonotic diseases can heighten the awareness of the scientific community, engaging in research to provide treatment for these diseases. Chakrabarty's premise for these arguments steers back to his overarching logic for the book that even within the realm of zoonotic diseases, the subaltern is Nature and the animal world.

In the two final chapters of the book, Chakrabarty proposes the need to study postcoloniality, modernity and climate change simultaneously instead of considering them as separate disciplines. He deliberates upon ideas proposed by Frantz Fanon in *The Wretched of the Earth* (1961/1963) and by Bruno Latour in *We Have Never Been Modern* (1991/1993) on the need to re-imagine modernity from a postcolonial perspective, shifting away from being restrictive to the western world. Joining these ideas, in chapter two, "The Historicity of Things, including Humans," Chakrabarty asks readers to think about refining the timeline of world history, rethinking the timelines for socio-cultural and economic advancement across the globe. This concept problematizes the standard of achieving 'modernity.' Chakrabarty explains the concept of 'modernity' in the following way: "Historians, when they did not abjure the word 'modernity,' got busy democratizing the use of it, distributing the epithet over a

wide period of time (thus the 'early modern' period) or between classes" (50). As Chakrabarty points out, Eurocentrism does not consider the differing timelines to achieve this 'modernity.' However, he assumes that all countries work towards achieving the western standard of 'modernity.' Some countries may have their own understanding, even finding western 'modernity' culturally inappropriate. While this would concern historians studying this period, the concept of differing timelines is sufficient to see how climate change affects these developing countries from the larger perspective of the environmental humanities.

As Chakrabarty proposes an interdisciplinary study, chapter two steers the readers towards blurring the lines between history and nature. These arguments strengthen the need to view the world and its differences between countries, races, ethnicities and their potential political relationship with nature. We must accept "the political as something that is provincially and parochially human" (102). These ideas culminate in chapter three, "Staying with the Present," as an overview of the theoretical framework on postcolonialism, the environment and modernisation that discards the outdated ideas marred by Eurocentrism. As the chapter's title suggests, the author attempts to look at how the present can negotiate with the complex challenges of differing timelines across time and space. He criticizes ideas proposed by Steve Pinker's *Enlightenment Now* (2018) as Eurocentric as they assume Enlightenment to always lead towards progress across the world. Chakrabarty questions the positive side of this modernity. He agrees with the sense of alarm expressed by John R. McNeill and Peter Engelke in *The Great Acceleration* (2016) and by A. Mark Williams and Jan Zalasiewicz in *The Cosmic Oasis* (2022) at the ill-effects of modernity on the non-western world. The discussions in chapter three then provoke the reader to question what is next for tackling climate change and ask, "How do diverse and conflicting groups of humans come together around proposed planetary calendars of action?" (103).

Chapters two and three engage with various scholars to think of alternative timelines for the concepts of world histories, the history of the planet and climate change. As Chakrabarty challenges accepted thought processes about Nature and the human world, the readers of the book can apply these ideas to their respective fields. The book acknowledges that a single approach cannot resolve the challenges posed by the Eurocentric worldview on the histories of people and the planet. The direction that Chakrabarty offers to take is for "making kin" as "a way of forging connections around and across differences" (106). No timeline can rectify the damage that has been done to the planet. Only the rigour with which human politics will take up issues relating to the climate seriously can be understood over time.

The questions raised in this book offer scope for future scholarship to challenge the accepted practice of prioritising the human over Nature. The chapters posit the challenges concurrent with keeping a Eurocentric worldview that often ignores subaltern bodies. Nature becomes the central focus and guiding voice in this book, as is the practice in ecocriticism. The need to revise existing histories about the planet, by anthropologists, historians and philosophers alike, would benefit a range

of professions like climate activists, policymakers, researchers and medical practitioners to prioritise the climate and work in harmony with the planet.

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