

Document Version

Final published version

Licence

CC BY-NC-ND

Citation (APA)

Gonçalves, J. E. (2026). Climate Change as a Crisis of Recognition: Alternative Climate Imaginaries for Food Sovereignty in Brazil. In S. Sareen, & S. Juhola (Eds.), *Societal Transitions to Sustainability: The Prefigurative Politics of Present Transformation* (pp. 231-244). Palgrave MacMillan Publishers. https://doi.org/10.1007/978-3-032-07395-2_15

Important note

To cite this publication, please use the final published version (if applicable). Please check the document version above.

Copyright

In case the licence states "Dutch Copyright Act (Article 25fa)", this publication was made available Green Open Access via the TU Delft Institutional Repository pursuant to Dutch Copyright Act (Article 25fa, the Taverne amendment). This provision does not affect copyright ownership. Unless copyright is transferred by contract or statute, it remains with the copyright holder.

Sharing and reuse

Other than for strictly personal use, it is not permitted to download, forward or distribute the text or part of it, without the consent of the author(s) and/or copyright holder(s), unless the work is under an open content license such as Creative Commons.

Takedown policy

Please contact us and provide details if you believe this document breaches copyrights. We will remove access to the work immediately and investigate your claim.



15

Climate Change as a Crisis of Recognition: Alternative Climate Imaginaries for Food Sovereignty in Brazil

Juliana E. Gonçalves

1 Introduction

Climate change is increasingly exposing global inequalities, where those who contribute the least to socio-environmental degradation disproportionately bear the impacts of climate change (Dodman et al., 2022; Sultana, 2022). Despite this systemic understanding grounded in critical scholarship, institutional responses to the climate crisis remain largely fixated on short-term, technology-based incremental improvements within existing systems (Loorbach, 2022). Such an approach not only fails to address the systemic causes of climate change and its structural consequences but also reinforces existing social inequalities and dispossession across gender, race, and class (Sultana, 2022). The persistent focus on risk management and system optimisation furthermore reflects a fundamental institutional lock-in, where strategies to address

J. E. Gonçalves (✉)

Department of Urbanism, Faculty of Architecture and the Built Environment,
Delft University of Technology, Delft, The Netherlands
e-mail: J.E.Goncalves@tudelft.nl

the climate crisis are constrained by the need to minimise disruption to the status quo (Loorbach, 2022).

In response to this apparent inertia, the last few years have seen a growing literature on imagination and imaginaries in relation to climate change, usually within a narrative of “crisis of imagination.” Within this narrative, there is a distinction between those who understand imagination as a faculty of the individual mind and those who view the imaginary as a social construct and collective capacity. The former tends to focus on *expert* imagination (e.g. Hajer & Versteeg, 2019; Zevenbergen et al., 2024). While this direction can hold promise if tied to critical approaches that challenge ideological control, cultural hegemony, capitalist domination, colonial education, and cultural erasure (Fanon, 1952; Miraftab, 2017; Mbembe, 2019; Thiong’o, 1986), there is a risk of fostering top-down expert practices that (continue) to marginalise potentially disruptive alternatives.

This article centres on the second understanding—imaginaries as a political collective capacity. In this view, I argue that a crisis of imagination is also a crisis of recognition—a failure to recognise the transformative potential of alternative imaginaries that resist “on the margins” of dominant systems and narratives. Paraphrasing Esteva (2009), those most marginalised by dominant climate imaginaries are the ones increasingly dedicated to marginalising these imaginaries. They do so by creating the symbolic and material conditions for alternative imaginaries to emerge. These groups envision futures where values like ecological balance, social justice, and collective well-being take precedence over individualism and economic growth. Their collective and social practices of resistance encode claims to the normative—what it should be—as well as the possible—what it could be—forming alternative imaginaries that are “promissory, deterministic and performative” (Whiteley et al., 2016).

In the context of food systems, dominant imaginaries respond to climate change through efficiency-based, market-driven, and technology-centred discourses and strategies (Guthman & Fairbairn, 2023). In Brazil, such discourses and practices align with how agribusiness operates (Fernandes, 2024), exacerbated by Brazil’s peripheral position in the global food system, which makes the country highly dependent on global demands. The historical legacy of colonialism has also led to

concentrated land ownership, precarious labour conditions, and ongoing conflicts with indigenous communities (Porto, 2025). At the same time, farmer movements advocating for land redistribution have been active for decades, with new movements emerging more recently. One example is Teia dos Povos (translated as “Web of Peoples”), a network of communities, territories, peoples, and political organisations across rural and urban Brazil, committed to formulating paths for collective emancipation through food sovereignty. Teia dos Povos differs from traditional land redistribution movements by enacting a distinct food imaginary that promotes new relationships to land, nature, and people.

However, the dominant logic of food as a commodity often overshadows these alternative approaches. Discourses and marketing strategies continue to highlight agribusiness’ role in driving the national economy (Fernandes, 2024). The focus on the economic value of the agrobusiness over land security and food sovereignty illustrates the how alternative imaginaries not fitting into onto-epistemology of the dominant order are consequently considered economically unfeasible or not scalable. This chapter therefore argues that alternative climate imaginaries, particularly those grounded in relational ontologies and prefigurative politics, offer transformative pathways to address the systemic roots of climate change but need to be investigated through another lens.

To fully understand alternative imaginaries, we must understand how they challenge dominant onto-epistemologies through their alternative ways of being as well as how they materialise and fixate in everyday life and practices. To do so, the chapter combines the concepts of climate imaginaries and prefigurative politics to understand the transformative potential of alternative imaginaries from a political ontology perspective. Through a grounded theoretical analysis of primary source material produced by Teia dos Povos, the chapter demonstrates how alternative climate imaginaries disrupt dominant ontologies, opening space through prefigurative politics for more just and ecological practices here and now.

2 Theoretical Background

2.1 Climate Imaginaries and Their Ontologies

The concept of “climate imaginaries” was introduced by Levy and Spicer (2013) as socio-semiotic systems that structure a field around a set of shared understandings of the climate. Accordingly, climate imaginaries imply a “particular mode of organising production and consumption and a prioritisation of environmental and cultural values” (ibid). Through this understanding, they examine the struggle among NGOs, businesses, and state agencies over four core climate imaginaries: “fossil fuels forever”, “climate apocalypse”, “techno-market”, and “sustainable lifestyles”. Their analysis focused on global discourses around climate change. Since then, imaginaries of climate change have been explored largely through a focus on discursive and symbolic inquiries, as recently highlighted in a special issue in the *Geoforum Journal* (Machen et al., 2023). Such discursive approach, however, overlooks how discourse and materiality are imbricated.

Following a materialistic approach, Celermajer et al. (2024) have put forward three globally dominant imaginaries of a climate changed future, which they call “business as usual”, “techno-fix” and “apocalypse” and to which they contrast the alternative imaginaries from communities in India and Australia. From this understanding, they propose a more holistic definition of climate imaginaries, where “imaginaries are created, sustained, and transformed through debates, the generation of discourses, and through cultural practices and products like stories or films” (ibid). They furthermore argue that “the ways in which people live, the forms of material flows in which they are involved, and the concrete relations with other humans and the more-than-human that comprise their forms of life are not mere reflections of existing imaginaries, but prefigurative sources of those imaginaries” (ibid). This definition thus moves beyond the realm of economic production and consumption proposed earlier by Levy and Spicer (2013), highlighting the need for an ontologically approach to understanding alternative climate imaginaries.

When thinking about the climate crisis and political and cultural struggles that seek to create alternative imaginaries, it is necessary first

to dwell into the cultural and philosophical tradition from which dominant imaginaries emerge and operate within. Following the political ontology approach delineate by Escobar (2018), this tradition follows a modern onto-epistemology rooted in four fundamental beliefs. The *belief in the individual* is linked to the notion that we exist as separate individuals and has been the most enduring and naturalised belief in Western modern society, which explains the “cultural war against relational ways of being” (Escobar, 2018, p. 83). The *belief in the real* is related to a rationalistic view on the world that prioritises reason, logic, and evidence as the primary sources of knowledge. It underlines both human mastery of nature, aligning with patriarchal structures that subordinate both women and nature, as well as the colonial notion of universalism (ibid). The *belief in science* relates to the hegemony of modern science and technology. It was with modernity that societies became pervasive with expert knowledge and discourses, which in turn transformed them. Given its monopoly over knowledge, modern science cannot even enter in dialogue with other forms of knowledge (ibid). The *belief in the economy* is a belief in a “almost-entity” called the economy, a separate domain of thought and action, supported by the science of economics and grounded in the principles of free markets, limited government intervention, and individual economic freedom.

With the consolidation of “the economy” in the eighteenth century, the four beliefs have been shaping the cultural history and everyday life primarily but not only in the West, particularly after globalisation. These beliefs have also shaped dominant climate imaginaries. Take the “techno-market” or “techno-fix” imaginary as example. This imaginary is committed to a narrative of “green” growth and progress with humans retaining an instrumental and extractivist relationship with the more-than-human. It foregrounds the narrative that climate change is amenable to technological solutions, produced by modern science and distributed through free market capitalism. Such imaginary heavily relies on geoengineering and the large deployment of renewable energy technologies, including solar energy and electric cars, while largely ignoring the socio-environmental impacts these technologies have (Kraaijvanger et al., 2023; Stock & Sovacool, 2023; Yenneti et al., 2016). The four

beliefs entail an ontological dualism: the individual *vs* a relational understanding of the self; the “real” Western world *vs* pluriverse worlds; modern science *vs* “other” knowledges; and the economy *vs* alternatives to capitalism. Following this, alternative climate imaginaries seek to create conditions for alternative more-than-human relations, alternative worldviews, alternative knowledge, and alternative economies to emerge (Celermajer et al., 2024).

2.2 Prefiguring Alternative Climate Imaginaries

The ontological framework described above connects to the holistic approach to prefigurative politics as proposed by Monticelli (2022): “Prefigurative politics aims to imagine, produce and reproduce—materially—new collective subjects and subjectivities, new democratic modes of participation and new decision-making processes—in other words, new forms of life.” (p. 24). This definition aligns closely with the definition of climate imaginaries proposed by Celermajer et al. (2024). Monticelli further presents three interrelated features to understand social change as conceived in prefigurative politics: the mechanism of change; the relationship to (state) power; and the temporality of change. Through mechanisms of interstitial erosion and embodiment, prefigurative politics grounds change in material reality and experimentation, highlighting alternative modes of social reproduction and presentation of life. The relation to (state) power of prefigurative politics is characterised by self-determination, emancipation, and empowerment through the creation of alternative material conditions that enable other ways of living. Finally, prefigurative politics entails social change that happens in the present but develops processually, immanently, and slowly, involving thus a different kind of temporality. This means that prefigurative politics cannot be understood through the same lenses as representative and contentious politics. Like alternative climate imaginaries, many scholars and critics of prefigurative politics have limited the understanding of prefigurative politics to the realm of economic production and reproduction, failing to grasp their holistic potential beyond economics (see Monticelli’s critique, *ibid*, p. 24).

While Monticelli (2022) defines a framework to differentiate prefigurative politics from representative and contentious politics, Yates (2014) looks at the compound of five identifiable processes within prefigurative politics: collective experimentation; the imagining, production and circulation of political meanings; the creating of new and future-oriented social norms or “conduct”; the consolidation of these political meanings and social norms in material environments or social orders; and the diffusion and contamination of ideas, messages and goals to wider networks and groups. As such, “prefiguration involves combining the imaginative construction of ‘alternatives’, within either mobilisation-related or everyday activities, with some strategic attempt to ensure their future political relevance” (ibid). To these “constructive” processes, one more process can be added, which is the deconstruction of capitalist relations (Feola, 2026 this book).

The theoretical framework discussed above is illustrated in Fig. 1 as a conceptual model to understand prefigurative politics from an ontological perspective. At the centre of the diagram lies the alternative climate imaginary which emerges from *within* the dominant imaginary, that is, through interstitial erosion (Monticelli, 2022). Prefiguration here entails destructive processes (Feola, 2026, this book) by the rejection of the four fundamental beliefs pervasive in dominant imaginaries (Escobar, 2018) as well as constructive processes through experimentation, meaning making, encoding, consolidation, and diffusion (Yates, 2014). In the following section, I employ this conceptual framework to illustrate how alternative climate imaginaries manifest through these dynamics with Teia dos Povos as empirical context.

3 Alternative Climate Imaginaries for Food Sovereignty in Brazil

Teia dos Povos is a network of communities, territories, peoples, and political organisations across rural and urban Brazil, with the aim of formulating paths to collective emancipation through food sovereignty. Teia dos Povos emerged in 2012 in the first Jornada da Agroecologia (Journey of Agroecology), a local conference in the state of Bahia, which

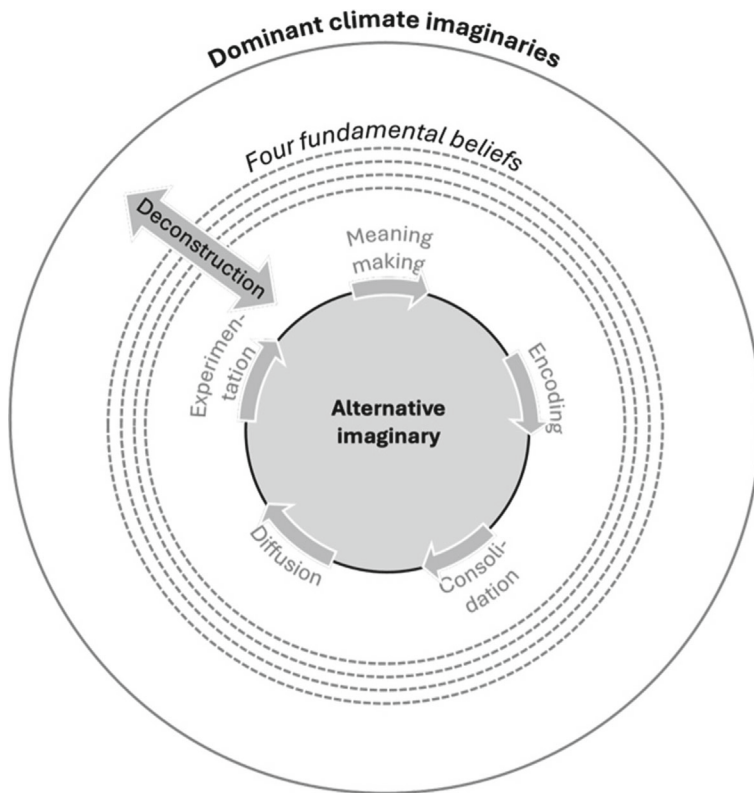


Fig. 1 Conceptual model of prefiguration from a political ontology perspective. *Source* Author.

brings together thousands of members from both the countryside and the city every two years. Organisationally, Teia dos Povos operates through two main elements: “Nucleos de Base” (freely translated as territorial core groups), which are territories where autonomy is built and defended, and “Elos da Teia” (freely translated to links of the web), which refer to agroecology collectives, intellectuals, academic research groups, students, associations, cooperatives and other groups that are not territorialised in their action. Nucleos de Base and Elos da Teia in each region are clustered into Regional Groups, providing an appropriate forum for decision-making that considers the regional biome, socio-environmental conflicts

and own characteristics, which particularly relevant in the Brazilian context, given the continental size of the country. Finally, there are Divisions, which are specific to actions in each area, and composed of people from Nucleos de Base and Elos da Teia as well as individual activists that contribute to the movement. One example is the Communications Division that takes care of the website, social networks, communications, and contacts outside the territories.

Teia dos Povos functions as a decentralised *web* of communities connected by shared struggles and solidarities. It draws on Indigenous and Afro-diasporic traditions to frame climate action as an ontological struggle—a fight not only for material survival but also for the recognition of ways of life that colonialism and modernity seeks to erase (Ferreira & Felício, 2021). Teia dos Povos challenges the *belief in the individual* by its very solidarity approach that seeks to build a popular alliance between black, Indigenous, and farming communities over territorial struggles in Brazil, while also connecting to urban struggles. This comes from the recognition of interdependencies between these groups and the environment. In particular, the Indigenous peoples of Teia dos Povos have a deep connection to ancestry, building on cosmovisions (Jourdan, 2024) and deeply relational forms of personhood. In addition, in bringing together different people and struggles, Teia dos Povos recognises that “no one needs to lower the flag of their struggle to form an alliance” (Teia dos Povos n.d., freely translated). In this way, Teia dos Povos prefigures a different way of movement building, one that ensures a plural movement instead of a monolithic unity that forces unity around a single cause.

Teia dos Povos breaks with the notion of what is *real*, affirming that a territory is not merely a demarcated area, something to be occupied, managed and owned by people. Instead, a territory is a place full of symbols of belonging based on the abundance of life (Ferreira & Felício, 2021). Through the occupation of inactive land and processes of “retomada” (taking back) of indigenous lands and the subsequent regeneration of these territories, Teia dos Povos anchors social change in material reality and alternative forms of socio-ecological reproduction. This relation of self-determination and emancipation from state power

further exposes how the state has always worked in favour of colonial white elites (Porto, 2025).

Teia dos Povos foregrounds an anti-capitalist system centred on food sovereignty through agroecological practices. The use of native seeds connects their practices to traditional and ancestral wisdom, following an agricultural practice that differs from the current hegemonic agribusiness. A claim for food sovereignty is particularly prominent in Latin America, given the impact of industrial agriculture on farming livelihoods. By cultivating native crops, restoring degraded lands, and resisting agribusiness expansion, Teia dos Povos embodies a counter-hegemonic approach to climate resilience. Lima (2020) furthermore highlights that these practices are not merely about food production but are acts of resistance against land dispossession and environmental degradation. Other practices include care practices to foster individual and collective health, crowdsourcing initiatives to fund specific projects as well as the organisation collective action moments (called *mutirões*) focusing on specific activities, e.g. the cleaning of settlement buildings, the preparation of the land, or building of sustainable water infrastructure.

Teia dos Povos also has a clearly defined relationship with *science* through the Elos da Teia, which include intellectual and academic groups, among others. Although many of these scholars take critical and decolonial approaches, the direction of this relationship is towards supporting the Nucleos de Base: “those engaged in territorial struggles have *priority* over those engaged in the reflections about the struggles” (Teia dos Povos, n.d., freely translated, emphasis added). Nevertheless, in biennial Jornadas, academic sessions are held, covering topics such as popular and situated education, agroecology and climate change, culture, art and ancestry, territorial conflicts, communication, water and energy autonomies, among others. In addition, Teia dos Povos supports education and political formation through its Escola de Formação (freely translated to training or hands-on school), where participants engage in knowledge-sharing rooted in Indigenous, Afro-Brazilian, and peasant worldviews. This pedagogical approach challenges the extractive logic of Western academia and private education and instead promotes co-learning and intergenerational knowledge exchange.

Teia dos Povos therefore rejects the four fundamental modern beliefs through *deconstructive* process, which materialise, for instance, as land occupation and retake practices, but also actively *constructs* an alternative climate imaginary based on socio-ecological experimentation and the politicising of food systems within the context of climate change, with clear attempts to ensure their relevance by consolidating and diffusing their new socio-ecological relations and practices to wider networks through Jornadas and pre-Jornadas as well as a dedicated Communication Division.

4 Conclusion

Asserting that a crisis of imagination in the context of climate change is also a crisis of recognition, this chapter draws on the notions of climate imaginaries and prefigurative politics to demonstrate the transformative potential of alternative climate imaginaries through a political ontology perspective. Based on a grounded theoretical analysis of primary source material produced by Teia dos Povos, a *web* of communities, territories, peoples and political organisations across rural and urban Brazil, the chapter shows that alternative climate imaginaries deconstruct dominant beliefs while also creating ontological alternatives to dominant imaginaries. With a relational, plural, situated, and autonomous imaginary for food sovereignty in Brazil, Teia dos Povos holistically challenges dominant climate imaginaries through prefigurative politics.

Competing Interests The author has no conflicts of interest to declare that are relevant to the content of this chapter.

References

- Celermajer, D., Cardoso, M., Gowers, J., Indukuri, D., Khanna, P., Nair, R., Wright, G. et al. (2024). Climate imaginaries as praxis. *Environment and Planning E: Nature and Space*, 7(3), 1015–1033. <https://doi.org/10.1177/25148486241230186>

- Davoudi, S., & Machen, R. (2022). Climate imaginaries and the mattering of the medium. *Geoforum*, 137, 203–212. <https://doi.org/10.1016/j.geoforum.2021.11.003> OUCI
- Dodman, D., Hayward, B., Pelling, M., Castán Broto, V., Chow, W., Chu, E., Dawson, R., Khirfan, L., McPhearson, T., Prakash, A., Zheng, Y., & Ziervogel, G. (2022). Cities, settlements and key infrastructure. In *Climate Change 2022: Impacts, adaptation and vulnerability. Contribution of working group II to the sixth assessment report of the intergovernmental panel on climate change* (pp. 907–1040). Cambridge University Press.
- Escobar, A. (2018). *Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds*. Duke University Press.
- Esteva, G. (2009). What is development? (Unpublished manuscript). Universidad de la Tierra, Oaxaca.
- Fanon, F. (1952). *Black skin, white masks*. Pluto Press.
- Fernandes, S. (2024, 9 de setembro). *Para combater as queimadas, Brasil precisa se libertar do agro*. Intercept Brasil. <https://www.intercept.com.br/2024/09/09/para-combater-as-queimadas-brasil-precisa-se-libertar-do-agro/>
- Ferreira, J., & Felício, E. (2021). *Por terra e território: Caminhos da revolução dos povos no Brasil*.
- Feola, G. (2026). Broadening the Understanding of Deconstruction in Prefigurative Social Spaces. In Sareen, S., & Juhola, S. (Eds.), *Societal transitions to sustainability: The prefigurative politics of present transformation* (this book). Palgrave Macmillan.
- Guthman, J., & Fairbairn, M. (2023). Decoupling from land or extending the view: Divergent spatial imaginaries of agri-food tech. *Geographical Review*, 115(1–2), 35–48. <https://doi.org/10.1080/00167428.2023.2261283>
- Hajer, M., & Versteeg, W. (2019). Imagining the post-fossil city: Why is it so difficult to think of new possible worlds? *Territory, Politics, Governance*, 7(2), 122–134. <https://doi.org/10.1080/21622671.2018.1510339>
- Jourdan, C. (2024). Cosmologias do múltiplo e formas de vida anticoloniais. *Revista Tapuia*. <https://doi.org/10.29327/2128853.2.4-13>
- Kraaijvanger, C. W., Verma, T., Doorn, N., & Gonçalves, J. E. (2023). Does the sun shine for all? Revealing socio-spatial inequalities in the transition to solar energy in The Hague, The Netherlands. *Energy Research & Social Science*, 104, Article 103245. <https://doi.org/10.1177/13505084134898>
- Levy, D. L., & Spicer, A. (2013). Contested imaginaries and the cultural political economy of climate change. *Organization*, 20(5), 659–678. <https://doi.org/10.1177/1350508413489816>

- Lima, N. R. de. (2020). Articulação e autonomia para os povos em movimento: Reflexões sobre a construção da Teia dos Povos. In *Estado e sociedade sob olhares interdisciplinares: Experiências participativas, disputas narrativas, território e democracia*.
- Loorbach, D. A. (2022). Designing radical transitions: A plea for a new governance culture to empower deep transformative change. *City, Territory and Architecture*, 9(1), 30. <https://doi.org/10.1186/s40410-022-00176-z>
- Machen, R., Davoudi, S., & Brooks, E. (2023). Climate imaginaries and their mediums. *Geoforum*, 138, Article 103672. <https://doi.org/10.1016/j.geoforum.2021.11.003>
- Mbembe, A. (2019). *Necropolitics*. Duke University Press.
- Miraftab, F. (2017). Insurgent practices and decolonization of future (s). In *The Routledge handbook of planning theory* (pp. 276–288). Routledge.
- Monticelli, L. (2022). Prefigurative politics within, despite and beyond contemporary capitalism. In *The future is now* (pp. 15–31). Bristol University Press.
- Porto, R. N. (2025). Decomposing the law, composting the collectives: Indigenous struggles for lands and the making of life beyond rights. *Law and Critique*, 1–32. <https://doi.org/10.1007/s10978-024-09411-7>
- Sovacool, B. K. (2023). Expanding carbon removal to the Global South: Thematic concerns on systems, justice, and climate governance. *Energy and Climate Change*, 4, 100103.
- Sovacool, B. K., Dunlap, A. A., & Novaković, B. (2024) When decarbonization reinforces colonization: Complex energy injustice and solar energy development in the California Desert. *Annals of the American Association of Geographers*, 1–32. <https://doi.org/10.1080/24694452.2024.2433040>
- Stock, R., & Sovacool, B. K. (2023). Left in the dark: Colonial racial capitalism and solar energy transitions in India. *Energy Research & Social Science*, 105, Article 103285. <https://doi.org/10.1016/j.erss.2023.103285>
- Sultana, F. (2022). Critical climate justice. *The Geographical Journal*, 188(1), 118–124. <https://doi.org/10.1111/geoj.12417>
- Teia dos Povos. (n.d.). Sobre. <https://teiadospovos.org/sobre/>
- Whiteley, A., Chiang, A., & Einsiedel, E. (2016). Climate change imaginaries? Examining expectation narratives in cli-fi novels. *Bulletin of Science, Technology & Society*, 36(1), 28–37. <https://doi.org/10.1177/0270467615622845>
- Yates, L. (2014). Rethinking prefiguration: Alternatives, micropolitics and goals in social movements. *Social Movement Studies*, 14(1), 1–21. <https://doi.org/10.1080/14742837.2013.870883>

- Yenneti, K., Day, R., & Golubchikov, O. (2016). Spatial justice and the land politics of renewables: Dispossessing vulnerable communities through solar energy mega-projects. *Geoforum*, 76, 90–99. <https://doi.org/10.1016/j.geoforum.2016.09.004>
- Zevenbergen, C., Harteveld, M. G., Bloemen, P., van Ham, M., van den Doel, W., Hertogh, M. H., & Tromp, E. (2024). Uniting imagination and evidence by design to navigate climate survival in urbanizing deltas. *NPJ Ocean Sustainability*, 3(1), 53. <https://doi.org/10.1038/s44183-024-00094-2>

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License (<http://creativecommons.org/licenses/by-nc-nd/4.0/>), which permits any noncommercial use, sharing, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if you modified the licensed material. You do not have permission under this license to share adapted material derived from this chapter or parts of it.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

