



Provoking Awareness and Action for Geocratia

Activating revolutionary movements for new ecosocial contracts for Geocratia, a vision for building the People and Planet and not the market paradigm

Álvaro J. de Regil

Contrary to the dominant narrative, we do not live in democratic but in utterly unsustainable marketocratic societies.

Governments are merely agents implementing and protecting societal structures, providing the best conditions for maximising capital accumulation demanded by financial markets. This requires the unrelenting production and consumption of resources, stark labour exploitation, and sheer wealth inequality, with growth deemed the overriding indicator of progress. Such narrative addresses the ecological crisis through “green capitalism”, which deliberately makes people believe we only need to transition from fossil to renewable energy without altering the structures of capitalism and our consumeristic lifestyles. This way, unrelenting economic growth and its inherent consumerism remain the indicators of progress. This has caused a planetary rift, taking us into an unsustainable trajectory where the odds we will face planetary catastrophes and putting the existence of life at monumental risk in the next twenty years are likely unless we veer fast against it. I argue we can only achieve enjoyable and sustainable lives by drastically decreasing our ecological footprint. This requires replacing capitalism with the new paradigm of Geocratia or “government by the Earth”, where we reorganise societies to build a new ecocentric edifice centred on caring for our planet. To accomplish this, we must



Photo by [Antenna](#) on [Unsplash](#)

build a revolutionary movement from the base to circumvent the traditional political structures of party systems and legislative bodies to strike on the system to force governments to pact new geocratic ecosocial contracts. Here, I describe how it can be done.

Where we are

We endured a planetary rift between humans and the rest of life in our home, planet Earth, as the result of the metabolic rift between the social relations of capitalism and nature's metabolism, as Marx brilliantly argued.¹ Capitalism produced consumer societies instrumental in sustaining it, gradually encroaching on the environment, polluting the air and rivers, depleting the nutrients needed for the soil for agricultural produce, cutting down forests, and industrialising animal food production, all in the pursuit of a never-ending spiral of production, consumption and accumulation. In stark contrast with how nonhumans live, capitalism's alienation from the rest of nature by not living in harmony with the earth's natural metabolic processes produces an unsustainable Anthropocentric fracture.

The full report on Mitigation of Climate Change prepared by the IPCC scientists confirmed that we are following an unsustainable trajectory under the current socioeconomic structures of capitalism.

In the last three years, the full report on Mitigation of Climate Change prepared by the IPCC scientists confirmed that we are following an unsustainable trajectory under the current socioeconomic structures of capitalism. The strongest drivers of carbon dioxide emissions from fossil-fuel combustion in the past decade are GDP per capita and economic and population growth.² Continuing on a path of growth puts us on a doomed trajectory. So far, *"Total net anthropogenic GHG emissions have continued to rise during the period 2010–2019, as have cumulative net CO2 emissions since 1850"*,³ yet climate change is only one of the nine Earth System Boundaries (ESBs) that all living things need to reproduce and enjoy sustainable lives. In 2009, climate change, biodiversity loss and the nitrogen cycle boundaries already crossed the safe operating space.⁴ In the 2023 update, *"Seven of the eight globally quantified ESBs have been crossed and at least two local ESBs in much of the world have been crossed, putting human livelihoods for current and future generations at risk"*.⁵ As these scientific studies attest, planetary sustainability is not only compromised by human activity in what is increasingly called *Capitalocene* or *Capitalinian* in geological terms, but it is rapidly getting worse as more ESBs are crossed and we continue equating progress with growth.⁶

¹ Foster, J.B., Marx's Ecology, (New York: Monthly Review Press, 2000), 150—52.

² IPCC 2022: M. Pathak, et al: Technical Summary. In: Climate Change 2022: Mitigation of Climate Change. Contribution of Working Group III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [P.R. Shukla, et al, (eds.)]. Cambridge University Press, Cambridge, UK and New York, NY, USA, page 60. doi: 10.1017/9781009157926.002.

³ IPCC, 2022: Summary for Policymakers [P.R. Shukla et al. In: Climate Change 2022: Mitigation of Climate Change. Contribution of Working Group III to the Sixth Assessment Report [P.R. Shukla et al., Cambridge University Press, Cambridge, UK and New York, NY, USA, page 6. doi: 10.1017/9781009157926.001.

⁴ Rockström, J., Steffen, W., Noone, K. et al. A safe operating space for humanity. *Nature* 461, 472–475 (2009). <https://doi.org/10.1038/461472a>

⁵ Rockström, J., Gupta, J., Qin, D. et al. Safe and just Earth system boundaries. *Nature* 619, 102–111 (2023), page 1. <https://doi.org/10.1038/s41586-023-06083-8>

⁶ Soriano, C., *"Anthropocene, Capitalocene, and Other '-Cenes,"* (The Jus Semper Global Alliance, B064) March 2023). See also Foster, J.B., *Capitalism in the Anthropocene* (New York: Monthly Review Press, 2022), 49—50. See also Malm, A., *Fossil Capital* (London: Verso, 2016), 391–396.

Marketocracy

In the face of this stark prognosis, governments refuse to address the underlying cause of our existential crisis,

Under capitalism, instead of a societal edifice designed to procure the welfare of every rank of society, we have a system of alienated individualistic consumers, disengaged from public matters, created to maximise capital accumulation.

particularly in the Global North, the overwhelming precursor of our planetary rift, because this requires replacing capitalism. This is possible because we live in marketocratic societies. Under capitalism, instead of a societal edifice designed to procure the welfare of every rank of society, we have a system of alienated

individualistic consumers, disengaged from public matters, created to maximise capital accumulation. This system is imposed by a tiny elite of global institutional investors at the expense of most of the world's population and our planet. The "democratic institutions of society" have been captured by this elite through blatant corruption, imposing capitalism on every sphere of life.

Deconstructing the democratic imposture exposes the marketocratic regime we endure. True democracy can only materialise if the demos freely determine and control the public agenda. No special interest can interfere in the process through political parties or paid lobbyists. Instead, economic powers control the public matter by controlling the public agenda, the critical element in their design. This oligarchic elite focuses on defending wealth, lowering taxes and reducing regulations protecting workers and citizens from corporate malfeasance.⁷ It controls politicians in the legislative, executive, and judicial branches by financing their political campaigns and inviting them to participate in private business. Thus, politicians become market agents advancing the elite's so-called public agenda.⁸ Two paradigmatic cases illustrate this construct. One is the U.S. Supreme Court's decision in 2010 on *Citizens United versus the Federal Electoral Commission* equating capital with human beings in the form of corporations. This gives corporations unlimited rights to finance candidates and the political agendas of their design.⁹ The other is the elimination in 1999 of the U.S. Glass-Steagall Act of 1933, which deliberately separated commercial banking from investment banking to prohibit market crashes through the securitisation of commercial banking in financial markets.¹⁰

Marketocracy can also endorse or destabilise a country's economy based on the direction of public policies through financial markets, including prominently the credit rating agencies—such as Moody's, Standard & Poor's, and Fitch Ratings—who rate a country's creditworthiness. If markets regard a country's new policies as pro-market and its creditworthiness as positive, they endorse it with increased investments. If they don't, they disinvest. Thus, they become the ultimate elector of a government's public agenda.¹¹

⁷ Winters, J., *Oligarchy* (Cambridge: Cambridge University Press, 2011).

⁸ de Regil, A., [The Capture of Democracy to Impose Marketocracy](#), (Jus Semper, (E0075) October 2021).

⁹ *Citizens United v. FEC*, 558 U.S. 310 (2010). See also Robert Barnes & Dan Eggen: Supreme Court rejects limits on corporate spending on political campaigns, (The Washington Post, 22 January 2010).

¹⁰ Baker, D., The high priests of the bubble economy, (The Guardian, 10 November 2008) and Stiglitz, J., *Capitalist Fools* (Vanity Fair, January 2009).

¹¹ Biles, R. (2018). Public Policy Made by Private Enterprise: Bond Rating Agencies and Urban America. *Journal of Urban History*, 44(6), 1098-1112. <https://doi.org/10.1177/0096144215620585>; Véase también: Faster Capital: [The Role of Rating Agencies in Shaping Public Policy and Government Debt Ratings](#), in *Unveiling the Role of Rating Agencies in Debt Ratings*, updated 13 June 2024, accessed in September 2024

Green Capitalism

As a result, governments address the planetary rift by advancing Promethean solutions, arguing technology will solve the ecological crisis. They make most people think all we need is to decrease our carbon dioxide emissions to address

This delusional narrative pretends to cut carbon dioxide emissions by sustaining unrelenting growth, endless consumption, and enormous inequality. This constitutes a glaring oxymoron—a promise to solve the problem by keeping the direct source of the problem.

climate change. Hence, they push “Green New Deals” to enable us to maintain our consumeristic lifestyles, such as transitioning to lithium-charged vehicles. The implicit message is that people will live in bliss, consuming as much of the earth’s resources as they can afford, courtesy of their techno hubris, while keeping

capitalism’s nature intact and in control. This delusional narrative pretends to cut carbon dioxide emissions by sustaining unrelenting growth, endless consumption, and enormous inequality. This constitutes a glaring oxymoron—a promise to solve the problem by keeping the direct source of the problem.

Debunking capitalism’s Promethean narrative is safely anchored on nature’s physical laws, with the entropy law stating that energy transformation is not completely reversible due to the transformation of a quantity of energy into waste. This has direct consequences in economics, which is based on such transformations.¹² Therefore, humanity cannot drastically reduce carbon dioxide emissions without drastically reducing consumption, which, together with population growth, are the main drivers of greenhouse gas emissions (GHG) and the entire planetary rift caused by the capitalocentric transgression of our planetary boundaries. If capitalism’s nature is relentless production and consumption to fulfil wealth accumulation, then remaining within the safe space of our planetary boundaries under capitalism is inherently unsustainable. As we become conscientious of our mutually dependent social relationship with nature, we may attempt to sustain it by taking care of our planet, treating it as a friend and our home, or consolidating the ongoing ecocide perpetrated by capitalism. Put, for capitalism to fulfil its purpose of capital accumulation requires the infinite consumption of resources, disregarding the axiomatic fact that we live on a planet with finite resources, making the marketocratic paradigm delusional and utterly unsustainable.

Geocratia or Government by Planet Earth

If continuing a growth trajectory is unsustainable and will take us to our final and irreversible cliff in the next few decades, we must veer entirely in the opposite direction and replace capitalism as the unequivocal underlying source of our existential crisis.

To accomplish this, we must embark on a cultural quantum leap that takes us from the Anthropocentric dystopia to the geocratic utopia. We must build a new cultural imaginary of life on our planet. We must stop behaving as if our species is at the centre of life and humbly behave as one more species on our planet. We must enjoy the advantage of our intelligence that allows us to understand, reason, reflect, learn and adapt our behaviour. Rather than using our planet to fulfil genuine needs plus unrelenting hubristic desires, we correct ourselves, treat our home as a friend and embark on an ecosocialist proposition. This is indispensable for envisioning a safe and just transition to the long-term sustainability of all living organisms, for our species’ sustainability depends directly on the sustainability of all planetary boundaries. As Foster asserts, *socialism itself is ecological. Ecosocialism properly is viewed not as something that is distinct from or beyond socialism, but as a particular tradition that more fully brings out the ecological aspects that properly belong to*

¹² Georgescu-Roegen, N., *The Entropy Law and the Economic Process* (Cambridge, MA: Harvard University Press, 1971), 19. See also: Aguirre, P., [Entropy, economics and sustainability: some conceptual clarification and many question](#), (Jus Semper, (E0182) May 2024).

socialism itself. There can be no substantive equality without ecological sustainability, and no ecological sustainability without substantive equality.¹³ Indeed, ecosocialism is the only approach pursuing the equitable welfare of people and planet—as in true democracy—instead of the market—as in today's marketocratic regime—to effectively address the ecological crisis we endure.

We must become cognisant to conclude, with a clear sense of urgency, that the ecological rift that we have produced overrides all other considerations.

In the eyes of many, ending marketocracy may seem radical, but radical and self-destructing, plainly suicidal, is the trajectory that we have followed since capitalism increased the human footprint on the planet exponentially to complete ecological overshoot¹⁴ and near irreversibility. Thus, we must become cognisant to conclude, with a clear sense of urgency, that the ecological rift that we have produced overrides all other considerations. Paraphrasing Naomi Klein's book title "This Changes Everything", the Anthropocene, the direct product of capitalism, has overwhelmingly changed everything. Indeed, economist Paul Burkett's historical and materialist analysis points out that his unambiguous conclusion that capitalism must be replaced is increasingly shared by thinkers such as Angus, Malm and Klein^{15, 16}, and this can only be realistically and effectively addressed through ecosocialism.

Hence, Geocratia is the People and Planet paradigm, an experimental initiative where we build new societal structures organised to pursue the long-term sustainability of our species by taking care of our home. Geocratia embodies a new ethos where most humankind commits to a system whose only purpose is the pursuit of the welfare of people and planet Earth instead of the market. Thus, all Earth's resources necessary to enjoy life for all living things are managed for true long-term sustainability. This paradigm will break many of the structures, beliefs and notions that we now regard as permanent into a sort of Geocratia—from Greek *ge* and *kratos*: government by the Earth, beginning with removing the market's encroachment of the institutions of society. Here, societies reorganise in a direct and true democratic practice to build a new ecocentric edifice revolving around caring for our planet by decreasing our ecological footprint and enjoying sustainable lives. This can only be achieved by replacing unsustainable capitalism, our crisis' underlying cause, with Geocratia, where we live in sync with the needs of our planet to provide all we need to enjoy lives sustainably.

Does this sound too idealistic? In contrast with awareness levels about our planetary crisis last century, the crisis is overwhelmingly more prominent today and manifesting much faster than 50 years ago. Addressing it is far more challenging and ambitious because we will reach our final existential cliff before the next century unless we react rapidly, decisively and radically. Fifty years ago, few people were aware, and despite the Club of Rome and others'

We have no choice. We drastically cut our resource consumption, or the planet will force us to do so under enormous existential risks.

warnings, most people did not believe it.¹⁷ Today, catastrophic planetary events—wildfires, massive flooding, melting poles, rising oceans, species extinction, heat waves, and many other events—are mounting and staggering and are far more evident to everyone. We observe it in the increasing ways citizens react and pressure governments to address the underlying cause of

our crisis. Hence, the conditions for building Geocratia are prime and will not improve as time is running out. Moreover, we have no choice. We drastically cut our resource consumption, or the planet will force us to do so under enormous existential risks.

¹³ Foster, J.B. and Sarican, B., 'Monthly Review' and the Environment, (Jus Semper, (E0180) May 2024).

¹⁴ Victor, P., Escape from Overshoot (New Society Publishers, 2023)

¹⁵ Burkett, P., *An Eco-Revolutionary Tipping Point? — Global Warming, the Two Climate Denials, and the Environmental Proletariat*, (Jus Semper, (E0028) April 2020).

¹⁶ Ian Angus's Facing the Anthropocene, 2016; Andreas Malm's Fossil Capital, 2016; Naomi Klein's This Changes Everything, 2015.

¹⁷ Meadows, D.H., et al., 1972. In: Meadows, D. (Ed.), The Limits to Growth. Potomac Associates, New York.

Once we internalise our unavoidable need to live sustainably, we will foresee that saving the planet implies radically changing our unsustainable consumer-driven cultural frameworks and social systems. This includes living standards, consumption habits, energy use, economic indicators, the conception of development, progress, growth and democracy. Essentially, we must establish a new global citizens' social contract with Mother Earth, designing new societal structures to live in harmony with our planet. Here, the resources necessary for life are managed so that consumption does not overshoot, occurring faster than the earth requires replenishing them. Concurrently, by building a geocratic ethos, we achieve happiness, peace and freedom, as in Epicurus' ataraxia, the enjoyment of peace and happiness with the absence of fear, and aponia, the absence of pain.¹⁸ This way, societies organise sustainably fulfilling real needs without market-driven, unnecessary and unsustainable desires while concurrently achieving happiness, peace and freedom.

Geocratia is about what we need to do to make it happen. Its fundamental premise is rescuing and preserving the planet at sustainable levels. We must place Geocratia at the centre of our collective vision, where we develop, organise and structure the fundamental pillars and core components of new forms of human organisation. Furthermore, by detaching ourselves from seeing the planet as our war chest instead of our home, we can begin to imagine how to care for our sustainability by taking care of our home. Saving ourselves by saving our planet requires creating an ecological civilisation. Here, we submit ourselves and restrain our presence on the Earth to the planetary boundaries necessary to allow nature to govern us instead of unrelentingly attempting to conquer nature's laws. We must let the planet take the lead and govern us. If we do not, we will destroy the home that nurtures and gives us life, accelerating our demise.

Materialising Geocratia entails an enormous challenge for humankind, for it requires us to restrain from many of our passions, particularly those associated with capitalism, such as owning, possessing, consuming, having power and conquering. Yet, so is the size of the damage we have inflicted on our planet, that we have no alternative but to change our forms of organisation from consumer to frugal societies with dignified qualities of life, a sort of "good living in harmony with our home".

The overarching Geocratia's *raison d'être* is to achieve and maintain planetary sustainability. By caring for our home, we care for all species, which is fundamental to preserving the sustainable ecosystems humans need to enjoy life. Figure 1 illustrates the new societal edifice we must build, structured in three closely interdependent pillars: authentic democratic practice, social justice and environmental health. How do we start?

True Democracy. In Geocratia, power lies in the demos anchored on direct and true democratic practice, whose only purpose is to pursue the welfare of every rank of society—with particular emphasis on the dispossessed—and the planet equitably and sustainably. The demos are permanently in the driver's seat of the public agenda. Decision-making flows bottom-up for all relevant matters affecting our new structures' sustainability. This occurs in a liquid manner, constantly evolving and adjusting as the agoras convene to propose, debate and resolve the

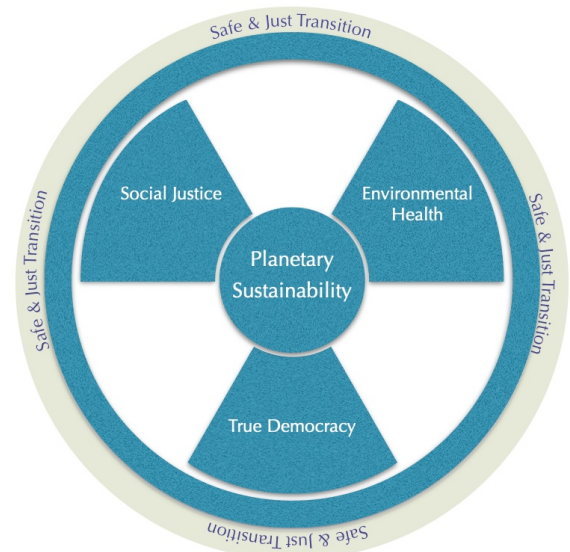


Figure 1. Geocratia's People and Planet Paradigm

¹⁸ Strodach, G., *Epicurus - The Art of Happiness*, (Penguin Books, 2012).

agreed course of action on every issue. Decision-making at the executive and legislative branches is permanently shared with the demos. All meaningful government decisions are reached by direct consensus—including plebiscites when the citizenry introduces legislation and referendums when parliamentarians do it—and not just approved by the different government branches. A detailed description of the components of True Democracy's pillar is available in Geocratia's initiative, Appendix A.¹⁹ A direct democratic ethos is fundamental in achieving social justice and environmental health, which cannot be accomplished in a marketocratic ethos encroaching representative democracy.

This includes the utterly complex question of whether the population should be reduced. We must address the question of the sustainable human population to reimagine a new society, drastically cutting our ecological footprint on the planet.^{20,21} Indeed, scientists' warnings point to population, economic growth, and affluence as drivers of planetary unsustainability.²² Population size is inextricably linked to achieving a sustainable and dignified ethos for all living beings. Unquestionably, in a genuinely democratic ethos, people will always have the right to decide if they want to contribute to saving our home by having fewer or no children. Still, they must realise that reducing population size is crucial in our efforts. Geocratia's initiative, in Appendix B, addresses this issue.²³

Social Justice. In Geocratia, we function as societies that work and consume a plethora of natural resources for our functioning. However, we no longer have the capital-labour relationship with the inherent surplus value and the customary and systematic labour exploitation favouring capitalism's shareholder value, nor do we generate unsustainable consumption levels. People build the commons and work under entirely different organisational and production arrangements, earning remunerations for their work as part of contributing to the community's well-being and its ecosystems. Remunerations enable people to fulfil their basic necessities for food, housing, clothing, energy, water, transportation and all other inputs necessary to enjoy a dignified life standard, frugally and sustainably.

In Geocratia, people will enjoy a universal basic income plus remuneration for their community work and far more personal time for leisure, aesthetics, and communal and cultural activities. People have the right to free education, healthcare and social services. This lifts billions of dispossessed out of poverty permanently. Consequently, their consumption levels and ecological footprint will increase substantially from what they were under capitalism. To accomplish this by concurrently achieving sustainable levels of consumption of resources, we must radically change our cultural values and habits to replace our consumeristic lifestyles. We transform our cultures and rethink our societal structures. Thus, affluent sectors must drastically reduce global consumption levels and footprints because only the wealthy, North and South, are responsible for our planetary crisis. Indeed, as of 2015, the Global North's rich countries were responsible for 92% of excess emissions.²⁴ Thus, globally, we will be decreasing our environmental footprint with equity.

Environmental Health. Humanity urgently needs an educational revolution about our existence and purpose on our planet to care for it as the friend we depend on. Given we are running a rather dangerous ecological overdrive, depleting ecological reserves and rendering unsustainable footprints, generating waste faster than resources can be replenished, the world must focus on developing a wealth redistribution model with much lower energy consumption

¹⁹ de Regil, A., Geocratia's initiative - [Appendix A](#). (2024)

²⁰ de Regil, A., [Is Population Crucial for Degrowth?](#) (Jus Semper, (E0115) September 2022).

²¹ Cafaro, P., [Population in the IPCC's new mitigation report](#) (Jus Semper, (B064) December 2022).

²² Wiedmann, T. et al: "[Scientists' Warning on Affluence](#)" – (Jus Semper, (E0131) December 2022).

²³ de Regil, A., Geocratia's initiative - [Appendix B](#). (2024)

²⁴ Hickel, J., [Degrowth Is About Global Justice](#), (Jus Semper, (B054) August 2022).

levels than today by building new living systems producing sustainable social and planetary justice. This is a new quality of well-being design, with drastic reductions in materials and energy consumption, increasing efficiencies, replacing fossil energy with renewable energies, and exponentially consuming more recyclable materials, generating significantly smaller ecological footprints. We transition from consuming the equivalent of 2,4 planets annually by 2050 to a sustainable trajectory consuming resources equivalent to one planet annually. The most optimistic scenario of the IPCC Sixth Assessment Report indicates that even if we cut to near zero carbon dioxide emissions by 2050, we would still surpass the 1,5°C threshold to 1,6°C between 2041 and 2060.²⁵ This produces increased risks to all life on our planet.

Chart 1 illustrates such a transition, proposed by the Ecological Footprint Network, where we must radically veer off by radically decreasing our consumption levels to decrease our footprint to avoid a cataclysmic trajectory occurring by 2050, if not as soon as 2040.²⁶ This entails drastically changing our consumer values, eliminating unnecessary artificially created needs and frivolous hedonistic appetites for new desirable, dignified, enjoyable and sustainable modes of living. The quality of welfare and well-being in living standards are redefined. Our civil responsibilities take precedence over our consumption habits, culturally transforming our values scale and material well-being by psychologically internalising the transition from vacuous human desires to genuine human needs, providing a sustainable, dignified and enjoyable life.

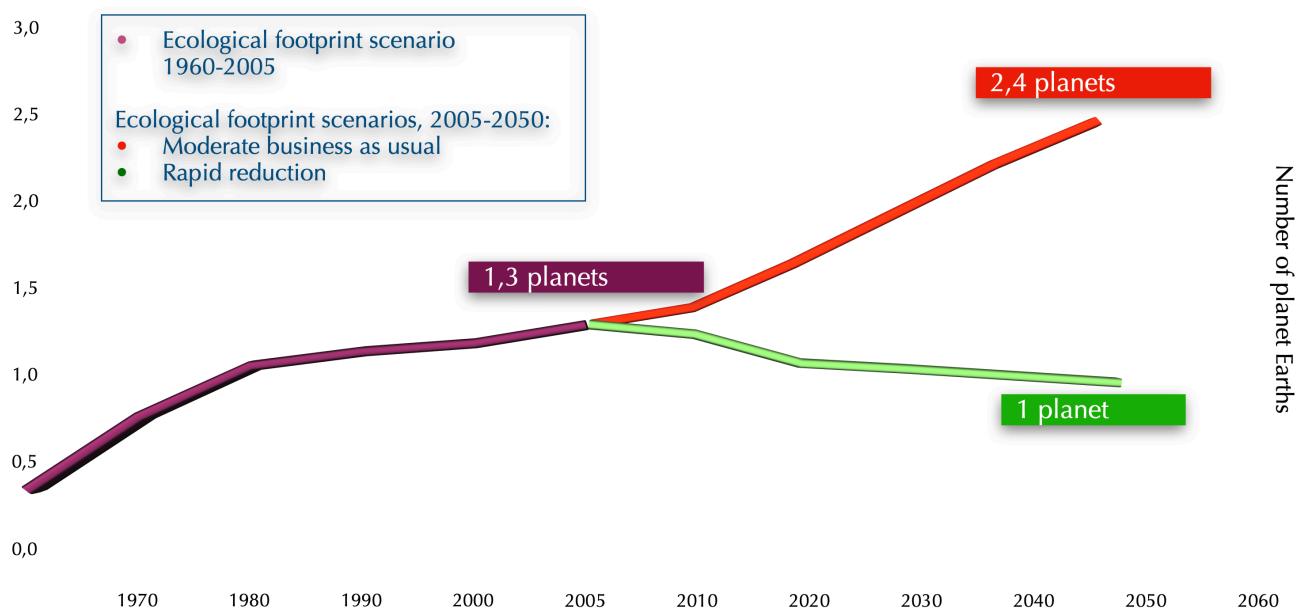


Chart 1: Number of Planet Earths per Year Scenarios – (Chart plotted by author)

As we transition to Geocratia, fundamental concepts in assessing activity in the different forms of social organisation (nation, province, municipality, town, community...) are redefined. These concepts are development, progress, and sustainability, and they are closely connected and interdependent. Geocratia's initiative, Appendix C, elaborates on how

²⁵ IPCC, 2021: Summary for Policymakers. In: Climate Change 2021: The Physical Science Basis. Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [Masson-Delmotte et al, pp. 3–32, doi:10.1017/9781009157896.001.

²⁶ Global Foot Print Network, [A Time for Change](#), Annual Report 2008.

Geocratia re-conceptualises their meaning in their interaction.²⁷ Appendix D describes a non-exhaustive list of 20 Core Components of a Planetary Sustainable Ecology to elaborate on the imaginary of the new paradigm.²⁸

Degrowth. In Geocratia, economic development and wealth translate into new indicators measuring increments in sustainability by reducing our ecological footprint. Thus, we must steer from a doomed to a degrowth trajectory²⁹ in production-consumption until reaching a stationary or steady-state economy of no growth³⁰ that is sustainable, just and

Democratic ecosocialism is the only approach arguing that sustainability cannot occur without decoupling the economy from growth.

safe for people and planet. Degrowth is antithetical to capitalism. One cannot occur if the other remains because growth is the overriding feature in capitalism's DNA. Hence, our approach is ecocentric and ecosocialist: degrowth with equity. No other perspective can deliver a safe and just transition to new societal structures, for it is the only one advocating a

degrowth trajectory indispensable to cutting production-consumption with equity, replacing capitalism. A fascinating study shows how democratic ecosocialism is the only approach arguing that sustainability cannot occur without decoupling the economy from growth.³¹

Many observers believe we must cut our ecological footprint by one-third by 2050 at the latest.³² New assessments stress that by 2050, comprehensive demand-side strategies could reduce direct and indirect carbon dioxide and non-carbon dioxide emissions by 40%-70%.³³ A universal basic income, work remunerations and social benefit entitlements securing dignified living standards for the dispossessed, if followed by drastically reduced consumption and waste by the affluent, would bend the curve of unsustainable consumption toward a sustainable trajectory. Chart 2 illustrates what we must do to cut our energy production-consumption by at least one-third by 2050 and how this trend might diminish our global consumption while achieving the equity outcome a living remuneration represents by 2060.³⁴ Following a trajectory of degrowth until reaching a stationary economy, the affluent would need to cut their per capita hectare consumption by as much as three-fifths, whilst poor people—Global South and North—would increase it by as

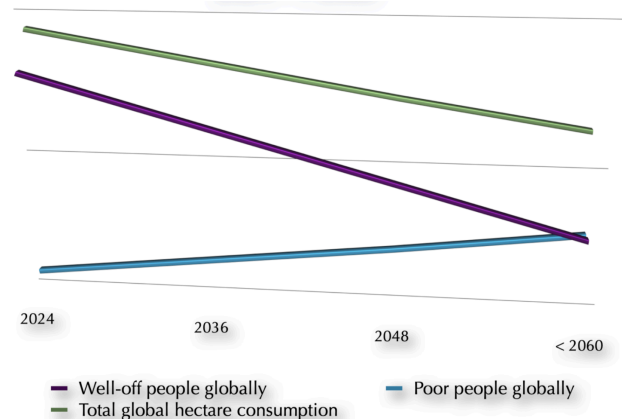


Chart 2. Hectare consumption per capita 2024 - < 2060
Source: Chart plotted by author.

much as threefold. Research shows we can enjoy life with much less per-capita energy consumption.³⁵ If well-off people refuse a frugal lifestyle, we will have no future, regardless of how much technological prowess capitalism can wield.

²⁷ de Regil, A., Geocratia's initiative - [Appendix C](#). (2024)

²⁸ de Regil, A., Geocratia's initiative - [Appendix D](#). (2024)

²⁹ Hickel, J., Less is More - How Degrowth Will Save the World (Penguin Books, 2020).

³⁰ Daly, H., A Steady-State Economy: Sustainable Development Commission, UK (24 April, 2008)

³¹ Wiedmann, T. et al: "[Scientists' Warning on Affluence](#)" – (Jus Semper, (E0131) December 2022).

³² Wood, D. and Pennock, M., Journey to Planet Earth – Plan B: Mobilising to Save Civilisation, Educators Guide. (Washington, DC: Screenscope, 2010) p. 14.

³³ IPCC, 2022: Climate Change 2022. Mitigation of Climate Change Working Group III Contribution to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change. Summary for Policymakers (P.R. Shukla et al.) p. 34.

³⁴ GFN, [A Time for Change](#), Annual Report 2008.

³⁵ Millward-Hopkins, J. et al. [Providing decent living with minimum energy: a global scenario](#). *Global Environmental* (Jus Semper, (E0096) April 2022).

Provoking Awareness and Action for Geocratia

How to materialise Geocratia? Saving the planet requires democratically forcing the necessary structural change in national governments. Thus, the only way to veer towards a geocratic paradigm is by mobilising people to produce a critical mass with enough influence to force states to abandon marketocracy. Forcing change through the parliamentary, executive and judicial branches has consistently proven futile because those controlling economic and political power centers work arduously to protect consumeristic cultures and dissuade people that their consumer habits and lifestyles will remain protected by technologies that will solve climate change. Thus, to materialise Geocratia, we must provoke awareness and critical thinking to decouple human well-being from consumerism. We act to awaken the citizenry from such deception and make people want to get involved in addressing our impending existential risk. This entails an enormous effort of proselytisation and education about the planetary conundrum. This will undoubtedly be painstaking and take at least a decade to materialise, but only by awakening people from the deliberate delusions of green capitalism's technological Prometheism can we aspire to organise movements with clout. Nothing can be done before instilling the argument that unless we break the shackles of our consumeristic addiction to transition to a new, safe and just paradigm, governments will never address the root cause and will do all they can to prevent change.³⁶

We must develop a strong effort in education, self-learning, proliferation, and activism. Like the socialist slogan used by many unions in the past: “educate, agitate, and organise”,³⁷ we need to embark on an enormous effort to elicit awareness and critical thinking. People must get actively involved in a revolutionary movement from the bottom to peacefully and decisively put the citizenry in the driver's seat of the public agenda to enact a new ecosocial contract for people and planet and not the market.

Narrative. We begin individually to awaken people by creating our network of conscientious individuals. We invite those within our sphere of influence and trust showing concern for climate change, such as water shortages, heat waves or wildfires—to a gathering to discuss the issue. We seek to convince people we must reeducate ourselves on the problem and proceed to “agitate” by proliferating our effort, with each individual committing to creating their groups and developing a process of critical mass formation. Each group may be called a “citizen cell” (CC) of concerned individuals dedicated to creating a local network and gradually contributing to building local, regional, national and global movements. The movement aims to institute a new social contract with our planet, forcing our governments to replace the marketocratic regime.

It is critical for the narrative to inculcate the need to abandon our consumeristic culture³⁸ by embarking on a trajectory of degrowth—because we must cut production and consumption drastically—until we reach a sustainable stationary economic ethos. Equally important is to emphasise that the degrowth of our consumption must take place with equity. We make clear that only affluent societies, North and South, are responsible for our planetary crisis. Hence, pursuing the sustainable well-being of people and the planet must unequivocally be an ecosocialist approach.

If many of our CC members create their cells, we will gradually develop a critical mass of active citizens working to build our movement. We work creatively, delivering presentations, forming study and discussion groups, and

³⁶ de Regil, A., [The Unbearable Unawareness of Our Ecological Existential Crisis](#), (Monthly Review Online, 8 April 2023).

³⁷ Delor Samuel, [Même et surtout à minuit moins une, s'organiser](#) – Le Club de Mediapart, participez à débat, Billet de blog, 26 June 2024.

³⁸ Jackson, T., Paradise Lost?—[The iron cage of consumerism](#), (Jus Semper, (E0133) December 2022).

progressively organising into local CC networks. We can then have local assemblies and establish relationships with networks in other towns, municipalities, provinces, states and eventually a national movement of geocratic organisations.

Decoupling human well-being from consumerism. This represents a fundamental shift from the current hedonic to eudaemonic well-being. Hedonic well-being is the canon of capitalist consumerism. It embodies the

Eudaemonic well-being is anchored on human flourishing and the capabilities approach, the universal human needs framework enabling humans to reach their highest potential in society.

individualistic pursuit of purchasing power to maximise consumption to satisfy induced desires—transformed in needs by consumeristic cultures—that go far beyond real and universal human needs. Eudaemonic well-being, in contrast, is anchored on human flourishing and the capabilities

approach, the universal human needs framework enabling humans to reach their highest potential in society, and the underlying causes of multidimensional poverty, such as questions of power, conflict, and equity.³⁹ Human flourishing enables people to fully participate in our community in our chosen mode of living in the broader context of our society, as in true democracy. An eudaemonic ethos “allows for the inclusion in the analysis of a sense of social belonging to our community both in the past and future,” instead of the individualist and atomized hedonic ethos.⁴⁰ Fundamental to this

We cannot pretend to create a single geocratic paradigm because of the diversity of cultural, social and environmental contexts.

decoupling is the disassociation of labour from capital accumulation. In this way, labour gains access to the means of production, returning them to the new associated producers to decide within the commons what needs to be produced to fulfil all universal human needs and actual necessities, not capitalistic-driven induced desires.

We cannot pretend to create a single geocratic paradigm because of the diversity of cultural, social and environmental contexts. According to the richness and scarcities of their ecosystems and the degree of satisfaction of universal needs and human rights, each community should determine its new geocratic tenets. The nexus between eudaemonic communities is the sustainability of their lifestyles by bringing with equity their ecological footprints within our planetary boundaries after abandoning consumerism. Moreover, eudaemonic well-being incorporates diverse intercultural views as to what constitutes a well-lived life to avoid any issues of cultural paternalism and to honor cultural preferences. The key indicators of eudaemonic progress are drastic degrowth in carbon dioxide emissions driven by dramatic reductions in energy consumption and numerous non-monetary indicators of well-being centred on human flourishing and the satisfaction of universal needs.⁴¹ As we transition to eudaemonism, we construct comfortable, pleasant and frugal lifestyles.

Barriers. Our biggest hurdle is the zombinisation we suffer. For marketocracy, we are just consumer units zombified by the marketocratic religion that owns us as a demigod. Through mass advertising and social pressure, we have been anointed as subjects and robbed of our being as part of nature. As zombies, we resign ourselves to our fate of doom as the market interpellates us to consume to feel good, and we march to buy as much as we can. Malm argues that this condition is even more pronounced among the wealthiest, but among members of the precariat, there may be a positive reaction to counter the interpellation, oppose marketocracy, and become market heretics. “*The efficacy of counter-*

³⁹ Lamb, W., Steinberger, J., [Human well-being and climate change mitigation](#), (Jus Semper, (E0135) January 2023).

⁴⁰ Brand-Correa, L., Steinberger, J., [A Framework for Decoupling Human Need Satisfaction From Energy Use](#), (Jus Semper, (E0124) October 2022).

⁴¹ Gough, I., “Climate change and Sustainable Welfare: The Centrality of Human Needs,” *Cambridge Journal of Economics* 39, no. 5 (2015): 1191–214.

interpellation stands in direct proportion to purchasing power," writes Malm.⁴² Global middle-and upper classes prefer ignoring increasing warnings of the planetary rift and resist policies seeking to mitigate events. Instead, the dispossessed have little to lose by reacting against the system. Thus, the only realistic solution is becoming market heretics by drastically reducing our consumption using the market's logic and simultaneously organising a revolutionary movement of no cooperation while concurrently building sustainable commons anchored on Geocratia's tenets.

Materialising the ecosocial contract. This can only occur peacefully and legally outside the capitalist state by circumventing the traditional political structures of party systems and legislative bodies through strike action following the market's logic. Only this can force change for two strategic reasons: 1) A strike is an action that has the power to hurt return on investment, shareholder value, and capital accumulation. 2) You do not go out and demonstrate, for this is often met with repression, and results have proven futile. Once we reach critical mass, the common citizenry acts peacefully, legitimately, and strategically through a "National Strike", a revolutionary movement of no cooperation, frugality, and permanent boycotts that goes beyond traditional consumer boycotts, threatening the marketocratic state apparatus. Before unleashing a national strike, consumer boycotts should be directed at companies with the worst ecosocial responsibility records. This will be instrumental in gaining valuable experience to execute national strikes successfully. Ample evidence substantiates consumer boycotts have forced companies to change their environmental and social practices.⁴³ When this action is combined with not demonstrating, working, studying or shopping while staying at home, the power of a national strike to challenge the state by applying the market's logic is magnified.

The strike aims to force governments to agree on the genuinely democratic drafting of ecosocial contracts. We strike against the entire state apparatus for a specified and previously agreed term, unleashing enough pressure to press the ecosocial contract on capitalist states to transmute into geocratic communities. How do we strike? We do not consume, work, or study, and we do not demonstrate. We stay at home to avoid giving oligarchies any opportunity for repression. The pressure aims to carry out national citizen assemblies to agree on the ecosocial contract.

The critical factor in achieving a critical mass is making people internalise there is nothing more important in our lifetime than organising to save ourselves by saving our planet, for this is the last opportunity we will get.

The critical factor in achieving a critical mass is making people internalise there is nothing more important in our lifetime than organising to save ourselves by saving our planet, for this is the last opportunity we will get. Only then will they commit to pursuing the organisation of their CCs to reach a critical mass to move to the previously agreed actions to force governments to the ecosocial contract. There will be considerable resistance in the upper echelons of consumer income. Still, our power of counter-interpellation among the dispossessed, the vast majority, is much greater, for they have little to lose by reacting against the system. Yet, many people cannot afford to strike, given their dire economic conditions. Thus, we cannot realistically expect more than one-third of the citizenry to join the strike. However, this would put a significant dent in a market economy representing many billions of dollars in GDP terms. For example, in gross terms, a three-week strike represents about 1,9% of a year's GDP with only 33% participation and 0,6% of GDP with only 10% participation.

⁴² Malm, A., *Fossil Capital* (London: Verso, 2016), 365.

⁴³ Tomlin, K. M. (2019). Assessing the Efficacy of Consumer Boycotts of U.S. Target Firms: A Shareholder Wealth Analysis. *Southern Economic Journal*, 86(2), 503–529. <https://www.jstor.org/stable/26841362>

In closing, hundreds of millions are already concerned, and many are actively organising to overthrow capitalism. Many active movements exist, such as Extinction Rebellion, Fridays for Future, Action for Conservation, Scientist Rebellion and Just Stop Oil, to name a few.

Geocratia's revolutionary planetary actions must be conducive to starting our cultural change. As soon as the CCs are created, they incorporate several activities and actions to gain cohesiveness and structure that immediately increase their quality of life, identity, and sense of belonging. A detailed schematic description of the work conducive to the successful formation and cohesion of the CCs in the context of building a sustainable commons is available in Appendix E.⁴⁴

The success of the citizen's movement to establish Geocratia hinges on our ability to break the cultural shackles of consumerism, meritocracy and individualism. We must deliver a cohesive narrative for a safe and just transition. It is paramount to instil the message that capitalism is the underlying cause of our existential risk. Overwhelmingly evident catastrophic climate change events support this claim. Thus, the odds we will succeed are rapidly increasing as long as we commit to building the global movement and setting an example as we gradually adopt sustainable lives. Geocratia's paradigmatic vision constitutes a realistic and desirable solution to avoid the existential risk looming a few decades ahead. It must be clear that this is the last opportunity we will have. If we refuse or fail, we can guarantee future generations that natural laws governing our home will send us to a dystopian end of our world as we know it.



⁴⁴ de Regil, A., Geocratia's initiative - [Appendix E](#). (2024)

Related links:

- The Jus Semper Global Alliance
- Álvaro J. de Regil: [The Unbearable Unawareness of our Ecological Existential Crisis](#)
- Álvaro J. de Regil: [Transitioning to “Geocratia” — the People and Planet and Not the Market Paradigm — First Steps](#)
- Álvaro J. de Regil: [True Sustainability and Degrowth in the Citizens Imaginary](#)
- Álvaro J. de Regil: [The Deceptive Delusions of Green Capitalism](#)
- Álvaro J. de Regil: [Marketocracy and the Capture of People and Planet](#)
- Álvaro J. de Regil: [The Fourth Industrial Revolution, the Great Reset and the End of Life as We Know it](#)
- Álvaro J. de Regil: [The Capture of Democracy to Impose Marketocracy](#)
- Álvaro J. de Regil: [COVID-19 and Marketocracy](#)
- Álvaro J. de Regil: [Is Population Crucial for Degrowth?](#)
- Álvaro J. de Regil: [No sustainable paradigm is attainable without gradual population reduction](#)
- Carles Soriano: [Anthropocene, Capitalocene, and Other “-Cenes”](#)
- Pablo Aguirre Carmona: [Entropy, economics and sustainability: some conceptual clarification and many question](#)
- John Bellamy Foster and Batuhan Sarican: [‘Monthly Review’ and the Environment](#)
- Paul Burkett: [An Eco-Revolutionary Tipping Point? — Global Warming, the Two Climate Denials, and the Environmental Proletariat](#)
- Philip Cafaro: [Population in the IPCC’s new mitigation report](#)
- Thomas Wiedmann, Manfred Lenzen, Lorenz T. Keyßer and Julia K. Steinberger: [Scientists’ Warning on Affluence](#)
- Jason Hickel: [Degrowth Is About Global Justice](#)
- Joel Millward-Hopkins, J. et al.: [Providing decent living with minimum energy: a global scenario. Global Environmental](#)
- Tim Jackson: [Paradise Lost?: The Iron Cage of Consumerism](#)
- William F. Lamb and Julia K. Steinberger: [Human Well-Being and Climate Change Mitigation](#)
- Lina I. Brand-Correa and Julia K. Steinberger: [A Framework for Decoupling Human Need Satisfaction From Energy Use](#)



❖ **About Jus Semper:** The Jus Semper Global Alliance aims to contribute to achieving a sustainable ethos of social justice in the world, where all communities live in truly democratic environments that provide full enjoyment of human rights and sustainable living standards in accordance with human dignity. To accomplish this, it contributes to the liberalisation of the democratic institutions of society that have been captured by the owners of the market. With that purpose, it is devoted to research and analysis to provoke the awareness and critical thinking to generate ideas for a transformative vision to materialise the truly democratic and sustainable paradigm of People and Planet and NOT of the market.

❖ **About the author:** Álvaro J. de Regil is the Project initiator and Executive Director of The Jus Semper Global Alliance since 2003. At a broader level, his work is currently centred on advancing a "people and planet" paradigm. As part of this transformative concept, he is active in the areas of labour rights, business and human rights, no-growth / degrowth / steady-state economics, basic income and the drastic reduction of humanity's environmental footprint on our planet as the only way to achieve real sustainability of life on our home: planet earth.



❖ **Quote this paper as:** Álvaro J. de Regil: Provoking Awareness and Action for Geocratia – The Jus Semper Global Alliance, November 2024. This paper has been published under Creative Commons, CC-BY-NC-ND 4.0. You are welcome to reproduce the material for non-commercial use, crediting the author and providing a link to the original publisher.

❖ **Tags:** Democracy, Capitalism, Marketocracy, Social Justice, Green Capitalism, Planetary Rift, Ecosocialism, Financialisation, Degrowth, Consumerism, Environmental Health, Safe and Just Transition, Social Movements Strategy.

❖ The responsibility for opinions expressed in this work rests only with the author(s), and its publication does not necessarily constitute an endorsement by The Jus Semper Global Alliance.



Under Creative Commons Attribution 4.0 License
<https://creativecommons.org/licenses/by-nc-nd/4.0/>

© 2024. The Jus Semper Global Alliance
Portal on the net: <https://www.jussemper.org/>
e-mail: informa@jussemper.org