



Original Research Paper

The Societal and Literary Dimensions of Environmentalism and Human Security

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ABSTRACT

The paper zeroes in upon the amalgamation of the seemingly disparate realms of literature, society and environmentalism. The fact that in the new academic trends and functionality eco writing has come in vogue and has attained the seriousness and maturity of interests and scale in Indian academics. The paper brings to light the theme of the fact that how in the literature and other cultural constructs environmentalism can be traced to the old Sanatani roots. Also, as a red line, the paper brings forth the idiom that how an unmitigated modernization and industrialization needs warrants a deft balancing act in order to judiciously conserve the bounty and the abundance of the Mother nature which might be vilified with the advent of climate change, Global warming and other eco threats.

Keywords: Environmentalism, nature, literature, eco writing

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Introduction

It can be succinctly and stolidly argued that man is a social animal as a guiding life beacon still persists till today. One may add that how the human civilization progresses and develops depends a great deal upon how humankind balances with the all pervasive and bountiful Mother nature. The fathomless depths of human progression lead to the larger concern that there is a limit to which the Earth and its resources can be milked and taken advantage of by the earthlings. Thus, in a manner, one may contend that environment plays a great role as far as the sustenance and the subsistence of the humankind is concerned.

As far as the societal framework is concerned, man learns to survive in the face of umpteen hardships. Life makes a way out for itself. Still, one may reckon that its that bounty of the environment which cannot adapt beyond a said threshold as there is a limit to which the Earth can act as a benevolent partner to humankind. India has always been an initiator as far as the notion of human security globally is concerned with a special emphasis on the Third World. The religious adherence to the theme of Sustainable Development Goals has been one of the foreign Policy fortes of a nation on an upswing. The targets of the order of Poverty eradication, women empowerment, labor discourse and others add on to the feathers in the cap of the international organizations which New Delhi, too, has been striving for in the larger context of sustainability and returning back to mother nature in the context of what we have usurped from her. In the earlier United Nations General Assembly gatherings, too, PM Narendra Modi has been raising the voice at the hallowed corridors of international peace and justice. PM Narendra Modi initiated the LIFE initiative in the august presence of United Nations Secretary General Antonio Guterres with the objective being to attain a global Green scenario.

It has been estimated by experts that even if one billion people out of the Global population of eight billion take up the onerous task of adopting a climate friendly and a Green lifestyle then there would be a drastic cutback by 20% in the total carbon emissions of the larger international system. The LIFE mission was officially introduced in the Glasgow city's COP 26 in the year 2021. It was in his words "an international movement towards mindful and deliberate utilization, instead of mindless and destructive consumption" to bring the Global system to a greener and much more sustainable future where the Santani perspective of human security goes back to the neophyte times of the yester years. The National Security Strategy of United States of America as expostulated by President Joe Biden too mentions India's name as being the epicenter of liberal democracy and the time is ripe for India to

take up a Global leadership role along with the regulating role of US and other democratic denominations in the larger world.

The G-20 Conference of nations initially was defined as primarily an economic grouping. Since the turbulence and transformation in the geo-economics of the globe, a larger and much more eclectic perspective has been adhered to by New Delhi at the crucial Bali conference. Also, significant was the Indian insistence on a no-war pact between the global comity of nations other than the impact of the Pandemic and the Ukraine conflict and the resultant penury in food and energy supply chains. Despite being an economic construct, it encompasses of elements ranging from block chain, global health architecture and emerging technologies to climate change, digital transformation and migration. Equity and inclusion are the other prominent concerns of the Bali Declaration with India assuming the novae leadership in the G 2

In the dance tradition of Bharat Natyam, the dancer touches the Mother Earth and the dance floor and seeks forgiveness for the manner in which disturb the land terrain underneath her feet during her dance performance. Thus, the Sanatani tradition and the Indic perspective too reverberates with and reflects the human and nature's intertwined bondage which if applied globally can work wonders for the pelf and balance of the larger comity of nations and its myriad populations. In summation, the IIPA's G 20 initiative, will categorically take recourse to the Atharva Veda, Kand 12, which compares the Mother Earth to a Cosmic Cow and informs us without any prevarication about the willingness of Mother Earth to shower us with its gifts despite the destructive acts of the human fold Globally.

The need and requirement of writing and literature contexts and ecosystems, in the larger context of environment is not a western phenomenon as it appears generally to audiences worldwide. If one dwells inside the larger relationship with literature and that too, Indian writing then one may fathom very new and uncharted vistas where in the tenets of environmentalism appears anew to us and the audience far removed from the Industry led climate change reforms which have spawned in equally strong and rampant narrative on the condition of nature and planet earth. There needs to be a cautious understanding and comprehension pf how Planet Earth is gravely impacted and denigrated by human interventions ushered in by the tides of industrialization and modernization.

The myth lore and literary perspectives on Environmentalism

Environmentalism has morphed and transformed from local and a domesticity ordained classification and categorization from the to a larger

eclectic narrative and proactivity premised upon awareness and related propagation at the Global awareness at the global high-power table of negotiations. Also, as an attendant fact, instruments and agencies of the order of literature that too, indigenous literature becomes the order of the day on the face of a fast changing and maybe degenerating world which bear adverse and serious repercussions for the future progeny of the Global comity of states.

Fenny Pramita writes that, "Environmental awareness is a critical component of environmental protection. The purpose of this study is to assess students' knowledge of the environment and its influence on pro-environmental behaviour. A survey research design was employed in this study. The survey was carried out by delivering questionnaires students."¹ The author further asserts that, "A linear regression analysis was performed to assess the association between environmental awareness and the ability to maintain nature and the earth. According to the data collected, 67% of respondents strongly agreed and 30% agreed in the first aspect. Furthermore, 68% of respondents strongly agreed, whereas 32% agreed in the second aspect. The third aspect received 66.6% of respondents who replied highly agree and 32.2% who answered agreed, while the fourth aspect received 71.4% of respondents who said strongly agree and 28.2% who answered agreed. As a consequence, it can be stressed that respondents are of the opinion that it is a primal concern to be environmentally conscious to protecting nature and our very own Planet Earth. This study highlights and stresses upon the significance of environmental awareness in serving as the able and potent guardrails of mother nature and respecting the earth's ecology."¹ Unless and until, the student community and the entire swathe of international community is not communicated about the grave conditionality of mother nature and the need to include the idiom of environmentalism and being eco-friendly in every small step of our routinised lifestyles, the larger cause of indigeneity and Climate change concerns would be largely defeated in Public sphere and realm both at the level of an idea and also at the level of proactiveness and congealing with the State apparatus to clean up the stables for our vastly vitiated and polluted environmental ecosystem.

The Former Defense Minister further contended that, "Historically, India has been a fundamentally open society. It has received and absorbed major influences from outside, like Islam and Christianity, and radiated cultural influences outward. It was, with the Arab, Persian and Sinic civilizations, a source of cultural influence in Asia. India was one of the great wellsprings of human intellectual and spiritual achievement, of the metaphysical insights of Hinduism, and the pacific mission of Buddhism. It is customary to talk of strategic perspectives in terms of hard power. Our strategic perspectives were those of trade, religion, culture, spirituality, and the arts; and later, the political morality of Gandhi."² Keeping intact the primacy of the Indian geo political and geo strategic centrality and the removal of the palaver on the talk of the arcane and redundancy of the traditional Bharatiya Sanatani tradition, the indigenous narrative can serve as a big and utilitarian service upon the larger notion of the Global and regional significance and the higher and finer aspirational perch of the New Delhi denomination.

The Indian perspective of peace which originates from 'Agroculture'. "I have coined this word to avoid using the cumbersome formulation of 'agriculture culture'. When humans came to this earth as a result of evolution, they started making stone weapons to hunt other animals for food. After many thousand years, these primitive hunters transformed themselves into two dominant cultural modes. Some began to tame the animals and graze them on grassland. Some of the animals were kept as their food, but other animals, particularly horses, were used for quick movement and fighting. They finished off the grass in one place and moved to another to graze. This approach amounted to the looting of Mother Earth. Also in the movement they clashed with other nomadic groups and practised the principle of 'might is right'. Nomadic culture is essentially a hunter's culture intoxicated in fighting, looting and warfare. But there was another cultural mode of settling down in a place and start cultivating

¹ Fenny Pramita, "The Significance of Environmental Awareness For Protecting Nature and Cherishing the Earth,"
URhttps://www.researchgate.net/publication/376366328_The_Significance_of_Environmental_Awareness_for_Protecting_Nature_and_Cherishing_the

[Earth#:~:text=This%20study%20demonstrates%20the%20importance,and%20respecting%20the%20earth's%20ecology.](#) (Online: Web), Accessed on 1 July, 2026

² Ibid

Mother Earth for subsistence. When Mother Earth's generosity surpassed their level of subsistence, they domesticated wild animals and fed them — ultimately killing them for food.”¹

The author further contends that, “This mode is the agro-cultural mode. Agro-culture is a cultural mode that is meant to replace the hunter's culture. Gone are the days when humans tiresomely and cruelly chased and killed other animals on the run. Agro-culture is a relaxed mood, oriented in the spirit of peace. It is grown from Mother Earth, and endeared to Mother Earth. Earth is important to an agriculturist (so also an ‘agro-culturist’) who cultivates the good earth under his feet and depends for his livelihood on it. Agro-culture thrives on the exuberance of the planted growth, and avoids insensately looting the vegetation in the environment. Agro-culture is eco-friendly.”³ This is how we can postulate about the interconnexion between nature and man. Livelihood is a paramount concern which is indelibly linked to humankind. Thus, it all amounts to a larger concern that how the ecosystem responds to man's materialistic objectives which is premised upon uncontrolled consumption and crass capitalistic greed of a chosen few. Its all amounting to a circle of livelihood and a circle of life which respected the nature's boundaries and man knew about his “Redlines.”

An authentic non-Governmental sector report pithily contends that, “Currently, nationally determined contributions (NDCs) would lead to a global temperature increase of around 3.2°C. None of the G20 NDC targets for 2030 is in line with the Paris Agreement. India's NDC is the most ambitious, closest to the 1.5°C limit. The NDCs of Russia, Saudi Arabia and Turkey, would lead to a warming that exceeds 4°C, if all governments were to have similar levels of ambition for their targets. Given the current policies, Argentina, Brazil, Canada, Mexico, South Korea, Turkey and the United States, are, likely to miss their NDC targets (LULUCF is not considered). China, the European Union, Indonesia, Japan, Russia and Saudi Arabia are likely to achieve or even overachieve their current targets, partly because their NDCs have a low level of ambition.”¹ Thus, an idealistic and utopian adherence to global cooperation, burden sharing and collective funding are the cornerstone of germinating, conceptualizing and sustaining a conclave of the order of G 20. Apart from the Nationally determined contributions which are the talk of the town and the Globe's proud palaver, it is

here that all the discrepancies lie. Developing nations and the acutely financially challenged nations sometimes fail to match up to their targets of funding the Climate change, mitigation and adaptation regime of the day. This negative facet germinates a negative and pessimistic opinion amounting to the general here say of the benign neglect and a skinflint attitude which does not behoove well for the spirit of international cooperation, rules based order, norm setting and burden sharing as the novae mantras of collective security in the age of the crass and cursed impact of an all pervasive neo-liberal institutionalism.

A prominent think tank, Global Green Growth contends that, “While not all infrastructure requirements will be financed by the public sector, sufficient unencumbered resources need to be generated to cover the provisioning required while still meeting the buildup of public liabilities over time. In other words, the tax/GDP ratios of countries will need to rise sufficiently to cover the provision of basic needs, operations and maintenance spending, as well as the public component of the needed accretions in infrastructure spending.”⁴ Thus, funding and the related greening of tax structures and subsequent infrastructure development can go a long way into ushering in a sustainable balance into the developmental journeys of societies and nations and the present New Delhi denomination has paved the way for ushering in the “Green component” into its agenda of modernisation and growth.

The Global Green Growth Institute further informs us that, “A rule of thumb for the financing requirements for the 2015 millennium development goals (MDGs) was a tax/ GDP ratio of approximately 18%. However, country circumstances vary, and whether a country has access to natural resources makes a difference. Thus, tax/ GDP ratios of 11% in Mexico and 18% in China imply a similar overall revenue envelope of 23%, but there is a significant tax reform agenda in each case. Both cases have interesting lessons for other developing countries.”¹ The sharing of the funds and resources vary from one nation state from the other. As in here, the economic scenario and situation of one nation might be at a completely different keel as compared to another nation. The tax structure, expenditure patterns along with the revenue generation mechanism of one singular nation might vary drastically from one nation to the other. Thus, ushering in a thaw between these

³ Ibid

⁴ Working Paper Series, Global Green Growth Institute, “Intergovernmental Group of twenty Four: Infrastructure Finance in the Developing World: Public Finance Underpinnings for

Infrastructural Financing in Developing Countries,”

URL: <https://www.g24.org/wp-content/uploads/2016/05/MARGGK-WP05.pdf> (Online: Web), Accessed on 10 November, 2020

disparate financial and economic situations in order to spawn an economics and trade based regime might turn out to be a tough ask as far as the International Organizations spawning of conclaves such as G 20 is concerned. Thus, the societal concerns and the environmental concerns are part of a circular and a larger singularity where in the agriculture scenario, the climate change and Global warming lead to the larger matrices of human security. Going back to the Vedic literature especially in relation to the norm of, “Manav Suraksha”, Rig Veda has offered a panacea and prescriptions of how to manage the earthly resources which once again highlights the symbiotic transactions between unbridled growth and the conservation of the natural biosphere. Terms might be invented such as “Agro-Culture”, and other fashionable terminologies.

A Manchester University Report informs us pithily that. “At no other time in history has a deeper functional understanding of the Earth's resources and the complexities of interactions between our planet and human activity been so imperative to the quality of life of future generations.” “Pollution and climate change are creating unprecedented challenges for humans and society around the world. If human activities are to be sustainable, a huge amount of research is required into how we can mitigate the difficulties that we, and future generations, will face. These include reducing the pollution we cause, using resources more efficiently, and minimising our impact on the Earth system, as well as the impact that these systems have on us - be they climate, oceans or land environments.”⁵

Every smartphone, highway, and apartment block we build leaves a trace on the planet. The story of modern progress is also the story of shrinking forests, warming skies, and disappearing species. Understanding how human development interacts with the natural environment is no longer an academic exercise; it shapes everything from public health to food prices. This overview unpacks the basic concepts behind this relationship, the unique challenges faced by developing countries, and how the global community is trying to course-correct through the Sustainable Development Goals. Thus, adherence to balanced development can serve as a way out of the unbridle modernization process. The sink of nature has a limitation where in beyond a point the occurrence of Tsunamis, avalanches and earthquakes are a timely reminder to towards the fact that these disruptive indicators point towards a

redline and the need to reach a self enforced borderline beyond which the bishopric resources have to be given a let off.

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⁵“Society and Environment,” URL:: <https://www.ees.manchester.ac.uk/research/themes/environment-and-society/> (Online: Web), Accessed on 1 October, 2026

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