

Savarnsky, Martin. *Around the Day in Eighty Worlds: The Politics of Pluriverse*. Duke University Press, 2021. x + 201 pages, Paperback, \$24.95.

The pluriverse is an intertwined concept hanging loosely along weak threads, making it difficult to elaborate. The author talks about the simultaneous existence of worlds inside the world and accepts the concept to be too complicated and too abstract to be explained easily with the existing ontological approaches. The book consists of six chapters with each one an attempt to explore various dimensions of the multiple universes existing.

The colonial and rational setup has paved the way to explain the world we are living in a unified form. The author posits the universe to be *ongoing and unfinished*. Keeping this proposition in front the word ‘and’ carries higher significance for effectively describing the pluriverse. The contention of the author is to question the inadequacy of explanatory power of tools when it comes to reality because reality manifests itself through how it feels. The noteworthy point is that experience gives validity to reality and here experience is defined as essential ingredient of everything.

The metaphysics works in ‘all inclusive system’ however the author supports the argument of expanding the existing systems for incorporating *worlds within world*. The proposition turns out to be weak because of its incapacity to fulfill rationality criteria in failing to provide sufficient reasoning. Pluralism actually calls for decolonization for it to be adjusted in modalities that tend to demarcate the phenomenon they deem real. Conversely, the challenge it faces is of lacking concrete boundaries.

The author contends that in order to understand the universe, observing all the components are important. The mystical realities are calling out and waiting to be heard. An important question comes before us, ‘what is reality capable of?’ The struggle with finding the answers is sometimes hastily attempting to clearly define the nature of reality all at once. In this regard, even magic cannot be ignored and can bring forth reality concept. The issue of

realism is not universal in nature yet in this case it throws light on problems falling within the range of solving. The reader is given a challenge of ‘not seeing different things but learning to see things differently.’

The problem lays in the fact that contemporary metaphysics does not have the capacity to dictate how the other realities are. Pluriverse is swinging on ‘ifs’ and therefore cannot be logically expanded because reality surpasses rationality and overflows reason. The religious beliefs and concept of relationship with God is a living reality for believers as He is also the reality of hidden. With the material progression and development, today’s realists faces far more difficulty in hearing the voice of God because much of what goes in their minds are their thoughts and psychological developments. However their faith makes them act in certain ways and this trust breathes life into that reality. Trusting God and other similar unexplained experiences people feel can be easily refuted by followers of logic because the rules we have are not adequate to explain reality however, metaphysics can turn out helpful in this regard.

Hegemony of the written poses another issue because what is written is believed and the unspoken remains largely non-existing. The insufficiency of ontological methods is jolting making possible to trip over metaphysical realities and proposes that although scientific methods have addressed a lot yet cannot explain everything. The social sciences need to stretch its boundaries to provide space for unwritten and logically explained occurrences. As an illustrative example experiences of people encountering ghosts or similar incidents cannot be talked about without being judged as backward. With the changing world the way ghost experiences are defined has also changed and now they are considered as psychological disorders and can be controlled through use of medicines.

The author conclusively says that no single mode of living can define all that brings worth to life. The book is yet another effort to point out unexplainable realities people are

facing and the dilemma of living the metaphysical occurrences and not finding a way to fit them in the logically reigned physical world. The author has attempted to throw light at hard and unnoticed dimensions of life.

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