

# SUSTAINABLE DEVELOPMENT GOALS

Utopia, Propaganda or Pragmatic Reality

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# PLAN of ARGUMENT

- 1. Physical and Political feasibility of SDGs reviewed
- 2. Unrealism and Utopian false consciousness
- 3. Overcoming unrealism: profound ethical and political challenges in our day
- 4. Ethical and political feasibility and the role of Buddhist values therein



# Some Ancillary themes

- 5. A dive into the philosophy of history: synthesis and harmony in a revamped Hegelianism
- 6. Concluding reflections on the depth of the cultural challenges in our day and how Sufficiency Economy principles hold the key to realisation of the SDGs.



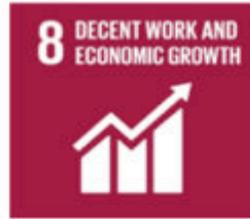
# PHYSICAL FEASIBILITY OF SDGs

Can the SDGs be attained in reality?





# SUSTAINABLE DEVELOPMENT GOALS



# LIMITS of the PLANET

- All here are familiar with the UN SDGs and probably most strongly support them.
- But when lofty goals are pursued a reality check is always in order: how likely is it that we can in practice attain the goals or at least come close to them? A responsible political leader or activist of any sort must surely ask themselves this question



# LIMITS of the PLANET

- So what of the SDGs: are they in simple physical terms attainable?
- That is to question if with currently known technologies and known natural resources we could realistically hope to attain the SDGs for the bulk of the world's population today?

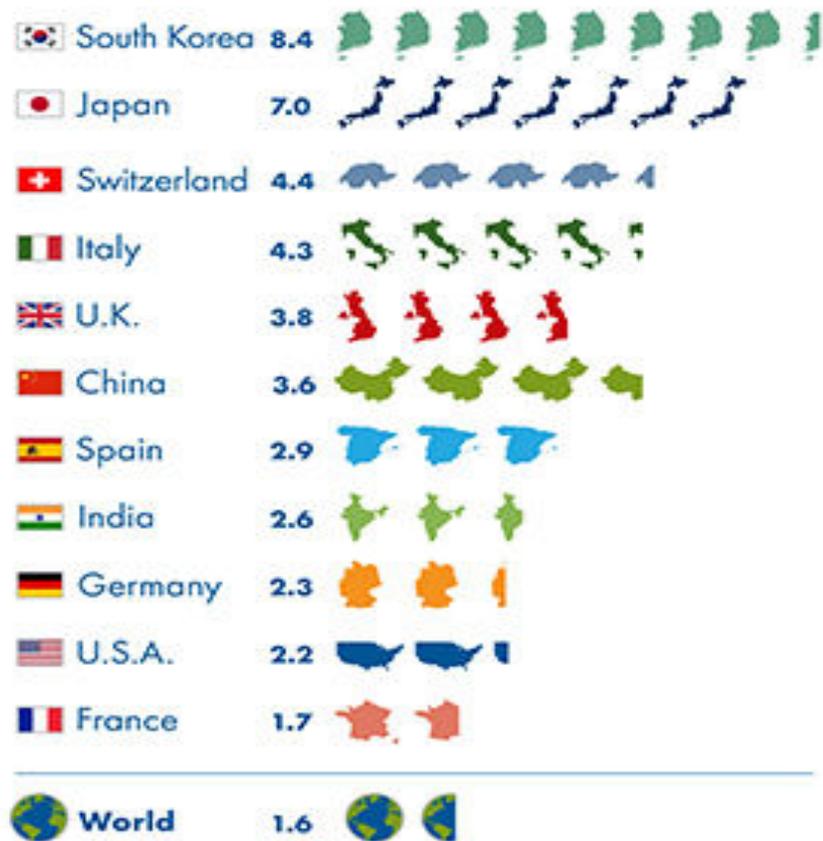


# LIMITS of the PLANET

- If as a reasonable working assumption we assume that the attainment of goals 1 2 7 8 11 13 and 14 would involve bringing the whole of the world population up to the level of living and well-being of an average EU citizen in respect of these goals, then the question of physical feasibility looks deeply problematic.
- Italy represents today average EU GDP per capita and so 2,7 planets would be needed...

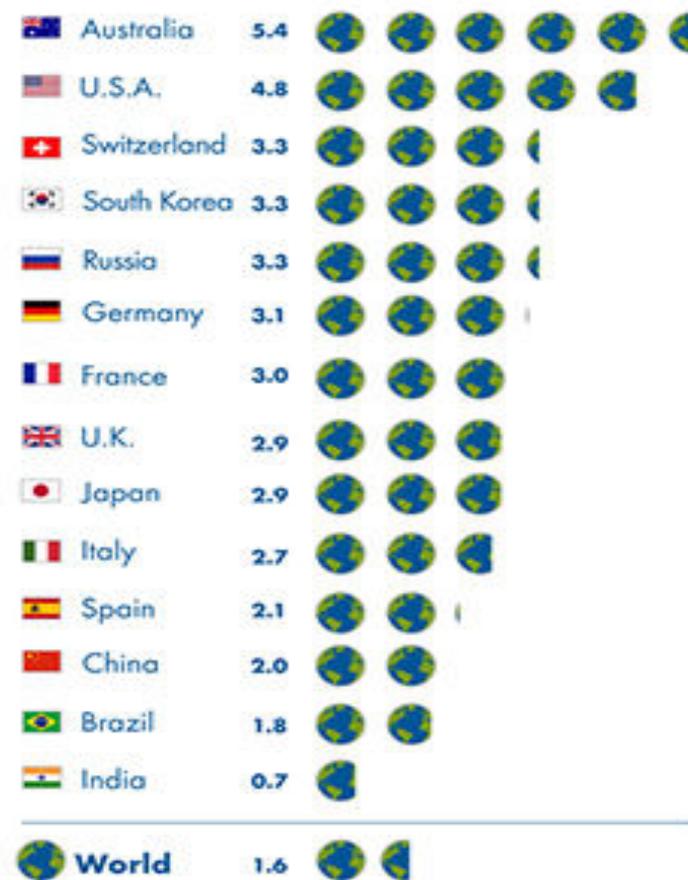


## How many countries are required to meet the demand of its citizens...



Source: Global Footprint Network National Footprint Accounts 2016

## How many Earths do we need if the world's population lived like...



Source: Global Footprint Network National Footprint Accounts 2016



# LIMITS of the PLANET

- Over such estimates hovers the ghost of Thomas Malthus who in the late 18<sup>th</sup> century predicted that population would always tend to outstrip food supply and so that wars , famines and pestilence were inevitable.
- It is easy to say that Malthus dire predictions have been falsified...in developed countries. But at world level?



# LIMITS of the PLANET

- Many arguments can be made against the dire Malthusian scenario and against the estimates just quoted
- Technological developments in agriculture and renewable energies will save us from running out of food and energy sources; population increase will slow down with affluence...but what about the impacts we are having on the climate???



# LIMITS of the PLANET

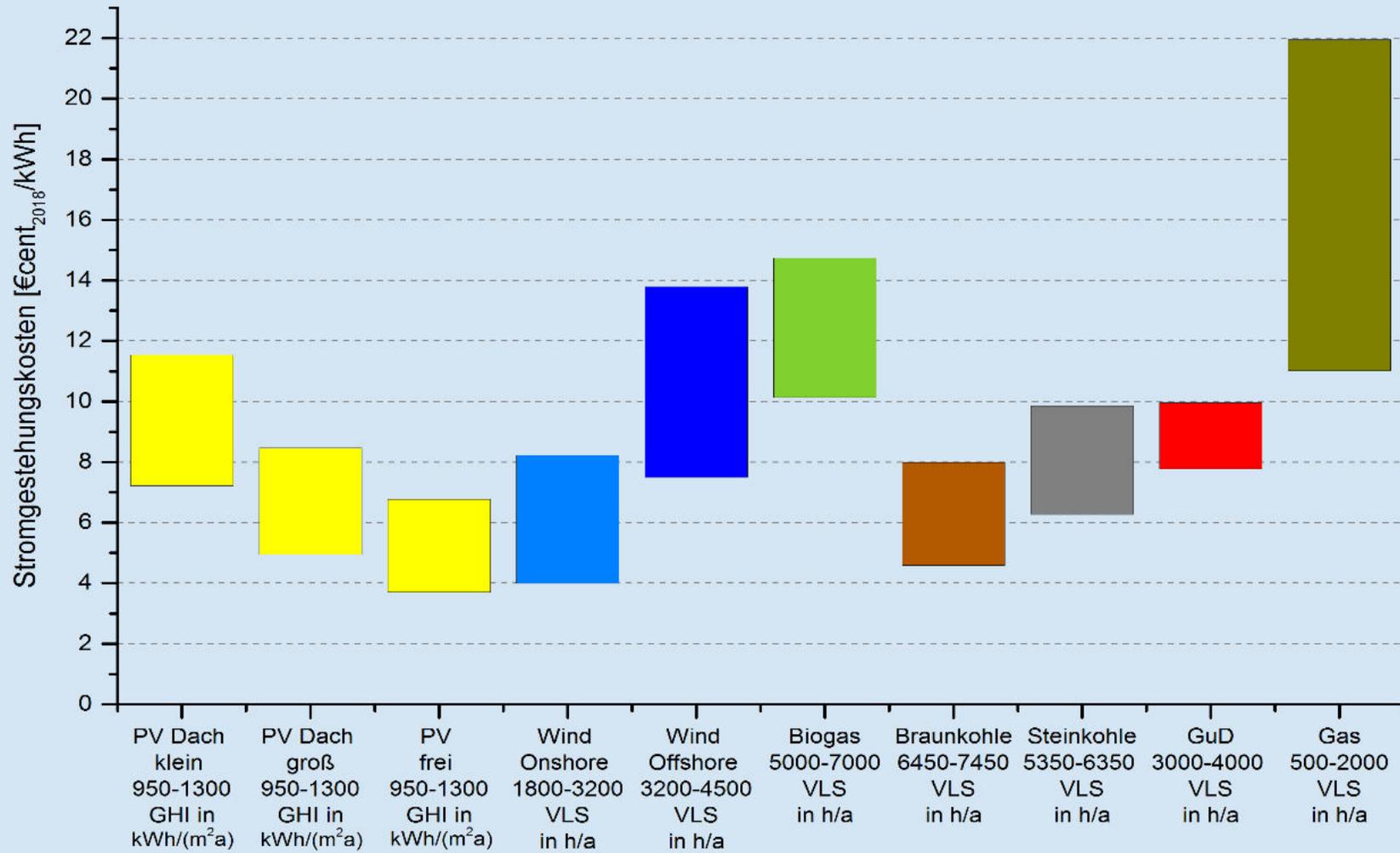
- Of course the prediction of needing 2,7 planets to bring all up to an average EU standard of living can be and is challenged as inexact science but it is not groundless unfounded science. And 2,7 is a long way from 1 planet (which of course is all we have at our disposal).
- It is utterly sobering that even if estimates are crude, among the larger economies only India is living in a manner and at a level which could be generalised to the whole of humanity (and Indian living standards could hardly be described as in line with SDGs)



# LIMITS of the PLANET

- Equally sobering is the fact that SDG 13 on climate action requires a shift away from fossil fuel energy sources to cleaner sources many of which fortunately are renewable (solar, wind, water) but which today are also more expensive in terms of cost per kilowatt-hour (kwh) of electricity produced.
- A fairly precise idea of these relative costs has been produced by the Fraunhofer ISE (Institute for Solar Energy Studies) in Germany(2018).





# LIMITS of the PLANET

- In the diagram PV = solar (photovoltaic); *Braunkohle* = brown coal; *Steinkohle* = black coal; *GuD* = Gas and Steam combined cycle.
- If we were to add nuclear it would come in slightly above black coal and roughly equal to Gas and Steam combined cycle.
- Source: Fraunhofer ISE (2018) *Studie zu Stromstehungskosten*



# POLITICAL LIMITS

- If there is a very real challenge of physical feasibility to certain SDGs to other SDGs (and to some degree to those already reviewed) there is also a profound challenge of **political feasibility**.
- Consider goals 13 14 15 16 & 17. Goal 17, no doubt recognising the political challenge, actually makes international political cooperation an SDG in itself.



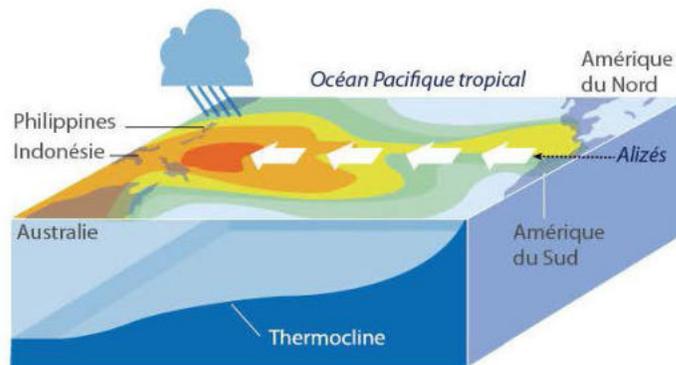
# POLITICAL LIMITS

- Take goals 13 and 14; **climate action** and the promotion of **sustainable life below water** respectively.
- There is only one planet and its climate patterns are all intimately interconnected. If we ever doubted this interconnection we need only consider our growing understanding of El Niño or the Lorenz butterfly effect in respect of cyclone formation

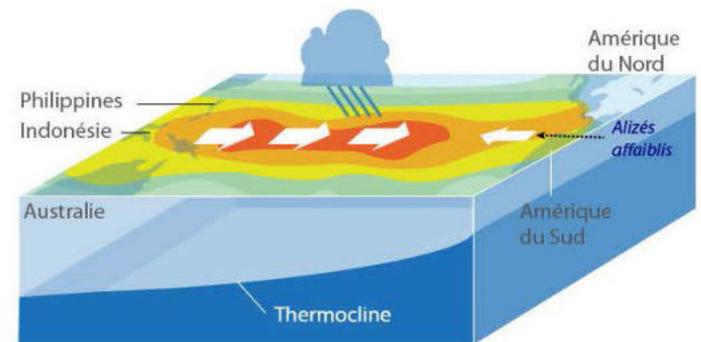




Situation normale



Situation El Niño



## Comparaison entre année normale et année El Niño

Les alizés, dans l'océan Pacifique, ont tendance à s'inverser

-  d'est (Amérique) en ouest (Australie et Asie) en temps normal
-  d'ouest (Australie et Asie) en est (Amérique) à cause d'El Niño

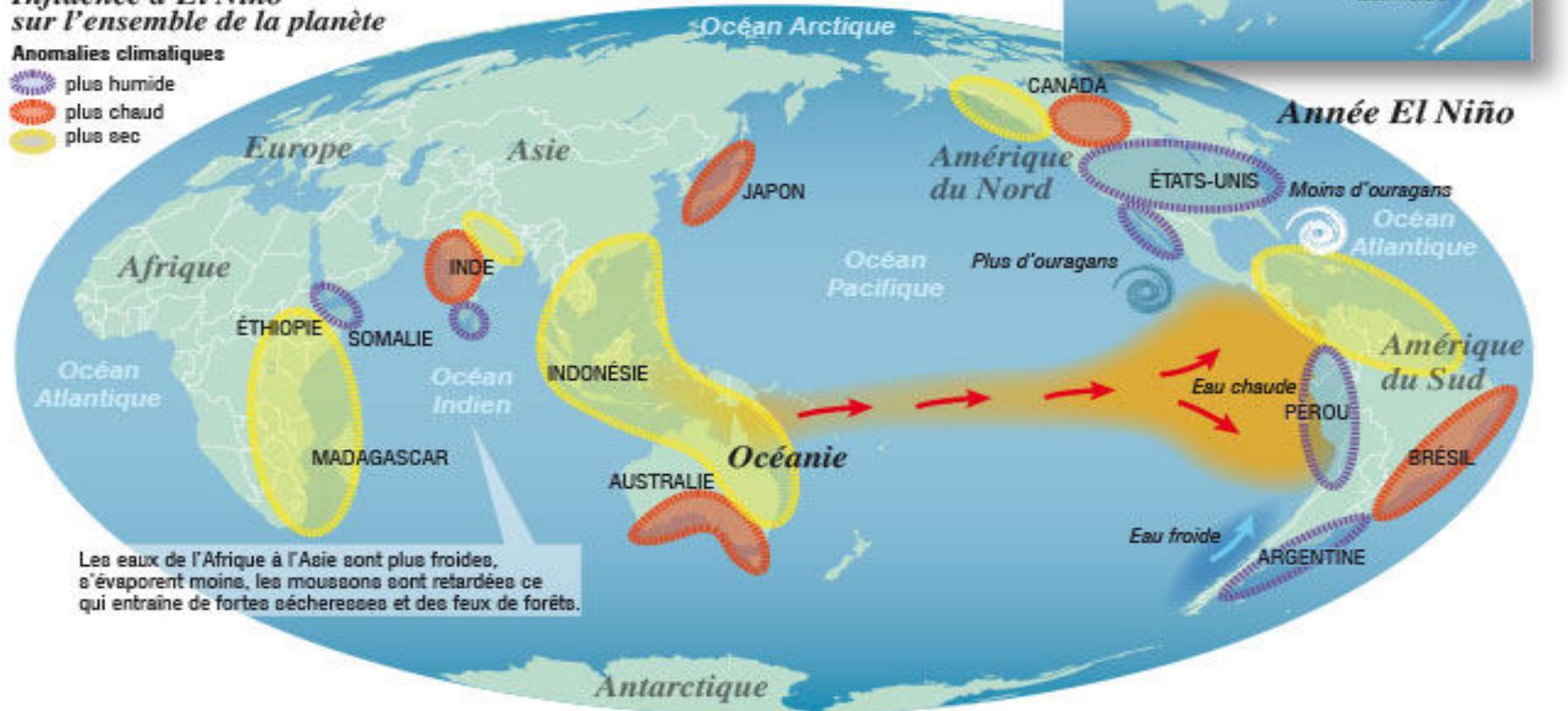
Hausse de la température à la surface de l'eau dans l'océan Pacifique

-  En temps normal, les eaux chaudes de surface du Pacifique sont poussées vers l'ouest (Asie). Pendant une séquence El Niño, les eaux des côtes latino-américaines se réchauffent, entraînant une hausse des précipitations et une raréfaction des poissons en surface.

## Influence d'El Niño sur l'ensemble de la planète

Anomalies climatiques

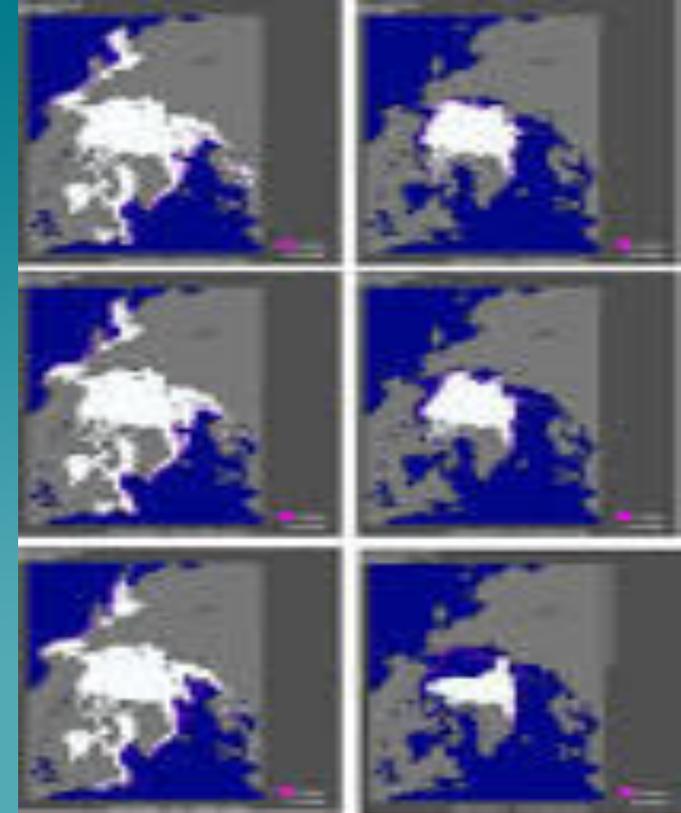
-  plus humide
-  plus chaud
-  plus sec



# POLITICAL LIMITS

- These examples are not in themselves instances of climate change but they highlight clearly and rigorously the interdependence of climate in different parts of the world
- Moreover we equally know for certain that climate change is occurring even if there may be some debate about the degree to which it is anthropogenic





# POLITICAL LIMITS

- These climate changes are already creating a variety of major problems from the apparently increasing extremity of a variety of weather events (such as record-breaking cyclones), ever more regular extremes such as heat waves and catastrophic floods; and now also health problems and spread of disease.



# POLITICAL LIMITS

- A report just published through the renowned medical journal, *The Lancet*, has stated that
- “A rapidly changing climate has dire implications for every aspect of human life, exposing vulnerable populations to extremes of weather, altering patterns of infectious disease, and compromising food security, safe drinking water and clean air”.
- Source: *The Lancet Countdown 2018* available at

<http://www.lancetcountdown.org/the-report>



# POLITICAL LIMITS

- Brining together the climate change challenge and the intricate interconnectedness of climate and weather systems around the globe it follows logically that the efforts to attain SDG 13 **must** be based on a concerted multinational effort
- It is largely pointless for individual states on a unilateral basis to try to tackle climate change



# POLITICAL LIMITS

- This is of course the reason why dealing with climate change has been channelled through UN institutions: Rio Earth summit of 1992 and the subsequent Conferences of the Parties (COPs).
- But while logical and certainly laudable the UN's institutional weaknesses have also been in evidence in these climate change mitigation efforts



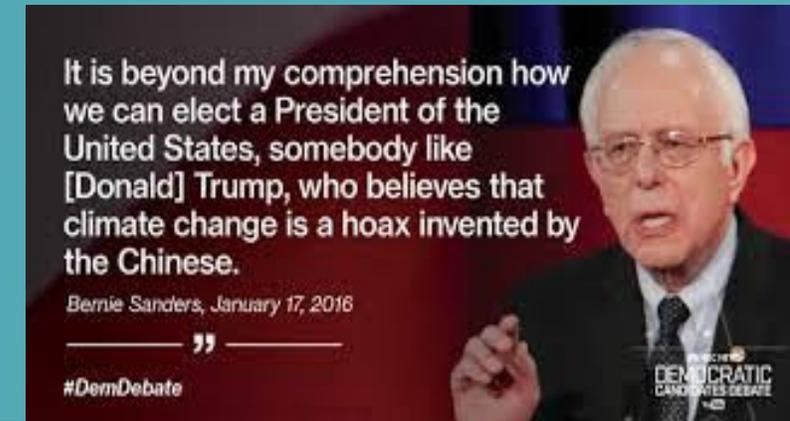
# POLITICAL LIMITS

- The UN remains essentially an **intergovernmental** form of international political cooperation in which the nation states do not surrender any sovereignty to the UN and so cannot be constrained and forced to act in any way that they may deem to be damaging to their national interests (whatever may be the interests of humanity).
- This constitutes a major potential barrier to achieving the interests of humanity through the actions of the UN



# POLITICAL LIMITS

- This limitation is all too obviously illustrated by the attitude of the USA under Donald Trump to dealing with climate change.



# POLITICAL LIMITS

- Other forms of international political cooperation are of course possible and in the face of such common and highly interconnected problems as climate change would arguably be vastly more effective. One thinks of:
- **Supranational** cooperation where the nation states sacrifice and transfer some aspects of their sovereignty to a central political body charged with acting in the common interest of all on common problems and taking decisions by majority vote if

necessary



# POLITICAL LIMITS

- The European Union is a (unique) contemporary example of such supranational cooperation: certain areas of policy are determined centrally (by majority vote in the event of disagreement) in the common interests of all: and environmental and climate policies are one such area of supranational competence of the EU.



# UTOPIAN IDEOLOGY OR REALITY

Realism of the SDGs?



# SDG UTOPIA?

- Faced with such fundamental challenges of physical feasibility and of political collaboration it would be irresponsible for us as thoughtful critical thinkers not to ask the awkward question “Ultimately how realistic are the SDGs”?
- Is it realistic to propound these goals in expectation of their fulfilment?



# SDG UTOPIA?

- The London *Economist* while not opposed to the aspirations embodied in the SDGs has a definite view on that:
- *“The efforts of the SDG drafting committees are so sprawling and misconceived that the entire enterprise is being set up to fail. That would be not just a wasted opportunity, but also a betrayal of the world’s poorest people”*
- Source: *The Economist*, 26/03/2015



# SDG UTOPIA?

- If the SDGs are physically incapable of being realised for the foreseeable future (as the earlier evidence suggested) then to enunciate such goals for humanity becomes Utopian wishful thinking: an outline of an ideal world in which humanity acts with responsible stewardship in relation to our planet with a view to passing it on to future generations reasonably intact; but which remains a distant if ever attainable dream.



# SDG UTOPIA?

- Moreover as we have also argued even if the SDGs were as a whole physically feasible in the long term there would remain the challenge of achieving the multilateral political cooperation at global or continental level which is indispensable to the attainment of at least some of the SDGs



# SDG UTOPIA?

- We therefore have to ask ourselves if the SDGs are not really a kind of political ideology in the old Marxian sense of a false consciousness: that is to say a set of nice Utopian ideas that serve an aspirational or propogandist purpose to salve people's consciousness and make life on earth more bearable but are essentially completely out of touch with reality.
- The analogy I am suggesting is with Marx's critique of the role and content of Liberal political ideology in the 19<sup>th</sup> century



# SDG UTOPIA?

- If that were indeed the nature of the SDGs the harsh comments of *The Economist* would be justified.
- But it need not be so...
- There are courses of action that we as individuals or as business actors can take and/or that governments can promote which would make the attainment of the SDGs a much more realistic prospect thereby transforming them from Utopian ideology to a realistic prospect for humanity.



# SDG UTOPIA?

- The only trouble is that few of the promoters of the SDGs have been frank about these further requirements confining themselves to nice aspirational declarations.
- I will also argue that Buddhist thinking has a critical role to play in leading the way towards rendering practically feasible the attainment of the goals.



# FROM IDEOLOGY TO REALITY

Ethical and Political transformation to attain the SDGs



# More RADICAL POLICIES

- We have become very accustomed in politico-economic debate and social policy discussions to solutions which rely on the use of transactional economic incentives (taxes, subsidies of various kinds) and policy initiatives which tend to presume saintly incorruptible or even infallible policy-makers at the helm of sovereign nation states.
- Rarely have these presuppositions been questioned although some of the appeal of populism may be linked to this failure of critique in relation to policy approaches.



# More RADICAL POLICIES

- I will now argue that if we are to have any realistic hope of realising the SDGs we need to go beyond these presuppositions into more radical types of initiative. These I would describe as
- 1. The challenge, nay imperative, of **ethical transformation of individual conduct** towards **voluntary simplicity** (for consumers) and **sufficiency economy** principles (for businesses)
- 2. Transformation of **international political cooperation** towards a **systematically multilateral more supranational** approach



# ETHICAL TRANSFORMATIONS

- My first suggestion for a more radical policy approach that might render the SDGs more attainable is **ethical transformation of individual conduct** towards **voluntary simplicity** and of **business conduct** towards **sufficiency economy** principles.
- To suggest in our contemporary post-modernist world (where policies are largely transactional in nature) ethical transformation as a policy imperative is already highly radical and will leave many wringing their hands in despair. Is it acceptable or even politically correct to seek ethical transformations in a relativist age?



# ETHICAL TRANSFORMATIONS

- But there is another aspect of such an ethical transformative approach which is also fascinating and exposes widely made but very revealing assumptions.
- Sure the projections of the ability of the planet to support an average European level of living are based on the presumption of currently known natural resources and today's technologies and that is inevitable.



# ETHICAL TRANSFORMATIONS

- But we are also making some hidden assumptions about what sort of lifestyle leads to human well-being. Typically it is being presumed that the lifestyle of an average European (or American) somehow represents a pinnacle of human achievement and (material) aspiration.
- In effect an assumption is being made (bizarrely in a post-modernist era) that the average EU lifestyle represents a universally shared aspiration: a kind of given universal taste or preference shared by the whole of humanity



# ETHICAL TRANSFORMATIONS

- Such a presumption is however on reflection highly dubious. For while the average EU lifestyle represents a level of comfort and care of which the poor in Africa and India can only dream (and is certainly an aspiration for them) at the same time those very same Europeans are often not at all happy despite their material abundance.
- Substance abuse is rampant among all echelons of the population, suicides are surprisingly high and of course Germans suffer hugely from *Angst*, the English are notoriously grumpy while the French, well, just protest all the time





# ETHICAL TRANSFORMATIONS

- These may be caricatures but anyone who is familiar with Europe will know that they are far from being totally false...
- But from our point of view looking at SDG feasibility what it means is that those European tastes and preferences which after all underpin their lifestyle are far from being universal givens and hardly a standard to hold out as a universal aspiration.
- But if tastes and preferences are not absolute givens perhaps there are alternative systems of taste and preference which if adopted could render more feasible the attainment of the SDGs



# ETHICAL TRANSFORMATIONS

- Thus while we are inevitably stuck for purposes of today's calculations of feasibility with currently known technologies and resources the assumption of constant and given tastes is not inevitable or absolute.
- In fact if we could transform human tastes and preferences so that people could aspire to a well-being/happiness less tied to mass consumerism and material greed then the number of planets needed to bring all of humanity up to this new level of aspiration would be significantly less. The SDGs would thereby become more attainable



# ETHICAL TRANSFORMATIONS

- It is a central conviction of this presentation that a transformation of human tastes and preferences towards a lifestyle based on principles of voluntary simplicity; and of behaviour of all business actors based on sufficiency economy principles can go some way towards the downward revision of the demands of a fulfilled humanity on the planet
- But that does involve an **ethical transformation**; and one in which Buddhist principles of the Middle Way can play a leading role.

Easily said but deeply challenging in our day...





*The challenge  
of walking the middle way  
is that extremists on both sides  
only see their enemy behind you*

*buddhastate.com*



# ETHICAL TRANSFORMATIONS

- **Voluntary simplicity** implies a deliberate renunciation by consumers who already have a decent level of living of ever further consumption.
- In effect one is content with that which is sufficient *really* to live well as opposed to following the dictates of self-serving marketers as to what is the good life; and one bows out of the materialist consumerist rat race which is ultimately pointless and eternally frustrating



# ETHICAL TRANSFORMATIONS

- In the literature on voluntary simplicity a number of different levels are recognised
  - Simplifiers who just have a preference for modes of consumption which are respectful of the environment (ecological conviction)
  - Simplifiers who in addition to being mindful of environmental impact of their actions also wish to bow out of the personal stress that is generated by involvement in the materialist rat race . They renounce the trivial symbols of status imposed by a crass materialism
  - The highest level of simplifiers who seek a dramatically simpler and even austere lifestyle out of a moral conviction that the material goods of the planet should be shared equally among mankind



# ETHICAL TRANSFORMATIONS

- Businesses too will have a role to play in putting the brakes on a rampant consumerism: they can refrain from the worst sorts of manipulative campaigns promoting materialist trivia oblivious of their environmental impact (what Michael Porter might call a strategy of creating shared value).





# MULTILATERAL COOPERATION

- The second imperative to render the SDG's more realistic and attainable is enhanced multilateral political cooperation. This is so evidently central to the attainment of quite a number of the SDGs that it is in effect included itself in goals 16 and 17.
- Nonetheless in the contemporary geopolitical climate that prevails in the world it is necessary to underline and spell out this imperative in more detail.



# MULTILATERAL COOPERATION

- In the past three years multilateral international political cooperation has suffered a veritable onslaught of attacks of a ferocity not seen since the 1930s.
- Led by Trump's explicit and repeated attacks on the very principle of multilateralism and abetted by the equally vitriolic opposition of the hard Brexiters in Britain to the supranational principle that is the cornerstone of the European Union multilateral political cooperation of the kind that is indispensable to solving the many problems of sustainable development that cross political borders is under incessant attack



# MULTILATERAL COOPERATION

- Let us not be under any illusions about the directness of this attack. According to Donald Trump
- *“America is governed by Americans, we reject the ideology of globalism and we embrace the doctrine of patriotism” and “Around the world, responsible nations must defend against threats to sovereignty not just from global governance, but also from other, new forms of coercion and domination”*. (Trump UN speech 26 September 2018, emphasis mine)



# MULTILATERAL COOPERATION

- Meanwhile in Britain the hard Brexiters bang on in a quasi hysterical fashion about “*taking back control of our laws*” in an equally blatant rejection of any kind of supranational governance beyond the nation state.



# MULTILATERAL COOPERATION

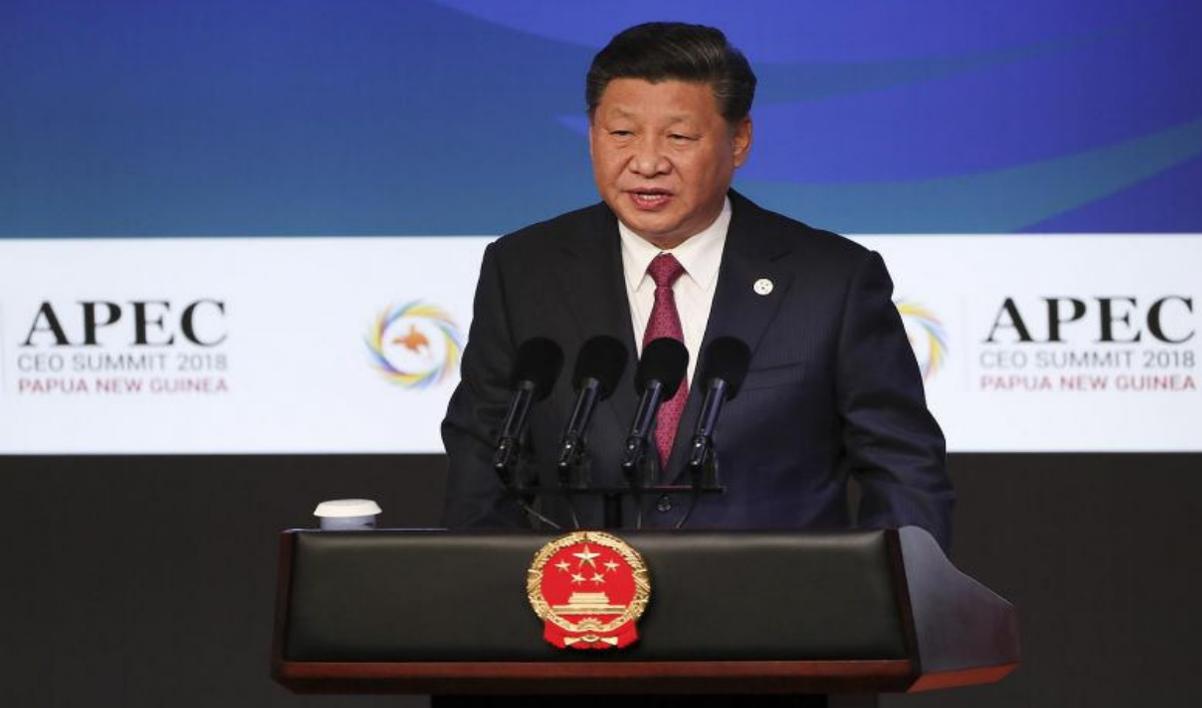
- Similar but more muted opposition to multilateral international cooperation can be found in a variety of “us first” nationalist populisms such as Bolsonaro’s in Brazil, France’s *Front National*, Germany’s *Alternativ für Deutschland*, Italy’s *5 Stelle*...
- It is not therefore a propitious time to be demanding ever more intense multilateral political cooperation in order to render the SDGs realistically attainable.



# MULTILATERAL COOPERATION

- All is far from lost in this standoff however.
- France's Emmanuel Macron has gamely stood against the nationalist tide declaring at the UN in September 2018 that in a world political order where each country puts its own interests first *"All against all ends up to everyone's detriment"*. Another favourite Macron refrain is to *"put the planet first"*
- China's Ji Xin Ping has similarly defended a multilateral approach to geopolitical cooperation





# MULTILATERAL COOPERATION

- Moreover despite the attacks the European Union and the Euro soldier on. There is in fact a growing awareness that the political problems in the EU have nothing to do with the supranational character and ideals of the European project per se but are rather if anything a case for seeking to reform and even revitalise those institutions. Rather than nations taking back control perhaps some new people and new political movements need to take over control of the European levers of power!



# MULTILATERAL COOPERATION

- In this regard the case of Italy's populist *Lega* party (and even *5 Stelle*) are very instructive. As these parties came closer to and eventually gained power talk of leaving the Euro faded away to be replaced by a fairly sharp critique of the people and economic ideologies currently dominant in the European Commission and Parliament



# MULTILATERAL COOPERATION

- In this corner of Asia ASEAN also soldiers on perhaps at snail's pace because of the intergovernmental character of its cooperation; but it is there and capable of taking multilateral initiatives when the relevant consensus is present (the famous ASEAN way; snail yes *but* quality snail!)



# SOME CONCLUDING PHILOSOPHICAL REFLECTIONS

A neo-Hegelian perspective on philosophy of history  
Practicalities and the depth of the cultural challenge



# FURTHER REFLECTIONS

- In this optional section I will just throw out a few concluding thoughts which range from the sublime to the ridiculous (or at least the pragmatic).
- 1. Reason in History is on the side of multilateral if not supranational cooperation: Hegel cheekily reinterpreted
- 2. Ethical transformation: the depth of the cultural challenge
- 3. Purest pragmatics: measuring performance on the SDGs through the Social Progress Index



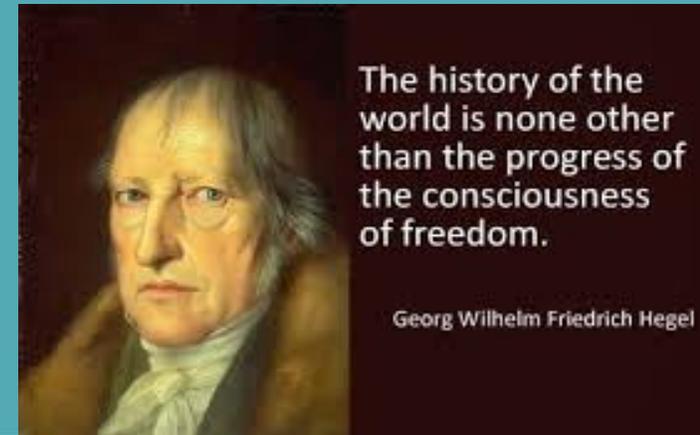
# REASON in HISTORY

- The outlook for multilateral political cooperation may look bleak today as Trump struts the world stage and Britain seeks to tear itself from the EU but if we step back to take a longer term and more philosophical perspective perhaps there are real grounds for hope.
- The great German philosopher G W F Hegel introduced us to the idea that history is none other than the “march of Reason in the world”



# REASON in HISTORY

- *“World history is governed by an ultimate design, that it is a rational process... its proof lies in the study of world history itself, which is the image and enactment of reason” [HEGEL 1837 Lectures on the Philosophy of History]*



# REASON in HISTORY

- Basically Hegel is arguing that while history is a dialectical process full of vicissitudes and contradictions yet as we stagger through the roller coaster of cyclical fluctuation and recurrent conflict there is a detectable progress. For human beings are above all else distinguished by their rational capacities and so reason will always eventually win the day.
- That is why humanity has been able to pass beyond slavery; to progress in the control and eradication of diseases; to emancipate and accord due rights to women.



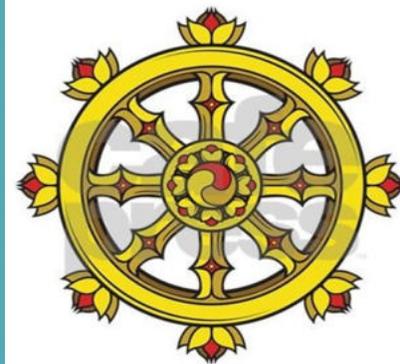
# REASON in HISTORY

- If we look at the world geopolitical situation in our own day it is blatantly evident that a wide array of challenges facing humanity including as we saw a significant number of the SDGs can only effectively be solved through real multilateral if not supranational cooperation; and as the world becomes ever more interconnected this is ever more the case.
- In the face of this incontrovertible and indeed irreversible interconnectedness it is eminently rational to pursue concerted multinational political cooperation.



# REASON in HISTORY

- And in the Hegelian perspective if that is what is rational that is what will eventually come to pass even if through a fitful cyclical dialectical process.
- The parallel between this Hegelian interpretation of history, the great wheel of life and the Buddhist ascent to Nirvana is perhaps evident to today's audience...



# CHANGING CULTURE(S)

- We have argued for the role of ethical transformation based on Mindfulness, voluntary simplicity and sufficiency economy principles in rendering the SDGs more attainable.
- But how far are we from such ideals in many Western developed societies and in many emergent economies?
- And in an era dominated by post-modernist political correctness and relativism should states or anyone else for that matter be seeking to transform in any way people's ethics?



# CHANGING CULTURE(S)

- The philosophically preposterous nature of a political correctness which says that nobody should seek to change anybody's ethics is I hope evident; for while due respect of other people's views is certainly important, to say that we should refrain completely from changing anybody's ethical standpoint through reasoning would mean that humanity could never make any moral progress.
- Hence the effort to promote ethical transformation through reasoning is defensible, even imperative as we saw.



# CHANGING CULTURE(S)

- But if a rationally argued ethical transformation towards values based on mindfulness and sufficiency is to be attempted we must admit that in our era it would represent a cultural quantum leap
- The popular culture at least of the developed world and much of the newly emergent world is dominated by materialist consumerism and an antagonistic aggressiveness which is increasingly evident in both politics and business



# CHANGING CULTURE(S)

- Untrammelled material greed is glorified in popular works of fiction and in TV series both fictional and “reality”. It is incarnate in the personalities of those described as celebrities in much of the popular press. To say the least it will not be easy to counter all of this and even more difficult to know how effectively to counter it.
- Then there is the widespread glorification of violence and aggression that sadly characterises so much of popular culture in our world. How many movies portray ever more extreme violence and heroes who are in the end killers?



# CHANGING CULTURE(S)

- No doubt it will be said that all of this appeals to humans' competitive instincts and that in any case it is only fiction.
- But regularly portrayed violence not only contributes to a normalisation which makes real life violence less shocking; unfortunately the heroes (and so potential role models) in such fiction often succeed by being the more successfully violent.
- As for the physical expression of competitive instincts their place is on the sports field



# CHANGING CULTURE(S)

- Where violence and physical aggression are thus normalised and glorified it is so much more difficult to make the case for mindfulness, political cooperation and peaceful coexistence.
- However Buddhist values can play a discreet but vital role in this endeavour...much as they did in the founding of ASEAN through the genius of the great Thai foreign minister of the time, Thanat Khoman.



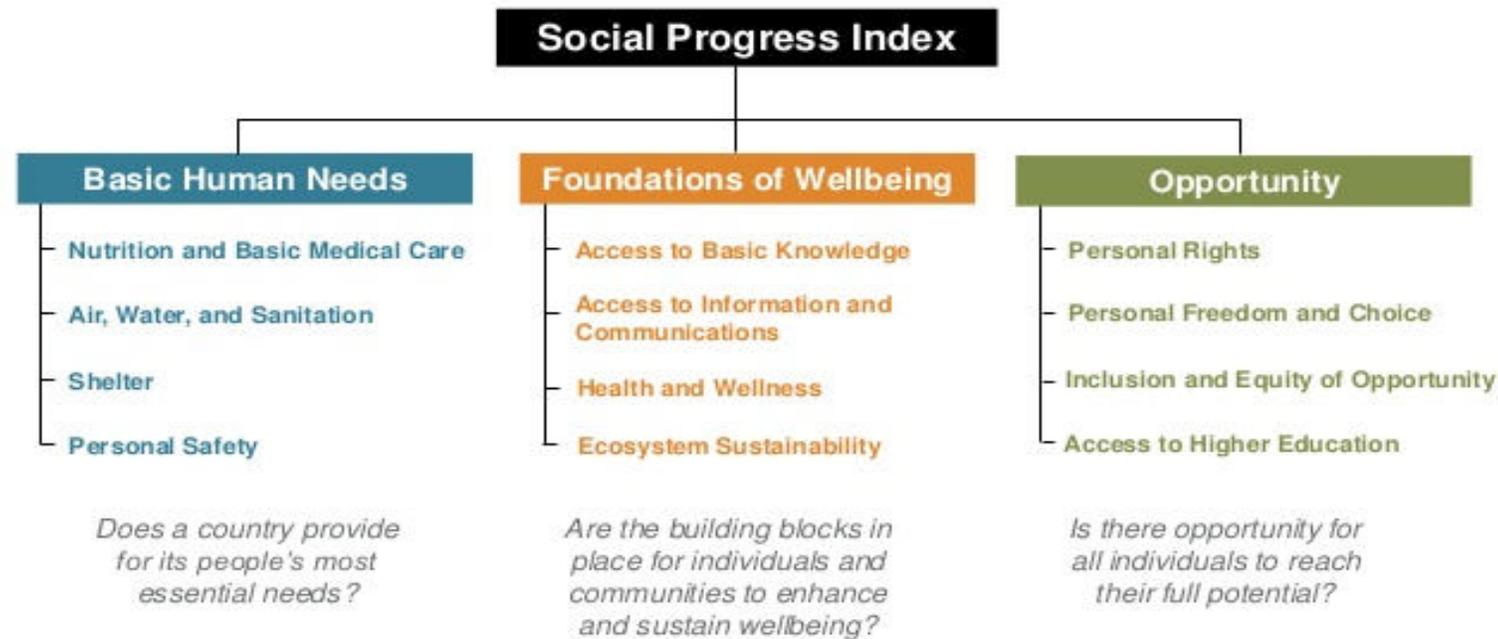
# MEASURING SOCIAL PROGRESS

- My final but by no means trivial afterthought concerns measurement of performance on SDGs. For any programme of socio-economic change to be transformed from ideological talk to concrete reality it is indispensable that there should be some measures of performance in relation to the desired goals. How else can we know the extent to which we are succeeding or not?
- For this purpose there exists since 2014 a novel index of socio-economic performance that goes far beyond GDP per capita: the **Social Progress Index.**



# MEASURING SOCIAL PROGRESS

## SOCIAL PROGRESS INDEX MODEL



# MEASURING SOCIAL PROGRESS

## Basic Human Needs

### Nutrition & Basic Medical Care

Undernourishment  
Maternal mortality rate  
Child mortality rate  
Child stunting  
Deaths from infectious diseases



### Water & Sanitation

Access to at least basic drinking water  
Access to piped water  
Access to at least basic sanitation facilities  
Rural open defecation



### Shelter

Access to electricity  
Quality of electricity supply  
Household air pollution attributable deaths



### Personal Safety

Homicide rate  
Political killings and torture  
Perceived criminality  
Traffic deaths



## Foundations of Wellbeing

### Access to Basic Knowledge

Adult literacy rate  
Primary school enrollment  
Secondary school enrollment  
Gender parity in secondary enrollment  
Access to quality education



### Access to Information & Communications

Mobile telephone subscriptions  
Internet users  
Participation in online governance  
Access to independent media



### Health & Wellness

Life expectancy at 60  
Premature deaths from non-communicable diseases  
Access to essential health services  
Access to quality healthcare



### Environmental Quality

Outdoor air pollution attributable deaths  
Wastewater treatment  
Greenhouse gas emissions<sup>2</sup>  
Biome protection



## Opportunity

### Personal Rights

Political rights  
Freedom of expression  
Freedom of religion  
Access to justice  
Property rights for women



### Personal Freedom & Choice

Vulnerable employment  
Early marriage  
Satisfied demand for contraception  
Corruption



### Inclusiveness

Acceptance of gays and lesbians  
Discrimination and violence against minorities  
Equality of political power by gender  
Equality of political power by socioeconomic position  
Equality of political power by social group



### Access to Advanced Education

Years of tertiary schooling  
Women's average years in school  
Globally ranked universities  
Percent of tertiary students enrolled in globally ranked universities



**SOCIAL  
PROGRESS  
IMPERATIVE**



# MEASURING SOCIAL PROGRESS

## Basic Human Needs

### Nutrition & Basic Medical Care



### Water & Sanitation



### Shelter



### Personal Safety



## Foundations of Wellbeing

### Access to Basic Knowledge



### Access to Information & Communications



### Health & Wellness



### Environmental Quality



## Opportunity

### Personal Rights



### Personal Freedom & Choice



### Inclusiveness



### Access to Advanced Education



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