CONTRASTING HIERARCHICAL AND DECENTRALISED SYSTEM ANALOGIES TO REVALUE PROSPERITY

DECENTRALISED SYSTEM ANALOGIES ENABLING FASHION SUSTAINABILITY

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Abstract

The hierarchical capitalist system exploits all living systems, including labour. Revaluing prosperity ideologies involves freeing the production of new systems from an opportunistic economy and fostering subject formation that values "complexity, diversity and multiple ways of belonging" (Braidotti & Regan, 2017, p. 182). Agents in the fashion system struggle to adopt the counterhegemonic ontologies required for true sustainability. A responsive, integrated, and decentralised system and an ethic of care are needed to empower more role players to address dynamic societal challenges. This paper contributes to redefining the concept of prosperity by contrasting analogies of the hierarchical capitalist fashion system with alternative decentralised structures, thereby identifying intervention points to enable agency for fashion system participants. Drawing from Nel's (2025), PhD research, critical discourse analysis and a constructivist qualitative methodology grounded in theory through desktop analysis are applied. The characteristics of decentralised systems offer intervention points in the fashion system, promoting a framework that moves away from exploitation and integrates agency—enhancing economic resilience by diversifying economies and reducing vulnerability to global market fluctuations. Revaluing prosperity paradigms, from prosperity for the privileged few through capitalist profit motives to more inclusive, decentralised notions of prosperity could promote well-being for all.

Keywords: *Decentralised fashion system, Ethic of care, Systems theory, Fashion sustainability, Agency*

INTRODUCTION

The hierarchical capitalist system exploits all living systems, including labour. To revalue prosperity ideologies, we must free the production of new systems from an opportunistic economy and foster subject formation that values "complexity, diversity and multiple ways of belonging" (Braidotti & Regan, 2017, p. 182).

Agents in the fashion system struggle to adopt the counterhegemonic ontologies required for true sustainability. A responsive, integrated, and decentralised system and an ethic of care are needed to empower more role players to address dynamic societal challenges. This paper contributes to redefining the concept of prosperity by contrasting analogies of the hierarchical capitalist fashion system with alternative decentralised structures, thereby identifying intervention points to enable agency for fashion system participants.

The root of inequality stems from the ideology of societal structures (Piketty, 2020). The neoliberal economic theory treats labour and natural resources as commodities, prioritising a favourable business climate over collective rights and environmental regeneration (Harvey, 2005). Capitalism's continual accumulation causes cyclic crises and inequalities, resolved by exploiting new territories and resources (Harvey, 2001). This perpetuates global disparities and environmental issues in fashion supply chains (Piketty, 2014). Escobar (2018) advocates for a "pluriverse" of multiple ontologies beyond Eurocentric views.

Development does not just consist of increased GDP growth and natural resource use or increased inputs for increased outputs; it involves change through "differentiation, diversification and transformation" in production processes (Ellerman, 2004, p. 510). Considering a multiplicity of collective rights rather than hierarchical class divisions and strategies of environmental regeneration (that value all life forms rather than consider them mere commodities to be exploited) opens the argument for less hierarchical structures.

METHODS AND DESIGN

The researchers applied an interdisciplinary constructivist qualitative methodology, drawing on the doctoral research of Nel (2025). Critical discourse analysis and desktop analysis grounded in theory were used to review relevant academic and industry texts to uncover dominant themes. Thematic coding provided insights into dominant social paradigms inherent in capitalist systems and enabled a critique that sought to expose power relations and challenge prevailing socio-economic structures (Saunders, Lewis & Thornhill, 2016).

The paper argues that examining and contrasting hierarchical capitalist systems with decentralised system analogies could reveal potential intervention points for fostering more relational and sustainable prosperity within the fashion industry. The aim is to reveal how existing capitalist ideologies perpetuate unsustainable practices and reimagine how the fashion system can enable complexity, diversity, and collective agency and support a more responsive, integrated, and decentralised concept of prosperity.

HIERARCHICAL VERSUS DECENTRALISED SYSTEM ANALOGIES

The capitalist economic model is characterised by rapid growth, supposedly aimed at improving living standards and enhancing prosperity (Schumpeter, 2003). However, various theorists have critiqued the system's negative societal and environmental impacts. Central to these critiques is the hierarchical nature of capitalist epistemology, which stratifies power, wealth, and opportunities, creating an inequitable, top-down distribution of resources. This structure privileges a small elite who controls production and capital flow while marginalising workers, consumers, and communities with limited agency and social class mobility.

Drawing from the works of influential theorists such as Marx (2005; 2009; 2015; 2020) on class division and surplus value, Piketty (2014; 2020) on ideology and inequality, Harvey (2001; 2005) on capital accumulation, Wright (1980) through the research approach to power, and Niessen (2020, p. 866) on "fashion sacrifice zones"—the analysis highlights the perpetuation of inequality and social stratification inherent in hierarchical capitalism. The fashion industry exemplifies this dynamic through global supply chains and trade policies that consolidate power at the top, diminishing the agency of those at the lower end of the hierarchy.

The paper applies structuralist approaches, network communication theory, and management theory to define and examine 'hierarchical epistemology'—a concept that describes an organisational system where power, value, and agency are centralised and stratified. This structure results in linear flows of control, reinforcing inequalities by creating stark divisions between those in positions of power and those subordinate to them (Peterson, 2016). The complex systems of social and economic realities under this framework are nested hierarchically, usually centralised and arranged in tiers that limit the autonomy of lower levels (Beunen, Duineveld, & Van Assche, 2021; Deleuze & Guattari, 1987).

Network communication theory provides an analytical framework for comparing hierarchical systems with decentralised alternatives. Adapted from Baran's (1964) *Typology of communication networks*, Figure 01 "Structural system typologies," illustrates the relative resilience of different network structures—centralised, decentralised, and distributed.

The resilience of a network and its ability to withstand disruptions depend on the nature of its nodes and interconnections (Bodó, Brekke & Hoepman, 2021). As illustrated in Figure 1. centralised systems exhibit vulnerability due to the concentration of power. In contrast, decentralised and distributed systems are characterised by shared control, offering greater adaptability and potential for sustainable prosperity.

Centralised networks, characterised by a single central node, are inherently vulnerable; if this central point fails, communication across the network collapses (Baran, 1964). While more resilient, decentralised networks still possess nested hierarchies that rely on higher-level nodes to maintain connectivity, making them susceptible

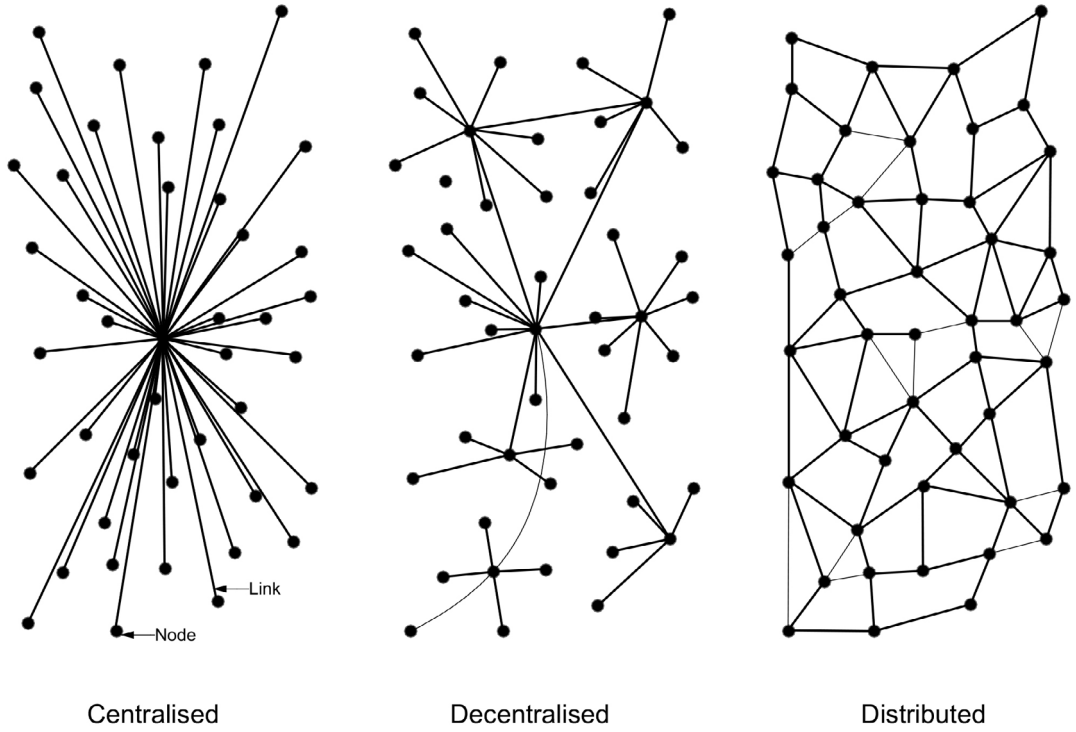

Fig. 01

to partial failures (Baran, 1964; Bodó et al., 2021). Distributed networks, on the other hand, represent a paradigm where each node maintains multiple connections, enabling continued operation despite the failure of individual nodes. More decentralised models underscore resilience, autonomy, and adaptability through nodes' collective action and cooperation (Bodó et al., 2021).

Bodó et al. (2021) highlight that decentralised and distributed structures, by distributing power and decision-making, can offer alternatives to hierarchical systems that reinforce inequality and power concentration. These structures promote resilience by fostering localised, autonomous actions and emergent behaviours driven by shared values and insights that maintain systemic coherence. Such network properties stand in contrast to the centralised capitalist fashion system, which, with its dependence on complex global supply chains, proved highly vulnerable during crises like the COVID-19 pandemic (Reidel, 2023). This reliance on centralised structures exposed significant limitations in flexibility and sustainability.

By contrasting hierarchical capitalist structures with decentralised system analogies, this paper aims to identify intervention points that enable greater agency for fashion system participants. This shift would support the development of a more responsive, integrated system that moves beyond centralised control, fostering a more inclusive, equitable, and sustainable concept of prosperity.

APPLICATION AND ANALYSIS: DECENTRALISED SYSTEM STRUCTURE ANALOGIES

The shift towards decentralised and distributed models could address issues of political oppression, economic disparity, and social power imbalances, offering new modes of participation, solidarity, and reduced monopolistic control (Bodó et al., 2021). However, challenges remain, such as the need for collective governance, coordination mechanisms, and regulatory frameworks to maintain coherence and accountability within distributed systems. Moreover, these systems depend on agents who are both willing and capable of participating, raising questions about autonomy and equitable engagement (Bodó et al., 2021). Bodó et al. (2021) conclude that no single system operates in

isolation; instead, effective social and economic systems are composed of interconnected structures that collectively enhance resilience and adaptability.

Applying these principles to the fashion system, decentralised and distributed models align with alternative ways of thinking about prosperity, presenting an opportunity to shift from centralised control to more diverse, inclusive, and interconnected networks. By moving from hierarchical, centralised models to more responsive and decentralised systems, fashion participants can potentially be empowered with greater agency and the ability to foster more sustainable, resilient practices that value diversity and collective well-being for people and ecosystems.

SCALAR MANAGEMENT

Henri Fayol's scalar management principle illustrates the structured, linear authority within hierarchical capitalist organisations, where power flows from upper management to lower levels (Fayol, 2016; Peaucelle & Cameron, 2013). This principle facilitates clear communication and decision-making but limits interaction and decision-making power at lower levels, reinforcing a rigid system where authority remains centralised (Masterclass, 2022). The isolation of lower management and potential miscommunication highlight the limitations of centralised structures, which prioritise the interests of major shareholders and profit motives over collective benefits for employees and communities.

In contrast, decentralised and distributed systems offer more flexibility and inclusivity. Capitalist hierarchies, by centralising decision-making power, are inherently vulnerable to disruptions, as the failure of a central management node can destabilise the entire structure. The fashion industry exemplifies this with its global supply chains; therefore, the organisational structure creates an intervention point that enables agency.

EXPLOITATION OF GLOBAL DISPARITIES

Capitalist systems reinforce global inequalities, enabling economically dominant nations to exploit less developed regions for resources and labour, perpetuating historical patterns of colonial exploitation. The fashion industry's reliance on outsourcing to low-wage countries exemplifies this, subjecting workers to poor conditions and minimal pay. This system worsens economic and social disparities while consolidating wealth at the top.

Piketty's (2014) extensive income and wealth data analysis highlights how capitalism fosters increasing socioeconomic inequality. He shows that wealth accumulation remains concentrated among a small elite, undermining democratic values and leading to political instability. Piketty (2014) argues that despite educational advancements aimed at creating equal opportunities, middle-class incomes stagnate while the wealthiest benefit from technological advances and capital returns. The notion of meritocracy erodes as inherited wealth solidifies power among the elite, threatening social and economic mobility. Piketty's (2014) findings align with Marx's (2009; 2015) insights on the 'law of capitalist accumulation', showing that unregulated capitalism intensifies inequality and concentrates wealth. Piketty (2014) suggests that investing in education and technological convergence is crucial but insufficient to bridge the widening economic gap. The structural inequalities ingrained in capitalist systems necessitate systemic change, including progressive taxation and wealth redistribution, to offset these disparities and democratise economic benefits.

Piketty (2014) underscores that inequality is not an inevitable social condition but a result of political choices. This perspective challenges the global status quo, advocating for political interventions to reshape capitalism towards more democratic and equitable systems. As Mandela (2005) poignantly stated, poverty and inequality are man-made and can be addressed through deliberate human action. Despite post-colonial economic shifts, global systems remain fundamentally hierarchical, and meaningful changes are needed to move towards social and economic equity.

IDEOLOGY AND INEQUALITY

Piketty's (2014, 2020) analyses offer significant insights into how capitalist systems, underpinned by hierarchical structures, exacerbate inequality. In *Capital in the Twenty-First Century*, Piketty (2014) argues that inequality widens when the return on capital outpaces economic growth (Steinmetz-Jenkins, 2020). Extending this argument in Capital and Ideology, he examines global disparities, highlighting systemic issues such as a lack of transparency in wealth distribution, gender inequalities, and the paradoxical impoverishment of developing nations due to trade liberalisation and prioritisation of property rights (Piketty, 2020).

Piketty asserts that inequality is rooted not in economics or technology but in ideology—upheld by educational, legal, and financial systems that legitimise the concentration of power and wealth (Yun, 2022). This ideological foundation restricts opportunities for redistributive policies and perpetuates hierarchical systems that favour the elite. Transformative change, he suggests, requires grassroots political action, policy reform, and mechanisms like progressive wealth taxation to challenge entrenched inequalities and redistribute resources more equitably (Piketty, 2020).

The persistence of inequality in capitalist systems is also evident in the language and concepts used to describe social and economic structures. Piketty (2020) critiques terms such as 'factors of production' and 'human capital', which reduce individuals to mere components of economic systems, stripping them of their full human potential. This dehumanising language serves to sustain inequality by normalising the commodification of human and social relations. Niessen (2020, p. 866) echoes this critique in the fashion industry context, illustrating how colonial-era definitions of fashion perpetuated European superiority and devalued traditional, non-Western clothing as "non-fashion." This ideological legacy persists in education and industry practices, prioritising rapid style changes associated with Western fashion over Indigenous and craft-based traditions.

The capitalist fashion system embodies and exacerbates these inequalities. Wealth and decision-making power are concentrated in the hands of a few conglomerates and luxury brands, marginalising smaller designers, independent labels, and garment workers. This concentration limits opportunities for diverse voices and innovation, reinforcing a hierarchical structure that privileges the powerful. Additionally, the global fashion supply chain often exploits less developed regions by outsourcing production to areas with lower labour standards. This practice entrenches economic hierarchies, as garment workers face poor wages and unsafe conditions while being framed as beneficiaries of industrial 'progress' (Niessen, 2020).

Niessen (2020) further highlights how terms such as "garment workers" can obscure harsh realities, normalising inequality by positioning exploitative jobs as economic "blessings" simply for providing income. The devaluation of Indigenous clothing and craft as non-fashion underscores how capitalist structures render traditional practices economically unviable, perpetuating cultural and economic disenfranchisement (Niessen, 2020).

In contrast, decentralised structures offer potential pathways to redefine prosperity by distributing power, enhancing agency, and valuing diverse contributions. These systems promote collaborative decision-making, shared values, and equitable participation, countering the rigid hierarchies of capitalist frameworks. By embracing decentralised models, the fashion system could empower a broader range of participants, prioritise community welfare, and foster sustainable practices that support long-term, collective prosperity.

CLASS DIVISIONS AND HIERARCHICAL STRUCTURES

Capitalism inherently reinforces class divisions and entrenches power dynamics, restricting upward mobility and maintaining social hierarchies. Marxist theory conceptualises 'class' as a historical exploitation process where capitalists extract surplus value from workers' labour while monopolising control over resources and production (Wright, 1980). This hierarchical structure privileges the elite, consolidating power and wealth at the top while limiting workers' agency at lower levels.

Erik Olin Wright's (1980) Power Resource Approach (PRA) extends traditional Marxist class theory by identifying diverse forms of power that labourers can leverage to challenge systemic exploitation. These include associational power (e.g., trade unions), institutional power (e.g., legal rights), structural power (e.g., workplace bargaining), and societal power (e.g., coalitional efforts and discursive influence) (Schmalz, Ludwig & Webster, 2018). PRA underscores the potential for transformative class agency but also highlights how capitalist structures limit workers' ability to mobilise these resources effectively.

For example, garment workers in low-wage countries face significant barriers due to the hierarchical global labour structure, which privileges top-tier management and shareholders and undermines the bargaining power of lower-tier workers (Schmalz et al., 2018). Structural and societal power can be mobilised to address these disparities through collective action, local alliances, and transnational networks, showcasing intervention points for fostering agency.

Applying Wright's (1980) theory of occupational grouping to the fashion industry illustrates the entrenched class divisions within its global supply chain. The 'Circuit of Style-Fashion-Dress' (Kaiser, 2012) maps interconnected production, distribution, and consumption processes, highlighting how class relations manifest across the system. This circuit reveals various exploitation nodes, from designers and media gatekeepers to farmers, manufacturers, and policy regulators (Bye, Tomfohrde, Nel & Davis, 2023). In the hierarchical capitalist model, fashion conglomerates and luxury brands dominate resources and decision-making, marginalising smaller designers and workers. For example, despite being a leading Global apparel exporter, garment workers in developing countries, such as Bangladesh, earn some of the lowest wages in the industry (Anner, 2019), exemplifying the severe class disparities perpetuated by capitalism. Wright's (1980) emphasis on class agency suggests that with strategic use of power resources, grassroots movements and local participation can create intervention points to disrupt hierarchical systems.

Distributing decision-making and fostering local autonomy can empower stakeholders, promote resilience, and support more inclusive and sustainable practices. These models could better support collective action, shared values, and innovation, challenging the rigid class divisions embedded in capitalist frameworks, thereby creating a conducive environment for agents in the fashion system to value diversity and collective well-being. By embracing decentralised approaches, the fashion industry could transition towards a model that prioritises equity, enhances worker agency, and promotes sustainable practices, thereby reimagining prosperity to be more inclusive and responsive to all stakeholders.

David Harvey (2005) highlights the contradictions in neoliberal capitalism, where labour and the environment are commodified, with state policies prioritising a "good business climate" over collective rights and environmental sustainability. This underscores the limitations of hierarchical structures in fostering equitable growth and suggests the need for alternatives that prioritise collective rights and ecological regeneration.

RETHINKING DEVELOPMENT: FROM HIERARCHICAL GROWTH TO DECENTRALISED FLOURISHING

Ellerman (2004) explores Jane Jacobs' ecological perspective on economic development, contrasting quantitative growth with qualitative transformation. He critiques traditional economic theories that treat growth as a uniform increase in output, arguing that this approach fails to address the complexities of true development (Ellerman, 2004). Instead, Ellerman (2004, p.510) highlights the importance of *differentiation*, *diversification*, and *transformation*—a process where development evolves through diverse and interconnected changes, akin to a river delta branching into multiple rivulets rather than a single deepening stream. This metaphor underscores the value of a decentralised, adaptive approach that encourages varied and localised economic activities.

Ellerman (2004) emphasises that genuine development involves more than just expanding GDP through inputs like migrant labour and resource extraction. It requires contextually adapted production processes, products and services that lead to qualitative improvements. This differentiation aligns with Jacobs' idea that cities are not merely scaled-up versions of small towns but are transformed through complex and diverse processes that foster innovation and resilience (Ellerman 2004).

Qualitative development also speaks to the need for upstream interventions—proactive, integrated policies that create environments conducive to health and wellbeing—rather than solely measuring downstream outcomes (Ellerman, 2004; Giles-Corti, Lowe & Arundel, 2020). In sustainable development discourse, many efforts remain embedded within a capitalist framework that prioritises output over systemic change. For instance, although sustainable development goals often assess outcomes like air quality, they may neglect the upstream policies necessary for long-term impact (Giles-Corti et al., 2020). This highlights the need for a paradigm shift that transcends traditional capitalist models and moves toward more holistic, transformative approaches.

In the context of fashion, these insights point to the necessity of moving beyond "growth" measured by profit and production scale. Instead, fostering a decentralised system rooted in relational prosperity—where interconnected, adaptive, and diverse processes are prioritised—can create

pathways for a more sustainable and equitable industry. This shift could help redefine prosperity by enabling diverse participants within the fashion system to act as agents of change, enhancing resilience and promoting collective well-being. By embracing decentralised models that support differentiation and localised adaptation, role players in the fashion system can identify intervention points for sustainable transformation. These models encourage participation, agency, and collaboration, countering capitalism's hierarchical, exploitative structures and aligning with a future-oriented vision of prosperity that benefits all.

REGENERATIVE DESIGN AND ETHICS OF CARE AS ALTERNATIVES TO CAPITALIST STRUCTURES

Regenerative design, conceptualised by John T. Lyle, forms a foundational element for circular economy frameworks by emulating natural cycles and metabolic flows to create sustainable, cost-efficient systems (Dias, 2015; Ellen Macarthur Foundation, Sa). Unlike traditional sustainable design, which focuses on minimising harm, regenerative design incorporates feedback cycles that foster adaptability, resilience, and thriving ecosystems (Brown et al., 2018). Cole and Oliver (2016, p. 41) describe regenerative design as a "co-evolutionary, partnered relationship between human and natural systems," highlighting its context-specific approach and a commitment to interconnected development.

Dias (2015) underscores that regenerative design extends beyond quantifying environmental, social, and economic impacts by mapping relationships and promoting co-evolutionary change. This approach supports an ecological worldview that integrates human and ecosystem health, urging the shift from mechanistic views to living, adaptive systems (Mang & Reed, 2013). This perspective positions human awareness and mindfulness as central to the design process, shifting the focus to individuals rather than objects (Mang & Reed, 2013).

Akama and Yee (2016) advocate for "intimacy-based orientations" in design, emphasising interdependence, respect, and reciprocity. They argue that design interventions emerge within interconnected systems and cannot be seen as detached or isolated acts. This contrasts with capitalist "integrity orientations," where external values guide actions independently of their contexts (Kasulis, 2002). Instead, an intimacy orientation integrates systems and actors into a personal, intuitive, and relational network, fostering interconnectedness and holistic social innovation (Akama & Yee, 2016).

The *ethics of care* framework complements regenerative design by addressing the ethical deficits present in capitalist systems, such as the neglect of community, relational values, and ecological regeneration (Nel 2018). This approach shifts focus from commodification—which severs human connections to nature and each other—to fostering relationships built on empathy and collective responsibility. Eisenstein (2011) supports this by advocating for a reconceptualisation of the 'self' as part of an interconnected community within ecological systems, countering the capitalist drive for individualistic consumption.

Raworth (2022, p. 95) critiques the traditional economic portrayal of humans as "solitary, calculating, competing and insatiable" beings, arguing that such a narrow vision is inadequate for ensuring that human needs are met within the ecological boundaries of the biosphere. This view supports the capitalist framework, prioritising competition and growth over collective well-being. Instead, Raworth (2022) advocates for a more nuanced understanding that frames humans as heuristic, reciprocating, altruistic, and inherently social, capturing the diversity of values and motivations that drive human behaviour.

Incorporating ethics of care into the fashion industry offers an alternative moral compass that evaluates whether practices are rooted in consumption or aligned with ethical, context-bound values (Nel 2018). This relational approach prioritises community, connection, and moral responsibility over profit-driven objectives (Jaggar, 1992). Applying ethics of care requires integrating moral "elements of care: attentiveness, responsibility, competence and responsiveness" (Tronto, 1993, p. 136). By integrating regenerative design and an ethics of care, the fashion system could shift from a hierarchical, exploitative model to one that promotes collective agency, sustainability, and well-being.

CAPITALISM'S HIERARCHICAL EPISTEMOLOGY AND ITS IMPLICATIONS FOR THE FASHION SYSTEM

This paper examined how capitalism's hierarchical epistemology shapes and sustains social, economic, and political inequalities, concentrating power, wealth, and opportunities among a privileged few while marginalising the majority. In the fashion industry, these hierarchies manifest through the dominance of elite fashion conglomerates, the exploitation of garment workers in developing countries, and the global disparities stemming from unequal access to resources and economic opportunities. Stakeholders in the Capitalist system rationalise this exploitation by framing it as a consequence of free trade and market competition, thereby obscuring the underlying systemic inequalities. The fashion industry exemplifies these disparities, showcasing how elite brands control resources and decision-making, leaving garment workers and smaller stakeholders with minimal agency and limited opportunities for upward mobility. Such centralised, top-down models restrict participation, exacerbate exploitation, and reinforce class divisions, obstructing social equity and economic justice.

A departure from "business as usual" involves embracing concepts like degrowth, regenerative design, and circular economic practices, which align economic success with ecological health. The World Commission on Environment and Development (WCED, 1987, p. 14) aptly stated, "Ecology and economy are becoming ever more interwoven locally, regionally, and globally into a seamless net of causes and effects." The interconnectedness of economy and ecology underscores the need for approaches that consider economic actions' broader impacts.

A fundamental shift is needed toward decentralised and participatory structures that redistribute power, promote equity, and prioritise environmental sustainability and collective well-being to address these systemic challenges. The characteristics of decentralised systems offer intervention points in the fashion system, promoting a framework that moves away from exploitation and integrates agency. This revaluing of prosperity paradigms can enhance economic resilience by diversifying economies and reducing vulnerability to global market fluctuations. Encouraging local investment and development that supports small businesses would enable local production, community-based initiatives, and cultural preservation, empower sustainable practices (such as local material use and minimising transportation), and provide more equitable labour. Thus, fostering a sense of community and belonging and enhancing relational prosperity through stronger interpersonal connections.

The capitalist model, focusing on individualistic gain and top-down power dynamics, perpetuates inequality and environmental degradation. In contrast, decentralised systems foster collaboration, shared responsibility, and adaptability, creating spaces where diverse agents can participate meaningfully. There is a need for a paradigm shift that challenges the capitalist fashion system's rigid, hierarchical structures—firstly, identifying intervention points that empower fashion system participants and better align the industry with sustainable and ethical goals. Secondly, moving towards a decentralised model—where design practices are rooted in ecological thinking and relational ethics- creates opportunities for greater agency and participatory innovation. This involves rethinking current practices to support models prioritising relational, community-focused approaches, enabling sustainable and inclusive qualitative development.

Contrasting the hierarchical capitalist fashion system with decentralised system analogies highlights potential pathways for redefining prosperity and empowering fashion system participants. Revaluing prosperity requires transitioning from exploitative centralised profit-centric models to more responsive, integrated structures that enable fashion system role players to prioritise equity, collaboration, and shared values, such as environmental care, towards resilience and decentralised flourishing for all.

CAPTIONS

[Fig. 01] "Structural system typologies" illustrates three system typologies: centralised, decentralised, and distributed, analogies for different fashion system structures. It was adapted from "Typologies of communication networks" (Baran 1964).

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