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## **The Effects of Climate Change and the Anthropocene: A Critical Inquiry**

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**Abstract:** Climate change has prevailed as a recent significant constituent of global concern. Changes in the climate cycle have been predominant since ancient times, but unfortunately, they worsened with the harmful coercion of the Anthropocene. The dualism behind it is an invisible construction. Anthropogenic climate change has disrupted the interrelation between humans and non-humans. Climate change is not only a geographical paradigm; perhaps it affects many realms, such as migration, animal extinction, unprecedented catastrophes, and gender disparity, thus prolonging the causes in a broader range. The eminent thinkers, Donna Haraway, Dipesh Chakraborty, and Amitav Ghosh were the stern voices behind the effects and vulnerability of climate change. Vulnerability in climate discourse catalyzes the pessimistic geographical and psychological impact. SDG 13, climate action, enumerates the mitigating strategies for sustained and better livelihoods. This research article highlights the effects of changing climate patterns and analyses the critical perspectives on climate change and Anthropocene according to climate thinkers.

**Keywords:** *Climate change, Anthropocene, Vulnerability, Gender disparity, SDG Goal 13*

## Introduction

**A**nthropogenic climate change is the term used to describe the substantial modification of the globe's climate system, primarily due to human activity, which signals the commencement of the Anthropocene, an era dominated by humans. This transformation proves how industrialization, urbanization, logging, and vast usage of fossil fuels influence Earth's climate, oceans, and ecosystems. The Anthropocene terminology is defined as superiority of humans over other beings. But since the Industrial Revolution, this balance has been tipped off by human activities, which has caused in increased levels of greenhouse gases, and as a result, global warming is the consequence. The results are disastrous and are likely to occur soon, as it is being observed in the form of melting glaciers, acidification of oceans, increased sea levels, and changes in the cycles of rain and snow fall. These changes threaten the balance of the ecosystem and human societies.

Human-induced climate change does not have implications for the natural environment alone; rather, there are also considered as a cultural, social, and political repercussion. The phenomenon signifies a disruption in the relationship between humans and the planet, which challenges the anthropocentric perspective that places humankind above nature. According to several researchers, including Dipesh Chakrabarty, climate change blurs boundaries between natural and human history, and thus requires us to revisit the question of who acknowledges the agent of history is. In his book *The Climate of History in a Planetary Age*, he has mentioned that climate change collapses geological and human timelines, proving that people are active geological agents who alter the conditions of the Earth.

Similarly, Amitav Ghosh, in his *The Great Derangement*, criticizes contemporary literature, culture, and political discourses for their failure to achieve more in highlighting the importance of climate change. He considers the current crisis as an environmental and imaginative failure that demonstrates how the modern stories can't cover how everything on Earth is connected. Together with the concept of Staying with the Trouble, Donna Haraway also contests the idea of humans as distinctive. Perhaps, she considers cthulucene as a co-operative interdependent cycle. Like archetypes sticks to the collective unconscious, the interdependent of elements of human, non-humans coerce in order to combat climate change.

It forces people to rethink what progress, justice, and survival mean globally, highlighting the need for all-encompassing solutions to the unprecedented environmental crisis. The aims and objectives of the study highlight the effects of changing climate patterns and analyse the critical perspectives on climate change and Anthropocene in accordance with climate thinkers.

## Methodology

The elaborative analyses elucidate with qualitative research methodology in accord with existing literature as a systematic overview with the intervention of Anthropocene and climate change in the fundamental aspect, and the selected climate thinkers arguments as a counter reference for a strong critical perspective. The review of literature encompasses;

Evidence-based research has found that climate change prone regions are predicted to experience increased human migration due to drought, flooding, and temperature fluctuations, with migration flows varying based on intensity and household capacity (Ramkumar). Examining Amitav Ghosh's *The Great Derangement*, the essay highlights the degradation of the ecosystem and the modern worldview's disconnection from nature. It explores social justice, environmental justice, historical context, community involvement, and climate justice, emphasizing the importance of integrating ecology, history, and culture to ensure ecological sustainability (M J)

The work of Donna Haraway is examined in this chapter, along with its applicability to the field of social work in the twenty-first century. Her research on connections, kinship, cyborgs, human interactions with technology and nature, and the Chthulucene is highlighted (Ife 285–95.)

Leftist philosophers have criticized Dipesh Chakrabarty's view that humanity is collectively responsible for climate change. However, his transition from rejecting universalism to Universalist humanism has not been much studied. To enhance our understanding of climate change, reducing the tensions between Marxism and postcolonial philosophy may be possible by reconstructing and analyzing this intellectual-historical arc (Boscov-Ellen)

## Discussion

### Migration & Extinction

The climate crisis is no longer simply a far-off warning; it is something that people worldwide live, breathe, and feel daily. It is in the frightened glances of people carrying what resources they have, as the tide approaches their doorsteps; in the blistered hands of the farmer as drought withers the harvests; and in the desolate silence of the forests where bird melodies have disappeared. Resource scarcity, extinction, and climate migration are not merely theoretical scientific concepts; they are the actual experiences of a planet in crisis and the adaptations made by humans to exist there. One of the most apparent effects of this worldwide upheaval is climate migration. Nature is conspiring against them, forcing millions of people to flee their homes, not because of politics or war but because of serious ecological degradation. (Kaczan and Orgill-Meyer)

Apart from their things, families displaced by hunger or floods often carry with them reminiscences of their ancestral lands, customary rhythms, and communal bonds that are hard to reconstruct elsewhere. Countless other species cannot relocate to survive, but humans can. Around us, extinction happens quietly yet catastrophically. Each extinct species tells a story of imbalance, reminding us that the rhythms of the Earth, once in harmony, are now falling out of beat. Losing animals removes diversity and beauty that give meaning to human life, and it is not only an ecological but also a psychological disaster. Lack of resource is at the heart of extinction and displacement. Global warming is altering how and when life can thrive. Glaciers that fed millions are receding; rivers which sustained civilizations are drying up. Food and water-basic necessities-are increasingly disputed and politicized. Scarcity generates stress in many places; a drought may become a conflict. And yet, human solidarity endures in these hardships rarely as communities share what little they have, adapt to new harvests, and build with new ideas on how to live simply on a fragile planet.

The crises of migration, extinction, and shortage are entwined into one intricate element of human history. The story of the climate crisis is ultimately one of awakening as it is of loss. It reminds us that the environment is not a background for human existence but our only home, which we share with all life using its water and breathing its air. Now, the dilemma prevailing is not if we can adapt, but whether we can do so with compassion, courage, and insight for all on this quivering Earth.

### **Vulnerability**

The heat stress and anxieties amidst the catastrophic survival question the climate change vulnerability norms. Too many disaster has slowly become a way of life; cities burnt from wildfires, villages ravaged by storms, yet everything should be rebuilt when their people are still mourning. Every disaster leaves wounds that are not seen: children suffer, elders lost their ancestral homes, families who needed to make a fresh start in a strange place, these things obviously questions the survival notion. Those with insurance and money could abide by, while those who hadn't could not afford. (Danish)

Where heat stress was once thought of as an occupational hazard, it is now an everyday problem for millions because of rising global temperatures. With cities acting like heat traps, for instance, outdoor workers risk heat fatigue, renal failure, and even death. Women bear a disproportionate amount of this hardship as they have to walk further to fetch water and cook in under-ventilated houses. Moreover, heat waves reduce productivity and lead to cycles of economic instability. The human body is therefore one site of climatic vulnerability through processes of perspiration, dehydration, and fighting heat. Interpreting the relationship of gender and climate change, women are mainly required to care for others and manage resources, including fuel, food, and water collection, particularly in underdeveloped nations, and therefore face more extreme consequences of climate

change due to ongoing gender inequality. According to Donna Haraway, the Chthulucene is a critique of alternative to the Anthropocene; it foregrounds interrelated livings that enact mutual being, adaptation, and symbiosis.

Chthulucene is a simple word. It is a compound of two Greek roots (kthôn and kainos) that together name a kind of time place for learning to stay with the trouble of living and dying in response-ability on a damaged earth. (Haraway)

The Chthulucene is an ethical and ontological way of thinking and living rather than a chronological epoch that comes after the Anthropocene. It urges us to ‘stay with the trouble’ instead of wishing for a cleaner, more pristine environment or daydreaming about fleeing into technology. One of the Chthulucene’s key concepts is Symphony, which means ‘making-with.’ This idea recognises the collaborative creation of all living things through interactions with the atmosphere, microorganisms, animals, soil, and technologies.

Haraway encourages “making kin,” the process by which members of different species develop moral ties. Kinship is ecological and creative, encouraging cooperative behaviours that recognise the vulnerabilities that all living things share uniformly. Through relational ethics, the Chthulucene is changed into a place of hope where wounded worlds are cared for and coexist. Ultimately, the Chthulucene pushes us to see beyond the human age, past progress, power, and regret. It imagines a future in which collaboration and not competition, connection and not isolation, will be the basis for survival. By foregrounding multispecies interdependence along with shared responsibility, Haraway transforms climate change from a human tragedy to a familiar planetary story that demands humility, ingenuity, and deep ecological responsiveness.

The scandals of times called the Anthropocene and the Capitalocene are the latest and most dangerous of these exterminating forces. Living-with and dying-with each other potently in the Chthulucene can be a fierce reply to the dictates of both Anthropos and Capital. (Haraway)

One of the key literary and cultural responses to the climate problem is Amitav Ghosh’s *The Great Derangement: Climate Change and the Unthinkable* (2016). He condemns humanity for lack of considering the planetary crisis. Further, he argues the minimization of cultural imagination of the climate crisis in literary works.

Climate change is inherently uncanny: Weather conditions, and the high carbon lifestyles that are changing them, are extremely familiar and yet have now been given a new menace and uncertainty. (Gosh)

Ghosh labels this condition “the great derangement,” specifying that future generations will look back and wonder how we failed to act or understand the looming global calamity. Ghosh criticizes modernity and its stories for failing to provide the big picture, the unpredictable nature, and the collaborative aspects of climate change. The encompassing magnitude of climate change with its immense timescale, improbable disasters, and global reach, defies rationality. For Ghosh, this is evidence of a deeper cultural blindness which disavows the inhuman and the improbable as constitutive parts of human existence. Ghosh argues that the leading causes of the creative failure of contemporary culture are capitalism, colonialism, and the human-centered perspective of the Enlightenment. Through the enforcement of a dichotomy between culture and nature and through the exploitation of man and land, the colonial mission rendered the exploitation and domination of industrial modernity and empire legitimate.

As a historical and moral effect of Western modernity’s epistemic chauvinism, this significantly led to the climate crisis. Ghosh calls for a radical cultural and imaginative turn toward the planetary and the collective to move beyond this. This would mean returning to more ancient indigenous and non-Western cosmologies that position people within nature. Such an outlook provides environmental awareness with spiritual and moral revitalization, declaring that climate change requires a fundamental moral revolution in how human beings conceive their place within the web of life.

The vulnerability of Asia’s populations is only one aspect of their centrality to global warming. The reality is that the continent has also played a pivotal role in setting in motion the chain of consequences that is driving the present cycle of climatic change.  
(Gosh)

Dipesh Chakrabarty’s research into climate change has managed to completely revise our understanding of history, humanity, and planetary existence. He argues that climate change blurs the dividing line between nature and human history and forces us to revise the fundamental premises of historical consciousness. Climate change has thrown into question the premise that nature is a passive backdrop for the human drama. Human beings have now become a geological agent in their own right, and thus authors of a distinct kind of history. Our present is unique because of this duality. Chakrabarty offers his “four contentions” to refute how the Anthropocene is understood.

In the context of Climate change, he contends, the Anthropocene turns humans into a collective species actor, and the conflict between the universal and the specific experiences of race, nation, and class. He concludes that a new way of thinking that can reconcile these various levels of existence is necessary in the Anthropocene. “The proposition that human impact on the planet was such as to require a change in the geological chronology of earth history to recognize that the planet had crossed

the thresholds of the Holocene epoch and had entered an epoch deserving of a new name, the Anthropocene”. (Chakrabarty)

By Chakrabarty, planetary designates that part of the universe not within human control, inclusive of biological, atmospheric, and geological activities. This acknowledges the fact that humans may alter systems but never fully control them; hence, a place of humans in a vast and dynamic assemblage of life; this would humble the aspirations of humans. However, recognition of the planet does not ignore historical injustices.

Although humanity is implicated as a single species in the Anthropocene, its liabilities are not shared equally. Chakrabarty makes the case for a “dual perspective” that reconciles the historical context of uneven accountability with the planetary state of shared vulnerability. In a moment when geological and human time have collided, his climate philosophy reinterprets what it means to conceive historically.

The Anthropocene challenges us to view ourselves as a species embedded in the planet, but divided by historical injustice. This calls for both the historian’s craft and the moral imagination. His work provides a framework that connects the crisis of ecology to a crisis of historical understanding, bridging the gap between the earth sciences and the humanities.

Climate change and the Anthropocene are thus problems that are profoundly political and that challenge our received political institutions and imaginations at the same time. (Chakrabarty)

Donna Haraway, Amitav Ghosh, and Dipesh Chakrabarty view climate change as a transformation in human understanding of itself and its relationship to the planet. In her works, Haraway advocates for multi-species kinship and harmony as an ethical response to ecological collapse. Ghosh frames climate change as a crisis of imagination, based on colonialism and capitalist modernity. For Chakrabarty, climate change represents a rupture in historical thought, wherein humans have come into being as a geological force, and thereby natural history and human history have fallen into the same divide.

For Dipesh Chakrabarty, Amitav Ghosh, and Donna Haraway, climate change is a changing consciousness of humans about their place within the earth. As an ethical antidote to ecological collapse, Haraway advocates for multispecies kinship and conviviality. Ghosh thinks of climate change as an imagination failure caused by colonialism and capitalist modernity, whereas Chakrabarty argues that humankind has now become a geological agent, crossing over natural and human history and regards climate change as a disruption in historical thought. The thinkers urge a shift from the

dominance of humans to planetary coexistence and insist upon new modes of storytelling, imagining, and inhabiting the world. Ecological, their common vision on climate change is also philosophical, cultural, and an ethical one, advocating for a shift from human domination to planetary cooperation.

## Conclusion

Finally, as Donna Haraway, Amitav Ghosh, and Dipesh Chakrabarty pointed out, climate change is an Anthropocene-defining issue jeopardizing human civilization's cultural and historical foundations. Ghosh highlights the incapability of imagination to comprehend planetary disruption, Haraway highlights co-habitational existence of a number of species, and Chakrabarty situates human beings as geological forces with worldwide consequences. Climate change in the present century necessitates ethical engagement, collective responsibility, and reimagining human-nature interactions. These measures in turn coincide directly with Sustainable Development Goal 13 (Climate Action), which calls for urgent action to combat climate change and its impacts (Stasko). The collective action as an urgent advocacy amidst these critical ecological situation prosper with a proper well-being.

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