

Navigating fundamental tensions towards a decolonial relational vision of planetary health

Rhys Jones, Papouangsi Reid, Alexandra Macmillan

Planetary health has an important role to play in guiding humanity towards a healthy, equitable, and sustainable future. However, given planetary health's dominant colonial and capitalist underpinning ideologies, it risks reinscribing the same exploitative power dynamics that are fundamental drivers of global ecological collapse. In this Personal View, we reaffirm the need for a vision of planetary health grounded in Indigenous epistemologies, which centre relational ecocentric norms and values. We identify key tensions that planetary health scholars, practitioners, and advocates need to engage with to inform action. Finally, we offer suggestions for working progressively towards a decolonial vision of planetary health that recognises our obligations to all our (human and more-than-human) relations. The themes explored in this Personal View bring together our perspectives, strongly centring Indigenous understandings but also referencing ideas and positions emerging from a relational space between Indigenous and non-Indigenous scholars.

Introduction

Human health and wellbeing are increasingly threatened by intersecting global ecological crises.^{1,2} Substantial attention has focused on the adverse health impacts of climate change, which has been labelled "the greatest public health threat of the 21st century".³ The public health and global health communities have been at the forefront of research, advocacy, and health sector action in this area.⁴ Health professionals have an important role to play in articulating the associations between climate change and health, and in advocating for climate action that advances human wellbeing and social equity.^{5,6} A human health framing of climate change elicits responses that can support climate action.^{7,8} This has led to an anthropocentric framing of climate change, focusing on tangible threats and direct wellbeing benefits, because it has been recognised that this framing is likely to achieve a wider reach.⁹ As a result, the implications for other species and broader environmental concerns have been downplayed.

The past 25 years have seen a growing body of scholarship examining the ecological determinants of human wellbeing,^{10–12} with issues such as climate change increasingly recognised as crucial drivers of population health.^{13–15} The concept of planetary health, defined in 2015 as "the health of human civilisation and the state of the natural systems on which it depends", has gained prominence.¹⁶ However, criticism has been directed at the field of planetary health for its persistent over-reliance on western eurocentric understandings of health and natural systems.¹⁷ Attention has focused on the incongruity of attempting to solve global ecological crises within the same philosophical, ideological, and material frameworks that have created these problems.¹⁸ It is recognised that planetary health has emerged from western science and public health, whose ideological foundations separate humans from each other and from the rest of nature.¹⁹

Indeed, in the definition of planetary health provided previously, the health of human civilisation is positioned

as distinct from, and arguably marked as more important than, other considerations. Despite recognition of the dependence of human health on other elements in the biosphere, there remains a fundamental separation and an anthropocentric orientation, centring "the health of human civilisation"¹⁶ and positioning the Earth's natural systems as a means to achieving that end, rather than something with intrinsic value. This conceptualisation, and the hierarchy underpinning such ideologies, continues a longstanding dynamic of dominance. It is the dynamic inherent in colonial, white supremacist, patriarchal systems that results in specific groups wielding power at the expense of other people, other species, and the Earth itself.²⁰ These hierarchies ensure that, in the field of planetary health, precedence is given to human health, and the effects of dominant cultural groups on other people, other species, and the environment are externalised.

A similar absence of critical power analysis can be seen in the classification of the so-called Anthropocene epoch, which attributes the effects on planetary systems to collective human activity. This universal framing obscures a grossly inequitable situation in which modern colonial societies and their capitalist economic systems are largely responsible for causing global environmental collapse. Since systems of dominance and exploitation of other humans are inherent drivers of the global ecological crisis, attribution at the species level masks central features of the problem and prevents understanding and effective action.²¹ Davis and Todd²² make an argument for the Anthropocene to be explicitly linked to colonisation so that, rather than being seen as a recent phenomenon, it is defined as being contemporaneous with the processes of colonial dispossession, exploitation, genocide, and ecocide that have been occurring over approximately the past 500 years. Similarly, Whyte²³ characterises climate change as "an intensification of environmental change imposed on Indigenous peoples by colonialism".

The public health response to climate change has also amplified a more general emergency framing^{24,25} in the



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To Kuperaga Hevona Mileni,
Faculty of Medical and Health
Sciences, University of
Auckland, New Zealand
(R Jones, 0009, P Reid, 0009);
Department of Preventive and
Social Medicine, Division of
Health Sciences, University of
Otago, New Zealand
(A Macmillan, PhD)

Correspondence to:
Assoc Prof Rhys Jones,
Te Kuperaga Hevona Mileni,
Faculty of Medical and Health
Sciences, University of Auckland,
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r.jones@auckland.ac.nz

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Table of Contents Towards A Planetary Vision

1. Understanding the eBook Towards A Planetary Vision
 - The Rise of Digital Reading Towards A Planetary Vision
 - Advantages of eBooks Over Traditional Books
2. Identifying Towards A Planetary Vision
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Towards A Planetary Vision
 - User-Friendly Interface

4. Exploring eBook Recommendations from Towards A Planetary Vision
 - Personalized Recommendations
 - Towards A Planetary Vision User Reviews and Ratings
 - Towards A Planetary Vision and Bestseller Lists
5. Accessing Towards A Planetary Vision Free and Paid eBooks
 - Towards A Planetary Vision Public Domain eBooks
 - Towards A Planetary Vision eBook Subscription Services
 - Towards A Planetary Vision Budget-Friendly Options
6. Navigating Towards A Planetary Vision eBook Formats
 - ePub, PDF, MOBI, and More
 - Towards A Planetary Vision Compatibility with Devices
 - Towards A Planetary Vision Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Towards A Planetary Vision
 - Highlighting and Note-Taking Towards A Planetary Vision
 - Interactive Elements Towards A Planetary Vision
8. Staying Engaged with Towards A Planetary Vision
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Towards A Planetary Vision
9. Balancing eBooks and Physical Books Towards A Planetary Vision
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Towards A Planetary Vision
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Towards A Planetary Vision
 - Setting Reading Goals Towards A Planetary Vision
 - Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Towards A Planetary Vision
 - Fact-Checking eBook Content of Towards A Planetary Vision
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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