

Forms of Social Justice in The Anthropocene Era

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Abstract

In the Anthropocene period, justice is an urgent issue that necessitates a multifaceted strategy that tackles the numerous facets of social and environmental injustice. The Anthropocene epoch has resulted in enormous changes in the natural world, and the pursuit of justice must consider the intricacies of this new epoch. Degrowth, postcolonialism, and solidarity politics are crucial notions that might help us comprehend justice in the Anthropocene. For sustainability and social fairness, degrowth emphasizes lowering consumption and output. Postcolonialism exposes the continuous exploitation of underprivileged groups and emphasizes the need for equal resource allocation. Solidarity politics acknowledge community interconnectedness and the need for collective action in attaining justice. This essay focuses on the subject of social justice in the Anthropocene era. This essay uses the book's analysis techniques to investigate these ideas from the perspective of justice in the Anthropocene. The study's findings highlight the critical role that degrowth, postcolonialism, and solidarity-based politics may play in creating equity of justice for everyone. Investigating these subjects in creating a more egalitarian and sustainable society was emphasized in this essay.

Keywords: Anthropocene, social justice, postcolonialism, degrowth

Introduction

The current Anthropocene era Dürbeck & Hüpkes (2022, pp. 30–35), in which humans have power over life on Earth, has caused changes in the social structure in society. The age when humans became "rulers" on Earth saw the rise of tyranny against others and the natural environment. In the post-colonial age, colonization has evolved from an invasion of land to an invasion of the human paradigm. The emergence of digital technology has altered human life patterns. A practical life is a choice since it is seen to be easier and quicker. However, one thing that cannot be separated is that humans, as social beings, still require the assistance and collaboration of others.

We are now approaching an era in which information, communication, and technology (ICT) are vital resources in human existence. Technology facilitates, accelerates, and reduces the cost of disseminating information and communication. Then there's the issue of societal inequality between industrialized and developing countries, which have better access to technology. Furthermore, the economics is at the basis of the problem. Because they have access to it, developed countries can readily obtain what they require. Meanwhile, emerging nations must continue to purchase from affluent countries. It is precisely here that the issue of human equality emerges.

The purpose of this essay is to describe the notion of social justice as it evolved in Anthropocene-era culture. Specifically, to demonstrate how capitalism, although being a shared adversary, is nevertheless sustained today. The technique employed is an examination of numerous writers' writings on justice in the Anthropocene epoch. To challenge capitalism, numerous arguments will be advanced. Among other things, as a post-colonial influence, shifting the paradigm of thinking. In the Anthropocene epoch, society demands justice that promotes environmental sustainability and social well-being. Degrowth opposes the prevalent belief of infinite economic growth and emphasizes justice, fairness, and sustainability. By incorporating marginalized groups in decision-making processes, solidarity politics generates communal prosperity and assures justice via collective action and shared accountability. Societies may strive toward a decent and sustainable future for all by adopting degrowth and solidarity politics (Hedlund & Esbjörn-Hargens, 2023, p. 50). Furthermore, it proposes the notion of degrowth and solidarity politics in order to establish social justice in society. The question is, what kind of justice does society require in the Anthropocene era? Is the idea of degrowth applicable to the distribution of justice? How can solidarity politics foster communal prosperity?

Method

This essay employs a qualitative approach to testing through the use of book analysis. The goal of this study is to better understand the nature of justice in the anthropocene epoch. The method used is a qualitative approach based on literary analysis of works by many writers, one of which being Edward Wadie Said's theories on postcolonialism. This qualitative approach to book analysis helps to understand postcolonialism and its relevance to justice in the anthropocene epoch.

The essay "Social Justice in the Anthropocene Era: Its Forms" was analyzed using qualitative research based on book analysis. This entails a thorough examination of the article's content, setting, and topics utilizing qualitative research principles and methodologies. The article itself is the major source of data for this study; it is a written piece that conveys the author's opinions and arguments concerning social justice in the Anthropocene epoch. The trustworthiness of the article as a source of information, as well as the rigor of the analytical procedures employed to evaluate it, determine the validity of the data.

The process of analysis begins with a thorough reading of the text to determine its essential themes, ideas, and arguments. This is followed by a comprehensive examination of the article's context, which includes the author's history, historical and cultural influences on the author's thinking, and the larger social, economic, and political setting in which the piece was written. When the data has been collected and evaluated, it is presented in a form that represents the study findings. This may entail arranging the data into themes or categories that encapsulate the article's core ideas and arguments, as well as emphasizing any links or interactions between these topics.

When the data has been collected and evaluated, it is presented in a form that represents the study findings. This may entail arranging the data into themes or categories that encapsulate the article's core ideas and arguments, as well as emphasizing any links or interactions between these topics. A descriptive narrative structure, in which the researcher offers a full explanation of their results, drawing on quotes and examples from the article to illustrate their arguments, is one technique to presenting the data. This may include offering a summary of the key points in the article, followed by a more extensive examination of each of the themes discovered in the study.

Inevitably, book analysis-based qualitative research is a rigorous and methodical way to studying the content and context of written texts, and it may give useful insights into the themes and concepts presented in the essay "Social Justice in the Anthropocene Era: Its Forms." Researchers may add to continuing conversations about social justice in the Anthropocene period by employing a variety of analytical approaches and presentation forms to establish a comprehensive understanding of the article's meaning and relevance.

Findings and Discussion

Society's Issues

Technology's presence in human existence is a two-edged sword. On the one hand, it has the potential to make the work simpler. On the other side, it may endanger the existence of life as we know it. Production machinery, for example, can assist the manufacturing process in meeting its objectives. Nonetheless, manufacturing machines can introduce new issues into society. Capitalism and greed, for example, are the results of profit-seeking production. This is the reason why many individuals compete to amass as much wealth (money) as possible in order to control others.

The Anthropocene epoch is exacerbating society's issues. The Anthropocene is a geological time unit used to characterize Earth's most recent history. Particularly as human actions begin to have an effect on the planet's climate and ecosystems. Humans have been the primary cause of the changes that occur on Earth in this period. A geological time to signify the commencement of the "age of man" (Beier & Jagodzinski, 2022, p. 99; Hartley et al., 2021, p. 35). Human actions throughout the Anthropocene epoch produced not just changes, but also harm to the planet. This is distinguished by a number of calamities, including soil erosion, a clean water crisis, sanitation issues, pollution, biodiversity loss, and, most importantly, climate change.

Many debates and talks have taken place during this millennium to address these issues. Climate change, for example, is viewed as an issue not just by society but also by certain international leaders. They are all concerned about the high amount of gas emissions caused by the greenhouse effect, which can harm the environment. Despite this, international leaders are doing nothing to protect the environment. They're in a pickle. In one corner, they understand that the usage of fossil fuels cannot be sustained since they cannot be regenerated. On the other hand, they recognize that society and present

policies, as well as those expected by its voters, appear to be inextricably linked to the usage of fossil-based fuels. Human activities to satisfy today's requirements, such as global economic growth, free trade, agricultural-industry, consumerism, and self-driving automobiles, are difficult to envision without the use of fossil fuels (De Lissovoy, 2022, p. 110). Even today, finding alternative energy to replace fossil fuels is tough. This impasse is about to show international leaders' failure to cope with climate change. This crisis compels everyone to reconsider the foundations of the modern worldview.

Many developed countries accuse developing countries of significantly contributing to environmental harm, particularly when developing. Even wealthy countries, however, are not immune to these errors. Even though they are beginning to worry about the environment, they have previously carried out several invasions in order to enrich their country. Developing countries appear to be used as scapegoats for the deterioration of the world. This tragedy reminds us that the ongoing invasion by affluent nations against poor countries is nothing more than a new type of colonialism to subjugate others and the environment. Currently, the post-colonial era is beginning to have an influence on the countries of its former colonies, namely by instilling a sense of inferiority in its citizens. Is this poor self-esteem still prevalent today?

Orientalism and Postcolonialism

The ideas of Edward Wadie Said (1935-2003), a Palestinian-American professor of literature at Columbia University, on orientalism are inextricably linked to discussions of postcolonialism. The concept of Orientalism is founded on ontological and epistemological contrasts between the East (orient) and the West (occident). One of the three concepts of orientalism is this distinction. First, consider orientalism as a regional study, which means that it is restricted to the culture of the Eastern globe. Second, orientalism is an ontological contrast (the definition of Westerners and Easterners) as well as an epistemic distinction (thoughts) between the West and the East. Third, orientalism is defined as cultural and historical viewpoints or theories advanced and interpreted by Western (colonial) intellectual (Said, 2014, p. 148). The fundamental aim developed by post-colonial studies is the concept of orientalism in the third phase.

Postcolonialism evolved as a result of critical thinking on scientific classifications, understandings, research, and other human creative works that are inextricably linked to the impact of interests, power, and ideology. After Edward Said's Orientalism studies exposed covert colonializations, post-colonialism evolved (Morefield, 2022, p. 133). This colonialization penetrated and extended in all directions, thus there was no centre place.

The following definitions will help you understand some of the key terminology in postcolonial studies. Gayatri C. Spivak was the first to use the word subaltern (Spencer & Valassopoulos, 2021, pp. 149–153). Subaltern refers to someone from a lower socio-economic class who is marginalized and oppressed. The social class immediately opposite the privileged class. The elite class, both local and foreign, is the dominating social class. Edward Said hoped to limit his definition of humanism through this subaltern study. He said that this subaltern group faced the worst persecution and injustice (Sarkowsky & Stein, 2021, p. 33).

The second meaning of this phrase, "the other," is nearly identical to that of the word "subaltern," which refers to individuals or groups that are marginalized (Seth, 2021, p. 74). They are not a member of the dominating group like "we," but rather "they." Thirdly, the term "hybridity" describes a situation in which there is a blending of native and alien cultures to produce a new civilization. Because the locals have been seduced by the illusion that the West has a noble culture that must be adhered to, this junction

has taken place (Aning et al., 2018, p. 79; Seth, 2021). In order to better understand the assumptions, it makes, postcolonialism studies rereads conventional cultural studies rather than criticizing it.

Orientalism studies are the gateway to postcolonial studies. Orientalism tries to divide the West from the East and elevate the West above the East. Orientalism characterizes the East through a Western perspective, with subjective effects. The divide between the West and the East frequently leads to division, conflict, and enmity. To address this issue, Edward Said underlined the need of bridging the divide (Spencer & Valassopoulos, 2021). A new method of assessing and perceiving disputes, which frequently lead to hostilities, wars, and imperial dominance, is required.

The word Orientalism is intended to demonstrate how Western (European) culture obtains power and identity by projecting itself as a protector in the face of the Eastern world. The Western motif of Orientalism is employed to characterize, dominate, and rule the East. The name East is a classification for those who besides the West, actually this is simply an idea implanted by the orientalists, they are the ones who developed this "imaginative geography" (Kochar et al., 2021, p. 85; Said, 2014). Orientalists use this assumption as one of their tactics to distinguish East and West identities within strictly defined territorial boundaries.

Western scholars do the majority of Orientalism study. Orientalism is the study of the Eastern world through the eyes of Westerners. These points of view are used to legitimize European imperialism's actions towards developing countries. After deconstructing occurrences in society and orientalist scientific works, it is possible to observe that orientalist perspectives are focused on European paradigms. Edward Said, a critical thinker who spoke out against modern imperialism and colonialism, spearheaded the deconstruction movement. Even Said was able to demolish capitalism's passions in the human body. He claims that the corpse has been placed in the manufacturing process. A lovely and healthy physique is employed as an efficient industrial product and commodity (Said, 2014). This discovery is made possible through archaeology or genealogy.

It is quite obvious from this presentation how Western society frequently has unfavourable opinions on Eastern culture. Edward Said's post-colonialism movement sought to critique the politics of Western domination, which Said believed to be superior and unconcerned with the position of Eastern culture (Said, 1993, p. 291; Stevens & Sonn, 2021, p. 143). This may be observed from the viewpoint of the Indonesian population, using food as an example. Indonesians frequently think that Western food is superior to the gastronomic delicacies found in their own nation. This justification makes it evident how the thinking of the conquered country gets colonized by Western civilization (Philpott, 2000, p. 63). However, individuals of Eastern culture themselves do not engage in combat. In reality, they frequently embrace ideological hegemony and colonialism.

Knowing the roots of the development of prejudice towards a group is made easier using a post-colonialist perspective. Especially those that are driven by a sense of superiority and persist during a protracted historical period. In the West, colonialism and racism coexisted with the rapid and huge advancement of science, technology, modernism's power, and the military economy. The colonialization process took place conceptually at a time when Western culture was seen as the "centre" of the advancement of human civilisation. Western countries have succeeded in fostering a sense of inferiority in Eastern countries by positioning themselves as resource suppliers. Western countries have continued to develop in quest of markets, raw commodities, cheap labour, and land up until today. Even though actual colonialism has mostly stopped in the contemporary period, imperialism persists in the form of intellectual, economic, political, and social intrusions.

It was stated that as humanity entered the Anthropocene period, the planet Earth was suffering serious harm. The East is said to have contributed the most to natural resource extraction. Despite the fact that history documents how colonialism, which was motivated by Western countries' avarice, never cared about the situation of humanity or the environment in which it conquered (Kochar et al., 2021).

During Governor General Johannes van den Bosch's colonial rule in Indonesia in 1830, the community was compelled to donate one-fifth of their cultivated land, or 20% of the total area, to be planted with export commodities such as tea, coffee, and cocoa. The produce must be sold at a set price to the Dutch government. People who do not own arable land are required to work on plantations owned by the Dutch government for one-fifth of the year, or around sixty-six days. This move was utilized as a "tax" because the crop could not be deposited with the Dutch government. In actuality, the Dutch government violated this compulsory cultivation system since all of the people's fertile land was planted with export commodity crops. All of their crops had to be given over to the Dutch government, and laborers who did not have land to cultivate on had to work full-time in the Dutch government's gardens (van Klinken, 2019, p. 135).

This episode demonstrates how desperately colonial governments (the West) desired to control people and territory. Their avarice is precisely what damages the ecology in colonized nations since they are only permitted to produce a few types of export crops. The local people were starved as a result of this action. This demonstrates that it is Western countries who have plundered the planet and its contents.

The most serious issue is that individuals in Eastern cultures tend to develop inferiority complexes or colonial mentalities as a result of colonialism, causing them to see themselves as "foreigners" in Western civilization (Gandhi, 2020, p. 47). People in the East's perspectives have been corrupted by the Western world. As a result, Eastern countries, as colonial nations, have constructed a foundation that is oriented on the West, both culturally and socially. In truth, Western nations continue to dominate the world, thus former colonial countries must continue to develop themselves, particularly economically.

Justice Forms in the Anthropocene Era: Degrowth

The Anthropocene and post-colonial eras made us aware that the modernizing era had created climate change, which had caused significant environmental devastation. Humans are currently entering an era in which digital technology represents a new "breath" of existence. There are several things that are said to be harmful to the community's way of life, such as: 1) the economy is focused on money and market demand without regard for the preservation of natural ecosystems; 2) technological engineering carried out by humans related to inventions to take advantage of natural forces ultimately does not consider the structure of world society. In this regard, it is becoming increasingly obvious that the Anthropocene has estranged "economy" from nature and "technology" from society. Poverty, health issues, and justice, which is becoming increasingly harder to obtain, are all examples of structural disasters (Alidadi et al., 2023, p. 99). What can be done to close this gap?

The neoliberal capitalist economy is blamed for natural resource exploitation. Excessive consumerism harms the environment and creates a humanitarian problem. The rise in global temperatures towards the conclusion of this decade has aided in the emergence of climate-related calamities. July 2021 will be the warmest month on record in California and the Pacific Northwest, with temperatures hitting 100°F. Then, in January 2022, there was a forest fire in Colorado caused by high temperatures, strong winds, and a power outage. From January to September 2022, some Indonesian areas were also hit by floods, landslides, forest fires, and earthquakes. The consequences of these natural calamities have an influence on human social life as well. Drought is caused by global warming, which

reduces the quantity and quality of water. This results in structural catastrophes such as poverty, decreasing health quality, trouble getting safe drinking water, and other social disasters. Food output is reduced as a result of natural harm. Growth in the food production industry, which requires water, is becoming increasingly restricted. Scarcity of water and food is directly related to increases in poverty, health, and justice (Watts & Hodgson, 2019, p. 98).

Humans are still heavily reliant on activities that involve the use of fossil fuels. This action is expressed in the growth-oriented ideological hegemony (growth). As a result, humanity must adapt to a more holistic economic ideology: degrowth. Andre Gorz (1980) invented the phrase "degrowth" in his book *Ecology as Politics*. He refers to this term in the context of economist Nicholas Georgescu-beliefs. Roegen's In his book *Entropy Law and the Economic Process*, Georgescu-Roegen asserts that the capitalist system is entropic since it consumes natural resources and generates waste (Giannopoulou, 2022, p. 134). He went on to say that until we start lowering our consumption, the continuing waste of natural resources would lead to scarcity. It is difficult to find a precise comparable term in Indonesian for degrowth. This term does not have a single definition. Degrowth may be defined as an attempt to steer the economy toward goals other than economic growth (Giannopoulou, 2022; Hornborg, 2019, p. 39). Degrowth, in other terms, is a democratic and redistributive drop in output and consumption.

Economic expansion and greater consumerism have exacerbated the burdens of debt, stress, health issues, obesity, drug addiction, social isolation, and so on. Simultaneously, prospects for climate change mitigation and adaptation are becoming increasingly difficult to realize unless this is compensated by reduced consumption and usage of fossil fuels. The rise in global temperatures is thought to be the mastermind behind population relocation caused by natural calamities. If the focus is exclusively on economic growth, this has an effect on the community's economy and quality of life (Schmelzer et al., 2022, p. 141). The purpose of degrowth is to reduce the global economy's overall material and energy expenditure. The whole quantity of raw materials and energy consumed during economic activities, from extraction to manufacturing, consumption, and waste, is referred to as expenditure.

A degrowth transition need not imply a permanent economic downturn. Growth is viewed as the desirable path to a stable economy in this country. An economic order in which society functions within the boundaries of ecological reproduction while achieving social fairness and well-being for everyone. Growth is not the primary objective in this scenario, but rather the outcome of a larger shift toward more equitable, sustainable, and emancipatory forms of political, social, and economic organization. The three primary pillars of degrowth are an essential priority in terms of ecological considerations; socially democratic intended economic growth; and external and domestic economic growth constraints (Schmelzer et al., 2022).

Degrowth is not the same as the strategy used to green infrastructure and technology today. The notion of "green growth" or the "greening" of technology and infrastructure is founded on the presumption that capitalist economic expansion can be totally isolated from unfavourable ecological effects. In actuality, even if they have minimal impact, material or technological aspects have nothing to do with the negative ecological consequences because of the way nature is exploited in capitalist culture. Conclusion: Green growth is a cunning ruse used by capitalist exploiters to identify scapegoats (Stuart et al., 2021, pp. 6, 30). They want to give the impression that they have atoned for their wrongdoings. Can the degrowth strategy be used in underdeveloped nations?

Degrowth is a process that must begin in high-income and consumption nations. In the past, these wealthy countries were responsible for the majority of emissions. Because developing nations still require expansion, it is critical to free up environmental space in order to raise revenue in emerging

countries. Climate responsibilities may be made more flexible for poor countries. For developing nations, the degrowth transition might be a time of emancipation from the idea of growth, which is a legacy of capitalist culture (Stuart et al., 2021). Furthermore, degrowth can allow fundamental autonomy in developing economic structures that go beyond the notion of growth and are in agreement with local policy.

Degrowth can be implemented in the following ways (Schmelzer et al., 2022):

1. Distributing taxes to industries that place a higher priority on collective advantages than on individual ones.
2. Constructing transitional cities that encourage people to live better lifestyles and lower their usage of everything from food to electricity.
3. Supporting eco-friendly initiatives like cutting back on meat consumption, private car-free days, urban greening initiatives, and others.
4. Prohibit intentional (planned) obsolescence, for example, by drafting a law outlawing the practice. Using cell phones as an example, many of these corporations operate under the notion that smartphones require "upgrades," therefore they purposefully force users to buy the most recent series.
5. Encouraging people to grow their own food. The government is obligated to provide infrastructure for the people to generate food, rather than simply encouraging such activities.
6. Private advertising space in public places should be reduced or possibly eliminated. Advertising is a product that does not boost welfare tangibly, but rather promotes a consumerist society that is prejudiced toward the marketed brand.

The degrowth economic plan may push individuals to reconsider what it means to be happy. The degrowth economic system provides a new political vision for reaching prosperity without maximizing consumption and economic growth. This activity is mostly motivated by the desire to save the planet.

A Synergy in Solidarity Politics

The degrowth movement is an economic system centred on people and the natural environment. Degrowth becomes a counternarrative to the capitalist system's growth-centred narrative. The notion of growth is seen to have harmed the social order and the environment. As a result, a political structure that can bring harmony to people-based economic life while also caring about the world is required.

The answer for a political system that synergizes in dealing with human selfishness that desires to exploit others and the world is solidarity politics (friendship)¹. Solidarity politics is a method that assists humans in developing practical reasoning. The political system of solidarity fosters debate, mutual respect for the perspectives of others, and the development of long-term collaboration. This political system is seen to be capable of generating wealth for people living together. The notion of solidarity politics is not outdated, but it may serve as a counter-narrative to the new meaning of freedom and democracy, revitalizing everyone's vision of a just society (Giannopoulou, 2022). The essence of solidarity politics is mutual collaboration and friendship, which are founded on trust and loyalty among people in order to achieve justice. Because it promotes public study of social challenges that we confront jointly, solidarity politics makes politics and democracy go hand in hand. Because it is focused on addressing human needs while also paying attention to the preservation of the surrounding environment, this political system respects citizens' subjectivity and has implications for equality.

According to Aristotle, solidarity is connected with the concept of reciprocity, or a mutually beneficial connection. Mutual regard, compassion, and care for one another are all required for solidarity

¹The term friendship is translated into solidarity because it is closer to a good connotation in a human interaction than the meaning of friendship in the realm of politics, which appears to have interests.

to exist. Mutualism interactions are possible in solidarity because other persons are regarded equal. As a consequence, everyone will band together to return others' good intents and acts. In reference to the politics of solidarity, Aristotle remarked that individuals gather together because each is conscious of the need for others in his existence (Giannopoulou, 2022). Humans want intimacy; this appears to be a biological desire, a craving for living things. They like living together since it is devoid of any personal interests. This delight emerges from the presence of other people and evolves into happiness, which we desire to enjoy jointly. Living a decent life with your fellow citizens leads to the full enjoyment that the seeds of goodness hold. Kindness develops into an inherent instinct in all living things. This sense of belonging is generated in a civilized political community, particularly in solidarity politics. Where everyone is special in their own way.

Political and economic acts are carried out for the common good in solidarity politics. The notion is not just for good, but also for the benefit of society. As a result, the created economic system will be centred on the common good while preserving the earth's continuity. Every person in this politics comes to an agreement on the rules, norms, and moral standards that will be followed. This agreement will make it easier for them to live together in harmony, especially when it comes to significant issues (politics).

Following are instances of various philosophers who, while not explicitly dealing with the issue of solidarity politics, embrace this political philosophy. Consider the viewpoint of Martha Nussbaum, an American philosopher, on the philosophy of justice. He accepted John Rawls' philosophy, which likewise employed the Socratic approach of reflective balancing (Nussbaum, 2013, p. 129). Justice will be attained if everyone thinks critically and is open to differing points of view in discussion. The comprehensive doctrine requires everyone to think critically in order for this condition to function properly. This overlapping agreement is the consequence of a pluralistic society's critical thinking. Furthermore, this point of view will form the foundation of society, and one of the hopes is that everyone will be treated equally. As a result, every citizen has the right to the chance to enhance their skills. Nussbaum underlined that the capabilities approach (Nussbaum, 2019, p. 243), in which every human being has the choice to choose, may achieve justice since effective "education and role models" have succeeded in enhancing their skills.

Nussbaum's perspective on capabilities differs from that of Amartya Sen, an Indian economist who has taught in England and the United States. Sen describes capacity as a standard (quality of life) that is determined by how probable a person is to be able to accomplish or be what he desires. He regards the individual as a dignified human being who should be considered as an aim in itself rather than as a tool or means for others. According to Nussbaum, this viewpoint is excessively broad because the measure of aptitude is not decided by life happiness or income. Sen's viewpoint was then amended by Nussbaum, who listed ten (10) major areas of functional capacities, namely: life, bodily health, bodily integrity, senses-imagination-thoughts, emotions, practical reasoning, affiliation, other species, play, and control over the environment (Nussbaum, 2011, pp. 33–34). This list of 10 talents cannot be used in place of other abilities to satisfy a person. Body health cannot be satisfied by games, and vice versa. These 10 talents are all equally significant, interconnected, and irreplaceable.

Furthermore, a pluralist society might achieve an agreement based on commonalities in differences; while each of these accords is not perfect, every interest is represented. The state in which each interest is represented is known as reflective balance. It is vital to build the notion of the common good in a heterogeneous society. Every citizen must be directed to be more than just an economic actor pursuing personal or group interests.

With a capabilities-based approach, justice may be achieved. A fair nation is one that can expand its members' capabilities, especially for personal growth in communal existence. Everyone, including women, has the freedom to voice their ideas and participate fully in both workplace and community activities. Everyone's right to behave in accordance with his or her preferences should be supported by society. To fulfil the capabilities approach for every human being, global collaboration must be formed. This process should begin with bettering the availability of healthcare and education services. The foundational assets for a person to expand his or her own capabilities and enhance the quality of their shared economic existence are a good education and good health.

In a degrowth system, the decentralization of economic and political authority can be facilitated through economic relocation through economically autonomous local communities. However, economic localization has its own set of challenges for residents who want to preserve direct democracy in their community. Particularly in relation to the growth of the political constituency (Giannopoulou, 2022). In order to protect regional sovereignty, this circumstance might take the role of representative democracy and direct decision-making, because more complex ecological issues cannot be resolved locally. A model of collaboration that acknowledges similarities and contrasts at the regional, national, and international levels can be used to find a solution. Citizens are free to make decisions about their future by simultaneously thinking locally and internationally (glocalization)(Watts & Hodgson, 2019).

Because there may be an abundance of natural resources in any region but a dearth of other resources, small communities cannot be entirely self-sufficient. If small communities work together, they can each be sovereign. They may set up economic operations based on comprehensive economic strategies that equitably share natural resources and also rehabilitate the environment. Everyone participates in a decentralized economy so that they may let go of their primary egoism toward their national identity because their working area has now become more global.

By cooperating, everyone will behave as one and form a powerful unit, a political community that highlights that each worker is a separate political subject. Every worker will cooperate in a mutually advantageous system since their political and economic standing in social life is equal. In a planned and decentralized economic system, there will be no concentration of economic or political power. Every citizen will jointly cultivate mutually advantageous reciprocal interactions in order to maintain the political community's coherence. In actual interactions, solidarity is formed by reciprocal acknowledgement from both participants, both in the private and public realms.

The political concept of solidarity incorporates knowledge about primal interconnectedness between fellow human beings and with nature, allowing them to rediscover the people's economic system in true political practice. It can be a method to escape the pride of isolation and the arrogant rule of humans over other people and environment. In terms of being a service provider in life, the economy will become a solid political implementation capable of ensuring the welfare of every person.

Conclusion

As Thomas Hobbes famously observed, the Anthropocene epoch turned man into a wolf to others. People have been increasingly oppressed in the postcolonial age. In the Anthropocene and postcolonial eras, the concept of "justice" grew increasingly vague and ludicrous. Especially when people pretend to be rulers over one another and the natural world.

The notion of Orientalism plainly shows that the conceptions of the West and the East are nothing more than beliefs invented by people to dominate others and nature. Postcolonialism even resulted in breakthroughs followed by clandestine invasions. This activity is carried out enormously through

culture, which shapes attitudes. This culture may infiltrate principally through movies, music, cuisine, etc. What has to be altered now is everyone's belief that there is no higher or superior culture or nation. Every culture has its benefits and drawbacks. In reality, fostering collaboration to create a better existence would be preferable. The degrowth economic system is gradually exposing everyone's eyes to the fact that other people are now beings with the same dignity and equality as they are. The spirit of sharing and collaboration generated in solidarity politics. It may be fulfilled if everyone respects each other's human dignity.

Community living in a degrowth economic system is a simple life of sharing and being open to one another (conviviality). Communities that value satisfying relationships with people, teamwork, and living in harmony with nature. Communities that use an open conversation approach have produced autonomous and innovative people that care about the environment. Individual freedom is reflected in personal interdependence through open discourse. This improves the intrinsic ethical worth of quality of life rather than focusing just on progress. The established community will be founded on collaboration that respects the interaction between people and nature to increase the well-being of those who live together. Poverty will persist, but not because of a lack of products, but rather due to the relative position and competitive access in society's social strata, as well as purchasing power that is privatized collectively on an everyday basis.

Everyone will have the same rights to the natural resources currently available in a society founded on solidarity politics. Everyone will be able to live a pleasant life as a result. Every person will oversee how the government performs its duty. The populist economic system enabling everyone to cooperate and care for one another and nature will be at the core of economic life. No one will desire to amass a fortune for himself or to rule others if everyone can appreciate others and the inherent dignity of every human being.

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