

# ***World Good Will Seminar***



A Day of Reflection on the Theme:

## **IN RESONANCE WITH THE LIVING EARTH & EARTH STEWARDSHIP AND THE SUSTAINABLE DEVELOPMENT GOALS**



***Geneva***

**Friday 9 November 2018**

**Palais des Nations, Room XXI**

**Place des Nations, 1211 Genève**

**World Good Will**

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# WORLD GOOD WILL SEMINAR



An afternoon of reflection and discussion on the theme of the role right human relations and good will can play in the challenges, which not only the United Nations but also affiliated NGOs and humanity itself are facing when trying to implement the 2030 agenda or the Sustainable Development Goals:

## IN RESONANCE WITH THE LIVING EARTH

*Earth Stewardship and the Sustainable Development Goals*

Friday 9 November 2018 --- 15:00-18:00

Palais des Nations, Room XXI, Place des Nations, 1201 Genève

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### Programme

15:00 **Opening and Introduction**

15:05 **Earth Stewardship and the SDGs – the fundamental role of Good Will**

*Mintze van der Velde* – Lucis Trust, World Good Will – Geneva

15:25 **SDGs: framing a new regenerative narrative**

*May East* – Gaia Education CEO and UNITAR Fellow, Scotland

16:00 **Break**

16:25 **Human values and sustainable development in the world of today**

*René Longet* - President of the “Fédération genevoise de coop-eration”, vice-president of SIG, specialist on sustainable development

17:00 **Is the “2030 Agenda” a game? Why did 30,000 people from corporations, government, education and civil society play this game?**

*Takeo Inamura, Takeshi Muranaka* – Founders of Imacocollabo, a Japanese NGO with a mission to inspire collaborative action to create a sustainable future – Tokyo, Japan

17:35 **Plenary Discussion with all speakers**

18:00 **End of the Day**

*This event is financed exclusively by donations.  
Your contribution is warmly welcomed.*

For more information, please write to:

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## INTRODUCTORY REMARKS

*Respect for the word  
— to employ it with scrupulous care and in incorruptible heartfelt love of truth —  
is essential if there is to be any growth in a society or in the human race.*  
Dag Hammarskjöld

Distinguished guests, ladies and gentlemen, dear friends,

It is an immense pleasure and an honour to welcome you to this event and we are particularly pleased that you have come in such large numbers. The above words of Dag Hammarskjöld have been used before, yet especially in this period of time they seem most appropriate.

Before we start the discussions of this afternoon, allow me to make a few practical remarks:

1. The speakers of today will be sitting at this table but each will talk at a fixed position of the table. This is to make the video recording easier. If you cannot hear them well enough please use the ear-piece at your desk or your chair. You can adjust the volume with the “volume” button. Please do not use the red button – which would give you the floor – except when we are in discussion time!
2. We are very grateful to be able to assure French interpretation of the English talks. One of our faithful co-workers will interpret the talks simultaneously. If you want to make use of this service, please use the eye-piece and in this case select the appropriate channel. There are only two channels working: the live channel we are using for the talk and one other channel for the French translation. We apologise that interpretation from French to English, or to any other languages, is not available, so please for these talks use the text available at the entrance.
3. We will be using PowerPoints for some talks, so if you are at the back of the room, please try to take a seat a little bit more at the front.
4. We are also recording the whole event on video. We are not live-streaming but will post the video recording after the event on our World Good Will web-site. If anyone would feel uncomfortable about video recording, please take a seat in that corner, which will be out of the field of view of the cameras.
5. Please do not bring food or drinks into this room. We will have a break of about 25 minutes. Refreshments are available at the so called “*Serpentine Bar*”, which is one level up – a space with magnificent windows and a splendid view on the lake and the mountains (if weather is clear including the Mont Blanc) – and which is open till 5:00pm.
6. Please turn off the sound of your mobile phone.

The Lucis Trust and its division World Good Will which is organising this event is on the roster of the United Nations since May 1989 with a consultative status on the Economic and Social Council. This World Good Will Seminar 2018 is the third event we are organising at a United Nations venue, i.e. the Palais des Nations.

The United Nations HQ in New York has a Meditation Room dedicated to silence in the outward sense and stillness in the inner sense. This silent room was initiated by the second Secretary-General Dag Hammarskjöld, who said of this room: “*We want to bring back, in this room the stillness which we have lost in our streets, and in our conference rooms, and to bring it back in a setting in which no noise would impinge on our imagination.*”

The good thing of the Strategic Heritage Plan is that the construction of a silent room in the Palais des Nations has been approved and we are honoured that the Lucis Trust, together with other NGOs, is playing an active role in giving shape to this future room. The room will be in this same E building and will be ready around 2023.

In the clamour and noise of the world of today, connected by social networks functioning at the speed of light and producing political discussions of a type never seen before, it might be of interest also to our discussions of today – to think about: *silence*. For ideas to emerge, for thought forms to have a chance to come to our minds, silence is a prerequisite.

Like previous years, we therefore would like to invite you to observe one minute of silence, in which you may meditate, pray or just be simply silent. You may remain seated. So let us have one minute of silence.

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Thank you.

The global theme of this seminar is *"In Resonance with the Living Earth"* and this afternoon we will focus more in particular on the *Earth Stewardship and the Sustainable Development Goals*. The SDGs are a main theme of discussion nowadays not only within the United Nations but also – and more and more – in civil society worldwide.

A recent report of the UN on the very rapid decrease of biodiversity all over the world rang an alarm bell: loss of biodiversity is a threat of the same order as climate change. If we feel the changing climate by our perception of temperature and weather on an almost daily basis, the diminishing biodiversity is far less observable directly. Yet massive ecosystems including fish, other animals and plants are at high risk to such an extent that the preservation of mankind itself might be at risk. Perhaps our generation will still escape the direct consequences thereof, but will our children or grandchildrend?

The SDGs are designed to *"leave no one behind"*. This is not an SDG in itself, yet all the individual SDGs are affected by this idea. For people who think in terms of brotherhood, cooperation and sharing, this may seem obvious. Why then do we hear nowadays so much talk about border, walls, separation? Really, no one should be left behind!

With these thoughts I will now open the floor for our presentations.

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## IN RESONANCE WITH THE LIVING EARTH

Mintze van der Velde

*To live is to choose.*

*But to choose well, you must know who you are and what you stand for,  
where you want to go and why you want to get there.*

Kofi Annan (1938-2018)

The United Nations were established the 24<sup>th</sup> October 1945 in San Francisco. This was straight after a long period from 1914-1945 wherein the world was shaken up by unprecedented violence and war. The Charter of the United Nations starts, as you may well know, with “*We the peoples of the united nations...*” It is a powerful text, which in juridical terms stresses the fact that we the peoples are all part of the one humanity. If we see the world as populated by the one humanity, then there are no strangers, no foreigners – we are all part of that same humanity. It may be good to keep the text of this Charter in mind when dealing with many of the issues of our modern world, including migration, refugees, climate changes etc.

The Universal Declaration of Human Rights was ratified the 10<sup>th</sup> of December in 1948, which is almost seventy years ago. Where are we at the seventieth anniversary of that important declaration? It would be too naïve to think that all is OK with respect to human rights in this world and that human rights are respected everywhere. That simply is not the case. It was one of the many merits of former secretary general and peace Nobel Prize laureate Kofi Annan, who unfortunately suddenly passed away in August this year, to establish the Human Rights Council here at the UN in Geneva. No wonder, as the motto of Geneva is: “*I seek to fuse, to blend and serve*”. The Council is the place where at the highest possible level light can be shed on human rights and all that goes with it as stipulated in the Universal Declaration. The Council is not perfect, but realising that there is no plan B, withdrawing from the Council is not the right attitude: participating in making it better is the only way forward.

Last year the theme of the World Goodwill Seminar was: *Discerning Truth in the Information Age*. It turned out to be a very timely theme, which still today – and perhaps even more – is relevant. My mother taught me to always speak the truth and never use profanity. And my grandmother believed that when something was printed in the newspaper, it had to be true. Both of these principles are far less evident in our modern, interconnected world. We live in a time where some heads of state and politicians are twisting the truth and at the same time in parliaments all over the world the level of debate often deteriorates from a debate about ideas into a verbal fight with personal attacks. News is not necessarily true anymore, at least to many: the main purpose of news nowadays is to draw the attention and if it draws the attentions of a large enough number of people, well, then it is less relevant whether it is factually true or not.

The digital revolution brought the internet, connecting many – though not all (!) – people in the world. It helped sharing information and gave birth to the so-called social media. My grandmother would be totally lost as nowadays we share information on a global scale, yet we are less and less sure that all that information is true. The recently invented terms of *fake news* or *alternative facts* are proof thereof. My generation should have been warned by visionaries like George Orwell – who wrote “*1984*” in 1949 – and Aldous Huxley – who wrote “*Brave New World*” already in 1932. Despite these visionary warnings, the digital revolution helped usher in a new age of mass surveillance, generating a range of new civil and human rights issues. Reliability of data has become an issue as information can now easily be replicated, but not easily verified. The digital revolution makes it possible to store and track facts, articles, statistics, as well as minutiae hitherto unfeasible.

This World Goodwill Seminar is about the *Sustainable Development Goals and Earth Stewardship – In Resonance with the Living Earth*, again a timely theme. One might read this as to imply that humanity has only to re-attune to Nature and live more in harmony with Nature’s laws and processes. Yet one can also read it as that the living earth that must be brought into resonance with a redeemed humanity! Although we will focus this afternoon primarily on the Sustainable Development Goals or the 2030 Agenda, in this introduction I would like to zoom in on both *Resonance* and the *Living Earth*.

Not all periods in the evolution of mankind do have the same impact. There may be periods where seemingly little or nothing is happening, like for example the Middle Ages, followed by periods of accelerated progress. Two such periods were the renaissance (roughly 14<sup>th</sup>–17<sup>th</sup> centuries) and then the period of enlightenment (roughly 18<sup>th</sup> century), where great changes took place in the arts and philosophical and scientific perceptions of the world. Was the so called Victorian period relatively calm, thereafter change did not stop: the industrial revolution arrived followed by the digital revolution (sometimes called third industrial revolution) and now we are on the edge of yet another revolution – that of artificial intelligence.

This brings us to the notion of time. One can see time as the ticking of a clock (or a quartz crystal) and especially here in Switzerland we are quite good at that. But we can also look at time from the perspective of an individual, a planet and why not the universe. If we want to bring change, then the time scales on an individual level, a planetary level and even a universal level are different. On an individual level we can change, for example our behaviour or our consciousness, in a relatively short time span – which does not mean that such a change is always obtained easily! On a planetary level, i.e. involving the whole of humanity, changes occur normally on a far slower pace, taking much more time. Please keep this in mind as I am sure that many of us would like to work for change, change for a better world and change for the best of ourselves. Yet, if we mix up the time scales, we easily and rapidly can get frustrated.

Let us come to the Living Earth. Several other speakers will talk about the Living Earth so I will be rather short on that topic. In 1988 the Norwegian philosopher Arne Naess wrote a paper with the title: *From ecology to ecosophy, from science to wisdom*. Eco-science (ecology) is not enough. Eco-wisdom (ecosophy) is needed: How to live on Earth enjoying and respecting the full richness and diversity of life-forms of the ecosphere. I quote from the abstract: “The cold acknowledgement of dependency upon ecosystems is not enough to motivate responsible policies. To replenish the Earth, we need the joy of interaction with life and within life. This implies deep reaction against the narrowly utilitarian outlook. We need integration of all levels: abstract and fundamental premises of a philosophy or religion, the derivation of a general guideline of global action from these premises, and the conclusion of particular decisions in concrete situations in everyday life. In short: ecosophical total views are called for”.

Here at the UN much work is done – often behind the scenes – on writing legally binding texts and treatises. In that respect allow me to mention the work of *Valérie Cabane*, a French lawyer in international law and humanitarian law and working with the NGO *End Ecocide on Earth*. Humanity no longer exerts its violence against itself, but against the Earth. Faced with massive deforestation and repeated pollution, lawyers from all countries are mobilising to see a new term in the law: *ecocide* – Murder against nature. We will have finally invented a new crime ... for which it is urgent to find a punishment! We all need the international crime of ecocide to be recognized. For this, the experts of End Ecocide on Earth have prepared 17 draft amendments to the Statute of the International Criminal Court (ICC) to add to the list of the most serious international crimes: genocide, crimes against humanity, the crime of aggression and war crimes, the crime of ecocide. The amendments are in the hands of many States representatives and have been given to Ban Ki Moon, on the 29th November 2015 in Paris on the first day of the COP21. The proposals have not yet been adopted but this initiative shows a good example of how one can contribute to establishing change for a better world – each in his or her own manner.

In scientific terms the *Gaia hypothesis* also known as the *Gaia principle*, proposes that living organisms interact with their inorganic surroundings on Earth to form a synergistic and self-regulating, complex system that helps to maintain and perpetuate the conditions for life on the planet. The hypothesis was formulated by the chemist James Lovelock and co-developed by the microbiologist Lynn Margulis in the 1970s. Lovelock named the idea after Gaia: in Greek mythology, Gaia (from Ancient Greek Γαῖα, “land” or “earth”), is the personification of the Earth and one of the Greek primordial deities. Gaia is the ancestral mother of all life: the primal Mother Earth goddess. In 2006, the Geological Society of London awarded Lovelock the Wollaston Medal in part for his work on the Gaia hypothesis. Topics related to the hypothesis include how the biosphere and the evolution of organisms affect the stability of global temperature, salinity of seawater, atmospheric oxygen levels, the maintenance of a hydrosphere of liquid water and other environmental variables that affect the habitability of Earth. Of course a theory with such a wide scope draws criticism from some scientists, yet with the advent of more and more holistic points of view in many areas of scientific research it still is an important part of research. Beyond the scientific world Gaia plays an important role too and we are happy to have *May East* of Gaia Education who will tell much more about this in the next talk.

Is there a Plan for this planet Earth? As we have just mentioned, we know the mother aspect of our planet, or Gaia, but we may also discover the father aspect of our planet, which gives a fundamental sense to life on this planet. We may think of this as the source of all religions and philosophies since their existence on our planet. It is the fundamental emanation of the sense of humanity, the animals, plants and minerals on this Earth. We are the cells or the organisms of this gigantic consciousness which we call our Planet. By looking for the father aspect of our Planet we transcend Gaia or ecosophy i.e. the mother aspect of our planet. By looking for the father aspect, we go a step further to find that fundamental being in which we find our life, consciousness and being.

We will have several talks during this seminar about the sustainable development goals, which are important and have all to do with our relationship with the living Earth. I already mentioned May East of Gaia Education. René Longet, from Geneva, will talk about *Human values and sustainable development in the world of today*. And Takeo Inamura and Takeshi Muranaka, from Imacocollabo, in Tokyo, will talk about their SDG game: the *2030 Agenda game*. Yet allow me a few moments to ponder on the word 'resonance' from two different points of view. One feature of our Earth and resonances is the phenomenon of Schumann resonances. What are Schumann resonances?

Schumann resonances are a physical phenomenon, more specifically an electrical phenomenon. At any given moment about 2,000 thunderstorms roll over Earth, producing some 50 flashes of lightning every second. Each lightning burst – an electric discharge – creates electromagnetic waves that begin to circle around the Earth captured between the Earth's surface and a boundary, called the ionosphere, about 55 km up. Some of the waves – if they have just the right wavelength - combine, increasing in strength, to create a repeating atmospheric heartbeat known as the *Schumann resonance*. This resonance provides a useful tool to analyse Earth's weather, its electric environment, etc. Schumann resonances occur at extremely low frequencies that can be as low as 7.8, 14, 20, 26, 33, 39 and 45 Hertz, with a daily variation of about +/- 0.5 Hertz. This is some one hundred thousand times lower than the lowest frequency radio waves used to send signals to your AM/FM radio. While predicted in 1952, Schumann resonances were first measured reliably in the early 1960s. Since then, scientists have discovered that variations in the resonances correspond to changes in the seasons, solar activity, activity in Earth's magnetic environment, in water aerosols in the atmosphere, and other Earth-bound phenomena. Several decades ago the field of energetic medicine would be considered as being on the fringes of science or classical medicine. As n° 3 of the Sustainable Development Goals is about Good Health and Well Being, it is clear that the challenges the health of mankind of today is facing cannot be met by classical medicine only. Almost each day papers, books, clinical studies and scientific publications referring to successful medical applications with all kinds of energy become published and find their way to the public. Is it a coincidence that human brains from a vibrational point of view are characterised by various waves, called alpha, beta, gamma, delta waves of which the alpha waves are in the same frequency range as the lowest Schumann resonances? Recent studies in the field of so called pulsed electromagnetic field therapy indicate that there are many more correspondences and interactions in the range of 0-30 Hz frequencies between our cells (and bodies) and the Earth. Time prevents me of going deeper into this field of research.

Another type of resonance is proposed by the British scientist Rupert Sheldrake and is called *morphic resonance*. It was first proposed in 1981 and later developed in 1988, so it is not new, yet it is still a promising hypothesis even nowadays. Morphic resonance is a process whereby self-organising systems inherit a memory from previous similar systems. The hypothesis of morphic resonance leads to a radically new interpretation of memory storage in the brain and of biological inheritance. Memory need not be stored in material traces inside brains, which are more like TV receivers than video recorders, tuning into influences from the past. And biological inheritance need not all be coded in the genes, or in epigenetic modifications of the genes; much of it depends on morphic resonance from previous members of the species. Thus each individual inherits a collective memory from past members of the species, and also contributes to the collective memory, affecting other members of the species in the future. Let us look at an example. Until about the 1950s, the caps on the milk bottles in Britain were made of cardboard. In 1921 in Southampton close observation revealed birds called bluetits, sitting on top of the bottle, pulling off the cardboard with their beaks, and then drinking the cream of the milk. Then the event turned up somewhere else in Britain, about 50 miles away, and then somewhere about 100 miles away. The bluetit habit was mapped throughout Britain until 1947, by which time it had become more or less universal. A careful study came to the conclusion that it must have been "invented" independently at least 50 times. Moreover, the rate of spread of the habit accelerated as time went on. In other parts of Europe where milk bottles are delivered to doorsteps, such as Scandinavia and Holland, the habit also cropped up during the 1930s and spread in a similar manner. Because of the German occupation of Holland, milk delivery ceased during 1939-40. Milk deliveries did not resume until 1948. Since bluetits usually live only two to three years, there probably were no bluetits alive in 1948 who had been alive when milk was last delivered. Yet when milk deliveries resumed in 1948, the opening of milk bottles by bluetits sprang up rapidly in quite separate places in Holland and spread extremely rapidly until, within a year or two, it was once again universal. This example demonstrates the evolutionary spread of a new habit which is probably not genetic but rather depends on a kind of collective memory due to morphic resonance.

Why am I talking about all this? Well, sometimes we may be overwhelmed by all the news that is flowing into our homes through our mobile phones or television sets. News that is difficult to reconcile with our ideas of

brotherhood, one humanity, cooperation, sharing, etc. And we wonder what we, as an individual of goodwill, can do to offset all that news. Can we make any difference at all? The Sustainable Development Goals or the 2030 Agenda are scheduled for 2030! That is only 12 years from now. Will we make it, for all of these 17 goals, for some? Again, can we make any difference at all?

I hope that the above example makes clear that the answer is: *Yes!* Goodwill is a tremendous power or force which can be applied to establish right human relations everywhere on this planet. By applying goodwill in our local environment, our families, our communities and by sustaining our efforts we will not change the whole world at once, but we will contribute to the spreading of this energy of goodwill so that it eventually will become a universal habit. This is the task of all men and women of goodwill at this moment in time. We have seen above that different time scales exist, at least in our perception of time. It may be easier and faster to change ourselves. Yet eventually that will also change our world. And if the news on our television would seem to show otherwise, I would recommend two possible things: either turn off your television or double your efforts to establish right human relations through goodwill. Or, perhaps do both! Right human relations are never based on fear. Right human relations are based on trust. And goodwill is Love in action!

Also already mentioned is the fact that events are occurring more rapidly than ever before. This is not an illusion, it is a fact. Thus change can (and will) occur more rapidly too – in our own lives and in the world. I started this talk with a quote from the late Kofi Annan and allow me to finish with another quote of his:

*We need to keep hope alive and strive to do better.*

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# SDGs: FRAMING A NEW REGENERATIVE NARRATIVE

May East

*Note: the following text is taken from the web-site of Gaia Education (<https://gaiaeducation.org>)*

We are faced with the challenge of collectively re-designing the human presence on Earth. NOW is the time for transforming humanity's planetary impact from predominantly degenerative to regenerative! It is our generations, those alive today, who face the task of regenerating the healthy, life-supporting functions of marine and terrestrial ecosystems everywhere. In doing so we will create the basis for thriving local communities and vibrant circular bio-economies. We can create a fairer distribution of resources through widespread global-local collaboration while learning to live within planetary boundaries. This is the promise ahead, if we come together across sectorial, national and ideological divides to collaborate in implementing the United Nations 2030 Agenda for Sustainable Development at the local, regional and global scale. It is time to get to work – one community at a time!

SDGs Training for Multipliers is designed to build the capacity of facilitators and multipliers of the vitally important conversation about how to implement the 17 SDGs and their 169 targets at the local and regional scale in ways that are carefully adapted to the biocultural uniqueness of each location. This question-centred training is designed to help SDGs education, and engage local communities in a process that will turn what might be perceived as top-down goals of the United Nations into meaningful projects that are locally relevant and collaboratively implemented by the communities themselves.

The SDGs Flashcards contain more than 200 questions relevant to the four dimensions of Gaia Education's whole systems approach to sustainability (Social, Ecological, Economic and Worldview). Participants will explore these four dimensions of each of the 17 SDGs in question-focused small group conversations, to collaboratively identify actions and solutions aimed at implementing the global goals in ways that are relevant to their lives and their communities. This is an effective way of teaching SDGs and creating local community ownership of the SDGs.

Achieving the '2030 Agenda for Sustainable Development – one community at a time' requires us to facilitate widespread culturally-creative conversations that can lead to behavioural change by enabling people on the ground to co-create solutions in tune with local ecosystems and culture. By joining this SDG Training of Multipliers you will have a chance to take part in such conversations and learn an easily replicable process to facilitate more of these conversations yourself in the future.

With our new SDG Multipliers Handbook, our goal is to help all the changemakers to teach SDGs and be able to initiate community-focused conversations about local SDG implementation.

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**BREAK**

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## 1) MALAISE IN OUR CIVILISATION...

Let us begin with a few quotes that will set the tone about our impressions concerning the present world situation:

- *"We ought to feel neither superior nor inferior to other beings in the universe, whatever their nature."* (Thierno Bokar, 1875-1940)<sup>1</sup>
- *"In order to prevent pollution from irreversibly transforming our world, we must thoroughly transform our attitude to economy."* (Naomi Klein)<sup>2</sup>
- *"The whole of economy must be devoted to serve human and also other living beings."* (René Passet)<sup>3</sup>
- *"Unfortunately, Africans aim at the promised land of modernity, which they interpret in terms of having and not of being."* (Joseph Ki-Zerbo, 1922-2006)<sup>4</sup>
- *"We must put an end to this crazy race that leads to always wanting more money."* (Gandhi)<sup>5</sup>
- *"Nostalgia for a lost mystical communion with nature still haunts Western man."* (Mircea Eliade)<sup>6</sup>
- *"Our compartmentalised way of knowing produces global ignorance."* (Edgar Morin)<sup>7</sup>, an author who also said that in addition to denounce, we must state.

### Within such a context what could sustainable development bring to us?

The notion of sustainable development was born just over 30 years ago as a result of the deliberations of the United Nations Commission on Environment and Development. Both ideas came from completely different dynamics:

- on the one hand development representing the concern to ensure that all human beings on Earth have access to their basic rights and basic needs: water, sanitation, food, health care, housing, income, social protection.
- on the other hand the environment, the awareness of the finitude and fragility of the resources of the Planet, which cannot give more than it has.

Since the end of decolonisation concerning these two movements, i.e. for development, and since the 1970s for the environment, could lead to divergent orientations whereas they are both central on the international agenda and promoted in this respect. It was the mission of the United Nations Commission on Environment and Development (or the so-called Brundtland Commission, according to the name of its president) to work at the formulation of a synthesis.

It is in this way that in 1987 the notion of sustainable development was born out of the programs and commitments of the United Nations in these fields. That is to say: *"a development that fulfils present needs without compromising the needs of future generations."*

*Two concepts are inherent to this notion: the concept of needs, and more particularly of the poor, to whom the highest priority should be given, and the idea of the limitations (...) of the capacity of the environment to respond to current and future needs."*

Sustainable development is an economic, cultural and political concept. But it is also a fight, the way is still long - while time is running out!!

Economic: this concerns our acceptance of moving towards an inclusive economy, of common utility and the common good. In 2011, the United Nations Environment Program defined the concept this way: *"sustainable*

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<sup>1</sup> Bâ, Hampaté A. *Vie et enseignement de Tierno Bokar*, Paris, Seuil coll. Sagesses n° 23, p. 151

<sup>2</sup> Klein N., *Tout peut changer, Capitalisme et changement climatique*, Actes Sud, Arles 2015

<sup>3</sup> Passet R., *L'économie et le vivant*, Payot, Paris 1979

<sup>4</sup> Duchatel J., Rochat F. (Ed.), *Joseph Ki-Zerbo, Recueil de textes introduit par Lazare Ki-Zerbo*, CETIM, Genève 2015

<sup>5</sup> Gandhi M., *Tous les hommes sont frères, vie et pensée du Mahatma Gandhi*, UNESCO, Paris 1958, réédité Coll. Folio n° 130, NRF, Paris 2015, p. 217

<sup>6</sup> Eliade M., *Occultisme, sorcellerie et modes culturelles*, Gallimard, Coll. Essais, Paris 1978, p. 25

<sup>7</sup> Morin E., *La voie pour l'avenir de l'humanité*, Hachette Pluriel, Paris 2012

*economy promotes human well-being and social equity, while significantly reducing both environmental risks and the scarcity of resources”<sup>8</sup>*

Cultural: It involves a paradigm shift: a balance between needs and means, being and having, today and tomorrow, North and South, humanity and nature. We need to modify the concept of progress, get spatially and temporally involved, as well as talk about responsibility and the long term.

Politics, or rather of political organisation: we need an inclusive governance, a reaffirmation of the regulation against the neo-liberal ideology of the self-regulation of the economy. This theory is false, because many costs are not integrated into prices, so the market is skewed on a daily basis; as a matter of fact: no market without regulation, no regulation without a market

Here the State is the guarantee for equity, weak against the strong, it informs, energises, is transparent, efficient, renders accounts, values commitment, sets goals. The great challenges concerning the territorial dimension require global regulation; financial flows, migration flows, climate, oceans and biodiversity all transcend national boundaries; as for the locals, this is where the change takes place.

## **2) FROM CONCEPT TO ACTION**

The stages of the realisation of sustainable development have been punctuated by great international summits.

The 1992 Earth Summit, which saw the signing of the Biodiversity and Climate Conventions (everything was written, but we were neither ready to hear it nor to do it), the Rio Declaration<sup>9</sup> with its 27 principles including that of precaution or the common but differentiated responsibility of States. But also Agenda 21 (for the 21<sup>st</sup> century), describing in 40 chapters and more than 250 pages the orientations to be implemented and the actors to be mobilized

Then ten years later, the Johannesburg World Summit on Sustainable Development 2002 called for "a radical change in the way societies produce and consume".

Then, more than ten years later, the 2002 Johannesburg World Summit on Sustainable Development<sup>10</sup> called for "a radical change in the way societies produce and consume".

On the 8th September 2000, the United Nations General Assembly adopted the Millennium Declaration<sup>11</sup> and condensed its essentials into eight Millennium Development Goals<sup>12</sup>, the MDGs to be achieved by 2015. The ambition was to eliminate extreme poverty and hunger, ensure primary education for all, promote gender equality and women's empowerment, reduction of infant mortality. And also to improve maternal health, combat HIV/AIDS, malaria and other diseases, ensure a sustainable environment and build a global partnership in favor of development.

And finally, in June 2012, the United Nations Conference on Sustainable Development, also known as *Rio + 20*, was held. Its themes were "the contribution of the green economy in the elimination of poverty" and "the institutional framework for sustainable development". One of the issues discussed was to define the system that would take over as soon as 2015 of the 8 Millennium Goals by the 17 Sustainable Development Goals.

According to the final document of the Conference, called "The World We Want"<sup>13</sup>, the SDGs "should not overshadow the Millennium Goals" (§ 246) while "being concrete, concise and easy to understand, limited in number, ambitious, global in scope and likely to be applied in all countries, taking into account their respective realities, resources and level of development as well as national policies and priorities" (§ 247). This represents a vast program, which one could rightly ask whether it can actually be realised.

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<sup>8</sup> *Vers une économie verte*, Nairobi 2012, p. 9 [www.unep.org/french/greeneconomy](http://www.unep.org/french/greeneconomy)

<sup>9</sup> [www.un.org/french/events/rio92/rio-fp.htm](http://www.un.org/french/events/rio92/rio-fp.htm)

<sup>10</sup> Plan d'action § 14 <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N02/636/94/PDF/N0263694.pdf?OpenElement>

<sup>11</sup> <http://www.un.org/french/millenaire/ares552f.pdf>

<sup>12</sup> <http://www.un.org/fr/millenniumgoals/background.shtml>

<sup>13</sup> [https://rio20.un.org/sites/rio20.un.org/files/a-conf.216-l-1\\_french.pdf.pdf](https://rio20.un.org/sites/rio20.un.org/files/a-conf.216-l-1_french.pdf.pdf)

Henceforth, at the end of September 2015, the United Nations General Assembly adopted the document *Transforming Our World: the 2030 Agenda for Sustainable Development* (or *Agenda 2030*<sup>14</sup>). Fifteen pages out of 38 of the document are devoted to listing the 17 Sustainable Development Goals and their targets, presented as “integrated and inseparable” (§ 18 Agenda 2030)<sup>15</sup>.

In so doing, the United Nations has defined, very concretely and adequately, through an interconnected system, the priorities for humanity, if it is to maintain respect for human rights as well as the values of living together. Agenda 2030 presents, through the SDG system, a clear, understandable, universal and operational definition of the updated issues of the concept of sustainable development. It offers all actors the same reading grid, thus facilitating exchange platforms and monitoring commitments made.

By managing financial flows according to the needs of humanity as defined by the SDGs, the tasks assigned can be carried out successfully; it is clearly the reorientation of public investments and especially of the private sector towards the contents of the SDGs which presents the strongest lever. It can be said that the economy will be sustainable or will not be, just as it can be said that sustainability will be economic or will not be.

### **3) ECONOMY WILL BE SUSTAINABLE OR WILL NOT BE**

The good news is that today, in just about every economic activity, there are offers that meet the requirements of sustainability. The bad news, however, follows immediately: whereas these offers ought to be a common standard, goods and services of sustainable quality largely remain confined within niche markets.

Why such limitation, when we have the expertise, when business models as well as the adequate techniques are available? A lot of goodwill is manifested through the social and solidary economy<sup>16</sup>, business equity<sup>17</sup>, these being two forerunners in the present world of what the future economy ought to be. This also concerns sustainable finance and responsible, progressive business associations like B-Corp<sup>18</sup>.

Unfortunately we also notice that the innovating producer, who proposes services or goods of ethical, environmental, or social quality, is still too much shunned by the market and the choices of the consumers. The producers endorse all the risks, the consumer practically none... Virtue being disproportionally allocated and temptations being numerous, voluntary action remains inadequate.

Companies will always need to seek profitability, but

- 1) through activities with a positive ecological and social impact, that is to say, part of the cycles of life and utility
- 2) with a capped profitability and
- 3) in an inclusive and participatory way.

For the daily substitution of a productivity-oriented, short-term vision, inequalities and irresponsible systems we have the inclusive economy, and although there are a number of locks to be opened and disincentives to be suppressed, the goal remains to align the various financial, ecological goals as well as social gains.

#### **1. Orienting Financial Fluxes in the Right Direction**

Not only does much of the investment continue to go into unsustainable, non-virtuous, even destructive directions such as coal, nuclear or agribusiness. But there is also all that can be called the Darknet of the economy, absorbing yearly:

- Tax-exempt funds: \$ 21'000 to \$32'000 billions (figures for 2010, according to Tax Justice Network)<sup>19</sup>
- Corruption and embezzlement: \$2'600 billions<sup>20</sup>.

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<sup>14</sup> [http://www.un.org/ga/search/view\\_doc.asp?symbol=A/RES/70/1&Lang=F](http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=F)

<sup>15</sup> <https://www.are.admin.ch/are/fr/home/developpement-durable/cooperation-internationale/agenda-2030-pour-le-developpement-durable/onu--les-grandes-etapes-du-developpement-durable/1987--le-rapport-brundtland.html>

<sup>16</sup> Laville J.-L., Cattani A.-D., *Dictionnaire de l'autre économie*, Coll. Folio Actuel, Gallimard, Paris 2006

<sup>17</sup> [www.maxhavelaarfrance.org/le-commerce-equitable/le-commerce-equitable/en-chiffres.html](http://www.maxhavelaarfrance.org/le-commerce-equitable/le-commerce-equitable/en-chiffres.html)

<sup>18</sup> <http://bcorporation.eu/switzerland>

<sup>19</sup> [http://www.taxjustice.net/cms/upload/pdf/Price\\_of\\_Offshore\\_Revisited\\_120722.pdf](http://www.taxjustice.net/cms/upload/pdf/Price_of_Offshore_Revisited_120722.pdf)

- Annual expenditure on armaments: \$2'166 billion in 2016, according to the World bank<sup>21</sup>, of which one third for the United States alone (\$714 billion)<sup>22</sup>.
- Extent of organised crime: yearly \$1'600 to \$2'200 billions, in which one quarter due to drug trafficking (between \$426 to \$652 billion), according to the United Nation Office against Drug and Crime<sup>23</sup>.
- Total cost due to smoking: \$1'436 billion<sup>24</sup>.
- For advertising: \$578 billion<sup>25</sup>.
- Amounts invested between 2001 and 2008 by the United States in Irak: \$3'000 billion, according to Joseph Stiglitz Nobel Prize for economy.

**Total per year: about \$35'000 billion!**

To achieve all 17 SDGs, that is in order to bring the world towards sustainability, we would have to invest between \$5'000 and \$7'000 billion per year. Therefore, we cannot claim that this money is not available! And in reality, the entire range of investments would have to be oriented around sustainability.

## 2. A World Social Standard

Businesses and workers face a constant social and wage under-auction. Moreover, a diversity of conventions from the International Labor Organisation exists<sup>26</sup>. They prohibit forced labor or child labor, discriminations at any level, and coercion. They also attempt to guarantee decent salaries and work schedule as well as the right to collective negotiations.

If States were willing to apply these basic rules, this would directly define a world minimum standard. What is socially and environmentally toxic should not be done and should be prohibited: prohibition of child labor, prohibition of discrimination, but also prohibition of dangerous chemicals, as asbestos, mercury and substances that attack the ozone layer. In addition the precautionary principle should strictly be applied.

## 3. The Truth Concerning Costs and Prices

The price of fossil fuel does not cover the costs resulting from climate change and many other types of pollution, such as fissile material, the associated lengthy management of radioactive waste, or the dismantling of nuclear reactors. And even worse - we subsidise them directly or indirectly. The annual costs of the negative externalities for energy amount to \$5'300 billion, as estimated by the IMF for 2015<sup>27</sup>. The externalities associated with street traffic in Switzerland are officially evaluated as \$10 billion per year<sup>28</sup>. All this is carried over to others and future generations, and the prices and therefore the choices made daily on the market are seriously distorted. Positive externalities which fail to find an investment in agreement with market prices will have to be subsidized; negative externalities must be taxed to the fullest extent; Carbon taxation at the level of its negative externalities represents a key step to take.

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<sup>20</sup> <http://www.lefigaro.fr/conjoncture/2017/12/09/20002-20171209ARTFIG00019-trois-chiffres-edifiants-demonstrent-que-la-corruption-gangrene-le-monde.php>

<sup>21</sup> <https://donnees.banquemondiale.org/indicateur/MS.MIL.XPND.GD.ZS?view=chart>

<sup>22</sup> <https://www.planetoscope.com/comptes-publics/294-depenses-militaires-dans-le-monde.html>

<sup>23</sup> [https://www.unodc.org/wdr2017/field/Booklet\\_5\\_NEXUS.pdf](https://www.unodc.org/wdr2017/field/Booklet_5_NEXUS.pdf)

<sup>24</sup> <http://www.lefigaro.fr/conjoncture/2017/01/31/20002-20170131ARTFIG00069-le-terrifiant-cout-du-tabagisme-pour-l-economie-mondiale.php>

<sup>25</sup> <http://www.cbnews.fr/conseils/les-depenses-publicitaires-mondiales-en-croissance-de-41-en-2018-selon-zenith-a1039182>

<sup>26</sup> [www.ilo.org/global/standards/introduction-to-international-labour-standards/conventions-and-recommendations/lang--fr/index.htm](http://www.ilo.org/global/standards/introduction-to-international-labour-standards/conventions-and-recommendations/lang--fr/index.htm)

<sup>27</sup> <https://www.imf.org/external/pubs/ft/wp/2015/wp15105.pdf>

<sup>28</sup> Environnement statistique de poche 2018, p. 37, OFEV, Berne 2018

<https://www.bfs.admin.ch/bfs/fr/home/statistiques/espace-environnement.assetdetail.5846366.html>

<sup>29</sup> [www.teebweb.org](http://www.teebweb.org)

#### **4. Recognition of the Value of the Services Provided by Nature, called Ecosystemic Services<sup>29</sup>**

The prevailing economic model takes resources from nature and turns them into waste, without feeling responsible for nature's ability to produce resources and digest waste. It is not the merchandise, but compelling the accounts, national and corporate, to stop considering them as zero value. We record the costs of their extraction, processing, transportation and marketing but not their scarcity, which is their replacement value. Agroscope, the Swiss Federal Institute for Agricultural Research, has estimated the value of pollination by bees for agriculture at CHF 350<sup>30</sup> million per year.

**5. Reforming the Law of Limited Liability Companies:** whether owner certificates are in private or public hands, the administrators of limited liability companies are legally accountable for the maximisation of their financial value. We should perform a shift from the notion of shareholder value, concerned only with the interests of shareholders, to one of stakeholder value, which includes instead also the interests of wage-earners, consumers, settling place, environment and community.

It is also necessary to transform the law concerning limited liability companies in such a way that financial, ecologic and social profitability can be considered on an equal basis and also judicially register the ecological and social obligations of companies.

**6. Shifting from Globalized Gigantism to Solidarity Relocation, Remobilisation of Territorial Potentials**  
Exchanges yes, but equitable and on a basis of local empowerment, valorisation of local know-how..

#### **7. Finally, Dethrone this Universally Used but Partial and Biased Indicator called GDP**

As practically the only reference in qualifying territories, it ignores anything which has not some monetary function... and adds apples and pears together: anything incoming being welcomed. It is now more than time to replace it with indicators of sustainable development, of human development or –as the example of Bhoutan<sup>31</sup> shows, of national happiness, or the notion of ecological footprint, an approach developed during the second half of the 1990s by Mathis Wackernagel established in California and born in Basel.

It does not include social aspects (“social footprint”) but the link is apparent: predation over resources leads to a deepening of inequalities and a heightening of conflicts concerning access to resources. Thus, a sustainable territory is a territory that increases its social cohesion, reduces its ecological footprint<sup>32</sup> and consolidates its economic fabric.

The correction of these 7 points or capital sins of economy, will allow the problematic economy of vicious capitalism to become instead a virtuous capitalism.

### **4) THE CONCRETE TRANSITION**

**The transition may take place through a hierarchy of needs and a daily reorientation of economy. Moving towards sustainability involves the individual and the community, for example:**

- Promote solidarity relocation, ensure local employment.
- Give preference to goods and services of good ecological and social quality.
- Energetically clean up the housing stock and thereby promote small and medium sized businesses, provide renewable energy rather than fissile and fossil, generalise positive buildings.
- To obtain one's profitability through maintenance and repair, and not through organized obsolescence; moving toward a functional, circular economy...
- Develop spaces favorable to biodiversity for the welfare of all.
- Retrieve the link with local, agricultural production and promote agro-ecology as the only way to feed the planet without soil wasting.

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<sup>29</sup> [www.teebweb.org](http://www.teebweb.org)

<sup>30</sup> Agroscope « La pollinisation par les abeilles également importante pour les grandes cultures », 12 septembre 2017. <https://www.agroscope.admin.ch/agroscope/fr/home/actualite/service-medias/communiqués-pour-medias.msg-id-68070.html>

<sup>31</sup> <http://www.grossnationalhappiness.com/wp-content/uploads/2017/01/Final-GNH-Report-jp-21.3.17-ilovepdf-compressed.pdf>

<sup>32</sup> [www.footprintnetwork.org](http://www.footprintnetwork.org) [www.wwf.ch/fr/agir/experience.../calculateur d empreinte](http://www.wwf.ch/fr/agir/experience.../calculateur_d_empreinte)

- Promote cooperative actions in favor of sustainable development with local partners residing in Southern nations, since we live on the same planet.
- Improve the quality of life through reorganised mobility.
- Boost social and solidary economy as well as fair trade.

Finally, the Trump election has clearly underlined that we will get properly involved in the transition – aside from the circle of convinced people, the popular class in particular– only through a discourse on employment. Employment (or income!) represents the unifying theme, or a narrow door through which sustainability can move.

This brings us back to a triune type of balance: between humanity and nature, within humanity and within each one of us.

\* \* \*

# IS THE "2030 AGENDA" A GAME?

Takeo Inamura & Takeshi Muranaka

Why did over 30,000 people from corporations, government, education and civil society play the game?



- Our initiatives
- What is the “2030 SDGs Game”?
- Development story and our business concept
- How to play “2030 SDGs Game”
- Summary

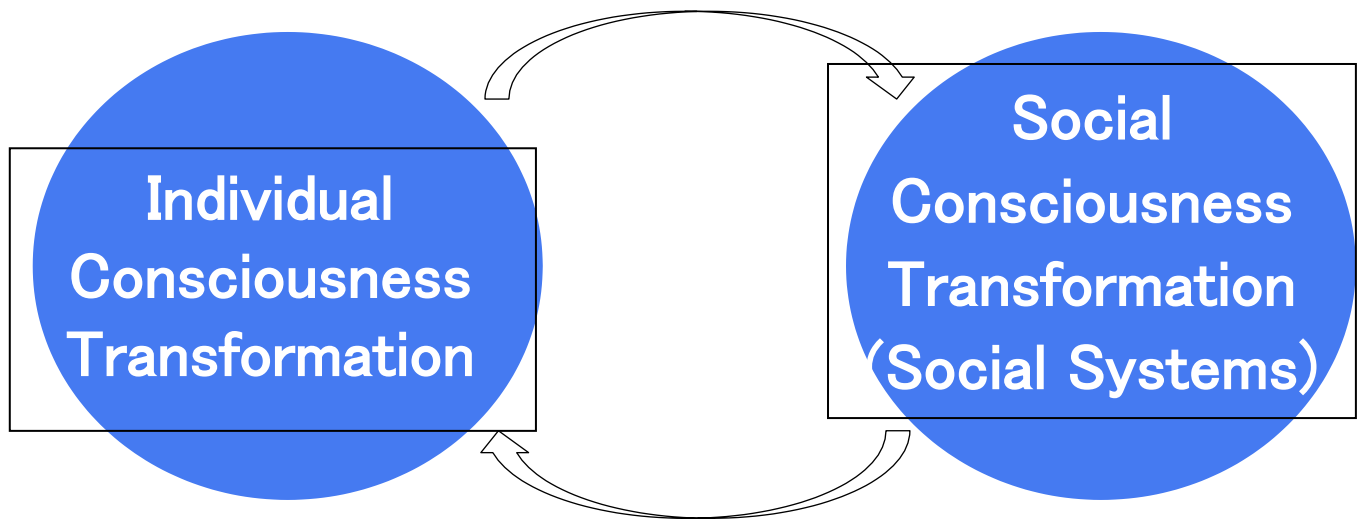
What would be misleading?



- We heard from a staff of UN that there was a discussion just before launching SDGs.
- “The 17 icons look very colorful and eye catching but it might be misleading. It is that these icons are separated from each other and they don’t seem that there is connection between them.”
- So the 17 icons were published with the other round one.
- Because there are connected, one of us can be a starting point too.
- For instance, when we buy food or a product, we can look at the back and check how it is produced  
“The world is connected” and  
“I too can be a starting point”



## Our initiatives



The transformation of individual consciousness and behavior transforms social ones.  
The transformation of social systems transforms our consciousness and behavior.  
We promote this cycle and create more fulfilled individuals and sustainable society.

### What is the “2030 SDGs Game”?

2030 SDGs Game is a multiplayer, in-person, card-based game that simulates taking the “real world” into the year 2030.

2030 SDGs Game was designed in Japan in 2016.



The game experience has become a powerful and impactful social phenomenon in Japan, earning extensive media coverage and reaching over 30,000 participants by now.

2030 SDGs Game events are held in corporate, governmental, educational, and community settings, and now has 300 trained facilitators in a rapidly growing community within Japan.

We decided to go global from 2018 and this is the second visit outside of Japan. 2030 SDGs Game events have now been held in the United Kingdom, the United States, China, Thailand, Australia and a few other countries.



## Why make it a game?

The SDGs are ambitious and can seem overwhelming, simply due to their volume and scope. While dramatic in their potential impact on the world, approaching them can be daunting.

A game approach has three powerful advantages:

1. It gives people a direct experience of participating in co-creating a sustainable world (“I can do it”; “what I do makes a difference.”)
2. It simplifies and makes accessible an extremely complex issue to a level that allows people to begin to understand, while stimulating our natural curiosity to learn more.
3. It activates players’ natural instincts to set their aim toward a worthy goal, simultaneously building confidence and making it enjoyable, while inspiring and motivating players to take action in the real world.

## Workshops



Corporations

(From executives to ordinary employees )



Open events in communities



Government



Over 30,000 participants over last 2 years

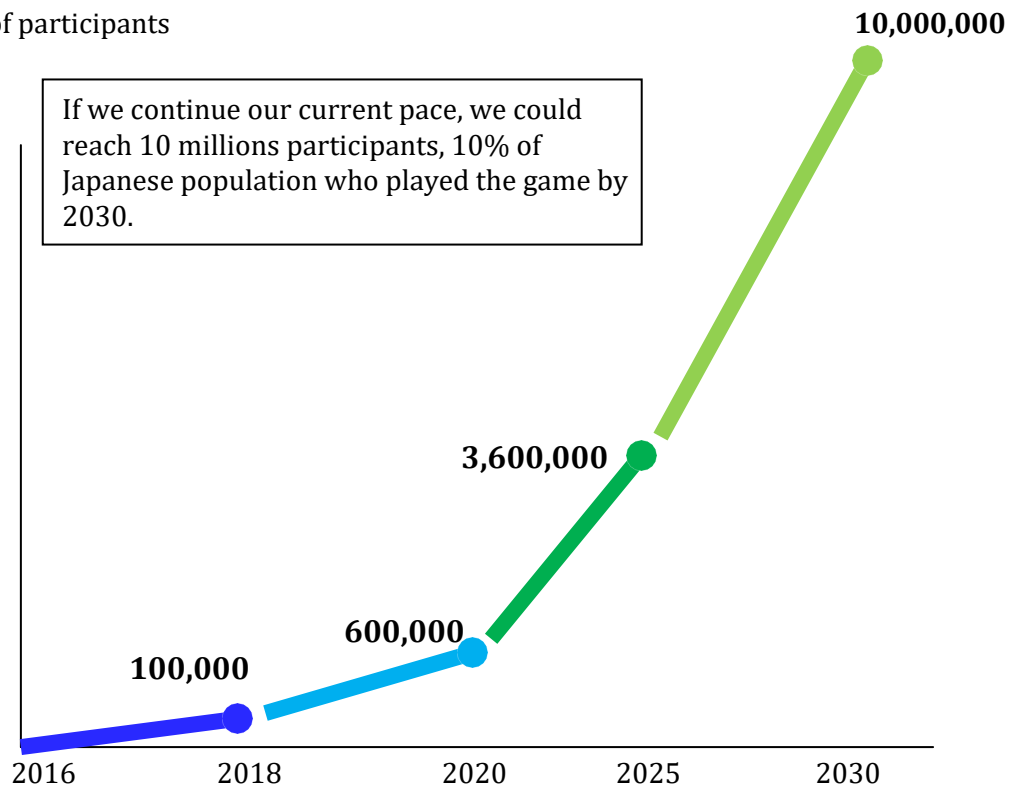


Schools

(Primary schools to Colleges)

## How has it impacted in Japan?

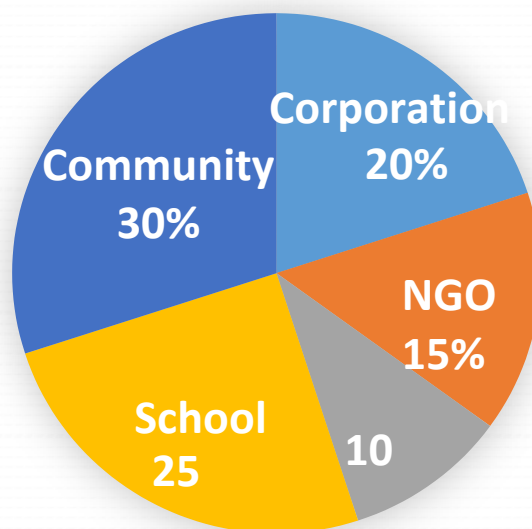
Numbers of participants



## Audience and Certified facilitators

As of now, there are 300 certified facilitators all over Japan.

### Sectors of certified



The first English facilitator training was conducted last week in Japan and there are now certified facilitators from France, UK, Belgium, Turkey and Hongkong.



## Development Story and our Business Concept

### How it started?

- It all started in February 2016 when a friend and I developed the 2030 SDGs Game. (we have known each other since university days. He is a genius who develops games for corporate trainings)
  - Within a day of launching an event page for to hold an 2030 SDGs Game event with a capacity of 25 people on my Facebook feed, the event was packed and had received more than 750 "likes." These responses were mostly from people I do not know directly.
  - Word of this workshop continued to spread even after that and in autumn 2016, I established the nonprofit corporation Imacocollabo with another friend, Takeshi Muranaka.
- イマココラボ**  
**imacocollabo**
- By the way, "Imacocollabo" is a mixture of several words: Ima, which means "now" (rather than some day), and coco means "here" (as in not somewhere else); the last part also is meant to evoke both collaboration ("collabo") and experimentation, such as in a laboratory ("labo").
  - In other words, Imacocollabo is our way of saying, don't expect someone, some day, to take effective action; instead, take action yourself, right here and right now. It does not matter if it is imperfect. Actually, imperfection leads to collaboration and creates the possibility of creating something new and unpredictable.

### Embodying the transformation

- Many people are unaware that the official title of the of the United Nations' SDGs document is "Transforming our world: the 2030 Agenda for Sustainable Development."
- I believe that for this transformation to occur, it is essential to have individuals and groups who make up those systems transform their own consciousness in tandem with the social systems they are trying to change.
- This is why, through a long process of trial and error, we have come up with a fee structure for the 2030 SDGs Game that reflects that belief. After giving much thought to options such as simply selling the game kits, providing the cards free of charge while raising money through crowdfunding, and various other methods, we decided instead to give the game kits only to people who have completed the facilitator training program. There are two pillars to our current methodology:
- Getting the game to the greatest number of people without sacrificing quality
- Making use of the power of money. So those who can afford it are asked to pay, and those who cannot afford it are not. We do not want there to be people who cannot have the experience because they cannot pay for it.



## To deliver the game experience all over the world to people who need it

- Considering the nature of the topic of the SDGs themselves, in our view the 2030 SDGs Game does not work with the standard business models to profit from the gap between those who have and have not, or know and know not, such as copyrights and patents.
- And by saying “the 2030 SDGs game does not work with the standard business models,” we do not mean that it cannot generate a profit or that the model doesn’t work, but rather that this approach would conflict with the very essence of the SDGs.
- In that sense, we are exploring the possibility of donating everything we have now, including the copyright, to an organization or people who are the best fit for developing and spreading the game to the world.
- At the same time, rather than reject the power of problematic systems such as money or business, we believe there is a need to maintain a sense of balance in our operations, moving forward while including these systems.
- Concrete movement toward that vision has already begun; it is my hope to co-create this path with like-minded people from all over the world.



Liverpool UK



For financial people In London, UK



Foreign students in Tokyo

## How to play it?

### The rules are simple:

Players use money and time to achieve their goals by the end of the game.

### What kind of goals are there?

One player might have the goal of Acquiring Wealth; for these players, money is the most important thing. For others, the most important thing might be to Enjoy Leisure, to have the freedom to relax or to spend time doing what they want. Others may want to end poverty, or to protect the environment. Just like in the real world, in this world there are diverse people with different values.



## How to run a project?

**5 Build Transportation Infrastructure**

**9 INDUSTRY INNOVATION AND INFRASTRUCTURE**

You need **3 B** or more in the World Condition Meter

**WHAT YOU NEED TO SPEND**

MONEY: <b>500</b>	TIME: <b>3</b>
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**WHAT YOU GET**

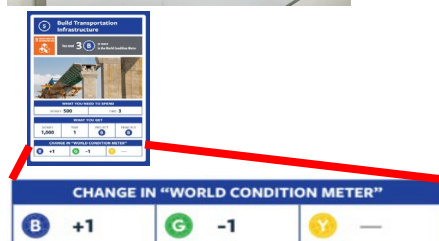
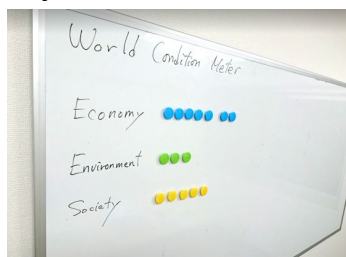
MONEY	TIME	PROJECT	PRINCIPLE
<b>1,000</b>	<b>1</b>	<b>B</b>	<b>B</b>

**CHANGE IN "WORLD CONDITION METER"**

<b>B</b> +1	<b>G</b> -1	<b>Y</b> —
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- To run this project, "What you need to spend" is 500 Money cards and 3 Time cards.
- If transportation infrastructure is built, the economy circulates more smoothly, and travel time is shortened.
- As a result of running this project, "What you get" is 1000 Money, 1 Time, a new Project, and a Principle Card.
- Principles are the intangible things that are nevertheless very important: think of them as a sense of fulfillment, contribution, or value.
- These principle cards are important to players for whom principles are more important than money or time, and who collect them as their goal.

## Everybody shares the world condition meter



- Another important point is that every participant shares the magnets on the whiteboard.
- These magnets show the world condition of your world:
- Blue represents the economy, while Green stands for the environment and Yellow stands for society.
- Each project card has 'Change in "World Condition Meter"' at the bottom.
- If you run this project, the parameters there will change accordingly. This means that each project that the participants run will have an impact on the world, and the world of 2030 will be affected accordingly.

## Voices

- Very interesting. Started by focusing on your own goal, but then become aware of further dimensions. Collaborating, sharing and donating to achieve a wider goal for all.
- The best thing about this game is that it is kind of a simplified real world, by which we get to know what's going on around us.
- It made me think and learn a lot. I was feeling a kind of solidarity among us, all players, although I did not talk with everyone directly. Someone said, "we shared a sense of sharing the earth together" and that was exactly how I felt.
- I was able to understand the necessity and value of the SDGs very easily and quickly—I thought I knew this already, but was surprised to discover that I actually had not understood at all.
- It was enlightening. I got to learn more about the SDGs and realized that it takes everyone to change the world but the change can start with you!

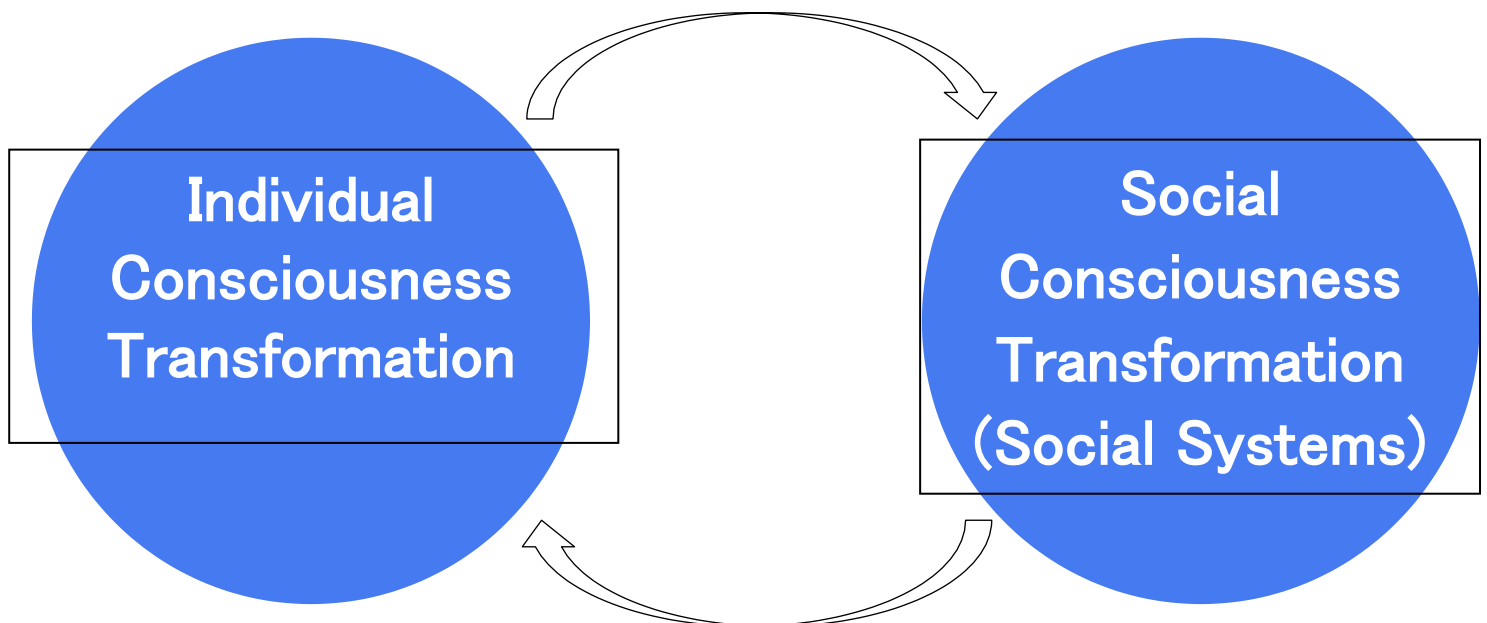
## Summary

### The essence of SDGs we believe



**“The world is connected” and  
“I too can be a starting point”**

### Our initiatives



The transformation of individual consciousness and behavior transforms social ones.  
The transformation of social systems transforms our consciousness and behavior.  
We promote this cycle and create more fulfilled individuals and sustainable society.



## 2030 SDGs Game Website

[2030 SDGs GAME](#)[CASE STUDIES](#)[EVENTS](#)[NEWS](#)[ABOUT US](#)[FAQ](#)[CONTACT US](#)

<http://2030sdgsgame.com/>

### A short movie



<https://www.youtube.com/watch?v=1aKgVVBdf2M&feature=youtu.be>

\* \* \*

*We heartfully thank our translators without whom  
this review would not have been possible.*