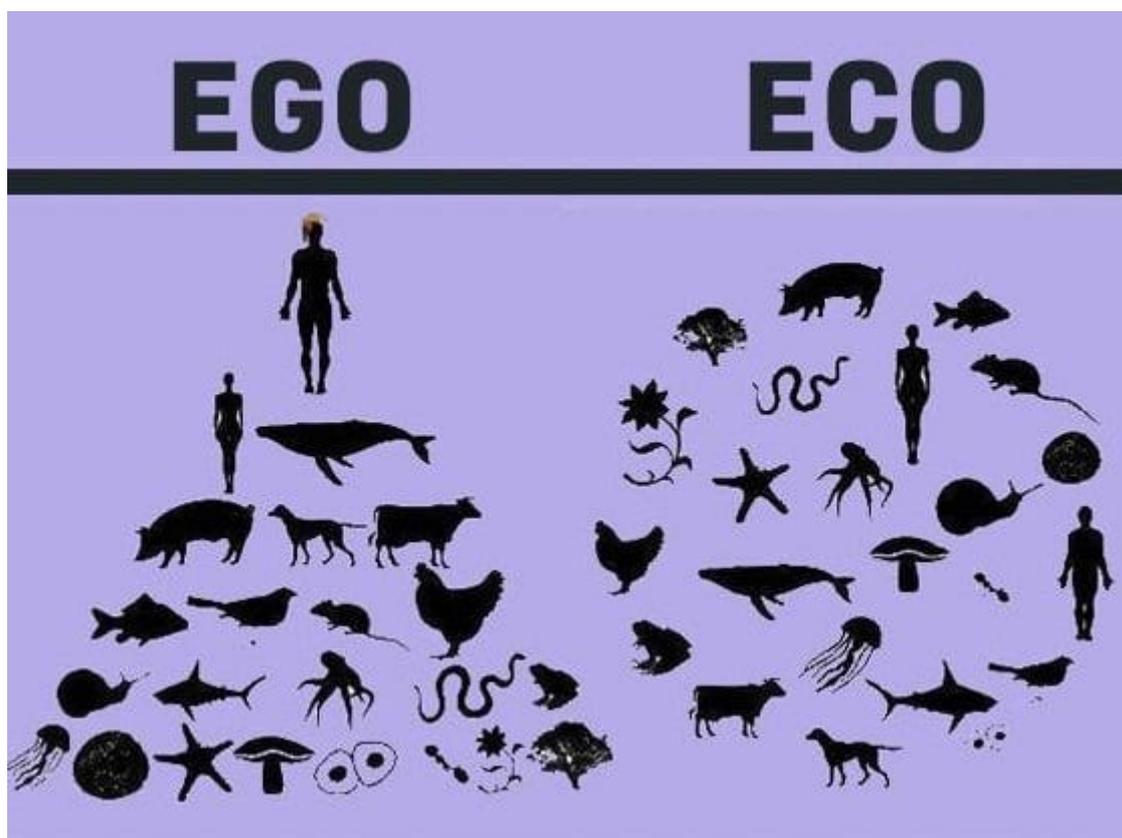


# A Framework for Maximum Mitigation



Submission to the  
High-Level Advisory Board on Effective Multilateralism

By

Barbara Williams - August 2022

# A Framework to achieve Maximum Mitigation

Abbreviations used: **GDP** – Gross Domestic Product,  
**IPAT<sup>1</sup> Degrowth** – Voluntary, Equitable Degrowth in Population, Affluence and Technology

## Summary

‘Our Common Agenda’<sup>2</sup> currently fails to provide any aspiration to voluntarily and equitably eliminate our global ecological overshoot. Ecological collapse is escalating, it threatens every aspect of ‘Our Common Agenda’. The modern world is exacerbating the situation by always trying to increase Gross Domestic Product; this benchmark increases all three of the key drivers of ecological damage identified through the IPAT equation, namely: population size and unwise use of both affluence and technology. A global aspiration for rapid IPAT Degrowth is a pre-requisite for any peaceful and genuine mitigation from ecological collapse.

Sharing and reviving indigenous wisdom will help us to recognise our dependence on balanced ecosystems. The shared aspiration to reduce our impact voluntarily and equitably until we succeed in eliminating global ecological overshoot, will require the global community to revitalise their diversity of local cultures, and treasure any indigenous knowledge and wisdom which has survived. The flowchart overleaf summarises the cultural interaction and behavioural transitions required to weave indigenous wisdom into the modern worldview. The evolutions listed below are required in order to aspire to maximum mitigation:

- **Socio-economic Transformation** to voluntary, equitable IPAT Degrowth
- **Emotional Evolution** to overcome the cultural and generic obstacles involved to switch the prevailing modern mindset from ‘pursuit of profit and power’ to ‘preserving ecosystems and making reparation for past misjudgements’.
- **Rethinking Education** – the paradigm shift in education will need to involve all types of social interaction, to trigger the relearning process to achieve the following:
  - **Full Awareness** (of ecological collapse)
  - **Emotional Maturity and Resilience** (i.e. nurturing the Emotional Evolution)
  - **Ecological Ethics** (i.e. unlearn entitlement, establish rights for biodiversity)
  - **Altered Aspirations** (i.e. realistic expectations in ecological collapse)
  - **Collective responsibility** (peaceful cooperation retaining diversity of culture)

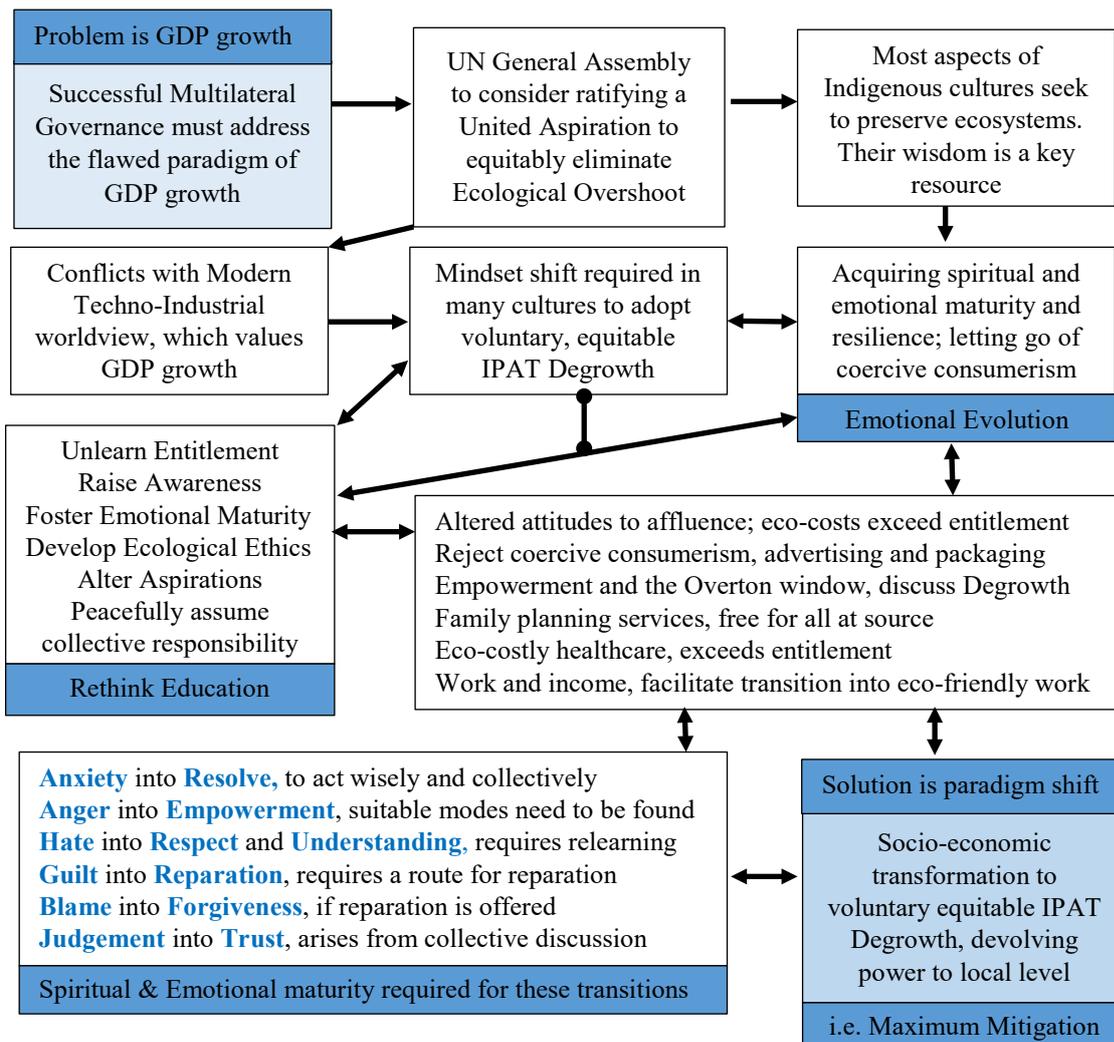
These positive outcomes are envisaged from this proposed Framework:

- Citizens in modern cultures will prioritise ecological balance and ecological justice over profits and power, and will be inspired to offer reparation for past misjudgements.
- Subsistence rations and devolution of power can ensure that the new civilisation will protect and enhance indigenous insights and diversity.
- Insights from science, technology, engineering and mathematics will be combined with indigenous wisdom, enabling the most helpful aspects from both cultures to steer our decision-making. This will enable local people to better assess the options to achieve the many facets of the Degrowth transition, for example: counselling, eco-restoration, regeneration, reparation, reallocation of labour, reskilling etc.

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<sup>1</sup> <https://en.wikipedia.org/wiki/IPAT>

<sup>2</sup> <https://www.un.org/en/un75/common-agenda>



**Key Players in this transition:**

**United Nations:** To recommend a United Aspiration to eliminate Ecological Overshoot (i.e. Ecological Justice), and to adopt methods of demographic modelling that factor in the effect of ecological collapse. To provide endorsement for providers of reliable global data and analyses that relate directly to ecological overshoot. To set up or endorse a global News channel which will report and monitor progress towards the united aspiration to eliminate global ecological overshoot.

**Democracies** – must work across party-political boundaries, sharing responsibility for the future.

**World leaders** – sign up to charters for establishing ecological ethics to balance our Human Rights

**Media** – to raise awareness, learning and teaching emotional maturity, offering discussion forums

**Higher Educational Institutions** – need evolving curricula, to reflect the rapid social changes and to maximise the mitigation that is achieved by analysing the implications of different options

**Primary Education** – Learn from indigenous teachers, allow the young to connect with Nature

**Religious Institutions** – assess which of your teaching is most applicable in escalating collapse, help to encourage and facilitate the reparation and eco-restoration, and challenge pronatalism

**NGOs** – Combine forces and expertise, help with the relearning and emotional maturity, then after the mindset shift move into facilitating the reparation.

**Commercial Institutions** – reassess your own priorities in the light of the united purpose to eliminate global ecological overshoot and achieve maximum mitigation from ecological collapse.

**Military Institutions** – build disaster recovery expertise rather than expecting conflict

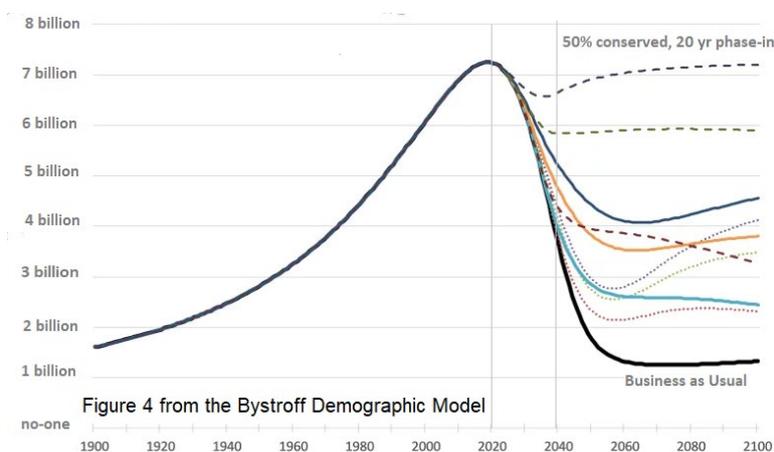
**Judiciaries** – As priorities alter radically, with ecological ethics dominating collective global objectives, the need for cumbersome judiciaries should give way to locally managed self-rule.

## How to inspire ‘Maximum Mitigation’ as our United Purpose

A single paragraph Charter for Ecological Justice<sup>3</sup> has been proposed, to counter the imbalance which has been caused by our Human Rights. If it is ratified by the member states it should inspire the IPAT Degrowth which described in this paper, the draft wording follows:

*This ‘Charter for Ecological Justice’ seeks to inspire a new emotional maturity<sup>4</sup> within the human race. This new era will be characterised by increasingly selfless behaviour both individually and collectively in the face of escalating existential threats. To this end it recognises that our environmental impact is a product of our population size and the way that we utilise our affluence and technology. Henceforth we shall collectively and individually aspire to combine our free-choice, affluence and technology to redress the ecological imbalance, which is escalating the sixth mass extinction. All nations will collectively aspire to reducing their ecological footprint to less than 50% of the biocapacity available within their borders, as determined by the Global Footprint Network data. Globally, education and empowerment goals will prioritise the symbiotic relationships between ecological footprint, ecological balance, and the need to conserve more than 50% of the planet for sustaining the needs of non-livestock vertebrates. Human intervention in wildlife populations will be discouraged unless an invasive species is deemed to be a serious threat to either local or global eco-systems. The Charter recommends that communities work towards living within the biocapacity of their borders with an average per capita ecological footprint of 2.14<sup>5</sup> as a modest requirement to achieve a fulfilled lifestyle.*

The United Nations would also be wise to adopt a model for demographic predictions which incorporates ecological stress factors into the calculations for mortality rates.



In figure 4 from the demographic model offered by Prof C Bystroff<sup>6</sup>, shown above, the top line shows our possible survival rates if we successfully free-up 50% of the biocapacity on Earth over 20 years; the bottom line is our current path of Business-as-Usual.

<sup>3</sup> <https://medium.com/@barbarawilliams1/the-earth-charter-for-eco-justice-7e082e9f2ebe>

<sup>4</sup> <https://medium.com/@barbarawilliams1/cultural-causes-of-climate-injustice-b59fb7d7f6de>

<sup>5</sup> <https://overpopulation-project.com/reconciling-human-demands-with-planetary-boundaries/>

<sup>6</sup> <https://doi.org/10.1371%2Fjournal.pone.0247214> demographic model by Chris Bystroff

Other ways that the United Nations can help to promote IPAT Degrowth involve:

- a) Formally endorsing the authority of the work by the Global Footprint Network<sup>7</sup>.
- b) Calling for a review of the Sustainable Development Goals to bring them in line with the mindset of voluntary equitable IPAT Degrowth, in particular SDG8<sup>8</sup>.
- c) Setting up or endorsing a global News channel which will be tasked to monitor progress towards the united aspiration to eliminate global ecological overshoot.
- d) The Voluntary National Review process could be expanded to include every Nation.

## Socio-economic Transformation to Voluntary, Equitable Degrowth

By replacing the popular benchmark of Gross Domestic Product with the data available from the Global Footprint Network<sup>9</sup> regarding biocapacity and ecological footprint, we soon realise that financial profitability builds ecological debt. This data can guide us to determine the quickest route to eliminating our chronic global ecological overshoot<sup>10</sup>. Once we eliminate global ecological overshoot we can move out of the 'emergency' phase and consider 'steady state' economic models such as Kate Raworth's 'Doughnut Economics'<sup>11</sup>. Some indications which would imply that the socio-economic transition is underway are provided below:

**Changing Attitudes to Affluence** – This will happen as we acquire awareness that all financial profit comes with an ecological cost. Knowing this, an affluent person will be keen to redeem the ecological cost of their affluence by spending it in ways which help towards restoring ecological balance. We shall also realise that existing financial markets are increasingly jeopardised as ecological collapse plays out.

**Empowerment and the Overton<sup>12</sup> window** – 'Freedom of speech' currently has to work within the Overton window, this prevents candid discussions about: collapse, overpopulation, overconsumption, growth economics, IPAT, the Jevons paradox and ecological overshoot. When we are allowed to discuss all these matters, we can begin to solve them. When there are politicians openly offering IPAT Degrowth, then citizens will be empowered to vote for a civilisation which can address the underlying causes of climate and ecological collapse.

**Advertising and Packaging** – We shall be making progress when the suppliers of the many eco-costly and non-essential products and services on the commercial market, begin to seriously consider taking a totally new direction with a view to help to soften the collapse. Even further progress is achieved when advertising becomes minimal because we only wish to buy essential goods and services. The current cost of advertising will be more wisely spent.

**Family Planning** – The transition will be progressing when the global community recognises that everyone needs to be empowered and have access to all aspects of education and healthcare which relates to limiting childbirth. Currently many women are not empowered to limit the number of children that they bear and many cultures foster pronatalism.

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<sup>7</sup> <https://www.footprintnetwork.org/>

<sup>8</sup> <https://poemsforparliament.uk/sdg18/>

<sup>9</sup> <https://www.footprintnetwork.org/>

<sup>10</sup> [https://en.wikipedia.org/wiki/Ecological\\_overshoot](https://en.wikipedia.org/wiki/Ecological_overshoot)

<sup>11</sup> [https://en.wikipedia.org/wiki/Doughnut\\_\(economic\\_model\)](https://en.wikipedia.org/wiki/Doughnut_(economic_model))

<sup>12</sup> [https://en.wikipedia.org/wiki/Overton\\_window](https://en.wikipedia.org/wiki/Overton_window)

**Eco-costly Healthcare** – In affluent countries huge sums are spent on eco-costly healthcare which prolongs lives beyond their natural span. We are maturing emotionally when we embrace ecological ethics which see Death as a natural process and an important facet in voluntary and equitable IPAT Degrowth<sup>13</sup>.

**Work and Income** – At the moment people working in ecologically damaging industries have little choice, for they must earn money in order to survive. If the global community can provide basic rations to help all those people who cannot subsist from the land and wish to reskill and change direction, this could break the joint stranglehold that poverty and commerce currently wield, and lift everyone to a subsistence level. Local self-sufficiency, and working on the land will become the priority, as we work to achieve eco-restoration and regeneration and rapidly replace industrial agriculture with ecologically mindful methods of land-use. The evolution of our work focus is further elaborated in the section entitled ‘Evolving the Maximum Mitigation Framework’.

## Emotional Evolution

Profound cultural issues exist which pose a huge barrier to achieving this socio-economic transformation in a peaceful manner. A collective emotional evolution will overcome these barriers, enabling the higher level of emotional maturity required in order to achieve this. Emotional evolution describes the process of deploying our emotional toolkit in a helpful way. In order to collaborate peacefully towards Ecological Justice, it will be necessary to be able to navigate emotional transitions such as these:

- **Anxiety** can evolve into **Resolve** to act wisely and collectively
- **Anger** can evolve into **Empowerment** if a suitable mode of expression can be found
- **Hate** can evolve into **Respect and Understanding** given a suitable relearning process
- **Guilt** can evolve into **Reparation** if a route for reparation can be identified
- **Blame** can evolve into **Forgiveness** if reparation is offered, and forgiveness is sought
- **Judgement** can evolve into **Trust** in each other given enough collective discussion

## Rethinking Education

There is a considerable amount of unlearning required in the overdeveloped world before we can value our ecosystems more highly than the pursuit of financial profit. The paper by the UN Commons Cluster<sup>14</sup> sees Education in the broadest sense; it refers to the learning which takes place throughout our lives as we interact with each other, the media and our environment, and the emotional development which takes place along the way. To achieve a unifying global shift in worldview, the emotional development of the individual needs to be expanded to participate in a joint global process of ‘collective learning and envisioning’<sup>15</sup>.

Schools need to teach the data about ecological overshoot that is relevant to the country. Teaching ‘entitlement’ with regard to human rights, must be tempered with the reality of the

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<sup>13</sup> <https://www.therighttonolongerexist.com/>

<sup>14</sup> <https://docs.google.com/document/d/1gkBpfKkmnN3b5vI2ySpVpjS0WVLUtS8Q/edit>

<sup>15</sup> <https://poemsforparliament.uk/hlpf-2022/> Barbara Williams explains ‘Collective learning and envisioning’

limitations of our planet, and that our survival depends upon preserving ecosystems and biodiversity. The Bystroff model demonstrates that all our Human Rights are jeopardised unless we return at least half of the biocapacity of Earth for the sole benefit of biodiversity.

All money is derived in some way from Nature, and will be worthless once our climate is no longer sufficiently stable for growing crops. The powerful sense of entitlement which is felt by all hard-working affluent people, needs to be challenged with the reality that all their income and many of their leisure pursuits incur a very heavy ecological debt. Nature is now calling in that debt, and all of humanity are paying the bill. Many people are now unable to subsist because of the damage to their local ecosystems, this situation was always unfair, and the injustice is now rapidly escalating. The adult relearning exercise needs to cover these important facets:

- **Full Awareness** of the depth and duration of the emergency that we have created
- **Emotional Maturity and Resilience** to facilitate our Emotional Evolution, e.g. Ubuntu
- **Ecological Ethics** addressing the injustice that we inflict upon biodiversity
- **Altered Aspirations** unlearning entitlement, and being realistic about our future
- **Collective responsibility** adopting peaceful resolve to work together equitably

### Full Awareness

The COVID pandemic was an example of the global ecological injustice which is inflicted every day by the affluent on the whole world. The vaccines primarily improved longevity for those people living in affluent countries; they have the biggest ecological footprint. Pharmaceuticals and plastics companies made a big profit, and a great deal of plastic waste and CO<sub>2</sub> was generated in the production and delivery of disposable Personal Protection Equipment. Full awareness acknowledges that all of these outcomes serve to accelerate ecological collapse.

Full awareness about ecological collapse involves recognising all the symptoms, for example: pandemics, resource wars, food/energy insecurity, extreme weather events, troubled financial markets, rise in the cost of living, escalating extinction rates (many Keystone species are now threatened), civil unrest, refugees and economic migrants. Full awareness also involves accepting that we are now seeing the collapse of local ecosystems; this means that our world is increasingly unsafe for all of us. With full awareness comes the knowledge that the climate and ecological emergencies will continue for hundreds of years, and that near-term extinction is likely without profound changes in our behaviour. Full awareness also involves challenging the mental conditioning involved in STEM education, which is inhibiting our imagination and disconnecting us from Nature, and recognising the many damaging consequences of blind obedience to the dangerous economic model of GDP growth.

### Emotional Maturity and Resilience

The need to develop our emotional maturity and resilience is especially relevant in over-developed countries. The less developed countries have been feeling and facing the consequences of climate and ecological collapse for decades, they are in touch with Nature; early in life they learn how important their environment is in order to live and thrive. Some cultures encourage a large family-size; with full awareness pronatalism will be recognised as increasing the threats for all of Life.

For the affluent, and citizens in affluent countries, the realisation that they are a serious ecological burden to the whole world will come as a harsh realisation. All citizens in affluent countries need to appreciate that the infrastructure that protects them has a high ecological footprint, even if they personally have very little money. It is important that this realisation is rapidly accompanied by a framework that enables people to co-operate in mechanisms which will work to redress the injustices of the past. By focussing on reparation, the pain of the guilt will be eased. A healthy understanding and mutual respect should soon flourish between the injured parties and those who unconsciously caused injury.

### Ecological Ethics

The Ubuntu philosophy is a helpful model from the many indigenous wisdoms that we can explore<sup>16</sup> as we feel our way forward formulating ethics compatible with equitable Degrowth.

There has been considerable effort in the modern culture with regard to developing a set of ecological ethics to guide us, for example the Earth Charter<sup>17</sup>, and the more recent Stockholm Declaration<sup>18</sup>. However, within the collective aspirations of this type, the only one which explicitly addresses the problem of our GDP growth culture and the taboo which surrounds all three aspects of I=PAT<sup>19</sup>, is the draft UN Charter for Ecological Justice<sup>20</sup>. The paradigm shift to maximum mitigation is unlikely to be achieved without a shared aspiration of this type.

### Altered Aspirations

This paper recommends that the United Nations should refine and promote the concept of the UN Charter for Ecological Justice; thereby launching a global aspiration to voluntary equitable IPAT Degrowth. Understanding the scientific insights<sup>21</sup> behind the wording will prompt people to voluntarily reassess their immediate priorities. Essentially, we need to inspire affluent people and affluent countries to re-evaluate their choices in a very profound manner. Recognising that coercive consumerism and pronatalism are serious problems in escalating ecological collapse is key to altering modern aspirations and expectations.

### Collective Responsibility

People will need new aspirations which offer fulfilment. Handled wisely, the social transition will empower everyone to be involved, enabling them to maximise their contribution to the full extent of their personal spiritual, emotional, physical and mental capacity. As the peaceful collaboration to maximise our collective chances of survival gathers pace, personal emotional fulfilment will arise from work which grows global trust and respect. Those currently engaged in ecologically damaging work which is deemed to be non-essential, will need to be supported to break free, by being offered work which assists the transition to IPAT Degrowth. Such work might take the form of art or counselling services which develop emotional resilience, or work

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<sup>16</sup> [https://en.wikipedia.org/wiki/Ubuntu\\_philosophy](https://en.wikipedia.org/wiki/Ubuntu_philosophy)

<sup>17</sup> <https://earthcharter.org/>

<sup>18</sup> <https://www.stockholmdeclaration.org/declaration/>

<sup>19</sup> [https://en.wikipedia.org/wiki/I\\_%3D\\_PAT](https://en.wikipedia.org/wiki/I_%3D_PAT)

<sup>20</sup> <https://www.change.org/p/antonio-guterres-un-secretary-general-ask-the-un-to-ratify-a-charter-for-ecological-justice-to-inspire-an-altruistic-anthropocene>

<sup>21</sup> <https://medium.com/@barbarawilliams1/the-earth-charter-for-eco-justice-7e082e9f2ebe>

in the devolution of governance, or facilitating the reparation, or eco-restoration or regenerative agriculture, or in the complex science of assessing ecological footprint etc. The next section on evolving the framework elaborates on how the nature of ‘work’ might evolve.

In this way emotional fulfilment can still be achieved in our increasingly challenging world. Appropriate governance will emerge as part of the maturation and re-learning process. As we switch our global priorities from the ‘pursuit of profit and power’ to ‘devolving power to the local level’, local governance will become more established and entwined with the needs of the local environment and communities. Global governance needs to concentrate on the complex science of assessing biocapacity and ecological footprint, and endorsing the most trustworthy keepers and reporters of ecological data and expert advice; the Global Footprint Network<sup>22</sup> will be key player in this respect.

## Evolving the Maximum Mitigation Framework

Everyone will fit into the maximum mitigation framework in a unique way; some will be more empowered at the outset, they might be very affluent or very influential or both. The Charter for Ecological Justice will promote the need for decentralisation and empowerment at a local level. This section provides some ideas about how we might work towards the two related objectives: maximum mitigation and the devolution of power.

**Democracies** – These countries might soothe political divisions by forming an emergency cross-party government to turn away from GDP growth and instead to focus on urgent IPAT Degrowth. This will raise awareness amongst citizens, and begin the process of collective learning and envisioning towards maximum mitigation. It will constitute a big step towards the emotional maturity necessary for the powerful global collaboration that maximum mitigation entails. It will require enlightenment and courage from our political leaders.

**Media organisations** – These have a key role to play in the relearning exercise described earlier, by demonstrating and promoting the emotional maturity required for such profound changes in attitudes. This is only likely to happen if our political and intellectual leaders can first light the fire for the desire to focus on maximum mitigation. It requires considerable courage and imagination to challenge the ‘norms’ of our modern culture; this explains why we do not yet seek maximum mitigation, despite the mounting evidence of ecological collapse.

**Organisations offering Ecological Expertise and Shared Knowledge**– Organisations such as the Global Footprint Network<sup>23</sup> and Plan Vivo<sup>24</sup>, who provide reliable data and expertise with regards to the ongoing ecological stressors and planetary boundaries, all have a key role to play; these organisations will need to expand significantly, sharing their expertise worldwide.

**United Nations Member States** – Member states can raise local awareness by declaring their support for ecologically ethical aspirations, such as: the draft Charter for Ecological Justice<sup>25</sup>,

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<sup>22</sup> <https://www.footprintnetwork.org/>

<sup>23</sup> <https://www.footprintnetwork.org/>

<sup>24</sup> <https://www.planvivo.org/>

<sup>25</sup> <https://www.change.org/p/antonio-guterres-un-secretary-general-ask-the-un-to-ratify-a-charter-for-ecological-justice-to-inspire-an-altruistic-anthropocene>

the Earth Charter<sup>26</sup>, the Stockholm Declaration<sup>27</sup>, and the Dutch Platform Fair and Green Economy plans to legislate 'A Fair Earth share is a Human Right'<sup>28</sup>.

**Educational institutions** – Higher-education institutions can get directly involved in the process of the social change to IPAT Degrowth; committing all their resources to assist both staff and students to rapidly alter their world-view; and fostering the freedom to share ideas of how to ensure that everyone evolves rapidly with regards to awareness, emotional maturity and resilience to grief. The idea of dynamic curricula is recommended, in order to respond adequately to our rapidly changing physical world.

**Primary Education** – Children need to be freed from the classroom to develop a healthy connection with Nature, this will help to challenge the modern worldview; the teachers may need a great deal of help to expand their own worldview.

**Judicial institutions** – In modern civilisations the judicial process is painfully slow and cumbersome with priorities that may become rapidly irrelevant with the mindset shift to Degrowth. Commercial legislation and financial 'compensation' may be viewed in a very different light. There is a high eco-cost to judiciaries in affluent cultures; so there is considerable saving to be made if we consider downsizing some laws to a local arrangement, the model employed within the Islamic Sharia<sup>29</sup> is an interesting alternative framework.

**Religious Institutions** – The author of this paper believes that our collective destiny is very much a consequence of our choices. The 2021 Hook lecture<sup>30</sup> entitled '*What do We Want to Sustain? Thinking about Faith and The Climate*', seems relevant to any theologian. Our spiritual evolution is intrinsically linked to our emotional maturity and resilience. Religious leaders need to appreciate that a pronatalism culture will prevent us from voluntarily shrinking our population very rapidly, and this will jeopardise our collective survival.

**Social care organisations** – In modern cultures, the longevity of the elderly and vulnerable often comes with a high financial and eco-cost. The book 'Saving Us From Ourselves'<sup>31</sup> explores the ecological ethics in relation to the ecological injustice which arises from this rarely challenged practice. Considerable emotional maturity is required to admit the injustice which is involved by continuing this practice in the face of escalating climate and ecological collapse. Our attitude to providing 'help to die' is likely to change dramatically.

**Commercial Institutions** – These will need to do some profound soul-searching in order to decide how best to contribute to the downsizing of the human enterprise.

**Financial Organisations** – Our financial institutions are increasingly vulnerable as the collapse plays out. Plans relating to Universal Basic Income or the Supplementary Income For All<sup>32</sup> may offer some ideas. Reed Kinney has some interesting ideas about economics in his book<sup>33</sup>.

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<sup>26</sup> <https://earthcharter.org>

<sup>27</sup> <https://www.stockholmdeclaration.org/declaration/>

<sup>28</sup> <https://platformdse.org>

<sup>29</sup> <https://en.wikipedia.org/wiki/Sharia>

<sup>30</sup> <https://www.youtube.com/watch?v=DIEQeG3IRM4> Dr Carmody Grey

<sup>31</sup> <https://poemsforparliament.uk/sufo>

<sup>32</sup> <https://supplementaryincomeforall.org/>

<sup>33</sup> <https://poemsforparliament.uk/book-kinney/>

**Non-governmental Organisations** – The united purpose should serve to break down the barriers and differences which exist between NGOs at the moment. Hopefully they will combine forces and expertise to help with the relearning to acquire emotional maturity, then after the paradigm shift they can move into facilitating the reparations and eco-restoration.

**Local governments** – These are likely to acquire increased responsibility as power gets devolved into the local areas, thereby ensuring that decisions are tailored to the local ecology.

**Military Institutions** – Hopefully the ‘Emotional Evolution’ involved in the worldview shift to ‘Maximum Mitigation’ will serve to defuse humanity’s propensity to fight over resources, and to seek to dominate over each other. A successful social transformation will allow our military institutions to focus on disaster recovery and reparation.

## Conclusion

Without global co-operation and commitment to an equitable IPAT Degrowth transition phase, none of the declared objectives within ‘Our Common Agenda’ can be fulfilled, because we shall continue the pursuit of GDP growth and this will further degrade our ecosystems. At the moment, many of the UN operations reflect the dominant modern culture in the world. The UN can begin to address these flaws by sharing the ideas in this paper with the member States and asking them to consider:

- Sharing and building on the ideas and suggestions in this paper.
- Formally endorsing the authority of the work by the Global Footprint Network<sup>34</sup> about global ecological overshoot.
- Progressing the idea for a Charter for Ecological Justice<sup>35</sup> to inspire global Degrowth
- Calling for a review of the Sustainable Development Goals to bring them in line with the mindset of voluntary equitable IPAT Degrowth, in particular SDG<sup>36</sup>.
- Acknowledging that the Bystroff<sup>37</sup> demographic model is more reliable in ecological collapse than the trend-extrapolation techniques employed by UN demographers.
- Setting up or endorsing a global News channel which will be tasked to monitor progress towards the united aspiration to eliminate global ecological overshoot. Expanding the existing Voluntary National Review program to include all Nations.

## About the Author

Barbara Williams is a Degrowth activist<sup>38</sup>, she is the author of ‘Saving Us From Ourselves’<sup>39</sup>. Barbara was lead editor for the paper submitted by the UN Commons Cluster for HLPF 2022<sup>40</sup> which elaborates upon many of the ideas expressed in this paper. Barbara is a retired software developer, has a BSc in Mathematics and Physics and lives in Oxfordshire in the UK.

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<sup>34</sup> <https://www.footprintnetwork.org/>

<sup>35</sup> <https://medium.com/@barbarawilliams1/the-earth-charter-for-eco-justice-7e082e9f2ebe>

<sup>36</sup> <https://poemsforparliament.uk/sdg18/>

<sup>37</sup> <https://doi.org/10.1371%2Fjournal.pone.0247214>

<sup>38</sup> <https://www.girlplanet.earth/barbara-williams>

<sup>39</sup> <https://poemsforparliament.uk/sufo/>

<sup>40</sup> <https://docs.google.com/document/d/1gkBpfKkmmN3b5vI2ySpVpjS0WVLuTS8Q/edit>