



Global Thresholds & Allocations Network (GTAN) Workstream I: Holistic Unlearning & Context Setting

Towards Decoloniality¹ in Thresholds & Allocations

Introduction

Thresholds mark the danger zones where healthy, sustainable ecological and social systems risk collapsing into unhealthy ones that may no longer sustain life in wellbeing.²

Research finds that, at the global-systems level, humanity is currently transgressing 6 of 9 ecological ceiling thresholds (known as Planetary Boundaries in the scientific literature),³ and all 12 social foundation thresholds in the Doughnut framework.⁴

Allocations traditionally apply to divvying up resources, ideally in fair, just, and proportionate ways; in our context, allocations extend to divvying up *responsibility* for managing impacts on these vital capital resources from the Commons,⁵ maintaining the carrying capacities of capitals at levels required to ensure well-being.⁶

On the practical level, applying thresholds and allocations calls for assessing quantitative and qualitative information to make threshold determinations – and assessing if thresholds are being respected, or breached; and then, allocating responsibility for respecting thresholds amongst those who impact ecological, social, and economic systems, commensurate with their impacts.

However, addressing thresholds and allocations *exclusively* at this level risks tackling symptoms while leaving root causes unaddressed.

The root causes of ecological threshold overshoot and social system undershoot, and of misallocation of responsibility for these transgressions, arise from predominant hegemonic cultural contexts – which are the very same cultural contexts from which thresholds-and-allocations-based cures arise,⁷ generally speaking.

This is *not* to say that the individuals or organizations that conceptualize, determine, and implement thresholds and allocations necessarily embrace the hegemonic cultures they exist within, but rather, it is to say that ideas and actions taken within the context of a predominant hegemonic culture will inevitably reflect the tenets of that culture – unless those tenets are *explicitly* rejected and *consciously* counteracted in the conceptualizations, determinations, and implementations. In other words, in the midst of predominant hegemonic cultures of systemic

unsustainability and injustice, it is not enough to merely advocate and act for sustainability and justice; it is *also* necessary to dismantle the culturally embedded ideological infrastructures that *entrench* unsustainability and injustice.

Black feminist scholar bell hooks coined the term “imperialist white-supremacist capitalist patriarchy”⁸ to comprehensively describe the intersectionally entangled foundational tenets of predominant hegemonic cultures – namely: colonialism, racism, capitalism, and sexism. This hegemonic cultural power invisibilizes itself through the erasure of competing cultures, thereby normalizing and universalizing the core tenets of the predominant culture – which typically requires whitewashing the ethical implications of those core tenets. This dynamic systemically denies pluriversality,⁹ or the vast diversity of cultures and the philosophical and epistemological perspectives underpinning them. Centering diverse thought and dismantling Western dominance decolonizes knowledge¹⁰ and fosters valuing Indigenous over or alongside Western perspectives,¹¹ creating a decolonial path to sustainability (TallBear, 2021). Integrating marginalized voices, like Maria Lugones' on decolonial feminism,¹² with Indigenous knowledge paves the way for a more just and sustainable future.

Thus, by applying thresholds and allocations, without scrutinizing the influence of these foundational tenets of predominant hegemonic cultural contexts, risks reinforcing – instead of relieving – the underlying patterns of thresholds-breaching and misallocations.

Holistic Unlearning & Context Setting

With this in mind, when the Global Thresholds & Allocations Network (GTAN) created a set of three Workstreams in late 2022 to structure its 2023 engagement, we dedicated the first Workstream to *Holistic Unlearning & Context Setting* to explore how best to navigate this double-edged sword.

One key element of context setting is acknowledging the cultural contexts of those in the Workstream (which we include in the Appendix), and in GTAN overarchingly, which we address here in the body text.

GTAN is composed predominantly of Minority World¹³ individuals from organizations based (geographically, culturally, and contextually) in the Global North.¹⁴ We acknowledge that we individually and collectively benefit from this positionality, grounded in colonizing histories and cultures shaped by coloniality that have molded our understandings.

Such histories and cultures shroud deeper truths of violence and oppression, warranting exposure, and then, requiring unlearning and, ultimately, necessitating atonement and accountability for the violence and oppression in which Global North power is rooted: a history of ecocide, genocide, ethnocide, and epistemicide.¹⁵ In the end, we are committed to relearning more accurate histories and more just and equitable behaviors in our commitment to take responsibility for the violence and oppression of colonization, and to advancing cultures of decoloniality.

GTAN also includes (a minority of) Majority World individuals and organizations from the Global South, and as such, spans diverse worldviews. These individuals and organizations stress that their experience does not necessarily transcend the insidious influence of coloniality, but rather, that colonized contexts extend pervasively, requiring active resistance, unlearning, and relearning.

In GTAN (and in this specific Workstream I in particular), we value the unlearning and relearning process and are still discovering what it means to pursue decolonization and decoloniality in thought and action. As we learn more, the term 'decoloniality' gains more specific meaning activated foundationally in our work and central to our conversations, including respect for sovereignty and self-determination for all beings, reparations and landback practices, food sovereignty, and resistance to abusive/illegitimate power structures.

In the sustainability field, this also means recognizing how sustainability itself can be practiced in unjust (and ultimately unsustainable) ways, and how to steward the field into engagement founded on justice.

On Colonization / Coloniality and Decolonization / Decoloniality

To understand the work of this Workstream, it is necessary to step back and provide contextual background on the distinctions between colonization and coloniality, and decolonization and decoloniality, as we understand these terms.

Colonization refers to dynamics operating on physical, geopolitical levels – i.e., settler colonization displacing Indigenous populations and self-governance structures.

Coloniality refers to dynamics operating on metaphysical, sociopolitical levels – i.e., colonizer belief systems and social hierarchies displacing Indigenous belief systems and social structures.

Resistance movements typically emerge in response to each of these dual dysfunctional dynamics.

Decolonization refers to the political overthrow of a colonizing power, and the reclaiming of (formerly) colonized territories.

Decoloniality, a term coined by sociologist Anibal Quijano, can be summarized by the words of Bob Marley: “emancipate yourself from mental slavery” – in other words, the displacement of colonialist ideologies and the dismantling of colonialist social hierarchies.

In the words of Sarah Trembath of American University, “Decoloniality is not decolonization”.

“Decolonization refers to the physical, political shift of power between colonizing powers and their soon-to-be-former subjects. Decolonization occurs when colonized people

militarily overthrow an occupying power or, more rarely, negotiate their freedom in some other way and reclaim their country as independent.”

“Decoloniality is predicated on the idea that colonization was cruel, that it imposed itself on people on many levels, and that it didn’t fully end in any societies when the colonizing force left. In order to subjugate people to their will, colonial forces used military might, torture, and other forms of violence. But in order to maintain that power, they established social hierarchies and ideologies that centralized their own interests while denigrating others. Native languages, religions, and cultural practices were forbidden, often at the risk of imprisonment or death, and (Eurocentric) education was denied to all but a select few. According to [Linda Tuhiwai] Smith¹⁶ ... “[I]mperialism and colonialism brought complete disorder to colonized peoples, disconnecting them from their histories, their landscapes, their languages, their social relations and their own ways of thinking, feeling and interacting with the world.” Decoloniality recognizes that the effects of these forms of cultural imperialism must be undone for those liberated or descended from colonial oppression to thrive.”

Decoloniality “is a mindset or praxis; it is an orientation toward culture marked by a commitment to route out that which remains in culture, education, society, and so on from the colonial era. Decoloniality “disobeys, and delinks from [the colonial matrix of power], constructing paths and praxis toward an otherwise of thinking, sensing, believing, doing, and living” (Mignolo and Walsh loc 194).¹⁷

With the distinctions between colonization / decolonization and coloniality / decoloniality established, let’s now return to applying these concepts to the context of thresholds and allocations.

Coloniality of Thresholds and Allocations

As established above, threshold and allocation determinations do not happen in a vacuum. Quite the opposite: they happen within specific cultural contexts – in particular, the predominant hegemonic cultural context of coloniality. Therefore, it is to be expected that these threshold and allocation determinations reflect the hegemonic influences of coloniality – *unless they are specifically formulated to counteract coloniality*.

Stepping back, even the choice to frame reality in terms of ecological ceilings (e.g. Planetary Boundaries) and social foundations already reflects a Western mechanistic way of thinking and seeing the world. The research of Lyla June Johnston empirically establishes the Indigenous landscape management practices that resulted in millennial-scale food system sustainability without explicit reference to thresholds and allocations.¹⁸ Indeed, the need for explicitly addressing thresholds and allocations arises in contexts where threshold transgression and misallocation is baked into the social structure. In other words, the need to consciously pursue sustainability arises precisely when unsustainability – in thought and deed – emerges.¹⁹

An important example of an explicit effort to counteract coloniality in the thresholds and allocations sphere is the Paris Agreement, which shifted the global threshold for climate-related warming from the decades-long consensus of 2°C above pre-industrial temperatures, toward the more robust 1.5°C threshold, in recognition of the asymmetry between Global North accountability for climate change, and Global South suffering from impacts of climate change.

While the Paris Agreement ratified the notion of “common but differentiated responsibilities and respective capacities”²⁰ between *developed*²¹ countries (which are more responsible for climate change) and *developing* countries (which are less responsible for climate change), coloniality dynamics persist nevertheless.

For example, companies wanting to set Paris-aligned decarbonization goals can use a metric²² that employs the Climate Equity Reference Calculator (CERC)²³ enabling an “equity tilt” that overweights decarbonization burdens for companies in OECD regions and underweights these burdens for companies in non-OECD regions. Ironically, the Science Based Targets initiative (SBTi), the *de facto* global standard, bans the use of this equity-sensitive metric, without offering an alternative metric that integrates such an equity tilt, thus consciously perpetuating coloniality.²⁴

The United Nations Framework Convention on Climate Change (UNFCCC) Loss and Damage Fund²⁵ represents another attempt, again in the climate space, that seeks to counteract the perverse effects of coloniality – specifically, by calling for the transfer of resources (primarily financial and technical) from the industrialized countries most responsible for climate change (and for colonization) to countries most adversely impacted by climate change (those suffering the effects of colonization and coloniality). While not explicitly predicated on thresholds, those providing the funds correlate with Global North colonizers, and those receiving the funds correlate with Global South countries that experienced colonization (and continue to experience coloniality).

When it comes to allocation, however, the Loss and Damages Fund essentially enacts ongoing coloniality, as the Global North countries most responsible for climate change are falling far short of allocating the resources commensurate with their accountability. According to the United Nations Environment Programme (UNEP) *Adaptation Gap Report 2023*,²⁶ those countries least responsible for climate change will need between \$215 and \$387 billion per year²⁷ to adapt to climate change, while commitments²⁸ from countries most responsible for climate change amount to a mere \$661 million, or 0.003% of the lower need figure and 0.0016% of the higher need figure – a veritable drop in the ocean. Furthermore, as important as financial reparation is, other forms of reparation – cultural, emotional, ecological, etc. – are necessary, as are transformations from the systems that perpetrated the damaging traumas in the first place.

Allocations can also reflect coloniality in other ways. For example, some initiatives consider *per capita* allocation as “the most ethically legitimate way to distribute fair access to use of Earth’s common resources within planetary boundaries ... on the basis of human rights.”²⁹ Viewed through this lens, economic allocation is perceived as a perpetuation of economic colonization

and a coloniality mindset. Other initiatives, including the United Nations Research Institute for Social Development (UNRISD), see validity in all three primary forms of allocation (economic, per capita, and physical) for application by Social and Solidarity Economy Organizations & Enterprises (SSEOs) as well as For-Profit Enterprises (FPEs).³⁰ And a recent peer-reviewed scientific paper identified 11 allocation (or “sharing”) approaches, without judging their relative ethical merits.³¹

Stepping back, the more generalized issue is the degree to which work in the sustainability field, and on thresholds and allocations specifically, explicitly scrutinizes the degree to which it consciously counteracts colonizing and coloniality dynamics, or remains blind to these dynamics, thereby perpetuating them.

Decoloniality of Thresholds and Allocations

In her book *Hospicing Modernity*, Vanessa Andreotti proposes four “constitutive denials” embedded in cultures of modernity/coloniality, which she identifies as inherently “violent and unsustainable”. One of these denials intersects directly with thresholds and allocations:

“the denial of the limits of the planet and of the unsustainability of modernity/coloniality (the fact that the finite earth-metabolism cannot sustain exponential growth, consumption, extraction, exploitation, and expropriation indefinitely).”³²

So, enacting decolonization and decoloniality *requires* confronting the inherent violence and unsustainability of modernity/coloniality’s denial – and consequent transgression – of “the limits of the planet” (which are, of course, thresholds). Thresholds and allocations address this transgression by rejecting this denialism, and *insisting on respecting planetary limits by respecting thresholds*.

Accordingly, respecting thresholds (including through fair, just, and proportionate allocation of responsibility for respecting thresholds) is *imperative* to decolonizing and decoloniality. Yet the very implementation of thresholds and allocations typically embeds dynamics of coloniality – for example, those who determine the thresholds and the allocations are most often from predominant hegemonic cultures, with token engagement of those from more marginalized cultures and communities.

To enact decoloniality, we must decolonize the implementation of thresholds and allocations by confronting the dynamics of colonization and coloniality embedded in the process. GTAN Workstream III focused on this very objective, by producing guidance on how to integrate and prioritize participation of those impacted by threshold transgression, and misallocation of responsibility for threshold transgression, into the core of threshold and allocation determination processes. This is just one example of how to decolonize thresholds and allocations, a necessary action in the broader agenda of enacting decoloniality in thresholds and allocations.

And, we must remember: the denial of the limits of the planet is just one of *four* constitutive denials. Below, we list the other three constitutive denials, interspersed with the ways that thresholds and allocations confirm and/or counteract them.

“the denial of systemic, historical, and ongoing violence and of complicity in harm (the fact that our comforts, securities, and enjoyments are subsidized by expropriation and exploitation elsewhere).”

It is possible to apply thresholds and allocations in ways that address systemic, historical, and ongoing unsustainability and associated violence, expropriation, and exploitation, but this is by no means requisite. Indeed, standard approaches to thresholds and allocations typically apply at the level of discrete impacts that can be aggregated at the level of the system in question (the company level, for example), but this doesn't capture systemic dynamics that fall outside the scope of analysis – including, for example, historic responsibility or the underlying mechanisms that cause unsustainable performance.

“the denial of entanglement (our insistence in seeing ourselves as separate from each other and the land, rather than “entangled” within a wider living metabolism that is bio-intelligent).”

The underlying theory of thresholds and allocations is predicated on actors' accountability for their impacts, a position that confounds the integration of entanglement. This is most readily apparent on the mathematical front, as holding companies accountable for impacts upstream in their supply chain and/or downstream in the use phase results in double-counting (if not triple- / quadruple- / etc counting). Mathematically, it is much easier to calculate *direct* accountability, while it throws a monkey wrench into the quantification to add *indirect* accountability into the mix. In other words, thresholds and allocations work best in an unentangled world.

“the denial of the magnitude and complexity of the problems we need to face together (the tendency to look for simplistic solutions that make us feel and look good and that may address symptoms, but not the root causes, of our complex collective predicament).”

In one sense, thresholds and allocations are all about assessing the magnitude of problems, within the context of their complexity. In another sense, however, the focus of thresholds and allocations magnitude assessments may clarify the vision of the specific impacts under consideration, while simultaneously obscuring the visibility of broader contexts of complexity.

Conclusion: Composting Our Shit

In *Hospicing Modernity*, Vanessa Andreotti calls for us to “compost our shit” – both individually and collectively – to “transform it into new soil”.³³

So: while the theory and practice of thresholds and allocations emerged in response to the first “constitutive denial” of modernity/coloniality listed in this section, it addresses this denial in ways

that may still, nevertheless, fall short of advancing decoloniality. And while thresholds and allocations may partially address the other three constitutive denials, they do not take a holistic approach to decoloniality.

Accordingly, thresholds and allocations will need to expand their scope of intentionality to encompass decoloniality more comprehensively and holistically. This entails grappling with a host of interwoven challenges, including (but not limited to):

- Committing to the humility necessary to acknowledge the limitations and potential counterproductive flaws of thresholds and allocations, even as they represent potentially strong (even necessary) tools for achieving sustainability;
- Resisting modernity/coloniality's endemic dynamic of universalization, and instead embracing pluriversal perspectives that reject the epistemological underpinnings of thresholds and allocations;
- Expanding the spectrum of actors playing definitional roles in making thresholds and allocations determinations, in particular, to include those (most) impacted by threshold breaches and misallocations of resources and responsibility for threshold breaches;
- Deepen our embodied understanding of what it means to be truly interdependent, in appreciative recognition of our undeniable states of entanglement, by engaging willing groups in creative conversations and earth experiences;
- Tend to cross-generational and cross-cultural learning so that what can be unlearned and relearned is shared across generations and cultures;
- Learn through practice, and that practice must remain humble, reflexive, and regularly adapted in response to what we learn;
- Deepening our understanding of difference and transforming the divisive power of fear into the integrative power of care.

Appendix

Workstream I on *Holistic Unlearning & Context Setting* consisted of 6 GTAN members, as well as 3 members of the GTAN Interim Secretariat. One key element of context setting is acknowledging the cultural contexts of those in the Workstream, which we do here in the Appendix.

Workstream I Members

Workstream members participated in their personal capacity, and so the contents of this document do not necessarily reflect the views of their organizations. Furthermore, individuals provided input, but the final document may reflect areas where they individually disagree.

- **Morris Fedeli** | Founder | [The THRIVE Project](#) (The Holistic Regenerative Innovative Value Entity)
Director | Thrivability Matters Foundation (TMF)
- **Delphine Gibassier** | Founding Director | [Integrated Multi-Capital Performance Research Center](#) | Audencia Business School
- **Geoff Kendall** | Co-Founder | [Future Fit-Foundation](#)
- **Lauren Muusse** | Investor Engagement Lead | World Benchmarking Alliance ([WBA](#))
- **Delilah Rothenberg** | Co-Founder & Executive Director | [Predistribution Initiative](#)
Co-Founder | Taskforce on Inequality-related Financial Disclosures ([TIFD](#))
- **Randy Sa'd** | Executive Director | Flourishing Enterprise Institute ([FEI](#))

GTAN Interim Secretariat

- **Bill Baue** | Senior Director | [r3.0](#)
- **Jennifer Dhyana Nucci** | Engagement Architect and Facilitator | [r3.0](#)
- **Ralph Thurm** | Managing Director | [r3.0](#)

Some statements and facts of our Identities:

We Are:

Australian, Asian, French, British, Italian, Living on Treaty 6 Territory in Alberta, Dutch, Canadian, American, German, Adopted, Stardust

Mothers, Single Mothers, Fathers, Parents, Parents of multi-racial children, Grandmothers, Grandfathers

Our past and current Professions include: Magistrate, TESOL, Business Trader, Business Founders, VC of an organization 37,000 members strong, Podcaster, Researcher, Trainer in accounting for sustainable development, Yoga and Meditation and Herbal Educator, Musician, Community Health Educator, Librarian, Educator, Visionary, System Architect, Finance Practitioner, Nonprofit Co-Founder, Programmer, Marketer.

Statements/Interests/Experiences:

- Always looking to enquire as to why?
- Always looking to leave a place I have visited in a better way than I found it
- Always looking to give more than I take - net positive
- Interested in local culture, language, customs, ideology, culinary traditions
- Deep interest in philosophy, ontology, world views - culture, language & religion
- Animal lovers
- Musicians
- Cat lovers
- Life long learners, hypersensible, curious,
- I have a profound love and awe for the natural world.
- I'm an optimist in the morning, a pessimist by the evening.
- I still hope, despite all the evidence, that we can become the better angels of our nature.
- I firmly believe in the need for social justice and equity, across cultures and generations.
- I'm always trying to find my flaws and overcome them.
- I'm comfortable with unanswered questions, but never with unquestioned answers.
- Locally connected, Friend, Neighbor
- Raising children to think critically.
- Partners in cross cultural relationships.
- Humble learner and listener.
- a life-long commitment to challenging those privileges
- Anti-racist, pro-feminist, cross-class engagement, GBLTQ+ ally, etc
- Live in neoliberal capitalist economy but envision (and live within the degree possible) a parallel / alternative economy
- A 'war grandchild' -> strong influence of parents to forge kids to be 'good' humans (underlying fears of non-conformism)
- Deeply aware of "differences" and how that can start inequality, hatred and harmful attitudes
- deeply connected to the place we live, both the people and environment
- While I focus professionally on having impact at scale, I balance it with a commitment to making a difference locally
- I believe everyone is born a good person and has a positive intent.
- I believe the best path to collective peace and prosperity is to approach one another with empathy, without judgment, and to listen and learn together.

Some words pointing to our beliefs are:

Altruism, Atheism, Activism, To be 'of value' rather than 'a success,' Advocates for justice. Feminism, Taoism, Buddhism, Humanism, Interbeing, Empathy, Lovingkindness, Sacred Earth Care and Companionship

Endnotes

¹ This title consciously echoes the framing of the Gesturing Towards Decolonial Futures Collective, respecting its Creative Commons status of attribution. <https://decolonialfutures.net/>

² Or vice versa – thresholds can also mark where sustainable impacts or systems transform into sustainable ones.

³ Katherine Richardson et al. 2023. Earth beyond six of nine planetary boundaries. *Science Advances*. Volume 9, Issue 37. <https://www.science.org/doi/10.1126/sciadv.adh2458>

⁴ Kate Raworth. 2017. A Doughnut for the Anthropocene: humanity's compass in the 21st century. *The Lancet Planetary Health*. Volume 1, Issue 2. [https://www.thelancet.com/journals/lanplh/article/PIIS2542-5196\(17\)30028-1/fulltext](https://www.thelancet.com/journals/lanplh/article/PIIS2542-5196(17)30028-1/fulltext)

Kate Raworth coined the terms “ecological ceilings” and “social foundations” in 2012: Kate Raworth. 2012. *A Safe and Just Space for Humanity: Can We Live Within The Doughnut?* Oxfam Discussion Paper. https://www-cdn.oxfam.org/s3fs-public/file_attachments/dp-a-safe-and-just-space-for-humanity-130212-en_5.pdf

⁵ We say “from the Commons” because that’s where the shared vital capital resources that require allocation of responsibility for managing impacts sustainably live; for impacts on resources that are not shared in the Commons, entities have a 100% allocation of responsibility for managing their impacts sustainability.

⁶ Mark W. McElroy. 2008. *Social footprints: measuring the social sustainability performance of organizations*. University of Groningen. PhD Dissertation. <https://pure.rug.nl/ws/portalfiles/portal/13147569/DISSERTATION-2.pdf>

“Managing impacts” includes not only constraining adverse impacts, but also continually (re)generating beneficial impacts.

⁷ See *An Intellectual History of Thresholds and Allocations* from the Center for Sustainable Organizations for documentation that the theory and practice of thresholds and allocations emanates from individuals and organizations embedded in predominant cultures. <https://www.sustainableorganizations.org/TA-Timeline.pdf>

⁸ “I often use the phrase ‘imperialist white-supremacist capi-talist patriarchy’ to describe the interlocking political systems that are the foundation of our nation’s politics.” bell hooks. 2004. *The Will to Change: Men, Masculinity, and Love*. New York: Washington Square Press. Page 17.

⁹ See https://en.wikipedia.org/wiki/Designs_for_the_Pluriverse and <https://www.google.com/books/edition/Pluriverse/w6uFvwEACAAJ?hl=en>

¹⁰ Walter Mignolo. 2011. *The Darker Side of Western Modernity: Global Futures, Decolonial Options*. Durham, NC: Duke University Press.

¹¹ Melanie Goodchild. 2021. Relational Systems Thinking: That’s How Change is Going to Come, From Our Earth Mother. *Journal of Awareness-Based Systems Change*. Volume 1, Number 1. <https://doi.org/10.47061/jabsc.v1i1.577>; Melanie Goodchild. 2022. Relational Systems Thinking: The Dibaajimowin (Story) of Re-Theorizing 'Systems Thinking' and 'Complexity Science'. *Journal of Awareness-Based Systems Change*. Volume 2, Number 1. <https://doi.org/10.47061/jabsc.v2i1.2027>

¹² María Lugones. 2010. Toward a Decolonial Feminism. *Hypatia*. Vol. 25, No. 4. <https://www.jstor.org/stable/40928654>

¹³ We use the term “Minority World,” coined by Bangladeshi photojournalist and activist Shahidul Alam as an alternative to “developed world” or “Global North.” We appreciate GTAN member A Growing Culture for introducing us to this term – see their analysis “On Semantics”:

<https://agrowingculture.substack.com/p/on-semantics>

“According to Alam:
Minority World refers to a small group of rich countries (including the United States, Australia, Russia, and the United Kingdom) that impose their will on the Majority of the World’s people, even though they are, in fact, the minority. Their interests do not represent that of the world’s people. Their culture is not the world’s culture.

Majority World highlights that the people belonging to impoverished countries make up the majority of the world’s population. Alam explains that the term defines this community based on what it has and what

it is, rather than what it lacks and what it isn't. He adds that its usage is actively hopeful that "in time, the majority world will reaffirm its place in a world where the earth will again belong to the people who walk on it."

¹⁴ https://en.wikipedia.org/wiki/Global_North_and_Global_South

¹⁵ POSSIBLE FUTURES. 2024. *Decolonisation: Patterns and Traps*.

https://www.youtube.com/watch?v=smKWgRd_MRY

¹⁶ https://www.google.com/books/edition/Decolonizing_Methodologies/87ssEAAAQBAJ?hl=en&gbpv=0

¹⁷ <https://subjectguides.library.american.edu/c.php?g=1025915&p=7715527>

¹⁸ Lyla June Johnston. 2022. *Architects of Abundance: Indigenous Regenerative Food and Land Management Systems and the Excavation of Hidden History*. PhD Dissertation. University of Alaska Fairbanks. <https://www.proquest.com/openview/17597a179528716e1a9e8515ca76ec77/1?pq-origsite=gscholar&cbl=18750&diss=y>

¹⁹ Etymologically, the term "sustainability" first appeared in 1713, coined by Hans Carl von Carlowitz, in the context of increasingly unsustainable forestry practices.

https://en.wikipedia.org/wiki/Hans_Carl_von_Carlowitz#Importance

²⁰ <https://unfccc.int/news/the-explainer-the-paris-agreement#:~:text=The%20agreement%20adheres%20to%20the,on%20their%20differing%20national%20circumstances>

²¹ We use the terms *developed* and *developing* here due to their employment in the Paris Agreement, while recognizing the problematic nature of the notion of "development," as it assumes a colonized baseline for measuring "progress" that frames cultures that resist modernism as "underdeveloped".

²² <https://www.sustainableorganizations.org/context-based-metrics-public-domain/>

²³ <https://climateequityreference.org/calculator-about/>

²⁴ For a more in-depth case study on how the Science Based Targets initiative enacts coloniality, see here: <https://r3dot0.medium.com/funding-governance-for-systemic-transformation-r3-0-a68c383f4284>

²⁵ <https://unfccc.int/loss-and-damage-fund-joint-interim-secretariat>

²⁶ <https://www.unep.org/resources/adaptation-gap-report-2023>

²⁷ <https://www.npr.org/2023/12/01/1216243518/cop28-loss-damage-fund-climate-change>

²⁸ <https://unfccc.int/process-and-meetings/bodies/funds-and-financial-entities/loss-and-damage-fund-joint-interim-secretariat/pledges-to-the-loss-and-damage-fund>

²⁹ <https://doughnuteconomics.org/themes/2#NoCompanyDoughnuts>

³⁰ <https://cdn.unrisd.org/assets/library/papers/pdf-files/wp2019-5-baue.pdf>

³¹ <https://www.nature.com/articles/s41893-023-01255-w>

³² Vanessa Machado de Oliveira. 2021. *Hospicing Modernity: Facing Humanity's Wrongs and the Implications for Social Activism*. Berkeley: North Atlantic Books. Page 23.

³³ *Hospicing Modernity* pp 84, 165.