



ENA

Institute  
for Alternative  
Policies

## About ENA

1. The Institute for Alternative Policies - ENA is activated at a critical time for Greece. At a time when social and political institutions are operating in a context of widespread economic, socio-political and cultural crisis. Traditional institutions of democracy and politics are being challenged, and existing political subjects are witnessing the downgrading of society. Therefore, there is a need for forms of collective action that will overcome the crisis of representation in the Greek public sphere through creativity and will restore citizens' trust towards the social and political actors. ENA perceives itself as part of a wider, progressive and left - wing movement of ideas for changing society. It will not restrict itself to recycling theoretical material that concerns only the few, but instead it will attempt to inspire many, to activate society to the extent that it is able to.
  
2. Our time, however, is not only characterised by the crisis and the collapse of outdated models, but also from the need and the possibilities to "create" new forms of social organization, as was the case in the past. In this sense, this provides us with an opportunity to confront the deficits of the past, through the future and by addressing the modern social problem of unemployment, social security and social exclusion. A new model could thus be created in Greece and the other countries of the European South, combining advanced forms of democracy, social self-interest and social justice on a strong economy of needs and a broad base of common goods, a socio-centric example that would give society dignity and self-confidence, hope to the people and optimism to the new generation. Thus, Greece would go from being a guinea pig for austerity and destruction to becoming a field of pioneering ideas and policies, and we would not be the only ones to benefit. The world would get a safe haven in an area of insecurity and "aging" Europe could rejuvenate through the coexistence of different developmental patterns within it. Some shouldn't rush and say that these are utopias, because there are utopias that are realistic. It is these utopias whose implementation does not depend on supernatural powers but on the unity and collective action of ordinary people in Europe, Greece and the world. ENA wants to work in this direction.
  
3. Social transformation projects presuppose that the Left itself, its ideas, practices and traditions will be the subject of a study aimed at forming lessons and conclusions about the future. Acting as a carrier of leftist and progressive policies, ENA systematically studies the past and cross-curricular experience of the Left in Greece and abroad, following the great ideological trends and the social dynamics of each left-wing political subject. In particular, the concerns of ENA concern: the subjects and forms of action of the Left; communication and propaganda in the era of the Internet; the political party as a constellation of "multiple" subjects, knowledge and experience; the theoretical generalization of experiences from social action and the governmental experiences of the Left internationally and especially in our country; criticism and deconstruction of modern theories and practices displayed by the neo-liberal wave; the concept of the Left and the theoretical disputes about it in the period of the crisis.

4. ENA is an independent, non-profit research institution. It is a forum for free speech and an area of creation and dissemination of alternative ideas with the ultimate aim of transforming them into applicable theories and policies both in Greece and at a European and international level. It is an initiative of social, economic, political and legal scientists operating democratically, openly and without restrictions. It is based on the voluntary participation and support of its members.
5. ENA's main goal is its contribution to the creation of a new model of social organization based on a fair and solidarity-based economy, extended democratic participation and the values of radical ecology and pioneering culture. Its action aspires to contribute to the separation of the really new from the really old. Its aim is not just a description or criticism of reality, but the submission of a new alternative proposal.
6. For ENA, change can only take place within society. With pioneering, alternative and scientifically documented studies, with discussions, conferences, with actions that promote equality, social justice and cohesion, solidarity and sustainable development. By creating alternative policies for the new generations to form a society based on rights, equality and trust and with respect for diversity. For an economy of needs, of innovation and of participation aimed at progressive forms of production and redistribution. For a model of governance that will be based on regaining the citizens' trust.
7. ENA's activity includes the responsible and scientifically credible conducting of research and studies and the subsequent production of theoretical approaches. This critical research activity aims at finding and promoting responses to critical economic, social, environmental and cultural problems in Greece and Europe. ENA believes in the ethical responsibility of the scientist towards society and actively seeks to frame regenerative and emancipatory ventures to shape the necessary conditions of transition for a post-neo-liberal treaty. This is the direct theoretical, political and historical horizon of the Institute's work.
8. ENA's work is not politically and socially neutral; through scientific documentation and experimentation, it aims at strengthening the political conditions of social justice, defend general interest and eliminate inequalities. ENA in cooperation with university and research centers as well as with social movements will contribute to the creation of an original field of research, study, dialogue and action for a policy in favour of social needs and the interests of subordinate classes, to leave the multilevel crisis, for a new socio-economic reality of equality and justice.

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