



# Reimagining Development in Asia and the Pacific

A SYNTHESIS REPORT

This publication is authored by:

**Sophia Robele**, UNDP Regional Bureau for Asia and the Pacific  
**Aarathi Krishnan**, UNDP Regional Bureau for Asia and the Pacific  
With support from **Panthea Lee**, Reboot

The report directly draws from the work of:

**Caroline Baylon**, Risk Management and Foresight Consultant  
**Michelle Lee Brown, PhD**, Washington State University  
**Sushma Raman**, Carr Center for Human Rights Policy, Harvard University  
**Urvashi Aneja, PhD**, Digital Futures Lab  
**Virkein Dhar** and **Tiara Aurora**, Poppy Seed Lab

We are grateful to the following peer reviewers of the UNDP Foresight Briefs and Inclusive Imaginaries report that are synthesized in this publication:

**Pedro Conceição**, UNDP Human Development Report Office  
**Laurel Patterson**, UNDP Global Policy Network  
**Nicholas Booth**, UNDP Bangkok Regional Hub  
**Swarnim Waglé**, UNDP Regional Bureau for Asia and the Pacific  
**Benjamin Ong**, UNDP Accelerator Lab Malaysia  
**James Green**, UNDP Chief Digital Office

The views expressed in this publication are those of the author(s) and do not necessarily represent those of the United Nations, including United Nations Development Programme (UNDP), donor agencies, or the UN Member States. They are also not necessarily endorsed by those mentioned in the acknowledgements or cited.

The mention of specific companies or organizations does not imply that they are endorsed or recommended by UNDP in preference to others of a similar nature that are not mentioned. A reference to a non-UNDP website or publication does not imply endorsement by UNDP or the accuracy of the information contained therein or of the view expressed.

All reasonable precautions have been taken by UNDP to verify the information contained in this publication. However, the published material is being distributed without warranty of any kind, either expressed or implied. The responsibility for the interpretation and use of the material lies with the reader.

Copyright © United Nations Development Programme Regional Bureau for Asia and the Pacific 2022. All rights reserved.

UNDP is the leading United Nations organization fighting to end the injustice of poverty, inequality, and climate change. Working with our broad network of experts and partners in 170 countries, we help nations to build integrated, lasting solutions for people and planet.

Learn more at [undp.org](https://undp.org) or follow at @UNDP.



**United Nations Development Programme**  
**Regional Bureau for Asia and the Pacific**

One United Nations Plaza  
New York, NY, 10017, U.S.A.  
Tel: +1 212 906-5000  
Fax: +1 212 906-5898



REIMAGINING DEVELOPMENT  
IN ASIA AND THE PACIFIC  
A SYNTHESIS REPORT

# Introduction

## Why this report?

UNDP's Regional Bureau for Asia and the Pacific (RBAP) seeks to build the foundations for more forward-looking and inclusive policy-making by gathering alternative perspectives for policy and programme ideation. Its explorations of links between anticipation, imagination and policy builds off the United Nations Secretary-General's report on "Our Common Agenda" (2021), which looks ahead to the next 25 years of the UN and presents a vision for inclusive, networked and effective multilateralism that serves both present and future generations.<sup>1</sup> The report asks us to think big, for time is of the essence, and the choices in front of us all – if we are to protect our planet and the future of human life – are stark.

Our work as UNDP RBAP builds on these exhortations, and honours the Secretary-General's commitment to listen to youth, to leave no one behind and to invest in strategic foresight.

**This synthesis report** brings together insights from foresight research and imagination processes to invite reflection on what is emerging in a world of uncertainty. It intentionally places traditionally siloed forms of knowledge and expertise in conversation to elicit thinking on possible development trajectories and emergent risks and opportunities for the region. Specifically, it offers visions and hopes from youth and civil society across the Asia-Pacific region, interwoven with analyses and recommendations from leading academic global experts on human rights, decolonization, risks, long-term thinking and equity in digital cooperation.

# Building blocks to anticipate and reimagine development futures

The aspirations and provocations are the culmination of an “**Inclusive Imaginaries**” initiative that UNDP RBAP conducted with UNDP Accelerator Labs and Youth Co-Labs in late 2021, as well as four “**foresight briefs**” prepared by multi-disciplinary subject experts.

The intentions and approaches that underpin these complementary knowledge streams are summarized below.

## FORESIGHT BRIEFS

While we cannot predict the future, we can rigorously examine signals of change in the present that provide glimpses into many possible futures that could unfold. This is the basis for the practice of “strategic foresight” and UNDP RBAP’s development of a series of foresight briefs to inform policy analyses. These forward-looking research papers offer perspectives on several emerging development trends or inflection points of significance to development pathways in the region.

The briefs take a long-term perspective to identify the uncertainties and possibilities that might transform the social paradigms and planetary realities of futures in Asia and the Pacific, as well as the implications of the assumptions, choices and values that societies prioritize today.

The topics and key questions for each brief are summarized below.

- **New Categories of Rights, by Sushma Raman**, Executive Director of the Carr Center for Human Rights Policy at Harvard University: The complex changes in our world are calling for an expansion of traditional notions of rights. Increased focus on our planetary obligations, on digital futures, on greater equity and on future generations – how then must these evolve for the challenges of our futures? What are new forms of rights that we must pay attention to and what policy implications does this lead to for their future? [Full brief here.](#)
- **Indigenous Futures, by Michelle Lee Brown, PhD**, Assistant Professor, Indigenous Knowledge, Data Sovereignty and Decolonization at Washington State University: How can future development paradigms learn from and be informed by Indigenous concepts of sustainable development? How might Indigenous futures inform and transform how sustainable development is considered, contrived and implemented? What are different measures of “sustainable development” or “flourishing” that are grounded in different lenses of Indigenous knowledge and practice from across the Asia-Pacific region? [Full brief here.](#)

- **Polycrisis and long-term thinking by Caroline Baylon**, Risk Management and Foresight Consultant, and **Sophia Robele**, Consultant, UNDP: The increased pace of globalization has brought with it a slew of new, complex and often interconnected risks, some of which threaten society's very existence. Solving these complex problems and the heightened uncertainty they bring will require new modes of long-term and cross-disciplinary thinking. What types of risk assessment, policy measures, governance and development programmes are needed to put long-term thinking into practice in the face of increasingly uncertain futures? [Full brief here.](#)
- **Can Digital Public Goods Deliver More Equitable Futures? by Urvashi Aneja, PhD**, Founding Director of the Digital Futures Lab: What are equitable digital public goods and how can they enable sustainable development that does not reinforce existing inequities? While it is important to build a digital infrastructure that can accelerate development gains, how can this be done without locking in a particular vision of our digital development futures, one that is deeply contested and raises complex issues around governance and accountability? How can "open" digital systems support positive developmental outcomes and not reproduce social inequities and create new unintended harms? [Full brief here.](#)

## INCLUSIVE IMAGINARIES

While futures thinking and academic research of possible development trajectories can help to extend the timeframes and systemic lens through which policy actors make decisions, the work of shaping more just and equitable futures calls for more than *anticipating* what might happen, to expanding the spaces within which diverse change agents can *imagine, articulate and build consensus around* their desired collective futures, as a compass for orienting action.

The sources of knowledge we generally use to build on policy and programmes emerges from a small group of stakeholders that have either historically been in positions of power or are considered "experts" owing to their academic knowledge. To work towards building more locally driven and culturally contextual visions of our futures, there is a need to prioritise collaborations that make space for diverse citizens to voice their aspirations and surface inherent knowledge within development processes, in order to help shift the status quo.

It is with this intention that UNDP RBAP, supported by Poppy Seed Labs, developed the "Inclusive Imaginaries" initiative. The process and toolkit combines ethnographic research, design approaches, storytelling and role-playing to support development actors and communities in elevating the role of imagination and futures-oriented thinking within participatory planning processes.

With the UNDP Accelerator Labs and Youth Co-Labs, RBAP piloted the process with country offices in Fiji, Laos, Malaysia, Nepal, Philippines and Samoa between October-December 2021, with an initial focus on youth and civil society. Through Inclusive Imaginaries workshops, it sought to leverage the approach as a way to highlight nuanced understandings of what flourishing means and might look like in Asian and Pacific Island countries' futures when diverse voices are given the opportunity to set the agenda, and to amplify ways in which more participatory visions might shape how governments and communities plan for and live in the future.

Key emerging themes from these imagination processes are highlighted throughout this report. They serve as a reminder that future resilient policymaking can blend imagination and honour youth and civil society perspectives alongside those of traditional experts, thereby celebrating the vibrancy and creativity of youth-led visions and ideation.

The ideas synthesized in this report can feed policy discussions linked to transformation agendas, offer new directions for country-specific research and analysis, help to reframe partnership and programming priorities through a long-term lens; provide a basis for organizational reflections on governance and values; and, more broadly, inspire the forging of pathways for infusing more imagination and future-oriented thinking into collective decision-making processes for systems transformation.





REIMAGINING DEVELOPMENT  
IN ASIA AND THE PACIFIC  
A SYNTHESIS REPORT

# The Case for Reimagining

## A global polycrisis

Since the mid 20th century, the accelerating pace of industrialization and globalization has ushered in a range of new, cascading, interconnected and even existential risks for humans and for our planet. These risks include but are not limited to biotechnology advances that can lead to manmade pandemics, to superintelligent AI that transcends human's ability to direct it and to climate emergencies. The impact of cascading, interconnected risks are leading to what is known as a global polycrisis – defined as “any combination of three or more interacting systemic risks with the potential to cause a cascading, runaway failure of Earth’s natural and social systems that irreversibly and catastrophically degrades humanity’s prospects.”<sup>2</sup>

The climate emergency is the most defining crisis of our time and a pressing issue. Despite the talk of political will and the need for swift action, its risks continue to accelerate in severity. “Four thousand generations could live and die before the carbon dioxide released from the Industrial Revolution to today is scrubbed from our atmosphere, and yet decision-makers continue to subsidize fossil fuels, prolonging our carbon habit like a drug running through the economy’s veins,” wrote UNDP Administrator Achim Steiner in the foreword of the 2020 UNDP Human Development Report, which offers an antidote to paralysis in the face of rising inequalities alongside alarming planetary change caused by the Anthropocene.<sup>3</sup>

Most recognize, however, that we are not doing enough fast enough. In the closing plenary of the 2021 United Nations Climate Change Conference, known as COP26, Asad Rehman, climate justice leader and executive director of War on Want, eviscerated world leaders: “The richest have ignored every moral and political call to do their fair share. Their broken promises are littered across 26 COPs,” he said, decrying “empty press releases drafted by polluting companies [that] no longer fool anyone.”<sup>4</sup>

Beyond the threat of individual risks, we now face new scales of uncertainty from the convergence of multiple existential crises. The interconnected nature of these risks means that failure in one arena can trigger a series of cascading shocks and failures – and where the results are unpredictable and possibly disastrous. As noted in the 2020 Human Development Report, “In the natural sciences – and more recently in the social sciences – people have realized that patterns that seem random on the surface may have a complex structure, resulting in surprising, abrupt shifts and cascades of change that are not easily recognizable or fully predictable, posing challenges for governance.”<sup>5</sup>

Climate change has cascading effects on other risks such as pandemics, poverty and inequality and armed conflict. Extreme weather events can cause a decline in crop yields, harming farmers’ livelihoods and impacting food supply, causing malnutrition and poor health. This affects labour productivity and economic growth. Poverty results in social unrest; in some cases this can unseat a government. Conflict, if protracted, causes more poverty which then perpetuates the cycle of conflict. The risks exist not just at a macro, planetary scale, but in our quotidian daily interactions as well, in large part due to the nature of our increasingly digital lives and the infrastructure they run on.



## Technological advances – opportunities or risk amplifiers?

The choices at hand and new modes of governance called for to mitigate the effects of increasingly interconnected, volatile and uncertain risks is illustrated in particular by the widely varied digital futures that might unfold. Technological innovation of recent decades has instigated new possibilities for both progress and harm, whether by design or as the consequences of failures to anticipate risks and unintended effects.

Dramatic advancements in technology in recent times have the potential to uplift millions from poverty, open access to education and information and democratize civic participation and engagement. However, with ever more of our lives and civic functions operating online, we are seeing nascent digital infrastructures enshrine, exacerbate and accelerate existing socioeconomic inequities.

This exacerbation of existing inequities through new technologies is not an inevitable fate, but one likely to worsen in the future if governments and institutions fail to accord more attention to the ethical underpinnings of current business models and regulatory frameworks that shape the development, use and access to digital public goods. One key factor is that, in many cases, those who are developing and/or operating civic infrastructure for digital technologies may not be oriented to the public good.

This raises new and complex questions for governance and accountability regarding the use of market-driven solutions and the public-private partnerships around them. Market-driven solutions are shaped by market incentives and may not prioritize equity and public well-being. There are as yet limited mechanisms to ensure and enforce their allegiance to the public good.

The issue of equity in digital governance is an emerging risk in Asia where nearly 52 percent of Asia's 4.3 billion people are offline and denied access to the promises of the digital age and new technological innovations. Tiziana Bonapace, Director of the United Nations Economic and Social Commission for Asia and the Pacific, warned that the digital divide in the Asia-Pacific region could become the "new face of inequality" in the region.<sup>6</sup> Many current digital harms, such as privacy violations or monopolistic market practices, stem from the market incentives driving technology companies and from the lack of adequate safeguards and accountability mechanisms.

## Implications for risk analysis and governance

Given the rate at which interconnected risks can become compounded and trigger new tipping points for existential risks and a global polycrisis, timely and bold action is needed. This includes the need for more anticipatory policy measures that can harness and equalize the future benefits and mitigate the future harm of socio-technological innovation, as illustrated by the risks associated with continued digital evolution in the absence of necessary governance evolutions to establish new principles and standards. It is important to ensure all people have access to safe, reliable essential infrastructure – digital and civic – so as to not compound the risks of existing vulnerabilities and carry forward past systems of harm into our futures.

Despite widespread acknowledgement of the need for urgent action, we lack proven practices and extensive experience in addressing interconnected and systemic risks. Conventional risk management practices have evolved based on learning from past disasters. When new risks emerge, experts generally analyse the new risk, find ways to limit its damage, then incorporate the lessons learned from the experience for next time. With existential risks, however, there may not be a next time.

It is not just that we need new technical approaches and assessment frameworks for understanding and managing risk, but equally new paradigms through which to make decisions that balance current and future needs, particularly when dealing with complex and uncertain trade-offs.

**We can reimagine development to be more future-fit by calling into question the frameworks undergirding how we think and act, and propose new approaches that enable inclusive, sustainable thriving.**

## Making space for “new” ways of thinking and working

The responsibility to reimagine development is shared across history and actors – many development approaches have been shaped by a paradigm that does not serve much of humanity or the planet, as is becoming increasingly clear. As we explore new orientations to realize the development futures we seek, it is important to proceed with humility, and recognize that traditional experts cannot be the only ones to forge a new path. New possibilities for change can come from their broad-based and radical collaboration with voices across disciplines, cultures and generations.

Part of this “reimagining” is also a returning: a recognition that inclusive development paradigms of the future must also mine the wisdom of the past and present. This includes returning to the aspirations and guidance of traditional development thinkers like

Amartya Sen and Mahbub ul-Haq<sup>i</sup>, whose philosophies not only remain relevant today, but increasingly urgent for confronting the underlying drivers of risks and challenges to come. The resonance between the priorities and concerns of youth across Asia and the Pacific spotlighted in this report, and the pathways for sustainable development offered by such thought leaders call us to consider: Have we lost our way from original development philosophies? Where should our reorientation focus not only on imagining some of our paths anew, but more deeply examining the barriers that have impeded the translation of long-held values and development traditions into policy decisions and implementation?

Among the consequences of this divide between aspirations and implementation has been the uneven distribution of the costs and benefits of globalization. Globalization has yielded extreme inequality, and the profits from industrialization have been concentrated in the Global North. A study from Global Financial Integrity and the Centre for Applied Research at the Norwegian School of Economics found that the flow of money from rich countries to poor countries pales in comparison to the flow that runs in the other direction. In 2012, the last year of recorded data, developing countries received a total of \$1.3 tn, including all aid, investment and income from abroad. But that same year some \$3.3 tn flowed out of them.<sup>7</sup>

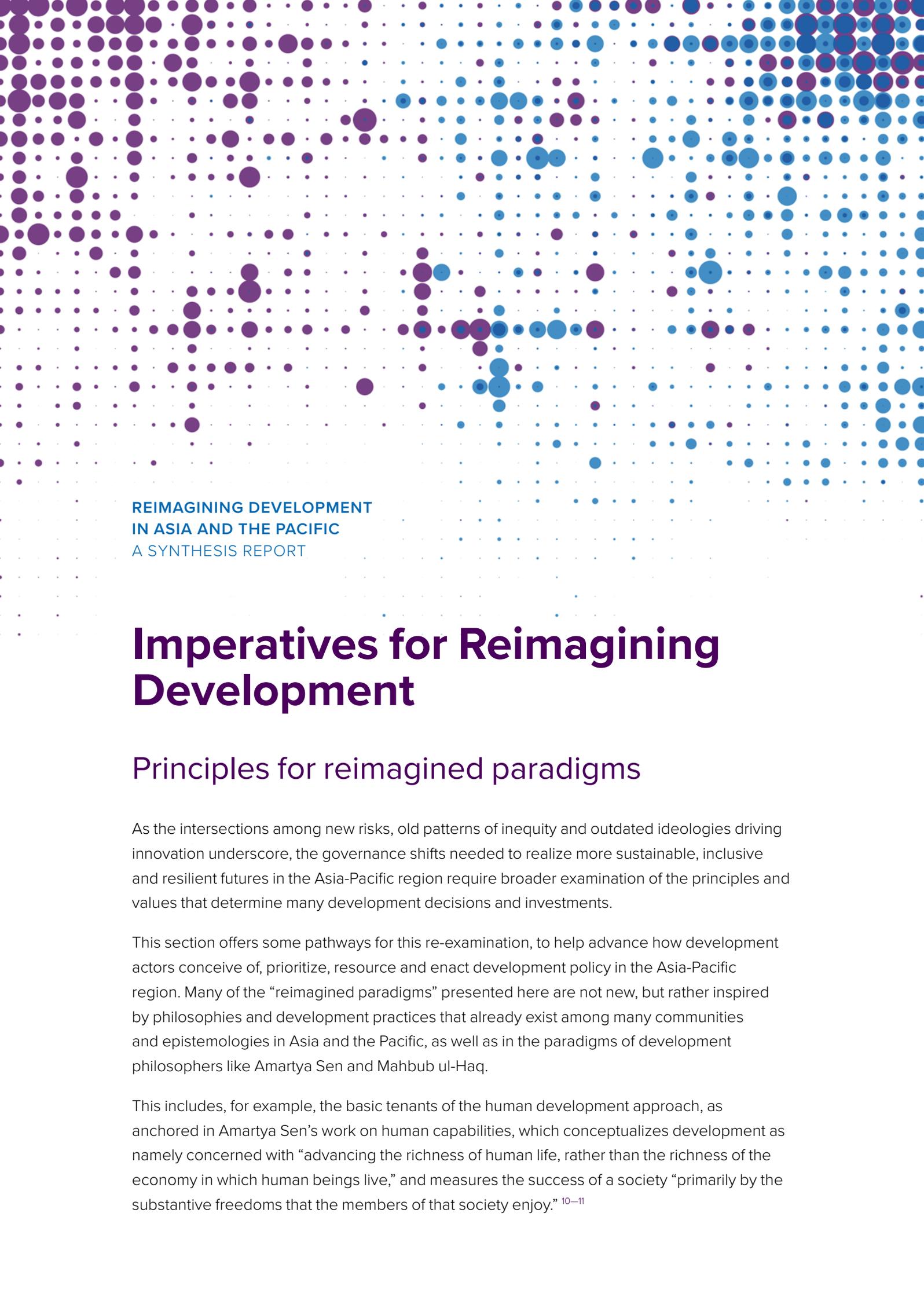
As anthropologist Jason Hickel has observed, “What this means is that the usual development narrative has it backwards. Aid is effectively flowing in reverse. Rich countries aren’t developing poor countries; poor countries are developing rich ones.”<sup>8</sup> Poor countries have paid for the extravagance of rich countries, and now the costs threaten human and planetary life as we know it. Global disasters, from climate change to pandemics, thrive in the cracks in society, exploiting and exacerbating myriad inequalities in development.

As the costs compound and the landscape of risks evolve, so too must the ways we conceive of the values that underpin mainstream development models. For example, freedom, as the development philosopher Dr. A.K. Shiva Kumar has said, “means protection from the risks that people experience every day.”<sup>9</sup> Yet, freedom will also mean protection from the risks that people will experience in the future. How might we better orient our decision-making frames and prioritization processes to navigate the needs and desires of both present and future generations?

Development norms that prioritize the immediate *at the expense* of the future, including through processes that fail to give voice to many visions for the future, serve to perpetuate the inequity and exclusion we seek to address. Strategies only based on technical, sector- and issue-based knowledge have proven insufficient in the face of the polycrisis. New approaches are called for so that we can reimagine what development means, and how it can be achieved.

---

<sup>i</sup> Consider the seminal human development publications *Development as Freedom* (1999) by Amartya Sen, *Reflections on Human Development* (1995) by Mahbub ul-Haq, or the *Handbook of Human Development* (2009) edited by A.K. Shiva Kumar and Sakiko Fukuda-Parr, among others.



REIMAGINING DEVELOPMENT  
IN ASIA AND THE PACIFIC  
A SYNTHESIS REPORT

# Imperatives for Reimagining Development

## Principles for reimagined paradigms

As the intersections among new risks, old patterns of inequity and outdated ideologies driving innovation underscore, the governance shifts needed to realize more sustainable, inclusive and resilient futures in the Asia-Pacific region require broader examination of the principles and values that determine many development decisions and investments.

This section offers some pathways for this re-examination, to help advance how development actors conceive of, prioritize, resource and enact development policy in the Asia-Pacific region. Many of the “reimagined paradigms” presented here are not new, but rather inspired by philosophies and development practices that already exist among many communities and epistemologies in Asia and the Pacific, as well as in the paradigms of development philosophers like Amartya Sen and Mahbub ul-Haq.

This includes, for example, the basic tenants of the human development approach, as anchored in Amartya Sen’s work on human capabilities, which conceptualizes development as namely concerned with “advancing the richness of human life, rather than the richness of the economy in which human beings live,” and measures the success of a society “primarily by the substantive freedoms that the members of that society enjoy.”<sup>10–11</sup>

Likewise, many Indigenous traditions are important sources of knowledge on what reimagined development practice rooted in concepts of both agency and interconnectedness might look like. Indigenous knowledge traditions consider questions of development using lenses that are place-based, long-term and ecologically sensitive to produce practices that are attuned to the needs of each context. Indigenous futures work connects past to present and to potential futures, defined by Dr. Michelle Lee Brown (2022) as cyclical processes of balanced flourishing that are profoundly place-based, and include human and nonhuman well-being—especially native flora and fauna, lands and waters.<sup>12</sup>

While different Indigenous knowledge sources had successfully stewarded our planet and those that live on it for millennia, these traditions have often been decentred or excluded in decision-making about development. Yet they have much to offer for organizations and governance bodies, and point the way to paradigms to rediscover and imperatives to embrace in enabling a balanced, sustainable flourishing.

The following table illustrates existing paradigms – mindsets, approaches and practices – across different areas where development philosophy and practice might evolve to hold us to account not just to what has come before but also for what new complexities will bring.

Area	Existing Development Implementation Paradigm	Reimagined Development Implementation Paradigm
<p><b>Time Horizon for Planning</b></p> 	<p>Short- to medium-term, e.g. 2-5 years</p>	<p>Long-term, e.g. 10 years and beyond – thinking ahead in generations</p>
<p><b>Measure of Progress</b></p> 	<p>Focused on maximizing production and consumption, largely by investing in industrialization and digitization, and by stimulating greater demand and absorptive capacity for goods and services</p>	<p>Centred on balanced flourishing of human and nonhuman entities on the planet, and viewing materialist production and consumption as a means for survival and flourishing, not as ends in themselves</p>
<p><b>Views on Nature</b></p> 	<p>Existing to provide resources for our own well-being</p>	<p>Thriving in its own right, which will also enable human and planetary flourishing</p>
<p><b>Views on Technology</b></p> 	<p>Invest in research and development (R &amp; D) for defence purposes; otherwise, take a laissez-faire approach on how the market develops and profits off it</p>	<p>Invest in R &amp; D for civic purposes, and take a proactive approach to ensuring market solutions are optimized for the public good, and serve and protect all citizens, especially the most vulnerable</p>

Area	Existing Development Implementation Paradigm	Reimagined Development Implementation Paradigm
<p><b>Understanding of Development</b></p> 	<p>Development as linear, forward progress, prioritizing human well-being as separate from “nature”</p>	<p>Development as a (re)generative, cyclical process in nature, for humans to respect and steward</p>
<p><b>Dominant Development Philosophy</b></p> 	<p>Rooted in dominant definitions of progress that are deemed universal – with concessions to “localize” them – and that act based on narrow technical domains (i.e. focused on a specific subject matter, like health or education)</p>	<p>Rooted in generations-long familiarity of specific territories that understand the relationship among different ecosystems and social structures), and that recognize universal rights but reject universal practices</p>
<p><b>Approach to Anticipating Risks</b></p> 	<p>Based on linear approaches to plan for the immediate- to short-term future</p>	<p>Based on long-term thinking and anticipatory approaches to assess risk, and learning from different knowledge traditions, e.g. Indigenous communities’ cyclical and iterative processes to understand how the past connects to the future</p>
<p><b>Approach to Problem Solving</b></p> 	<p>Treat issues in isolation, based on guidance from experts on the specific issue in question</p>	<p>Examine issues through multiple lenses and collaborate across technical disciplines to treat them, so that resolution in one area does not inadvertently cause problems in another</p>
<p><b>Approach to Innovation</b></p> 	<p>Individualistic: Rooted in values of Enlightenment individualism, which sees humans as rational equals, divorced from their social context, and in pursuit of maximizing their interests</p>	<p>Collectivist: Rooted in values of relational ethics, which sees humans as embedded and inextricable from their social context, and prioritizing a communal duty of care toward fellow humans and the environment – this naturally centres on those who are most marginalized in society</p>

## Pathways

The following pathways present possible spheres where we can make progress on how we advance development processes to help realize the paradigm shifts – including a centering of many existing philosophies – highlighted in the table above. Although not an exhaustive list, it focuses on several areas where changes will be important: updating development frameworks; embracing long-term thinking; restructuring how we collaborate and make decisions; and applying justice-oriented accountability mechanisms.

These pathways were developed for the Asia-Pacific region, directly drawn from insights identified by both the youth-led Inclusive Imaginaries and the subject expert-led foresight briefs, but their lessons also apply to other political and development contexts.

### UPDATING DEVELOPMENT IMPLEMENTATION FRAMEWORKS

1. Reconsider traditional definitions of development and expand them to include the role of people's and nature's well-being in advancing collective progress.



For over a half century, the most widely accepted measure of a country's economic condition has been gross domestic product (GDP). In 1942, annual estimates of gross national product were introduced in the United States to complement the estimates of national income and to facilitate wartime planning. After the Bretton Woods conference in 1944, GDP became the main tool for measuring a country's economy.

A measure to facilitate wartime planning is now seen as the dominant measure of progress, in an era where we no longer need to maximize production but in fact do the opposite. To absorb the ever-growing amount of goods, countries must stimulate greater demand and build greater absorptive capacity for goods and services. Development, under this definition, is forward progress for humans to achieve. In this view, nature is seen as existing to provide resources for production, which then supports human well-being. We are seeing the havoc this worldview has wrought on our planet, and the consequences on our most vulnerable.

As the UNDP 2020 Human Development Report suggests, one approach to promote balanced flourishing of human and nonhuman entities is to expand national development progress indicators to account for development's effects on the planet. This could include “adjusting GDP (or GNI) to account for environmental degradation and natural resource depletion,” or adding environmental and sustainability dimensions to the Human Development Index.<sup>13</sup>

### **INCLUSIVE IMAGINARIES: “WE WANT NEW FRAMEWORKS FOR JUST AND EQUITABLE DEVELOPMENT”**

Youth across Asia and the Pacific emphasized the importance of questioning the sources of dominant social, cultural and political paradigms, and to imagine new frameworks that can enable just and equitable development. Across the region, youth are challenging the extractive economic models that hinder their well-being, and that of the planet – and advocating for well-being to be included as an indicator for human development.

Some desire a 100 percent circular economy, which would require challenging existing paradigms of development progress and a radical shift in mindsets and behaviours of citizens. Many young people envision their role as stewards of a community-based approach that would build planetary sustainability and societal resilience.

### **PIONEERING POLICY: OPTIMIZING FOR WELL-BEING, NOT JUST GROSS PRODUCT**

What is measured gets attention. Since the 2008 financial crisis, many countries have been experimenting with different ways to define and measure the health of a country, which stops relying solely on economic statistics – and using these new indicators to inform how they plan and allocate resources.

New Zealand is a leading example. In 2019, it introduced its Well-Being Budget, with all new spending – representing roughly 5 percent of total expenditure – to reach five specific well-being goals: bolstering mental health, reducing child poverty, supporting Indigenous peoples, moving to a low-carbon-emission economy and flourishing in a digital age.

## 2. Expand our conceptions of rights to account for new and emergent threats.



The United Nations has long championed the notion of human rights being an integral part of human development and central to governments' commitment to inclusive development. Since the Universal Declaration of Human Rights was adopted by the UN General Assembly in 1948, much has changed in the world. Recent years have seen countries across Asia passing restrictive legislation or using internet shutdowns to restrict existing rights, such as freedom of assembly, association and expression.

Rights focus on the needs of the most vulnerable and dispossessed; they are a universal language; and concentrate on a range of capabilities, freedom and opportunities required for all of us to thrive. In light of new and emerging challenges, we need to renew our commitment to rights and to develop our conceptions of them.

New, urgent debates around reframing and evolving rights are happening as a result of the digitization of our private lives and of our public infrastructure. Robust discourses on advancing the protection of rights in the digital spheres are called for as technologies are rapidly evolving and also being misused. This push is important for a larger rethinking of human rights, but should expand beyond the topic of rights in the digital sphere to account for other new risks to the planet and to global citizens.

To address the emerging challenges facing the Asia-Pacific region, Sushma Raman (2022) offers three areas of rights that merit more substantive consideration: 1) **Rights for Creating More Just Economic Futures**: The right for all citizens to live free from corruption is a new right that can play a transformative role in advancing economic rights and equity. 2) **Rights for Respecting Our Planetary Obligations and the Rights of Future Generations**: Establishing the rights of Nature, as a counterweight to our societies' incentives to tax our planet past its boundaries, and the rights of future generations can be transformative in ensuring equitable and sustainable development. 3) **Rights for Building Digitally Inclusive and Deliberative Societies**: Winners and losers in the digital era ("digital divides") mirror historical divides, requiring new rights and policy solutions grounded in respect for equality.<sup>14</sup>

*“While rights might be portrayed by some leaders as a Western preoccupation or a distraction from development, rights are essential not only for human development, but also for the survival and flourishing of the planet in the coming decades. [...] The changing landscape facing vulnerable communities in the Asia-Pacific region – caused by demographic and environmental changes, rapid advancements in technology and science and deepening economic fragility – require us to focus on the consolidation of existing rights and the reconceptualization and expansion of rights to accommodate these new realities.”<sup>15</sup>*

**Sushma Raman**

*Executive Director, Carr Center for Human Rights Policy, Harvard University*

### **PIONEERING POLICY: BEYOND HUMAN RIGHTS – EXPANDING PROTECTIONS FOR MUTUAL FLOURISHING**

Many countries now recognize the need to extend protections, in the form of rights, to nature. Policy developments in this area are most advanced in Latin American countries such as Ecuador and Bolivia. In 2008, Ecuador became the first country to enshrine the rights of nature in a constitutional document, affording it the highest form of legal protection. Its constitution “recognizes the rights of ‘Pachamama’ (or Mother Earth) to exist and to ‘maintain and regenerate its cycles, structure, functions and evolutionary processes.’”<sup>16</sup>

This concept is also gaining traction across the Asia-Pacific region. In July 2019, Bangladesh granted the country’s rivers the same legal status as humans. In recent years, groups like the Earth Law Center have been working on a Convention on the Rights of the Pacific Ocean, in collaboration with civil society and governments from across the Pacific Island nations. In October 2021, the UN Human Rights Council passed a resolution recognizing access to a healthy and sustainable environment as a universal right. While important developments, more efforts are needed to enshrine the protection of nature into the realm of policy if countries are to assure the mutual flourishing of people and planet.

### **INCLUSIVE IMAGINARIES: “EMBRACE AND EXPAND UNIVERSAL RIGHTS. REJECT UNIVERSAL PRACTICES”**

---

A common reflection is the need to reject “one-size-fits-all” approaches to advancing rights and supporting youth aspirations.

“Policies should be driven by the local context, bring local visions of the future as a resource to the government to see how policy frameworks can be revised, reformulated, or new ones could be made.” – Nepal Inclusive Imaginaries participant

In Malaysia, for instance, the meteoric rise of tourism in the region has meant new sustainability challenges for the country. The unprecedented numbers of tourists has threatened biodiversity and resulted in fragile environments. Questioning the prevailing visions of “sustainable tourism” can promote the consideration of locally-driven definitions and of solutions to promote sustainability. Among these were visions of a unique, locally sustainable model of tourism that prioritizes the needs of local communities, culture and the environment, even at the expense of popular (and profitable) models of mass tourism.

In Laos, expanded space for imagination brought forth possibilities for building a sustainable ecology rooted in respect for traditional wisdom, while introducing new ways of reimagining nature stewardship practices. Such an ecology would include the right to protect communities’ natural assets, recognizing that balanced flourishing is how we all thrive. Looking to the future also underpinned the value of the past. Imaginings of the year 2031, for instance, included reviving traditions, such as the 12 festivals of the Buddhist calendar, in an ecologically harmonious way – to embrace traditions, while renewing them taking our environment into account.

## EMBRACING LONG-TERM THINKING

### 3. Make wise decisions today – prevention is far cheaper than repair.



As the 2020 Human Development Report noted, warning lights – for our societies and the planet – are flashing red. We are facing unprecedented environmental challenges, yet we still have the time and capability to prevent the most devastating outcomes and to forestall interconnected systemic and existential risk. It is imperative that we address these perils and uncertainties before they snowball to a point where they will be impossible to deal with.

If we do not sufficiently curb greenhouse gas emissions, for example, we will reach a point after which it will no longer be able to stop runaway climate change. If we do not establish new protections for people’s digital access and security, we open the door for governments to surveil and oppress their people. The COVID-19 pandemic, for example, has served as a pretext for increased mass surveillance in many countries. Reversing these programmes is much more difficult than preventing them.

What can we do? One path forward is to develop and test new assessment frameworks and risk mitigation mechanisms that enable a better understanding of the downstream impacts of systemic and existential risks, where there is high degree of uncertainty, unknowns and unknown unknowns. This includes expanding research to understand and to continue assessing the causal dynamics that connect systemic risks in order to avoid tipping points for a polycrisis. This should inform risk mitigation strategies and investments in early preventive measures.

Another measure is to incorporate future impact assessments in policy decisions, as a way to impart long-term thinking and consideration of future generations’ well-being in policy priorities. Future impact assessments are a process for thinking through what the ramifications of proposed actions might be on people and the environment, when there is still a chance to modify or even stop such consequences.

*“The nature of interconnected systems also means that—much like the butterfly that flaps its wings—we may only need to make small changes now in order to exert a major impact over the long-term. It also means that spending to resolve long-term problems now is more cost effective than if we wait until they have snowballed; investments in prevention pay for themselves many times over, although many fail to realize it. [...] [We must] overcome the excessively short-term, consumption-driven nature of the Anthropocene so that it will instead be characterized as an age of wisdom and responsibility, in which we have planted the seeds for future generations to flourish.”<sup>17</sup>*

**Caroline Baylon**

*Risk Management and Foresight Consultant*

#### 4. Honour our obligations to future generations in policymaking and implementation.



The 1994 Human Development Report made a strong case for centring the needs of future generations: “The strongest argument for protecting the environment is the ethical need to guarantee to future generations opportunities similar to the ones previous generations have enjoyed. This guarantee is the foundation of sustainable development.”<sup>18</sup> Yet nearly three decades on, we can see this prescient exhortation has not been heeded.

Existing implementation of development planning is based on extremely short time horizons: five-year strategies and 10-year plans. An alternative would be to think across generations, and to consider the consequences of our current decisions on future generations—to imagine how the impacts of development policy decisions today might cascade into risks down the line.

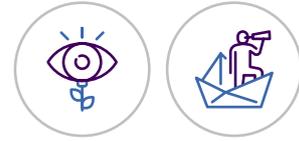
##### **PIONEERING POLICY: CONCRETE WAYS TO PROTECT LONG-TERM THINKING DESPITE SHORT-TERM POLITICAL CYCLES**

Several governments are pioneering ways to ensure their political and governance systems, which are often beholden to short-term electoral cycles, evolve to anticipate, protect and steward the needs of future generations. Some models being pioneered around the world are as follows:

- **Commissioners for Future Generations:** These roles have been established in countries, such as Hungary, Israel and Wales, to advise the government on how decisions will impact future generations. In Wales, the role was enshrined in law to ensure its permanency.
- **Think Tanks for Lawmakers:** Some countries have established think tanks within their legislative bodies (Finland’s Parliamentary Committee for the Future and Scotland’s Futures Forum) to provide critical input into policymaking.
- **Constitutional Amendments:** In recent years, several countries have incorporated anticipatory, long-term thinking into law, by updating their constitutions to reflect their responsibility to future generations. Newly inserted clauses may be termed posterity protection provisions. Poland, for example, now constitutionally restricts the level of national public debt to 60 percent of GDP.

## RESTRUCTURING HOW WE COLLABORATE AND MAKE DECISIONS

### 5. Centre Indigenous and localized knowledge to build practices for balanced flourishing.



Indigenous communities carry long legacies of knowledge on how to steward our planet, yet colonial and capitalist forces have ignored their knowledge and wrought structural violence on their people.

Indigenous communities have generations-long familiarity of specific territories, and they act based on localized yet expansive site-specific knowledge (i.e. that understand the relationship among different ecosystems and social structures). Colonialism has erased manifold generations of familiarity with specific territories that prioritized localized, site-specific knowledge critical to flourishing.

*“Indigenous futures work connects past to present and potential futures, defined here as cyclical processes of balanced flourishing that are deeply place-based, and include human and nonhuman well-being – especially native flora and fauna, lands and waters. [...]*

*Indigenous sources of knowledge offer powerful tools for futures-oriented development through localized and circular processes, not a linear building from past to present, into the future. These cyclical processes are iterative in that they are assessed and measured as to how they are restricting or encouraging balanced flourishing. They are active, ongoing and relational: coming together, acting, assessing and iterating using past guidance to shape future actions.”*<sup>19</sup>

**Michelle Lee Brown, PhD**

*Assistant Professor, Indigenous Knowledge,  
Data Sovereignty and Decolonization, Washington State University*

## HIGHLIGHT: LEARNING FROM INDIGENOUS TRADITIONS<sup>ii</sup>

Indigenous communities are rarely centred (or even included) in decision-making about development, observes Dr. Michelle Lee Brown, yet they have much to offer for organizations and governance bodies to move from resilience-thinking into flourishing in times of crisis, through Indigenous futures approaches.

Some elements of Indigenous philosophies and approaches to governance, land stewardship, and development follow, to illustrate what these traditions can offer traditional development practice:

- **Approach to History:** Not only to be remembered, but to be proactively used as models and teachings to guide future decisions.
- **Approach to Development:** Rooted in place, recognizing that each area or region has its specific ecosystems, and thus practices of stewardship and “development” are not interchangeable.
- **Timescale for Assessing Decisions:** Based on considering implications of human and nonhuman thriving, generations into the future.
- **Governance Models:** Are rooted in cyclical processes, based on past examples and ‘living’ structures of human-nonhuman relations.

While global approaches to development have evolved in the last decade to include elements of the above, many have drawn from Indigenous views without acknowledging the sources their “new” philosophies draw upon. This continues processes of extraction and erasure that Indigenous communities, and many scholars in the Global South, have long experienced.

Thus, as development institutions continue to draw upon different knowledge traditions, it is important to acknowledge the sources they build upon and to halt the patterns of co-option and dilution that the development sector has long perpetuated.

ii This body of work recognizes that Indigenous communities are not monolithic, and yet when we refer to Indigenous philosophies and practices, we acknowledge that there are common elements of their worldviews, as articulated by Dr. Michelle Lee Brown. Namely, that they are ontologically relational, that they have cyclical or fluid views of time, and that while they embrace epistemological pluralism, core values of reciprocity and collective stewardship lie at their core.

### **INCLUSIVE IMAGINARIES: “WE WANT TO USE INDIGENOUS WISDOM TO SOLVE EXISTENTIAL CHALLENGES.”**

Young people in the region are eager to rediscover Indigenous knowledge —especially in the face of great risks, notably the Philippines, which is among the countries most vulnerable to climate change. Insights from the Inclusive Imaginaries process suggest an ardent aspiration among youth to explore and re-imagine traditional Filipino culture to uncover traditions that can inform approaches to sustainable development and governance accountability.

Spanish and American colonization had a profound influence on Filipino culture —and young people are eager to call outside influences into question and to reclaim traditions from precolonial times. “Young Filipinos want to assert identities beyond the melting pot of ‘Imperial Manila’, which has brought forth a yearning and a need to look further back into Indigenous sources of knowledge and cultural artifacts,” noted an observer of the process.

Beyond ongoing efforts to reduce emissions and promote renewable energy, there is an increasing desire to honour Indigenous knowledge of the environment and ensure climate justice for the most vulnerable populations. As one young person said, “We want to root all actions (for healthy communities) in cultural heritages, like that of the Badjaos [an Indigenous ethnic group from the southern part of the Philippines that practices a sea-based nomadic lifestyle]. They have so much knowledge that we can use.”

## **6. Embrace a framework of relational ethics, which builds on Asian and Pacific Islander collectivist values.**



Constructs borne from individualism (which sees humans as rational equals, divorced from their social context and in pursuit of maximizing their interests) have become the basis for many policy frameworks that reinforce inequities, such as the centrality of capitalism as an orienting framework for dominant economic systems. This has privileged the profit of a few at the expense of the majority, and without regard to environmental damage. Another example is the notion of property rights: “a construct which says I am an individual, my home is my castle and the value of that land is mine.”<sup>20</sup> This ownership-driven model undermines stewardship-driven relationships to land, or incentives to invest in shared public goods.

There is a lot of potential for setting new development trajectories by returning to regional philosophical traditions. This can begin by “re-rooting” our thinking in Asian and Pacific philosophical lineages that emphasize collectivism above individualism and that centre relational ethics. These values, of course, are not unique to Asia, and are more present in countries in Latin America, the Middle East and sub-Saharan Africa, as well as across many Indigenous traditions.

The relational ethical frameworks that undergird mainstream development can better recognize the interconnectedness of all humans and our responsibility for one another. A majority of Asian and Pacific cultures are predominantly collectivistic in nature. In such cultures, individuals are seen as embedded within and inextricable from their social context, and the concept of a separate, autonomous self that exists to maximize individual gain is de-emphasized. Asian and Pacific ethical traditions draw from these roots and emphasize values of empathy and compassion. They celebrate interdependence and connectedness, emphasizing a communal duty of care toward both people and environment. This naturally centres those who are most marginalized in society.

Relational paradigms based on social and environmental sustainability are also a hallmark of Indigenous cultures. Kanaka Maoli scholar, Noelani Arista, writes of the Native Hawaiian concept of *pono* as “balanced flourishing”, which also emphasizes individuals’ ongoing assessment of their positional responsibility within larger local networks of human and nonhuman communities. Different Indigenous traditions have different terms for this, but fundamentally they encapsulate concepts of living well together and notions of health and well-being through interconnectedness.

### **INCLUSIVE IMAGINARIES: “WE WANT CIVIC SOLIDARITY IN DEVELOPMENT POLICY”**

Inclusive Imaginaries reflections point to a broad desire for integrating traditional values into forward policy. In Laos, reflections spoke to the hope for “solidarity within the community and the willingness of the government to preserve [local] traditions.” Insights also underscored the untapped potential of many value systems to reshape conceptions of governance and development policy. In the Philippines, for example, the Filipino concept of *Bayanihan*, or the spirit of civic unity and cooperation, is an important organizing principle for redefining rights and setting development policy.

Yet it is also important to guard against the flattening of cultural values, and of blind celebration and adoption of tradition. Recommendations called for a critical assessment of how governments can draw upon historical, existing and place-based knowledge to build a robust, context-appropriate development policy.

## JUSTICE-ORIENTED ACCOUNTABILITY MECHANISMS

### 7. Prevent injustices from being encoded into and compounded by digital infrastructure.



The COVID-19 pandemic put the spotlight back on global public goods, but the politics of globalization and ethical murkiness around the governance of public-private partnerships have yielded great disparities in their accessibility, raising important questions about just how global and how public these goods actually are. This is particularly true of digital public goods.

Due to the comparatively limited capacity to effectively absorb and deploy technology talent in the public sector, and the much lower pay scale, in many countries, much of the top tech capacity sits within the private sector. As a result, there is limited technical capacity for interrogating the ethics, managing the risks and providing strong oversight of technology companies. Many governments also have limited ability to counter the “ethics-washing” of technology companies, since most elected officials and civil servants lack technical knowledge on how technology platforms operate. Thus they struggle to identify gaps between rhetoric and reality when it comes to protecting citizens’ rights online.

It is imperative to implement regulatory structures and oversight mechanisms to ensure innovations in digital technologies truly serve all people, thereby ensuring the promise of the digital age is equally accessible to all. Doing so takes careful investment and input from a range of stakeholders, such as ethicists, social workers, care workers and those representing the most marginalized communities. Yet it is precisely these perspectives that are largely absent from existing conversations, because of the speed of technological innovation and the incentives of larger corporations. More voices, especially of those advocating for the needs of those with the least purchasing power, can only slow down the process and possibly threaten the potential of increased earnings quarter-on-quarter.

*“We need to develop alternative ethical frameworks grounded in values of relationality and interconnectedness to steer innovation trajectories toward the public good. [...] As we chart our digital development futures, it is vital that we unpack the ethical frameworks driving dominant innovation trajectories and explore alternative value paradigms. The conversation around digital public goods must start at this question of ethics and values. Technical standards and software principles are only a means to realize the public good –they should not be a way to lock-in or foreclose value-based contestations around what constitutes the public good.”*<sup>21</sup>

**Urvashi Aneja, PhD**  
Director, Digital Futures Lab

**INCLUSIVE IMAGINARIES: “LEAVE NO ONE BEHIND”**

There is much anxiety about the impact of the “Meta world” in exacerbating social inequities. Youth are acutely concerned about not leaving behind elders or other vulnerable groups who lack or are not comfortable with technology. Many recognize the immense potential of digital technologies and platforms, while insisting on the imperative for equity in access and opportunities.

This table summarizes the digital futures that youth participants from the Inclusive Imaginaries process wished to see, and the digital realities they wished to leave behind:

<p><b>What should we take into the future...</b></p>	<p><b>What should we leave behind...</b></p>
<p>Access to digital infrastructure for marginalized groups</p>	<p>Technologies that promote social isolation and have negative impacts on mental health</p>
<p>Digital infrastructure that works with existing physical infrastructure, and that supports small businesses and rural entrepreneurship</p>	<p>Digital divide and accessibility issues that further exacerbate vulnerabilities and statelessness</p>
<p>Young people who are open-minded, critical of information sources and non-prejudiced to shape the future for digital ethics</p>	<p>Culture of mindless and jingoistic or prejudicial discourse with no room for conversation in digital spaces</p>
<p>Cultivating civic unity/ cooperation with adequate spaces for meaningful discourse</p>	<p>Digital use practises that infringe on privacy or decrease diversity and multiculturalism</p>

## 8. Correct the unjust distribution of negative externalities and risks



Cross-country income inequality is estimated to be 25 percent higher because of climate change.<sup>22</sup> When new shocks are overlaid atop existing, intersecting horizontal inequalities, they reinforce and broaden patterns of disempowerment among already marginalized groups. This convergence between new uncertainties triggered by increasingly systemic risks with pre-existing inequalities risks widens socio-economic disparities. It suggests a blind spot and the exigency, within current risk accounting methods and development strategies, to integrate justice as a lens through which to understand and rectify the imbalanced distribution of the negative externalities of development across countries and populations.

One aspect of this justice-led lens includes re-examination of the ahistorical lens through which many risk frameworks are currently constructed, which fail to identify the actors or countries most responsible for harm or risks borne from processes of globalization, and the groups or geographies who bear the primary burden of their downstream impacts. This in part calls for new conceptualizations of “responsibility” that take a more intergenerational perspective. It also demands a greater willingness to examine the intentions and assumptions that drive decision-making for development, and the ways that decisions are shaped by larger structures of power that are often reinforced by perceptions of policy frameworks or of choices being neutral or objective, or of socio-economic-environmental inequities being random phenomena. As global public health giant Paul Farmer once wrote, “If assaults on dignity are anything but random in distribution or course, whose interests are served by the suggestion that they are haphazard?”<sup>23</sup>

The universalized “we” has often erased the greater harms and burdens of institutionalized injustice faced by historically oppressed communities. Recognizing the structural violence that has been inflicted in many parts of the Global South in the name of globalization and “development,” development agencies can advocate for new approaches, such as transitional justice, to provide redress to victims and to create pathways to transform the political, sociocultural and economic structures that have enabled and sustained the injustices.



REIMAGINING DEVELOPMENT  
IN ASIA AND THE PACIFIC  
A SYNTHESIS REPORT

# Conclusion

These priorities arising from the outcomes of both academic expert research and imagination-driven consultations speak to the overarching significance of creating safe spaces for imagining development implementation pathways anew—and for finding meaningful ways to integrate them into policymaking.

Against an evolving development landscape – with greater uncertainty, new risks and new threats to justice and equity on the horizon – the continuation of old processes driving decision-making and action have pointed to the strong bias towards what exists, and the power structures that protect the status quo. Part of the work deconstructing these power structures and making room for more inclusive, sustainable and flourishing futures in Asia and the Pacific is re-examining the sources of wisdom that inform mainstream development thinking.

While this report has profiled a limited set of insights that can offer starting points for further discourse, research and policy directions, its approach to deriving insights – e.g. examining emergent signals of change that may create tipping points for drastically different futures, making space for imagination and for the voices of youth, blending academic knowledge with lived experience, among others – is equally important. It suggests that moving towards more future-oriented development paradigms calls for delving more extensively into the values, epistemologies, desires and experiences of the region's diverse communities in the present as well as philosophies of the past.

# Endnotes

- 1 United Nations (UN) (2021). *Our Common Agenda – Report of the Secretary-General*. <https://www.un.org/en/un75/common-agenda>
- 2 Janzwood, S. and Thomas, H. (2022, April 27). *What is a global polycrisis: And how is it different from a systemic risk?* Discussion paper 2022-4, version 1.1. Cascade Institute. <https://cascadeinstitute.org/technical-paper/what-is-a-global-polycrisis>
- 3 United Nations Development Programme (UNDP) (2020). *Human Development Report 2020: The Next Frontier: Human Development and the Anthropocene*. <https://hdr.undp.org/system/files/documents/hdr2020pdf.pdf>
- 4 Goodman, A. et al. (2021, Nov 12) How wealth inequality fuels the climate crisis. *Democracy Now!* <https://www.resilience.org/stories/2021-11-12/how-wealth-inequality-fuels-the-climate-emergency-george-monbiot-scientist-kevin-anderson-on-cop26>
- 5 UNDP (2020). *Human Development Report 2020*.
- 6 United Nations (2021, Aug 18). Bridging Asia-Pacific “digital divide” to realize tech benefits. *UN News*. <https://news.un.org/en/story/2020/08/1070502>
- 7 Hickel, J. (2017, Jan 14). Aid in reverse: How poor countries develop rich countries. *The Guardian*. <https://www.theguardian.com/global-development-professionals-network/2017/jan/14/aid-in-reverse-how-poor-countries-develop-rich-countries>
- 8 Ibid.
- 9 Kumar, A.K. S. (2022, Aug 17). [Presentation to UNDP RBAP Economist Network]. Bangkok, Thailand.
- 10 Shaikh, N. (2004, Dec 6). Amartya Sen: A More Human Theory of Development. *Asia Society*. <https://asiasociety.org/amartya-sen-more-human-theory-development>
- 11 Sen, A. (1999). *Development as Freedom*, New York: Knopf.
- 12 Brown, M. L. (2022, Aug). *Reimagining development in Asia and the Pacific foresight brief: Indigenous futures*. UNDP RBAP Strategic Foresight Network. <https://www.undp.org/asia-pacific/publications/indigenous-futures-reimagining-development-asia-and-pacific-foresight-brief>
- 13 UNDP (2020). *Human Development Report 2020*.
- 14 Raman, S. (2022, Aug). *Reimagining development in Asia and the Pacific foresight brief: New categories of rights*. UNDP RBAP Strategic Foresight Network. <https://www.undp.org/asia-pacific/publications/new-categories-rights-reimagining-development-asia-and-pacific-foresight-brief>
- 15 Ibid.
- 16 Surma, K. (2021, Dec 3). Ecuador’s high court arms constitutional protections for the rights of nature in a landmark decision. *Inside Climate News*. <https://insideclimatenews.org/news/03122021/ecuador-rights-of-nature>
- 17 Baylon, C. and Robele, S. (2022, Aug). *Reimagining development in Asia and the Pacific foresight brief: Polycrisis and long-term thinking*. UNDP RBAP Strategic Foresight Network. <https://www.undp.org/asia-pacific/publications/polycrisis-and-long-term-thinking-reimagining-development-asia-and-pacific-foresight-brief>
- 18 United Nations Development Programme (UNDP) (1994). *Human Development Report 1994: New Dimensions of Human Security*. <https://hdr.undp.org/content/human-development-report-1994>
- 19 Brown, M. L. (2022). *Foresight brief: Indigenous Futures*.
- 20 John, T. R. (2021). Profiles: Indy Johar. *Emerge*. <https://www.whatisemerging.com/profiles/indy-johar>
- 21 Urvashi, A. (2022, Aug). *Reimagining development in Asia and the Pacific foresight brief: Can digital public goods deliver more equitable futures?* UNDP RBAP Strategic Foresight Network. <https://www.undp.org/asia-pacific/publications/can-digital-public-goods-deliver-more-equitable-futures-reimagining-development-asia-and-pacific-foresight-brief>
- 22 UNDP (2020). *Human Development Report 2020*.
- 23 Farmer, P. (2005). *Pathologies of Power: Health, Human Rights, and the New War on the Poor*. University of California Press.



