

A comparative analysis of sustainable development with Buddhist philosophy

Sanu Kumar Shrestha

Mr. Shrestha, Funding chairman New Vision Academy Chandragiri, Kathmandu,
✉ mail.sanuks@gmail.com

Submitted: March 3, 2024; Accepted: July 12, 2024; Published: January 31, 2025

Abstract

This study compares sustainable development with Buddhist philosophy to demonstrate how traditional knowledge can guide and encourage the successful evolution of human economies. The sustainable development concept, which emphasized continuous economic growth as the sole solution to environmental and social issues, lacked authenticity. Hermeneutic philosophy served as the study's guidance. The data from the literature review was examined using a qualitative method of data analysis known as thematic analysis. The "Eighth Fold Path" emphasizes wisdom and moral principles with a sufficiency economy, while capitalism focuses on self-interest. Child labor and misery exist in industrialized economies, with more than 700 million people living in misery and poverty. Buddhism tackles the conflict between economic systems and environmental sustainability by emphasizing the sufficiency economy, no-self, and dependent origination theory. The Buddhist theory of sufficiency economy, or sustainable development, improves by protecting natural capital, increasing social and human capital, and encouraging extensive self-awareness of well-being. The study's findings and conclusion highlight the importance of implementing the Buddhist sustainable development goal among government, researchers, teachers, students, and community because it promotes a sustainable economy, environmental protection, and development, aligns with the 2030 Agenda, and fosters moral discipline and wisdom for sustainable living. The new paradigm necessitates that further research in these fields be investigated, particularly experimental studies on genuine comparisons to Buddhist eco-friendly sustainability and financial sustainability.

Key words: "United Nations," "Extreme poverty," Buddhist, "Sustainable Economy," "Sustainable Development."

Introduction

Sustainable development aims to sustain economic growth while preserving the environment's long-term value and integrating environmental policy and development objectives. Antonio Guterres, secretary-general of the United Nations, described the report's release as "a code red for humanity." And he's right, the report issues a stark warning, and unless there are

immediate, rapid, and large-scale reductions in greenhouse gas emissions, limiting warming to close to 1.5 C or even 2 C will be beyond reach.” (Yvonne Su, September 21, 2021). Buddhism promotes sustainable living, ecological ideals, and sustainable economics, offering an alternative to growth-based mainstream economics and incorporating environmental protection and eco-friendly growth practices.

The Buddhist teaching system is based on ethical principles, interacting to provide a straightforward view of complex events through the way things are done. Academics are focusing on preserving environmental sustainability and economic viability in the 21st century, despite extensive investigation into civilizations, population measurement, infrastructure, and sociopolitical climate. Buddhism emphasizes the importance of positive attitudes for self-benefit and the environment, while greedy and desire-driven behaviors are seen as harmful and may lead to future grief.

The Sustainable Development Goals (SDGs) aim to eradicate poverty, promote health and education, reduce inequality, stimulate economic growth, combat climate change, and protect our oceans and forests. “In 2020, for the first time in two decades, the share of the world’s workers living in extreme poverty increased, rising from 6.7 percent in 2019 to 7.2 percent, pushing an additional 8 million workers into poverty.” (Kenny, April 2015, p. 2). The COVID-19 pandemic has resulted in numerous individuals experiencing lost work hours and reduced pay.

Buddha emphasizes the importance of four essential life necessities: clothing, food, lodging, and medicine, emphasizing ethics and promoting a morally disciplined lifestyle for the public interest. The statement emphasizes the potential benefits of this approach to a healthy economy. “If we are to eradicate extreme poverty for all people everywhere” by 2030, we will have to use an entirely different approach to setting the planetary extreme poverty line than that used by the World Bank in the past.”(United Nations, 2014, October 17, p.1). The effectiveness of governing with expansive global goals remains debated, and no comprehensive meta-studies evaluate their political implications locally and globally.

Buddhism's tradition of sustainability can effectively implement a sustainable development plan, as it can transfer concepts and methods from traditional practices into modern discourse. In the Anaa Sutta (AN 4.62), Shakyamuni Buddha advocated that “householders, there are these four kinds of happiness...who enjoy sensual pleasures, depending on time and occasion.

What four? The happiness of ownership, the happiness of enjoyment, the happiness of freedom from debt, and the happiness of blamelessness.”(Bhikkhu Bodhi, p. 1). True happiness stems from a fulfilling life characterized by clear morality, kindness, and creativity and should be a choice rather than a requirement. Sustainable development is a strategic approach that balances the social and economic needs of present and future generations with the preservation of the environment.

Adam Smith's *The Wealth of Nations* emphasizes moral principles, while capitalism primarily focuses on self-interest and the unseen network. Child labor is becoming more prevalent in many nations due to inadequate health and safety regulations and unregulated work hours, impacting individuals and others. Poverty persists in developed economies like Asia, Europe, and the US, with homeless individuals constructing tent settlements in open spaces and parks, resulting from structural oppression, greed, rage, and delusion. “More than 700 million people — or 10 percent of the global population — still live in extreme poverty, which means they are surviving on less than \$1.90 a day” (UN, Global Compact, 1992, P. 1).

A market economy is a type of capitalism in which prices and output are decided by free competition between privately owned businesses. Buddhism tackles the uncertainty between the capitalist system's demand and supply and ecological responsibility by emphasizing a sufficiency economy, dependent origination, and the fact that no actual self-entity exists in isolation from other variables. Sustainability can be significantly enhanced by safeguarding natural capital, enhancing social and human capital, and fostering a more nuanced understanding of well-being. Buddhism has the potential to facilitate significant social and personal transformations that contribute to sustainability, the economy, and the environment.

Statement of the problem

In the context of sustainable development as a component of a peaceful society, the researcher is particularly interested in exploring Buddhism's relevance in the context of sustainable development. Buddhist philosophy emphasizes the value of practical involvement above academic education and can help promote global peace and sustainable development. It provides a root key for overcoming the gap between the deep-rooted demands of the capitalist system and the changes required to attain environmental sustainability. However, governments today do not adequately follow Buddhist concepts of sustainable development policy in practice. So, it must emphasize the need to explore the application of Buddhist teachings to sustainable

development policies. Despite the necessity of sustainable development, there is a lack of consensus among political and religious authorities and the general public, resulting in an international disaster.

Objective of the Study

Specifically, the study aims to identify and analyze the core principles of sustainable development in Pali Buddhist literature and compare them with the contemporary characteristics of sustainable development. Additionally, the study seeks to explore the potential for integrating the principles of sustainable development. By achieving these objectives, this study aims to provide insights and recommendations for policymakers and practitioners. So, the study focused on :

1. Identifying and analyze the core principles of sustainable development in Pali Buddhist literature.
2. Comparing the principles of Buddhist ethics with contemporary characteristics of sustainable development.

Research Questions of the Study

To achieve the target objectives, the following research questions have been raised in this study :

1. How does Buddhist philosophy relate to the current sustainable development goals ?
2. Is capitalism enough to achieve sustainable development ?

Methodology

Sustainability and Buddhist ethics have relevance in today's world. Scholars and policymakers alike recognize their value in supporting social, economic, and political progress. A literature review was done, with a concentration on Buddhist documents, to better grasp this concept. This study examined secondary data sources, with the former coming from primary Buddhist texts and the latter from relevant books, journals, articles, conferences, and religious discourse. Hermeneutic philosophy was used to guide this work. Thematic analysis, a qualitative data analysis method, was utilized to investigate the literature study.

Delimitations

The timeframe of this study is six months. There are no geographic limitations. The global target demographics include governments, academics, professors, college students, non-

governmental organizations (NGOs), and individuals. Buddhist philosophy is one of the parameters that contribute to current sustainability.

Review of Literature

Cong Nhat Pham, 2019 May 5, “*The Role of Buddhism in Environmental Protection and Sustainable Development in Vietnam Today*” (IJHSSE), Volume 6, www.arcjournals.org

Pham Cong Nhat claims that the common development trend in many nations today, including Vietnam, is environmental conservation and sustainable development. The path of environmental protection toward sustainable development necessitates the fusion of numerous social forces, including religious forces. One aspect of Buddhism has always valued the environment, both historically and presently, as religions have a tendency to take many forms of environmental conservation and growth. Buddhism's role in Vietnam's environmental protection and sustainable development is crucial for creativity and development, and further solutions should be analyzed and suggested.

Biermann Frank et al., 2022, June 20, “*Scientific Evidence on the Political Impact of the Sustainable Development Goals,*” <https://www.nature.com/articles/s41893-022-00909-5>,

According to Frank Biermann et al., as the primary normative framework for sustainable development worldwide, the United Nations adopted 17 Sustainable Development Goals in 2015. However, the effectiveness of governing by such expansive global goals is still debatable, and there aren't any thorough meta-studies that evaluate the goals' political implications both locally and worldwide. Here, we summarize the results of an examination of more than 3,000 scientific papers on the SDGs that were published between 2016 and April 2021.

In order to direct governmental policies and motivate social actors to advance sustainable development globally, the United Nations General Assembly adopted the 2030 Agenda for Sustainable Development in 2015. This program's 17 Sustainable Development Goals (SDGs) and 169 specific targets, the majority of which must be met by 2030, form its foundation.

The SDGs are not the first attempt to establish global goals, and they have received criticism in the past (see, for instance, ref. 1), but they are still the United Nations' most thorough and precise endeavor to advance sustainable development. The question of whether these 17 SDGs have had any political impact on national and international governance to solve urgent issues like poverty eradication, social justice, and environmental protection arises after six years of implementation.

Ven. Thampalawela and Thero Dhammaratana, 2017 May 12, "*Buddhist Contribution to World Peace and Sustainable Development*," UNESCO, <https://archives1.dailynews.lk/>

According to Ven. Dr. Thampalawela, in his study, the Buddha's teachings on freedom, justice, and peace are vital to understand, especially in light of the numerous problems facing our contemporary world. The core of Buddhism is the idea of peace. The Buddha is hence referred to as the "Santiraja," or "king of peace." Being a Buddhist requires maintaining calm, which directly translates to "a peaceful way of living with one's fellow beings."

This theory provides "inward peace," which enables one to live harmoniously or righteously on the outside (Dhammacariya). The four infinite moods (appamanna) of loving kindness (metta), compassion (karuna), sympathetic delight (mudita), and tranquility (upekkha) are what the Buddha insisted his followers pursue. In order to practice "metta," or universal love, one must first fill their own mind with it before spreading it to their family, neighbors, town, country, and the four corners of the universe. Peace-loving people, including political and religious leaders, search for immediate and practical ways to establish peace on earth as a result of these tragic circumstances. Shakyamuni Buddha, however, advocated a middle path between strict self-denial and extreme indulgence in the Pali Canon.

Sangasumana Ven. Pinnawala, March 2019, "*The Buddhist perspective on measuring wellbeing and happiness in sustainable development*," <https://www.researchgate.net/>

According to Ven. Pinnawala, with the publication of Adam Smith's works, the concept of economic progress gained popularity, and in the years that followed, even as economists began to calculate national income, the sustainability of development was still a subject of debate. Recent discussion on the topic of "development" indicators has moved beyond the use of GDP as the sole indication of societal advancement.

One of the biggest difficulties in developing adequate indices in this situation is how to measure and comprehend subjective social growth. In the current development discourse, it is evident that happiness is being promoted as a novel indicator of gauging human and environmental sustainability through initiatives like the World Happiness Summit. However, many of the aspects that have the greatest influence on people's monetary, social, and spiritual lives. It is considered that Buddhist teachings on happiness can be effectively combined with the concept of compassion (Metta) in order to fill this gap.

Thich Nhat Tu, (Ed.) 2019, *“The 16th United Nations Day of Vesak Celebrations”*
<https://www.undv2019vietnam.com/en/2006>

The International Buddhist Conference on the United Nations Day of Vesak, held in Bangkok from May 7--10 2006, recognized Vesak as an international recognition and observed it at the United Nations Headquarters and regional offices. The conference agreed to disseminate a message of peace based on Buddha's teachings of wisdom and compassion. The conference was supported by the Royal Government of Thailand and the Supreme Sangha Council of Thailand. During this meeting to foster mutual understanding and cooperation among Buddhist traditions, leaders and researchers have chosen to spread a message of peace based on the Buddha's wisdom and compassion. Increased cooperation among different Buddhist schools, promoting Buddhist unity and harmony.

To promote dhamma societies, highlight the importance of inner peace development, and discuss Commemorative Book 31. Encourage a holistic approach to sustainable development based on Buddhist Middle Way teachings. Recognize the importance of gender equality in preventing inequitable and uneven growth that harms people, communities, and the environment. Refocus efforts on sustainable development that considers economic and environmental problems, as well as peace and security.

Results and Discussion

The Brundtland Commission's 1987 report, *Our Common Future*, aimed to balance environmental stability and economic growth, while the 17 Sustainable D

velopment Goals were approved by 193 states in 2015. It serves as a global normative framework for sustainable development, but its effectiveness in governance remains debated, with most goals set to be achieved by 2030. “The core of this program is 17 Sustainable Development Goals (SDGs) with 169 specific targets, most of them to be achieved by 2030.” (Biermann et al., 2022, June 20, p. 2). The Buddha introduced the "Eightfold Path," which is the best of paths, “*Maggānaṭṭhaṅgiko seṭṭho*” (Ānandajoti Bhikkhu, November 2017, P.106), a method that promotes enlightenment and reduces suffering through mindfulness and environmental conservation. Sustainable development aims to balance the needs of the economy, environment, and social well-being through planned actions.

"9. To encourage a holistic approach to sustainable development that is based on the Buddhist central teaching of the Middle Way, which is exemplified in the philosophy of

"Sufficiency Economy" put forward by His Majesty King Bhumibol Adulyadej of Thailand." ("Third International Buddhist Conference," May 10, 2006, P.3). It is a holistic approach prioritizing human well-being, initially presented challenges due to its assumption that only a systems-based solution could solve environmental and social problems. "A society in which sustainable economic growth, fair employment, responsible consumption and use of natural resources, democracy, effective governance, and an upright environment are vital for long-term development." (UN, 2030 Agenda, P.7).

Development is an evolutionary process where humans create new structures, resolve issues, adapt to change, and make original efforts to achieve objectives, ensuring a nation's ecologically sound use of resources. Buddhists embrace loving kindness and compassion for every creature, thinking that all life forms are distinct, based on the notion of refraining from harming any living beings (ahimsa), which emphasizes "no evil."

The World Commission on Environment and Development warns of environmental trends threatening the planet's health, including human species. Fossil fuel burning leads to global warming, shifting agricultural areas, flooding coastal towns, and destabilizing economies. Industrial pollutants also deplete the earth's ozone layer. "The number of human and animal cancers would rise sharply, and the oceans' food chain would be disrupted as industry and agriculture put toxic substances into the human food chain and into underground water tables beyond the reach of cleansing." (Report of the World Commission, 7, p. 12).

The modern generation has a pressing environmental threat and the opportunity to take immediate action to mitigate the damage caused. In Buddhist practice, we get so adapted to the concept of nonviolence and the abolition of all suffering that we stop killing or destroying anything carelessly. "Although we do not believe that trees or flowers have minds, we treat them with respect. Thus, we share a sense of universal responsibility for both mankind and nature." (Dalailama, 1990, 79-80).

Buddhism promotes peaceful, natural lives, focusing on the relationship between humans and nature and the teaching of dependent arising, asserting that there is no true self-entity independent of conditions. According to SN. 12.61, the doctrine is expressed in its simplest form in the phrase ('idam sati ayam bhavati' Skt.), "When this exists, that arises", which can be expressed in the logical form $A \rightarrow B$ (when condition A exists, effect B arises)." (Oxford, 2023, p. 1). It says that "all things that form, exist, develop, and transform (Samsara) have their causes.

The cause is what creates results. But each cause can produce many results depending on certain conditions (it is up to “pratyaya”).” (Cong Nhat, p. 4).

The "mind," "sentience," or "consciousness" emerges as one thing and vanishes as another. It moves through the mind like the pendulum of a watch. Similar to this, "mind," "sentience," or "consciousness" begin as one thing and end as another. There is a reason for everything that emerges, exists, expands, and transforms. The effects are caused by the cause; however, depending on the conditions, one cause might produce a range of results. The Buddha stated in the Sabbāsava Sutta (MN 2) that the end of imperfections is for those who know and see, not those who do not. For someone who knows and sees what that is? “Attention can be both proper and improper. When you give improper attention, defilements emerge and flourish. When you pay proper attention, defilements do not arise, and those that have arisen are abandoned.” (Bhikkhu Sujato, August 8, 2023).

The Buddha states in the DN 5, Kuttadanta sutta that poverty grew common as a result of not distributing property to the poor; as poverty increased, so did theft; as stealing increased, so did the use of weapons; and as the use of weapons expanded, so did the taking of life.

Global poverty rates have decreased significantly in the first two decades of the 21st century, with higher minimum wages in developing countries linked to reduced poverty rates. By 2030, only one-third of countries will have reduced national poverty levels by half, indicating that 575 million people will still be in extreme poverty. “The global poverty headcount ratio at \$2.15 is revised slightly up by 0.1 percentage points to 8.5 percent, resulting in a revision in the number of poor people from 648 to 659 million. (Baahr SKT et al., March 2023, p. 2). The modification reveals 11 million additional individuals in extreme poverty, primarily in South Asia (5 million) and the Middle East and North Africa (4 million). "Jighacchā paramā roḡā, saṅkhāraparamā dukhā, etaṃ ñatvā yathābhūtaṃ, Nibbānaṃ paramaṃ sukhaṃ.” (Ānandajoti Bhikkhu, November 2017, p. 85). Nibbāna is the ultimate happiness, while hunger is considered the highest disease and misery.

Buddhism can address poverty, hunger, inequality, unemployment, and depression caused by greed, hatred, fear, and delusion. It teaches that our lives are interconnected with systems and institutions, challenging the misunderstanding of uniqueness. "Aristotle explains the nature of happiness, highlighting three aspects such as: happiness as a mood; happiness as

satisfaction with one's life; and happiness as a flourishing and fulfilling life that leaves an impact on society." (Sangasumana, P. 245).

The Buddhist Threefold Teaching promotes moral discipline, mental awareness, and wisdom; promotes ecological and social concepts for sustainable living; and involves complex transpersonal relationships among various entities. In reality, all life is interconnected. All men are wrapped in an unbreakable web of mutuality, bound together in a single fabric of the universe. What affects one directly impacts everyone indirectly. The interconnected structure of reality is similar to the Bodhisattva's vows to assist all sentient beings and combat numerous misconceptions. In the *Samyuttanikaya* (Vol. I, p. 26) and the Chinese version of the *Samyuktagama* (Vol. 39. Taisho, Vol. II, p. 88c), "the secular world advocates the ideal of achieving peace and advancing politics: without killing, without hurting, without conquering, without becoming sad, without making sadness, only complying with the Law of Dhamma." (Thampalawela, "and" Thero, May 12, 2017, p. 26).

Bodhisattvas practice six perfections (paramitas) to attain Buddhahood, benefiting all aspects of existence. Sustainable Development Goals aim for poverty reduction, peace, and development, similar to Bodhisattva Vows. Being a Buddhist requires maintaining a calm, trouble-free style of life and a peaceful way of living with one's fellow beings. It's "inner harmony," which enables one to live harmoniously or righteously in daily life. Buddhist economics, which has recently experienced significant theoretical advances, serves as an alternative to growth-based mainstream economics. It is widely agreed that Buddhism's economics may be a peaceful, individual-based revolution.

"In a profit-driven market economy, there seems to be an unavoidable conflict between the pursuit of profit and non-profit values—a constant struggle between doing good and doing well." (Chi-Hin Ng, November 11, 2016, P.1). In contrast to the market economy, which emphasizes the self as the functioning constituent. Examining the basic roots of the market economy's unsustainable nature reveals that many bad and irrational decisions are driven at the individual and social levels by greed, hatred, and delusion. As a result, there is widespread poverty. Poverty is controlled where money is found; according to Buddhist philosophy, anatta: non-ego or no self, DN 5, Kuttadanta Sutta, promotes social justice and sustainable development.

In comparison, human rights concepts and norms are now clearly reflected in the bold new 2030 Agenda for Sustainable Development. "It offers a transformative vision for people-

centered, human-rights-based, and gender-sensitive sustainable development.” (Kendirli, 2022, December 16, p. 4). In the long run, however, they depend on our collective and individual efforts to reduce our greed and selfishness. We must put it into practice. We can attain the greatest wealth of all by living with happiness and safety in a society where individuals and nations work together to promote fairness and equality of opportunity.

Capital universality is a critical component in putting the concept of sustainable growth into action. Among the numerous types of capital are social, natural, and man-made capital. Strong sustainability recognizes the distinct qualities of natural resources that cannot be substituted by generated capital. “In practice, sustainable development requires the integration of economic, environmental, and social objectives across sectors, territories, and generations.” (Rachel Emas, p. 3).

As a result, in order to advance toward true sustainable development, fragmentation must be eliminated; that is, environmental, social, and economic issues must be incorporated throughout decision-making processes. Sustainability is the single most serious issue affecting humanity at this point in history. It states that the transition to sustainability necessitates massive human and societal changes on a global scale and that these transformations require the participation of all global governance, social organizations, communities, and significant spiritual traditions. Buddhism, which has the potential to adapt to sustainability concepts and methods used in daily life,

Findings

Buddhist teachings prioritize ethical principles, environmental sustainability, and sociable lifestyles, while academics focus on economic feasibility.

The Sustainable Development Goals aim to eradicate poverty, promote health, and combat climate change. However, extreme poverty has increased, pushing 8 million workers into poverty. The COVID-19 pandemic has further exacerbated these issues, causing longer work hours and reduced pay.

The Buddha's teachings emphasize the importance of four essential life necessities: clothing, food, lodging, and medicine, emphasizing ethics and promoting a morally disciplined lifestyle. Sustainable development can be implemented through Buddhism's tradition of sustainability, which can transfer concepts and methods from traditional practices into modern discourse.

True happiness stems from a fulfilling life characterized by clear morality, kindness, and creativity, and sustainable development balances social and economic needs with environmental preservation.

The United Nations' 2015 Sustainable Development Goals have not significantly impacted national and international governance, particularly in addressing poverty eradication, social justice, and environmental protection, according to a study of over 3,000 scientific papers.

The Buddha's teachings on freedom, justice, and sustainable development are crucial in today's world, emphasizing peace and harmony. Shakyamuni Buddha advocates a middle path, promoting loving kindness, compassion, and tranquility.

The third International Buddhist Conference of the United Nations aimed to promote peace and sustainable development among Buddhist traditions. Leaders and researchers emphasized the importance of inner peace development, gender equality, and a holistic approach to sustainable development.

The UN and World Commission warn of environmental threats, including carbon dioxide emissions from fossil fuel burning, agricultural shifts, sea levels, and economic destabilization, urging the contemporary generation to act now and promoting nonviolence and nature respect.

The Buddha's DN 5 Kuttadanta Sutta explains poverty as property distribution issues while leading to theft and violence. Despite a decrease in poverty rates, 575 million people remain in extreme poverty around the world, differing from Buddhism's focus on “sufficiency economy,” happiness, and interconnectedness.

Conclusion

Buddhism encourages a sufficiency economy, environmental protection, and sustainable development around the globe, which are essential for policymakers, government officials, academicians, and community members. It has significantly contributed to global peace and sustainable development, despite facing challenges and obstacles to integration into world society.

The Buddhist Threefold Teaching promotes moral discipline, mental awareness, and wisdom for sustainable living, aligning with the philosophy of “sufficiency economy” and Sustainable Development Goals, promoting peace and development, and diverse natural resource topographies. The 2030 Agenda for People, Planet, Prosperity, Peace, and Partnership aims to

shift towards the “sufficiency economy” development model, contrasting profit-driven capitalism.

The Buddhist sufficiency economy and non-self-theory promote peaceful, natural lives, social justice, and long-term development, focusing on people-centered, human-rights-based, and gender-sensitive approaches.

The Buddha's “dependent origin” and no-self theory assert that everything arises, exists, expands, and transforms, with the cause influencing its effects. The end of imperfections is for those who know and see, as attention can be both proper and improper. Proper attention and awareness prevents violations from emerging and abandons those that have arisen. The 2030 Agenda aims to eradicate extreme poverty by 2030 by conserving resources, promoting economic growth, reducing greenhouse gas emissions, and ensuring basic security.

Long-term success requires collective efforts, “capital universality,” and integrating environmental, social, and economic issues. Buddhism can adapt to “sufficiency economy” and sustainability concepts in daily life. It promotes sustainable living, economics, poverty reduction, climate change mitigation, gender equality, long-term development, and peace, with a focus on mental pollution and harmonious cohabitation.

Work-cited

- Baahr Samuel Kofi Tetteh “et al.,” 2023 March 29, “*Global poverty: the challenge of estimating poverty in the pandemic.*” <https://blogs.worldbank.org/opendata/>
- Biermann Frank et al., 2022, June 20, “*Scientific evidence on the political impact of the Sustainable Development Goals*”
<https://www.nature.com/articles/s41893-022-00909-5>
- Chi-Hin Ng, Ernest, 2016 November 11, “*Buddhist Perspectives on Sustainable Economic Development,*” <https://www.buddhistdoor.net/features/buddhist-perspectives-on-sustainable-economic-development/>
- Cong Nhat Pham, 2019 May 5, “*The Role of Buddhism in Environmental Protection and Sustainable Development in Vietnam Today,*” (IJHSSE), Volume 6, ISSN 2349-0381 (Online), www.arcjournals.org,
- Dalai Lama, 1990, “*Universal Responsibility and the Environment,*” Thames and Hudson Ltd., London, (p. 79-80). <https://www.dalailama.com/messages/environment/universal-responsibility>

- “*Dhammapada Dhamma Verses*” Ānandajoti Bhikkhu “Ed. and Trans”, November 2017, (2nd edition), <https://ancient-buddhist-texts.net/Texts-and-Translations/Dhammapada/Dhammapada.pdf>
- “*Freedom from Debt AN, 4.62.*” Ānāyāsutta, Bhikkhu Bodhi “Trans,” *Āṅguttara Nikāya The Book of the Fours*, <https://suttacentral.net/an4.62/>
- Kendirli, 2022 December 16, “*Salimatu Bangura ANT 315*” <https://www.coursehero.com/file/216457184/final-question-4docx/>
- Kenny Charles, 2015 April, “*Goal 1—End Poverty in All its Forms Everywhere*,” No. 4 Vol. LI, <https://www.un.org/en/chronicle/article/goal-1-end-poverty-all-its-forms-everywhere>
- Oxford Reference, 2023, “*Overview pratīya-samutpāda*” <https://www.oxfordreference.com/display/10.1093/oi/authority.20110803100342847>
- Rachel Emas, 2015, “*The Concept of Sustainable Development: Definition and Defining Principles*,” <https://sustainabledevelopment.un.org/>
- “*Report of the World Commission on Environment and Development*”: Our Common Future, <https://sustainabledevelopment.un.org/content/documents/5987our-common-future.pdf>
- “*Sabbāsava Sutta*” Bhikkhu Sujato “Trans,” 1 September 2024, Sutta Central <https://encyclopediaofbuddhism.org>,
- Sangasumana and Ven. Pinnawala, March 2019, “*The Buddhist perspective on measuring wellbeing and happiness in sustainable development*,” <https://www.researchgate.net/>
- Thampalawela, and Venerable Dhammaratana Thero, Friday, May 12, 2017 “*Buddhist Contribution to World Peace and Sustainable Development*” UNESCO Consultant Paris France, <https://archives1.dailynews.lk/2017/05/12/features/115666/buddhist-contribution-world-peace-and-sustainable-development>,
- Thich Nhat Tu, (Ed) 2019, “*The 16th United Nations Day of Vesak Celebrations*” Advisor: Most Ven. Thich Duc Thien, <https://www.undv2019vietnam.com/en/2006>
- “*Third International Buddhist Conference*” on the United Nations Day of Vesak, May 7-10, 2006 (B.E.2549), Buddhamonthon, Nakhon Pathom, and The United Nations Conference Centre, Bangkok, Thailand Dated May 10, 2006. http://vesakday.mcu.ac.th/vesak50/joint/JointCommunique_Vesak49_en-us.pdf
- United Nations, “*Transforming Our World: About the 2030 Agenda on Sustainable Development*,” <https://sdgs.un.org/2030agenda>

United Nations, 17, 2014, “*Goal 1: End Poverty in all its Forms Everywhere,*”

<https://www.un.org/sustainabledevelopment/poverty/>

United Nations Global Compact, 3 to 14 June 1992, “*United Nations Conference on Environment & Development*” AGENDA, 21 Rio de Janeiro, Brazil,

<https://sustainabledevelopment.un.org>,

Yvonne Su, September 21, 2021, “*How natural disasters are causing climate migration within Canada*” [https://www.wltribune.com/opinion/analysis-wildfire-and-flood-disasters-are-](https://www.wltribune.com/opinion/analysis-wildfire-and-flood-disasters-are-causing-climate-migration-within-canada-5536163)

[causing-climate-migration-within-canada-5536163](https://www.wltribune.com/opinion/analysis-wildfire-and-flood-disasters-are-causing-climate-migration-within-canada-5536163)