



Global Thresholds & Allocations Network (GTAN) First Engagement *Synthesis Report* 12 August 2022

The **Global Thresholds & Allocations Network (GTAN)** launched in early 2022, populated with **22 organizations globally** that actively intersect with the application of sustainability thresholds and allocations at various levels of application (organizational, local, bioregional, investment portfolio, societal, etc...)¹ In this initiation phase, GTAN is stewarded by r3.0 (Redesign for Resilience & Regeneration)² as the Interim Secretariat, until the Network establishes self-governance.

The first year (2022) of GTAN development is structured into three distinct engagements. The **First Engagement**, summarized in this *Synthesis Report*, was structured as a two-hour virtual interaction with each participating organization individually. These First Engagement sessions took place in a three-month period between 26 April and 26 July 2022. The format of the conversations was loosely structured on the **Prosocial Matrix**, facilitated by Certified Prosocial Facilitator Jennifer Nucci of r3.0, with an **embodiment component**.³

The Prosocial Matrix provides a structure to explore **four interrelated zones across two axes**, with a **vertical axis** encompassing the continuum from **inner experience** (thoughts, feelings, etc...) to **outward expression** (behaviors, actions, etc...) and a horizontal axis encompassing the spectrum from **movement toward** desired outcomes and **movement away** from desired outcomes. A **fifth zone** synthesizes these four zones into **centered awareness** and **interbeing**.⁴ To visualize this Matrix, see **Figure 1**.

¹ 27 organizations were invited to participate, with 22 organizations agreeing to do so, and 5 invited organizations opting against participation for the time being, primarily due to time constraints, so they remain open to reconsider participation in the future.

² See <https://www.r3-0.org/about-us/> for background on r3.0 and <https://www.r3-0.org/gtac/> & <https://www.r3-0.org/scg/> for background work r3.0 has done on thresholds & allocations over the past two decades.

³ **Prosocial** is an evidence-based framework informed by three primary sources:

- Nobel Laureate Elinor Ostrom's [Core Design Principles](#) for Governing the Commons, as generalized for group efficacy;
- The Evolutionary Biology theory of [Multilevel Selection](#), which holds that collaboration trumps competition at the group level; and
- [Psychological Flexibility](#) to behave effectively in response to present situations.

⁴ On interbeing, see <https://www.garrisoninstitute.org/blog/insight-of-interbeing/> and <https://medium.com/age-of-awareness/interbeing-be02f2fd580b>

Embodied Prosocial Matrix for GTAN

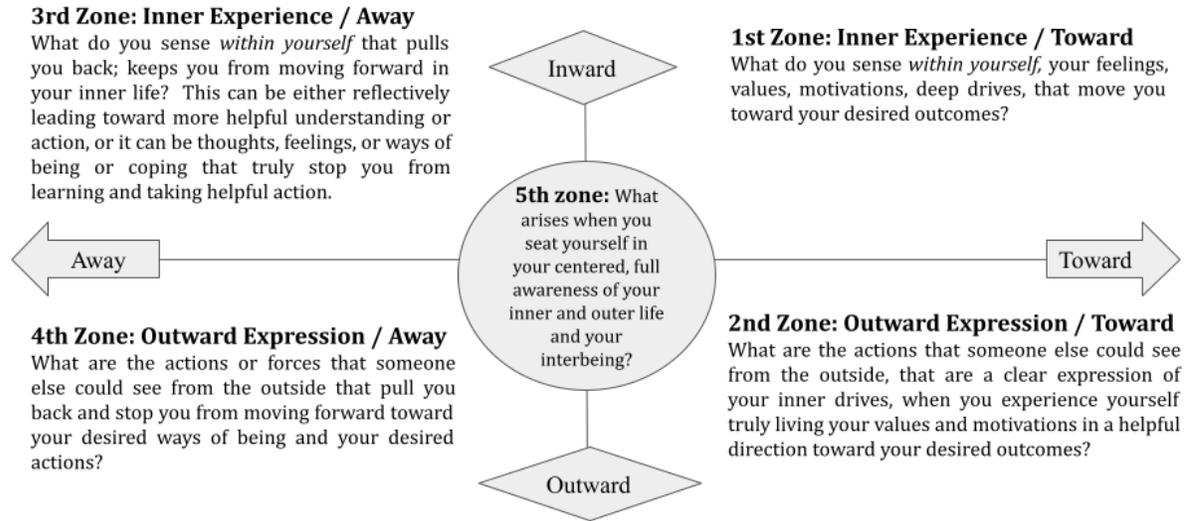


Figure 1: Embodied Prosocial Matrix⁵

The embodiment component was activated by inviting participants' spherical awareness, with prompts for deeper breathing and listening to body sensations, *if* they felt willing to do this, and also noticing and honoring their resistance and personal boundaries within the process. Within this practice, the matrix zones were visualized above and below their bodies, before and behind them, and, in the end, centered within them. This approach was prioritized from the beginning, so that the conversations could mindfully welcome the wisdom of the feeling body and the intelligence of the heart, and as a way of slowing down the pace to make room for self care and reflection.

The facilitator invited participants into consensual space, where they could choose *whether* and *how* to engage, including by muting microphones and turning video on and off at will, and by opting to respond to questions and prompts in the ways of their choosing. The choice to record sessions or not was also *at will*, with the intention of exclusively sharing internally within the organizations participating in each session, to respect confidentiality.⁶

For further documentation, r3.0 Managing Director and Senior Director took analog notes of the sessions, and r3.0 Community Manager Liesbeth Willemsen took digital notes. The r3.0 Team consolidated the notes by zones, and distilled the notes to crystallize the essential learnings.

The goal of this *Synthesis Report* is to summarize and synthesize the learnings of the First Engagement sessions for sharing internally amongst the full Network, in order to establish an

⁵ The embodied approach to implementing the Prosocial Matrix was innovated by Jennifer Nucci for implementation in this process.

⁶ One organization chose not to record and one chose to stop the recording at a certain moment.

evidence base of the foundational understandings and perspectives of GTAN participants. Our process in facilitating the First Engagement took an emergent approach to surfacing participants' perspectives in the moment, so this Report is *not* an attempt to encompass a comprehensive overview of participant perspectives – we recognize that many perspectives may not have emerged in the conversations, and we also recognize that many topics and views shared in the sessions may not be represented in this Report. Since each conversation was so rich and there were so many conversations, we had to select and synthesize the best we could, realizing that we inevitably couldn't include *all* relevant points.

The Report's summarizing and synthesizing is structured by Zone, with thematic clustering (represented in ***Capitalized bold italics***) and anonymized quoting / paraphrasing (in *italics*) to reflect participants' voices while still respecting the confidentiality of the sessions. To further respect this confidentiality, we ask that you **share this report *only* within your organization, and not with external parties**. If there is a desire to share an output externally, we will make an informed consent decision as a Network. The Report ends with a Concluding Analysis.

Zone 1: Inner Experience / Toward

Facilitator Prompt: "What are the values, feelings and motivations, the deep drives that live in you, when you feel that you're moving forward in your work?"

Justice / Equity / Accountability / Reparations

The first word uttered by the first person who answered this first question was ***Justice***, as the ultimate end goal motivating *all* work on thresholds and allocations. *Sustainability is a byproduct of justice, because it's rights based – it's about human rights and sovereignty, taking into account when one's liberty transgresses others' liberties*. Justice extends rights beyond the human realm: *rivers have rights; natural reserves have rights; frogs have rights*. In other words, justice requires a *non-centralized exploration of agency* that shifts the focus of *sovereignty from the state level to the individual level*, enabling a more accurate definition of justice.

Intertwining with this theme was the related theme of ***Equity***, focused on *dismantling current power hierarchies* as a precondition for *effective collaboration* – and indeed, a necessity for the *survival of our species*. *Justice for indigenous peoples* was particularly spotlighted, to redress *historical oppression* and to support their *struggle for self determination*. Shared aspirations for *social justice and lasting peace* inspire a desire to work in *solidarity* across cultures.

Another intertwining theme was ***Accountability***, which is the flip side of accounting. Accountability is a two-way street, encompassing being accountable to others, and holding others to account, creating mutual accountability – *holding each other to account equitably*. The irony of accounting is that it only *holds business and other power structures to account for a small slice of their impact*, leaving large swaths of *unaccountability*.

This structural accountability gap triggers the need for **Reparations** for systemic harms perpetrated in the past and persisting into the present, but this very structural power imbalance means that *those most in need of reparation have the least power* in current systems. This reinforces the imperative for reparations, which includes *wealth reparation, land repatriation, and food sovereignty*, often aided by *restorative conflict resolution and holding council*.

Interrelationship / Connection / Interbeing

One key means of achieving justice is through a greater sense of **Interrelationship** that highlights the *value of life (for all beings)*. Greater *relationship to the land, to knowledge of the world, and to Life itself* were seen as signs of *emerging paradigm shifts* – and *kick back against* these dynamics was also seen as *evidence that paradigms are shifting*. *Realization that none of us can do this work on our own* can serve as *inspiration for creative dynamic relationships*.

Connection was also seen as key to motivating and uniting others toward living with purpose and fulfilling personal and collective potential in the face of the demands of *existential struggles* – struggles which are experienced daily by many in the Global South (and Global Majority):⁷ *Why do some folks in Global North (and Global Minority) get to not have to be resilient?* Connection with young people was particularly stressed, as was the need for making this work understandable and for listening to the needs of others. Nurturing this connection helps foster greater belonging and strengthened relationships.

Collaboration was perceived as *a support and a motivation*. Ultimately, experiencing **Interbeing** as a way of *re-seeing* and a form of essential knowledge. What the heart feels and values was recognized by many as a motivational force that sustains. Caring for, and relationship with, loved ones and community also was both motivational and supportive.

Knowledge: Action, Dynamism, and Unveiling Hidden / Marginalized Knowledge

Knowledge is the capacity to take effective **Action**, according to one participant. And many participants stressed the *value of networks* (and this Network in particular) to *co-create, increase, and disseminate* knowledge. Participants also acknowledged that *our understanding is a social construct and that all knowledge is preliminary*. This suggests the need for a **Dynamic**

⁷ “The concept of Global North and Global South (or North–South divide in a global context) is used to describe a grouping of countries along socio-economic and political characteristics... As such, the term does not inherently refer to a geographical south; for example, most of the Global South is geographically within the Northern Hemisphere.” https://en.wikipedia.org/wiki/Global_North_and_Global_South

“Global Majority is a collective term that first and foremost speaks to and encourages those so-called to think of themselves as belonging to the global majority. It refers to people who are Black, Asian, Brown, dual-heritage, indigenous to the global south, and or have been racialised as 'ethnic minorities'. Globally, these groups currently represent approximately eighty per cent (80%) of the world's population making them the global majority now...”
<https://www.leedsbeckett.ac.uk/-/media/files/schools/school-of-education/final-leeds-beckett-1102-global-majority.pdf>

and relational theory of thresholds and allocations, which understands not only that boundaries and limits themselves are dynamic and ever-changing, but also that human understanding of boundaries and limits is likewise dynamic and ever-changing. This distinction between ecological and social thresholds in the real world, and human understanding and knowledge of these thresholds, is key.

Participants also stressed the need to increase knowledge about resource extraction and land grabbing, and the need to seek, lift up, and value ***Hidden Marginalized Knowledge*** in order to unveil blind spots and cultural biases.

Zone 2: Outward Expression / Toward

Facilitator Prompt: “If someone could see your *outward expression* of your inner drives and motivations that carry you forward in your work toward ends that you desire, what would they see you doing?”

Language: Degrowth, Decolonization, and a Shared Vision of Verb-Based, Multidisciplinary Language

A primary form of outward expression is ***Language***, and the language of thresholds & allocations *is power language*. This raises the question: how do we deploy this *power language* with responsibility? How does the terminology of thresholds & allocations help or hinder the goal of justice? For example, the term “allocation” can be used in ways that *depoliticize* and *mask the history of colonization*. Accordingly, *it’s not all about physical resources*; it’s also about *resources that are not allocatable*. At the heart of the matter, *allocation of resources is a question of power*, in the same way that ***Degrowth*** *is a question of power that has been stolen*.

Case in point: West Africa grows over 80% of cocoa produced globally, but gets less than 2 percent of the revenue – this represents allocation, but *based on whose perceptions? whose reality? Who has the authority to define that allocation? Does “allocation” help us recognize the historical injustices* embedded in this current status? One answer to these questions: *We need global governance toward **Decolonization** as an expression of sustainability*.

Another case in point: the term “slave” is a noun that defines a sovereign human by their illegitimate imprisonment in captivity, whereas “enslaved” focuses attention on the illegitimate act – and spotlights the otherwise invisible enslaver. This points to the need to ***Shift from Noun-based to Verb-based Language***. And the specific example points deeper, to the systemic nature of enslavement – one participant pointed out that *employment contracts are contracts of slavery*. Such clarity of language and understanding better reveals real-world dynamics that *reduce the gap between reality and what we intuitively feel*. In this sense, the goal is to find terminology that taps into *co-motivations and co-care*.

With all of this in mind, a *Global South empowerment and self determination articulation around allocation is arguably more important and distinctly different* than discussions on allocation that don't center this perspective. Therefore, we need **Multidisciplinary Language** that bridges disciplines, cultures, and perspectives, given that the *transition is going to be increasingly weaponized*.

Stepping back from the specific term of allocation, the following questions were raised in various ways:

- *Does it say what you're wanting to say?*
- *Is it reaching the people you want to reach?*
- *Is it interactive?*
- *Is it accessible and inclusive, straightforward and transparent?*
- *Are there feedback loops that inform the continual connectivity of the communication?*
- *Does it inspire imagination and touch emotions?*
- *Is it happening in spaces that accommodate all participants?*
- *Is it actively engaging those who have been marginalized?*
- *Is it challenging the status quo power structures?*
- *Is it system aware?*
- *Does it value informality and engender trust?*

Ultimately, we need to *form a **Shared Vision** and language* to support movement-building.

Transparency: Open Source, Freely Available, Public Domain

Outward expressions are *visible* (or otherwise discernible by the senses), which raises the importance of **Transparency**, where participants stressed the value of *all* work on thresholds & allocations being **Open Source** and **Freely Available** in the **Public Domain**. One participant asked: *can you simplify something highly complex with transparency?* Such transparency helps create *shared understanding and agreements that can help to create a shared reality*. In this sense, the value of transparency accrues across the board, to society at large *as well as* the purveyors of thresholds & allocations themselves, who codify this information *in service to positive impact*.

Behavior Change: Leveraging Values, Mindsets, Motivations, Emotions, Relationships

Behavior is clearly an outward expression, with thresholds & allocations helping answer the question of whether there's a need for **Behavior Change**, and more precisely, *toward what?* One answer to this question, facilitated by looking through a thresholds and allocations lens, is the *switch in **Values** and behavior if we go from maximization as a goal to sufficiency: What would it look like if targets were set for sufficiency of profitability instead of maximization?* Companies would be *relieved from responsibility to pursue maximum profits and have instead freedom and flexibility to behave in multicapital ways without risk in the courts*.

Some participants seek to create behavior change by focusing on the underlying **Mindsets**, and *designing interventions* that seek to transform *existing mindsets* and *create alternative models*. In this line of thinking, it is *more efficient to topple the notion that best practice is enough - we create the means to transform by creating the leaders* who set the example for others to follow.

Underneath this is the deeper question of what are the **Motivations** for true change of behavior? One participating organization takes a pragmatic approach, leveraging “negative” motivations such as *fear of litigation, reputational damage in the media* and even *greed*, as well as more benevolent motivators, such as the desire to be *trailblazers in the vanguard of a movement* and *care for investment beneficiaries – and grandchildren* – to catalyze positive change. Current *structures can inhibit* this work, requiring the crafting of *tools to overcome these obstacles*. This participant concluded: *when I’m with a human, a lot of my time and energy are spent finding out what drives them, and how to work with that*.

As one participant said: *We tend to forget that mass mobilization toward systemic change is an **Emotional** problem*. While the promise of system change through social movements inspires some, it can also demotivate others:

Personally, from a Global South perspective, I lost my faith in social movements being able to move forward a paradigm shift. Social movements talk with each other, but they do not talk to theories of change, nor do they have the political or economic power and resources to enact transformational change.

Others also focused on the question of mass mobilization and social movements, similarly grappling with the question of how to instigate political shifts. One means is to explore the emotional underpinnings of the behavior change we want, to *help people embrace change by digesting how to get there*. Another means is to focus on catalyzing our systemic understanding of interbeing (*a space that is centered on all*) by focusing on the intersection of the collective and the individual: *the incentive to constrain ourselves is in the group interest – and by extension, ultimately, also in the individual interest*.

On the emotional front, we can aim to transform *negative friction* into *positive action*, by *breathing into the tension of wanting and doing* to harness the embedded energy toward desirable outcomes. *Honoring grief* represents one such transformation. Perspective shifts can shift behavior: seeing the earth as a resource (*dominion theory*) cascades to certain systems of behavior, while seeing earth as **Life Relationships** (*relational theory*) translates to other systems of behavior that are more sustainable and regenerative.

Wellbeing: Central or Uninspiring?

One participant noted a constraining factor of the *lack of commonly agreed norms*, and many participants proposed **Wellbeing** as central: *We should rethink positive language* focused on *human sustainable progress toward the wellbeing of all*. This would require *decoupling development from growth*.

Others are *reluctant to use words like the iconic idea of wellbeing*, in part because it carries an *idea of stasis – a wellbeing moment that reaches to a theory of nirvana*. Stated more bluntly, *wellbeing doesn't get me up in the morning, working for the common good does*. Interestingly, this line of inquiry leads to questions such as *what's the dimension of growth in a limited world? and infinite possibility in a finite world?* The issues of growth thus linked these two seemingly opposing views on wellbeing.

Mutual Responsibility

From an empirical perspective, sustainability is about resource sufficiency; from an ethical perspective, sustainability is about **Responsibility**. As participants put it, *we are responsible for each other*, so we need to *build a collective sense of responsibility*. One participant called for focusing on *responsibility rather than guilt*, as the latter is a shame-based perspective, while the former is a self-empowered perspective. *Businesses' responsibility to society is two-sided*: it's a duty and obligation on the one hand; and, when this duty / obligation is fulfilled, it warrants *recognition and even applause*.

Zone 3: Inner Experience / Away **Zone 4: Outward Expression / Away**

We cluster these two zones together, as most of the Engagements addressed these zones in tandem.

Facilitator Prompt: What are the *inward and outward forces and dynamics* that you experience as *pulling you back, or stopping you* from feeling forward movement in desired ways as you do your work? These can be feelings, coping skills that no longer work, self talk, body needs, system dynamics, relational complications, industry dynamics...that either are deeply confounding and frustrating, perhaps seeming insurmountable, or forces that make you pause and reevaluate and ultimately make the work more attuned and helpful.

Post-Collapse Solutions: Collapse and Death as Messages

Limits to Growth introduced the phrase *overshoot and collapse* in 1972, at the same time that large swaths of humanity first entered into systemic overshoot (according to subsequent research that the global Ecological Footprint exceeded the planet's annual regenerative capacity in about 1970.) This raises the question of whether thresholds-based approaches also carry the responsibility to integrate **Collapse** awareness. One participant mused, *are we not too late? Maybe we should be working on post-collapse solutions*. Others expressed similar notions: *some of what I advocate could be the end of the world that I know; the more I know about the current system, the more intractable it all seems – an intractable slow-motion car crash for our species*.

Reactions covered the spectrum, from a *hesitation to discuss the notion of collapse* to the question of *how do we build capacity to deal with collapse* to the stance that *collapse-awareness is not doomerism, but rather opportunity-oriented*. For example, on the latter front: *if the whole system/society is collapsing, there's no-one to trade with* – creating a financial and economic incentive to address our systemic conundrum.

The question of collapse also exposed cultural distinctions: *some communities have been facing the end of the world for many years* – and so these cultures tend to understand **Death** as an essential component of the cycle of life. Other cultures (in particular Western Culture of the Global North / Global Minority) are *in denial of the Collapse that is coming from the climate emergency*, which represents a *system of violence* that ironically hastens *collective death*. So, we need to move away from this system by means of a cultural exercise in recognition that *pain is different from suffering* – *suffering is ignoring the Message that pain is trying to bring*.

Capitalism: Work Inside or Outside the System – or Imagine a New Frame?

Many participants see **Capitalism** as the *primary obstacle* to achieving bona fide sustainability. The metaphors applied to capitalism were stark: *Capitalism is like war, killing others; Capitalism is like the cycle of domestic violence*. This perspective raises the practical question of whether one can work **Within the System** or whether one needs to work **Outside the System**. For some, *existing within the current system* triggers *overwhelm* and frustration: the belief *if you really do want to fight you have to fight the system* leads some who are working within the system to question the legitimacy of their work. Though some feel justified in working within the system as a bridge to those who cannot imagine themselves outside of the system.

Said one: *I've given up on companies improving gradually. Sustainability professionals are actually in the job of protecting their organizations from change – they serve as a buffer between what the company wants to be, and what the world needs the company to be.*

Others don't see the inside / outside dichotomy as an either / or proposition. *Some people want to completely remake the system – I'm so grateful for them. For me, I'm working with the system we have and what do we do with it? How do we make it work better? This is manageable to me... Whether it's a start-over or a rewrite, we end up in a similar place.*

Stepping back, many participants noted that *we're caught in an economic / ideological system*, and that *capitalism and cultural norms actually change the way our brains are wired and our culture*. Some noted that the entire inside / outside conundrum is *based on privilege: for a lot of the world, they have nothing to lose*. They called for **Imagining a New Frame** as a means of transcending the hegemony of capitalism:

Capitalism is creating the frame we are acting against – might that be a lack of imagination? It is extremely difficult to reimagine and unlearn within the current system; imagining requires you to let go of what you know about the world, and suspend belief

and understanding of what you think works and is necessary. When we advocate for reimagination / and transformation, it comes with the expectation of having a road map..but we need to begin somewhere and have conversations about it that are somehow free from the current system. The unlearning is necessary, otherwise we are limiting our entire imagination of what is possible.

Others affirmed the key role of **imagination, will, and trust**, which should be inexhaustible – there are no upper thresholds on these.

Imagination is necessary to set out a destination that is worth aiming for: environmentally restorative, just, and inclusive. But often, we lack the imagination to paint a vivid picture for things to be different than how they are now and how they should be. Without imagination, it's hard to have the will to transform existing systems.

Dynamic Boundaries: Societal and Personal Carrying Capacities, and Liberating Limits

Transgressing threshold **Boundaries** creates unsustainability at the systemic and **Societal** level, but also, as many participants came to realize in the process of discussion, at the **Personal** level – we each have our own **Personal Carrying Capacities**. This realization fosters deeper understanding of the need to set healthy boundaries at *both* the personal *and* societal levels, as part-and-parcel of thresholds & allocations work. *There's so much we want to do and can do, yet we also need to pay rent and bills and need to resource ourselves in order to hold space and invite others in.*

As well, participants acknowledged the inherently **Dynamic** nature of boundaries – they are not fixed, but rather ever-changing, in response to their ever-changing contexts. While this makes engaging with thresholds extremely complex, some participants found *great comfort in the idea of living within Doughnut boundaries*. Others experience the knowledge of **Limits as Liberating**.

I do believe we're embarking into a phase of existential risk...and yet, this perspective reveals a position of privilege, as literally billions are already living in a context of existential threat here and now. But still, they persist – people maintain hope. Some of the ecological threats take a thousand years to play out, while a term of office can radically transform what is possible socially. Very few of the biophysical thresholds are in tight lockstep with social thresholds – there's always scope for social adaptiveness to respond to the biophysical risks. And that is why this notion of interbeing is so important.

This realization highlights the imperative of *respecting the carrying capacity of shared spaces, where courageous conversations can be had.*

Zone 5: Centered Awareness / Interbeing

Facilitator Prompt: Sitting at the center of your awareness, (which you may sense as the center of your body, your heart center, or your gut, or perhaps a calm openness with a strong and easy breath...) fully aware of what moves you forward and what pulls you back, from this vantage *what arises in you as perhaps a next step, or a way of being that you might wish to choose?* Another way to say this: in this centered space of interbeing, what comes alive in you? You're welcome to simply notice and just experience this as a sensing space that you take with you, or perhaps something rises up into your conscious awareness right now that you might wish to express.

Micro-Macro Link: Organizational v Systemic Sustainability

The application of thresholds and allocations navigates the micro-macro link, addressing organization-level impacts in the context of systems-level sustainability. While this interlinkage helpfully enables the assessment of organization-level accountability for respecting systems-level thresholds, it also introduces a confounding fold, as it allows organizations to fulfill their own responsibility for respecting sustainability thresholds, while others fall far short, resulting in systemic unsustainability.

Free Riders v Suckers

Accordingly, the question arises whether organizational responsibility for achieving sustainability is sufficient, given the inevitability of free-riders, who treat the responsible actors as “suckers” (in the terminology of Nobel Laureate Elinor Ostrom). What responsibility do good-faith actors have to *not only* fulfill their own accountability for performing sustainably, *but also* to make up for the lagging performance of free riders? One could argue that sustainably performing organizations have *no* obligation to compensate for the shortcomings of others – except that systemic unsustainability impacts *all*, free riders and good faith actors (i.e., “suckers”) alike.

Thresholds & Allocations Parameters: Epistemological Diversity v Consistency

Karl Popper famously asked, “How do we kill our worst ideas before our worst ideas kill us?” (or something along these lines.) Given the diversity of approaches to applying thresholds and allocations amongst GTAN participants, the question arose over the potential value of establishing parameters around the valid implementation of thresholds and allocations. For example, the application of monetization raises thorny questions around whether the fungibility of financial capital sufficiently reflects the commensurability between impacts on diverse capitals.

The issue boils down to the value of epistemological diversity as compared to epistemological consistency. Too much epistemological diversity could result in a kind of incoherence, while epistemological “litmus tests” could stifle innovation. It will be of vital importance for GTAN to strike a proper balance in terms of its epistemology.

GTAN as a Knowledge Commons

At the center of GTAN is knowledge, which, as we established earlier, is dynamic and ever-evolving through knowledge life cycles, with the continual testing of knowledge claims, affirming those that pass scrutiny, and allowing those that don't pass scrutiny to fall by the wayside. One potential value of GTAN is as a **Knowledge Commons**, a repository of information that is a Commons itself, and also supports the health of the broader Commons.

This Knowledge Commons can serve the purpose of providing information that affects people to support deeper understanding, while distilling the knowledge coherently enough that the information supports effective action, instead of eclipsing it.

Midwife the New v Hospice the Old

In any transformation, the question arises as to how much energy to expend engaging with the sunseting paradigm, and how much energy to focus on the emerging paradigm. This question is very relevant for GTAN, as thresholds & allocations are particularly important for creating awareness of how existing systems structurally transgress thresholds, as inspiration for transformation.

At the same time, organizations, structures, and systems are emerging that embed thresholds and allocations awareness at their cores. Clearly, these initiatives warrant significant support. GTAN will need to apply discernment over the focus of its attention, expending some attention on hospicing the old while devoting significant attention to midwifing the new, all the while serving as a bridge of transformation between the two.

Concluding Analysis

Given the nascent quality of the Global Thresholds and Allocations Network, the question arises: what healthy boundaries will help nourish and nurture the life-sustaining force of this network? Clearly, there is strong commonality of values and beliefs of participants, as well as healthy diversity of approaches. What is the best balance of commonality and diversity? Understanding the necessity and value of various perspectives that are attentive to differing leverage points and audiences, while creating solidarity with each other, led by the imperatives of equity and justice, will be one of the many strengths necessary for GTAN.

Placing this network into the broader context of its operating environment, the question arises as to what purpose it will serve, what value will it create, what network effects can it propagate whereby the whole is greater than the sum of its parts? This *Synthesis Report* seeks to summarize the diverse perspectives shared by GTAN participants in the First Engagements, to set a firm foundation for the Second and Third Engagements, when GTAN participants will need

to identify their synergies in the context of societal and economic systems in advanced stages of *overshoot and collapse*. GTAN may help mitigate this collapse, *and* establish a launching pad for post-collapse resilience.