2 Bridging the gap: Integrating modern and traditional concepts of sustainability in Colombia

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Abstract

Sustainability is an important but not clearly defined concept that encompasses different perspectives and approaches. Many sustainability frameworks address three dimensions (pillars) associated with the broad terms of ecology, economy and society. However, while 'modern' Western concepts are often characterized by an anthropocentric focus on the Earth's finite resources, moving (future) targets and an emphasis on economic growth and development, traditional concepts tend to have a more ecocentric perspective on the intrinsic value of nature, focus on present targets and emphasize the importance of livelihoods. In addition, Western concepts are often associated with greenwashing and can be perceived as 'green imperialism' when applied uncritically to the Global South, especially to Indigenous peoples and other marginalized groups, for example in Colombia. While it may be impossible to provide a universal definition of the concept of sustainability for Colombia, given the country's rich cultural, ethnic and biological diversity, a working definition in the context of marginalized groups could facilitate partnership and mutual benefit. Based on

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operational criteria that take into account the specificities of Indigenous, Afrodescendant and local groups and their territories, sustainability is defined here for Colombia as "the right of people and nature to live in balance". This book chapter also lists 20 recommendations for Western stakeholders on how to build long-term sustainability partnerships with marginalized groups based on the principles of cultural sensitivity, respect, consent and mutual benefit. Such partnerships can also help bridge the gap between traditional and modern concepts of sustainability by seeking an appropriate balance between global and regional contexts, ecocentric and anthropocentric views, human rights and the Rights of Nature, economic growth and livelihoods, and present and future targets.

2.1 Introduction

3.3 billion is the number of hits the term "sustainability" received in a Google™ search in September 2023. By comparison, the term "climate change" received 2.6 billion hits, "hunger" 1.1 billion hits and "poverty" 1.0 billion hits. These numbers alone illustrate the importance of sustainability as a pressing global concern for nations around the world struggling to combat environmental degradation, economic instability and social inequality.

Colombia with its ethnic, cultural, biological and geographic diversity, as well as its abundance of natural resources, offers a unique platform for implementing and evaluating sustainable practices that can serve as a model for other countries. This book chapter therefore aims to explore the challenges and opportunities associated with the concept of sustainability in Colombia by looking at the three dimensions of sustainability, examining traditional and modern concepts of sustainability, critically analyzing the Western view of sustainability as it has been associated with "green imperialism", and providing a working definition of sustainability in Colombia and the Global South that combines traditional and modern concepts of sustainability. The book chapter concludes with recommendations on how Western stakeholders can engage with sustainability concepts in Colombia in a culturally sensitive way.

2.2 Sustainability: Mitigating conflicts between ecology, economy and society

Although sustainability is an important concept, there is no universally accepted definition of it (White 2013; Ramsey 2015; Purvis et al. 2019; see also the chapter "The 'modern', Western view at sustainability" below). Moreover, the closely related terms 'sustainability' and 'sustainable development' are often used synonymously, further blurring their content (White 2013). However, the two terms have different dimensions. Sustainability refers to a normative but fuzzy concept that defines a (moving) target (e. g., rebalancing the relationship between humans and nature), while sustainable development describes how to reach that target (e. g., as in the 17 Sustainable Development Goals of the United Nation) (UNESCO 2012; Harrington 2016).

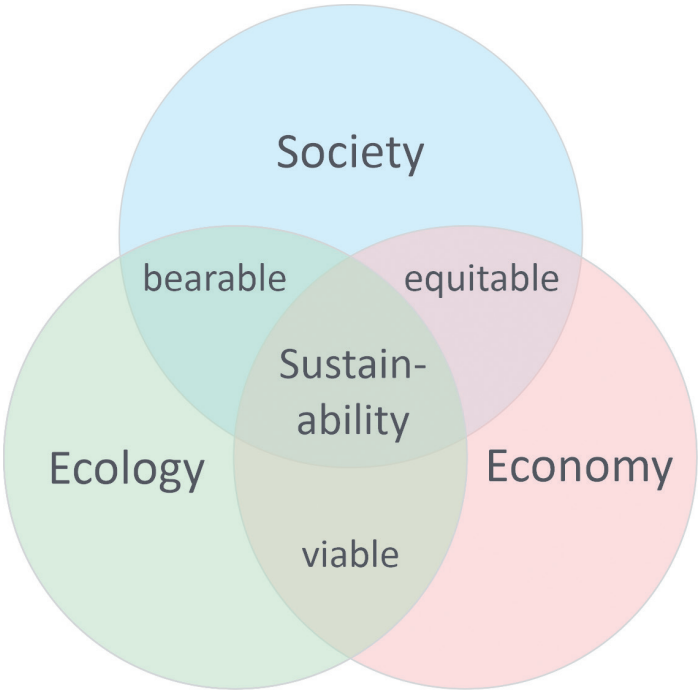

Figure 1: The three dimensions (pillars) of EES sustainability – ecology, economy and society. They are represented by three intersecting circles, with general sustainability in the middle (Purvis et al. 2019). Adapted from Barbier (1987) and UN General Assembly (1987).

Sustainability is often viewed as the intersection of the three dimensions (pillars) of ecology (environment), economy and society (hereafter referred to as 'EES sustainability'; Fig. 1, see also Purvis et al. 2019). This view is based on the concept of the Triple Bottom Line (TBL, see also Zaharia and Zaharia 2021) with the three dimensions people, profit and planet (hereinafter referred to as '3P sustainability'). The latter concept became popular with the book publication by Elkington (1997) as a sustainability framework for companies to examine their social, environmental and economic impacts.

3P sustainability, with its three dimensions of people, profit and planet, and EES sustainability, with its three dimensions of ecology, economy and society, are related but distinct frameworks for sustainability. EES sustainability provides a broader perspective that applies not only to business and corporate responsibility, but to society as a whole (e. g., communities, research institutions, governments, non-governmental organizations). It emphasizes the need for a holistic approach to sustainability, including environmental, economic and social considerations.

The two concepts also show slight but often noticeable differences in the balance between their three dimensions. In 3P sustainability, the people dimension is often overrepresented (Yip et al. 2023), while in ESS sustainability, the same is true for the environment dimension (White 2013). Such an imbalance of the three dimensions, especially an underrepresentation of socioeconomic factors in ESS sustainability, may reduce the acceptance of sustainability measures in low-income households (Okitasari et al. 2022).

Moreover, 3P sustainability is typically used in the context of integrating or balancing its three dimensions (e. g., Bergmans 2006), while EES sustainability is more often used in the context of rebalancing or mitigating conflicts between the three dimensions. Thus, the latter concept is more oriented towards conflict transformation (Temper et al. 2018).

The concept of sustainability in Latin America, especially in Colombia, is closely linked to the concept of sustainable development (see also above). Escobar (1999) emphasized the need to consider the latter in a context- and region-specific manner. He also suggested that issues such as foreign debt, the obsolescence of conventional development paradigms, the maintenance of cultural pluralism and the preservation of the region's cultural and genetic heritage should be included in a sustainability framework. Discussions on sustainability in Latin America have also drawn attention to inconsistencies in the use of non-renewable natural resources, environmental and social consequences of mining and energy development, and social inequalities (Gudynas 2011 a).

In this context, three complementary models of sustainability have been identified (Gudynas 2011 a):

- Weak sustainability: The model is based on the need to change current production methods to reduce environmental impacts and considers environmental protection as a necessary condition for economic growth. It advocates technical reforms and emphasizes economic instruments such as carbon bonds. The model builds on the concept of 'natural capital'.
- Strong sustainability: The model is based on an ecocentric view. It recognizes the (ecological) value of nature beyond its economic dimension and emphasizes the importance of protecting species and the environment, regardless of their commercial use. The model expends the concept of 'natural capital'.
- Super-strong sustainability: The model extends the ecocentric 'strong sustainability' model by assuming a plurality of values of nature beyond economy and ecology, such as cultural, religious and aesthetic values. Some of these values are intrinsic to nature and do not depend on human appropriation. The model is based on the concept of 'natural heritage' rather than 'natural capital'.

2.3 Buen Vivir: The traditional South American view at sustainability

The cosmovision of *Sumak Kawsay* (plentiful life) or *Buen Vivir* (good living or well living) is a social philosophy and sustainability concept that envisions humans as an integral part of nature (Ordóñez

Figure 2: Kogi man in Tayrona National Park near the Sierra Nevada de Santa Marta, Colombia. The spiritual world of the Kogi is based on their belief in Aluna ('The Great Mother') – a cosmology that advocates maintaining a balance between human demands and natural resources (Photo: Thomas Wilke).

et al. 2022). *Buen Vivir* has its roots in the worldviews and philosophies of Indigenous communities, particularly the *Quechua*, *Aymara* and *Kichwa* peoples of the Andes (Guadynas 2011 b). These communities have long upheld values of harmony with nature, community well-being and reciprocity (e. g., Villalba 2013). The concept embodies their deep spiritual connection to the natural world and the recognition of humans as an integral part of it (Fig. 2, Guadynas 2011 b; Villalba 2013).

According to Chassagne (2018, 11), the concept of *Buen Vivir* has six dimensions:

1) "Equity: diversity, social balance and social justice"
2) "Social cohesion: living in harmony with others"
3) "Sustainability: mutual respect for the environment and living in harmony with nature"
4) "Empowerment: participation and respect for cultural systems"
5) "Livelihood: a plural and alternative economy supporting a dignified life"

6) "Capabilities: expanded human capabilities where collective wellbeing is fundamental"

Chassagne (2018) also noted that the three main pillars of *Buen Vivir* – social, spiritual and material – are partly similar to the three dimensions (pillars) of EES sustainability – ecology, economy and society. However, central to *Buen Vivir* are the belief that nature and society are inseparable and a strong respect for *Pachamama* ('Mother Earth') to achieve social and environmental wellbeing through an endogenous approach to identifying and meeting needs (Chassagne 2018). In addition, Gudynas (2011 b) emphasized the potential of *Buen Vivir*, which recognizes the 'Rights of Nature' (see Boyd 2017) and its intrinsic value, as an ecocentric alternative to the anthropocentric concept of sustainable development.

The traditional concept of *Buen Vivir* thus offers a unique and valuable perspective on sustainability that emphasizes harmony with nature, community wellbeing and cultural diversity. Its roots in Indigenous philosophies and its recent inclusion in the constitutional laws in Bolivia and Ecuador (e. g., Ordóñez et al. 2022) underscore its importance in the discourse on sustainable development.

Further research and discussion are essential to determine how *Buen Vivir* can be adapted and integrated into different cultural and geographical contexts to address the complex challenges of the 21st century (e. g., Villalba 2013; Ordóñez 2022).

2.4 The 'modern' Western view at sustainability

As discussed in the chapter "Sustainability: Mitigating conflicts between ecology, economy and society", there is no universally accepted definition of the term sustainability, and the concept therefore remains elusive. Given the difficulties in defining the concept of sustainability in general terms, some authors argue that there is a problem with the definitional approach itself. They therefore suggest using ostensive definitions (i. e., using examples to convey the meaning of sustainability, Ramsay 2015).

Other authors have attempted to visually represent the most common words and phrases in sustainability definitions ("I know it when I see it", White 2013, 213; see also Yip et al. 2023). As expected, the most common terms found were "environmental", "social" and "economic", which is consistent with the concept of EES sustainability. Some authors even claim that there is no set of shared features of sustainability definitions (e. g., Ramsey 2015).

Barbosa et al. (2014), Harrington (2016) and Ruggerio (2021) provided reviews of the terms sustainability and sustainable development based on literature analyses.

Examples of conceptual definitions listed by these authors include:

- Sustainable development: "Humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED 1987, 16 ["Brundtland Report"]).
- Sustainability: "A dynamic equilibrium in the process of interaction between a population and the carrying capacity of its environment such that the population develops to express its full potential without producing irreversible adverse effects on the carrying capacity of the environment upon which it depends" (Ben-Eli 2018, 1340).
- Sustainability: "Meeting fundamental human needs while preserving the life-support systems of planet Earth" (Kates et al. 2001, 641).

Despite the general importance of sustainability, these Western concepts are frequently associated with greenwashing, which is "… the intersection of two firm behaviors: poor environmental performance and positive communication about environmental performance" (Delmas and Burbano 2011, 65). Greenwashing has been observed in various forms, from misleading environmental claims at the product level to the use of nature-evoking elements at the executional level, such as images of endangered animals, sounds of nature or green colors (de Freitas Netto et al. 2020). However, greenwashing is not limited to the Global North. For example, Ecopetrol S. A. is the largest company in Colombia and its main activity is oil and gas extraction. The company currently uses a green iguana in its corporate logo and green colors throughout its websites (see https://www.ecopetrol.com.co/).

Western views of sustainability are also often characterized by an anthropocentric focus on the Earth's finite resources and the need to manage nature (Nagendra 2018; Savelyeva 2017), supporting Western models such as industrial agriculture, green technology and market-based conservation. While these resource-centric models have made significant strides in promoting environmental awareness and responsible resource management, they also raise important questions about cultural bias and the neglect of local contexts, traditional knowledge and diverse worldviews (e. g., Nagendra 2018). For example, most books and university courses on sustainability in the Global South are still Western-centric (see Zidny 2020 and references therein). Western development agencies and multinational corporations also often promote Western-based sustainability standards and certifications without considering local economic, environmental and social realities. For example, Avianca, the largest airline in Colombia, uses the Global Reporting Initiative (GRI) standards in its latest sustainability report (Avianca 2023, 24–25) to communicate its impact in the economic, environmental and social dimensions, among others. However, the respective indicators provided by Avianca are so general that they can also be applied to many Western companies.

Moreover, the Western view of sustainability, while well-intentioned, can inadvertently lead to "green imperialism" through unequal power dynamics and the marginalization of Indigenous and other local groups. In a narrow sense, the term green imperialism refers to the export of environmental legislations, regulations and standards from the Global North to the Global South that influence the internal affairs of developing countries (Ariffin 2010; see also Bergesen 1988). In a broader sense, it denotes the suppression of economic growth in developing countries by denying

them economic opportunities based on practices deemed unsustainable by Western countries (Driessen 2003).

The term green imperialism is sometimes used synonymously with the terms 'eco-imperialism', 'eco-colonialism', 'environmental imperialism' and 'environmental colonialism'. The latter refer to various concepts ranging from the introduction of non-native species (including pathogens) into Indigenous communities by settlers (Crosby 1986) to the subjugation of a country's economic, political, and/or social institutions in order to access and exploit its natural resources (Frame 2021). However, as outlined by Said (1993), 'imperialism' denotes a theory and/or practice, while 'colonialism' refers to a process.

More recently, the term green imperialism has been increasingly used in the context of the global energy transition (Dorn 2022). Several aspects of this transition, such as green hydrogen production, sustainable lithium extraction and the enhancement of forest carbon stocks, are particularly relevant to Colombia.

Dorn (2022) identified several imperial and colonial elements in climate mitigation strategies related to the energy transition. The institutional bias between poor and rich states now also applies to international climate change policies. These policies transmit and manifest existing power relations, ostensibly for the benefit of humanity. Moreover, discourses related to climate change are used to introduce unsustainable practices of exploitation.

He also points out that climate change mitigation in Latin America has so far been seen primarily as a new business model and that "the geographies of decarbonization are significantly more complex and shaped by multiple actors, policies, and strategies" (Dorn 2022, 137).

Furthermore, extractivism (i. e., the export-oriented extraction of natural resources from the environment) remains a pressing concern in the context of the global energy transition. For example, to replace Russian hard coal and natural gas supplies amid Russia's war against the Ukraine and to support the phase-out of lignite as part of Germany's energy transition, the German government has significantly increased imports of hard coal from Colombia starting in 2022. This decision has been criticized by environmentalists as, for example, the operators of the important El Cerrejon mine in northern Colombia have been accused of severe environmental damage and human rights violations. Furthermore, in June 2023, Colombia and Germany signed a "Partnership for Climate and a Just Energy Transition" with a focus on the green hydrogen production in Colombia using solar, wind and biomass-based energy sources (see also Rodriguez-Fontalvo et al. 2023) to support Germany's energy transition plan. While this program also includes financial assistance to Colombia to help the country achieve its climate and environmental targets, many issues related to effective mitigation of environmental impacts of green hydrogen production and possible socioeconomic changes in Indigenous, Afrodescendant and local communities remain to be resolved.

Recognizing and addressing issues of green imperialism is critical to promoting global environmental justice and sustainable development. While some environmental legislations, regulations and standards from the Global North may be applicable to the Global South, other Western strategies to mitigate environmental and climate change may risk the exploitation of local communities, natural resources and territories. Thus, the inclusion of Indigenous and other marginalized groups is crucial to addressing green imperialism and related problems in the Western understandings of sustainability.

Based on Martinez and Irfan (2021) and Whitestone et al. (2022), six suggestions for governments and policymakers can be made:

- Land reparations: Access to or restitution of land must play a central role in sustainability strategies.
- Stewardship: Indigenous people must be given real collaborative power through shared decision-making, leadership and resources.
- Sustained financing: Indigenous people should have autonomy over spending decisions and long-term funding opportunities.
- Indigenous decision making: Indigenous leadership should be supported by changing policies to be more adaptive to the realities of rapid environmental changes.
- Indigenous science: Policymakers should value Indigenous wisdom without appropriating it, as Indigenous science and traditional ecological knowledge provide critical answers to many aspects of sustainability.
- Capacity building: Capacity building can help empower Indigenous communities to participate fully in sustainability initiatives.

2.5 Sustainability in Colombia: The right of people and nature to live in balance

Despite efforts to develop integrated visions for the different models and dimensions of sustainability, in practice "it is common to come across actions and indicators that highlight specific dimensions of sustainability, unconsciously treating one of these dimensions as a priority over the others" (Redondo et al. 2019, 1; see also the chapter "Sustainability: Mitigating conflicts between ecology, economy and society"). Accordingly, Win (2013, 1009) proposed a systematic and multiscale perspective on sustainability, recognizing it as "inherently context-dependent, and the context is multifaceted-cultural, social, political, and, most ubiquitously, spatial" (see also Agnoletti and Santoro 2015).

If there is no universal definition of sustainability, do we need a context- and region-specific definition for Colombia? And if so, how would we define it in a culturally sensitive way? These two questions were the focus of the international "ColombiaCONNECT workshop" held in Frankfurt am Main and Giessen, Germany, from July 3 to 8, 2022.

The workshop participants agreed that a universal definition of sustainability for Colombia may be impossible, given the country's rich cultural, ethnic and biological diversity and concerns about green imperialism. However, for some stakeholders, including marginalized groups, and for some geographic areas, a clear definition could facilitate partnership and mutual benefit. This is particularly relevant in the context of Indigenous and Afrodescendant groups and their territories. In these cases, the assumption that "I know it when I see it" (White 2013) could lead to misunderstandings and growing mistrust. The rights of these groups have been repeatedly violated by colonial practices, resulting in, for example, land dispossession, ecosystem destruction, biopiracy and the appropriation of traditional knowledge. Respect for the rights of marginalized groups, the well-being of Indigenous, Afrodescendant and local communities and the promotion of a more just and equitable world for these peoples are therefore key to the adoption of a definition. This is particularly important in the context of the equitable and sustainable use of bioresources. These resources are often spiritually and economically important to Indigenous groups because they are deeply embedded in their culture, provide essential sustenance and healthcare, offer economic opportunities and enable them to fulfill their role as environmental stewards.

Other criteria for a specific definition of sustainability in Colombia, especially in the context of Indigenous, Afrodescendant and local communities and their territories, suggested by the workshop participants, are:

- Simple language: Technical jargon should be avoided, and plain, everyday language should be used with words that are commonly understood by the target audience.
- Conciseness: The definition should be brief and to the point. Unnecessary elaboration or excessive details that may confuse stakeholders should be avoided.
- Contextualization: The definition should be placed in a context that the audience can relate to.
- Non-anthropocentric view: An anthropocentric view should be avoided, and the definition should be based on the interdependence and reciprocity of humans and nature.
- Balance: The definition should strike a balance between socioeconomic and environmental aspects.
- Human rights and Rights of Nature: The definition should recognize both the rights of humans and the rights of ecosystems with their intrinsic values.
- Participation: The definition should be based on a participatory approach.
- Focus on the here and now: The definition should avoid moving targets (e. g., a sustainable living in the future) that may never be achieved.

Based on these criteria, the ColombiaCONNECT workshop participants proposed the following working definition of sustainability in Colombia:

"Sustainability is the right of people and nature to live in balance".

We recognize that linking human rights and Rights of Nature (ecosystem rights) in a concept of sustainability may represent a philosophical shift in the way we think about our relationship with the natural world and challenges legal frameworks. As environmental and social concerns grow, as

societies seek more sustainable approaches to resource management and as some countries already recognize the ecosystem rights in their legal systems and local ordinances (e. g., the Atrato River in Colombia), our concept will hopefully provide a basis for future discussions in Colombia and the Global South. Balancing human rights (of Indigenous, Afrodescendant and local people) and the Rights of Nature could also help to address concerns that jurisprudence excludes Indigenous perspectives when assigning rights to ecosystems (Macpherson et al. 2020), which could be perceived as domestic green imperialism.

2.6 Culturally sensitive engagement with concepts of sustainability in Colombia: Lessons for Western stakeholders

Sustainability is an elusive concept that has evolved over time and encompasses different perspectives and approaches. In Colombia, these include both 'modern' and traditional aspects of sustainability. Modern concepts are often characterized by scientific and technological solutions to environmental challenges, such as the renewable energy transition and sustainable agriculture. These concepts emphasize the importance of economic growth and development. In contrast, traditional concepts of sustainability in Colombia are often rooted in Indigenous knowledge systems (e. g., *Buen Vivir*). These philosophies are characterized by a deep respect for nature, recognition of the intrinsic value of all life forms and a balance between humans and nature.

Applying the 'modern' Western view of sustainability to initiatives involving Indigenous, Afrodescendant and other marginalized groups, even if well-intentioned, can lead to accusations of green imperialism and thus counteract sustainability initiatives. As this is partly due to unequal power dynamics, the problem may also apply to relations between marginalized and non-marginalized stakeholders within Colombia. However, because the legacy of colonization continues to shape Indigenous and Afrodescendant consciousness in Colombia today, Western stakeholders must be particularly culturally sensitive and respectful when engaging with local communities. This is especially true for Indigenous and Afrodescendant groups who continue to struggle for land rights, the preservation of culture and bioresources and the recognition of their autonomy.

The following 20 recommendations for Western stakeholders are based on the principles of respect, partnership, consent and mutual benefit:

1) Listening: Be an active, attentive, impartial and reflective listener. Avoid comparisons with the Western world and, above all, do not lecture. Try to understand the (sometimes subtle) messages people are conveying.
2) Cultural sensitivity and learning: Take the time to learn about the culture, history and customs of the local communities with whom you will be working. Show respect for their cultural practices, traditions and governance structures.
3) Respect for traditional knowledge: Respect and recognize traditional knowledge. This includes recognizing the value of traditional sustainability concepts and valuing the wisdom and expertise of local communities.

4) Respect for autonomy: Recognize and respect the sovereignty and self-determination of Indigenous and Afrodescendant communities. They should have the right to make decisions about their own lands, resources and development.
5) Open dialogue and collaboration: Engage with local communities in a spirit of partnership, seek their input and feedback and work together to develop sustainable solutions.
6) Trust building in relationships: Build trust with local leaders and community members through consistent and transparent communication. Avoid engaging communities solely for short-term gain.
7) Prioritized informed consent: Seek the free, informed and prior consent of local communities before undertaking projects or activities that may affect them. Consent should be given willingly and without coercion. Note that legal instruments exist to protect the rights of Indigenous peoples and Black, Afro-Colombian, *Raizal* and *Palenquero* communities and to receive prior consultation in their respective territories.
8) Benefit sharing and fair compensation: Ensure that local communities benefit from any projects or resource extraction on their lands. Negotiate fair compensation, revenue-sharing agreements and opportunities for local employment and development.
9) Environmental stewardship: Commit to sustainable practices. Many Indigenous communities have a deep connection to their natural environment and consider it sacred. Show respect for their environmental and religious values.
10) Community involvement: Involve local community members in all phases of project planning, implementation and monitoring. Their local and traditional knowledge can be invaluable to successful projects.
11) Cultural preservation: Support efforts to preserve and revitalize Indigenous languages, traditions, and cultural practices. This may include funding cultural programs and initiatives.
12) Conflict resolution mechanisms: Establish clear and culturally appropriate mechanisms for resolving disputes or conflicts that may arise during project implementation, taking into account community decision-making bodies.
13) Capacity building: Use capacity building to empower local communities to participate fully in sustainability initiatives. This could include providing training and resources, and supporting sustainability projects led by local communities.
14) Long-term commitment: Commit to long-term engagement and partnerships. Avoid short-term, extractive approaches that could be detrimental to community wellbeing in the long term.
15) Adaptation to local circumstances: Recognize that Indigenous and Afrodescendant communities in Colombia are diverse, with different languages, cultures and histories. Tailor your approach to the specific context and needs of each community.
16) Support of local leadership: Recognize and support local leaders and institutions. Indigenous governance structures often play a central role in decision-making.
17) Engagement of local NGOs and intermediaries: Work with local non-governmental organizations and intermediaries that have experience and credibility in working with local communities.
18) Regular evaluation and feedback: Continuously evaluate the impact of your engagement and seek feedback from Indigenous communities to make necessary adjustments.
19) Transfer of research findings back to local communities: Ensure that research findings reach and benefit local communities, especially in the regions where the research was conducted. This

fosters more inclusive, respectful, long-term and mutually beneficial relationships that ultimately increase the impact and relevance of research to the people it affects.

20) Acting as responsible ambassadors of traditional concepts of sustainability in Colombia: Western stakeholders can play a crucial role as ambassadors for sustainability concepts in Colombia by sharing their knowledge with a wider audience in the Global South and Global North while respecting cultural protocols.

Cultural sensitivity, respect and a commitment to equitable partnerships are essential to building meaningful relationships with Indigenous peoples and local communities in Colombia. By applying these strategies, Western stakeholders can contribute to more effective and culturally sensitive sustainability efforts and the development of more sustainable societies in both the Global South and the Global North. A key to achieving these goals is bridging the gap between traditional and modern concepts of sustainability by finding the right balance between global and regional contexts, ecocentric and anthropocentric views, human rights and the Rights of Nature, economic growth and livelihood, and "the here and now" and future targets.

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