# Article information:

The Planet: An Emergent Humanist Category | Critical Inquiry: Vol 46, No 1
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# Article summary:

1. Earth System Science places humans at the intersection of three histories: the history of the planet, the history of life on the planet, and the history of the globe made by empires, capital, and technology.

2. The category "planet" emerges as a category of humanist thought in response to concerns about the state of the Earth system and its impact on human existence.

3. The distinction between "globe" and "planet" is important in understanding how humans have historically forged a sense of the globe through processes like European expansion, trade, mapping, and navigation.

# Article rating:

May be slightly imbalanced: The article presents the information in a generally reliable way, but there are minor points of consideration that could be explored further or claims that are not fully backed by appropriate evidence. Some perspectives may also be omitted, and you are encouraged to use the research topics section to explore the topic further.

# Article analysis:

The article "The Planet: An Emergent Humanist Category" by Dipesh Chakrabarty explores the emergence of the category of the planet in humanist thought, particularly in the context of Earth System Science and the Anthropocene. The author argues that while previous categories such as earth, globe, and world have been defined by their relationship to humans, the planet is different in that it is indifferent to human existence.

Overall, the article provides a thoughtful analysis of the concept of the planet and its significance for humanist thought. However, there are some potential biases and limitations to consider.

One potential bias is that the article focuses primarily on European and Western perspectives on the planet, with little attention given to non-Western or indigenous perspectives. While Chakrabarty briefly mentions Mahatma Gandhi's debate with Rabindranath Tagore after an earthquake in Bihar, this example is not fully explored or contextualized within broader non-Western perspectives on the planet. This could be seen as a limitation of the article's scope.

Another potential bias is that Chakrabarty relies heavily on Heideggerian philosophy to frame his argument about the planet as a category of humanist thought. While Heidegger's ideas are certainly relevant to this topic, other philosophical perspectives could also be considered. For example, feminist or postcolonial perspectives might offer alternative ways of thinking about how humans relate to non-human entities like planets.

In terms of unsupported claims or missing evidence, there are few major issues with this article. However, one point worth noting is that Chakrabarty asserts that "human activities world-wide may even contribute to the increasing frequency of earthquakes, tsunamis, and other 'natural' disasters." While this claim is plausible given what we know about climate change and environmental degradation, it would have been helpful for Chakrabarty to provide more specific evidence or examples to support this assertion.

Overall, despite these potential biases and limitations, "The Planet: An Emergent Humanist Category" offers a valuable contribution to discussions about how humans relate to non-human entities like planets. By exploring how Earth System Science has challenged traditional categories like earth and globe and given rise to a new category of planetary thinking, Chakrabarty invites readers to consider new ways of understanding our place in the world.

# Topics for further research:

* Non-Western perspectives on the planet
* Indigenous perspectives on the planet
* Feminist perspectives on human-nonhuman relations
* Postcolonial perspectives on human-nonhuman relations
* Evidence of human activities contributing to natural disasters
* Critiques of Heideggerian philosophy in environmental thought

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