

Green Politics for a Better Earth

Politik Hijau untuk Bumi yang Lebih Baik

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ABSTRAK

Planet biru kita menyediakan harta yang tak terukur untuk mata pencaharian, dan itu masuk akal dan toleran. Kita merendahkan tempat tinggal kita demi kelangsungan materi. Kelanjutan materi memberi kita banyak kesenangan fisik. Di sisi lain, itu menciptakan masa depan yang terkikis. Dalam hal ini, kami mengajukan pertanyaan mengapa kami mendorong planet biru ke garis kehancuran. Kita harus menjaga bumi untuk masa depan yang lebih baik. Untuk itu, kami telah menempuh paradigma baru instrumen pengambilan keputusan sebagai 'Green Politics' untuk mengatasi kelanjutan materi dari pertemuan-pertemuan. Politik Hijau mempertanyakan bagaimana upaya nyata untuk kejadian mengikis tempat tinggal kita. Sekali lagi, ia mencoba untuk menjaga keadilan sosial di masyarakat mengenai masalah politik Hijau. Makalah penelitian telah melalui metode penelitian reflektif.

Kata kunci: Politik hijau, Pembangunan berkelanjutan, Etika, Keadilan Sosial, Komisi Willy Brandt, Ekonomi Hijau.

ABSTRACT

Our blue planet provides immeasurable treasures for livelihood, and it is sensible and tolerant. We are degrading our living place for the benefit of material continuance. The material continuance gives us physical pleasures a lot. On the other hand, it creates an eroded future. In this regard, we raise the question of why we are pushing up the blue planet on the line of destruction. We have to take care of the Earth for a better future. For this cause, we have pursued a new paradigm of decision-making instrument as the 'Green Politics' to cope with the material continuance of gatherings. The Green politics question how the tangible exertion for happenings eroded our living places. Once more, it tries to maintain social justice in societies regarding Green political problems. The research paper has gone through reflective research methods.

Keywords: Green politics, Sustainable development, Ethical, Social justice, Willy Brandt Commission, Green economy.

INTRODUCTION

Our blue planet has fallen into danger and a destructive state of existence. The loss of biodiversity, ozone depletion, ocean acidification, changes in land use, and chemical pollution have made it possible. These have been responsible for approaching the dangerous boundary of destruction. Earth is a finite being, but the greedy mentality of humans is infinite. The notion involves the question of green politics, which has shaped sustainable development and social justice. Many testimonies indicate that human society will be extinct if we do not dissuade from the greedy mentality in the name of material happenings. One of the primary testaments is Rachel Carson's *The Silent Spring*. It can be the prime evidence for the notice of the general public about the alarming extent of ecological degradation. He observes that pollution is an unfortunate but inevitable by-product of necessary economic development (Vogler, 2014), and development-generated pollution tends to endanger future developmental prospects. So, green challenges pose be very important for developmental activities to come.

The so-called developmental activities (Abdallah, 2017) have been challenged from many angles. Green politics leads the challenges to exertion for material accomplishments based on the mercenary mindset of the greedy people. Green politics believe that conventional political approaches to developmental issues are inadequate, but why? Because the conventional political approaches to the study of developmental issues are not able to address the eco-political questions appropriately. Meanwhile, Green politics emphasizes two key insights: 1. a focus on the moral aspect of human interactions with the natural world, and 2. an understanding of the finite nature of the planet's resources. All greens understand the importance of non-human nature and the impermanence of the Earth. However, there is disagreement on how to understand and apply both of these ideas. Does the natural world have worth merely since it furthers human objectives, or does it also have value apart from these objectives? Such discussions are

commonplace in environmental thought and catalyze various forms of environmental action. Though opinions on these topics are not overtly expressed, they have ramifications for political behaviour and thought (James, C. Graham, 1999). The paper has problematized the green politics issue in studying the present good and prosperous future.

The environmental (Dobson, 2016), social, and political problems, whether local or global, have been intersecting at a certain point in the question of survival in terms of human society and the natural world. Issues like committed activists have engaged in protests against road and airport extension schemes, governments have been negotiating the stabilizing and reduction of greenhouse gases, and Greenpeace has been at sea protesting against nuclear testing that all issues are interconnected. At this juncture, the distinctive features of environmental issues and green politics should recognize in the study of ecology. Because however, it tries to maintain a balance in natural capital. It challenges how we think about fundamental issues involving nature, people, and society. This allegation goes beyond the obvious truth that the world's resources are limited and that we are utilizing them more quickly than they can be replenished (James, C. Graham, 1999). To expand the field of study and overcome the shortcomings of past research, this study examines how green politics undermines purported development operations. And how may social justice-related ethical content be developed? Which nations throughout the world have not yet fully implemented.

RESEARCH METHOD

The reflective research methodology (Castleberry et al., 2016) has been used to formulate the study in concrete form. What do we mean by the reflective research methods? The reflective research method is one of the methods through which a researcher observes an issue deeply and draws a conclusion that reveals many aspects of a problem. The reflection or cognition on a matter depends on various approaches to studying a proposition. These

different approaches to studying Indian modernity have primarily fallen into two approaches: a) the philosophy of history approach; b) the positivist approach. The philosophy of history deals with several issues through historical reflections, and the positivist approach allows behavioural attitudes to the problem. These two approaches to studying cognition on a particular problem led to reflective research. So, the reflective research methodology that we have used for making a problem easy to address is very private. Several kinds of literature and observations of the Indian modern culture in particular and the Western modernity, in general, led to the study makes possible. We have observed and followed many current issues from different angles. It has made it possible the study in tangible form through the reflective research methodology.

RESULT AND DISCUSSION

Result

The study of green politics is broadly starting with the writing of Rachel Carson's *The Silent Spring*. It would be traced back to the classical period in Indian and Southeast Asian countries when the worshippers of nature prevailed (DeMarco, 2017). The book brings to the general public the alarming extent of environmental degradation and natural destruction that have possibly harmed the natural capital. Carson drew attention to the worldwide scale of it and its dangers. She advocated a system of environmental monitoring and protection. Other initiatives of ecological politics were taken when the United Nations Conference 1972 on the Human Environment was held in Stockholm (britannica, 1972). The conference was expected to address the issue of the degradation of the environment and the deterioration of living conditions in the developing world. It ended with a declaration of twenty-six common principles. The first of these endorsed the universal right to freedom, equality, and adequate conditions for life. Still, the main weight of that endorsement rested on the parallel solemn responsibility for protecting the

environment. The remaining twenty-five were unequivocally environmental. Three years later, a Conference on Security and Cooperation in Europe 1975 was held in Helsinki and produced a declaration in which, among other things, the thirty-five nations present agreed to cooperate on matters concerning the environment (britannica, 1975).

Nicholas (2020) was to examine the issues involved in the rapidly increasing inequalities between rich and developing countries that have to reduce for human society. The commission suggests ways of overcoming them. It was probably the last major attempt at asking the right questions entitled North-South: 'Programme for Survival'. The report was published in 1980. Stockholm Conference and Brundtland Commission were the progenitors of the United Nations Conference on Environment and Development held in Rio de Janeiro, Brazil (Viñuales, 2015). Five subject areas are the focus of the conference:

1. Agenda 21: Access to environmentally friendly technology and assistance to underdeveloped countries;
2. Rio Declaration, which aims to settle conflicts on a variety of topics and is referred to as the "Earth Charter;
3. Statement of Principles on Forests: Originally envisioned as a legally-binding commitment to preserving forests, consensus dissolved when the US insisted that the accord only apply to tropical rain forests; Framework Convention on Climate Change
4. Started the procedure that resulted in the Kyoto Protocols, which the US has rejected;
5. Convention on Biological Diversity: Goals included preservation of biological diversity, planning for sustainable development, and distributing biodiversity benefits fairly.

It is to be noted that America did not sign the convention. Another two important initiatives for the safe world programs are the UN General Assembly

Special session on Sustainable Development in New York, America, and the World Summit on Sustainable Development in Johannesburg, South Africa (Grubb et al., 2019).

Green Ideas

Green politics is a political ideology that aims to create an ecologically sustainable society (Schlosberg, 2020). It is becoming increasingly prevalent and influential and has been taken up to varying degrees by those both inside and outside the green movement. The term is probably somewhat fluid. Sometimes ago, it was probably the most notable for environmental awareness with mainly a good earth stewardship agenda. After that, it focused on Global Warming and then Climate Change. In recent times *Swaccha Bharat Avijan* in India and Sanitary Napkin Movements of the Southeast Asian Ladies are the new issues in green politics (Swaccha Bharat Mission, 2022). Academics frequently refer to political ecology as the core problem. However, in the latter, it has become an interdisciplinary field of study because the academic field provides extensive studies integrating ecological and social sciences with a political economy on subjects like degradation and marginalization, environmental conflict, conservation and control, and environmental identities social movements. Many of the ideas are shared by proponents of green politics and those of the ecology, conservation, environmentalism, and peace movement. Green politics are concerned with civil freedoms, social justice, pacifism, and occasionally other forms of localism in addition to democracy and ecological issues. They also frequently advocate social progressivism. The party's platform is typically on the left side of politics. The Green ideology is linked to several eco-focused political philosophies, such as Eco-socialism (Huan, 2014). Eco-anarchism (Lallanilla, 2020), and Eco-feminism (Ottuh, 2020). But to what extent these can be seen as forms of green politics is a matter of debate.

A need for New Politics

New politics are necessary for environmental conservation. First and foremost, this new politics must ensure that concern for the environment and activism covers all pertinent concerns. Environmental policy (Oláh et al., 2020). should be broadened to include a serious assault on consumerism and commercialism. The lifestyles they promote challenge corporate power and redefine the corporation, offer a healthy scepticism of development mania, and redefine what society should aim to grow. Its dedication to fundamentally altering how the market operates and how far it reaches, as well as a fierce assault on the prevailing anthropocentric norms.

Political economy fundamentally disregards people and society and a profound commitment to growth and profit. At the very least, this system doesn't care how it affects the environment. The new environmental politics must be broadly inclusive, including working families and union members, minorities and people of colour, religious groups, the women's movement, and other groups with related interests and a common fate. "Build the movement" must be the new environmental politics' guiding principle. For dates back, humans played a significant role as agents of the natural world or natural capital. Humans made civility along with nature. They paid importance to other living beings and inert matters from the dawn of human civilization. Humans have taken the opportunities of natural capital to form civility where all species and physical subjects have paid importance equally. Humans categorically thought that the properties of nature capital want to take care of for their great achievement in the future and will help them for physical accomplishments.

Consequently, they have a duty to continue sustaining natural capital. If they destroy the natural capital, it will pay for this catastrophe. For this very cause, humans have tried to balance the tremendous exertion for material happenings and preserving nature.

The Green Movement

The modern green movement started in Canada and Then throughout the rest of the world in the 1960s when the counter-culture movement started the first global movement against consumerism. After fifty years, the ideals of the 1960s—peace, love, and understanding—have evolved into the guiding principles of the Green Party—nonviolence, social justice, and ecological awareness (freedomnews, 2020). Despite the downfall of many grassroots movements towards the end of the 1960s, their ethos of honouring life persisted. The green movement reemerged in the 1970s in solitary, small-scale businesses, including health food shops, women's and environmental organizations, renewable energy initiatives, and organic farms. This time, despite its diversity, the green movement had a foundation in economics. Green groups are built within communities rather than outside to shed their stigma as transient, unnecessary businesses. Many people got frustrated with the ineffectiveness of solitary action and viewpoints in the 1980s, and efforts were made to further group the environmental movement into coalitions. The Canadian Environment Network, Canadian Organic Growers, Canadian Peace Alliance, Voice of Women, Solar Energy Society of Canada, and numerous other organizations were founded during this decade. These coalitions' size and organization quality raised the green movement to a new pre-election level. The logical next step was establishing a political party out of the green movement.

The Green Parties

The green movements have prevailed through the green parties worldwide (Lallanilla, 2020). The fundamental tenet of the Green Party is the interconnectedness of all life on Earth. The natural environment must be safeguarded and preserved by humans. New Zealand's first national green was created in the early 1970s. In the late 1970s, the Maritimes saw the formation of the first green party in the northern hemisphere, which took the name Small

Party after E.F. Schumacher's book *Small is Beautiful*. The Ecology Party was the first green political organization in Britain. The green political movement began in earnest in the late 1970s when the West German green party, Die Grünen, passed the five per cent vote threshold and entered the German legislature. Green lawmakers have been elected in numerous nations, including Australia, Mexico, New Zealand, Italy, France, Germany, and Finland. There are currently more than one hundred green parties worldwide. In 1983, at a convention held at Carleton University in Ottawa, the Green Party of Canada was established. India has witnessed many green movements, for example, the *Chipco* movement (Shiva & Bandyopadhyay, 2019) and the *Narmada Bachao Andolon*. Still, no official green political parties are found in the land (Dube, 2017).

Actions for safe the Earth: The limits to growth debate

The Limits to Growth was the title of the 1972 report of the Club of Rome, a group of eminent scientists, educators, economists, humanists, industrialists, and national and international civil employees. The study's foundation was an examination of the connections between five phenomena that the Club of Rome considered to be of global significance:

1. accelerating industrialization;
2. rapid population growth;
3. widespread malnutrition;
4. depletion of non-renewable resources and
5. a deteriorating environment.

The report's emphasis on the exponential, as opposed to a linear, pattern of growth related to the trends mentioned serves as the foundation for the excessive amount of subsequent green analysis. Such exponential growth is distinguished by the abruptness with which it approaches set limitations. Because of this trait, the Club of Rome came to the pessimistic conclusion that the post-war rate of economic growth and population growth could not be

continued without causing widespread poverty and famine, the depletion of natural resources around the world, and irreparable environmental harm.

Limits to Growth

Some points are significant in this session:

1. The planet's growth capacity will be achieved during the next century if current patterns in population increase, industrialization, food production, and resource depletion continue. The most likely outcome will be an abrupt drop in population and industrial capacity that cannot be stopped.
2. It is feasible to change these growth trends and create an environment of long-lasting ecological and economic stability. It is possible to create a situation in which everyone on Earth gets their fundamental needs met and has an equal chance to reach their full potential.
3. The sooner people worldwide start working toward achieving the second outcome rather than the first, the higher their prospects of success will be (James, C. Graham, 1999).

Discussion

Sustainable Development and Beyond

Sustainable development is one of the primary instruments by which we can cope with ecological hazards and maintain balance in the natural capital (El Khoury, 2015; Lynn R & Gurel-Atay, 2013). Many experts said that the term sustainable development is the most fused word in the study of green politics because the liberals' used the term for a won interest, and radicals are another. According to experts, sustainable development is the organizing principle for achieving human development goals while maintaining the capacity of natural systems to supply the natural resources and ecosystem services on which the economy and society depend. The Brundtland Report's Our Common Future has perhaps the most well-known and frequently used definition of sustainable development: development that satisfies current

needs without jeopardizing the ability of future generations to satiate their own needs (James, C. Graham, 1999). Seen as the guiding principle for long-term global development, sustainable development consists of three pillars: i) economic development, ii) social development, and iii) environmental protection. The first pillar of sustainable development is related to the material happenings with maintaining a balance of the natural capital. The second pillar tries to create an environment where social capital will be fully evolved. And the third pillar of sustainable development manifests that if humans do not protect the natural capital, then our future will be doomed.

Green politics can point to its core ideals and challenge alternative interpretations, thereby reclaiming its radical thrust (James and Graham, 1999). Because it has evolved over the past two decades via its very engagement with social justice, founded in the continual activity of planning and creating a greener and more equitable built environment, the sustainability narrative remains strong and vital within planning. The environmental and community activist movements have successfully collided. Additionally, the ongoing initiatives to reunite and reconcile these two traditions, each with distinct histories, values, and communities, have fueled the careful growth of sustainable planning. The sustainability movement will remain influential if it establishes a forum for debate on difficult issues, concessions in allocating natural and human riches, and imaginative exploration of alternate urban futures. The core ideas and themes within sustainable development are significant here. It tells many an aspect and raises several issues. These are

1. Economy–environment integration: economic decisions to have regard to their environmental consequences;
2. Intergenerational obligation: current decisions and practices to take account of their effect on future generations;
3. Social justice: all people have an equal right to an environment in

which they can flourish;

4. Environmental protection: conservation of resources and protection of the non-human world;
5. Quality of life: a wider definition of human wellbeing beyond narrowly defined economic prosperity.
6. Participation: institutions to be restructured to allow all voices to be heard in decision-making (James, C. Graham, 1999).

Sustainable Development and Social Justice

Although the sustainability and social justice movements are getting closer together, a lot still separates them into two separate talks that cannot be readily combined. Sustainability and social justice are the two main concepts that guide how education is organized and how new joint research areas are prioritized: sustainability and equity alongside other planning principles like effectiveness, appeal, sanity, or resilience. And the final decision to choose both subjects was ambitious: they inspiringly combine sustainability and social justice. The paired choice also demonstrates institutional inclusiveness and compromise among a diverse planning faculty. Some faculty members have land use, landscape ecology, and environmental planning backgrounds. In contrast, others bring culture and values based on community development and social equity influenced by the labour, feminist, and civil rights movements.

Social justice is the open acknowledgement of structural injustices in the world. Thus, the requirement for aggressive, systemic strategies to address these disparities (Agartan, 2014; El Khoury, 2015). To support urban settlements, absorb the wastes of human activities, and promote the survival of non-human flora and fauna, sustainable development is a broad collection of principles and corresponding planning policies that aim to bring urban economies and local land development closer into alignment with the long-term limits of the landscape. The two priorities of social justice and

sustainability collectively confront the damaging consequences of "uneven development": Urban planning is by no means the only discipline to compare issues of equality and environment. The rising area of environmental justice provides a clear solution for environmental academics and professionals to this fusion of environmentalism and social justice. The planning profession has arguably moved away from the environmental justice movement per se as its framework to integrate justice and environmentalism in favour of an urbanized, municipally focused version of sustainable development due to its central focus on the metropolitan development process.

Environment, Resources and Social Justice

Although there are numerous uncertainties in the political discourse around the environment, the content of individual environmental disputes is more particular. It reflects fundamental issues with resource distribution, rivalry for, and conflict over or the uses to which they are put. Large-scale dam construction, logging and planting, industrial pollution, mining, tourism, and other forms of "development" are all subject to disputes with material underpinnings that are ideologically expressed in the Environment (Panuwet et al., 2012). Although each case makes this extremely clear, it is sometimes difficult to see how far longer-standing problems of resource control have been replaced or subsumed by more recent environmental conflicts.

This debate was held in a political environment characterized by "land-to-the-tiller" campaigns, which included demands for land reform, opportunistic land seizures, and peasant-based revolutionary organizations. The fight for control over the natural resource base of the peripheries frequently involves ethnic politics, which frequently play a significant role. Native American minorities discover that the dominant culture's claims of "national interest" trump their claims of customary tenure and limited populations. However, through national and worldwide NGO networks like the World Council of Indigenous Peoples, Survival International, and Cultural

Survival, the views of minority peoples are being heard by an increasing number of people.

The middle class's place in the new environmental politics is slightly ambiguous. On the one hand, urban, educated middle-class populations are typically linked with environmentalism in Southeast Asia, as they are worldwide, as they dominate environmental non-governmental organizations and are the most visible public advocates for environmental causes. It is sometimes believed that caring about the environment is a luxury that only comes with a certain degree of wealth, which prevents poorer people from actively participating. On the other hand, many of the major environmental and resource problems covered in this book have roots in those processes that have given rise to the middle class, either directly or indirectly. Demands are placed on the rural resource base by factors including energy use, new spending habits, new leisure activities, and other features of wealthy middle-class lifestyles (Jacobs, 1993).

Social Justice: Environment, Sustainable Development and the New Politics

Michael Jacobs (1993) stated in his writing *The Green Economy: Environment, Sustainable Development and the Politics of the Future* that it is an examination of the goals of sustainable development that can be made social justice, a plan to achieve these goals and a way to gauge its success. Those interested in learning about the challenges of achieving social justice and sustainable development will find *Environment, Sustainable Development, and the New Politics* to be of interest.

This work is broken into four sections, the first of which is an investigation of the interrelationships between the environment, economics, and politics, according to T.A. O'Lonegan in Jacobs (1993). This first part's conclusion includes an analysis of capitalism, industrialism, and ecology. The second section discusses the goals of the so-called "green" economy, with two

definitions possible: zero growth or sustainable development. The author discusses the traditional economic theory's perspective on environmental protection, as well as environmental efficiency, entropy, and energy. The third section provides a plan for achieving sustainable development. The author then discusses tools for environmental protection after talking about planning for sustainability, which "... puts out the general framework of environmental, economic policy-making." These include government spending, environmental laws, and taxes. The author "...looks more closely at the dispute between the relative merits of financial incentives (such taxes) and the regulatory approach, which is familiar in environmental economics. The function of public spending and the connection between the integration of social and environmental policy are also covered in this section. The fourth section discusses how to gauge how effective the program that was previously proposed is. The first two chapters cover environmental judgments and the limitations of cost-benefit analysis and monetary valuation of the environment. The work's final two aspects are evaluating a program's effectiveness and the connection between standard of living and quality of life.

Need for Inclusive Strategies and Technology Innovation

The outcome document of the United Nations Conference on Sustainable Development helps all nations transition to sustainable development to improve the wellbeing of both present and future generations (Mensah, 2019). Strategies for sustainable development must be all-encompassing and pay particular attention to the needs of the most vulnerable and impoverished. Ambitious, action-focused, collaborative strategies that account for various country contexts are required.

They may include, among other things, large price corrections, encouraging the preservation of natural endowments, lessening inequality, and increasing economic governance (Fletcher, 2012). They will need to alter patterns of consumption and production fundamentally. The forms of

consumption and production with negative externalities must be minimized during such a process. In contrast, the types of consumption and production that provide positive externalities must be maximized. Environmental pollution reduction is an example of minimizing negative externalities, while improved energy efficiency, food waste reduction, and technological adaptability are examples of minimizing positive externalities.

Undoubtedly, technology will be a crucial factor in this shift. The development of new technologies required for sustainability and their adoption and diffusion at the optimal rate can be influenced by changes in consumer habits (Schmidt & Wagner, 2019). To successfully implement these changes, the economy, society, and way of life will all need to be significantly reorganized. Developing and accepting new technologies will require economic and financial incentives, which may also entail creative policy changes.

The main goals and prerequisites for sustainable development include eradicating poverty, promoting sustainable consumption and production patterns, managing the natural resource base for economic and social development, and protecting the environment. In this broad setting, pursuing environmental and climatic protection as a shared aim will be necessary. Due to the globalization of the industrial and services sectors, developing nations will need to embrace the necessary social and technical standards, with developing nations receiving technical and financial support.

A major price correction, a steadfast commitment to protecting natural resources, a decrease in inequality, the adoption of environmental accounting, the strengthening of public spheres of life, the rerouting of the financial sector to the real economy, and the sharing of profit and employment are just a few of the elements of the global sustainable development transformation. The well-being of people, especially the poorest, may be anticipated to grow with transformation along these lines.

The elimination of poverty will continue to be the main objective of developing nations' sustainable development programs, which continue to place a high focus on human development (Sachs, 2012). More focus needs to be placed on national coherence and quality issues in order to advance human development. Utilizing the benefits provided by globalization and minimizing its negative impacts are crucial for human development success. In this situation, better control of capital flows and macroeconomic rules may be required, and national development objectives and international decision-making must be consistent. Institutions at the international level must consider the unique requirements of developing nations, particularly those of the least developed nations, small island developing States, landlocked developing nations, and post-conflict nations. Human rights, conflict avoidance, good governance, and inequality reduction will also need to receive more attention on the global agenda.

Initiatives proposed by developing countries are more sophisticated than those up to this point carried out by developed countries (Sthiannopkao & Wong, 2013). For instance, the "rights of nature" are included in the most recent constitutions of Ecuador and the Pluractional State of Bolivia. Many emerging nations are creating sustainable lifestyles and consumption habits that serve as role models. By utilizing their traditional wisdom, they can advance to more environmentally friendly production methods, such as the greening of services, industry, and agriculture. Developed nations can help this process along by providing the necessary cooperation in implementation strategies, like technology transfer and adaptation. In order to secure global sustainable development, both developed and developing nations can engage in a positive cycle of cooperation.

CONCLUSION

The article addressed two significant problems here. The first problem is related to the challenges of developmental activities regarding the

degradation of our blue Earth. And another significant problem is the material developmental activities as an ethical question regarding social justice. The loss of half of the world's tropical and temperate forests could not be avoided, despite the term "sustainable development" widely used to describe efforts to balance ecological and development activities. For decades, the rate of deforestation in tropical areas has been roughly one acre per second. Wetlands once covered half of the Earth. Seventy-five per cent of marine fisheries are currently overfished or above capacity, and an estimated 90 per cent of large predator fish have disappeared. What can we do in the actual world? It forces us to make sacrifices as a group and work together in ways that have never been possible. It pushes us to accept new technologies, teamwork techniques, and concepts for global relations. Because it confronts some of our most fundamental and deeply ingrained ways of perceiving, comprehending, and acting within the world, environmental politics must inherently be radical. It is not simply the replacement of one policy priority with another. Despite this collective effort, we have failed to achieve our goal. In this regard, we have to pursue a new type of social movement like green politics for our future generation, and it should be an alternative way to cope with the problems.

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