

The Good Life and Low Carbon Living¹

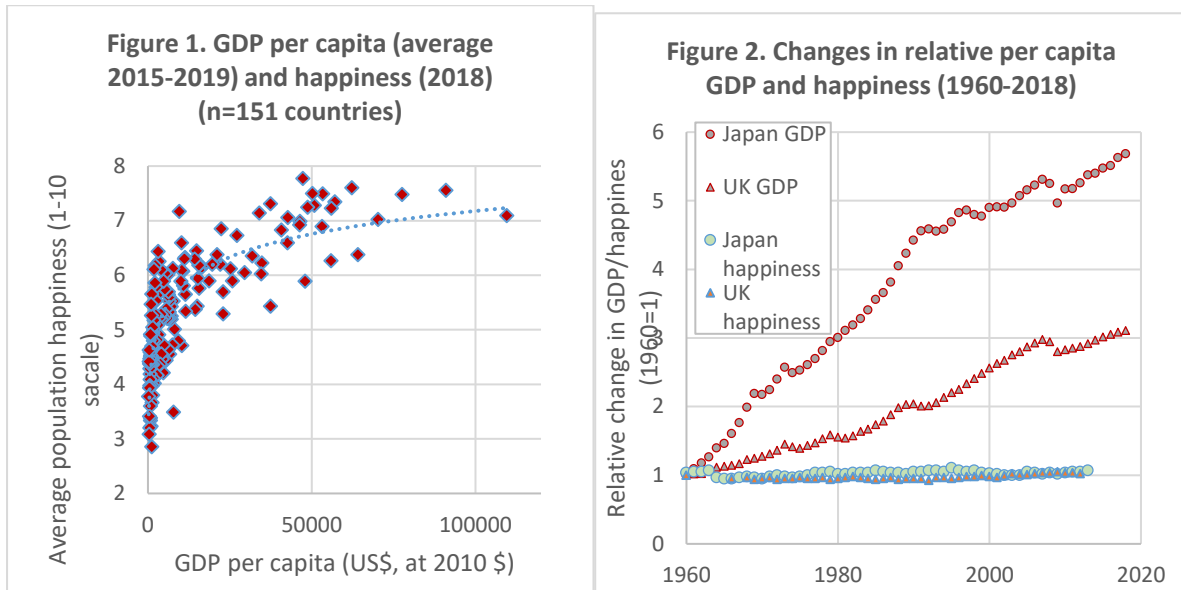
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The Good Life

1. What is the good life, and how might it prevent the climate and biodiversity crises, and at the same time make us happier?
2. The term *the good life* is widely used and has a generally common understanding. It suggests contentment and well-being, a life with meaning and a sense of purpose, a life good for us as individuals as well as for others, and implying doing good through trust, reciprocity and obligations for people and nature. It is seen as a key component of happiness.
3. The good life is translated (loosely perhaps) as *buen vivir* (Bolivia, Ecuador and Colombia), *hygge* (Denmark), *ikigai* (Japan), *felicidad* (Spain), *bonheur* (France), *het goede leven* (Netherlands), *koselig* (Norway) and *gemütlichkeit* (Germany). It spans how we might feel at particular moments, eating together or cosy by the fire (*hygge*), and across a whole lifetime, with a particular spiritual framework (*ikigai*). In the UK, the good life was the title for a 1970s TV sitcom, in which good for one couple was associated with not having things, suffering yet being content, and good for their neighbours centred on high material consumption yet being discontent. The good life was expressed as dramatic tension: how can we survive with enough and yet be happy?
4. Cross- and within-country data has shown that increases in material consumption (as measured by GDP) produces more happiness at very low incomes (typically less than \$10-15,000 annual GDP per person), where people are in need of food, clean water, sanitation, and domestic energy, and health, education and transport services. As GDP grows, though, happiness tails off (Figure 1). Data within countries also shows relatively stable happiness across whole populations over time, even though GDP has been growing (Figure 2: UK and Japan). This pattern is common to most affluent countries. We now understand that happiness (also life satisfaction, well-being and contentment) are not closely related to material consumption; we also understand that GDP is a faulty measure of national or global progress. It measures stuff, but misses many important things in life.
5. Over the past century, the consumption economy has sought to create an image of the good life being achieved through having certain goods and services (a car, a dishwasher, a handbag, a holiday) to achieve comfort, luxury and status. Advertising has used utopian imagery literature and copy to manufacture desire for a life abounding with material comfort and luxury, suggesting that a good life could be accessible for all in a world where hardship, suffering and death might no longer exist.

¹ Excerpts drawn from a forthcoming book by Jules Pretty: "*Green Minds and the Good Life: Beyond the Climate Crisis and the Ills of Affluence.*"



6. The idea of utopia was associated with the deliberate creation of dissatisfaction, and the offer of goods and services designed to fill the gap. In 1929, Charles Kettering of General Motors advised companies that they needed to manufacture discontent. If they could remind the consumer that they were dissatisfied with what they had, then it would be easier to offer them goods and services to escape this suffering. There was nothing accidental about this. The central idea was to create aspirations and desire that could then be satisfied by consumption of goods and services. Material consumption was deliberately linked to concepts of happiness, and more consumption meant more sales, prosperity and profit. Today, the utopian good life finds its expression on social media, through depictions of perfection that also raised desire, and through the associated consumerism that pays for content and encourages more material consumption.

7. The power of consumption was thus to offer empowerment and liberation. It was an escape route from a past of restrictive cultural and social norms. Material consumption was the offer of a new good life. It did not, though, wish individual, community or national consumption to cease, as neoliberal economic models need perennial growth in GDP to be seen as successful. There is little debate about how much is enough, nor indeed about the concept of *enoughness*. Might an individual consume just enough, and then stop? The largest soft drinks company in the world has 5000 beverage brands and sells 1.9 billion servings in 200 countries daily (the world population consumes 60 billion servings daily, including of water). In its 2019 Annual Report, Coca Cola stated, "125 years and we are just getting started." Our objective, they also said, was to become "more competitive and so accelerate growth."

8. Nonetheless, instructions and guidance on how to live well have a long history. *The Epic of Gilgamesh* is the oldest, the gods were concerned about the excessive dust and noise of modern city states, and brought a flood. Gilgamesh travelled out into nature, chopped down the sacred cedars, and came to learn that the wilds were key to life. Two and a half thousand years later came the *Tao Te Ching* and *Bible*, Greek and Latin philosophers, the *Koran* and Buddhist sutras,

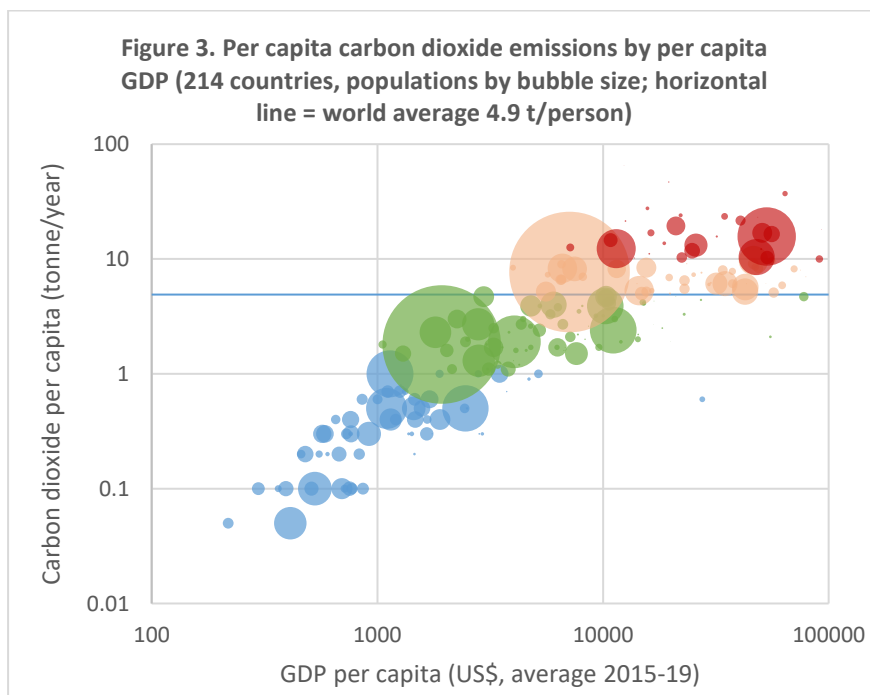
the Norse and Old English sagas and wisdom poems, the *Manoyoshu* and *Tales of Heike and Ise* in Japan. The worldviews of several hundred indigenous groups in Australia had matured over 60,000 years of continuous settlement into coherent frameworks around the land. At the same time, there is a very considerable literature and knowledge about ways of living of indigenous peoples and small farmer communities that imply a life in order, rooted to a place, and relying on togetherness and an ethical relationship with nature. All my relatives, say the Lakota people, of their old earth culture where everything is connected.

9. The good life had Greek philosophical underpinnings, from Aristotle and the Stoics, where virtue implied good character, an intermediate golden mean point (not too much, not too little), and a contemplative life. Stoics spoke of tranquillity, an acceptance of the transient nature of the world, a gladness in life, serenity and peace, and argued that rich luxuries were counter-productive to the good life. Both Aristotelian and Stoic traditions, though, were seen as accessible only for men of a particular social class. The *Tao Te Ching* contained observations on how best to live a long and contented life. Gary Snyder translates one phrases in this way:

“The best things in life, are not things.”

10. The good life has reached national and policy level in only a few locations. In 1729, the Bhutanese realm wrote that the first role of government should be the creation of happiness, leading in the 1970s to proposals about Gross Domestic Happiness as a replacement for GDP to measure success. China has stated that the good life is now the concern of the whole nation. And the good life as *buen vivir* has been written into the national constitutions of both Bolivia and Ecuador. It has also been used as to create aspirations for higher consumption: in Turkey as the Prime Minister’s *two keys to life* for all (a car, a house), and the *housemaids to millionaire* programme in Sri Lanka. Both suggest a particular power in consumption to deliver liberation and escape from the past of economic status and cultural norm.
11. The good life a strong part of ways of living in Japan. In *The Abundance of Less*, Andy Couturier wrote of the good life having lessons for simple and slow living, and others have pointed to core beliefs and behaviours that track into well-being for happy and active longevity. Ikigai is reasons for living through growth and development, the anchor of spirituality (within Shinto and Zen Buddhism), self-acceptance, giving and hospitality, socialising, and healthy foods. One small farmer and craftswoman, Asha Amemiya, observed, “us lazy people just ruin capitalist society.” But this is the more common approach in affluent countries: goods and their images are used to create desirable worlds, and explicit national programmes are created to support material growth based on consumption. Governments are often tempted to indicate that more purchases prior to Thanksgiving and Christmas are ways to jump-start ailing economies.
12. The ten thousand indigenous and tribal cultures across all natural environment types worldwide and over one hundred thousand years since the emergence of modern humans have created a rich picture of the conception and components of the good life. These extensive oral and written libraries show much commonality on principles and wisdom. The social and institutional conditions of each culture have resulted in different traditions, languages and institutions, and often commonalities were hidden by conflicts over power, wealth, accumulation and language.

13. In *Tibet, Tibet*, Patrick French wrote this was the good life, despite the political and economic conditions: “a group of men and women sitting, laughing on the edge of a field of barley after a morning’s harvest, wearing wide-brimmed hats to keep off the sun, each one spinning wool on a spindle, or carving a peg, telling a joke, passing the day.” True farmers, says Ohio’s Gene Logsdon in *The Contrary Farmer*, see their small farms as a source of never-ending discovery. They are small, biodiverse, community-oriented, unstressed, and above all successful. “We are pioneers,” he wrote, “seeking a new kind of religious and economic freedom.” “To understand a meadow,” he also said, “you really need to sit down in one a while. Maybe like for twenty years.” Farmers who pay attention, in short, are likely to be successful and happy.
14. There are two central concerns about the contemporary good life. How to prevent anthropogenic climate change, and how to increase well-being, health and happiness for all people. The good life is thus concerned with nature and the planet, its protection and restoration to a state that provides a safe place for humanity. It is concerned with social justice, a good life for all people, not just the few. It is concerned with how each person and community can live well, happily and long.
15. Figure 3 illustrates the per capita carbon footprints against GDP per person, with the 214 countries of the world separated into four categories. The world average per capita CO₂ is 4.9 tonnes (carbon dioxide equivalents are higher, incorporating measures for methane, nitrous oxide and other greenhouse gases). Category 1 contains 60 countries each with average C emission of less than 1 tonne; Category 2 has 74 countries with emissions of between 1.0-4.9 tonnes; Category 3 contains 48 countries producing 5.0-10.0 tonnes per person; and Category 4 contains 32 countries, each producing 10-50 tonnes per person annually. Rising GDP has brought rising carbon emissions.



16. Table 1 summarises the characteristics of the countries in each of these four categories of carbon emissions: from C1 Poor to C2 Rising, then C3 Affluent to C4 Excess. Now inequality becomes apparent. The 134 countries in Categories 1 and 2 produce 20% of the world's carbon emissions; the 80 countries in Categories 3 and 4 produce the remaining 80%. Category 4 alone, with just 34 countries, produces one third of the world's carbon emissions. These countries comprise 10% of the world population. Categories 1 and 2 have 60% of the world's population.

Table 1. Summary of features of four categories of 214 countries according to per capita carbon emissions

Category (number of countries and population, 2018)	Title	Descriptor of current status	Average per capita carbon emissions within category	GDP range (per capita), US \$ (2018)	Ten example countries in each category
Category 1 60 countries 1.6 billion people	Poor	Lacking basics, in poverty, need to increase consumption	Less than 1.0 tonnes	Less than \$1000	Haiti, Burundi, Chad, Kenya, Mali, Tanzania, Nepal, Bangladesh, Cambodia, Samoa
Category 2 74 countries 3.0 billion people	Rising	Escaped poverty recently, creative, more aware of enough, need to substitute with green consumption	1.0-4.9 tonnes	\$1-10k	Brazil, Colombia, Honduras, Mexico, Algeria, Botswana, India, Thailand, Romania, Switzerland
Category 3 48 countries 2.25 billion people	Affluent	Already locked into material consumption, wanting more, restoration possible with cuts	5.0-10 tonnes	\$10-20k	Bahamas, South Africa, China, Denmark, France, Italy, Spain, Sweden, UK
Category 4 32 countries 0.86 billion people	Excess	Excess consumption, not happier, redesign of economies required	10-50 tonnes	More than \$20k	Canada, USA, Bahrain, Kazakhstan, Qatar, Saudi Arabia, Australia, Iceland, Netherlands, Russia

17. The good life is thus at the core of the meaning of life. All spiritual and religious frameworks and systems contain forms of guidance, both in terms of what we should not do as well as what we should. The cultural and folk concepts of the good life vary by place and over time, yet the central principles are remarkably similar. Respect for nature and respect for people has clearly had evolutionary consequences. It helped individuals, communities and whole cultures survive, it gave them advantage. The poet Kathleen Raine wrote, "it is not that birds speak, but people learn silence."

18. Much environmental literature, and thus recommended behaviours and policy, has centred on stopping bad stuff. This was both correct and comprehensible. Modern industrial economies had delivered destructive side-effects, and actions were thus needed to stop or limit pollution, habitat destruction, over-harvesting, human ill-health. The good life remains partially about

stopping material consumption, ceasing fossil fuel extraction, but more importantly the focus shifts to being about creating desirable activities and sustainable goods. How can, it has often been asked, environmental movements spread when their ask of people is to suffer by giving something up? The key to new habits and behaviours is to create a language about positive choices in the adoption of a life well-lived.

19. The good life is not an unthinking acceptance of any current political or social system, it is not about ignoring injustice and poverty. Equally, it is not about giving up everything of value. It is about bringing life into the present moment, it is about active choices of behaviours and activities that bring happiness and contentment. As it happens, many of these reduce material consumption and cut carbon footprints, and increase well-being in others.

The Good Life Survey

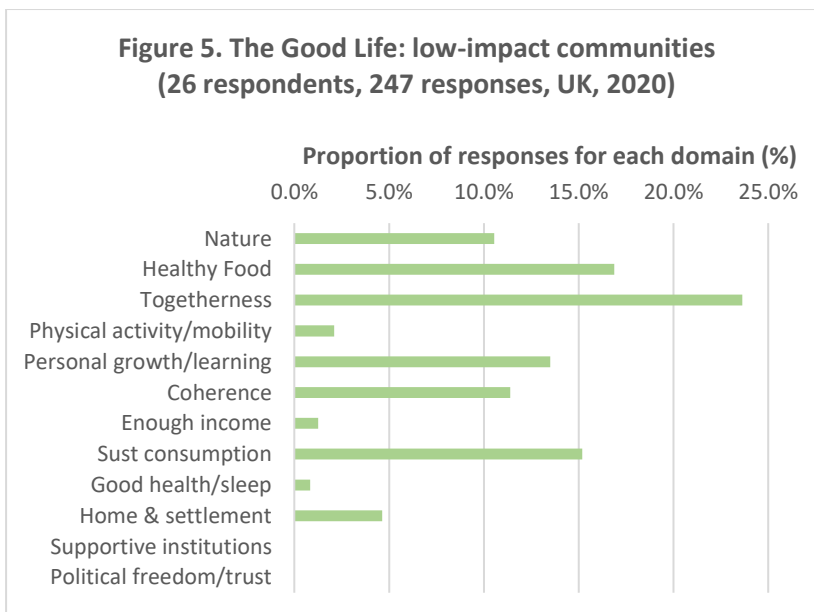
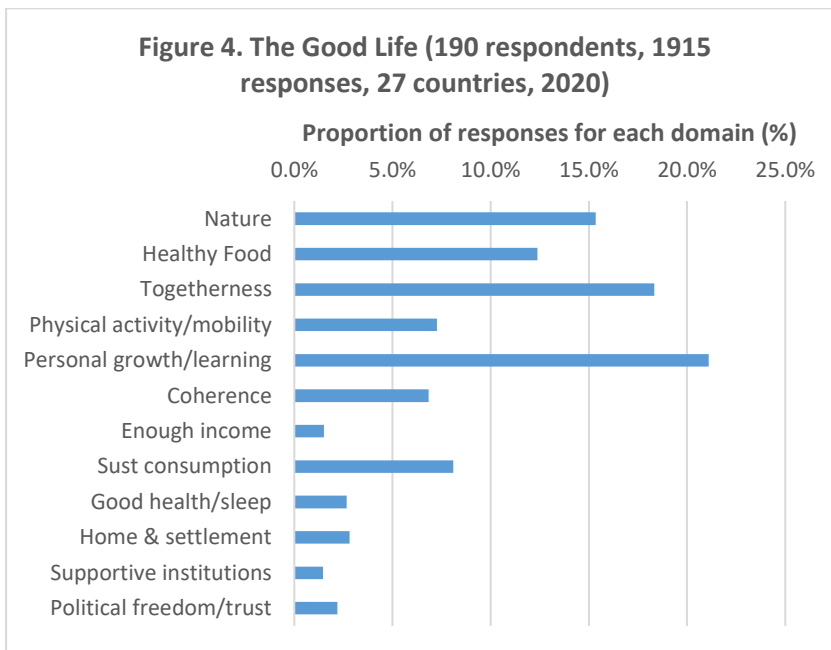
20. In late 2020, I conducted a global online survey to seek to understand the elements of the good life. Responses came from 27 countries² spread across the C2-C4 categories of countries. Respondents were asked to list ten or more components (activities or things) they considered part of their good life. The survey was open-ended, and no further guidance was offered as interpretation or content.
21. A subset of respondents were residents of 16 low-impact communities and ecovillages in the UK³. There are some seventy such communities with three thousand adults and children as on-site members. Some have religious foundations, others are secular. All share values of self-reliance, sharing values, living collectively, eating together, consideration for others, sustainable consumption and low-impact living. They aim to live lightly on the land.
22. Respondents to the survey were 46% women, 54% men; by age groups, 1% were aged less than 18; 5% between 18-30; 64% between 30-65; and 30% greater than 65 years.
23. The total of 1915 returns from 190 people were coded according to common content and values, and were found to fit into 12 domains. Table 2 contains detail of the language and content of each of these 12 domains. The majority of responses were related to personalised aspects of the good life, with three covering features of the surrounding local to national social and political framing conditions in which people live (Figure 4).
24. The four most common choices were being in nature, healthy food, togetherness, and personal growth/learning (between 12%-21% choices). These were followed by physical activity, spiritual and ethical coherence, and sustainable consumption (between 7-8%), with the five remaining

² Respondents came from 27 survey countries: Argentina, Australia, Austria, Bangladesh, Canada, China, Costa Rica, Germany, Finland, France, India, Indonesia, Israel, Italy, Japan, Kenya, Netherlands, New Zealand, Pakistan, Singapore, South Korea, Sri Lanka, Sweden, Switzerland, UK, and USA.

³ Erraid Community, Ewe House, Findhorn Centre and Ecovillage, Lancaster Cohousing (Forgebank), Lancaster Coop, Landmatters Cooperative, Lauriston Hall Housing Coop, London Catholic Worker Farm, Lancaster Cohousing, Monkton Wyld Court, Newton Dee Camphill Community, Old Chapel, Old Hall Community, Othona Community, Threshold Centre, Windsor Hill Wood.

categories below 3% each. Note: 1% is equal to approximately 19 responses (each person made on average 10.08 choices).

25. The 247 responses from 21 respondents in low-impact communities are shown in Figure 5. Here the emphasis was higher on togetherness, healthy food, personal growth and sustainable consumption. Physical activity scored low (perhaps because this was a more necessary part of working life in the community), and there were no responses relating to external and social conditions off the site (low impact communities are already a deliberate step away from the ways of living common elsewhere in society).



26. There is a strong link between these detailed components of the good life to health and well-being. It is well-established that being in nature improves mental and physical well-being. Healthy food from sustainable sources improves both personal health and sends market signals to farms around the importance of food production that increases biodiversity and ecosystem services. Greater social capital in the form of togetherness improves health and happiness: volunteers live two years longer than non-volunteers, and members of social groups are happier. Regular physical activity increases health and wards off many non-communicable diseases. Personal growth is a key part of engaging with learning and new activities and skills. At the age of 93, the cellist Pablo Casals was asked, “why do you still practice?” “Because I think I am making progress,” he replied. A coherent spiritual and ethical framework is seen by many as a wrapper for the meaning of life, giving further strength to choices and behaviours. Sustainable consumption improves well-being and satisfaction mainly through knowing, as people are acting in ways that do good for the planet.
27. An important observation from these findings on the good life is that 94.8% of the identified components are low carbon. Only one response from 1915 explicitly mentioned material consumption (by shopping), and this was framed as an activity bring togetherness to friends.

Table 2. Twelve domains of the good life

Domain	Characteristics
1. Nourishment	Healthy food; as a gift; preparing, sharing and eating together; sustainable, local and own-grown; tasty; seasonal and fresh; treats; plant-based diets; avoiding highly-processed foods; baking and making: cake, bread, yoghurt; supporting small farmers; table fellowship.
2. Nature	Lying on the grass; big skies; observing and watching; beauty; sensate; walking barefoot; open space and long views; sitting in sunshine; walking the dog; pets; healthy ecosystems; view from home; flowers inside home; surprise weather; camping; wild swimming; wildlife; chickens, smell of wet soil.
3. Togetherness	Trust; giving and reciprocity; sharing; gathering of friends and family; intergenerational contacts; volunteering; listening to others; long-term partner, marriage; children; good conversation; circle of friends; open fire; walking a film together; wearing clothes made by friends; celebrations and ceremonies; community rituals and festivals; visiting and sharing; singing and dancing with friends; attending meetings of protest and prayers; feeling valued; giving gifts.
4. Mobility	Regular physical activity; walking, swimming, cycling, boating, gardening, hiking, fishing, skiing, hunting, running, yoga, sports, dance, tai chi; immersion in nature; public transport; electric vehicle and e-bike; no car; reduce and avoid air flights; exploration, discovery, novelty; visiting friends; slow walks; taking time; cleaning the home and DIY.
5. Personal Growth	Learning new things and activities; creativeness; play; active life of mind; making, pottering, tinkering, salvaging, sewing, carpentry; repairing things and goods; craft and art; learning all life; research, data; books; music – playing and listening; gardening – always changing; learning from culture; visiting museums; live theatre and music; charitable work; satisfying and fulfilling work; video games; stimulation; imagination.
6. Ethical and Spiritual Coherence	A purpose in life; ideological fulfilment in work; doing good; working for god; optimism; being part of something – social and natural; simplicity; silence, vastness; a path for life; mindfulness, meditation, prayer; spirits in land, water, animals; letting go of things; sharing the good life; relaxing; contentment, happiness; contemplation; accepting things as they are; tranquillity; nature as coherence.

7. Sustainable Consumption	Cutting down material consumption; increasing sustainable and green consumption; light footprint; green and ethical choices; buying responsibly; getting rid of stuff; fix and repair; minimise waste, reduce pollution; no air travel; meaningful acquisition; green energy; shop locally; sharing tools and equipment; downsized living; recycling; things made by friends; quality possessions.
8. Enough Income	Decent, regular, enough income; job security; financial security; not having to worry; affording comfort.
9. Good health and sleep	Good health; absence of disease; peacefulness at night; comfort; good work; meaningful life; not in pain; slow time; hope for future; refreshing sleep; holidays; inclusive well-being.
10. Home and settlement	Quiet home; solitude; cosiness; sense of place; secure shelter; intergenerational community; comfortable home; living space of home and garden; cooking together; safe and accessible environment; not being too hot or cold; workspace.
11. Supportive public institutions	Health and education accessible for all; public services; local businesses; affordable medical and social care; sense of community; good schools; good health system.
12. Political Freedom	Trust in government; freedom of movement and expression; no fear of violence or poverty; free press and freedom of speech; responsible government; human rights; contemplative and caring polity; work that improves the lives of others; capacity to influence.

Reducing Carbon Emissions

28. The world emitted 53 Gt (billion tonnes) of CO₂eq emissions in 2019, a mean of 6.8 tonnes per person worldwide. The UK carbon footprint is 7.7 tonnes each. The norm is to report footprints as carbon equivalents, thus including the effects of other greenhouse gases (especially methane and nitrous oxide).
29. The amount of carbon in the atmosphere was 350 ppm (parts per million) in 1990. This was a safe operating space for humanity. In the last 30 years, it has risen to 412-415ppm. At the current rate, without change in policies and behaviours, it will rise to more than 470ppm over the next 30 years. This would be dangerous to economies and environments worldwide. Total emissions need to fall substantially over the next 30 years to 2050 in order to prevent a climate crisis that would derail national and international economies. A number of analysts have indicated that this requires a halving of emissions in the first 10 years (to 2030), a further halving by 2040, and another halving by 2050. This would reduce total emissions to 12.5% of current levels.
30. If the total emissions were thus to fall to 10 Gt (19% of current levels), this would be a safe place for humanity. This roughly equal to One Tonne per person worldwide (for 7.8 billion people, predicted to rise and stabilise at 8.8 billion by 2050). This *contraction and convergence* model implies some growth in carbon emissions arising from increased consumption for the poorest countries: 1.65 billion people in 60 countries already have annual carbon footprints of less than 1 tonne per person, and 2.0 billion people in 31 countries emit between 1- 2 tonnes per person.

31. A review of the literature⁴ on the average carbon emission of specific behaviours and choices has identified the range of priorities available to individuals. These are based on existing conditions in the UK and rest of Europe, and will tend to hold for similar levels of consumption elsewhere. However, there are important differing baselines of consumption that will affect how much carbon can be saved by a change in behaviour. Given existing levels of meat and dairy consumption in the UK, for example, a shift to a vegetarian or vegan diet will save between 0.6-0.9 tonnes carbon (as CO₂eq) annually. But in Japan, meat consumption is lower, so becoming vegetarian saves only 0.34 tonnes annually; whereas in the USA, meat consumption is much higher, so a vegetarian diet saves 0.98 tonnes per year.
32. Many of these changes to carbon (reductions in emissions and increases in sequestration) also result in co-benefits. These may be more significant to individuals or to the economy, and will include increased health from changed diets and increase physical mobility; increased biodiversity from sustainable farming and more tree planting; increased flood protection from zero-tillage farming; reduced household running costs from acquisition of solar panels and electric vehicles.
33. In the UK, therefore, each person needs to make choices that will reduce their personal carbon footprint from 7.7 tonnes to 1.0 tonnes. This is equivalent to six to seven projects or activities that would deliver one tonne each per year. In the USA, the current carbon footprint is 20 tonnes per year, and so more projects will be required. It is recommended that individuals and farmers choose one change, and seek to implement it, and then later choose another. In this way, progress can be made towards the One Tonne per year target for each person.
34. Wealth class of households strongly influences personal carbon footprints: the bottom 5% of earners in Europe have x0.3 of average footprint (2.3 tonnes per year); the 50th to 90th percentiles have x1.2 footprints (9.2 tonnes per year); the 90th to 99th percentiles x2.8 (21.6 tonnes per year); and the top 1% earners x5.25 (with annual footprints of 42.4 tonnes per year).
35. Schedule A and Figure 6 set out the carbon options for consumers in five domains (food, home, mobility, stuff, leisure). These schedules offer a range of personal choices. As indicated earlier, getting to a safe place for humanity requires a cut from 53 Gt CO₂eq to about 10 Gt, roughly one tonne per person. This will be easier for those already with lower carbon footprints (either already by choice or because of low income). The actions of the rich and super-rich individuals and countries will be vital, as they already have footprints many times greater than national or international averages.

⁴ Key references on carbon by behaviours and choices: Institute for Global Environmental Strategies, Aalto University and D-mat Ltd. 2018. 1.5-Degree Lifestyles: Targets and options for reducing lifestyle carbon footprints; <https://www.iges.or.jp/en/pub/15-degrees-lifestyles-2019/en>; Ivanova D, Vita G, Steen-Olsen K, Stadler K, Melo P C, Wood R and Hertwich EG. 2017. Mapping the carbon footprint of EU regions. *Environmental Research Letters*, 12(5), p.054013; Ivanova D, Vita G, Wood R, Lausset C, Dumitru A, Krause K, Macsinga I and Hertwich E G. 2018. Carbon mitigation in domains of high consumer lock-in. *Global Environmental Change*, 52, pp.117-130; Ivanova D and Wood R. 2020. The unequal distribution of household carbon footprints in Europe and its link to sustainability. *Global Sustainability*, 3; Ivanova D, Barrett J, Wiedenhofer D, Macura B, Callaghan M and Creutzig F. 2020. Quantifying the potential for climate change mitigation of consumption options. *Environmental Research Letters*, 15(9), p.093001; Project Drawdown. 2020. The Drawdown Review. <https://www.drawdown.org/drawdown-review>

36. The advice is this: don't try to do too much at once. Pick one choice, and implement; and then pick another. You could do worse than follow the campaign of the Norfolk Association of Local Authorities, who urge "cut a tonne in '21." The priority is this decade of the 2020s.
37. This research has shown that the good life can bring happiness and life satisfaction, and at the same time take each individual on a path of positive choices to reduce individual carbon footprints. The good life does not, in short, cost the earth. And then, of course, tell someone else, and persuade them to act too.
38. The American poet, Mary Oliver, wrote this seven word poem entitled *Instructions for Living a Life*:

"Pay attention,
Be astonished,
Tell about it."

Schedule A: 30 Activities and Behaviours to Reduce Your Carbon Footprint

Domain	Activity or behaviour	Amount of carbon saved per year or per activity (tonnes)
Food	Vegetarian diet	0.6 – 0.7
	Vegan diet	0.8 – 0.9
	Adopt 2 meat-free days per week	0.2
	Only purchase and eat sustainable and organic foods	0.5
	Only eat local food	0.3 – 0.4
	Reduce food waste	0.3
	Improved cooking equipment	0.7
Home	Install solar PV panels	0.9 – 1.3
	Install heat pump for home	0.8
	Switch electricity supply to only renewable sources	1.5 – 1.7
	Refurbish and renovate home with greater insulation (walls, windows, roof)	0.9
	Renewable heating sources only	0.65
	Lower house temperature	0.1
	Smart metering	0.2
	Co-housing living	0.5
	Passive house	0.3
Mobility	Replace fossil fuel car with Electric Vehicle (EV) (assuming 10,000 miles of travel per year)	2.0
	Replace fossil fuel car with Hybrid vehicle	0.7
	Go car free	2.0
	High to sole use of active transport (cycle, walking) and/or public transport	0.6 – 1.0
	Car pooling and sharing	0.3
	Reduce air travel – eliminate one return journey per year	
	London-Rome	0.5
	London-New York	2.0
	London-Los Angeles	3.4
	London-Perth/Tokyo/Beijing	6.4

		London-Europe (medium haul)	1.2
Stuff	Reduce new textiles and clothing		0.1
	Less plastic use		0.1
	Less paper		0.2
	No disposal of clothing (wear 20-times movement)		0.25
Leisure	Working from home		0.7
	No pets		0.3 – 0.8
	Full part of sharing and volunteering economy		0.35
	Plant ten trees (takes 10 years to save 1.0 tonnes)		0.1

