

ALTERNATIVES TRANSFORMATION FORMAT

A Process for Self-Assessment and Facilitation towards Radical Change

**Prepared by Kalpavriksh
for ACKnowl-EJ**



Credits

This document has benefited from discussions within the ACKnowl-EJ project team, and inputs from researchers at ICTA/AUB, members of ODG Barcelona and Kalpavriksh, and other individuals including Anitra Nelson, Suraj Jacob, and Giridhar Rao.

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ACKnowl-EJ, the Academic-Activist Co-Produced Knowledge on Environmental Justice project (<http://www.worldsocialscience.org/activities/transformations/acknowl-ej/>), consisting of partners from several countries, combines in-depth collaborative and action research on environmental justice at specific locations. The network emphasizes the transformative potential of citizen movements, participatory approaches to environmental and developmental politics, and new institutional practices born from diverse knowledge systems, showing how systemic alternatives are often born from resistance. The network also aims to create a forum for dialogue amongst alternative and transformative visions in various parts of the world.

Kalpavriksh (www.kalpavriksh.org), which along with ICTA/ Universitat Autònoma de Barcelona is one of the coordinators of ACKnowl-EJ, is a 37-year old environmental action group based in India. One of its focus areas is the search for radical alternatives to development.

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1. Introduction: why this format?

Across the world there are initiatives by communities, civil society organisations, government agencies, and businesses to tackle the challenges of unsustainability, inequity, and injustice. Many of them confront the basic structural reasons for these challenges, such as capitalism, patriarchy, state-centrism, or other inequities in power resulting from caste, ethnic, racial, and other social characteristics; we call these transformative or radical alternatives. But many are also dealing *only* with the symptoms of the problem, and not attempting such transformative or radical changes; we call these reformist initiatives. And even in the case of transformative changes, initiatives are not necessarily addressing or able to make changes on all dimensions; they may even result in negative trends in one dimension while positively affecting another.

It should also be noted that there is no *necessary* contradiction between reform and transformation; many reform measures may well be contained within transformative processes, and some reforms if stretched far enough can also be transformative. This format may therefore contain some elements or indicators which, seen by themselves, may seem reformist, but are part of the transformation when seen in the context of the other relevant elements or indicators.

This format arose out of a need to gain more in-depth understanding of alternative transformations on political, economic, social, cultural and ecological fronts, and of the worldviews that underlie and inform such transformations. It could be used for the following purposes: (a) to distinguish amongst the transformative initiatives and reformist initiatives as well as false solutions, i.e. those that claim to be transformative but are only strengthening the status quo such as predominantly market-based or technology-based mechanisms; (b) to gain in-depth understanding of the process of transformation; (c) to help understand if there are internally contradictory trends in transformation; and (d) through all this, to enable the actors in the initiative to take steps towards a more comprehensive transformation.

The format has its origin from/through a process in India called Vikalp Sangam ('Alternatives Confluence'), a platform for bringing together organisations and people working on alternative transformations, and in particular a document that has emerged from this process called 'The Search for Alternatives: Key Aspects and Principles' (<http://www.kalpavriksh.org/images/alternatives/Alternativesframework4thdraftMarch2016.pdf>). While emerging from the experience of Indian processes, we believe it has wider relevance, and the format below is meant to be universal in its applicability. To understand the context, however, it would be useful to read the document mentioned above, especially the sections 'What is an alternative' (reproduced below) and 'What principles are expressed in alternatives?'.

2. What is an Alternative?¹

Alternatives can be practical activities, policies, processes, technologies, and concepts/frameworks, practiced or proposed/propagated by any collective or individual. They can be continuations from the past, re-asserted in or modified for current times, or new ones; it is important to note that the term does not imply these are always ‘marginal’ or new, but rather that they stand in contrast to the mainstream or dominant system.

It is proposed that alternatives are built on the following inter-related, interlocking spheres², seen as an integrated whole:

- a. **Ecological integrity and resilience**, which includes maintaining the ecogenerative processes that conserve ecosystems, species, functions, cycles, respect for ecological limits at various levels (local to global), and an ecological ethic in all human endeavour.
- b. **Social well-being and justice**, including lives that are fulfilling and satisfactory from physical, social, cultural, and spiritual perspectives; where there is equity between communities and individuals in socio-economic and political entitlements, benefits, rights and responsibilities; where there is communal and ethnic harmony; where hierarchies and divisions based on faith, gender, caste, class, ethnicity, ability, and other attributes are replaced by non-exploitative, non-oppressive, non-hierarchical, and non-discriminatory relations.
- c. **Direct and delegated democracy**, where decision-making starts at the smallest unit of human settlement, in which every human has the right, capacity and opportunity to take part, and builds up from this unit to larger levels of governance by delegates that are downwardly accountable to the units of direct democracy; and where decision-making is not simply on a ‘one-person one-vote’ basis but rather is consensual, while being respectful and supportive of the needs and rights of those currently marginalised (eg some minority groups).
- d. **Economic democracy**, in which local communities and individuals (including producers and consumers, wherever possible combined into one as ‘prosumers’) have control over the means of production, distribution, and exchange (including markets); where localization is a key principle, and larger trade and exchange is built on it on the principle of equal exchange; where private property gives way to the commons, removing the distinction between owner and worker.
- e. **Cultural³ diversity and knowledge democracy**, in which pluralism of ways of living, ideas and ideologies is respected, where creativity and innovation are encouraged, and where the generation, transmission and use of knowledge (traditional/modern, including science and technology) are accessible to all.

These five spheres overlap in significant ways, as illustrated in Diagram 1 below. They are also based on, and in turn influence, the set of values that individuals and collectives hold (see section 3 on Worldview below).

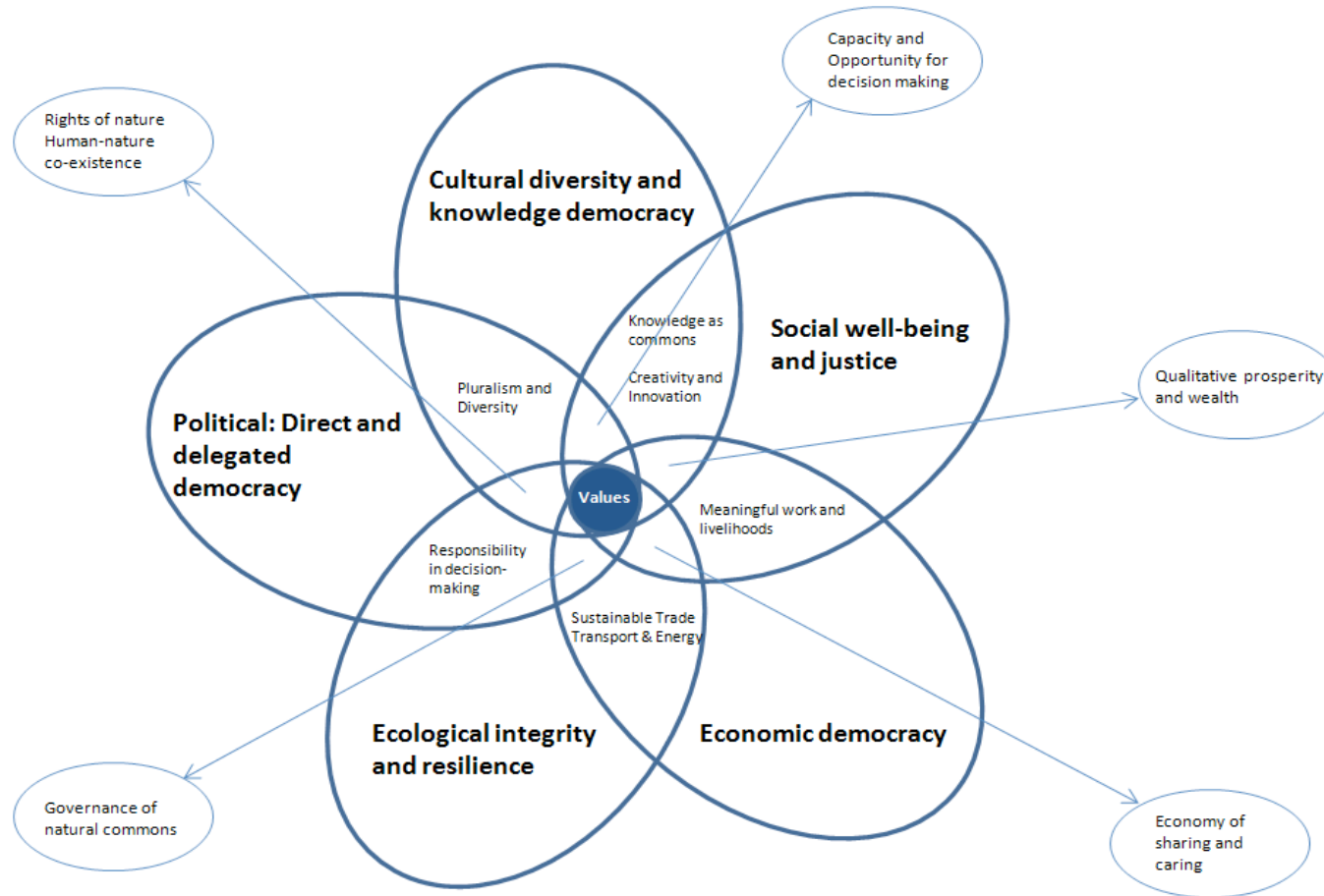
¹ Reproduced, with minor modifications, from ‘The Search for Alternatives: Key Aspects and Principles’,

² The term is used here both as imagery as also in its meaning as areas of activity, interest, or society.

³ ‘Culture’ is used here to mean ways of being and acting, including language, rituals, beliefs, norms, ethics, values, worldviews, cosmologies, lifestyles, and links with rest of nature.

Diagram 1: Spheres of alternative transformation

(Note: the topics mentioned in the overlapping areas are only indicative, not exhaustive)



A crucial outcome of such an approach is that the centre of human activity is neither the state nor the corporation, but the community, a self-defined collection of people with some strong common and cohesive social interest. The community could be of various forms, from the ancient village to the urban neighbourhood to the student body of an institution to even the more 'virtual' networks of common interest. It is acknowledged here that the 'community' as traditionally conceived is not homogenous, and may contain levels of hierarchy, exploitation, and marginalisation; it would therefore be important to consider the sphere of social justice as being crucial in such situations.

Many or most current initiatives may not fulfil *all* the five spheres discussed above. Perhaps we can consider something an alternative if it addresses at least two of the above spheres (i.e. is actually helping to achieve them, or is explicitly or implicitly oriented towards them), and is not violative of other spheres but rather is open to them and their possible adoption. This means, for instance, that a producer company that achieves economic democracy but is ecologically unsustainable (and does not care about this), and is inequitable in governance and distribution of benefits (and does not care about this), may not be considered as an alternative. Similarly a brilliant technology that cuts down power consumption, but is affordable only by the ultra-rich, would not qualify (though it may still be worth considering if it has potential to be transformed into a technology for the poor as well).

The above is offered only as a rule of thumb to the discussion on what could be considered fundamental alternatives to the current system.

3. A note on worldview

The way alternative transformations are attempted by the actors concerned, and observed by others, is based very much on their worldviews. These encompass spiritual and/or ethical positions on one's place in the universe, relations with other humans and the rest of nature, identity, and other aspects. Initiatives towards alternatives espouse or are based on many values and principles that emanate from or are encompassed in such worldviews, keeping in mind also that even within single communities there may be more than one worldview, with differences emanating from how members are placed regarding gender, class, caste, ethnicity, age, and other considerations.

Listed below are an initial set of values and principles (not meant to be exhaustive), which has emerged from and evolved through the Vikalp Sangam process in India mentioned above (and hence some terms from some parts of India are given in brackets; these can be replaced by other equivalent terms found in other cultures and traditions around the world). In Diagram 1 above, these values are placed at the centre, representing the core space where all spheres meet.

In addition to the spheres and elements of alternatives listed in Table 1 below, the initiative can also be assessed or understood on the basis of whether it displays (or leads to the enhancement of) these (or other related) values and principles. The caveats regarding methodology for

assessment or understanding these are the same as given below in Table 1, except that given their more abstract or philosophical nature, they are by definition hard to assess in a quantitative manner (and some may indeed be severely distorted if this were attempted).

- Self-governance / autonomy (*swashasan / swaraj*)
- Cooperation, collectivity, solidarity and ‘commons’
- Rights with responsibilities
- Dignity of labour (*shram*)
- Work as livelihood (integrating pleasure, creativity, purpose, meaning)
- Livelihoods as ways of life (*jeevanshali*)
- Respect for subsistence and self-reliance (*swavalamban*)
- Qualitative pursuit of happiness
- Equity / justice / inclusion (gender, caste, class, ethnic ... *sarvodaya*)
- Simplicity / sufficiency / enoughness / living well with less (*aparigraha*)
- Respect for all life forms (*vasudhaiv kutumbakam*)
- Non-violence, peace, harmony (*ahimsa*)
- Reciprocity and inter-connectedness
- Pluralism and diversity

This set of values is not like a prescriptive regime; just as it has emerged through the processes of individual and collective reflection and internalisation, its further spread, modification, and enlargement needs to happen through such processes. This would need enabling environments and spaces for discussion, dialogue and reflections as an individual and as collectives. These processes could be conscious, subconscious or intuitive; and the individual and collective processes would be complementary, two-way and mutually facilitative, towards radical transformation. Differences within and amongst collectives and communities would also play an important role in the evolution, absorption and modifications in this set of values.

4. Who will apply this format?

It is important that this format is used by or with the central involvement of the actors in the initiative, with the explicit aim of enabling greater understanding and improvement. *It is not for use as an external or top-down assessment by those outside of the initiative, without the core involvement of those within it.*⁴

⁴ Issue for discussion: suppose civil society wants to use it for a govt or business initiative? Should be ok and in fact I would like it to be used in such a way, but then can we have a different standard for communities than for govt or business?

5. How will the format be applied?

This format does not contain *methods* for assessing or understanding the transformation, which need to be developed based on the context. Some pointers:

- Methods can range from the use of basic rules of thumb (e.g. for conservation of species, simple observations regarding numbers of key species; or for well-being, a broad-sweep observation of whether people seem happy and satisfied), to more systematic, long-term ‘scientific’ studies. The use of a diversity of knowledges is crucial.
- As mentioned above, *who* is making the assessment is crucial; is the format being used by the actors in an initiative themselves (and even within them, by whom?), or by others? It is important that in all situations, the methodology is fully participatory and inclusive of various sections of the initiating community or organisation.
- It is assumed that there is some baseline understanding (oral or documented) of the situation that is being or sought to be transformed, including of the issues or problems or conflicts being addressed.
- Some elements below are highly site- or community-specific, while others are more general or universal, so that not all elements are relevant for all situations, and methods of understanding and assessment will differ accordingly.
- This format is intended to be comprehensive, and it is most likely that only a part may be relevant to a specific initiative being assessed, or that its users may want to focus only on a part of the format. Indeed an in-depth assessment using the entire format would take significant time and resources, so users should be clear of what is possible and necessary given the context and availability of time/resources. Even if only a part is used, however, being aware of the rest of the format may be helpful. This is a bit like a menu of options in a restaurant, you may finally choose only some items, but are aware of the rest; and if you are a big enough team or have enough time, you may choose most or all!
- In the case of indigenous peoples and other traditional local communities, citizens in an urban neighbourhood, or other such situations, the format should not be presented as a rigid, ‘pre-chewed’ form that has to be filled in, but should rather be introduced at an appropriate pace, explaining its background and seeking consent on whether and how it should be used, and indeed modified as appropriate including through the introduction of new elements and indicators.
- The above would also include the flexibility of taking into consideration different understandings of the terms used in the format below, including the elements and the indicators. It would be important to reach collective clarity on the meanings and interpretations, before the format is applied.
- Importantly also, the indicators are not meant to be solely or even predominantly quantitative. Transformations are qualitative and process-oriented; they are typically difficult to articulate merely in an outcome- and/or quantitative-oriented manner, and indeed their understanding may be distorted by such an attempt. Ideally the assessment would be a mutually reinforcing mix of qualitative and quantitative, as appropriate for the element being assessed; and in all cases the observations of the actors themselves would be crucial components.

6. Additional considerations

This format does not explicitly cover issues of the following three types or levels of scale, but these could be brought into the assessment:

- Temporal scale: transformations take place over time, so there will be a past, present, and future for each element. To some extent this will automatically get built in when one assesses the changes taking place, but from the start the time horizon for the assessment (short-term or long-term) should be clear.
- Geographic scale: transformations can occur from micro- to macro-scales, e.g. from a hamlet or neighbourhood to a nation or continent. The scale at which the assessment is being carried out needs to be made explicit. The elements below are not all at the same geographic scale, and therefore some may not be relevant to the particular situation being assessed.
- Human/nature scale: transformations can be from a single individual to the human species as a whole (or indeed of all of nature!), and again the scale being addressed needs to be made explicit.

It may be useful to discuss the implications of restricting the assessment to specific scales.

Another issue that will come up is the balance or potential tensions between different elements and indicators given in Table 1, e.g. between individual autonomy and the collective interest, between rights and responsibilities, etc. Processes of dealing with these tensions may be part of the initiative, or could be initiated; this aspect of process is not contained in the note.

Finally, while the format below is a table, the key spheres and elements may be more accessible if represented in illustrative forms, such as overlapping circles; however this is a separate exercise and left to the users to find their own creative ways of depiction!

Table 1: Spheres, elements and indicators of alternatives transformation⁵

Alternatives sphere	Element of circle/sphere (subject to modifications and additions from local actors)	Understanding of local actors (to be filled for each case)	Explanation	Indicators of +ve transformation⁶ (subject to modifications and other indicators emerging from local actors)	Comment	Challenges⁷ (to be filled for each case)
Ecological	Conservation (taxa and ecosystems)		Sustenance of viable & resilient populations of native taxa, and of integrity and resilience of natural ecosystems	Are the key elements of the ecosystem sustained (if already present), or being restored (if in decline or disappeared) (e.g. a wetland, connections with inflow and outflow)? Is the viability of taxa sustained (if already viable), or being restored (if in decline)?	The term ‘native’ may be hard to define in practice, some widely acceptable thumbrules may need to be applied; plus some ‘naturalised’ elements may also be important	
	Diversity		Variability of native (especially endemic) elements as appropriate for ecological conditions	Is the diversity maintained if already healthy, and being restored if in decline?	Diversity is as much a qualitative concept as quantitative, such that <i>more</i> diversity is not necessarily better, e.g. if generalist species come into a desert ecosystem due to human introduction of large-scale waterbodies	
	Sustainability of use		Human use being within renewability limits of species and ecosystems	Is the use of a particular resource maintained within the renewability limits of species and ecosystems, and	Crucial to connect this to the limits aspect below, to pre-empt	

⁵ This note does not include citations to works that would be relevant for understanding the various terms used in the table, or relating to methodologies for doing the assessments of various elements and indicators.

⁶ This is not to deny that there could also be negative transformations taking place; however this format is not designed to look at those. However, trends and processes that are blocks or challenges to positive transformation, should be noted in the relevant column. Secondly, it important to note that these are *process* indicators, not necessarily *outcome* indicators, in that many or all these transformations may be taking place and not have concluded.

⁷ These could be challenges encountered in the process of assessment; or challenges in achieving the kind of changes listed in the indicators.

				being re-established or established if not sustainable (e.g. through reduction in overall material and energy use/flows)?	view that technology can always make human use sustainable	
	Renewable ecological cycles		Sustaining the renewability & maintenance of hydrological, carbon, nitrogen, other cycles	Are the cycles and limits widely understood and respected enough to not be breached, or being re-established where breached?	Connections between 'local' limits and wider (upto global) ones make this complex	
	Co-existence /reciprocity between humans & rest of nature		Living together without unacceptable loss to either, optimising populations & habitat conditions for both	Is there a common understanding and agreement about what is 'acceptable' loss? Are the processes of co-existence maintained where alive, and being restored where weakened/lost?	This would be a composite of the rows above; linked also to attitudes below	
	Environmental factors		Healthy water, air, soil, sound levels	Is the health of environmental elements maintained if already healthy, or being re-established where degraded (e.g. eliminating pollution)?	Needs to be disaggregated	
Social	Equity		Fairness, equal opportunity, etc across gender, class, caste, age, ability, sexuality, generations, ethnicity, etc	Is the culture and practice of equity (if existing) encouraged/ maintained? Are inequities, and binary and divisive views (e.g. on sexuality and gender) being reduced progressively?	Needs to be disaggregated into various kinds of inequities/equities	
	Basic needs sovereignty and well-being		Adequate and secure availability of / access to safe water, food, energy, air, sanitation, shelter, clothing, health (physical/mental/spiritual), learning, and well-being as elements of individual's autonomy & freedom; collective/community sovereignty over sources of basic needs	Are existing sources and practices of secure & sustainable access sustained or enhanced? Are new sources and practices of collective/community sovereignty being established and sustained? Is individual autonomy and well-being within collective context being secured?	Needs to be disaggregated into various needs, as trends in different needs may be contradictory; linked to Economic self-reliance and direct political democracy elements; well-being can be material, relational, & subjective; need to	

					give definition of sovereignty	
	Harmony & dispute resolution /transformation		Peaceful, mutually enhancing relations between groups in society (ethnic, religious, other identities); robust forums of dispute resolution or transformation; reduction in violence of various kinds	Are peaceful and mutually enhancing relations sustained where already existing, being enhanced where fragile or weak, and being re-established by reducing, eliminating, or transforming conflicts and violence?	As above	
	Responsibility		Attitude and practice of being responsible for well-being of others, balancing sovereignty and autonomy at individual and collective levels	Are traditions of responsible living sustained where existing; being revived or created anew where weak or absent (esp. in individualistic societies)? Are processes of learning, acculturation, and social feedback tuned (or being transformed) to such responsible living attitudes & practices?	Linked to rights and attitudes of caring & sharing	
Political ⁸	Capacity		Ability to meaningfully and equitably take part in decision-making, and to 'make a difference'	Is the ability to meaningfully and equitably take part in decision-making, and to 'make a difference' enhanced amongst marginalised or 'weak' sections, and sustained and spread equitably where it already exists?		
	Opportunity		Open, equitable access to forums of decision-making and distributed leadership	Are special measures been taken to enable access to the politically weak, including through sub-forums where necessary (e.g. women's forums)?	Complexities of formal forums need to be understood; at times mechanical access to these is not <i>necessarily</i> best for marginalised sections, informal avenues may also be important	
	Direct		Decision-making at small-	Has there been an increase in	Caution against	

⁸ This can be seen along three dimensions of power (relational, institutional, and discourse), which users will need to integrate if found useful and appropriate; see 'Socio-Environmental Conflict Transformation: a framework for analysis and action', Available upon on request from the authors (Iokiñe Rodriguez: iokirod@gmail.com)

	democracy		scale collective units capable of face-to-face interaction; and participation in key larger scale decisions	forums/methods to enable direct democracy, e.g. consensus based assemblies, committees with rotating membership, referendums; or maintained where such systems already exist? Are mechanisms being enabled for a wide base of participation, making it an integral part of work/life, to avoid burdening a few?	'nationalist', xenophobic forms Participation responsibilities can be time/resource consuming, need methods to broadbase responsibilities	
	Subsidiarity (accountable representative democracy)		Larger-scale institutions for decisions at larger level, comprising of delegates of, & accountable to, units of direct democracy	Are systems being put in place or strengthened for maintenance/increase in forums/methods of accountability of representatives / delegates, e.g. right to recall, social/public audits, regular rotation, obligation to report, right to information?		
	Governance of commons (physical, natural)		Collective, democratic decision-making and management of nature / environment	Is such a system sustained where already existing, or being established/re-established where not?		
	Autonomy & self-determination		Power to take own decisions (individual, collective) and right to free prior informed consent	Are the rights, capacity & forums for autonomy being established or strengthened through both legal/policy and customary measures?	Caution against 'nationalistic' or anti-outsider forms	
	Responsibility, solidarity, reciprocity		Autonomy tempered by need to respect others' political rights and interests	Are the traditions of responsible decision-making sustained where existing; being revived or created anew where weak or absent (esp. in hierarchical or individualistic societies)? Do these systems strengthen social bonding, sharing, care for marginalized members of community and planet?	Scales of responsibility from local to global, from human to other species, need clarity	
	Ecoregionalism /		Decision-making respecting and sensitive to ecological	Are there any reviews undertaken or discussions initiated for the need for	Eventually this could lead to 'borderless'	

	bioregionalism		contiguity and connections in landscape/seascape	political re-alignment on ecological and cultural grounds? Have such movements or formal processes of such re-alignment been initiated?	world (dissolving current nation-state boundaries)?	
	Informed and inclusive nature		Fully informed decision-making, respectful of minorities and other potentially marginalised subgroups	Are there any processes of achieving inclusiveness, including greater understanding of & dialogue to create sensitivity established?		
	Policy integrity and coherence		Appropriate and internally consistent laws and policies, and consistency between formal and informal systems (including customary law and arrangements)	Have such policies and formal or informal systems been strengthened where existing; being established where not? Are the processes of greater understanding between various systems of regulation and social arrangement being established and maintained?		
	Pluralism and diversity		Ways to recognize and work with the diversity of political representation and co-existence of different beliefs, interests and ways of being (including legal and other forms of institutional pluralism)	Do the existing or new systems sustain, strengthen, revive or enhance the respectful recognition and co-existence of different beliefs, interests and ways of being?		
Economic	Self-reliance & open localisation		Capacity and means to fulfil basic needs locally	Is self-reliance and open localisation sustained (where existing) especially in case of 'informal' economy based on local resources (natural, human); being established or re-established or enhanced where weak or non-existent (esp relevant for globally integrated economies highly dependent on exports/imports)?	'Local' can be defined contextually; could include several settlements, rural & urban; linked to security & sovereignty of basic needs in Social sphere above; closed, xenophobic or 'anti-outsider' localisation could violate social justice	

					elements	
	Social control of means of production		Means of production in control of producers, organised collectively; state management on principle of subsidiarity; controls decentralised and distributed through society	Are there any steps taken towards phasing out privatised ownership; and for sustaining/establishing/re-establishing community controls and custodianship, and for shifting paradigms from 'ownership' to 'custodianship'?	The distinction between 'ownership' and 'custodianship' is based on the understanding that nature cannot be owned by humans.	
	Meaningful livelihoods and work		Universal access to dignified, safe, enjoyable work; transformation of work into livelihood integrating intellectual, emotional, physiological, cultural aspects	Are holistic livelihoods sustained where existing, or being re-established where weakened? Are there processes in place to reduce conventional work-hours, replace them with work-leisure options, and create skills and mindsets to utilise such options? Are new livelihoods and work-leisure opportunities being created for the 'unemployed' or 'underemployed'?		
	Social control over consumption		Consumer voice in quality, safety, cost of products & services; social regulation of over-consumption	Have direct consumer-producer links been strengthened or created? Is consumer awareness regarding impacts of consumption becoming widespread? Is there any presence of consumer movements for responsible consumption & production and to enhance capacities to become prosumers?	Linked to production, which if socially controlled would be first point of ensuring limits. The term 'prosumer' refers to individuals who are both producers and consumers, contributing to and exchanging with other prosumers.	
	Natural resources commons		Land, ecosystems, water, atmosphere managed for common benefit, governed through principles of direct/accountable democracy	Are processes to convert privatised lands into commons initiated or strengthened? Have institutions for the regulation of the commons been initiated or strengthened?	Linked to political governance and to ecological limits above	
	Socially-		Democratic forums for	Are there processes of strengthening or		

	controlled market		regulating operation of markets; market operation on principle of subsidiarity, prioritising the local	establishment of fair & sustainable exchange norms, and/or democratic mechanisms of implementing socially controlled markets? Are the existing local markets (bazaars) sustained and new ones being created, under local democratic control? Are global / national retail chains being eliminated?		
	Sustainable trade		Trade over & above basic needs, on principles of ecological sustainability and socio-economic equity	Is the localisation of exchange of products and services, esp of basic needs, being enhanced? Is there any establishment of fair & sustainable exchange norms and mechanisms of implementing sustainable trade? Are there enhanced awareness measures regarding impacts of trade?		
	Diversity of exchange		Economic exchange based on non-monetised, local currency-based, and money-based forms	Are local currencies and non-monetised exchange networks spreading further, or being created where absent? Is the social control and ownership of banks being established/enhanced?		
	Equality		Equal opportunities for economic gain and sustenance	Are steps being taken for radical redistribution of wealth towards greater equality; are caps being established on income levels, with progressive reduction in the ratio between highest and lowest levels? Are such steps at least under widespread discussion, if not yet taken?	Caution against equality as a purely quantitative approach, ignoring differential needs of people/communities, e.g. of the 'disabled', the elderly, women and children	
	Economy of caring and sharing		Respect & recognition of relations of affect, caring, and sharing (in production, reproduction, and exchange)	Is there enhanced public awareness about the value of such relations, and steps to strengthen or establish them? Is there greater gender and age fairness in social responsibilities?	Caution against 'monetisation' of such relations	
	Qualitative prosperity & wealth		Emphasis on non-material sources & means for fulfilment and well-being;	Are non-material value systems being sustained where existing? In materialist societies, has there been enhanced		

			qualitative indicators prioritised over quantitative ones	public dialogue on qualitative values and indicators of prosperity, leading to establishment of shared understanding?		
	Social control of technology		Democratic means of assessing & regulating technological developments and use	Are there enhanced processes of open source innovation? Are the govt & private technology development agencies being opened up to public participation & democratic control? Are processes being established for public scrutiny of new technologies to gauge their appropriateness? Are processes being established for eliminating planned (built-in) obsolescence; for enhanced repair and re-use community facilities and for public right to sustainable, long-lasting, repairable technologies?	These questions would apply as much to modern as to traditional technologies, wherever these are being controlled or monopolised by a few.	
	Sustainable & equitable settlements		Rural and urban settlements designed for (or oriented to) maximising ecological sustainability and socio-economic access	Are existing sustainable & equitable settlement practices being sustained and enhanced? Is there an enhanced understanding of rural-urban connections (+ve & -ve)? Has a radical restructuring of unsustainable &/or inequitable settlements been initiated?	V. large and complex issue, may need disaggregation; linked to next elements on transportation & energy	
	Sustainable and accessible transportation		Priority to accessible public transport, renewable energy based, and cycling/walking	Are existing sustainable practices being sustained and enhanced? Is there public awareness re. transportation impacts? Is there any radical transformation of unsustainable systems esp those centred around the private car, towards priority to cycling, walking, and public transport? Is right of access to affordable means of mobility being established?		
	Energy sustainability and democracy /sovereignty		Priority to decentralised renewable sources (DRE), efficiency, and demand management, generated and	Are fossil fuels being phased out? Are existing sustainable & equitable processes and investments in DRE being sustained/enhanced?		

			governed democratically			
	Economic reciprocity		Economic reciprocity involves reciprocal relationships with the land, other groups, and ecological resources.	Is there an increase in the attitude of giving back to the land, producing for the collective good and for posterity, through change in institutions and practises?		
Cultural	Knowledge commons		All knowledge and information democratically produced, held, transmitted, and equitably accessible	Have privatised IPRs been reduced or eliminated? Is there an increase in creative commons & other open source systems? Are decentralised repositories of knowledge being made accessible to all? Is participatory research becoming the norm?		
	Diversity & pluralism		Respect to diversity & pluralism of cultures, knowledge systems, languages, ideologies, faiths, beliefs, worldviews / cosmologies, art forms, cuisines	Is there enhanced learning about diverse peoples and ecologies at centres of learning/education? Is there availability of forums for meaningful interaction with peoples from 'other' cultures, and are these enhancing pluriculturalism? Is the diversity of languages, art forms, cuisines etc maintained/enhanced/revived?		
	Individual-collective balance		Recognition of individual space, rights, and creativity within context of collective well-being	Have forums for dialogue on individual-collective relations been strengthened or established? Is appropriate curricula on this included in centres of learning and education?		
	Learning & envisioning for life		Equitable access to multiple forums of learning, rooted in local cultures, histories and ecologies but open to others; opportunities for collective envisioning of the future; options for learning in mother tongue as also other languages	Have learning opportunities been enhanced for all as part of collectives and communities through appropriate institutions (for both specialised and general knowledge)? Has plurality of learning forms (including languages) been enhanced or sustained? Are there steps being taken towards transforming the education		

				system for this?		
	Creativity & innovation		Equitable opportunity for each individuals' creativity to flourish	Is there availability of enabling forums & institutions for creativity and innovation? Is there existence of social recognition and non-commercialised rewards for innovation? Is there an increasing recognition of art & craft, culture, other forms of creativity as elements of transformation?		
	Human-nature relations		Humans feeling part of nature, treating rest of nature with respect, holding spiritual or ethical basis for relationship, respecting other worldviews of nature, advocating nature's rights	Is this feeling or attitude maintained where existing from past and being restored where weakened/lost? Is respect amongst and synergies amongst diverse worldviews being encouraged?		
	People-based globalisation or globalization from below		Global inter-cultural relations, equitable access to possibilities of travel and contact within ecologically sustainable limits	Are restrictions on travel across countries being progressively reduced? Is there increase in forums for cross-cultural exchange and availability of knowledge & information about other cultures?		