

GREENPEACE
ALTERNATIVE
FUTURES



GROWING THE ALTERNATIVES

SOCIETIES FOR A FUTURE BEYOND GDP

CHAPTER THREE

ACKNOWLEDGEMENTS

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INTRODUCTION & CONTEXT

This is the last chapter of a three-part series on *Growing the Alternatives: Societies for a future Beyond GDP*. In the **first chapter** we introduced the context behind the exponential growth of extractive industries that is leading to the current polycrisis. We showed how the growth-based economic system is causing planetary boundaries to be breached, leading to ecological collapse, climate crisis, biodiversity loss and many other ecological disasters, as well as the displacement, disinheritance and impoverishment of communities and Indigenous peoples. We also invited academics, organisations and activists to write about how humanity could collaborate politically and economically to increase the wellbeing of both people and nature. They revealed an exciting space that brims with both the possibility and the tangible evidence of communities living and thriving beyond the constraints of GDP and growth.

We built on the theories that underpin these alternatives and their imperative in **Chapter 2**. We addressed the degree to which these solutions can contend with the marketplace, an arena where much of the destruction that is wrought on people and planet occurs, and explored how products and services can be delivered without such disastrous impacts. We found that not all companies and organisations prioritise profits for shareholders, but can deliver products and services, benefit nature, and improve people's wellbeing in the process. It is claimed that capitalism and neoliberalism is the only option, but it is simply one story among many alternatives which are far more beneficial for society, that, unlike the status quo, prioritise care, people, the planet and equity. These are realistic alternatives that are already working in the modern world, that embody aspects of a Slow Circular Economy, follow the ethos of the commons, address the root causes of social and environmental challenges through the tools of the Economy for the Common Good, and are based on democratic cooperation as shown by the very practical examples of Cooperatives.

In the final chapter, entitled **System change from the ground up**, we showcase a selection of communities that are already living that more equitable and sustainable future so much required for our planet and people. These stories, which show how people are organising alternative ways to live in the face of colonisation and industrialisation which threatens their resources, are just a few of many more, which offer different routes out of the current polycrisis.

OUR PRINCIPLES & PROPOSALS

Greenpeace’s **Alternative Futures programme** has set out to **reimagine** an **alternative future** where we are inspired to work together on **solutions to the climate and biodiversity crises**, so that everyone can live a healthy and dignified life. As part of a long and ongoing listening journey with experts, activists and scholars across the world, we have set out **9 principles and 27 proposals** which envision the landscape for an alternative future.

PRINCIPLES

PROPOSALS

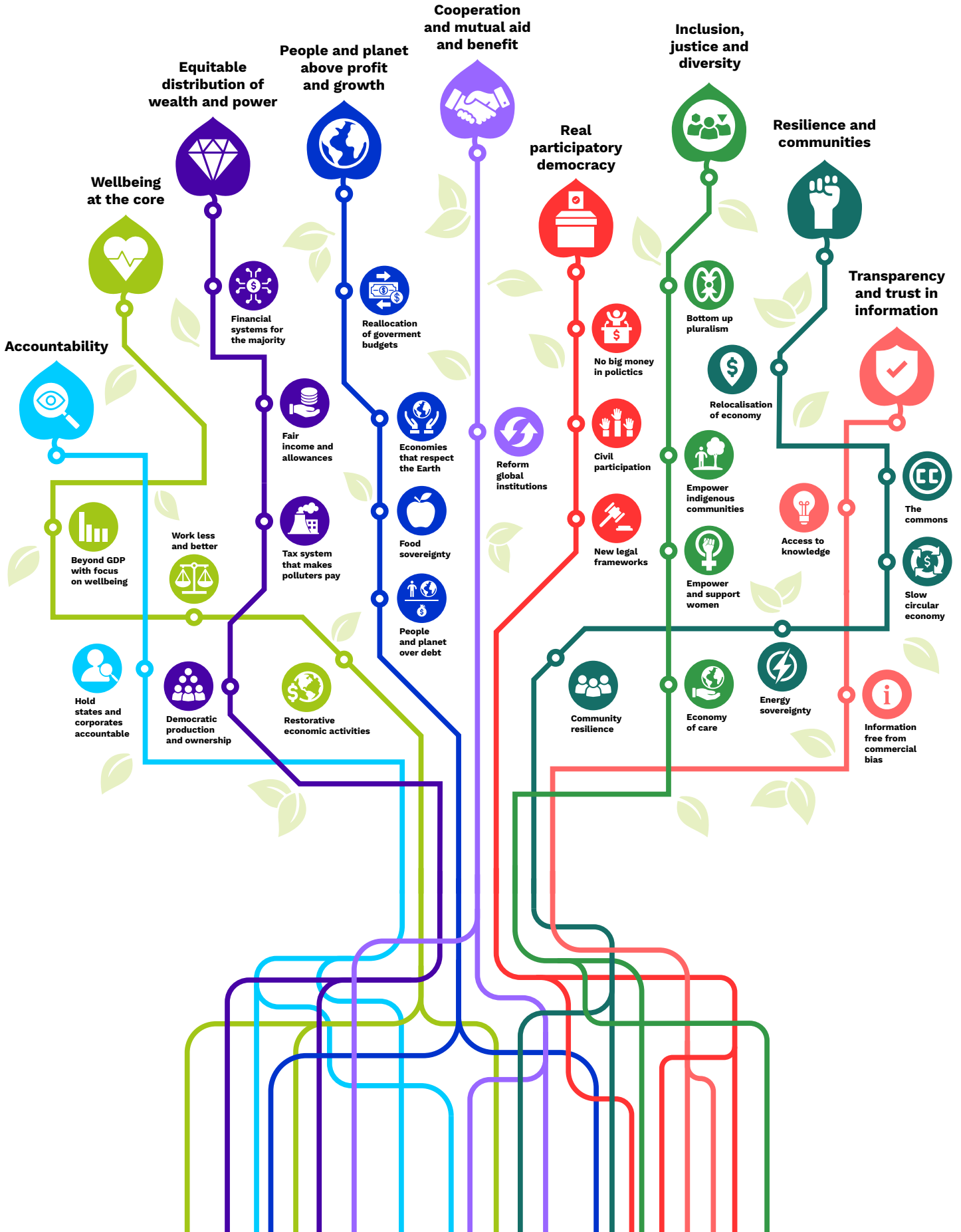
AN ECONOMY AND SOCIETY THAT PRIORITISES

	People and planet above profit and growth	<ul style="list-style-type: none"> • Food sovereignty • Economies that respect the Earth • Reallocation of government budgets • People and planet over debt
	Equitable distribution of wealth and power	<ul style="list-style-type: none"> • Financial systems for the majority • Fair income and allowances • Tax system that makes polluters pay • Democratic production and ownership
	Wellbeing at the core	<ul style="list-style-type: none"> • Beyond GDP with focus on wellbeing • Restorative economic activities • Work less and better
	Inclusion, justice and diversity	<ul style="list-style-type: none"> • Economy of care • Empower Indigenous communities • Empower and support women • Bottom up pluralism
	Resilience and communities	<ul style="list-style-type: none"> • Relocalisation of economy • The commons • Slow Circular Economy • Energy Sovereignty • Community-centric resilience

AND GOVERNMENTS THAT PROMOTE

	Transparency and trust in information	<ul style="list-style-type: none"> • Access to knowledge • Information free from commercial bias
	Real participatory democracy	<ul style="list-style-type: none"> • No big money in politics • Civic participation • New legal frameworks
	Cooperation and mutual aid and benefit	<ul style="list-style-type: none"> • Reform global institutions
	Accountability	<ul style="list-style-type: none"> • Hold states and corporates accountable

FIGURE 5: OUR PRINCIPLES AND PROPOSALS



03

SYSTEM CHANGE FROM THE GROUND UP

The true meaning of economy – lessons from rural Brazil in the art of taking care of our common home 09

Living, loving and learning from the “people of the mountain” 12

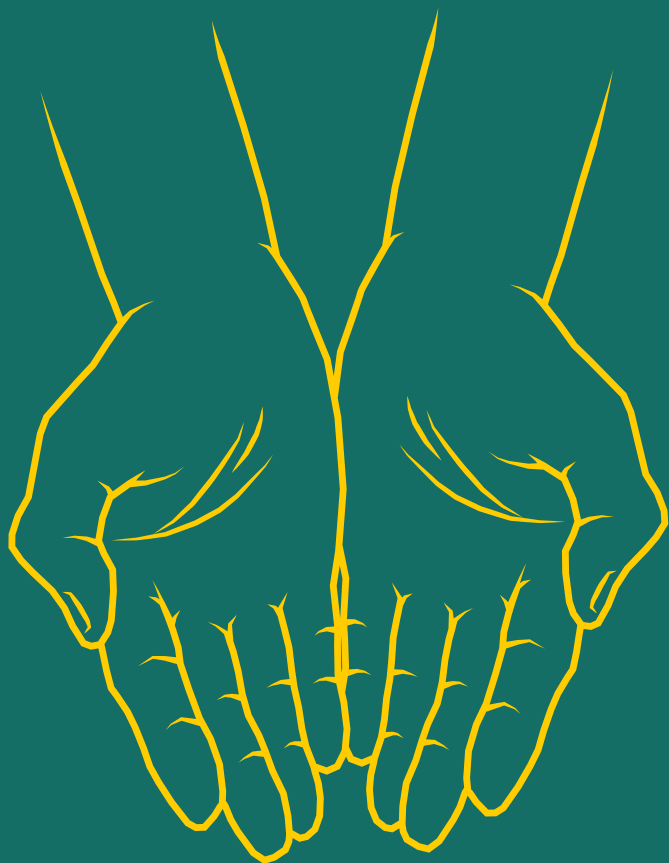
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This report conceptualises the alternative futures we so urgently need as places we must “travel” to. Some communities and organisations are further along their route to the future than others. This section includes contributions from and about the people who are already on the difficult journey to a more equitable and sustainable future for all, who are already achieving the change we need.

In Brazil, a **network of civic society organisations** have come together to harvest rainwater and regenerate ecosystems in a region with a dry climate. As climate change intensifies, rather than competing for resources, this kind of cooperation is essential to make sure the millions living in drought-prone areas aren't left behind. A similar journey is underway in Egypt's Sinai region, where social enterprise **Sineway** has set out to revitalise the region's ecological and cultural heritage, through valuing ancestral knowledge, to bring wellbeing and economic benefits. In **the Philippines**, we learn how a community pulled together to secure food for its most vulnerable during the COVID crisis, providing support for small farmers and helping to localise fresh food.

This section also includes an account of the Indigenous community of **Sungai Utik**, in Indonesian Borneo. The people of Sungai Utik refused to sell their forest homeland to exploitative multinationals, and instead have become an internationally acclaimed symbol of how to preserve Indigenous ways of life while caring for precious natural resources. Reaching the futures we want and need also means holding out against the ones we don't.

Chikumbutso Ngosi takes us to Malawi, where debt and climate crisis are throttling the country, but where organisations such as the **Feminist Macroeconomic Alliance-Malawi** and the Young Urban Women and Valuing Women's Work programme are developing a roadmap to a Feminist Wellbeing Economy that will overturn this trend.

We provide some more examples of how truly plural the future can be through the research done by David Bollier and Greenpeace, which shows examples of cities, communities and peoples where functioning systems organised around **the commons** enable people and nature to thrive. Finally, we can find examples of how **civic participation** has revived local economies, restored a river and returned ancestral lands to local people.



THE TRUE MEANING OF ECONOMY - LESSONS FROM RURAL BRAZIL IN THE ART OF TAKING CARE OF OUR COMMON HOME

Renata Nitta, Campaign Strategist for the Alternative Futures project at Greenpeace International.



Resilience and communities



Community resilience



Inclusion, justice and diversity



Empower and support women



Bottom up pluralism

Brazil's semi-arid region – an area four times the size of the United Kingdom and home to approximately 27 million Brazilians, or about 12% of the population – is a hostile landscape, characterised by dry-forests with immense biodiversity. Water is scarce, and the area is long associated with environmental degradation, extreme poverty and drought; conditions exploited by predatory landowning elites. Today, the largest share of the 33 million Brazilians going hungry across the country is concentrated in the northeastern states that make up the semi-arid region.

Semi-arid ecosystems and the people dependent on them are especially vulnerable to climate change, and building ecosystem resilience has been highlighted as the best solution for adaptation.

The **Brazilian Semiarid Articulation (ASA)** is a network of more than 3,000 civil society organisations working across states in the country's semi-arid region to maintain the ecosystem and maximise resilience, preserving the ways of life of the millions of people who call it home.



© Vladia Lima / ASA. Agroforestry in the Community Enjeitado



© Mauricio Pokemon / ASA. Family participating in the creole seed bank project – Community Emparedado

“It was known as the region of miseries, of misfortunes, of hunger, of poverty, of the impossibilities,” said ASA Coordinator Cícero Félix dos Santos. The main mission of ASA is to create dignified lives for people, in balance with other living beings and the environment, by breaking with the “drought industry” which diverts public money to big business and impoverishes local people. It achieves this by bringing the forces of civil society together throughout the semi-arid region to articulate an alternative to this reality.

Instead of combating drought, the network opts to adapt through sharing goods and power throughout the network, rather than concentrating power in the hands of a few. This includes giving priority to adequate and healthy food, stocking supplies, using cisterns for water collection, native seeds, and active popular participation in the design of public policies, so that ASA “emerges to influence politically in a new perspective of involving people, guaranteeing rights and dignity of life in this region.”

WHERE THERE IS WATER, THERE IS LIFE

One of the greatest achievements of the ASA has been the installation of more than 1 million systems for capturing, storing and managing rainwater over the last two decades. Such technologies have guaranteed a dignified life in a region where over centuries millions have died due to lack of water and food or contaminated water shared with animals – intervening in the pattern of mass migration to Brazil’s industrialised southeast. For Cícero, women, and especially young women, have been the biggest beneficiaries of the ASA

network, with the installation of cisterns for collecting water.

“The women of that region lost around 20% of their lifetime carrying water on their heads,” he said. “Now that 20% is used to take care of themselves, take better care of their families, attend meetings and organise studying.”

OUR COMMON HOME: OUR PLANET

ASA's network is also taking care of the common environment of the semi-arid region, much of which is in disrepair after centuries of concentrated use by local landlords for monoculture crops and cattle farming.

“When we talk about the economy, generally, people think that the economy comes down to money and finance,” he said. “When in essence, economy is the art of taking care of our home, is the art of taking care of the common environment.”

“In our case, we have a great challenge, which is to take care of our common home, to take care of planet Earth,” he added. “...so we need to advance this reading, this vision of the economy beyond financial, beyond monetary.”



© Ana Lira / ASA. Agroecological experience in Polo Borborema

The semi-arid region of Brazil is the only place on Earth that is home to the Caatinga biome, an ecoregion of semi-arid tropical vegetation, which is also the most endangered in the country, so much so that some fear its extinction. Their preservation is not just important for this region. It is important for the whole planet because there are no Caatingas anywhere else on the planet.

Maria Neves from the Caiçara community in the rural Abóbora district of Juazeiro, in Bahia state, is a part of the ASA Network and is involved with a community project to preserve a local patch of the Caatinga biome. She talks about the collective experience of “re-Caatinga-ing” a degraded area roughly the size of 20 football pitches where they now produce agricultural goods like honey for local communities. She is especially proud of the role that young people played in the project.

“The majority here in the community are almost all young people,” she said. “They took everything (tools, equipment, rocks)... with their heads held high, bravely, with a strong arm. Because when you’re together it’s easier for you to work, when you’re alone, you can’t. When you are united, then you can. The more you organise the better, because, for example, here in our community, it benefits everyone who is here.”

The work of ASA's network demonstrates in a very real way how the true source of sustained wealth is not through capitalist speculation and exploitation but in human societies which work together with nature, not against it.

Like the Indigenous communities in [Parque das Tribos](#), this has been achieved through civic public participation, based on the values of affiliation, universalism, respect and dignity, equality and equity, human rights and the rights of nature. Alternative visions of society based on the principles of wellbeing at the core and real democracy are re-emerging everywhere and opening up the possibility of empowering citizens to have equal access to decision making power – so that the wellbeing of both people and nature also brings economic benefits to the poorest people. The transformational change that has been achieved in this challenging and vast region has important lessons for us all on how to build a path to a clean, green and just future for our children.



LIVING, LOVING AND LEARNING FROM THE “PEOPLE OF THE MOUNTAIN”

By Yasmin Kamal, freelance filmmaker and journalist and Renata Nitta, Campaign Strategist for the Alternative Futures project at Greenpeace International.



Inclusion, justice and diversity



Empower indigenous communities



Wellbeing at the core



Restorative economic activities

In the Sinai region of Egypt, ancient Bedouin tribes still live in their traditional territories, but are forced to adapt in the face of intrusion from the modern world. Founded in 2017 by Dina Kafafi, the **Sinaweya** project can best be described as a social enterprise, focused on the preservation of Sinai’s ecological and cultural heritage. This centres on the area of Saint Catherine, a UNESCO World Heritage site which has sacred importance for Judaism, Christianity and Islam alike – all believing it to be the place where Moses received the Ten Commandments.

It is also home to over 50% of Egypt’s flora, but in spite of its protected status, it is threatened by rapid and extensive construction work in an attempt to **lure in mass tourism**, with the promise of significant benefits from new jobs and opportunities. But it is already apparent that the Bedouin community – the gatekeepers of this beautiful area for centuries – have not been engaged in the discussion. Moreover, the unique and delicate ecosystem, already vulnerable to the impacts of climate change, with **erratic rainfall, drought** and disappearing plant life, is also being largely overlooked.



© Zoe Shields. Dina Kafafy, cultural manager and founder of Sinaweya



© Zoe Shields. Traditional walled gardens along Wadi Jebel, the main valley where water floods from St Catherine’s high mountains.



© Zoe Shields. Hussein Moussa Abu Heib in his revived family garden.

DEEP KNOWLEDGE BRINGS BENEFITS TO THE MODERN WORLD

The various Bedouin tribes have always been largely autonomous, governing themselves with their own laws and relying on a land they know well for their survival. Sinaweya is building a genuine and enduring relationship with the Jabaliya Tribe ('people of the mountain'), known for their deep knowledge of climate patterns, water conservation, wild and cultivated plant species. The aim is to find the potential in their cultural practices – namely horticulture, natural healing culture, language, art and nutrition – to support livelihoods within a modern context, so that generations, young and old may continue to thrive.

Working with over 25 families, Dina's collaborative work unites three different yet overlapping elements – herbalism (including a database and herbarium project), garden rehabilitation and the **brand be.do** – creating a working framework based on an economy of care and the empowerment of the community.

She describes it as “an exchange, where we can live, love and learn from the Bedouin.” In turn the Bedouin also benefit directly from the exchange by sharing their knowledge and produce, which is packaged and sold as part of be.do, to people in the city – a market locals can't usually access.

Ragab Awad, who works across the projects and is a trekking guide and environmentalist, says that, “in the past, people found it hard to sell things or were growing plants they weren't aware there was a demand for [...] Dina was the first person to come to the area and create this new market.” He adds that “be.do has provided a new source of income for many, which means they're not just reliant on tourism.” The economic incentive also benefits the environment because it encourages people to take better care of the plants that grow in the mountains. Keen gardeners Mahmoud and Om Hussien both agree that “when you find someone who buys from you, it encourages you to plant and produce more, and motivates you to come up with new ideas.”

The skills of Bedouin women making embroidered items are another *be.do* success. Om Rahma, created a network from her home workshop together with her sisters and over 100 other women. They began working with the Sinaweya project three years ago which commissions them to make items like bags and home accessories. Many of them have become financially independent because of

their work and are now the main breadwinners of their family. The disruption of the pandemic and political unrest reminded them of how important it is to be self-sufficient and they feel responsible for passing down skills that they learned from their own mothers to the younger generation, with young people now more keen to learn traditional skills like embroidery or herb collecting.

DEEP KNOWLEDGE BRINGS BENEFITS TO THE MODERN WORLD

The semi-nomadic lifestyles of the Bedouin in the past relied on the fruits and vegetables grown in gardens spread out across the St Catherine area, but with the introduction of village life in the 1960s it became almost impossible for many families to move to their gardens for months at a time, and many of the gardens became neglected. Today, the knowledge of gardening in the community is being lost, and with the continued effects of climate change, some tree and plant varieties are now almost extinct or dying.

To help revive the gardens while preserving knowledge of the traditional techniques used in the past, the project shares the financial burden as well as the expertise and labour needed, with volunteers helping with the work on restoration. Hussein, who's in his late 20's, was encouraged to bring his family garden back to life. He was sad to see the garden he grew up with abandoned and deteriorating – 80% of their needs in the past came from the abundance of their garden. Hussien says that “gardens have always been a big part of the identity of the Bedouin of St Catherine and in the face of current development they can be a place of peace that brings the community together again as it once did.”

Dina says that the people living in St Catherine are the leaders of the work they're doing. “We bring in the tools and the knowledge, we share it with them and they share their knowledge with us but in the end even when we rehabilitate a garden it is up to the family that owns it to maintain it. We just encourage

the practices – they are the ones that actually keep them alive. This is a very important point – Sinaweya is nothing without the local community.”

Sinaweya has shown that valuing ancestral knowledge together with collaboration can create real democracy and empower the community through an alternative form of development, which puts wellbeing at the core. The economic benefits that this brings is not only recovering ecosystems but is providing opportunities for young people to earn their livelihoods and remain in their communities.



© Dina Kafafy. Plant and seed collections from Wadi Tinya. A very rare *Colchicum* bulb which was in bloom after almost a decade of disappearance.

HOW AN ACT OF CARE LED TO A FOOD REVOLUTION

By Raizza Bello, freelance journalist from the Philippines and Abigail Aguilar, Campaign Strategist for the Alternative Futures project at Greenpeace International.



People and planet above profit and growth



Food sovereignty



People and planet over debt



Wellbeing at the core



Restorative economic activities

In the Philippines, ordinary people sparked a movement to give people access to fresh food in response to the hunger crisis that arose from lockdowns during the COVID pandemic. This movement eventually connected small farmers with city dwellers by creating markets and support for food sovereignty, a cornerstone for sustainable agriculture.

Maginhawa Street, a popular food strip located in Quezon City, Manila, was one of many commercial districts badly hit during the early years of the coronavirus pandemic. Local citizen Patricia Non, who grew up in a household where financial constraints meant that food wasn't always available, could

empathise with people's struggles during the pandemic and was impelled to do something.

In April 2021, after a series of lockdowns causing joblessness and isolation, Patricia Non set up a simple bamboo cart with some food in it, and a sign in the local language saying **“Give what you can. Take what you need.”**

After a few days, *Maginhawa*, a Filipino word which contextually means a feeling of relief, would come back to life and pioneer **the community pantry**, a model that became viral and spread across the Philippines. At the height of the movement **more than 6,700 community pantries** brought people together and **fed thousands of vulnerable Filipinos nationwide.**



© Patreng Non. Free kamote (sweet potatoes) available at Maginhawa community pantry.

HOW NEED AND INEQUALITY LED TO COLLECTIVE ACTION

With an estimated 4.14 million Filipinos **suffering unemployment** and a **poverty incidence** of around 26.14 million, the crisis severely afflicted jeepney drivers like Roberto Agnes, who had no work during the COVID lockdowns. But urgent relief came through the Maginhawa community pantry, which gave the drivers' union a surprise gift of a jeepney full of vegetables. This fresh food supply was immediately distributed to 55 drivers, inspiring Agnes to organise the union's own pantry for the community as a show of solidarity.

According to long-time Maginhawa village captain Lolita Singson, who was tasked with managing the crowds as the initiative grew, about 1,000 people showed up daily. Despite

curfew restrictions, people would try to line up overnight, though the biggest rush would be at five o'clock in the morning.

While the rapid growth of the community pantries brought joy, it also revealed the deep hunger of Filipinos and the lack of aid.

As Non explained, “the primary goal of the pantry is to empower the people and to put food inside their stomachs so they can work, study, and function well mentally. **The goal is to eat so we can thrive in the things that we want to do and so our country will be better.**”

URBAN CITIZENS JOIN FARMERS' CALLS FOR FOOD SOVEREIGNTY

Rosalina Tagle, a farmer from the province of Sariaya, Quezon, couldn't sell her crops during the pandemic, and was inspired by the initiative to help fellow marginalised Filipinos and prevent food wastage at the same time. She took the four hour trip to the city to share almost two tons of fruit and vegetables with the Matiyaga community pantry, neighbouring the Maginhawa hub.

Tagle says that community pantries "will also help us farmers retain ownership of our lands. Farm-to-market roads are often used as an excuse for land development, but these projects lead to the construction of factories and the building of subdivisions."

Participating in the initiative was a way to call on the government to address these agricultural issues that have been left hanging for three decades now.

The organiser of the Matiyaga community pantry, Elijah San Fernando then spearheaded the co-creation of the **Community Pantry PH BuyAnihan** system — a word play on the local concept of *bayanihan* (mutual aid) and *ani* (harvest) — to link direct and rescue buys to save crops and distribute them to communities, in partnership with the Maginhawa hub.

San Fernando emphasises that in the community pantries "we don't get produce from transnational or multinational companies. The produce is not imported, but comes from Filipino farmers themselves. While food security is an important concept, it doesn't address the issue of where food is sourced. Food sovereignty highlights the citizens' control on their food."



© Elijah San Fernando. Food distribution at Matiyaga community pantry.

BEYOND THE IMMEDIATE CRISIS – TO CHANGING THE LANDSCAPE OF FOOD FOR THE PEOPLE

The inspiration of the community pantry also transcends time and cultures. Farnaida Tanggol-Tabao, a local pantry organiser from Marawi in the Mindanao region – a city which has been displaced since the 2017 outbreak of a conflict between the Philippine government and Islamic State militants – aims to make bread-giving a tradition every Ramadan, with a third pantry run planned for 2023. Apart from feeding fellow Muslims at the end of the daily 14-hour fast, having food to share nurtures the relationships of families who gather to eat at dawn.

But the growing movement has also faced challenges, with Non and some of the organisers facing malicious labelling of individuals or organisations as part of communist or terrorist groups, known as **red tagging**, and were forced by government officials to momentarily halt operations.

Nevertheless, the community pantry has recently stepped up its food service to help when typhoons or fires hit, and is being transformed into a non-government organisation that aims to connect communities, farmers, sectors, and local governments to deepen food availability and create healthier food cycles for the people. This shift not only reduces food waste, but also ensures that local farmers can be better supported and fairly compensated for their hard labour as well.

“If people’s basic needs are not provided by those in power, **food availability becomes revolutionary** because caring for ourselves and our neighbours is a form of resistance – showing that we’re not giving up,” explained Non.

Governments everywhere that fail to fulfil this basic need for their citizens need to learn from the people how to achieve this sustainably, and support them in these efforts. The community pantry – and initiatives like this everywhere

that stand up for people’s right to healthy food – show that when people put themselves and the planet before profit and growth they benefit themselves and others in the networks they create. The community pantry has revitalised the call for food sovereignty by supporting small farmers through economic exchange and has built resilience and community through re-localising the supply of fresh food.



© Farnaida Tabao. Food distribution during Ramadan at Marawi community pantry.

BATTLE FOR THE FOREST: HOW THE PEOPLE OF SUNGAI UTIK PROTECT, PRESERVE AND PROSPER IN THEIR RAINFOREST HOME

By Muhammad Hanafi Aryan, journalist concerned with human rights, ecology and politics and Rahka Susanto, the project leader for Green Economy at Greenpeace Southeast Asia in Indonesia



Muhammad Hanafi Aryan (left) and Rahka Susanto (right)



People and planet above profit and growth



People and planet over debt



Economies that respect the earth



Inclusion, justice and diversity



Empower indigenous communities

The rainforest plays a central role in the lives of Indigenous communities in Indonesia. But it is a sad fact that many such communities have to fight to protect themselves from the pressure brought to bear on them by corporations looking to use their lands to extract as much value for themselves as possible, from mining operations to palm oil plantations.

At the mercy of an extractivist global North, and up against a Western cultural hegemony that uses mass media to claim that modern life in cities is preferable to the ‘backward’ ways of the forest, Indigenous societies might struggle to meaningfully organise to retain their identities, ways of life and homes.

The story of the Indigenous Dayak Iban people of Sungai Utik, however, provides us with some cause for hope. Sungai Utik is

a community in Putussibau, at the border between Indonesia and Malaysia on the island of Borneo, whose people held out against aggressive attempts by extractivist companies to buy and profit from their rainforests. This refusal to sell their land to capitalist and imperialist interests has helped preserve their traditional way of life. It has also helped their community to flourish, winning them real sovereignty over their forest home.

Forestry and a relationship with the natural world have long been central to the identity of the Indigenous people of Sungai Utik: **“The land is our mother, the forest is our father, and the water is our blood,”** says Apai Janggut, the leader, or *tuai rumah*, of the Sungai Utik Longhouse.¹⁰⁴



© Enter Indonesia / Greenpeace. Sungai Utik longhouse: this is a communal area where the people do activities together, such as community gatherings, music or playing games. The doors on the left are the “private” areas for families to sleep, cook, and so on.

Back in the 1970s, modernization came knocking, bringing with it a surge of new opportunities: the Dayak Iban had to decide whether to sell their forests to interested corporations looking to extract value, for mining operations or palm oil plantations. The Dayak Iban in this area, however, saw the effects of extractivism on other nearby tribes that had made the decision to cash in on their forest. But refusing the sale was not enough to insulate Sungai Utik from the catastrophic effects of deforestation and heavy industry in neighbouring communities, starting with water

contamination and dwindling access to the foodstuffs which had previously been provided by the now shrinking forests.

When these new problems also began to show in Sungai Utik, the importance of conserving their forest home was made starkly clear, and the tribe resolved to follow in their ancestral traditions by living only within their means, and treating the forest with the reverence it deserved. The forest has a bounty to offer that far outweighs the sum of money the Dayak people might have made by selling it off.

INDIGENOUS MODELS OF OWNERSHIP

Indigenous identity is inextricably connected with communal models of property ownership. To live and work in the forest of Sungai Utik is to be a part of a community. Indigenous housing in the region takes the form of ‘Longhouses’, or Rumah Betang. The Dayak Iban people live in a house 216 metres long, inhabited by 300 people. Living in this way allows the community to share resources sustainably, living from and maintaining the forest for joint prosperity.

This definition of prosperity however, is not shared by the capitalist system of the global North. The Dayak Iban’s communal ownership model has faced a challenge, in the form of the cultural imperialism of the West. For decades now, Indigenous Indonesians have been exposed to mass media and the internet, with its promotion of capitalism and urban hegemony. Indonesian mass media in particular holds that modern urban life is better, more aspirational, more suited to the country’s growing middle and upper classes. This is contrasted with a perception of rural and Indigenous Indonesians as backward and underdeveloped. Indigenous Indonesians in particular are faced with the

damaging cultural assumption that their lives would be better if they would only ‘go to work’, by entering the capitalist system.

The threats to the Dayak Iban way of life from the modernisation of the 1970s, were ramped up when Western religion and the current educational system came knocking. The local wisdom and culture was marginalised by the Indonesian educational system which taught that the rich natural resources of Indonesia should be exploited to create profit. As a result, many Indonesian people who were influenced by modernisation considered selling their land, only to change their minds later when they realised that this was not sustainable for them, deciding to return to their local wisdom, which continuously protected their culture and the wealth of the forest that belongs to the Dayak Iban, and redefine their way of life. Even though most of them are currently Catholics and continue with their modern education, the people of Sungai Utik have re-embraced their abandoned customs, and adaptively maintain the local wisdom and beliefs that were inherited from their ancestors.



© Enter Indonesia / Greenpeace. Installing solar panels on the communal longhouse. The area where the people of Sungai Utik live does not have access to electricity.

FOUR CORNERS OF THE RAINFOREST

To live harmoniously alongside the forests – using and maintaining their resources in a way which wouldn't lead to catastrophe – the people of Sungai Utik divide their communal territory into 15 categories for managing and using resources, which can be allocated as follows.

1. Rumah Panjae, Taba', Temawai and Kampong Puang are designated as residential areas.
2. Areas designated as Damun, Redas, Tanah Kerapa, Umai, and Tapang Manye are sources of food, which include the fields and farms.
3. Forest and water preservation as well as food reserves are designated as Tanah Mali, Hutan Simpan, Pulau, and Penganyut Aek.
4. Finally, Tanah Endor Nampok is a sacred area for meditation and Pendam is designated for burials.

This territorial division aims to communicate the community's desire to conserve food resources, rather than over-exploit them for short-term gain.

The Sungai Utik society remains reliant on agriculture to provide its food. However, instead of more modern, potentially environmentally damaging farming systems, they opt to use methods inherited from their ancestors. For the Dayak Iban people, farming is more than just clearing the fields and cultivating the crops. Several tribal customs must be adhered to at all stages of the agricultural life cycle, from the planting of seeds until harvesting the crops. Tribal law states, for example, that land which has been used for farming cannot immediately be used again; it must be left for 5 to 10 years until the quality of the land and the fertility of the soil return to their original state.



© Enter Indonesia / Greenpeace. This is the water source for the people of Sungai Utik, which they designate as the “Kampong Taroh” zone. They try to preserve the purity of the water source in the forest, because they drink the water and also bathe here.



© Enter Indonesia / Greenpeace. Sungai Utik people walking to the field in the Kampong Endor Kerja zone

Dividing the forest is a means of providing balance. In this way, the Dayak Iban weigh up what the forest can provide with what they need to give back. According to the Dayak Iban's tribal law, the forest must be separated into three zones, Kampong Taroh, Kampong Galao, Kampong Endor Kerja.

Protected forests that cannot be used for some types of agriculture are known as Kampong Taroh. This zone is upstream from the Dayak Iban's residential forest, and as such, water quality here is protected by their law. In this zone, people are forbidden from practising cultivation, cutting down trees or collecting wood, so as not to contaminate the river. Other agricultural practices are allowed in this zone, such as the breeding of livestock. Once again, it's all about balance.

The local Dayak Iban Sungai Utik society also allocates a reserve forest zone, called Kampong Galao. In this zone, the society is only allowed

to collect herbs, firewood, and create canoes. Due to its limited usage, the zone is closely monitored, and those who break the law will be sanctioned by their cultural customary law.

Finally, there is a production forest which is called Kampong Endor Kerja. The society manages this zone in an equitable and sustainable manner. The law permits society to collect wood which exceeds 30cm in length, otherwise, it's also used as a source of seedlings, for agriculture – with areas for paddy fields and rubber following a rotational crop system – and for agroforestry.

This communally zoned forest has made sustainable prosperity possible. While urban communities in Indonesia are organised around principles of individual ownership, the Dayak Iban invert this paradigm, managing the forest through a communal alternative, maintaining true prosperity into the long term.

WINNING THE BATTLE FOR THE FOREST

The Indigenous people of Sungai Utik have been so successful in their careful preservation of the forests that the story has taken a new turn: the community has grown in popularity as an ecotourism destination. By 2008, Sungai Utik became the first Indigenous village to be awarded an Ecolabel Certificate from the Indonesian Ecolabel Institute. Through the ecotourism approach, the people of Sungai Utik hope to enhance their prosperity with zero exploitation of nature.

In 2019, the Dayak Iban people, who have been sustainably managing their land for generations, were awarded the Equator Prize by the United Nations Development Programme (UNDP).

In the same year, the community of Sungai Utik won a landmark legal victory: the Indonesian Ministry of Environment and Forestry finally recognised the customary forest as belonging to the Indigenous people.¹⁰⁵

The road to this decision was a rocky one; in 1999 the Indonesian government passed a law demarcating all customary forests as “state forests,” which left the forests exposed to sale by the government to logging and palm oil companies. The people of Sungai Utik mounted a decades long campaign to overturn this ruling, their victory in 2019 affirmed their ownership of the land which had been stolen from them, and their right to protect it for future generations.



© Enter Indonesia / Greenpeace. Sungai Utik people taking a break from work in the forest.

THE QUEST FOR A FEMINIST WELLBEING ECONOMY AMIDST CLIMATE PARALYSIS IN AFRICA



By **Chikumbutso Ngosi**, Feminist Macroeconomic Alliance – Malawi founding member and International Program Manager for Young Urban Women - Life Choices and Livelihoods Programme at ActionAid International



Chikumbutso Ngosi



People and planet above profit and growth



People and planet over debt



Inclusion, justice and diversity



Empower and support women

Climate change represents a major threat to Africa and is one of the biggest challenges facing the continent today. Africa's climate has warmed more than the global average since pre-industrial times (1850-1900),¹⁰⁶ and the continent is contending with more frequent climate-related disasters including hotter weather, disruptions in rainfall patterns, shrinking of key lakes and a series of climate related natural disasters such as drought, floods and cyclones, all of which have brought human tragedy, social upheaval, and serious food insecurity concerns among other things.

Furthermore, levels of inequality have been exacerbated by the inadequate response and recovery from the ongoing poly crisis, including public health and economic crisis, impacted by neoliberal macro-economic policy, persisting capitalism and influence from global North governments and International Financial Institutions (IFIs).

Activists and scholars increasingly blame neoliberal capitalism for the systemic climate paralysis in Africa. This is due to failure by states, especially governments in the global North to meet obligations on reducing greenhouse gas emissions and increasing investments in climate actions.



© Angela Jimu / Greenpeace. Two men are seen marooned after Tropical Cyclone Ana destroyed homes in Chikwawa district, in the Southern region of Malawi. More than 100,000 people were displaced by the storm.

CLIMATE CRISIS BENEFITS FOR CAPITALISM

The quest for wealth creation has led to a condition termed “climate-crisis capitalism” in which global corporations and powerful elites utilise environment-threatening methods to create wealth for themselves. Wealth creation methods being experienced in the world are accomplished via industrial activities. Industries are considered as the muscles for economic empowerment. The wealth created in this case is short term, but the environmental damage incurred by the activities is long term, and Africa finds itself on the front lines of these impacts, including climate change. **Its population - around 17% of the global population - is responsible for less than 3% of the world’s total greenhouse-gas emissions** yet faces a great bulk of the long-term impact of the emissions.

For decades, neoliberalism has remained a dominant policy model that encompasses both politics and economics. The primacy it places on economic growth and profits achieved through privatisation, deregulation, contractionary fiscal policies, and liberalisation among other things, has proven detrimental to women’s rights and the environment, especially those facing intersectional marginalisation in the Sub-Saharan Africa region. Neoliberalism prioritises economic growth and supports

minimal government intervention, because its core principle is a belief in the productivity of market competition and free trade. This is driving the destruction of the planet whilst fuelling inequality rooted in slavery and colonialism, which shifts resources from the global South to the global North through systems and institutions that are undemocratic, unrepresentative, and unaccountable.

Like countries everywhere, policy makers in Africa are committed to implementing the global agenda on transitioning to a low-carbon economy, in addition to commitments to increase investments in climate adaptation programs. This commitment is also endorsed through regional frameworks like the **African Adaptation Acceleration Plan**. Responding to this commitment, at the COP26 Climate Change Conference, African leaders indicated that the region would need \$1.3 trillion over the next two decades for climate adaptation and mitigation.

However, such efforts continue to be hampered by the global neoliberal capitalist system which pursues growth at all costs, causing human exploitation and environmental destruction, while forcing governments in the global South to minimise social service expenditure.

HOW DEBT IS HOLDING MALAWI BACK

The situation in Malawi is a shocking example of how the current economic model is not working. Malawi gained its independence after 75 years of colonisation by the British in 1964. Despite being rich in agricultural lands, natural resources, and with a vibrant youth population, 70% of Malawi – or 13 million people – live on less than USD \$2.15 a day. Numerous rounds of economic reforms since the 1980s linked to loans or policy advice from the World Bank and International Monetary Fund (IMF) have led to sustained under-investment and cuts to vital public services, and this continues to negatively affect investment in key sectors like health, education, agriculture, social protection, and disaster response, including climate adaptation actions. The ongoing polycrisis of COVID-19, climate change, debt, conflict and rising food and fuel prices has been used to justify intensified rounds of austerity which reinforces a racist, sexist division of labour that devalues care work, whether paid or unpaid, whilst the wealth of billionaires and multinational corporations (MNCs) continues to grow.

Such austerity measures have an impact on women due to their gendered roles, representing most public sector workers and primary users of public services. The pandemic, climate crisis and spiralling inflation have also pushed Malawi into

a debt crisis. Recently, tropical Cyclone Freddy, which hit Malawi in March 2023, led to loss of lives, injury and devastation of crops, homes, and infrastructure in parts of Southern Malawi, thereby increasing the government's need to resource humanitarian response.

Malawi's debt hit 66.7% of GDP in 2022 and is predicted to rise in 2023, further constraining its ability to finance desperately needed public services, which are so crucial for women's rights and the country's ability to respond to the climate crisis. The IMF predicts that this debt is likely to stay over 30% of government revenue until at least the early 2030s. As loans are mostly provided in US dollars, Malawi's debt has been intensified by recent interest rate rises in the US to curb inflation, along with the depreciation of its own currency. Over-reliance on export-oriented agriculture has led to chronic food insecurity, which disproportionately affects women as those mainly responsible for meeting the nutritional needs of their families. Conflict in Ukraine and high inflation have caused food and fuel prices to rise, pushing many to the brink of hunger. Climate crises, driven by the demands of the current economic model, are having devastating consequences for women, who comprise 60-80% of the agricultural labour force.



© Greenpeace. Climate activists take to the streets at the Africa Climate Summit in Nairobi, Kenya, urging the African Union to lead by example and protect African biodiversity, end fossil fuels driving catastrophic climate change and invest in real solutions by shifting to solar and wind energy. Signs read “Less talk more action for Climate”.

THE FEMINIST RESPONSE

Thus, now more than ever, there is an urgent need for countries in Africa to reorient their economic model towards feminist approaches that prioritise care, wellbeing, gender equality and human rights, as long called for by feminist movements and their allies in wider civil society.

The Feminist Macroeconomic Alliance-Malawi, in response to this dire situation in the country, has been working collaboratively to mobilise young women, women's movements and the LGBTQIA+ Community, and comprehensively training them to advocate against the neoliberal economic framework that governs the country. Furthermore, the Alliance has also facilitated dialogues with key stakeholders to present the lived experiences of the people, especially young women, who have been impacted by the multiple crises, to illustrate the urgent need for a collective economic recovery that adopts and prioritises a Feminist Wellbeing approach to the economy.

With support from ActionAid through the Young Urban Women and Valuing Women's Work programme, and together with other alliance members including the Malawi Human Rights Resource Centre; NGO Gender Coordination Network and For Equality Africa, Feminist Macro-Economic Alliance Malawi established the feminist macro-economics academy as a platform for intensive learning and advocacy to challenge the unequal ways that economic policies operate.

Since the year 2019, over 10,000 young women, women's rights activists and their allies have been equipped with knowledge on macro-economic policies and are actively working together to follow the dealings of Malawi government with International Financial Institutions very closely, along with joining global calls for degrowth to disrupt the global capitalist system which pursues growth at all costs.



© Fletcher Simwaka / ActionAid Malawi. An advocacy campaign by members of the Young Urban Women's movement in Mchinji, Malawi to advance women's economic justice and feminist macro-Economic alternatives. Young Urban Women's Movement is a member of Feminist Macro-Economic Alliance through the Youth Activista Network.

TRANSITIONING TO A FEMINIST WELLBEING ECONOMY FOR MALAWI

Building on this work, the Alliance, together with ActionAid UK, pursued a grassroot-based and participatory visioning research which created space for young women and their allies to develop their definition of a Feminist Wellbeing Economy (FWE) for Malawi.

Their report¹⁰⁷ offers a collective vision for a decolonial, rights-focused paradigm that centres the wellbeing of people and the environment to redress intersecting systems of oppression based on gender, race, class, location, sexual orientation and gender identity. The Malawi-based FWE approach aims to repurpose macro-economic policy in Malawi towards the realisation of human rights and climate justice and adopts metrics to measure wellbeing beyond GDP that recognize and value unpaid care work. It prioritises cooperation, solidarity, trust and the collective over individualism, competition, co-option and privatisation.

It outlines Malawi's transition to a FWE through i) establishing mechanisms to improve transparency and accountability to citizens with respect to economic decision-making; ii) investing in gender-responsive public services, such as health, education, early childcare; iii) universalizing social protection through the expansion of the National Social Support Programme; iv) supporting farmers to adopt climate resilient agroecological farming techniques and v) systematic implementation of gender-responsive budgeting.

However, the extent to which Malawi can pursue more feminist economic approaches that allow the country to meet its human rights and gender equality commitments, guard against climate change, and ensure accountability to its citizens, remains critically constrained by the economic situation facing the country. This is a direct reflection of the power wielded by countries in the global North and IFIs, and the existing web of global tax, investment policies and frameworks to which Malawi is subjected.

As such, far-reaching systemic changes are needed to the global economic architecture, decision-making institutions and processes, which demand concerted action on the part of global North countries and IFIs, such as the IMF and World Bank.

Together with all the partners and the growing women's movement, the alliance aims to continue mobilising and advocating for a Feminist Wellbeing Economy that ensures the country's economic recovery while prioritising the people, improving the delivery of public services and progress towards meeting global commitments on human rights and climate justice.

THE COMMONS IN PRACTICE - A PLURIVERSE OF “WORLD-MAKING”

Greenpeace International contribution based on a paper by David Bollier.¹⁰⁸



David Bollier, Schumacher Center for a New Economics
Photo credit: Damien Maloney 2021



Resilience and communities



The commons



Transparency and trust in information



Access to knowledge

Commons are marginalised and ignored because they don’t conform to the capitalist economics and modernity, yet examples of the commons exist nearly everywhere. David Bollier of the Schumacher Center for a New Economics has documented dozens of projects, organisations, movements, websites, books and literature that comprise the Commonsverse in his book [The Commoner’s Catalog for Changemaking](#), to show the enormous wealth that commoning generates. Here’s a quick overview for some reference points:

Land as a commons. Decommodifying land is an important way to make land accessible and affordable for local farming, housing, and conservation. **Community land trusts**, which take land off the market and make it a commons in perpetuity, help preserve the landscape, make it affordable to grow nutritious food locally, and reduce wealth inequality. The state or local communities can also play valuable roles in providing

social housing, and peer-directed projects of co-housing, housing cooperatives, or federations such as the German Mietshäuser Syndikat, can build commons-based housing.

The city as a commons. People in Barcelona, Amsterdam, Seoul, Bologna, and dozens of major and smaller cities see commoning as a promising new form of collaborative governance – and a way to reclaim cities from wealthy developers and investors. In Catalonia, a regional WiFi system of more than 40,000 nodes is managed as a commons, providing high-quality, lower-cost Internet access.

Many city governments are entering into commons/public partnerships as ways to create makerspaces, systems of urban agriculture, civic information commons, and neighbourhood improvement projects.





© Jurnasyanto Sukarno / Greenpeace. World Bicycle Day in Jakarta. A shadow of Greenpeace Indonesia activist holds the banner reading “This Machine Fights Climate Change” during a commemoration of World Bicycle Day and World Environment Day in Jakarta. Thousands of cyclists from the Bike To Work communities joined the rallies.

Traditional and Indigenous commons. An estimated two billion people around the world depend on commons for their everyday subsistence, through stewardship of forests, fisheries, farmland, pastures, water, and wild game. The commoning performed by traditional communities and Indigenous peoples is demonstrating healthier alternatives to industrial agriculture, and ways to protect the soil, water, and biodiversity. As Indigenous people have shown – and movements like La Via Campesina demonstrate – commoners are perfectly capable of stewarding land in ecologically responsible ways and fairly allocating its fruits.

In the Amazon, the recovery of the Amazon Giant arapaima, a large freshwater fish on the verge of extinction 1980s and 90s, has been made possible through community management of land and freshwater commons to conserve biodiversity. With support from the Mamirauá Institute, several communities were brought together around the shared wealth to rebuild their livelihoods using their traditional and Indigenous knowledge, a model that is being multiplied and used in other Brazilian states and Amazonian countries.¹⁰⁹

Local food sovereignty in the West. There are many movements to reinvent local agriculture and food supply chains in Europe and North America. Organic local farming started this trend fifty years ago, and it is now seen in permaculture, agroecology, the Slow Food movement, and even a Slow Fish movement. Food co-operatives are a time-proven model for bringing farmers and consumers together into mutually supportive relationships – helping to lower prices, assure more stable local food supplies, and develop eco-friendly agricultural practices.

Alternative local currencies. Many communities around the world have created their own regional currencies. The idea is to capture the financial value locally instead of letting it be siphoned off by large corporations, so that it can stimulate local markets, jobs creation and cultural identity. In western Massachusetts, the BerkShares currency has become the most successful alternative currency in the US. Timebanking is another valuable currency innovation – a service-barter system that lets the elderly and people without much money meet their needs.



© Jimmy Domingo / Greenpeace. Fisher Folks Day in Manila. Greenpeace, Fisherfolks and civil society groups dramatise their calls for the need of stronger policies to ensure healthy seas and sustainable fisheries in a march-rally from Espana Street to Mendiola in Manila on the eve of National Fisherfolk Day. The groups delivered to Malacanang their proposed Roadmap to Recovery for Philippine Oceans to address the declining state of our national seas.

Open source software and peer production. The explosion of free and open source software over the past twenty-five years is a powerful symbol of commoning. By decommodifying code and leveraging the power of open, self-organised communities, free and open source software has built Linux, vital infrastructure for the Internet, Wikipedia, and many world-class software systems, for group deliberation, group budgeting, and cloud storage of files.

Cosmolocal production. One open source offshoot is cosmolocal production, a system that hosts the sharing of design and knowledge globally, and the physical production of things at the local level. This process is already used for motor vehicles, furniture, houses, electronics, and farm equipment. A global community of diabetics has even produced an Automatic Insulin Delivery device that is cheaper and more sophisticated than commercial medical products.

Creative Commons licences and shareable content. The invention of Creative Commons licences twenty years ago has made it possible to legally share writing, music, images, and other creative genres without payment or permission. These voluntary, free public licences are now recognized in more than 170 legal jurisdictions

of the world, enabling vast amounts of content to be shared in ways that would otherwise be considered “piracy” under copyright law.

What’s notable in each of these commons, is that they always draw on the particular circumstances of their context. This helps explain why there is no universal blueprint for commons, which can arise nearly anywhere! There are commons dedicated to noncommercial theatre; to building scientific microscopes with open-source technology; to creating online maps to aid humanitarian rescue; and to providing hospitality for refugees and migrants. In each case, people are bringing their own distinctive and irregular geographies, histories, traditions, provisioning practices, values, and intersubjectivities to the challenges of commoning. When “seen from the inside,” therefore, each commons is not only unique; it is a rich, textured exercise in “world-making.”

This forces us to realise that **the world is actually a robust “pluriverse,” and not a monoculture of global capitalism, neoliberal policy, and consumerism.**

RESTORING NATURE AND LIVELIHOODS THROUGH CIVIC PARTICIPATION

GREENPEACE



Real participatory democracy



Civic participation



Equitable distribution of wealth and power



Democratic ownership

OASIS OF JEMNA, TUNISIA

By Greenpeace International

Before colonisation, the Jemna oasis in southern Tunisia was a collective property belonging to the community of Jemna.

The land was dispossessed by French colonisers in 1912 without compensation,¹¹⁰ and upon independence in 1964 it was appropriated by the State which pursued a modernist model of intensive agriculture, despite claims from the local population to return the land. By the time of the Jasmine Revolution in 2011 it was managed by private entrepreneurs who “made obscene profits while paying derisory sums to the state as rent”.¹¹¹ At this point, local farmers and their families seized the opportunity and occupied the land, reclaiming it for the community¹¹² with strong support from a broad movement including the Million Rural Women Association,¹¹³ civil society and revolutionary political leftist parties. They set up the **Association de Defense de Oasis de Jemna (ADOJ)** to organise the work and actions of the farmers and take care of the investment of revenues and implementation of developmental projects in the wider community.

This symbolised the community’s willingness to manage the oasis as a common property to benefit all its inhabitants and was run as a self-organising structure.¹¹⁴ The democratic process of establishing a common property with a social purpose was the major act that constituted the oasis as a commons, ensuring that the integrity of the oasis was protected and preventing the division of the land.¹¹⁵

The results have been inspiring: since 2011 the economic situation of the plantation has significantly improved, with a greater number of local people working in the oasis and increasing annual profits, which are entirely reinvested in the local community through the construction of infrastructure such as the refurbishment of schools and of the community’s small health centre, and the implementation of social projects. Every decision is taken in assembly in the main square of Jemna, involving the whole community, and then implemented by the ADOJ, fitting within the framework of Social and Solidarity Economy.¹¹⁶

In 2016, this economic success also led to a political and legal backlash from elites with a different vision for agriculture,¹¹⁷ which was resolved by a transition agreement in 2017 that allowed the activities to continue. By 2020 the State had implemented its own Social and Solidarity Economy Law, creating a framework

to legalise experiences such as Jemna's.¹¹⁸ Ultimately there has been a shift in the focus of the conflict, from the ownership itself toward the right to community use of the land, and towards the model of cultivation to be pursued on that land.

TOWARDS SWARAJ/SELF-RULE - REVIVING THE RAMREKHA RIVER IN BIHAR STATE, INDIA

By Greenpeace International, based on an article in *Vikalp Sangam/Global Tapestry of Alternatives*¹¹⁹

The Ramrekha river, which used to be a lifeline for hundreds of years, dried up about 70 years ago. As early as 1952, local villagers petitioned the government to resolve the drought problem, but nothing was done to restore the river in the subsequent decades. Eventually the groundwater also dried up, leaving the area facing severe drought for more than twenty years, creating poverty as well as insurgency. A delegation of farmers from the region visited the Gokul Social University (GSU) in 2011, to ask for help. The GSU suggested constructive approaches by the community rather than being dependent on the government, and initiated preliminary discussions with local villagers. Over the next four years, there were dialogues with one hundred thousand people in two hundred villages in the Gaya and Aurangabad districts. Five hundred mass meetings were held to decide between two paths – the “easy” and the “hard”. By the end of 2014, the people reached “the consensus”, and unanimously chose the “hard path” – to build a rainwater harvesting dam to rejuvenate the Ramrekha river and a 2km canal to connect villages with the water across the mountain – knowing it would take enormous effort, finances, will power, mass involvement and tireless determination and patience.

From the end of 2014 until 2016, between 100 to 2,000 local people worked every day to dig an open tunnel through the mountain to create the canal, moving rocks with their bare hands, spades, hammers and other traditional tools.

With no funding from any agency, government or NGO, 40,000 people supported the building of the canal financially including 25,000 people who also contributed their physical labour.

Together, the canal and the Buda-Budi dam have brought the Ramrekha river back to life after decades of drought, and created a vast catchment area where surface water can be stored and groundwater replenished, irrigating 25,000 acres of agricultural land, benefiting 10,000 farming families and more 200 villages, whose income increased by \$10 million in the first year. This achievement started with a process of dialogue that created the momentum, fostered deeper social bonds and unified the people around a grand vision to solve the water problem through their own hard work and cooperation, to make their lives better.¹²⁰

This is just one example of many on the **Global Tapestry of Alternatives**, which is an initiative seeking to create solidarity networks and strategic alliances amongst all these alternatives on local, regional and global levels.¹²¹ These range from initiatives with a specific focus like sustainable and holistic agriculture, community led water/energy/food sovereignty, solidarity and sharing economies, worker control of production facilities, resource/knowledge commons, and inter-ethnic peace and harmony, to more holistic or rounded transformations. Alternatives also include the revival of ancient traditions and the emergence of new worldviews that re-establish humanity's place within nature, as a basis for human dignity and equality.¹²²

CONCLUSION: THE NEED TO REDEFINE, REVALUE AND REIMAGINE

To reach some conclusions and find some common threads from these diverse contributions, we will start from the ground up, with the examples of people organising for the benefit of their own communities and for nature, in their own alternative way.

SYSTEM CHANGE FROM THE GROUND UP

Among the many examples that we could have chosen, we have only been able to present a few, which really are the tip of an iceberg of alternatives, representing a growing movement that is challenging the current system.

The examples above show that in many cases the need to organise has been forced upon them, because the system of profit and growth has not only left them behind **but has undermined the basis of their common wealth**. Where colonisation and industrialisation has taken away their resources, they have found ways to bring them back to benefit their communities and establish their rights, even when the fight to achieve this goes on for decades. And where governments fail to fulfil the most basic needs for their citizens – whether this is food, or the need for water to return to the land – the people themselves have stepped in to achieve this sustainably, building resilience in their communities and beyond.

Usually this is through a pragmatic approach, adapting to change with tools and technology that are readily available – both traditional or innovative – to support livelihoods in the

community within a modern context and create opportunities for young people. Several examples are using appropriate technology and nature based solutions to recover the land, especially through rainwater harvesting which can bring economic benefits as well as ecological ones. These initiatives are not isolated from society but integrate and thrive within the modern industrialised world.

At the same time, benefits come from a respect for the deep knowledge inherited from previous generations about ecosystems, water conservation and plants. Goods and power are shared and not concentrated in the hands of a few – the individual ownership paradigm is inverted so that resources are managed through a communal alternative, maintaining true prosperity into the long term. Progress is achieved through civic participation, based on the values of affiliation, universalism, respect and dignity, equality and equity, human rights and the rights of nature – and a process of dialogue and consensus building. Creating financial systems and company structures that ensure predistribution rather than redistribution reduces both inequality and social conflict.



© Martin Katz / Greenpeace. Activists standing up to extractivism often face violence and even risk being murdered. Here, Greenpeace and the son of Berta Caceres, Salvador Zuniga Caceres, representing the COPINH (Civic Council of Popular and Indigenous Organizations of Honduras) made a claim at the Embassy of Honduras in Buenos Aires to demand justice for the murder of the activist. The organisation drew up a letter to the ambassador and presented a mural by the artist Alejandro Dufort, symbolising the struggle of Berta.

Despite some incredible achievements, requiring patience, determination, goodwill and hard work, many alternatives are marginalised, ignored, co-opted and diluted, because they don't conform to capitalist economics and modernity. Nevertheless, these alternatives often create significant wealth and support livelihoods, and because they have a social purpose, the wealth stays within the community and is reinvested, contributing to community infrastructure that benefits everyone.

All of the cases we highlight originate from a challenge to the principle of dominance and control that manifests itself as colonialism, discrimination, wars, crippling debt and disregard for nature. In the case of Malawi, this experience has engendered an alternative world view and a set of proposals for a Feminist Wellbeing Economy to repurpose macro economic policy.

As a whole, these alternative models and the ideas they are based on open up new possibilities, as they are fully functioning alternatives to the status quo that make many things possible. They show that introducing models that empower communities with alternative economic pathways can bring immediate relief to communities especially in the global South, and greater benefits such as wellbeing and stability in the longer term.

This relief, in turn, can start to dismantle the intricate web of global interdependence between the North and the South and circumvent the cycle of debt and austerity between global South countries and International Financial Institutions, where the money to pay these debts always leaves the country, adding to the wealth of global elites in tax havens, instead of benefiting the country and its people. The need for countries to pay these debts also perpetuates continued extractivism such as oil and gas

production for export, mainly to generate foreign currencies to pay the debts and even to buy essential commodities.

These dependencies have their roots in years of neocolonial dynamics, but the roots of the alternatives go back a lot further, sometimes for longer than people can remember, which also explains the resilience and determination of the people who have worked to hold onto them, or to bring them back. Unlike global capitalism, neoliberal policy, and consumerism, the numerous examples based on the commons are not monocultures; according to David Bollier, they are each unique and an exercise in “world-making”. This “forces us to realise that the world is actually a robust ‘pluriverse’”

Functioning societies exist within ecological boundaries and care for the wellbeing of life in all its diversity. While our history teaches us about the achievements of large civilizations and great empires, these systems were held together by violence, coercion, and almost invariably also the suppression of women; we learn little about the everyday societies that have continued to function, create and innovate themselves – advances that were often appropriated by imperialism.¹²³ The exploitative model of the current neoliberal system is presented as inevitable, but there is a vast range of different and less destructive ways of organising in our history. This includes societies that evolved through the cultivation of nature for human benefit, for example, the ecology of the Amazon was profoundly changed by ancient humans, and its current diversity – under threat – is a product of 8,000 years of human agriculture.¹²⁴

The fact is that whenever capitalism or neoliberalism is presented as “there is no alternative”, it is the lack of imagination and willingness to develop a better future that is exposed, not the lack of alternatives.

BOX 3: SHIFTING SYSTEMS, VALUES AND MINDSETS

The dominant capitalist mindset that created – and perpetuates – the destructive growth trajectory, is unashamedly built on the drive for profit, through a corporate and political culture that fosters consumerism, wastefulness, disregard for ecological boundaries and increasing individualism. As long as almost all new money is generated as debt in private banks, inequality is enshrined in the creation of every new dollar or euro, as is the need for constant growth to avoid financial collapse of the system. The current system therefore can never be financially stable, socially just or stay within planetary boundaries: there are no solutions within the system, it must be changed.


















As a result, dysfunction in society and in individuals goes hand in hand with the current neoliberal system. The increase in mental illness in the US, for example, has been connected to neoliberal policies and ideologies which eliminated restrictions on the market and decreased government assistance programmes, with results such as increased inequality, disempowerment of workers, inadequate social services and mass incarceration.¹²⁵ Inequality reduces trust, increases pollution, violence and bullying and reduces life expectancy. The wealthiest in a rich but unequal country tend to be more stressed than the poorest half in a medium





















income country.¹²⁶ Addiction disorders are an epidemic, yet the greater addiction of the modern industrialised world to fossil fuels and growth is less acknowledged.¹²⁷ There is also a group denial of reality that is threatening our survival as a species, which psychologists link to the prevalence of other disorders that stem from individualism such as narcissism and egocentrism.¹²⁸









In contrast, the people and organisations in the examples above hold core values about human nature and our relationship to the Earth which are profoundly different to those inherent in the current global status quo. These are intrinsic values such as equality and equity, solidarity, human rights and justice, the rights of nature, universalism, interconnectedness, pluralism, empathy and care, and connection with nature – which all lead to better relationships, resilient communities and wellbeing, a key part of the success of these diverse alternatives.

We need a shift in our core values and mindsets, from the dysfunctional to the functional – in individuals and organisations, in politics and business – to constructively work together to create alternative futures.

FIGURE 9: SHIFTING FROM THE STATUS QUO, TO THE ALTERNATIVES

GLOBAL SYSTEM	→	ALTERNATIVES	→	PROPOSAL	→	PRINCIPLE
SYSTEM SHIFT						
<ul style="list-style-type: none"> Progress measured by linear/ exponential growth, based on profit, extraction and overconsumption Dominance of neoliberal capitalist economy 	→	<ul style="list-style-type: none"> Progress measured by the collective wellbeing of people and of nature; growth is of alternatives and society, based on sufficiency to meet our needs and respect of natural limits Economies of care and wellbeing 	→	<ul style="list-style-type: none">  Beyond GDP with focus on wellbeing  Economy of care 	→	<ul style="list-style-type: none">  Wellbeing at the core  Inclusion, justice and diversity
STRUCTURAL SHIFT						
<ul style="list-style-type: none"> Hierarchy, benefiting elites, dominance of reason Power of the minority over the majority, neo-colonialism Power over nature 	→	<ul style="list-style-type: none"> Equality and equity, from the ground up, holistic - in touch with emotions Human rights, distributed power, real participatory democracy, de-colonialism Rights of nature 	→	<ul style="list-style-type: none">  Financial systems for the majority  Fair income and allowances  Tax system that makes polluters pay  Democratic production and ownership 	→	<ul style="list-style-type: none">  Equitable distribution of wealth and power
<ul style="list-style-type: none"> Mono-culture, homogenous Globalisation Centralised 	→	<ul style="list-style-type: none"> Pluriverse/ diverse Localisation, plus universalism Decentralised 	→	<ul style="list-style-type: none">  Bottom up pluralism  Relocalisation of economy 	→	<ul style="list-style-type: none">  Inclusion, justice and diversity  Resilience and communities
<ul style="list-style-type: none"> Corporate profits for shareholders Wealth hoarding among elites Poverty 	→	<ul style="list-style-type: none"> Distributed profits in the community Shared wealth in the commons Abundance 	→	<ul style="list-style-type: none">  Democratic production and ownership  The commons 	→	<ul style="list-style-type: none">  Equitable distribution of wealth and power  Resilience and communities

<ul style="list-style-type: none"> • Corrupt politics, cronyism and disempowered citizens • Arrogance and aggression 	<ul style="list-style-type: none"> • Civic participation, international cooperation, and active citizens • Compassion and cooperation 	<ul style="list-style-type: none">  No big money in politics  Democratic production and ownership  Restorative economic activities 	<ul style="list-style-type: none">  Real participatory democracy  Equitable distribution of wealth and power  Wellbeing at the core
VALUES AND MINDSET SHIFT			
<ul style="list-style-type: none"> • Human world over the Earth and nature 	<ul style="list-style-type: none"> • Human world within Earth's boundaries - in balance with the biosphere 	<ul style="list-style-type: none">  Economies that respect the Earth 	<ul style="list-style-type: none">  People and planet above profit and growth
<ul style="list-style-type: none"> • Competition • I must survive • Survival of the fittest • Exclusive, unequal 	<ul style="list-style-type: none"> • Collaboration and cooperation • We have to function together • We are interdependent • Inclusive, equal 	<ul style="list-style-type: none">  Civic participation  Financial systems for the majority 	<ul style="list-style-type: none">  Real participatory democracy  Equitable distribution of wealth and power
<ul style="list-style-type: none"> • Individualism, • Individual aspiration • Materialism, self interest 	<ul style="list-style-type: none"> • Solidarity, community • Aspiration for the whole • Generosity, sharing, sufficiency (we have enough) selflessness 	<ul style="list-style-type: none">  Community resilience  Slow circular economy  Empower and support women  Empower indigenous communities  Economies that respect the Earth 	<ul style="list-style-type: none">  Resilience and communities  Inclusion justice and diversity  People and planet above profit and growth

<ul style="list-style-type: none"> • Short-term thinking 	<ul style="list-style-type: none"> • Long term legacy mindset 	<ul style="list-style-type: none">  Restorative economic activities  Reallocation of government budgets  People and planet over debt  New legal frameworks  Reform global institutions 	<ul style="list-style-type: none">  Wellbeing at the core  People and Planet over profit and growth  Real participatory democracy  Cooperation and mutual aid and benefit
<ul style="list-style-type: none"> • Busy, impatient, instant, distracted 	<ul style="list-style-type: none"> • Time to do things properly, patience, consider consequences (but not as an excuse to delay precautionary action) 	<ul style="list-style-type: none">  Slow circular economy  Work less and work better 	<ul style="list-style-type: none">  Resilience and communities  Wellbeing at the core
<p>Relevant to all the above</p>		<ul style="list-style-type: none">  Hold states and corporates accountable  Information free from commercial bias 	<ul style="list-style-type: none">  Accountability  Transparency and trust in information



© Greenpeace / Grace Duran-Cabus. Artists and youth organisations join the mural painting activity, titled “Pangarap hindi panaginip”, featuring puzzle pieces that symbolise Filipino communities’ collaborative dream amid worsening impacts of the climate crisis, in Brgy Villamonte, Bacolod City.

MARKET FACING ALTERNATIVES

The agents of colonial expansion and the current unfettered and extractivist capitalism are often large corporations or businesses, along with political and financial systems, and hand in glove with the media. With the pursuit of profit and constant growth for the benefit of shareholders as their primary objective, there is little incentive to avoid exploiting their employees, local communities and nature.

The overriding need for such businesses is to maintain “business as usual”, so it’s not surprising that solutions are co-opted and turned into a marketing opportunity. This is what has happened with the Circular Economy, which has been framed as “sustainable growth” and turned into a **false solution** which is then used as **greenwash** to maintain and encourage overproduction and overconsumption. At the other end of the spectrum and far away from any hint of greenwashing, there are many examples of true circularity which respect the limits of nature and the wellbeing of people, which fit better within the framework of a **Slow Circular Economy**. Such efforts would also stand a better chance of success without the imposition of linear extraction, pollution and neo-colonial waste dumping. But to really get to the source of the problem, we need **business model change**, to redefine the purpose of business so that profits for shareholders are not the priority, and the value that is created by the people and communities making and caring for products is reinvested back into the community and to care for the resources that are the basis for wealth.

The matrix set up by the Economy for the Common Good takes organisations of all kinds in this direction, through transparency, accountability and responsibility, so that disregarding human dignity, destroying the environment and driving inequality in society for the profits of a few is no longer acceptable. Such accountability is also becoming closer to reality with regulations in the EU and is now spreading beyond. This holistic and integrative approach is now inspiring organisations in Latin America, where it is resonating with the Indigenous philosophy of Buen Vivir.

In contrast to the competitive corporate world, the precarious gig economy, or the exploitation in many outsourced supply chains, there is huge potential for improving people’s lives through the way that products and services are delivered when this is organised with people, communities and nature in mind.

Cooperatives offer some of the best examples of creating social transformation, as shown by Cecosesola in Venezuela, a large organisation which is built on respect and cooperation. Everyone is encouraged to assume responsibility by respecting themselves and others, and build trusting relationships. Collectively they are moving beyond the negative impacts inherent in modern society, including fragmentation, discrimination, sectarianism, and the accumulation and inequalities of power, know-how and wealth.

























© Hung-Hsuan Chao / Greenpeace. An art installation in the shape of a sea turtle is created using trash collected during beach clean-up activities on Chi-Tou and Shi-Man beaches in Penghu, Taiwan, carried out by a group composed by 350 school kids, 20 people from the Coast Guard, 16 Rainbow Warrior crew members and 24 core volunteers. The estimated amount of the total garbage collected during the activities is 3 tons, including enough PET bottles (about 25000~30000 bottles) to fill up four trucks.










































BOX 4: ROUTES OUT OF THE POLYCRISIS

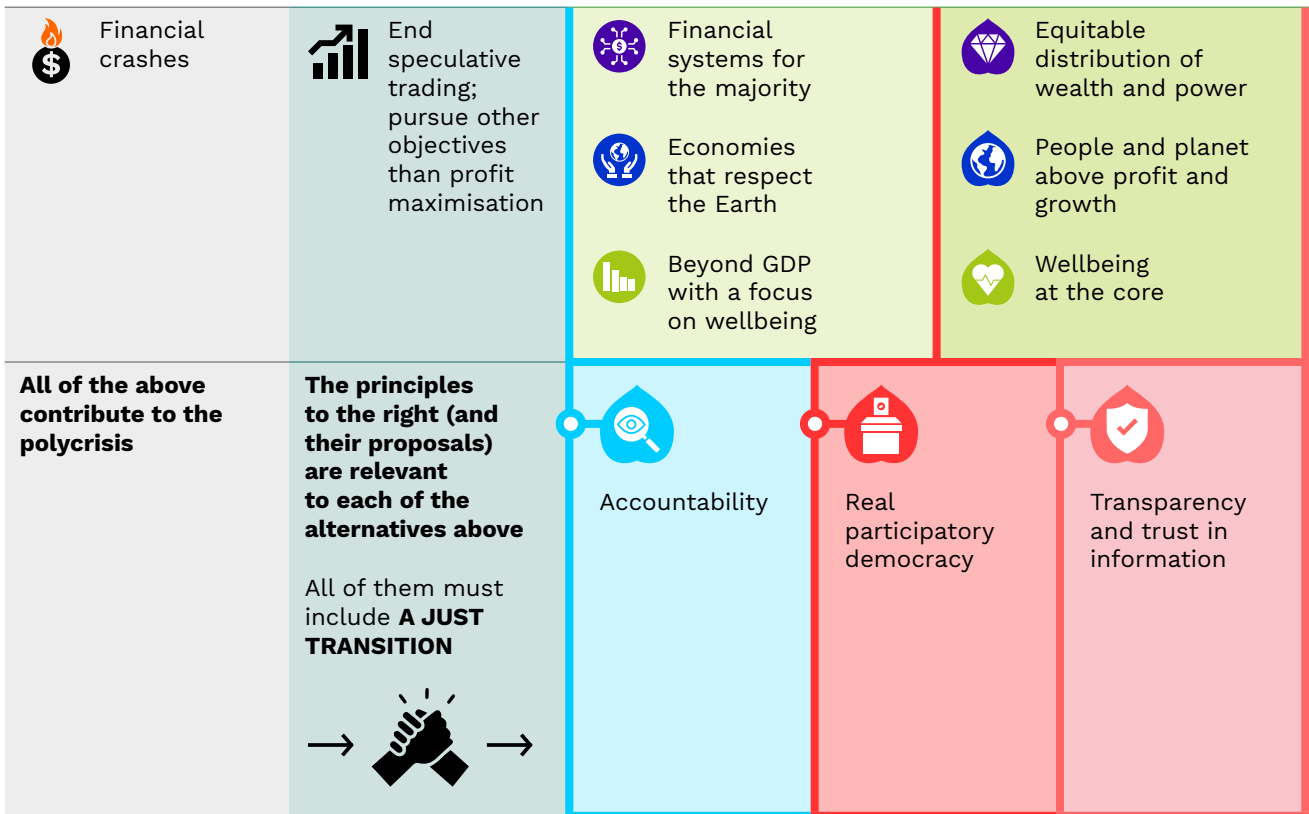
In the introduction of this report, we gave a brief overview of the scale of the polycrisis we face. As shown in Figure 1, material resource use and GHG emissions are on the same path as the growth in GDP. Our contributors show that there are many alternative ways for people to organise our societies so that the goods and services that we need are not accompanied by destructive impacts that could undermine our future. Not only that, if we shift the system, make the right structural changes and develop a better understanding of our role within the boundaries of the biosphere - we can also shift mindsets and enable Alternative Futures to flourish.

At this point in time, what are the routes out of the polycrisis, which could take us towards this future? Figure 10 takes each of the problems that were identified in Figure 1, identifies the most suitable alternative to take, and links these to the most relevant proposal and principle we set out in Figure 5, to envision the direction towards a future landscape. Greenpeace has been campaigning to transform many of these activities and industries for decades.¹²⁹ As mentioned in Chapter 2 (Slow Circular Economy), while we move away from toxic industries and exponential growth, we need a **just transition** to ensure that no one is left behind and that impacted workers and communities are compensated and included in the new pathways that will emerge.

FIGURE 10: A JUST TRANSITION TO ALTERNATIVE FUTURES

PROBLEM →	ALTERNATIVE →	PROPOSAL →	PRINCIPLE
 Fossil fuels (oil, gas and coal)	 Renewable energy	 Energy sovereignty	 Resilience and communities
 Cloud	 Renewable energy	 Energy sovereignty	 Resilience and communities
 Nuclear energy	 Renewable energy	 Energy sovereignty	 Resilience and communities
 SUVs, cars and planes	 Public transport, cycling, walking	 Community centric resilience	 Resilience and communities
 Industrial agriculture	 Ecological agriculture	 Food sovereignty	 People and planet above profit and growth
		 Restorative economic activities	 Wellbeing at the core

 Industrial fishing	 Sustainable fisheries	 Food sovereignty  Restorative economic activities	 People and planet above profit and growth  Wellbeing at the core
 Deforestation	 Protect the frontlines against destruction	 Empower Indigenous communities  Restorative economic activities	 Inclusion, justice and diversity  Wellbeing at the core
 Mining	 Reduce resource use, recycle	 Slow circular economy	 Resilience and communities
 Overproduction: electronics, fast fashion, plastics, consumer goods	 Slow, "sufficiency" reduce, reuse, share	 Slow circular economy	 Resilience and communities
 Production in supply chain factories, hazardous chemicals	 Best practices and transparency	 Slow circular economy	 Resilience and communities
 War; the nuclear age	 Peace negotiations	 Reform global institutions	 Cooperation and mutual aid and benefit
 Slavery and the violation of human rights	 All are equal  Good conditions, opportunities and participation	 Bottom up pluralism  Empower Indigenous peoples  Empower and support women  Slow Circular Economy  Work less and work better  Democratic production and ownership	 Inclusion, justice and diversity  Resilience and Communities  Wellbeing at the core  Equitable distribution of wealth and power



© Greenpeace / Athit Perawongmetha. Organic Rice Art Ratchaburi, Thailand. Aerial shot of organic rice field. Three months after the initial transplant, the rice is almost ready to be harvested. The rice art, which celebrates Thailand’s rich rice heritage, is meant to remind governments to protect the region’s most important food crop from the threats of genetic engineering, as well as the grave impacts of climate change. The Rice Art, which occupies an area of 10-rai depicts farmers wearing straw hats and using sickles to harvest rice to reflect the traditions and way of life of rice farmers.

AN ALTERNATIVE POLITICAL AND ECONOMIC LANDSCAPE

Growing the alternatives we need requires a root and branch reorganisation of our social and political systems. The values we have discussed must be the basis for these alternative systems, in particular creating an economy that prioritises care and wellbeing, and organising society through alternative political structures, returning agency to the people so that they have genuine decision making power over their lives and futures. Many of the thinkers and writers who collaborated with us on this section have emphasised the need to change the way we think about our economies, needs, and lives. Systems of the size we have critiqued cannot be changed without a deep reimagining of how we should live and relate to one another. Some of the classic slogans for environmental actions are based on ‘re’-actions, like reuse, refuse, recycle. These are cyclical actions because what we do again and again and again builds our world. For global systemic change our ambitions are bigger. Redefine, revalue, reimagine.

The word ‘economy’ is closely connected to profit, growth and the global economic system. To be clear about the true nature of the alternatives put forward in this report, we need to redefine ‘economy’. A better understanding would be “the art of taking care of one’s home” as put so eloquently by ASA coordinator Cícero Félix dos Santos, where finance and profit take their proper place within complex and integrated human systems. They show, in practice, what a true economy should be.

In the 20th century, “development” was too often taken to mean economic growth. Rising GDP and increasing material wellbeing have been mistaken for progress, without a long term view of the consequences. This too, needs redefining. We concur with the Wellbeing Economy Governments partnership that the true nature of “development” in the 21st century entails delivering human and ecological wellbeing.”

The WISE Project, WEGo, and Economy for the Common Good all give an account of the global and local frameworks that can help us work towards this alternative development

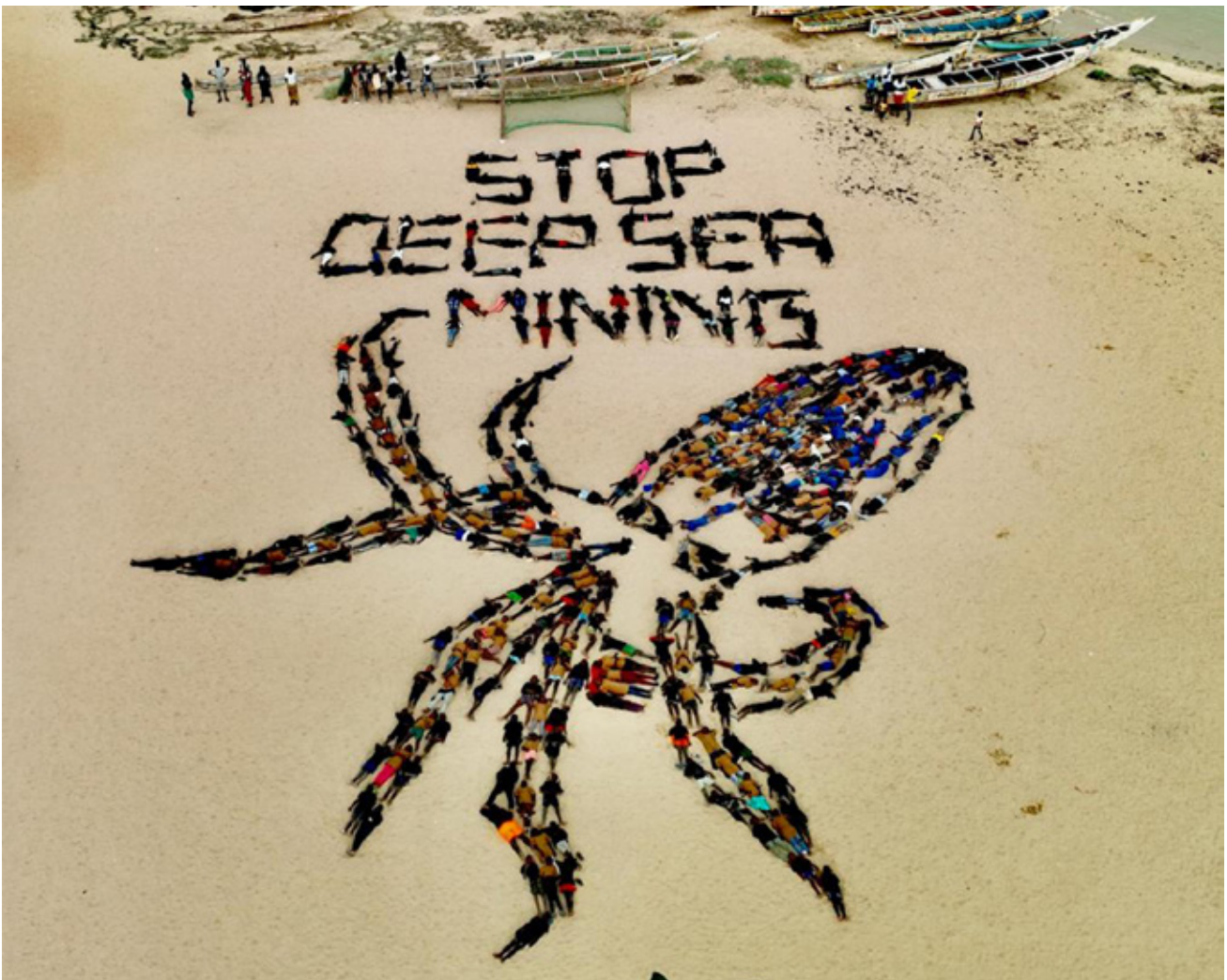
paradigm, through the work of the Beyond-GDP movement and beyond. There is no question that the dominance of GDP and pursuit of capital has wrought destruction on our common wealth, depleted natural resources and ruptured the social fabric of humanity. Reversing these trends requires revaluing the things that matter and a strong focus on wellbeing that takes into account the diversity of lifestyles and experiences globally and within countries. As Annegeke Jansen and Rutger Hoekstra argue, the effort requires balancing the need for measurements broad enough to rival GDP in utility, with the flexibility to take into account local and regional needs.



© Christian Rinke-Lazo / Greenpeace. Environmentalists and artists meet in the streets of Lima to peacefully protest for a greener city and to increase awareness on the importance of plants and trees in an urban environment. The march, called “Plantón móvil” (Moving Seedlings), is carried out during the United Nations COP20 summit on climate change taking place in Lima. The participants join in carrying artworks made with plants and leaves.

The recent domination of GDP developed from the long history of colonialism and exploitation, where Western capitalism and culture was exported around the world, imposing it as the “correct” way to build a society. Overturning this model will necessarily be a decolonial process, whereby people author and apply the ideals and values that work for their own societies and cultures, and measure them accordingly. The role of the global Beyond-GDP movement – with a welcome analysis by Oxfam as the most recent example¹³⁰ – is to help facilitate this revaluing, and share what we can learn from each other; a collective effort with collective results.

Nawi’s Fatimah Kelleher reminds us of the need to reimagine African economies. At a crossroads between potential futures of Green Growth or degrowth, African countries are confronted with ‘the inherent injustices within growthism’ – Green technologies may seem full of promise, but threaten to bring with them new forms of extraction by the global North. This is a global issue, extending beyond Africa, and there is even a push to exploit the unknown depths of the deep ocean with Deep Sea Mining for minerals to use in battery technology to enable this Green Growth.¹³¹ Here too, reimagining economies means revaluing care, wellbeing and natural resources, but also redefining relationships with the global North for a postcolonial, post-extractivist, post-growth age.



© Greenpeace. Greenpeace volunteers in Saly, Senegal create a human banner in the shape of an octopus, to highlight the irreversible damage that Deep Sea Mining would cause to the deep ocean floor, one of the last untouched ecosystems on Earth, once approved.

Participatory budgeting offers inspiration for redistribution towards an alternative vision of a more equal society, but perhaps also a cautionary tale. Following the withering and eventual decay of Porto Alegre's participatory budgeting programme, later examples of civic participation schemes (as recorded by Gianpaolo Baiocchi and Ernesto Ganuza¹³²) often represent a figleaf to disguise deeply entrenched institutional power. What was once a genuinely hopeful and radical alternative has been transmogrified into a version palatable to the old system; a way to appear radical while continuing the old cycles of growth, extraction and exploitation.

Just as we would tend to a garden, the task of growing and implementing these alternative futures requires dedication and vigilance – to ensure that the alternatives are not throttled by the existing system. For all its social and ecological failings, the current political hegemony is well adapted to co-opt and dilute the radical values that threaten it, as a means of reproducing itself.

Today, more than ever before, we need to grow these alternatives and scale them up at speed.

We – all of the people who want to create an Alternative Future where we care for our common home – can revalue what matters, redefine concepts that govern our world, and reimagine our lives and economies.

Our goal is to create societies where both people and the natural world are treated with respect, so that we all might have lives worth living and homes to live in. If you want to be part of this movement, follow our **Alternative Futures** project and **join the conversation**,¹³³ explore the ideas that have been set out in this report, think about how we can amplify these positive alternatives, connect them together and spread the word. Be part of the wave.

Greenpeace's Alternative Futures project aims to imagine these societies, and help us bring them into being. Not one future, but many.



© Josh Edelson / Greenpeace. Artist John Quigley creates an iconic visual message themed, Hummingbird Rising: Human Mandala for Climate Justice! This artistic ritual will be fueled by people power as we share our collective intention to manifest a regenerative future. This co-created symbol is a message to world leaders of all levels that the climate has changed and so must we.

BIOGRAPHIES

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Yasmin Kamal is a freelance filmmaker and journalist based between Egypt and the UK.

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Raizza Bello is a freelance journalist from the Philippines who covers in-depth investigations on environment, peace and conflict, and human rights issues.

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Chikumbutso Ngosi is a Malawian women's rights and development specialist with over 17 years of experience in advancing gender and fiscal justice. She is a founding member of Feminist Macro-Economics Alliance in Malawi (FEAM) which is a women's rights centred coalition working to deepen knowledge, capacity and skills of women, young women and their allies to engage and influence macro-economic policies and frameworks including debt management from a feminist perspective to achieve economic justice for women in Malawi. Chikumbutso works at ActionAid International serving in the role of International Program Manager for Young Urban Women - Life Choices and Livelihoods Programme.

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Hanafi Aryan is an Indonesian journalist who focuses on social welfare and environmental issues. He loves nature and spends a lot of time exploring the natural beauty of Indonesia.

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GROWING THE ALTERNATIVES

SOCIETIES FOR A FUTURE BEYOND GDP



© Bence Jardany. Civil society groups organised a non-violent event on the iconic Heroes' Square in Budapest. Thousands of people stood for the freedom of civil society and the freedom of thought, by forming a spectacular human banner.

To find out more about Greenpeace International's Alternative Futures programme, see: greenpeace.org/alternativefutures

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