Innovations

Embracing Cultural Relativism: Promoting Environmental Justice for a Global Community

Sweety Singh

Associate Professor

Department of Botany, Narain College Shikohabad, Firozabad-283135

Dr. B.R Ambedkar University Agra Uttar Pradesh, India

Abstract

Cultural relativism is the idea that the beliefs and practices of a culture should be understood within the context of that culture, rather than judged against the standards of another culture. This concept is particularly important when it comes to environmental justice, as different cultures have vastly different relationships with the natural world. By embracing cultural relativism, we can promote environmental justice for all communities, no matter where they are in the world. In this, we will explore the importance of cultural relativism in the context of environmental justice, and discuss some practical ways in which we can work towards a more equitable and sustainable global community. From understanding the cultural meanings attached to different natural resources to advocating for the rights of indigenous communities, join us in exploring the many ways in which cultural relativism can help us create a more just and sustainable world.

Key words: Cultural relativism, environmental justice, sustainable, global community and natural resources

1. Introduction to cultural relativism and environmental justice

In today's interconnected world, it is crucial to acknowledge and embrace cultural relativism while promoting environmental justice. Cultural relativism is the understanding and acceptance that different cultures have distinct values, norms, and beliefs that shape their perspectives on various issues, including the environment ^{1& 2}. Environmental justice, on the other hand, focuses on ensuring fair treatment and meaningful involvement of all people, regardless of their socioeconomic background, in the development, implementation, and enforcement of environmental policies.

By combining these two concepts, we can foster a global community that respects and values diverse cultural perspectives while working towards a common goal of environmental sustainability ³. Cultural relativism teaches us to appreciate the unique ways in which different societies interact with and protect their natural surroundings ⁴. It recognizes that what may be considered as sustainable practices in one culture might differ from another and that these differences should be understood and respected ⁵. However, it is important to note that cultural relativism should not be used as an excuse to justify harmful environmental practices. Instead, it should serve as a platform for dialogue and collaboration, allowing us to learn from one another and find innovative solutions that align with different cultural values and aspirations.

Promoting environmental justice within a culturally diverse global community requires active engagement and participation from all stakeholders. This includes governments, organizations, communities, and individuals, each playing a unique role in advocating for equitable access to clean air, water, and land, as well as addressing environmental issues that disproportionately affect marginalized communities⁶.

In this paper, we will explore the interplay between cultural relativism and environmental justice, highlighting case studies, practical strategies, and inspiring examples of how embracing cultural diversity can lead to more effective and inclusive environmental initiatives. Together, let us embrace cultural relativism and work towards a sustainable future that respects and protects the environment for all.

2. Understanding cultural relativism: What is it and why is it important?

Understanding cultural relativism is crucial when it comes to promoting environmental justice for a global community. Cultural relativism is the recognition and acceptance that different cultures have their own unique values, beliefs, and practices. It emphasizes the importance of understanding and respecting these cultural differences without imposing one's own cultural norms⁸. In the context of environmental justice, cultural relativism plays a significant role in acknowledging that different cultures have varying relationships with the environment. What may be considered sustainable or ethical in one culture may not be perceived the same way in another. By understanding cultural relativism, we can avoid imposing our own environmental standards onto others and instead work collaboratively to find solutions that are culturally sensitive and inclusive.

Embracing cultural relativism in promoting environmental justice also means recognizing the interconnectedness between culture, social justice, and the environment. Environmental issues often disproportionately impact marginalized communities, and their cultural values and practices can provide valuable insights on sustainable practices and solutions⁹. By understanding and respecting cultural relativism, we can ensure that environmental initiatives are inclusive, equitable, and empowering for all communities, promoting a more just and sustainable global society ¹⁰ & ¹¹. Moreover, cultural relativism challenges ethnocentrism and fosters a sense of humility and open-mindedness. It encourages us to step out of our own cultural bubbles and engage in meaningful cross-cultural dialogue and collaboration. By embracing cultural relativism, we can learn from diverse perspectives and experiences, enriching our understanding of environmental challenges and fostering innovative solutions¹².

In summary, understanding cultural relativism is vital in promoting environmental justice for a global community. It allows us to respect and value cultural diversity, incorporate local knowledge and practices, and work towards sustainable solutions that are inclusive and equitable. By embracing cultural relativism, we can create a more harmonious and interconnected world where environmental justice is upheld for all.

3. Exploring the concept of environmental justice

Environmental justice is a concept that has gained significant attention in recent years, as the global community becomes increasingly aware of the disparities and injustices that exist in relation to environmental issues. It emphasizes the need for fair and equitable distribution of environmental benefits and burdens, ensuring that marginalized communities are not disproportionately affected by environmental degradation ¹³. At its core, environmental justice recognizes that environmental issues are not isolated incidents but are deeply intertwined with social and economic factors. It acknowledges that certain communities, often those already facing social and economic challenges, bear a greater burden of pollution, environmental hazards, and inadequate access to clean resources.

Exploring the concept of environmental justice involves delving into the complex intersection of environmental issues and social inequalities. It requires understanding the historical context and systemic factors that have led to the unequal distribution of environmental benefits and burdens. This exploration unveils the power dynamics, economic disparities, and structural inequalities that perpetuate environmental injustices¹⁴. Environmental justice also encompasses the recognition of cultural diversity and the importance of local knowledge and traditional practices in addressing environmental challenges ¹⁵. Embracing cultural relativism means acknowledging that different cultures and communities have unique relationships with the environment and that their perspectives and traditional knowledge can provide valuable insights into sustainable practices.

Promoting environmental justice requires a multifaceted approach that includes advocacy, policy changes, community empowerment, and fostering collaboration between different stakeholders¹⁶. It involves addressing both the immediate and long-term impacts of environmental degradation, ensuring that the voices of marginalized communities are heard and that their rights to a safe and healthy environment are protected.

By embracing cultural relativism and promoting environmental justice, we can work towards a more inclusive, equitable, and sustainable world. It is through understanding and addressing the interconnectedness of environmental and social issues that we can strive for a global community where all individuals have equal access to a clean and healthy environment ^{17&18}.

4. The interconnectedness of culture and the environment

Culture and the environment are deeply interconnected, forming a symbiotic relationship that shapes the way we interact with and perceive the natural world. Our cultural beliefs, values, and practices influence our attitudes towards the environment, while the state of the environment also our cultural traditions and identities ^{19 & 20}.

Every culture has its unique relationship with the environment, rooted in historical, social, and geographical contexts. Indigenous communities, for instance, have an intimate connection with their lands, viewing them not merely as resources but as sacred entities that provide sustenance and spiritual nourishment. Their cultural practices and knowledge systems have evolved over generations, incorporating sustainable ways of living in harmony with nature ^{21 & 22}.

In contrast, modern industrialized societies often prioritize economic growth and technological advancements over environmental considerations. This has resulted in the exploitation of natural resources, pollution, and ecological degradation. Consequently, cultural values that promote consumerism and materialism have emerged, further exacerbating the strain on the environment ^{23&24}. Recognizing the interconnectedness of culture and the environment is crucial for promoting environmental justice on a global scale. By understanding and respecting diverse cultural perspectives, we can develop more inclusive and effective approaches to address pressing environmental challenges. This involves engaging with local communities, learning from their traditional ecological knowledge, and incorporating their perspectives into environmental policies and practices ²⁵ & 26.

Additionally, embracing cultural relativism allows us to challenge dominant narratives and ideologies that perpetuate environmental injustices. It encourages us to question the assumption that Western models of development and progress are universally applicable, and instead fosters a more nuanced understanding of sustainability that respects cultural diversity and local contexts. Ultimately, by embracing cultural relativism and promoting environmental justice for a global community, we can work towards a more equitable and

sustainable future. This requires recognizing and valuing the rich tapestry of cultural perspectives and practices that shape our relationship with the environment, and harnessing this collective wisdom to create positive change.

5. The challenges of promoting environmental justice in a global community

Promoting environmental justice in a global community is no easy task. With diverse cultures, belief systems, and socio-economic conditions, the challenges are immense. What may be considered an environmental injustice in one culture may be accepted as a norm in another.

One of the main challenges is the clash of priorities and interests. Different regions and countries have varying levels of awareness and understanding when it comes to environmental issues. Some may prioritize economic development over environmental conservation, while others may have limited resources to address environmental concerns²⁷. Moreover, cultural and historical factors play a significant role in shaping people's attitudes towards the environment. Traditional practices, long-held beliefs, and even political ideologies can hinder efforts to promote environmental justice. It requires a delicate balance of respect for cultural diversity while advocating for sustainable practices²⁸. Another challenge lies in addressing the unequal distribution of environmental benefits and burdens. In a global community, some regions bear the brunt of environmental pollution and degradation due to industrial activities, while others enjoy the benefits of a clean and healthy environment. Bridging this gap and ensuring equitable access to environmental resources and opportunities is crucial for achieving environmental justice²⁹.

Furthermore, effective communication and collaboration across borders and cultures are vital. Building trust and understanding among different communities and stakeholders is essential to foster collective action towards environmental justice. This involves engaging with local communities, indigenous peoples, and marginalized groups to ensure that their voices are heard and their perspectives are taken into account ³⁰ &³¹.

Promoting environmental justice in a global community is a complex undertaking. It requires acknowledging and addressing the challenges posed by cultural relativism, conflicting priorities, unequal distribution of benefits and burdens, and the need for effective communication and collaboration. By embracing cultural relativism and finding common ground, we can work towards creating a more just and sustainable future for all.

6. Embracing cultural relativism as a tool for promoting environmental justice

Embracing cultural relativism can be a powerful tool in promoting environmental justice within a global community. Cultural relativism is the idea that different cultures have their own unique values, beliefs, and practices, and that these should be respected and understood within their cultural context ^{32 & 33}. When it comes to environmental issues, cultural relativism encourages us to recognize and respect the diverse ways in which different communities interact with and perceive their natural surroundings. This means acknowledging that there is no one-size-fits-all approach to environmental conservation and justice. By embracing cultural relativism, we can foster a more inclusive and collaborative approach to addressing environmental challenges. This involves engaging with local communities and indigenous peoples, who often have deep-rooted knowledge and sustainable practices that have been passed down through generations. Rather than imposing our own Western-centric solutions, cultural relativism calls for active listening, learning, and collaboration. It encourages us to work hand in hand with communities to understand their unique challenges and aspirations, and to find solutions that are culturally sensitive, socially just, and environmentally sustainable ^{34 &35}.

Furthermore, embracing cultural relativism allows us to challenge the dominant narratives and power structures that have historically marginalized certain communities and perpetuated environmental injustices. It calls for an intersectional approach that recognizes how race, class, gender, and other social factors intersect with environmental issues³⁶. Ultimately, by embracing cultural relativism, we can move towards a more equitable and inclusive global community that respects and values the diversity of cultures and their contributions to environmental justice. It is through this embracing and understanding of cultural differences that we can work together towards a more sustainable future for all.

7. Case studies: Successful examples of embracing cultural relativism for environmental justice

When it comes to promoting environmental justice on a global scale, embracing cultural relativism is crucial. It recognizes and respects the unique cultural values, beliefs, and practices of different communities while striving for equal access to a clean and healthy environment. Several successful case studies demonstrate how embracing cultural relativism has led to positive outcomes in the pursuit of environmental justice³⁷.

One such case study is the partnership between indigenous communities in the Amazon rainforest and environmental organizations. These organizations recognized the deep connection indigenous communities have with their land and the vital role they play in preserving the fragile ecosystem^{38 & 39}.

Instead of imposing Western conservation practices, they engaged in meaningful dialogue with the indigenous communities, actively involving them in decision-making processes. This approach not only respected their cultural practices but also empowered them to take the lead in protecting their environment. As a result, sustainable practices, such as agro-forestry and land management techniques, were implemented, leading to the preservation of biodiversity and the restoration of degraded areas ^{40 & 41}.

Another inspiring example comes from the Maori people of New Zealand. The Maori have a strong cultural connection to the land, considering themselves as guardians rather than owners. In addressing environmental concerns, the New Zealand government has actively sought Maori input and incorporated their traditional knowledge into policy-making and resource management. This collaboration has resulted in innovative approaches to conservation and restoration, blending modern science with traditional practices^{42 & 43}. By embracing the cultural values and perspectives of the Maori, environmental justice has been achieved, ensuring the preservation of natural resources for future generations.

These case studies highlight the power of embracing cultural relativism in promoting environmental justice. By acknowledging and respecting diverse cultural perspectives, we can foster inclusive and sustainable solutions that benefit both local communities and the global environment. It is through such collaborative efforts that we can create a harmonious balance between human needs and ecological integrity in our quest for a more just and sustainable world.

8. Strategies for promoting environmental justice while respecting cultural diversity

Promoting environmental justice while respecting cultural diversity is crucial in creating a sustainable and inclusive global community. It requires a thoughtful approach that acknowledges the diversity of cultures, traditions, and beliefs across different regions and communities. Here are some strategies to achieve this balance:

1. **Cultural Sensitivity:** Recognize and respect the cultural practices and beliefs of different communities. Understand that their relationship with the environment may differ from mainstream practices. Engage in open and respectful dialogue to better understand their perspectives and find common ground.

- 2. **Collaborative Partnerships**: Foster partnerships with local communities, indigenous peoples, and grassroots organizations. Involve them in decision-making processes, ensuring that their voices are heard and their knowledge is valued. Collaborative efforts can lead to more effective and culturally appropriate solutions for environmental challenges.
- 3. **Education and Awareness**: Implement educational programs that highlight the importance of environmental justice and cultural diversity. Raise awareness about the interconnectedness of environmental issues and social justice, emphasizing the need to respect and protect diverse cultural practices while addressing environmental concerns.
- 4. Local Empowerment: Empower local communities to be active participants in environmental conservation efforts. Provide resources, training, and support to help them develop sustainable practices that align with their cultural values. This allows for self-determination and ownership of environmental initiatives.
- 5. **Policy Integration:** Advocate for policies that incorporate cultural diversity and environmental justice. Encourage governments and organizations to consider cultural perspectives when developing environmental regulations and initiatives. This ensures that policies are inclusive and respectful of diverse cultural practices.
- 6. **Knowledge Exchange**: Facilitate knowledge exchange between different communities and cultures. Encourage the sharing of traditional ecological knowledge, innovative practices, and successful environmental initiatives. This cross-cultural learning can lead to the development of holistic approaches to environmental justice.

These strategies can guide us in finding common ground and building bridges between environmental conservation and cultural diversity.

9. Overcoming obstacles and fostering collaboration in a global community

Overcoming obstacles and fostering collaboration in a global community is essential when promoting environmental justice. As we navigate the complexities of cultural relativism, it is crucial to recognize the diverse perspectives and values that shape our understanding of environmental issues. One of the main obstacles in fostering collaboration is the language barrier. Communication plays a vital role in developing effective strategies and initiatives. In order to overcome this challenge, it is important to invest in language resources such as translators and interpreters. By breaking down the language barrier, we can facilitate meaningful exchanges, share knowledge, and build connections across cultures. Another obstacle is the differences in governance and regulatory frameworks. Environmental policies vary greatly from one country to another, and navigating through these differences can be daunting. However, by fostering collaboration and engaging in dialogue with governments, organizations, and local communities, we can work towards finding common ground and developing mutually beneficial solutions.

Cultural differences and traditions may also pose challenges in promoting environmental justice. It is crucial to approach these differences with respect and sensitivity. By engaging with local communities and understanding their cultural values, we can find ways to incorporate their perspectives into environmental initiatives. This inclusive approach not only fosters collaboration but also strengthens the sustainability and relevance of our efforts. Furthermore, overcoming obstacles and fostering collaboration requires a commitment to education and awareness. By promoting environmental education initiatives, we can empower individuals to become advocates for change within their own communities. This grassroots approach encourages active participation and fosters a sense of ownership, leading to sustainable solutions that are tailored to local contexts. Overcoming obstacles and fostering collaboration in a global community is

crucial for promoting environmental justice. By addressing language barriers, navigating governance differences, respecting cultural diversity, and promoting education, we can build a more inclusive and sustainable future for all. Together, we can create a global community that embraces cultural relativism and works towards a shared goal of environmental well-being.

10. Conclusion: Embracing cultural relativism for a sustainable and just future

In conclusion, embracing cultural relativism is crucial for creating a sustainable and just future for our global community. By recognizing and respecting the diverse cultural values, beliefs, and practices of different societies, we can promote environmental justice on a global scale. Cultural relativism allows us to acknowledge that there are multiple ways of perceiving and interacting with the environment. Each culture has its own unique relationship with nature, shaped by historical, social, and ecological factors. By understanding and appreciating these diverse perspectives, we can foster dialogue, collaboration, and mutual learning among different communities. Promoting environmental justice requires us to address the unequal distribution of environmental burdens and benefits. By embracing cultural relativism, we can better understand the specific needs and concerns of marginalized communities and work towards equitable solutions. This means empowering local communities to participate in decision-making processes, respecting their traditional knowledge and practices, and ensuring that their rights are protected. Furthermore, cultural relativism encourages us to adopt sustainable practices that are appropriate and respectful of the cultural and ecological context. It encourages us to move away from a one-size-fits-all approach and instead embrace locally-adapted solutions that are both environmentally sound and culturally sensitive. This approach not only promotes environmental sustainability but also fosters cultural diversity, resilience, and selfdetermination. In a rapidly changing world, where environmental challenges transcend borders, embracing cultural relativism is essential for fostering global cooperation and solidarity. It allows us to transcend ethnocentrism and embrace a more inclusive and holistic understanding of sustainability. By working together, respecting cultural differences, and promoting environmental justice, we can create a future that is just, sustainable, and respectful of the diverse cultures that make up our global community.

We found in this paper on embracing cultural relativism and promoting environmental justice for a global community thought-provoking and insightful. In a world that is increasingly interconnected, it is crucial to recognize and respect different cultural perspectives on environmental issues. By embracing cultural relativism, we can foster a more inclusive and equitable approach to environmental justice that considers the diverse needs and values of communities across the globe. Together, let's strive for a future where environmental sustainability and social justice goes hand in hand, creating a better world for everyone.

References

- 1. Eshetu, Yohannes (2017). Understanding Cultural Relativism: A critical Appraisal of the Theory. International Journal of Multicultural and Multireligious Understanding. 24 (4).
- 2. Pojman, Louis, ed. (1998). Ethical theory: classical and Contemporary Readings, 3d ed. Belmont, CA: Wadsworth.
- 3. Bentham, Jermy (1948). Introduction to the Principles of Morals and Legislation, ed. W. Harrison. Oxford University Press, Oxford:
- 4. Rachels, James (2002). "Ethical Egoism." In Reason & Responsibility: Readings in Some Basic Problems in Philosophy, eds. Feinberg, Joel and Shafer-Landau, Russ. Belmont, CA: Wadsworth Group.

- 5. Rachels, James (2002). "The Challenges of Cultural Relativism." In Reason & Responsibility: Readings in Some Basic Problems in Philosophy, eds. Feinberg, Joel and Shafer-Landau, Russ. Belmont, CA: Wadsworth Group.
- 6. Willett, Lawrence T (1984).Cultural relativism and environmental ethics. -- Lambda Alpha Journal of Man, v.16, no.2, p7-14.
- 7. Dwyer, P. D (1996). 'The Invention of Nature.' In R. F. Ellen and K. Fukui (eds), Redefining Nature: Ecology, Culture and Domestication, Oxford: Berg.
- 8. Ellen, R.F (1982). Environment, Subsistence and System: The Ecology of Small-scale Social Formations. Cambridge: Cambridge University Press.
- 9. Howell, S (1996). 'Nature in culture and culture in nature? Chewong ideas of "humans" and other species.' In G. Palsson and P. Descola (eds), Nature and Society: Anthropological Perspectives, London and New York: Routledge.
- 10. Moran, E (1990). 'Ecosystem ecology in biology and anthropology: a critical assessment.' In E. F. Moran (Ed.). The Ecosystem Approach in Anthropology, Ann Arbor: University of Michigan Press.
- 11. Oloka, Onyango J and Udagama D (1999). 'The realization of economic, social and cultural rights: Globalization and its impact on the full enjoyment of human rights' Preliminary report SubCommision Resolution.
- 12. Waldron, S.M (2010). 'Globalization and its impact on the development and protection of human rights evaluations and Recommendations' accessed on 17 July 2002.
- 13. Dwivedi, Suneet Kumar and Kashyap, Pradip (2013). Environmental Protection Law and Policy in India (May 16, 2013). Available at SRN: ssrn.com.
- 14. Tone, Horntvedt & Marit, Fougner (2015). Critical incidents and cultural relativism tools for survival in foreign context?, Reflective Practice, 16:2, 171-181,
- 15. Garaj, E., Orkai, A. H., Feith, J. H., & Radvohl, EG (2012). Some aspects of cultural diversity and learning styles in international higher education. Practice and Theory in Systems of Education, 7, 273–278.
- 16. Stone, V., Nowack, B., Baun, A., Van den Brink, N., von der Kammer, F., Dusinska, M., & Fernandes, T.F (2010). Nanomaterials for environmental studies: classification, reference material issues, and strategies for physico-chemical characterisation. Science of the total environment, 408(7), 1745-1754.
- 17. Barnard, F.M (1973). Culture and civilization in modern times. Dictionary of the history of Ideas (vol. 1, 614–621). New York: Charles Scribner's Sons.
- 18. Klemke-Pitek, M and Majchrzak, M (2022). Pro-ecological activities and shaping the competitive advantage of small and medium-sized enterprises in the aspect of sustainable energy management. Energies 15 (6), 2192.
- 19. Spiro, M.E (1978). Culture and human nature. In G. D. Spindler (Ed.) The making of psychological anthropology (pp. 330–360). Berkeley: University of California Press.
- 20. Liao, Y., Qiu, X., Wu, A., Sun, Q., Shen, H., and Li, P. (2022). Assessing the impact of green innovation on corporate sustainable development. Front. Energy Res. (2), 800848.
- 21. E.L. Ampaire, L. Jassogne, H. Providence, M. Acosta, J. Twyman, L. Winowiecki, P. Van Asten (2017). Institutional challenges to climate change adaptation: a case study on policy action gaps in Uganda Environ. Sci. Pol., 75, pp. 81-90,
- 22. J.A. Clarke, C.M. Johnstone, N.J. Kelly, P.A. Strachan, P. Tuohy (2008). The role of built environment energy efficiency in a sustainable UK energy economy Energy Pol., 36 (12), pp. 4605-4609,
- 23. Zhang W, W., Zhang, X., Zhang, M., and Li, W (2020). How to coordinate economic, logistics and ecological environment? Evidences from 30 provinces and cities in China. Sustainability 12 (3), 1058.

- 24. X. Gan, J. Zuo, K. Ye, M. Skitmore, B. Xiongn (2015). Why sustainable construction? Why not? An owner's perspective Habitat Int., 47 pp. 61-68,
- 25. Srivastava, Samir K (2007). "Green supply-chain management: a state-of-the-art literature review." International journal of management reviews 9.1: 53-80.
- 26. Srivastava, SK (2007). Green supply-chain management: a state-of-the-art literature review. International journal of management reviews. Mar; 9(1):53-80.
- 27. O.O. Akinade, L.O. Oyedele, S.O. Ajayi, M. Bilal, H.A. Alaka, H.A. Owolabi, K.O. Kadiri (2017). Design for Deconstruction (DfD): critical success factors for diverting end-of-life waste from landfills Waste Manag., 60, pp. 3-13,
- 28. J.A. Clarke, C.M. Johnstone, N.J. Kelly, P.A. Strachan, P. Tuohy (2008). The role of built environment energy efficiency in a sustainable UK energy economy Energy Pol., 36 (12), pp. 4605-4609,
- 29. Ghafar, Abdul & Ma, Stevenson & Mcgill, David & Stevenson, Mark & Badar, Muhammad & Kumbher, Aijaz & Warriach, Hassan & Gasser, Robin & Jabbar, Abdul (2020). A Participatory Investigation of Bovine Health and Production Issues in Pakistan. 248.
- 30. S. Kesidou, B.K. Sovacool (2019). Supply chain integration for low-carbon buildings: a critical interdisciplinary review. Renew. Sustain. Energy Rev., 113 (2019),
- 31. Lloret-Blackburn, R (2011). Cultural Relativism in the Universal Periodic Review of the Human Rights Council. International Catalan Institute for Peace, Working Paper, (2011/3).
- 32. Kumar, Sunil & Singh, Pooja & Verma, Kavita & Kumar, Pradeep & Yadav, Anoop (2022). Environmental Issues and their Possible Solutions for Sustainable Development, India: A Review. Current World Environment. 17.
- 33. Boulton, C.A., Lenton, T.M. & Boers, N (2022). Pronounced loss of Amazon rainforest resilience since the early 2000s. Nat. Clim. Chang. 12, 271–278.
- 34. Viscardi, Leandro & Torri, Giuseppe & Adams, David & Barbosa, Henrique (2023). Environmental Controls on Isolated Convection during the Amazonian Wet Season. 10.5194/egusphere-2023-2697.
- 35. Roberson, D., Davidoff, J., Davies, I. R., & Shapiro, L. R (2005). Color categories: Evidence for the cultural relativity hypothesis. Cognitive psychology, 50(4), 378-411.
- 36. Hofstede, Geert (1984). "The cultural relativity of the quality of life concept." Academy of Management review 9, no. 3: 389-398. Chepchirchir, T. Kwanya, A. Kamau Maximising the socioeconomic value of indigenous knowledge through policies and legislation in Kenya Global Knowledge Commun., 68 (1/2) (2019), pp. 60-75, 10.1108/GKMC-05-2018-0043.
- 37. Richard, H. T & Thompson Maori. (1955). Affairs and the New Zealand press: IV. The Journal of the Polynesian Society vol. 64, no. 1, pp. 22-34 (13 pages). www.jstor.org.
- 38. Anne, Salmond (1983). The study of traditional Maori Society: The state of the art the journal of the Polynesian Society vol. 92, no. 3 (September 1983), pp. 309-331 (23 pages)