

The Politics of the Anthropocene: Human Ancestry and Geography in Amitav Ghosh's *The Nutmeg's Curse*

Gauri Sharma & Rimika Singhvi

Abstract

During the last few decades, researchers and scholars have tried to probe the fons et origo and the aftermath of climate change. In the environment-oriented study of literature, Amitav Ghosh explores - as more a historian than a novelist - how the "great acceleration" is a result of not only humans meddling with the ecological balance but also of omnicide due to the insatiable need for reaping the benefits of progress. Ghosh sketches the history of the Banda Islands as a failed history of human colonization. With a special reference to Mount Gunung Api, the paper aims to examine how the geopolitical order has affected the dynamics of climate change and the incapacitation of technocratic measures to deal with the 'planetary crises'. The paper also seeks to explore how the availability of natural resources in the South-Asian countries resonates with the histories and geographies that have emerged over the centuries. Simultaneously, an attempt will be made to scrutinize the strong associations that climate change has with the human history of colonization. Historians claim that the point of deflection approached when human existence was threatened by capitalism. The paper delves into how geopolitical warfare became instrumental in the arrival of the Anthropocene. The Indonesian reverence for volcanoes can be traced from the fight put up by the indigenous people to save both the tree and the volcano. Therefore, the present paper problematizes the need to re-visit the representation of elements of Nature in Environmental Humanities. The paper further examines how the theory of three different kinds of skeletal structures - within the species of the homo-sapiens - was used as the basis for the established superiority of a few over the others.

Keywords: Anthropocene; biopolitics; climate; ecology; environmental humanities; nature; planetary

Introduction

During the last few decades, researchers and scholars have tried to probe the fons et origo and the aftermath of climate change. In the environment-oriented study of literature, Amitav Ghosh explores in *The Nutmeg's Curse...* - as more a historian than a novelist - how the "great acceleration" is a result of not only humans meddling with the ecological balance but also of omnicide due to the insatiable need for reaping the benefits of progress. Ghosh sketches the history of the Banda Islands as a failed history of human colonization.

In the case of the Banda Islands and neighbouring Java Islands, *Gunung Api* is the botanical species that produced both nutmeg and maze. Before eighteenth century, each and every nutmeg originated in Bandas. The value of nutmeg soared when doctors of England decided that the spice could be used to cure plaque. As a result, it became an 'envy-inducing symbol' and with the objective of establishing a trade treaty, navigators set off to find the islands that produced it. Ghosh calls it the 'space race of its time.' Jan Coen, a Dutch official, had come back to the Bandas after twelve years to claim the lands of the twin islands; this time with the largest ever fleet to arrive there encompassing fifty vessels, eighteen Dutch ships and more than two thousand men. In the fight that broke off with the Bandanese twelve years ago, Dutch party was forced to turn back. Hence, this time Coen is determined that he will have his way with *orang-kaya* which means people of wealth who actually don't have the right to enforce any orders on the natives as well as other inhabitants to institute a monopoly.

The Dutch felt the need to destroy the widespread settlements of the Banda islands and hence the Bandanese were given two options: to surrender their lands to Dutch and leave the islands or the Dutch officials will 'burn their dwellings everywhere.' Coen becomes restless after waiting for a while for the aboriginal people to surrender and decides to keep the children of *orang-kaya* hostages so that they are left with 'no choice but to come to us' as the orders instructed. A total of seven eighty nine people were kept hostages and later on made slaves to carry out the mission; to destruct the 'crucial elements in the web of life that sustained them' (Ghosh 42) The 'genocidal war' had another aspect attached to it; there existed centuries old practise of indigenous people to interact with Nature along with its life forms which brought to light that the conquest to captivate and capitalize Nature, its life forms had to be dealt with. The writer exclaims that it is only in Indonesia that the lores of mountains

are so extensive; Javanese and Bandanese people often share a deeply devout relationship with volcanoes. They believe that volcanoes and other non-human entities are connected to human society to achieve a universal harmony. They consider it a spiritual as well as a geothermal entity- 'a vengeful and angry geospirit'. But due to the absence of language, "Nutmegs, cloves and volcanoes may figure in these stories, but they cannot be themselves actors in the stories that historians tell; nor can they tell the stories of their own." (32)

The Theory of Vitality

"For Indian men and women past lies embedded in features of Earth" (35). If seen from the approach of living on Gaia, that is, living within a living entity wherein all forms of life and elements of Nature converse with each other, the Indian reverence for mountains, rivers and trees makes sense. So was the case of Bandanese people, who believed that the volcano which is known to have erupted lava which is crucial for the growth of the tree; that in turn gives the precious fruits of nutmeg and maze were the Supreme souls which not only aided in their livelihood but were pertinent for their existence too.

The Practise of Capitalism

As the subtitle suggests, *Parables for a planet in crises*, the book is a locus of lores associated with the methods that resulted in earthly-crises. Europeans simply assumed the right to formally extinguish a tribe and destroy the natural habitats of flora and fauna in the process. Ghosh suggests that it was colonialism that has resulted in the current environmental degradation owing to the fact that the aforementioned activities led to a huge imbalance in the ecosystems. Dipesh Chakraborty also assists the argument; he believes that the major fallout of this capitalist and colonial project has been global warming. Ghosh, to centralize the argument and establish a connection between imperialism-induced genocide and the resulting climate crises, focuses on the disgust of the colonizer for colonized and the assumed dependence of the latter on the former. He makes a reference from seminal literary works and picks up an allegory of colonization while highlighting the analogy of literature's best known brute, Shakespeare's Caliban that came into the world just a decade before the massacre of the Bandanese in the play *The Tempest*. He reminds the readers that Prospero, the colonizer defines his slave Caliban as a deformed and his grotesqueness is a recurrent theme in the play. He also says that he is akin to an animal and cannot produce human faculty of speech until the colonizer

endows him with words.

Therefore, the repulsiveness of the non-natives for natives resulted in inhumane treatment of the latter; the assumed superiority of the former led them into believing that they are the masters who have been bestowed with the rights to govern them and that without them, the uncivilized and uncouth masses are incapacitated to function and are simply a burden to the society at large. This ideology and culture as per imperial policy-makers is that if the brutes are completely eliminated, the resultant society would be a cultured one and that there would be a system for man to flourish in all the spheres. Therefore, to grow and expand it is necessary that a reform is brought and hence all the violence and injustice done to the Bandanese and other slaves was justified.

To take the argument further, another episode taken up by the author is from Indian history that is probably well-known in the 'English speaking world' as the fact that Napoleon, the Emperor of France imprisoned a hundred twenty three people who died of overcrowding in the Indian prison which later on came to be known as the Black Hole of Calcutta. The desire to civilize and make use of these slaves resulted in their cruel death because there were 'bigger plans'. This once again brings to light the pertinent issue that these slaves were not even considered worthy of sufficient oxygen let alone proper food and nutrition and this somehow was acceptable to Europeans and should be convincing for the slaves and the rest of the world. Their lands, resources and lives were a small sacrifice for the big planned buildout. On the contrary, one of the most celebrated poets, Percy Byssche Shelley denounced spices and spice trade as 'harmful for the moral fibre' of the body and the nation. To add on, and in the support of the argument another profound writer, Lord Alfred Tennyson exclaims that in the so called upward movement of humans in development and hence conquest, many spices are bound to perish.

These stories became the 'founding myth of Empire' and were used for centuries to justify British violence in Non-European countries. However, there is no conclusive proof that the atrocity actually took place. Great many scholars and historians have shown that the evidence for it is flimsy, indeed if there was a massacre, then the number of fatalities were less than half of what it is alleged to have been. Therefore, it could be said that these stories were instrumental in make-believe policy for natives that there is no escape and, all the more the colonizers are taking pains for the natives' betterment. This also was supposed to mean that the actions of imperialists were selfless and that the indigenous people will have to succumb, no

matter what.

Imperial powers even if they fought in Europe would collaborate in colonies to ensure that European dominance would continue afterwards. It was not admissible to them that they lose grip over their colonies and the resultant trade.

“There can be no trade without war”

Owing to its shape and structure, Nutmeg as a miraculous fruit has been compared to Gaia’s Golden Apples. Gaia is the name given to Earth as a living entity by James Lovelock in which the “atmospheric, oceanic and many other systems interact dynamically.” To emphasize on the authority of nutmeg, Ghosh brings into purview the analogy between the biblical tree of knowledge and the trees of Maluka. The fruit of utmost significance was dear to all and hence desired which attracted people from overseas. Sideways, clove was equally demanded; for a Spanish writer writes that “the precious commodity (clove) that gives power and wealth is also the fruit that causes discord” bringing the forbidden fruit, nutmeg and clove on equilibrium while also reiterating that fruits were instrumental in ‘humanity’s fall from a state of grace’ (85). To have access to these spices with multi-medicinal uses, Dutch forgot the basis on which mankind exists, that is, mutual respect and brotherhood.

On similar lines, the desire and demand for nutmeg, clove and maze resulted in genocide of entire civilizations especially of Banda islands. The fact that Gaia, in her ‘monstrous avatar’ as in, during and after eruption of the mountains, distributed the fossil fuels and other resources unevenly across land masses. As a result of which a few areas were suitable for a specific kind of plantations or wildlife and so was the case with other areas and other biodiversities. For instance, Java islands and the lands near Mount Gunung Api were the best fit to cultivate nutmeg, maze and clove. Indigenous people considered it a benediction where they were provided with the aforesaid resources by the revered living entities like Mount Gunung Api in Banda islands.

When the Dutch and Portuguese arrived at the group of Banda and Java islands in the search of reaping the benefits of Nature, the Bandanese felt that their existence along with their beliefs was in threat. As a consequence of the same, those people fought for the preservation of their Supreme Being even if they had the most primitive tools and that too the ones that were used for agricultural purposes. The absence of a single ruler or king

added to the misery and hence the lack of unity and direction, resulted in scattered though impactful acts of defence and attack. It was not only the Dutch officials but also the Portuguese and others who tip-toed to the islands in search of the spices but could either not endure the primitive but brutal attacks of the natives or an explicable happening triggered their departure. To negotiate, they suggested that the colonizers and the colonized can co-exist while they cultivate on their respective lands but non-natives, as usual, could not remain true to their word owing to their increasing greed and the desire to culture the 'wild'. The idea was to convert the two islands with the twin volcanoes to 'states of exception' and then to convert it into a trade capital which would foster the spice trade and facilitate silk route.

Imperial policy makers desired elimination of natives and creation of a racialized social structure similar to that of European colonies where the 'Euro-descended minority rules over the majority of enslaved natives. Slavery was fundamental in pursuing such a structure and for that the natives had to be told that all of it is in their benefit and that their cultural practices and beliefs are a hindrance in their development and growth. Bandanese, though struggling with the wild creatures and the natural calamities, were adamant to give up on their guardian spirit and their beliefs.

Alongside, the movement of the nutmeg and other spices from the point of production to other places resulted in a geopolitical dynamic that lead to conflicts. It was difficult to ensure that the spices reach the destination without spoilage since via waters was the only way and that there is no theft on the way because nutmeg was so powerful that even a handful of them were sufficient to buy amenities and luxuries like a lavished house in England. The history of the Banda islands, therefore, serves as an important reminder of the place of conquest and geopolitical dominance in the history of capitalism which has always been a war economy. Hence, it could also be said that military and geopolitical dominance of the Western empires made it possible for small minorities to exercise power over vast multitudes of people including their beliefs and environments. In Cedric Robinson's words, "It is easier to imagine the end of the world than the end of capitalism" (120). Capitalism is the centre of the current planetary crises too. It were the practices and methods of destroying the entire civilization of human as well as non-human forms which had sown the seeds of ecological imbalance in the seventeenth century. The novel embodies the 'sprawling tale of capitalism', other conquests at Banda islands and rest of the world to showcase that the origin and growth of climate crises has

its origin in the insatiable needs of humans to reap the benefits of Nature.

It is ironical that indigenous people though haven't seen the end of the world, have actually witnessed the 'end of their world' as was the case with Bandanese people. The emergence of racial hierarchies and structure to ameliorate the gems of Nature eventually ended up in destruction of such a magnitude that it became almost impossible to restore Nature. An attempt should have been made to reduce the dependence on the resources on which the geopolitical powers are founded. Ghosh also draws a parallel between his previous novel, *Gun Island* and the one under consideration to decipher that in times of trials and tribulations, humans never fail to take advantage and benefit themselves. Written against the backdrop of pandemic, the novel shows the networks of human trafficking and organ harvesting that became active during Covid-19. *Dalals* highly charged migrants and ill-treated the poor workers in their 'connection houses'. The refugees' experience of planetary crises is that of a war in terms of violence and the confined crossing of territories resulting in failure to go back home. The worst part is that the biopolitical conflicts unlike wars do not have a definite beginning and end; these are ongoing conflicts that never cease. Instead they result in slow violence that unfolds due to inaction.

Ghosh further shows how the conquered territories like the Bandas that were being violently emptied of their inhabitants were becoming fashionable for intellectuals in Europe to imagine perfect societies or Utopias. They wanted to make alternative worlds on 'empty lands.' The irony of these utopias was that the Europeans were engaged in constructing new societies on the lands that were vacated through massacre. Simultaneously, to make these Utopian worlds the so called slaves were required as labourers but at the same time, the desire to create completely new civilization right from scratch existed alongside.

Coen, on the other hand, was a practical man instead of a philosopher; he wanted to make a 'grim dystopia' with a 'racially stratified society'. He desired to create a society for the majority of the inhabitants which works as per their commands and in their benefit. In other words, what the European intellects were imagining, the homogenous society, would be created but the indigenous people would have some role in it; the Banda islands should not be completely devoid of the Bandanese instead they should be utilized as slaves to foster the growth of nutmeg and other spices. The entire process had many steps to it: first being 'repopulating the islands' by creating new social structures on the vacated lands. Sixty-eight new estates were created which had to be structured from top to bottom, the

highest level of hierarchy being the imperial policy-makers and the lowest one being the natives who would be used as a resource. Dutch descended planters would handle these newly created estates. The next step would be to bring back the natives, but this time not as original owners of land but as the enslaved people. The next step would be to bring 'workforce' from different places; the slaves from other lands who would labour on the lands of Banda. Ghosh writes that an 'entire stream of slaves' - as many as 6000-7700 - was brought every year to reap the benefits of imperialism for the non-natives. "Wars of terraforming were thus biopolitical conflict in which entire populations were subjected to forms of violence that included massive biological and ecological disruptions." (55)

The Altered Land

Ghosh highlights that Europeans thought that only they are capacitated to properly put to use the resources provided by the environment and the ecology itself. They assumed that they are 'improving' the islands by making them productive in ways that were recognizable only to them. It was only when the settler's ecological interventions disrupted the food chains; the natives begin to see them as 'sources of permanent disequilibrium.'

Contrary opinions of the Indonesians and the Dutch with respect to Nature and its resources fuelled the conquest wherein the former considered it bountiful; an entity to be held in great reverence and worshipped while the latter thought of it as 'wild' that has to be tamed and put to use. This also reinforces that the European ideology of development resulted in the current planetary crises, simply put; the emergence of Anthropocene has its origin from colonization. Alongside, not only the human civilization of colonizers but their herds of cattle too depleted the natural lands because entire land masses were converted into grazing lands for the cattle and wherever the master would go, the cattle had to be taken along; which resulted in conversion of lands in the most unnatural way wherever the wagons went.

The project of terraforming in the Banda islands from the window of world-as-resource was seen by the conquerors as landscapes which were reduced to factories. Large tracts of land were re-engineered to resemble colonizers' model of ways of life. Ghosh maintains, "Wars of extermination were precisely biopolitical wars in which the weaponization of environment was a critical element of conflict" (57) Treated as mere ecological setting or background, the elements of Nature like rivers, forests plants and animals played a constant part in the wars. Therefore, the ecological

interventions were not merely incidental effect of colonization but also central to the project. 'Turning wastelands into terrain' fitted their ideology of productive land.

Once the supply of these spices became regular and their rarities ceased, the paradox of value claimed its due and the prices declined. What overwhelmed Nature and the indigenous people was the idea that once the Dutch had taken control over the islands, they destroyed hundreds and thousands of trees near the islands that bore the spices such as nutmeg, maze and clove so as to create monopoly in the European markets; so that their labour of captivating is paid off and the demand increases. This was a torture for the mountains and lands that united together to bore these trees. During the suppression of all resistance and on the mission of removal of all Bandanese, fugitives died multiple deaths: some died at sea while trying to escape, a few thousands perished of starvation and the rest by diseases in the forests of Lonthor.

Writers such as Edward Johnson and Francis Bacon counted it as God's providence and a 'God-given-right' to extinguish people and/or civilizations that appeared 'monstrous in their eyes'. They not only believed but had also written exclusively, that rest of the world should be indebted: had it not been for Europeans, the colonized nations would not have been 'developed'; forgetting that the economies were flourishing in the previous decades and the growth was in harmony with the Nature. Ghosh goes on to question that with the theory of evolution, and the knowledge that humans are linked to other life-forms by close ties of kinship, shouldn't it created a sense of 'fraternal solidarity'? He also emphasizes on the theory of vitalism- a belief that humans are not the only ensouled beings and therefore, Nature not only is a living entity but also has ways and means to exercise agency. The conquest and captivity of the entities was not hence acceptable to either the natives or to Nature itself.

Western countries claim that technocratic means will suffice to deal with global climate change that is a consequence of the human activities and they have incorporated climate changes into their planning for future which Ghosh is sceptical about. He foregrounds that a country's ability to project military force is directly connected to the size of its carbon footprint. Arvind Elangoven, in his article, 'Climate Change and the human condition', averments that there exists a worldly and planetary chasm. Therefore, the current crises call for viewing of both of them together.

Ghosh is therefore suggesting that only the indigenous people are best

suited to deal with the catastrophic impacts of climate change and to do the needful, to ensure that the impact ceases they are the ones who have the most intimate bonds with the Nature and its surroundings. The most pious form of delving with Nature is that of devotee-deity and to soothe the 'monstrous entity', only asking for forgiveness and reverence could be of any help.

'The invisible protectors'

According to an old saying, Nutmeg must be able to smell the sea while clove should be able to see it to make a perfect home for the two spices to be cultivated. History validates this saying because during imperial times, an attempt was made to plant these spices in the foreign lands but nothing could be availed out of it. Something 'uncanny' was obstructing the agronomy despite land, capital, labour and enterprise all being constant. The living entities or landscapes have a sacred centre in the lives of the aboriginal people and their geographical placement accords a degree of agency to the landscape. Regardless of what happens to people, the landscapes are 'permanent fixtures' in their cultural or religious understanding. On the contrary, the landscapes had no other meaning for Dutch officials except as 'resources that could be harnessed to generate profit'. Over centuries of suppression, non-mechanistic and vitalist modes of thoughts were pushed to the margins of Western culture but they did not disappear, they were kept alive by the natives.

The Indonesian reverence for mountains was a matter of frustration for the Dutch fundamentalists. They regarded these beliefs with abhorrence yet the mountains were culturally, spiritually and politically intricately knit. For instance, before elections, Javanese politician visited the spiritual guardian- the dangerously active volcano. On the day when the Dutch vessels arrived at the islands, the volcano erupted after a long period of dormancy; as if giving a warning to the natives that something severe is about to happen. It was then that the people recalled a prophecy made by a Muslim mystic that a group of White men from a distant land would come to invade the islands one day. When attacked, the Bandanese sheltered themselves in the mountains that were the guardian spirits to them. The fact that on the large land masses, people chose the volcanoes to hide and were successful in keeping themselves alive to later on fight back with the Dutch army goes on to prove two things: one, the firm belief of the natives that the spirits are capacitated to save them from these brutal murders and second, the difficult terrain and uncanny events that took place during the ambush cannot be negated and hence it could be said that the landscape

did exercise its agency to safeguard the people of Banda islands.

In a letter to the officials, a Dutch governor requested to call off the movement of uprooting the trees of nutmeg and maze writing, "Lordships would find it difficult to comprehend how many spice trees are there on most of the islands in this area. If we truly intend to uproot these trees we must do it with hundreds of men divided into groups... since the forests are so thick that a man can barely raise his head. Moreover, they are full of thorns and bushes which tear to shreds what a man is wearing and damage his legs, hand and face... the uprooting appears to be nearly an impossible task... over half comeback sick and incapacitated from these expeditions." (74)

Another one writes, "...it is very difficult and unpleasant to get to the spice trees... often have we have to crawl on our hands and feet which results in damage to our hands and so many pricks from thorns that we do not dare to go forward. The difficult paths, swollen river, daily rains and the extreme cold have resulted in death of the soldiers." Evidently, the terrain was fighting back. Yet another important aspect to the history of evacuation of Banda Islands is that it was the falling of a lamp in the room of a Dutch governor that triggered the collective gun firings and the eventual biopolitical war. The author questions the associations of this kind and it is indeed worth contemplating that how come a lamp that is kept far away from the place where the indigenous people are planning an attack over the forces of Jan Coen and Martijn Sonck falls and this incident gets fixated. Does that mean they were dealing with forms of disorder that were not merely social or political but natural or rather unnatural? And is it a response to the torture and killing of *orang-kaya* to obtain the confession that the Dutch officials wanted which was actually more of a 'ritualized performance of torture'.

Ghosh opines, "The fashion in which the *orang-kaya* were tortured suggests that there was more at stake than just revenge, or punishment, or any practical goal. It is as if the pain inflicted on the headman were a means of subjugating not just a group of human but also the landscape they inhabited. It is as if the islands themselves were being exorcised so that no Ghosts would remain to hinder the efficiency of the future nutmeg producing machine... If the Dutchmen's responses to the falling of the lamp were indeed triggered by the suspicion of a conspiracy between *orang-kaya* and some non human power, would that not imply that what they feared most was that the hidden forces of landscape were being turned against them? Their annihilatory rage was fueled, perhaps, by their own

terror-filled awareness of the Bandas' vitality". (256)

Ghosh also attracts attention towards the fact that today, looking at the floods, wildfires and droughts that afflict the most terraformed parts of the Earth, one wonders whether those landscapes have now decided to shrug off the forms imposed on them by European settlers. The recurring natural calamities (hurricanes, cyclones, earthquakes, other foreign disasters) and varied diseases are the wrath of Nature for having subjected to all sorts of abuse. The increasing sea levels, the drowning of islands, green house gas emissions and increased use of hydrocarbons are singly not the effects of human-oriented holocaust. Written during pandemic, Ghosh insists that it is a waking call to mankind; it is high time we ponder about our daring manoeuvre and begin working in the opposite direction to control the damage already being made.

Conclusion

"Slow violence unfolds because of inaction."

Ghosh ascertains that the latest example is that of pandemic which is the 'hidden cost' of economic development brought about by 'changing land use' and 'human intrusions' upon wildlife habitat. He believes that one constant feature of climate change is that West will largely be insulated from the worst effects of the planetary crises and it is a myth that they will be well-governed and peaceful even when other poor countries 'break down under the strain of climate impacts'. The words "The intrinsic superiority of West...also played a part in delaying their adoption of the practices that enabled some East-Asian countries to bring the pandemic under control." highlight that these countries did not weather the pandemic well (134). As Sheila Jasanoff suggests 'Climate facts arise from impersonal observation whereas meanings emerge from embedded experience.' (Jasanoff 1)

While writing the book, with Covid-19 in full swing and the constant sirens of ambulances going on and off owing to the fact that he resides in a locality where there is a hospital nearby, he felt as if a non-human entity, the virus, was operating at a planetary scale to create a ghostly apparition and avenge Nature and landscape for years of suppression, disrespect and torture. The only way to make humans understand the then pitiful circumstances of those indigenous people and innocent yet always providing Mother- the ecology- is to give them a taste of their own medicine where everything that is troubling and causing deaths is invisible, unknown and unpredictable.

The essence of the argument is that it is overwhelming that the conferences organized to discuss and deal with environmental degradation and climate change are inclusive of the voices and perspectives of those who are directly affected by it- farmers, fisherfolk, migrants, etc. The author respects the endeavours of climate scientists but is also critical about the fact that even if they had not done this 'invaluable work' of figuring out about the climate change, the phenomenon would not have disappeared. It is not as if humans and human societies are incapable of comprehending and responding to climate disruptions; during the little ice age of seventeenth century Japanese rulers not only identified that something was awry but also adopted 'prudential measures' to deal with it. Therefore, the author writes, "So while there is every reason to be grateful to climate scientists and other specialists for the work they do, this should not obscure the fact that academically credentialed experts are by no means the only diviners of climate change. People who make their living from the land, or the forest, or the sea have also known, for a while, that the Earth's physical realities are changing dramatically...But such people are generally poor and do not have access to the network through which information is disseminated; they are, in fact, located at the opposite end of the social spectrum from the majority of the world's scientists and academics."

Experts are not at fault because all these bodies of knowledge emerge from the literature from Western Universities which is affected by their forefathers' practices and beliefs. Hence, Chakraborty urges rethinking and reformulation of history, this time from an unbiased point of view. He also professes that in order to grapple with this new age of Anthropocene, human beings have become a geophysical force capable of altering the course of planet. The major difference between the ancient times and now is that there is no invisible entity to aid indigenous people. It is now unfavorable to both and is, in fact, the one in conflict with the entire human civilization owing to the false belief that man is exceptional and the best creation of Nature capacitated to govern all. Hence, the ongoing climate crisis is an after-effect of humans meddling with Nature and the constant subjugation by colonialists.

Therefore, literature is instrumental in bringing reform and the desired changes. As Fisola Kelly Akinnuoye, in her article, 'How can literature tackle climate change?' claims that, 'Literature works on our senses to make us feel... Literature will help imagine new solutions, make people care, and help us reimagine our relationship with the natural world.' (Akinnuoye 1)

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