

EMERALDHANDBOOKS

THE EMERALD HANDBOOK OF DECOLONISING SUSTAINABILITY

A GLOBAL SOUTH PERSPECTIVE

EDITED BY

JULIUS OMOKHUDU **IRENE**, BRIDGET NNEKA **IRENE**,
KINGSLEY OBI **OMEIHE** AND REGINA **FRANK**



The Emerald Handbook of Decolonising Sustainability

NEW FRONTIERS IN AFRICAN BUSINESS AND SOCIETY

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The Emerald Handbook of Decolonising Sustainability: A Global South Perspective

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INVESTOR IN PEOPLE

*The book is dedicated to
The great people of the Global South.*

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List of Abbreviations

ABS	Acrylonitrile butadiene styrene
API	Association of the Polyurethane Industries
bcm	Billion cubic metres
BFB	Bubbling fluidised beds
BHC-TENG	Biomimetic hairy-contact triboelectric nanogenerator
BULOG	Indonesian Bureau of Logistics
CCUS	Carbon capture, utilisation, and storage
CE	Circular economy
CECIC	Copper ionisation cell
CO ₂	Carbon dioxide
COP	Conference of the Parties
CSR	Corporate social responsibility
CuONW	Copper oxide nanowires
DAFF	Department of Agriculture, Forestry, and Fisheries
DEAT	Department of Environmental Affairs and Tourism
DEFF	Department of Environmental Affairs, Forestry, and Fisheries
DEFRA	Department for Environment, Food, and Rural Affairs
DEMATEL	Decision-making Trial and Evaluation Laboratory
DFFE	Department of Forestry, Fisheries, and the Environment
EbA	Ecosystem-based adaptation
ECLAC	Economic Commission for Latin America and the Caribbean
EEE	Electrical and electronic equipment
EEZ	Exclusive economic zone
EJM	Energy justice metric
EMG	Electromagnetic generator
ENSO	El Niño-Southern Oscillation
EOL	End of life
EPR	Extended producer responsibility
ESD	Education for sustainable development
ESDGs	Education for sustainable development goals
ESIA	Environmental and social impact assessment
EU	European Union
EVs	Electric vehicles
FAO	Food and Agriculture Organization
FE	Food estate

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FEP	Fluorinated ethylene propylene
G7	Group of seven
GDP	Gross domestic product
GECF	Gas exporting countries forum
GFANZ	Glasgow financial alliance for net-zero
GHG	Greenhouse gas
GWEC	Global Wind Energy Council
HDPE	High-density polyethylene
HEIs	Higher education institutions
HESD	Higher education for sustainable development
HESDGs	Higher education for the sustainable development goals
HIPS	High-impact polystyrene
HRT	Human rights theory
ICT	Information and communication technology
IEA	International Energy Agency
IET	Impossible energy trinity
ILO	International Labour Organization
IMF	International Monetary Fund
IoT	Internet of things
IPCC	Intergovernmental Panel on Climate Change
IPG	International Partners Group
IRENA	International Renewable Energy Agency
ISOPA	European Isocyanate Producers Association
iTEHG	Isotropic triboelectric-electromagnetic hybrid nanogenerator
JETPs	Just energy transition partnerships
KPLC	Kenya Power and Lighting Company
LAEE	Latin American Environmental Education
LDPE	Low-density polyethylene
LGBTQ+	Lesbian, gay, bisexual, transgender, queer plus
LIB	Lithium-ion batteries
LNG	Liquefied natural gas
LPG	Liquefied petroleum gas
LTWP	Lake Turkana Wind Power
m.a.s.l.	Metres above sea level
MIFEE	Merauke Integrated Food and Energy Estate
MLP	Multi-level perspective
MLRA	Marine Living Resources Act
MLRAA	Marine Living Resources Amendment Act
MPAs	Marine protected areas
MSC	Marine Stewardship Council
MSM	Men who have sex with men
MSW	Municipal solid waste
MSWIs	Municipal solid waste incinerators
NGOs	Non-governmental organisations
PA	Polyamide
PAHs	Polycyclic aromatic hydrocarbons

PAL	Latin American environmental thinking
PC	Polycarbonate
PCBs	Printed circuit boards
PCDFs	Polychlorinated dibenzofurans
PCT	Postcolonial theory
PEK	Polyetherketone
PENG	Piezoelectric nanogenerator
PET	Polyethylene terephthalate
PI	Polyimides
PM	Particulate matter
PMG	Parliamentary monitoring group
PP	Polypropylene
PPL	Field Agricultural Extension Worker
PRISMA	Preferred reporting items for systematic reviews and meta-analyses
PS	Polystyrene
PSW	Plastic solid waste
PTFE	Polytetrafluoroethylene
PU	Polyurethane
PVC	Polyvinyl chloride
R&D	Research and development
RDF	Refuse-derived uel
SADC-EU EPA	Southern African Development Community-European Union Economic Partnership Agreement
SASSI	South African Sustainable Seafood Initiative
SC	Supercapacitor
SCPS	Sustainable self-charging power system
SDG	Sustainable Development Goal
SDGs	United Nations Sustainable Development Goals
SFC-TENG	Soft-contact flower-bud array cotton-based triboelectric nanogenerator
SFTG	Subsistence Fisheries Task Group
SPEC	Self-powered electrocoagulation cell
SPSS	Statistical Package for the Social Sciences
SPW	Solid plastic waste
SSFP	Small-scale fisheries policy
STATSSA	Statistics South Africa
SWG	Scientific working groups
TAC	Total allowable catch
TAE	Total allowable effort
TENG	Triboelectric nanogenerator
TWh	Terawatt-hour
UK	United Kingdom
UN	United Nations
UNAIDS	Joint United Nations Programme on HIV/AIDS
UNCLOS	United Nations Convention on the Law of the Sea

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UNCTAD	United Nations Conference on Trade and Development
UP	Unsaturated Polyester
US	United States
USD	United States Dollar
UUPA	Agrarian Principles Law
VOCs	Volatile Organic Compounds
WCED	World Commission on Environment and Development
WEEE	Waste Electrical and Electronic Equipment
WWF	World Wide Fund for Nature
ZIB	Zinc-ion battery
ZSM-5	Zeolite Socony Mobil-5

About the Editors

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Foreword

The decolonisation debate and discourse has received significant attention in recent years in academic, practice, and policy circles. In my work as an academic, transdisciplinary researcher, innovation scholar, and active policy expert, I see firsthand how actors – both in the Global North and Global South – are trying to engage with and operationalise decolonisation. In academia, the challenge of honouring existing knowledge while generating new knowledge on why, how, and what to decolonise remains acute and expedient. Empirically sound and robust knowledge is needed to inform and support decolonisation efforts in practice and policy if we are to achieve impacts that are truly transformative and focussed on systems change.

The production of such new knowledge requires co-creation and experimentation. Both have been either weak or absent in the majority of academic circles that are not well grounded in transdisciplinary research. There are other reasons why research support for the decolonisation agenda has, so far, resulted in less-than-optimal outcomes and development impacts. These include the fact that much research on decolonisation: (i) focus on the challenge and historical perspective with less attention to the future-oriented solution space (forward-looking); (ii) are not based on robust and empirical evidence; (iii) argue for decolonisation to be abolished but fail to provide clear roadmaps, methods, theories, or frameworks on how to do this – for example, the role of science and technology or innovations that may help address the impacts of decolonisation while creating a new equitable future that is more inclusive and sustainable; (iv) are often devoid of context; and (v) do not focus on long-term multi-systems' change and transformation.

The Emerald Handbook of Decolonising Sustainability: A Global South Perspective responds to the gaps outlined above and provides a way forward in advancing the scholarly debate and policy discourse on decolonisation. By providing a carefully crafted outlook on decolonisation in relation to sustainability, energy transition, and social justice, the editors focus on three important domains that are core to the future and development of countries in the Global South. Moreover, the chapters tackle the ideas, narratives, and interests on decolonisation from a Global South perspective, providing cases that are context specific, which further underlines the importance and relevance of the handbook.

Global South nations have contributed less to the global CO₂ emissions than those of the Global North yet face disproportionately higher levels of negative impacts from climate change. This results in increased calls for social and environmental justice alongside the need to address rising inequalities between the

Global South and Global North. Advancing research and knowledge creation to support the operationalisation of policies and practice on decolonisation can help realise the goals of social and environmental justice and reduce inequalities. This handbook offers a collection that critically examines decolonisation in the context of sustainability, climate change, energy transition, and social justice. The chapters offer valuable insights on what the challenges are, alongside how decolonisation challenges faced by Global South nations may be addressed. It goes beyond the simplistic notion of replacing old ideas with new ideas, which might lead to short-term gains and outputs but fail to address the underlying and root causes that help sustain and exacerbate colonial practices. Instead, the editors and authors delve deep into the field to improve the readers' understanding of why proposed changes are necessary and why it is fundamental to take a long-term and systems view that focusses on transformation – an essential requirement if we are going to achieve a decolonised world that is more equitable, inclusive, and sustainable.

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Preface

The idea for this handbook has been in development for a while and driven by our belief that the voices and perspectives from the Global South are too often overlooked in global conversations on sustainability, energy transitions, and social justice. The historical lack of attention to these critical voices has perpetuated a gap in understanding – one that this volume seeks to bridge. Our aim is to offer a platform for critical reflections and practical solutions shaped by the lived realities of communities in the Global South as they confront and adapt to these complex challenges.

This work is not merely an academic compilation but an urgent call to reframe conversations around sustainability and energy in a way that respects, incorporates, and prioritises the unique perspectives of the Global South. We hope we have demonstrated the academic responsibility of challenging traditional Western-centric narratives while centring the knowledge, experiences, and insights that emerge from the Global South. In writing this handbook, we have adopted an approach that highlights the pressing issues facing communities in these regions while simultaneously offering grounded, locally informed solutions that advocate for social justice and equitable development.

Chance plays a significant role in research of this kind, and curating a compendium of chapters of this nature is often a challenging task. Throughout this project, we found ourselves dedicating our Christmas and New Year holidays to finalising the manuscript. This is because our aim has been to balance rigorous academic inquiry with actionable, real-world applications. The surprising aspect, however, is that while the content is scholarly, it is also intended to resonate with practitioners, policymakers, and a broader audience committed to creating tangible change. We have strived to present a holistic view of sustainability and energy transitions that not only critiques existing models but also offers meaningful alternatives capable of fostering real change. Among the unexpected yet delightful outcomes was achieving a balanced approach wherein the chapters address both conceptual frameworks and practical applications, focussing on integrating these ideas into effective policies and practices for societal benefit.

The academic community has much to contribute to the fields of sustainability and energy justice. However, the true value of our work lies in its capacity to influence and inform policies that directly address the needs of communities affected by these issues. In grounding our discussions in the contexts of the Global South, we have ensured that the knowledge presented here is not merely theoretical but actionable in helping to tackle long-standing issues of inequality and injustice.

This detailed volume includes 14 chapters covering a wide array of topics related to energy, sustainability, and justice. The work is multidisciplinary and offers insights from diverse fields, while providing fresh perspectives on enduring challenges. Each chapter combines theoretical discussions with practical solutions and a strong commitment to advancing decolonial approaches to sustainability and energy transitions. The remarks in the introductory chapter reflect our perspectives on these issues, and we are acutely aware that covering the key aspects of such an expansive field is no easy task. We implore our readers to keep in mind that we have done our best to summarise what we believe are the most pertinent issues.

We hope this handbook serves as a valuable resource for those seeking to engage with contemporary issues in sustainability, energy justice, and social equity. Furthermore, we hope it inspires other researchers to build upon this foundation. In the course of future research, we aim to explore issues that we feel have received scant attention or that we may have missed in this handbook.

Our heartfelt gratitude to all the authors who contributed their expertise and insights to this project. Without their hard work and dedication, this volume would not have been possible. We remain keenly aware that the work of rethinking sustainability and energy justice is far from complete. The challenges are ongoing, and new questions continue to arise. This book is but one step in a broader, continuous conversation. We hope it will encourage further research, dialogue, and action towards a more just and sustainable world for all.

Any shortcomings, of course, are entirely our own.

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To our friends around the world, we extend our greetings and hope that one day our research will prove to be of meaningful impact and value to them. During the arduous months devoted to curating this book, our encouragement came from our families, and we are especially grateful for their active support.

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Introduction: Are We Underestimating the Global South?

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This handbook addresses the urgent need in the Global South to tackle climate change, global energy transitions, and sustainability – areas that, due to their importance, have increasingly dominated international policy discourses and scholarly debates. We begin by outlining the general nature of the subject and highlighting several reasons we believe have contributed to its relative neglect. We also contend that these issues have relevance to certain other regional contexts.

Discussions around the topic often occur within frameworks heavily influenced by the historical legacies of colonialism, with such discourse continuing to shape the socio-economic and political contexts of the Global South. Far from resembling other texts, this handbook critically engages with the intersection of decolonisation, sustainability, energy transition, and social justice, foregrounding perspectives from the Global South. Not because of their greater relevance – there is much to be covered – but for the practical reason that their inclusion is essential for developing context-specific approaches to sustainable development that respect diverse histories, cultures, and lived experiences. Nor are we particularly drawn to modern ideas of sustainability and energy transitions that claim to represent progress, for we recognise that these frameworks frequently originate from the Global North and often embody Western epistemologies, technological paradigms, and development priorities.

If modern approaches are deemed progress, what then distinguishes them as a unique framework? We observe that the general nature of these approaches often marginalises or undervalues indigenous knowledge systems, community-based practices, and non-Western philosophies that have long guided harmonious living with the environment. While we hope that greater clarity will emerge through the respective chapters, we make a few key opening points.

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A Global South Perspective, 1–7

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First, although it is true that the resource-intensive development models of the Global North – often achieved at the expense of the Global South through resource extraction and exploitation – stand in some ways as templates for sustainability and energy transitions, we are equally concerned with the paradox that highlights the ongoing coloniality embedded within global environmental governance structures. Second, the distinction between concepts such as green growth or net zero is often promoted without adequately addressing the historical and structural inequities that underpin global resource distribution and environmental degradation. For nations in the Global South, these frameworks may perpetuate dependency, restrict sovereignty, and impose externally determined priorities that fail to align with local realities.

Third, decolonising sustainability involves recognising and dismantling the structures of power, knowledge, and economic relations that sustain inequities between the Global North and South. This should not be taken for granted, as it entails prioritising the voices, needs, and aspirations of marginalised communities, particularly those in regions disproportionately affected by climate change despite contributing the least to its causes. Fourth, in practice, this entails moving beyond technocratic solutions that prioritise carbon markets and renewable energy technologies, to embrace approaches that foreground equity, resilience, and justice. For example, agro-ecology and community-based forest management practices in the Global South highlight how local and indigenous communities have long engaged in sustainable practices. Those who view sustainability solely from a Western perspective must understand that these practices are not only ecologically sound but also socially equitable. This knowledge requires further study within the field.

Studies from a Global South perspective still appear to be neglected, and perhaps even contemptuously overlooked, by many of the stakeholders today. The same intellectual ideas associated with the transition to renewable energy are often heralded as a panacea for mitigating climate change and as a glorious opportunity, but in reality, they are seldom equitable in their implementation. Faced with the question of how to develop, one of the more incidental concerns is that large-scale renewable energy projects, such as wind farms, hydroelectric dams, and solar parks, are often situated in regions of the Global South, thereby displacing local communities and degrading ecosystems. In certain contexts, these projects frequently mirror the extractivist tendencies of fossil fuel industries, by perpetuating cycles of exploitation under the guise of clean energy.

In insisting on the scope of new approaches to decolonising energy transitions, we are not exaggerating, but sometimes it seems that there is very little systematised knowledge. There is a need for literature to emphasise energy sovereignty – of course, this is the right of communities to determine how energy is produced, distributed, and consumed in ways that align with their cultural and social contexts. What we do know is that energy sovereignty rejects one-size-fits-all solutions and instead advocates for decentralised, locally governed systems that empower communities while addressing energy poverty and inequality. This perspective is important as it shifts the focus from global carbon reduction targets to the lived realities of energy access and social justice.

Another version of this doctrine relates to social justice, and it is quite permissible to derive conclusions that are drawn, admittedly, with many variations. When one begins to study social justice in all its diversity, one becomes struck by the fact that it is an integral dimension of sustainability and energy transition, particularly in the Global South, where historical inequities have been compounded by contemporary challenges such as climate vulnerability, economic instability, and political marginalisation. The notion of achieving social justice within these contexts requires addressing systemic inequalities that marginalise communities based on class, race, ethnicity, and gender. It also involves challenging the commodification of nature and recognising the value of ecosystems beyond their economic utility.

In questioning many of these assumptions, from a Global South perspective, we want to make the statement that social justice in sustainability and energy transitions also entails reparative justice. We are insistent that this includes holding, in some way, the Global North accountable for historical emissions and ensuring that climate finance mechanisms genuinely benefit vulnerable communities rather than perpetuating debt cycles or advancing geopolitical agendas.

This handbook is the next step in this intellectual journey!

The theoretical underpinning of contextual embeddedness advocates for ideas, concepts, or practices to be deeply rooted and shaped by the specific cultural, social, historical, and environmental context in which they exist. This perspective is particularly relevant in understanding and interpreting phenomena within their unique situational frameworks, recognising that they cannot be fully understood or effectively applied in isolation from their surrounding context (see [Harrison & Omeihe, 2023](#); [Omeihe, 2023](#)). This sums up the need for sustainability and energy transitions, where indigenous and local knowledges often provide more holistic and context-specific solutions than technocratic or market-based approaches.

With our focus on the Global South, we offer a broader, more detailed analysis that aligns with frameworks such as environmental justice, which seek to address the disproportionate burden of environmental harms on marginalised communities. Our point is that such an approach will provide the tools to critically examine the power dynamics, knowledge hierarchies, and economic systems that underpin global sustainability and energy governance. These and other implicit assumptions are addressed and accounted for in the main fabric of the respective readings.

It is as a result of these issues that, in this handbook, we seek to explore knowledge through various curated chapters, invested by the respective authors who have contributed appropriately with regard to exploring case studies from the Global South. We believe that it is only by studying these factors that the challenges and opportunities associated with sustainable energy transition and social justice can be properly appreciated. At present, given the need to advocate for a decolonised approach to sustainability, energy transition, and social justice, this handbook does not propose a rejection of modern technologies or global cooperation. Instead, we hasten to insist that it calls for a reimagining of these concepts through the lens of equity, inclusion, and respect for diversity. We have suggested a number of reasons why, and we believe that achieving this vision requires the active participation of the Global South in global decision-making processes, the

recognition of historical injustices, and a commitment to redistributing resources and power.

The future role of us scholars interested in these issues appears to be a modest one, but indeed it is crucial. We want to pursue the subject partly in the hope that, in the longer term, the future of sustainability and energy transitions must be as much about justice and empowerment as it is about carbon reduction and technological innovation. This situation is ecologically urgent, and we believe that the Global South offers invaluable lessons in resilience, adaptability, and community-driven solutions that can inform a more equitable and sustainable global future. These progressions should be a forward step, not a backward one.

Introducing the Chapters

Nurul Dwi Purwanti, Sri Najiyati, and Danarti (Chapter 1) explore Indonesia's village sustainable development goals (V-SDGs) policy, localising SDGs at the village level. They analyse achievements and constraints in implementing V-SDGs across varied progress levels. In highlighting significant challenges, this chapter proposes tailored strategies to address these, offering valuable insights. This work contributes to global discussions on sustainability by showcasing how localisation can bridge gaps in rural development and SDG implementation

In Chapter 2, Conniel Malek, J. D. critically examines the current sustainability paradigm as defined by Global North institutions, arguing it has fallen short of delivering the transformative systemic change it promises. Drawing on a practitioner's perspective and detailed case studies, this chapter highlights the contributions of Global South organisations to advancing a genuinely sustainable future. Malek contends that sustainability efforts narrowly focussed on balance often miss the mark, proposing that the true goal should be driving (re)connection.

Muhammad Manzoor Elahi (Chapter 3) examines the pervasive impact of eurocentrism on sustainability discourses by highlighting how Western notions of progress, modernity, and economic growth perpetuate global challenges. Despite decades of sustainable development efforts, the reliance on eurocentric frameworks hinders transformative change. Elahi calls for pluralistic approaches like pluriversality, which incorporate spirituality, culture, and collectivism, advocating for diverse ways of knowing and acting to address sustainability inclusively and effectively.

An interesting perspective is taken by Saveena Patara and Prateep Kumar Nayak (Chapter 4) who examine the impact of eurocentrism on sustainability. They argue that Western ideas of progress, economic growth, and commodification of nature have shaped global sustainability challenges. Despite decades of efforts, the same mindset causing unsustainability persists. This chapter calls for inclusive, pluralistic approaches like pluriversality, integrating spirituality, culture, and collectivism to foster diverse, sustainable practices and shift away from eurocentric frameworks in global sustainability discourse.

In Chapter 5, Jonathan Moniz examines Sylvia Wynter's critique of climate crisis solutions framed within the concept of Man. This chapter argues that sustainability practices, shaped by colonial logics, position Black and Brown bodies as 'waste' subjected to environmental exhaustion. Moniz highlights how sustainable

development reflects White geographies and racial-sexual regulation by revealing the toxic underpinnings of sustainability discourses and advocating for a reconsideration of climate change frameworks through decolonial perspectives.

A novel stance is taken by Bridget Nneka Irene et al. (Chapter 6) who explore the intersection of gender, energy poverty, and energy transition. Their study highlights the disproportionate burden of energy poverty on women due to income disparities and single-parent household prevalence. Using narrative inquiry with data from rural women in Nigeria and South Africa, this chapter advocates dismantling policy silos to ensure an inclusive, gender-equitable energy transition that safeguards livelihoods.

In Chapter 7, Joy Eghonghon Akakome and Yulia Fomina explore the role of women agripreneurs in Ogun State, Nigeria, in enhancing agriculture and food security. Through 14 in-depth interviews, the study investigates how these women adapt farming practices to address climate change and weather variability. This chapter highlights the impact of gender on adopting environmentally friendly methods and underscores the significant contribution of women to sustainable farming and community food security in Nigeria.

Tini Suryaningsi et al. (Chapter 8) investigate the role of women haul truck drivers in Indonesia's PT Vale Nickel mining area. Despite the patriarchal system in traditional communities, women in this study challenge gender norms by performing jobs traditionally reserved for men. Using qualitative methods, the research highlights the courage and independence of these women, showing that gender equality can thrive even in male-dominated industries.

In Chapter 9, Vishnu Achutha Menon, Juby Thomas, and Lijo P. Thomas challenge prevailing views by exploring the impact of zero-waste management on the social, community, and personal development of Kudumbashree women in Kerala. Through a study of 512 women engaged in agriculture, the research finds that those practising zero-waste management show greater involvement in civic activities and enhanced personal fulfilment. The study highlights the significant role of zero-waste behaviour in fostering empowerment and community engagement.

The next chapter, by George Kwame Fobiri et al. (Chapter 10), explores the role of gender in Africa's textile industry, which has significantly contributed to cultural and economic development. This chapter emphasises that promoting gender equality in textile production is crucial for sustainable growth. The findings highlight that while women excel in traditional techniques, men occupy technical roles, and gender inclusivity is key for advancing the industry.

The chapter by Dwi Surti Junida and Tini Suryaningsi (Chapter 11) explores the interplay between government childcare policies and the traditional parenting practices of the Dayak Bakati ethnicity in Indonesia. Through in-depth interviews and observations in Bengkayang District, the study highlights how community-led childcare emphasises values like solidarity, respect, and environmental stewardship. The findings underscore the importance of integrating cultural traditions into modern childcare policies while balancing tradition and evolving societal demands.

The chapter by Lis Purbandini et al. (Chapter 12) explores the historical evolution of transmigration in Indonesia, from the colonial era to the present. It examines its role in addressing unemployment, poverty, and regional disparities

while fostering equitable development through settlement creation. The study highlights transmigration's success in spurring economic growth but also its challenges, including cross-cultural tensions. Lessons from Indonesia's programme provide insights for addressing similar global development issues sustainably.

Decolonising business and entrepreneurship curricula is critical, yet its connection to sustainability remains underexplored. In the next chapter, Rifat Kamasak et al. (Chapter 13) examine biases in Western-dominated curricula that marginalise Global South practices. In integrating indigenous knowledge, local models, and diverse pedagogies, this chapter explores pathways to equitable education. The findings highlight strategies to redefine curricula and promote sustainable development, with implications for global education policy.

In Chapter 14, Doyin Olorunfemi explores ecological protectionism through the lens of African indigenous practices and spiritual intelligence. Focussing on communities in Ghana, Tanzania, and Zimbabwe, this chapter reveals how beliefs, taboos, and rituals safeguard sacred areas and foster reverence for ancestral spirits and non-human species. These practices create a unique form of African spiritual intelligence with proven environmental benefits by offering a credible, non-Western approach to addressing ecological challenges.

Outlook for the Future

We are pleased to present this handbook as a key contribution to the ongoing conversation on sustainable energy transition and social justice from the perspective of the Global South. Our main goal is to provide a detailed and critical examination of the pressing, while offering valuable insights into the distinct challenges faced by Global South nations. This handbook seeks to make a significant impact by addressing the need to decolonise sustainability and energy transitions. It gathers diverse perspectives from the Global South by highlighting voices that are often marginalised in global discussions. These contributions are vital for developing context-specific solutions that honour local knowledge, cultures, and lived experiences. While the chapters provide valuable findings, we acknowledge that there are limitations in fully capturing the complexity of these issues. These gaps offer opportunities for future scholars to expand upon and refine the approaches presented here.

Looking forward, we foresee a future where sustainability and energy transitions are centred on more inclusive and equitable models by empowering the Global South to determine its own development trajectory. Ongoing research should focus on how decolonisation frameworks can reshape global governance in ensuring that the needs and perspectives of communities in the Global South are integral to decision-making. Such a shift will foster more sustainable, just, and community-driven solutions to climate and energy challenges.

In conclusion, this handbook calls for a reimagining of sustainable energy transition and social justice through the lens of the Global South. It challenges traditional narratives and encourages readers to explore how alternative, locally rooted approaches can offer solutions for a fairer, more sustainable future. We hope this volume will be a valuable resource that sparks further research and deepens the understanding of decolonial perspectives in sustainability and energy transitions.

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