

GREENPEACE
ALTERNATIVE
FUTURES



GROWING THE ALTERNATIVES

SOCIETIES FOR A FUTURE BEYOND GDP

CHAPTER TWO

ACKNOWLEDGEMENTS

Authors: Madeleine Cobbing, Edie Miller, Yewande Omotoso

Contributors: Abigail Aguilar, Dorina de Jonge, Elske Krikhaar, Sandra Laso, Catherine Rodgers, Camilo Sanchez, Renata Nitta, Antonio Jaén Osuna, and everyone from the Greenpeace International Alternative Futures programme; Shira Stanton, Rakha Susanto, Julien Jreissati, Shady Kahlil, Carl Schlyter, Isadora Wronski and many others from Greenpeace's National and Regional Organisations who gave their input.

External contributors: Annegeke Jansen, Rutger Hoekstra, Leiden University, WISE Horizons; Fatimah Kelleher, NAWI Collective; Michael Weatherhead, Wellbeing Economy Alliance; David Bollier, Schumacher Centre for a New Economics; Economy for the Common Good; Yasmin Kamal, freelance filmmaker and journalist Egypt/UK; Raizza Bello, freelance journalist, the Philippines; Chikumbutso Ngosi, Feminist Macroeconomic Alliance, Malawi; Muhammad Hanafi Aryan, journalist concerned with human rights, ecology and politics, Indonesia.

External contributors who also gave feedback: Murielle Diaco, member of the African Circular Economy Network; Ashish Kothari and Madhuresh Kumar, Global Tapestry of Alternatives, the Cecosesola Cooperative School Team, Venezuela.

Design: Andy Kay

Cover picture: Jeremy Bishop, Unsplash

Greenpeace is an independent global campaigning organisation that acts to change attitudes and behaviour, to protect and conserve the environment and to promote peace.

Published by: Greenpeace International

GREENPEACE

Greenpeace International
Surinameplein 118
1058 GV Amsterdam
The Netherlands

+31 20 718 2000
+31 20 718 2002
info.int@greenpeace.org
greenpeace.org/international

CONTENTS

INTRODUCTION & CONTEXT	04
<hr/>	
02 MARKET FACING ALTERNATIVES	07
Slow Circular Economy	09
The Common Good Balance Sheet	16
Cooperatives	20
<hr/>	
SUMMARY	26
<hr/>	
BIOGRAPHIES	28
<hr/>	
REFERENCES	29

INTRODUCTION & CONTEXT

This is the second 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's 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.

Chapter 2 builds on the theories that underpin these alternatives and their imperative. We address 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 explore how products and services can be delivered without such disastrous impacts.

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

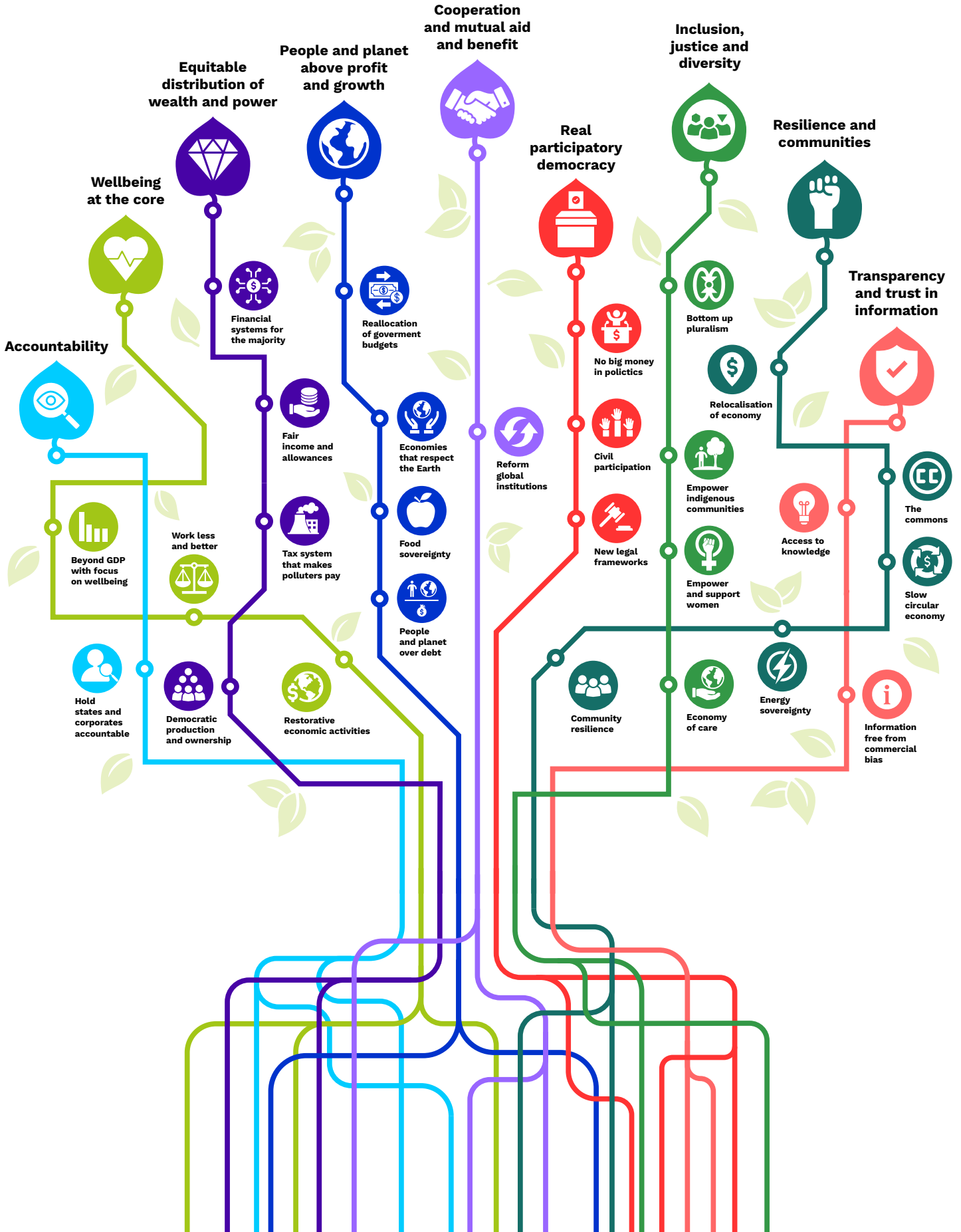
AN ECONOMY AND SOCIETY THAT PRIORITISES

	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



02

MARKET FACING ALTERNATIVES



Slow Circular Economy	09
The Common Good Balance Sheet	16
Cooperatives	20

We have placed a large proportion of the blame for the crisis in which we find ourselves with the existing system of neoliberal capitalism. But what alternatives exist? How can we finance our route to the future in a way that ensures everyone can make the journey? This section maps out economic alternatives to unfettered and extractivist capitalism that can help us build the futures we need.

We examine the idea of the circular economy, and how its promise risks being absorbed into the existing capitalist system as just another marketing tool, even to justify continued growth. Instead, we propose the alternative of the **Slow Circular Economy** to prioritise the problem of growth, where we ensure that products are designed and made according to the best practices, we use only what we need for as long as possible, reuse what we can, and resist consumerist greenwashing about circularity to justify overproduction and overconsumption. Experience from Africa and India show what the Slow Circular Economy looks like on the ground.

The **Economy for the Common Good** presents their Common Good Balance Sheet, which is a system for measuring exactly how much organisations contribute to the common good. This emphasises overarching values — human dignity, solidarity, justice, sustainability and democracy — as a means to transform the way that any organisation operates, and makes them accountable for their practices through transparency.

Alternative ways of operating in the market are explored in our piece about cooperatives, which are jointly owned and democratically controlled organisations. Like the related commons, there are many different forms of **Cooperatives**, which often aim to meet the needs of communities or workers collectively rather than individually. The **Cecosesola cooperative in Venezuela** puts social transformation at the heart of its extensive operations — which range from funeral services, to health care to the farming and provision of food. It has evolved a non-hierarchical structure, built on respect, cooperation and decision making by consensus. In Africa, a new network, **Cooperation Africa**, envisions a growing role for cooperatives on the continent and sets out to support their widespread development.

SLOW CIRCULAR ECONOMY

Greenpeace International contribution

GREENPEACE



Resilience and communities



Slow circular economy

An alternative to the better known “Circular Economy”, the Slow Circular Economy prioritises the more fundamental problem of overproduction and overconsumption – which is driving the environmental and social crises while concentrating profits and wealth at the top.

The Circular Economy is an umbrella concept⁴⁹ that aims to **lower material input and minimise waste generation**. This approach is in contrast to the linear economy, which has a ‘take, make, dispose’ model of production, and is the dominant way of doing business within the capitalist system.

However, since at least the 2010s, the Circular Economy has been hijacked by the corporate sector. The key actors driving the movement are aligning their position and strategy with industry, with the aim of decoupling economic growth from natural resource use. It is therefore still attached to the growth paradigm, which is problematic as studies show that the mitigating effect of Circular Economy initiatives remains rather marginal when compared to the impact of economic growth.⁵⁰ The idea is that circularity will increase environmental sustainability, spur economic growth through greater resource efficiency in the production, recycling and reuse of products, and align sustainability with economic growth. In other words, more cars, more microchips, more buildings, more things. For example, the European Commission states that the Circular Economy will “foster sustainable economic growth” in its Circular

Economy package, launched in 2015.⁵¹ Not only does this completely fail to counter the status quo of overproduction and overconsumption and its disastrous consequences, it also has the potential to create an efficiency paradox, where the Circular Economy could perversely lead to an increase in product demand, and thus more primary production and resource extraction.⁵² The uselessness of such a reliance on efficiencies in production has been brutally exposed by the COVID pandemic, where an obsession with efficiency cost lives, compared to resilient systems and economies designed to cope with unforeseen disasters.⁵³

Any benefits from the greater efficiencies of circularity have so far been completely outweighed by the continued growth in production and overconsumption.

Instead, in keeping with “caring capitalism”,⁵⁴ corporations have co-opted the circularity narrative itself, along with other broad terms like “sustainability”. In other words, greenwashing their actions on recycling and recyclability while promoting the continued sale of poor quality consumer products that are destined for landfill.⁵⁵

This only adds to the compounded problems imposed on the global South by extractivism,⁵⁶ outsourced production and consumerism. These include an overwhelming waste disaster, caused by the export of often unusable second hand products such as plastics, clothes and electronics from wealthy countries.

The huge negative impacts in outsourced supply chains are often excluded from the understanding of circularity, yet this is the point where true “slow circularity” has to start, to reduce negative impacts and increase the wellbeing of both nature and people, with accountability, corporate responsibility and transparency (see Economy for the Common Good below).

The textiles supply chain is well known for exploitative practices, but at Greenpeace we know it doesn't have to be this way. We have developed our own Standard⁵⁷ to ensure **full supply chain transparency**⁵⁸ when we order textiles, and we work with our suppliers to

ensure best practice in the whole supply chain. So from the farming of organic cotton, to the spinning, ginning, washing/dyeing and sewing of garments, workers have good conditions and a decent livelihood, renewable energy is used and in particular, hazardous chemicals are not used or discharged into rivers.⁵⁹ One supplier has pioneered an integrated and fully transparent supply chain for organic cotton, with its own non-GMO seeds for its farmers in Tanzania and India. These workers are also involved in decision making and earn a premium of 15% for their cotton.⁶⁰ This kind of best practice slows the speed of production and increases the wellbeing of workers and ecosystems.



© Andrea Guermani / Greenpeace. Italy's Textile District Pledges to Detox. Carloni Gianluca (Manager) Carlesi Laura (Commercial Director) (Filati Biagioli Modesto Spa) - In 2016 twenty textiles companies from Prato, the biggest textile district in Europe, simultaneously committed to Detox, the highest standard in toxic-free fashion production. Prato is home to Italy's oldest textile manufacturers and most extensive fashion supply chain, which exports over \$2.5 billion Euros of clothing annually to global brands including Burberry, Prada, Valentino, Armani, and Gucci. The agreement will affect over 13 thousand tons of yarn and raw materials as well as over 13 million metres of fabric every year. The 21 Committed companies include yarn, fabric, textile raw material manufacturers, dyeing companies and chemicals suppliers. This initiative has since spread to several other districts and many more companies

“CIRCULAR” RESPONSES TO THE “LINEAR” PROBLEM IN AFRICA AND INDIA

The framing of the Circular Economy as “sustainable growth” is a **false solution** which can never address such obvious problems, but it is promoted globally, including to countries in the global South which bear the brunt of impacts. According to Murielle Diaco of the **Djouman Platform**, and member of the **African Circular Economy** Network, “there is a lot of pressure on African populations and their leaders to consume more and in a linear way” and that it is a struggle to present “other development models that are more inclusive, more sustainable”.

In fact “the circular economy has always been present in Africa. Many practices are rooted in African societies, such as the sober use of raw materials, the reuse of products, or [...] the participatory economy (a system oriented towards the mutualization and sharing of knowledge and services)”.

Creative solutions and systems based on the core principles of doing less with more, repairing and innovating with what is there, can be seen everywhere in Africa,⁶¹ including innovations that source materials from the influx of waste from wealthier countries. Nevertheless, circularity in Africa would stand a better chance without the imposition of linear extraction, pollution and neo-colonial waste dumping.

In India, the linear economy has led to resource depletion in rural villages, and with the “make-take-dispose” mindset applied to water and soil this resulted in desertification.⁶² The Proto village in Anantapur, Andhra Pradesh, was started by Kalyan Akkipeddi with the idea that “instead of spending energy on eradicating poverty, why were people not working on creating abundance?” As reported,⁶³ he left a well paid corporate job to learn from and work with villagers in his native state. The first step to creating abundance was to capture water and keep it on the land to grow more food,



© Pierre Gleizes / Greenpeace. Ancestral Fishing Technique Presentation on the Esperanza. Ancestral fishing technique presentation at a ‘solutions day’ on the Esperanza in Matadi, DRC.

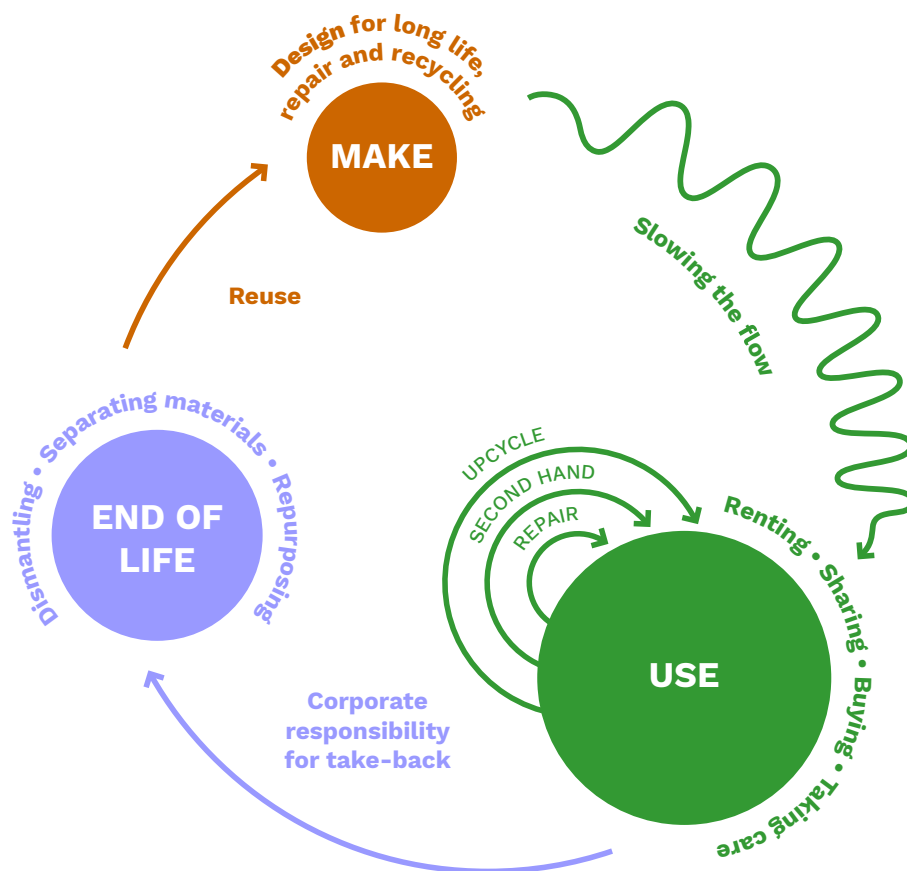
which led to the development of the new Proto village, where the land is equally shared by the villagers who are the guardians.⁶⁴

The website Vikalp Sangam⁶⁵ reports that a vital part of the village is the use of non-violent, circular, sustainable technology – that also promotes Swaraj (self-rule)⁶⁶ – with wind and solar energy for electricity. In keeping with the culture of minimalism they have no television, but they have Wi-Fi; they have no air-conditioning, but their housing technology insulates them from the heat: due to the use of local materials and innovative approaches such as earthbag and honeycomb structures, it is cooler by 5-7 degrees. The minimal solid waste is used in their construction projects whenever required. These skills are passed onto the children in their school, where they learn about

technology, innovation, circularity, resilience and more, through “learning by doing”.⁶⁷

There are numerous examples such as these, where the value created by the many remains with the people and communities involved. This contrasts with the current economic system, based on perpetual growth and the pursuit of more, where the value only benefits a few, with no incentive to deliver the changes we need to address our environmental and social challenges. The Circular Economy sounds like a solution, but without slowing down, it cannot create the conditions where circularity can be achieved, due to the sheer volume of materials and products being put through the system, the amount of waste being created, and the extent of the damage to nature and to human wellbeing.

FIGURE 7: SLOW AND CIRCULAR BUSINESS MODEL



BOX 2: WHY A SLOW CIRCULAR ECONOMY

Greenpeace International therefore redefines the Circular Economy as the **Slow Circular Economy**,⁶⁸ to emphasise that slowing down is a prerequisite for a Circular Economy to work.

This originated from the recognition that we need to **slow the flow**⁶⁹ of products, components and their production, and minimise the impacts on the environment from the entire life-cycle of resources and materials, for example, through:

Changing mindsets:

- Stopping overproduction and the promotion of the overconsumption mindset.
- Challenging overconsumption by consumers.
- Recognising that more inclusive and sustainable practices already exist, particularly in the global majority.

Preventing and minimising impacts at each stage of a product or component's life cycle, including sourcing of raw materials, production, remanufacturing and recycling:

- Reducing resource extraction and material input.
- A precautionary approach to the elimination of the [use and emission of hazardous chemicals](#) and waste generation.
- Using energy efficiency and renewable energy to eliminate greenhouse gas emissions.
- Reducing the speed of production and delivery.⁷⁰
- Improving the social wellbeing of workers and local communities (wages, working conditions and quality of community life).
- Localisation of materials sourcing and production, where this improves the environmental impact.

**Mindful and ecological design of products:**

- Question the need for new products, encourage innovation for design purposes, not driven by marketing.
- A ban on “planned obsolescence”,⁷¹ the deliberate design and marketing of products with unnecessarily short lifetimes.
- Design should be simple, created with common tools and thus, easy to understand and repair.
- Design good quality products for longevity and extended use, including emotional durability – which are durable, repairable, reusable, refurbishable – along with reversible and modular design to enable different uses and easier repair.
- Design for recycling and zero waste, considering the material mix, its recyclability, and the end of the product’s life, including its environmental impact from improper disposal.

**The systems to facilitate the above, including:**

- Open source information and standards to enable repair and spread innovation, freely available, accessible, and in editable formats to enable people to remix, add, build upon, learn and improve.
- Shared under open licences to enable legal decentralised collaboration and enable the right to fix and the access to repair tutorials or spare parts.
- Services such as repair, refurbishing, and spare parts provision, resale of used products and take-back for products that no longer function, for dismantling and recovery of materials.



This results in less waste and pollution in supply chains, people use products for longer – creating an economy of care and repair – and the purchase of new products is reduced, which in turn leads to less post-consumer waste and makes it possible to **close the loop**.

Closing the loop happens when any linear flows of waste that remain are turned into secondary resources, through designing products and systems with reuse and recycling in mind, such as mono materials, durable and reusable products, recyclable materials, products that can be dismantled and take-back systems to enable this.

A Slow Circular Economy respects the limits of nature and the wellbeing of people, ensures the use of best practices, transparency, accountability and responsibility,⁷² and encourages collaboration, the commons, and localisation where this also benefits the environment.

It also requires **business model change** – by redefining the purpose of business so that profits for shareholders are not the priority. The legal construct of the corporation, called “capitalism’s most important institution”, compels the enterprise to pursue self interest, and push all other concerns, such as regulation, taxes, social and environmental consequences, out of the way, undermining democracy and being accountable to no one but its shareholders.⁷³ This ensures that the value created by the people making products or providing services, is funnelled up to wealthy elites in another place, instead of remaining in the system to reward their efforts and support the local community. Alternative ways to structure businesses can enable this, such as cooperatives, social enterprises or non-hierarchical structures, while alternative business models such as repairing, sharing, renting, providing services and creating longer cycles for trends will slow down the overproduction and overconsumption of goods. Taking individual producer responsibility for

the environmental and social impacts of the whole life cycle of products, contributes to slowing and is at the heart of businesses and organisations within a Slow Circular Economy.

The ethos of a Slow Circular Economy should also be reflected in our social systems, including our financial services, our business structures, and the political frameworks and cultural norms that influence human behaviour. The value flows within a Slow Circular Economy remain within the organisations or communities that create them and help fund the positive social and environmental change we need, building a circular economy of wealth in service of the common good. Slowing overconsumption by a refocus on intrinsic values and away from addictive and compulsive shopping results in increased wellbeing of consumers. But we should also acknowledge that as well as being a positive transformation, slowing overproduction could lead to job losses for workers. Therefore localised, just transition strategies are needed, such as fully-fledged, gender-sensitive development and regeneration plans for each region, including incentives to revive small to medium-size businesses, diversification and tailor-made social plans for the retired workers and their families. That said, slowing overproduction carries enormous benefits including a more participatory system due to the valuing of skills and individual contributions. Ultimately, it leads to a better quality of work and community life.

THE COMMON GOOD BALANCE SHEET

By the Economy for the Common Good



Christian Felber,
the founder of Economy
for the Common Good



**Accountability
for all**



**Hold states
and corporates
accountable**



**Resilience and
communities**



**Slow circular
economy**

A POWERFUL TOOL FOR ECO-SOCIAL TRANSFORMATION

Let's imagine that a small café, a local carpentry shop and a family bakery are suddenly more successful than the branches of large global corporations. The reason: the state supports them with favourable loans, investment aid and tax breaks because they operate more sustainably, socially and fairly. The corporations, on the other hand, have to pay higher taxes because they exploit their employees and destroy nature. This deliberately gives small businesses a clear advantage over corporations and enables them to assert themselves on the market with their fair and sustainable products.

A utopia? From today's perspective, yes. But through the lens of the Economy for the Common Good, this is what our economic reality could look like.

The Economy for the Common Good (ECG)⁷⁴ is an alternative to the existing economic model of capitalism, including the pursuit of profit and constant growth. The ultimate goal is a good life for all people. The idea: the state supports companies that produce in an environmentally friendly way and pay their employees fairly. Through favourable loans and tax breaks, they receive a clear advantage and can thus operate even more successfully. Piece by piece, this could lead to a sustainable and socially just economic system.

The model of the ECG is neither capitalism nor socialism. It is an ethical market economy based on basic human values. The focus is on human dignity, solidarity and justice, ecological sustainability, transparency and co-determination. Values that are also shared by almost all democratic constitutions.

The Economy for the Common Good understands sustainability as being, not only the resource-conserving use of nature, but also respect for human dignity as well as free and successful economic activity as part of an ethical market economy.

The ECG model leads to more sustainability via incentives – which has proven to be more effective than fines – as it promotes those companies that operate in an environmentally friendly and socially responsible manner. Through loans, investments and tax breaks, they gain a clear advantage over others and thus their products prevail on the market.

ECONOMIA
DO BEM COMUM
Um modelo econômico com futuro



© Sina Niemeyer / Greenpeace. Petition for a Supply Chain Law in Berlin. In front of the Chancellery, Greenpeace activists in cooperation with the Supply Chain Law initiative have set up a stage in the form of a paragraph. They present the petition “Human rights and environmental protection need a legal framework at last”, signed by more than 222,000 people, addressed to Chancellor Angela Merkel. They call for a supply chain law which includes civil liability for companies with regard to environmental protection and occupational safety.

Following this simple principle, it would no longer be worthwhile to disregard human dignity, destroy the environment or drive inequality in society for the profits of a few. Step by step, this could lead to an economic system in which careful use of our finite resources pays off—while reckless exploitative behaviour does not.

This idea is so striking that the Economy for the Common Good has become a global movement with thousands of volunteers and active groups in 35 countries including Europe, Latin America and Asia. More than 1,400 different organisations such as companies, universities or municipalities are already drawing up a “Common Good Balance Sheet” and have decided to pursue social goals beyond mere profit maximisation. These include well-known companies such as the outdoor brand Vaude, leading organic food pioneers such as Voelkel oder Sonnentor, the GLS bank or Hamburg public cleaning services with more than 3,500 employees. Even the world’s most famous alternative football club FC. St Pauli is currently doing a Common Good Balance.

The Common Good Balance Sheet measures exactly how much organisations contribute to the common good. Instead of financial reporting, the Common Good Balance is corporate social responsibility reporting that evaluates how fair, sustainable and transparent a company or organisation is. The Common Good Balance is based on the “Common Good Matrix”, a model for the organisational development and evaluation of entrepreneurial as well as charitable activities. It assesses and scores questions like:

- Are the raw materials used mined in an environmentally friendly way?
- Are there human rights violations in the supply chains?
- Does the customer’s benefit take precedence over the company’s own sales aspirations?
- Are all those involved paid fairly?
- Is transparency ensured in dealings with employees?

FIGURE 8: COMMON GOOD MATRIX 5.0, VALUES AND STAKEHOLDERS⁷⁵

Value Stakeholder	Human Dignity	Solidarity and Social Justice	Environmental Sustainability	Transparency and Co-Determination
A: Suppliers	A1 Human dignity in the supply chain	A2 Solidarity and social justice in the supply chain	A3 Environmental sustainability in the supply chain	A4 Transparency and co-determination in the supply chain
B: Owners, Equity - And Financial service providers	B1 Ethical position in relation to financial resources	B2 Social position in relation to financial resources	B3 Use of funds in relation to social and environmental impacts	B4 Ownership and co-determination
C: Employees, including co-working employers	C1 Human dignity in the workplace and working environment	C2 Self-determined working arrangements	C3 Environmentally-friendly behaviour of staff	C4 Co-determination and transparency within the organisation
D: Customers and other companies	D1 Ethical customer relations	D2 cooperation and solidarity with other companies	D3 Impacts on the environment of the use and disposal of products and services	D4 Customer participation and product transparency
E: Social environment	E1 Purpose of products and services and their effects on society	E2 Contribution to the community	E3 Reduction of environmental impacts	E4 Social co-determination and transparency

The values shown in the columns are those which promote successful relationships and a good life. The rows reflect the five stakeholder groups which an organisation has most contact with. In the intersections between the values and the stakeholder groups, 20 common good themes describe and evaluate an organisation’s contribution to the common good. Plus points are awarded, for example, for resource-conserving and environmentally friendly business practices, fair wages and social working conditions. Minus points, on the other hand, are awarded for environmentally harmful behaviour or disregard for human rights. The more plus points a company has, the more it contributes to the common good.

The Economy of the Common Good advocates that such a balance sheet should be mandatory for companies and, above all, would have legal and economic consequences. Companies with a high score would receive certain advantages, such as lower taxes, more favourable investments, or would be given preference in the awarding of public contracts. This would create concrete incentives to operate and produce in a sustainable and socially responsible manner.

One of the strengths of the ECG is that it links to core elements of the capitalist market economy: corporations, credit, trade, markets, property. However, it transforms these elements by consistently placing them at the service of overarching values—human dignity, solidarity, justice, sustainability, democracy. It is therefore transformation and evolution through improving and benefitting from good practices in the current system.

But apart from this vision the Common Good Balance already functions as a successful tool for organisational transformation and as a trustful certificate for companies. ECG Companies very often mention the benefit it creates for hiring talented people. The reason is simple: many people are now looking for meaningful work. Sustainability is particularly important—especially among the younger generation. This is another advantage for companies that focus on the common good: many of their employees feel significantly more satisfied when they see their work making a contribution to the common good. Studies show that both employees and customers are very critical about greenwashing. The Common Good Balance Sheet is a highly

ranked certificate which covers all aspects of eco-social sustainability.

The ECG was founded in 2010 in Austria by Christian Felber and quickly spread to Germany and Italy. Today the core of the movement still is Europe but the principles of the ECG are finding their way to other continents, too. His book “Economy for the Common Good” has already been translated into seven languages, the latest being Japanese. Currently, the most dynamic growth is observed in Latin America, with local chapters in 9 countries: Chile, Uruguay, Colombia, Mexico, Ecuador, Brazil, Argentina, the Dominican Republic and Costa Rica. One of the reasons, according to Luciana Cornaglia, an Argentinean member of ECG’s board of directors, is that “the Economy for the Common Good model and its values, in addition to providing a holistic and integrative view, is in tune with the idea of the original and traditional peoples of the “Philosophy of Good Living”, as the way people live in communities in harmony with nature and in balance within their collective and individual relationships, communities where economic development is shared”.

There are also positive developments in Europe when it comes to regulations for sustainability reporting. In 2024 the Corporate Social Responsibility (CSR) Directive of the European Union will come into action, which requires companies with over 250 employees and/or a turnaround of more than 40 million euros to do mandatory CSR reporting, in addition to their financial reporting. This will affect more than 50,000 companies in the European Union. Global CSR reporting standards are already in development. This could become a huge lever for ecological transformation because big investment funds will no longer invest in unsustainable businesses.

When the Economy for the Common Good was founded, one of its core ideas was a mandatory CSR reporting. At that time Christian Felber was called a dreamer and socialist. Soon, this idea will become reality. So why should the idea of an economy based on human dignity, solidarity and justice, ecological sustainability, transparency and co-determination be unachievable? Think about it.



© Economy for the Common Good. Christian Felber and Luciana Cornaglia present Economía del Bien Común (EBC) at PINE,⁷⁶ a program certified by the National University of Córdoba and endorsed by the UN Environment Program.⁷⁷

COOPERATIVES

Greenpeace International contribution

GREENPEACE



Equitable distribution of wealth and power



Financial systems for the majority



Democratic production and ownership



Resilience and communities



Relocalisation of economy



The commons

A cooperative is an “autonomous association of persons united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly owned and democratically-controlled enterprise”.⁷⁸

Cooperatives can include consumer cooperatives, worker cooperatives or multi-stakeholder cooperatives where ownership is shared between consumers, workers and other stakeholders like non-profits, which can be in the form of a social cooperative. Globally, three million cooperatives provide jobs or opportunities to 10% of the world’s population, delivering infrastructure and services including housing, food and finance.⁷⁹ There are also community cooperatives that aim to meet the community’s needs collectively rather than individually, volunteer cooperatives that are run by and for volunteers, while platform cooperatives are based around a computing platform such as a website or app, to sell goods or services.⁸⁰

The concept of the commons (see The commons as islands in [Chapter 1](#), page 29) is important to cooperatives. It represents a form of collective but decentralised control

over resources, or forms of wealth, which (should) belong to all and must be actively protected and managed in a collective manner, for the collective good.⁸¹

Businesses governed as cooperatives can offer an alternative to the traditional business model, where a capitalist owns the monetary capital and the means of production, and workers have to sell their labour to earn a salary. Cooperatives have a better pay ratio between the lowest and highest paid, higher minimum salaries and usually – but not always – have better working conditions compared to traditional businesses. Cooperative businesses are typically more productive and economically resilient than many other forms of enterprise. The largest worker owned cooperative in the world, the Mondragon Corporation⁸² based in the Basque region of Spain, has been in continuous operation since 1956. While social transformation to benefit workers and the community is in the DNA of workers cooperatives, and many cooperatives also have high ethical standards,⁸³ the fact that a business is organised as a cooperative is no guarantee that it uses the best practices to prevent harm to the environment, or ensure fair conditions for workers, especially in third party supply chains.



© Jeremy Sutton-Hibbert / Greenpeace. Solar Heroes of Tahala Event at COP22. Fatima Boumzough, of the Tahala women's cooperative and Lahcen Abaj, a community member and beneficiary of the Tahala grid at the 'Solar Heroes of Tahala Village' event during the COP22 UN Climate Change Conference in Marrakech, Morocco.

CECOSESOLA - A PROCESS OF EDUCATION IMMERSSED IN ECONOMIC ACTIVITIES

An outstanding example of a cooperative that is working on social transformation and beyond is Cecosesola in Venezuela.⁸⁴

It was established in 1967 in Barquisimeto, capital of the state of Lara, when several cooperatives came together to create community pride in the face of speculation in funeral services.

It has since grown into an integrated network and active meeting for more than 50 organisations for the production of goods and services such as agricultural production, small-scale agro-industrial production, funeral services, transportation, health services, financial services, mutual aid funds, distribution of foods and household items. It brings together more than 20,000 associates from

these popular sectors and day to day activities are managed by about 1,300 associated workers through participation that is open to everyone, without hierarchical positions.⁸⁵

The associated workers are not employees and don't receive a salary, but an "advance" on the surplus they expect to produce,⁸⁶ so the work is not done to make a profit or accumulate goods. The prices of vegetables don't follow the market, but are worked out on a simple "price per kilogram" system, regardless of type of vegetable; this saves a lot of money and reduces red tape. Its health centre, the Centro Integral Cooperativo de Salud, performs up to 1,700 surgeries annually and, together with the rest of the health network, serves 250,000 patients every year, with prices 50% below private hospitals.⁸⁷ By producing their own resources at a much lower cost, Cecosesola's services represent community annual savings representing 20 million USD.⁸⁸



© Red Cecosesola. An assembly at the Cecosesola cooperative, Venezuela. Cecosesola organises assemblies to talk about what needs to be done, with no fixed agenda. Sometimes the same issue is discussed two or three times, taking the time to talk, to deliberate together, and to develop their “common criteria” before finding a consensus.

Cecosesola is built on respect and cooperation, with no managers, where decisions are taken by consensus. Its non-hierarchical structure evolved over time, as a result of stellar moments, initially in the face of struggles for political power. Starting from the principle that each task is voluntary, Individuals choose what they want to do or learn and tasks are rotated, depending on what needs to be done. This “helps people to keep their focus on the whole operation rather than claiming their own little fiefdoms”⁸⁹ and acknowledges the reality of human nature;

This allows people to overcome the negative impacts inherent in modern society, including fragmentation, discrimination, sectarianism, and the accumulation and inequalities of power, know-how and wealth, to assume responsibility by respecting themselves and others, and build trusting relationships.

“day by day we strive to transcend the individualism and egotism we carry within us by rotating tasks and continually reflecting on our behaviour”⁹⁰

INFORMAL COOPERATIVES

Informal cooperatives are very common in Africa, in particular traditional systems of money management which are still used today known as “njangi” and “tontine” in Cameroon, “stokvel” in South Africa, “pari” in French-speaking African countries, “sousou” in Liberia and Ghana and by many names in Nigeria including “ajoh” and “family lottery”.

These are community-based systems that support families through tough times, to allow children to be educated or offer opportunities to improve people’s lives without depending

on banks or the state. They are a place for family and friends to connect, and are built on a high level of reciprocity and trust, with varying requirements according to the country, ethnic or cultural group, based on principles which have been handed down through the generations.⁹¹

These systems can represent a vast informal economy. For example, in South Africa, the stokvel sector has about 11.6 million participants and controls vast financial resources, with an estimated R49.5 billion in member savings. Informal working systems such as these, can be found throughout the world, where the system works because of trust, where debts are repaid for the good of all people and fairness is ensured by the community.⁹²



© Greenpeace / John Novis. Cocoa Farming in Cameroon. Bolloh Caroline, 35, tends cocoa saplings at the Konafcoop nursery in Masseke/Konye. The Konafcoop is a successful market-oriented PO that consistently records positive growth and regularly pays bonuses to its members, owing largely to its efficient and transparent management systems.

SCALING UP COOPERATIVES IN AFRICA

Recognising the informal role cooperatives already play in Africa and the potential they carry, a new civil society movement Cooperation Africa (cooperationafrica.org) was launched in January 2023, to support the formation and development of cooperatives across the continent and the diaspora. The organisation is currently focussed on building a membership base with a commitment to establishing a network of financing institutions that will encourage especially women and young people to create cooperative businesses and secure livelihoods. The founders, including Coumba Touré and Adotey Bing-Pappoe, are confident in the ability of producer cooperatives to transform African economies. Jessica Gordon Nembhard, Political Economist at City University, New York, who attended the launch, cites the role cooperatives played in the economic progress of African Americans, a topic she writes further on in her book “Collective Courage: A History of African American Cooperative Economic Thought and Practice”.

Indeed collective work and mutual aid are practices embedded in almost every

culture around the world. An example of this are the rotating savings and credit associations (ROSCAs), known in some parts of Africa as “esusu”, formed by people often excluded from formal systems. “The ROSCAs are genuine cooperatives highly valued by participants as their most important financial system, working on the basis of trust and reciprocity. Some commercial banks in the Caribbean were even copying ROSCA systems to attract new clientele.”⁹³

To help facilitate the widespread creation and sustenance of cooperatives across Africa Bing-Pappoe highlighted the role of governments. Currently many government regulatory frameworks inhibit the formation and development of cooperatives and that would need to change. In addition educational institutions need to teach other forms of business instead of pushing the dominant investor-led, public limited company models. In line with this, Cooperation Africa aims to begin a series of webinars on all aspects of cooperative principles and practice, sharing the knowledge that can help turn dreams into reality.

COOPERATIVE DIVERSITY

Channelling finance is also a priority for Cooperatives in Brazil. The Landless Workers Movement (MST) launched an initiative in 2020 to channel much needed funding at lower interest rates to cooperatives in Northeast Brazil, and bring economic benefits as well as tackling hunger.⁹⁴ These are just a few inspiring examples: many more can be found at stories.coop,⁹⁵ a site run by the International Cooperative Alliance⁹⁶ which includes “stories of cooperation from every corner of the globe; from the smallest cooperative to the biggest; personal stories or those of business successes; or even observations on the cooperative model”.

The [Distributed Cooperative Organisations](#) (DisCOs) database also showcases examples of their approach where people work together to create value in ways that are cooperative, commons-oriented and rooted in feminist economics. DisCOs use the power of Distributed Ledger/Blockchain technologies,⁹⁷ harnessing

tech’s utility without becoming tech-centric, emphasising mutual trust and enjoyment. This is organising a workforce using restorative methods with purpose-oriented groups who practise mutual care and distribute power.⁹⁸

Finally, [Platform and Open Cooperatives](#) offer an alternative to the exploitative practices of the so-called “sharing” economy of Silicon Valley, such as Uber and AirBnb. Platform Cooperatives democratise the ownership and governance of digital platforms to promote them as a way for the commons to interact with the market, where those who create the value also own it and thus, prompt the distribution of wealth. **Open Cooperativism** explores convergences between the logics of commons-based Peer Production and the commons with the world of cooperatives and the Social and Solidarity Economy: they seek to more directly address broader systemic issues like transportation and housing and are not necessarily digitally based.

AN ANTIDOTE TO “CASINO CAPITALISM”?

We need to create the conditions for business models that support communities and respect nature by redefining what “success” means. But can alternative business models also be more resilient to shocks and crises? A 2013 report⁹⁹ found that most financial cooperatives came through the 2008 banking crisis without the need for any government bailouts, and continued to lend to individuals and businesses, provide banking services to people on low incomes, stabilise the banking system, regenerate local economies, and indirectly create employment. Because these cooperatives were mainly concerned with recycling savings into loans, their business was quite self-sufficient and much less dependent than their competitors on money markets. The lower cost of their capital allowed them to pursue other objectives than profit maximisation, and they could accept a lower margin on goods and services. Their egalitarian culture based on member ownership, benefit and control was also a strong counterweight to excessive executive pay.

Democratising companies and a commons approach to the cloud is also proposed as a solution to shareholder capitalism and the

emergence of “cloud capitalism”, as recently explained by Yanis Varoufakis.¹⁰⁰ As we can see from the examples above, cooperative systems like this are fully functional and can work well, even at a large scale. Such a market based system, where each worker has an equal, non tradable share in the company could create a real shareholder democracy which would also remove the inherent inequalities of the current shareholder capitalist system.¹⁰¹

Beyond the cooperative model, ethical banks with a more transparent purpose driven model, not focused on growth and profit at all costs, also fared better in the 2008 financial crisis and experienced lower risks during the COVID pandemic.¹⁰² And aside from finance, the doctrine of shareholder primacy that puts shareholders’ profits first, before any other interests, is the biggest driver of corporate decision making and militates against long term planning in all sectors. This is where there needs to be a legal requirement for the interests of other stakeholders, such as employees, society and the environment, to have a greater or at least equal role in the decision making framework for all companies and organisations.



© Cheryl-Samantha Owen / Greenpeace. Manor House Agriculture Centre in Kenya. An example of an intercropped field at Manor House Agriculture Centre, Kitale. Farmers in Kenya are effectively applying ecological farming practices that are increasing their ability to build resilience to and cope with climate change.

SUMMARY



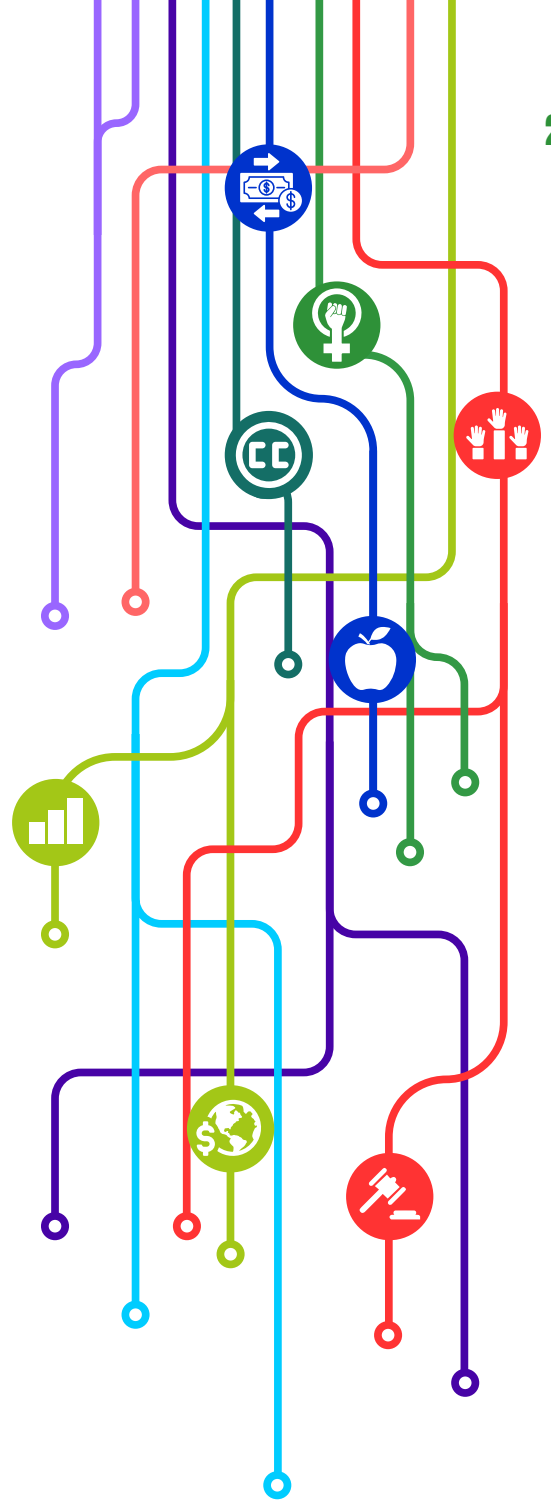
© Jeremy Sutton-Hibbert / Greenpeace. Rainbow Warrior Open Boat in Tangiers. A girl poses with a sign representing the sun, with the message “The Sun Unites Us”. Greenpeace’s ship the Rainbow Warrior holds an open boat day for the public in Tangiers, Morocco, as part of The Sun Unites Us tour promoting solar power in the Arab world in the run up to the COP22 United Nations Climate Change conference.

This is the second chapter of a three-part series on **Growing the Alternatives: societies for a future Beyond GDP**. Considering how the prevalence of capitalism and notions of endless growth dominate the narrative of our times, it’s informative and powerful to see 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. Growth economics is so firmly entrenched that even when its flaws are admitted, it is still presented as the only option – “there is no alternative”¹⁰³

Yet this 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.

WHAT'S NEXT

In Chapter 3, the final part of this series, 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. Included in the case studies this third instalment looks at are: a network of civic society organisations in Brazil that works to conserve water and regenerate ecosystems through rainwater harvesting; the social enterprise Sineway, a community in Egypt's Sinai region that values and conserves ancestral knowledge and in so doing creates physical and economic wellbeing; the Feminist Macro-Economic Alliance in Malawi who are charting a roadmap to a Feminist Wellbeing Economy for a country beleaguered by debt and the climate crisis... and many more inspiring stories of hope, tenacity and courage. Don't miss out on this! Look out for Chapter 3 and delve into these amazing stories of communities boldly asserting that other better futures are possible.



BIOGRAPHIES

Economy for the Common Good

The Economy for the Common Good advocates a more ethical economic model, in which the wellbeing of people and the environment become the ultimate goal of business. The worldwide movement has existed since 2010 and is based on the ideas of the Austrian writer Christian Felber. Currently the movement consists of over 11,000 supporters, more than 4,500 members in more than 170 local chapters and 35 country associations. Over 1,400 businesses, towns and organisations have completed the Common Good Balance Sheet. Worldwide 45 municipalities and 200 universities are actively involved in spreading the idea of the Economy for the Common Good.

REFERENCES

49. The Circular Economy is an unclear concept with no agreed definition. According to the Ellen McArthur Foundation, the Circular Economy is based on three principles, driven by design:
 - **Eliminate waste and pollution**
 - **Circulate products and materials (at their highest value)**
 - **Regenerate nature;**
<https://ellenmacarthurfoundation.org/topics/circular-economy-introduction/overview>
50. Bianchi, M. Cordello, M. (2023), Does circular economy mitigate the extraction of natural resources? Empirical evidence based on analysis of 28 European economies over the past decade Ecological Economics, Volume 203, January 2023, 107607; <https://doi.org/10.1016/j.ecolecon.2022.107607>. Also see: Scientific American (2021), The delusion of economic growth; <https://www.scientificamerican.com/article/the-delusion-of-infinite-economic-growth/>
51. European Commission (2015), Commission adopts ambitious new Circular Economy Package to boost competitiveness, create jobs and generate sustainable growth, 2 December 2015; https://ec.europa.eu/commission/presscorner/detail/en/IP_15_6203
52. Smart CSOs Lab (2017), The Circular economy cannot achieve its aims without deeper system change, June 2017; <https://web.archive.org/web/20230715032631/https://www.smart-csos.org/blog-on-theory-and-practice/the-circular-economy-cannot-achieve-its-aims-without-deeper-system-change>
53. Aldred, Jonathan (2020), The pandemic has exposed the uselessness of orthodox economics, The Guardian, 5th July 2020; <https://www.theguardian.com/commentisfree/2020/jul/05/pandemic-orthodox-economics-covid-19>
54. Joel Bakan (2020), Charming psychopaths: the modern corporation, Resilience, 14th February 2020; <https://www.resilience.org/stories/2020-02-14/charming-psychopaths-the-modern-corporation/>
55. Greenpeace Germany (2023), Greenwash Danger Zone, 10 years after Rana Plaza fashion labels conceal a broken system, 24th April 2024; https://www.greenpeace.de/publikationen/Greenpeace_Report_Greenwash_Danger_Zone.pdf and <https://www.greenpeace.org/international/story/59440/enough-circularity-greenwash-slow-fashion-is-the-way-forward/>
56. Activities which remove large quantities of natural resources that are not processed (or processed only to a limited degree), especially for export. Extractivism is not limited to minerals or oil. Extractivism is also present in farming, forestry and even fishing. https://www.tni.org/files/download/beyonddevelopment_extractivism.pdf
57. Greenpeace International: Global Textiles Procurement Standard; To implement the best practices achieved by the **Detox My Fashion** campaign, we created the Global Textiles Procurement standard for our own textiles in 2019. <https://www.greenpeace.org/international/global-textile-procurement-standard/>
58. See **Utenos Sustainability Certificates** and **Remei myTrace for Utenos, Lithuania, Remei my trace for India** and **India supply chain, Earth Positive, India supply chain**
59. In 2011 Greenpeace took on the fashion and clothing industry over its use of hazardous chemicals – and with the help of thousands of supporters – persuaded more than 80 companies including 29 major brands to **Detox** their supply chains and achieve zero discharges of hazardous chemicals into rivers and seas. Brands also committed to transparency, to ensure that their suppliers publish their wastewater data eg. on the public platform of the **Institute for Public & Environmental Affairs (IPE)**. in China, IPE's **Green Supply chain map** or on the ZDHC platform **Detox Live** which reports the compliance of over 7416 suppliers globally with its wastewater guidelines and Chemicals List (MRSL).
60. Remei, bioRe sustainable textiles, website; <https://remei.ch/en/biore/>
61. Footprints Africa, The Circular Economy: our journey in Africa so far; <https://www.acen.africa/case-studies>
62. Bhasker Tripathi (2019), As India hosts desertification meet, 30% of its land is already degraded, Business Standard, 2nd September 2019; https://www.business-standard.com/article/current-affairs/as-india-hosts-desertification-meet-30-of-its-land-is-already-degraded-119090200038_1.html
63. Tanaya Singh (2016), Why an Engineer with an MBA Degree Is Now Building a Model Village in Andhra Pradesh, The Better India, 9th June 2016; <https://www.thebetterindia.com/39964/protovillage-by-kalyan-akkipeddi-andhra-pradesh/>
64. Tanaya Singh (2016), op.cit.

All links accessed 16th November 2023.

65. Vikalp Sangam/Global Tapestry of Alternatives (2021), PROTO-VILLAGE: A PROTOTYPE OF A VIKALP ECONOMY, By Dammalapati Sai Krishnaon, Jul. 17, 2021; <https://vikalpsangam.org/article/proto-village-a-prototype-of-a-vikalp-economy/>
66. Swaraj is the Gandhian concept of self rule, literally meaning “self rule in India”. Hind Swaraj Or The Indian Home-Rule’ (1909), The Gandhian concept of Self-rule; <https://www.mkgandhi.org/articles/hind%20swaraj.htm>
67. Vikalp Sangam/Global Tapestry of Alternatives (2021), op.cit.
68. Greenpeace International (2020), Slowing the circular economy, Paula Tejon Carbaral, 17th July 2020; <https://www.greenpeace.org/international/story/44079/slowing-the-circular-economy>
69. Originally outlined in relation to fashion, by the Greenpeace International report Fashion at the Crossroads (2017); <https://www.greenpeace.org/international/press-release/7517/new-report-breaks-the-myth-of-fast-fashion-so-called-circular-economy-greenpeace/>
70. The pressure put on suppliers to deliver products to deadlines inevitably leads to less priority on environmental protection and working conditions. The rise of Ultra Fast Fashion is an extreme example, see: Greenpeace Germany (2022), **Taking the Shine off SHEIN**: A business model based on hazardous chemicals and environmental destruction, November 2022; https://www.greenpeace.de/publikationen/S04261_Konsumwende_StudieEN_Mehr%20Schein_v9.pdf
71. Greenpeace International (2019), It’s a waste world, Rex Weyler, 28th July 2019; <https://www.greenpeace.org/international/story/23747/its-a-waste-world/>
72. Producer companies should support and demand Individual and Extended Producer Responsibility (IPR and EPR) that shifts the burden of dealing with waste and pollution away from individuals and society, and onto the company/ies.
73. Joel Bakan (2020), op.cit.
74. Economy for the Common Good (website), What is ECG? <https://www.ecogood.org/what-is-ecg/>
75. The Common Good Matrix; <https://www.ecogood.org/wp-content/uploads/2020/03/matrix.png>
76. PINE (Platforma de Introducción a Nuevas Economías) was launched this year as a Diploma on New Economies from the National University of Cordoba for Latin American countries. <https://nuevaseconomias.org>
77. Economía del Bien Común (Economy for the Common Good), Presentation in Argentina; <https://ebcargentina.net.ar/ebc-presente-en-pine-programa-de-introduccion-a-nuevas-economias/>
- Argentina has been part of the International Federation since September 2023. Some examples of companies and organisations using the Common Good Matrix are:
- Argentina & Uruguay; <https://www.ecogood.org/first-ecg-latin-american-tour/>
 - Uruguay; <https://www.ecogood.org/uruguay-emerges/>; <https://www.ecogood.org/municipalities-regeneration-and-common-good/>; <https://www.ecogood.org/first-audited-ecg-company-in-latam/>
 - Colombia; <https://www.ecogood.org/colombia-steps-toward-the-common-good/>; <https://www.ecogood.org/latinamerican-pioneers-bringing-purpose-to-business/>
 - Chile; <https://www.ecogood.org/organizations-that-promote-the-economy-for-the-common-good-propose-an-index-that-exceeds-gdp-to-measure-the-success-of-the-economy/>
 - Chile & Colombia, first meeting of pioneer ECG companies; <https://epncreaccion.com/encuentro-empresas-pioneras-ebc-colombia-y-chile/>
78. International Cooperative Alliance, <https://www.ica.coop/en/cooperatives/cooperative-identity>
79. International Cooperative Alliance, facts and figures, <https://www.ica.coop/en/cooperatives/facts-and-figures>
80. Wikipedia: Cooperatives; <https://en.wikipedia.org/wiki/Cooperative>
81. Sustainable JustCities, Sharing and cooperatives for urban commons; https://wiki.sustainablejustcities.eu/Sharing_and_cooperatives_for_urban_commons
82. Scoop.me (2020), One of the largest corporations in Spain belongs to its workers, 8th March 2020; <https://scoop.me/mondragon-one-of-the-largest-corporations-in-spain-belongs-to-its-workers/>
83. In 2014, the International Co-operative Alliance (ICA) introduced the Cooperative Marque, meaning ICA cooperatives and WOCCU credit unions can also be identified through a coop ethical consumerism label.
84. Patterns of Commoning (2014), We are one big conversation; <https://patternsofcommoning.org/we-are-one-big-conversation-commoning-in-venezuela/>

All links accessed 16th November 2023.

85. Patterns of Commoning (2014), op.cit
86. Cecosesola (2022), Building here and now the world we yearn for, YouTube, 4.25; <https://youtu.be/LZoSIZqa7LI>
87. Cecosesola (2022), 2.58
88. Cecosesola (2022), 4.10
89. Jorge Rath, who has worked with Cecosesola since 1999, in an interview for Patterns of Commoning (2014), op.cit.
90. Cecosesola (2022) op.cit.5.05
91. African Vibes (2019), The Njangi: An African Financial Support System, 16th May 2019; <https://africanvibes.com/the-njangi-an-african-financial-support-system/>
92. The Conversation (2020), How South African stokvels manage their lending activities outside the courts, 4th May 2020; <https://theconversation.com/how-south-african-stokvels-manage-their-lending-activities-outside-the-courts-135449>
93. Cooperative Africa (2023), PROMOTING COOPERATIVE DEVELOPMENT FOR THE AFRICA WE WANT, 18th January 2023; <https://cooperationafrica.org/wp-content/uploads/2023/03/CA-Launch-event-report.pdf>
94. Brasil de Fato (2020), MST partners with financier to fund co-ops at low rates in Brazil's northeast, 30th June 2020; <https://www.brasildefato.com.br/2020/06/30/mst-partners-with-financier-to-fund-co-ops-at-low-rates-in-brazil-s-northeast>
95. Stories.coop website; <https://stories.coop/>
96. International Cooperative Alliance, website; <https://www.ica.coop/en>
97. Blockchains are shared, synchronised, and theoretically incorruptible accounting systems (more broadly called distributed ledger technologies, although not every DLT is a blockchain), see DisCO.coop, the Transnational Institute and Guerrilla Media Collective, If I only had a heart: a DisCO Manifesto, p16; https://www.tni.org/files/profiles-downloads/disco_manifesto_v1.pdf
98. Greenpeace International (2021); How the art of cooperation is the only way out of this crisis, Paula Tejon Carbaral, Stacco Troncoso and Ann Marie Utratel, 20th May 2020; <https://www.greenpeace.org/international/story/43384/commons-cooperation-economics-covid-pandemic-open-source/>
99. International Labour Office (2013), Resilience in a downturn: The power of financial cooperatives, Johnston Birchall, 2013; https://www.ilo.org/wcmsp5/groups/public/---ed_emp/---emp_ent/---coop/documents/publication/wcms_207768.pdf
100. Yanis Varoufakis (2023), Technofeudalism, what killed capitalism <https://www.yanisvaroufakis.eu/2023/09/07/technofeudalism-has-just-arrived/>
101. YouTube (2023, Yanis Varoufakis on the death of capitalism, 17.16, September 2023; <https://www.youtube.com/watch?v=Q9lJQONTCT7Y>
102. 360info (2023), Social responsibility a safety net when banks hit crises, 3rd July 2023; <https://360info.org/social-responsibility-a-safety-net-when-banks-hit-crises/>
103. There is No Alternative - or TINA, was used by UK Conservative Prime Minister Margaret Thatcher to justify free market neoliberal policies; <https://www.investopedia.com/terms/t/tina-there-no-alternative.asp>

All links accessed 16th November 2023.

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

GREENPEACE

Greenpeace International
Surinameplein 118
1058 GV Amsterdam
The Netherlands

+31 20 718 2000
+31 20 718 2002
info.int@greenpeace.org
greenpeace.org/international

© Greenpeace 2023. All Rights Reserved.

A&T E R N A T I V E F U T U R E S