

Call For Paper for International Conference on
The Climate of Fiction: Theory, Science and the Novel in the Anthropocene
(16-18 Oct 2023)

In a scenario where anthropocenity is vicariously plotting the extinction of Planetary, the survivability of humanity depends on reconfiguring its existing relation with fictions, making it stand not so much as a narrative space for recording its encounters with reconstructive events, but as an e/affective mechanism for actualizing our post-anthropocentric imaginary. John Wyndham's *The Kraken Wakes*, Amitav Ghosh's *Nutmeg's Curse*, Rajat Chowdhury's *the butterfly effect*, James Bradley's *Clade* and Jaspreet Singh's *Face* imagine such a world by combining multiple trans-disciplinary strands. In their bid to problematize and transcend the existent anthropocentrism these writers produce new ecocratic sensibilities through their fictions, searching for what can stand as foundational essences of the post anthropocentric world that we seek to actualize at this juncture.

Moreover, writers such as Amitav Ghosh foreground the necessity of stressing the historical genealogies of anthropocentric climate crises while creatively mapping the natality of post-anthropocenic durationalities, contesting attempts by thinkers such as Dipesh Chakrabarty to situate such crises as expressions of divergences and swerves of planetary history. Still, the question that agitates the writers of anthropocentric fiction, is how to work out a non-representationalist approach to the constitutive non-human diversity of our worlds. In his *Nutmeg Curse* Ghosh exhibits such dynamics by using parables to capture the nuances of colonialism's geo-territorial exploitation. With their experimentations anthropocenic fiction writers maintain a disjunctive relationality with the organization of modern fiction. However, within the vigorous interdisciplinarity of Anthropocentric fictions what stands or conspicuously sticks out is their opening up to planetary sciences, entailing an engagement

with latter's immanentism. Such engagements emphasize the requirement of working out a 'new philosophical anthropology', as well as a need to revisit the historical links between the significance of character and character development in the modern novel and the constitutive anthropocentrism of modern societies (Slaughter). At the same time, they invite antagonistic patterns of decolonial criticism indicating how the new series of anthropocentric fictions frame their engagement with the planetary and geological sciences with reference to a limiting view of the history of modern fictions, which exclusively privileges the modern Western novel. This is a process that risks side-lining modern fictions' colonial genealogy. It also risks overlooking the degree to which such engagements may have been integral to precolonial knowledge systems—whose many entanglements with planetary and geological sciences demand a more comprehensive acknowledgment. However, most of these anthropocentric fictions follow Deleuzo-Guattarian non-humanist or posthumanist mapping of the world rather than mimicking the vicious a-humanist inclination for abolishing the humans altogether, an inclination evident in Patricia MacCormack's *a-humanist manifesto*.

Due to this while anthropocentric fictions imagine a post-anthropocentric Earth they stand as effective means of working with a postcolonial or even decolonial orientation. This happens to be an orientation for connecting with historicity of events accountable for climate crises while carrying out a de-familiar reiteration of a gamut of issues modern fictions engage with. Moreover, writers such as Amitav Ghosh effectively show how to work out a form of non-humanist fiction by creatively exploiting the non-humanistic constitutivity of parables rather than reworking the colonial organicity of modern fictions. Further, Ghosh shows how by working with forms of parabilistic non-humanism one could work out a decolonial vitalist praxis, a process that connects with minor eco-activisms around the world, in particular post-colonies, with the intent of assembling them into a vibrating singularity that could effectively combat existing anthropocentrism and actualize our desire for a post-anthropocenal futurity.

The workshop we shall organize in October would aim to engage with the following questions:

1. In what ways do what we call anthropocene fictions repeat the patterns of modern fiction and in what respects do they strike a radical departure from such patterns, radically transcending the outlooks and characteristics of modernity?
2. How these fictions revisit the conceptual territory of agency, concomitant with individuations (whether as cultural institutions or as narrative devices), while emphasizing geo-historicity and Planetarity?
3. How these fictions stand as the production house of philosophical anthropology and the supplemental ally of science?
4. Whether these fictions can be wedded to decolonial and postcolonial concerns or we need an alternative set of new fictions that can yield what we may call decolonial ecosophy reflecting engagement with archived and minor alternative histories?
5. How specifically might these fictions stand as the ground for working out what Ghosh in his novel *Nutmeg Curse* calls vitalist praxis? How far do they buttress Dipesh Chakrabarty's understanding of ecological crises in the light of planetarity and geo-history?

We invite papers making an attempt to link fictions with the following concerns and issues

1. Modernity, anthropocenity and accelerationism
2. Geo-planetary science and geo-planetary immanentism
3. Geo-history, events and minor histories
4. Earth, materiality and smooth spaces
5. Actual time and stratigraphy
6. The 'human' in the context of colonization and decolonization
7. Historicizing the 'human' in the context of conceptions of modernity
8. New forms of capitalisms, cancel cultures and post neo-liberalisms
9. Coloniality, planetarity and ecology
10. Eco-activisms, new parallaxes and the decolonial vitalist praxis
11. Eco-politics, green capitalism and ecosophy
12. Historizing events and provincializing history
13. Fascisms, right wing and politics
14. Cultures, stratifications and New Earth
15. Capitalist mobilizations and material dynamics

Please send your abstract within 500 words to email _____ by 10 July 2023.