

BOOK REVIEW

DECOLONISING ENVIRONMENTALISM: Alternative Visions and Practices for Environmental Action by Prakash Kashwan and Aseem Hasnain. 2025. New York: Bloomsbury Academic. 206 Pp. Paperback. ISBN: 978-13503-3546-2.

Decolonising Environmentalism is a welcome edition to the existing literature on Ecology and Environment. Since about three decades we have been debating on various issues that are spoiling the earth. Earlier there was much importance given to Environmental Determinism which explained about the deterministic role of environment in shaping culture, i.e., variables like distance from sea, climate type, temperature, humidity, wild rivers and mountains. They determine personality, physical feature, morality, politics, government, religion, material culture, kinship, marriage, etc. Those who supported environmental possibilism they rejected determinism. However, it seems these days deterministic role of environment is reiterated. Today, we are facing the serious crisis of climate change and global warming. The world is disturbed with Israel, Iran, USA, Palestine, Russia, Ukraine, and India-Pakistan wars and skirmishes. Many countries of the world have tension within as well. Thus, we are divided. It sounds difficult to keep temperature rise within 1.5 degree Celsius, because it requires about 43 per cent cut in emission by 2030.

Imagine in about 60-70 years, hence the earth will be warmer by 4 degree Celsius, what will happen to our future generations. We have already fallen into the trap of greenhouse gases among other things, leading to climate change and global warming. From 1995, Conference of Parties have been taking place to tackle the environmental problem, and the 31st COP is going to take place in Antalya, Turkiye from November 9 to 20, 2026.

Sociologically speaking Anthony Giddens' *Politics of Climate Change* gave a new direction towards understanding the climate issues. In fact, Mainstream environmentalism emerged in the colonial era when European elites and colonial administration presented themselves as vanguards of human civilisation. In light of this, the volume discusses decolonising the mind for decolonising environmentalism. The authors say decolonising environmentalism requires reimagining the environment and environmental problems beyond the narrow confines of Eurocentrism. The frameworks of coloniality and decoloniality--a South American intellectual movement

that begun in the 1990s--offer useful insights on how colonialism and new colonialism shape environmental conservation (p. 36).

The blurb of the book rightly summarises the volume: it attempts a critical analysis of the wealthy and influential environmental groups that committed to anti-racists strategies in the wake of the racial awakening of 2020. Yet, they continue to embrace false solution like carbon markets and biodiversity offsets, which carry deeply rationalised consequences. By tracing the routes of these misplaced priorities to detrimental modernity steeped in colonialism and capitalism, the author call for transformational changes in human nature relationships. They distill lessons from the divestment movement, which has questioned the fossil fuel industry's moral standing and food sovereignty activists, who have mobilised global civil society to hold agribusiness corporations accountable. Amidst calls for "apocalyptic optimism", the author's offer a radical vision grounded in inter-sectional ecofeminism, Indigenous sovereignty, and strategies honed in the trenches of transnational environmentalism.

The book has lengthy notes to the tune of 40 pages. The notes include impressive references. Overall it is a wonderful analysis of decolonising environment and a must read for all researchers and even common man to understand the contemporary reality on environment. Kudos to the author's for producing such a brilliant discourse on a vital issue.

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