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Human dignity, the challenge and measure for the future

Dr. Luca Volontè

Fondazione Novae Terrae, Milano

Twenty years into the 21st century, current world changes and mounting debate, including reinterpretations of the phenomenon of “globalisation” and a rediscovery of cultural, religious and national identities, have placed the concept of human dignity at the heart of global interest.

Historic migrations, the growing contrast between new plutocracies and chronic poverty, the “objectification” of people, and new forms of slavery make us wonder about the real respect of human dignity in the world around us. How can we promote human dignity in today’s world? How can we evaluate the national and international policies pertaining to the innate and inalienable right that defines every human being? Growing challenges and various forms of discrimination, slavery and modern eugenics call for a global reflection, a targeted analysis of the current situation and the full recognition of inalienable human dignity, using specific indicators.

Millions of people are currently being denied life, access to education, care, opportunities for work and entrepreneurship, desire for a family, as well as the chance to live in their own country, and are thus marginalised from any kind of opportunity for personal, economic and social development. The abolition of human dignity, which is constitutive of human beings, opens the door to a world of free-floating, emotional monads reactive to reality or to the manipulated image of reality that arises. At the same time, new forms of ideological colonialism and new pseudo civil rights are attacking human dignity. Hence the urgency to “re-centre” and verify the primordial concept that inspired the Universal Declaration of Human Rights in 1948: human dignity. (UN General Assembly, 1948).

Human dignity is cited in the founding charters of many of the world’s countries (Afghanistan, Brazil, Germany, Costa Rica, Greece, Guatemala, Ireland, Italy, Peru, Portugal, South Korea, Spain, Sweden and Turkey); moreover, upon the principle that “the dignity of each human being is inviolable” are based the judgements of constitutional and supreme courts in individual countries and international tribunals.

On the 70th anniversary of the Universal Declaration of Human Rights, it should be borne in mind that its Preamble affirms the intrinsic dignity of all members of the human family: a crystal-clear concept reinforced in the first article of the Universal Declaration itself, which asserts that “All human beings are born free and equal in dignity”. Two further documents, the International Covenant on Economic, Social and Cultural Rights (UN General Assembly, 1966-1976) and the International Covenant on Civil and Political Rights (UN General Assembly, 1966-1976), detail the specific human rights of all human beings that derive from their inherent human dignity. The European Convention of Human Rights and Biomedicine protects the “dignity of all human beings”. (Council of Europe, 1997).

The act of reaffirming human dignity as an inherent characteristic of all human beings, as recognised in the Universal Declaration of Human Rights and sustained in the common religious tradition of man as the “Image of God” found in Christianity, Judaism and Islam, is particularly laudable at the present time, when various interpretations of this inalienable right are causing the manipulation, discrimination, enslavement and genocide of millions of human beings in every region of the world. (Dignitatis Humanae Institute, 2008).

Human dignity is threatened and denied in many continents and for a large part of the world's population.

The objective of the Human Dignity Global Index is to highlight through selected indicators “if” and “how” human dignity is being respected in every country as well as globally.

Respecting human dignity, from conception to natural death, does not merely imply the evaluation of legislation on the protection of new life or euthanasia; rather, the consideration of policies on individual care, promoting family relations and social cohesion, advancing women, education (both in terms of free access and quality), employment and opportunities to work and self-empowerment. Data on suicide, long-term unemployment, religious freedom, inclusion of the elderly and palliative care are also important.

This process of research and reflection, which is open to collaboration and contributions from various experts, researchers, organisations and universities, is designed to reinforce the human dignity of every person as the primary, inalienable and unexploitable human right underpinning all other social, economic and civil human rights. The respect and promotion of the human dignity of each human being must resume its position as the criterion for evaluating the full respect and compatibility of every other human right. And not only that; it is by fully respecting human dignity that a nation can grow in terms of its development, and promote the full realisation and agency of its own citizens. The states of the world that have approved and ratified the concordant international Declarations, Conventions and Treaties have made a direct commitment to their own citizens and the international community to promoting and defending the rights deriving from the common recognition of the human dignity of each person.

The Human Dignity Global Index aims to be the first robust instrument to support human dignity and monitor the promotion of this fundamental and primal right on the part of individual states and international institutions and organisations. To achieve this, as well as affirming the legal and philosophical validity of the concept, indicators by homogeneous areas have been researched, evaluated, validated and processed statistically: human dignity at the beginning of life; human dignity and development prospects of men and women; human dignity, freedom and opportunity for fulfilment; and human dignity and happiness in a socially cohesive context. A comparison between the Human Dignity Global Index and other important statistical indices (Human Development Index, 2017; Commitment to Reduce Inequality Index, 2018; International Property Rights Index, 2018; Global Index on Freedom of Education, 2016 and the Independent Global Index on the Family, 2016) completes the study.

The HDGI aims to be a tool for monitoring international initiatives, public policies and socio-economic conditions of each of the 184 countries considered, in the hope that this will stimulate political and social leaderships and the whole community of citizens to promote measures and actions that better respect human dignity: a right and duty of all people (UN General Assembly, 1998).

Without widespread awareness and a clear shared responsibility to reaffirm the vital importance of respect and promotion of the human dignity of all people by everyone (social organisations, international and national institutions and individual citizens), it will be extremely difficult to overcome the dreadful “objectification” of humanity that is growing and developing in today's evanescent society.

The indicators used in the HDGI study, analysed on a global and national level and by macro-area topics, will help to shed light on the extent to which, and the means by which, human dignity is, in fact, recognised and promoted as a fundamental right and as the wellspring of all other human rights in the national contexts of individual countries and on a global level. The Human Dignity Global Index created by Fondazione Novae Terrae in collaboration with Università Cattolica of Milan and a large interdisciplinary and international group of experts, to whom we extend our sincerest thanks, is the first global

study on the respect for human dignity in the world, and follows previous global indices (FEI on the freedom and quality of education; and IGIF on family policy) previously published by the Foundation.

After a long and comprehensive evaluation among all experts about thematic areas and statistical indicators Foundation Novae Terrae took the final decision about them.

UN General Assembly, New York: Universal Declaration of Human Rights, 1948;

https://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/itn.pdf

International Covenant on Economic, Social and Cultural Rights, 1966-1976;

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Council of Europe, Convention for the Protection of Human Rights and Dignity of the Human Being with regard to the Application of Biology and Medicine: Convention of Human Rights and Biomedicine, Oviedo, 1997;

<https://rm.coe.int/168007d003>;

Dignitatis Humanae Institute, Universal Declaration of Human Dignity, 2008;

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<https://www.ohchr.org/EN/ProfessionalInterest/Pages/RightAndResponsibility.aspx>;

UN Development Programme, 2016 Human Development Report, 2016;

<http://hdr.undp.org/en/2016-report>;

Development Finance International & Oxfam, Inequality Index, 2018; <https://www.inequalityindex.com/>;

International Property Rights, IPR Index, 2018; <https://www.internationalpropertyrightsindex.org/countries>;

FEI (Freedom of Education Global Index), 2016;

<https://www.novaeterrae.eu/en/publication-list/81-reports/822-global-index-on-freedom-of-education.html>;

IGIF (Independent Global Index on Family), 2016;

<https://www.novaeterrae.eu/en/publication-list/877-igif-published-the-independet-global-index-on-family-2016.html>

An important interdisciplinary research

Prof.ssa Giovanna Rossi, sociologist

Centro di Ateneo Studi e Ricerche sulla Famiglia

Università Cattolica del Sacro Cuore, Milano

This report addresses the Human Dignity Global Index, which is part of a long tradition of research conducted by the *Centro Ateneo Studi e Ricerche sulla Famiglia* at *Università Cattolica* in Milan (https://centridiateneo.unicatt.it/centro_di_ateneo_studi_e_ricerche_sulla_famiglia), as well as a valuable contribution to our consideration of the issue on the 70th anniversary of the Universal Declaration of Human Rights (1948), and of the relationship between human dignity and family and social relations.

The Centre, which has been operating since 1976 and became the *Centro di Ateneo Studi e Ricerche sulla Famiglia* in 2006, is the founding body of REDIF (1997) (*Réseau Européen des Institutes de la Famille* http://www.fiuc.org/bdf_recherche-4_fr.html) and ESFR (2002) (*European Society on Family Relations* <https://www.esfr.org/>). It draws on multidisciplinary skills mainly from the psychological and sociological fields, while in dialogue with demographics, economics, philosophy, pedagogy and law.

The professionals and scholars collaborating and part of the *Centro di Ateneo Studi e Ricerche sulla Famiglia* consider themselves to have a specific relational and symbolic approach to studying family-related phenomena. The family is understood as the fundamental site of the link between genders and generations, and the primary source of the emotional and moral heritage of the individual. The Centre's research and study activities focus on the most critical family transitions, such as birth of the first child, development of autonomy, prolonged youth, old age, separation and divorce. The Centre has a long history in publishing two journals, *Studi interdisciplinari sulla Famiglia* and *Quaderni del Centro Famiglia*, both of which disseminate matters of culture and science providing a platform for discussion on issues related to family relationships and dynamics.

The first Global Index on Family (IGIF) was published and spread following research conducted by the *Centro Ateneo* and the *Fondazione Novae Terrae* in 2016 (<https://www.novaeterrae.eu/elenco-di-pubblicazioni/876-igif-pubblicato-l-indice-globale-indipendente-sulla-famiglia-2016.html>). This joint effort also made it possible to research human dignity, i.e. to develop the Human Dignity Global Index, thanks to the collaboration and preparatory dialogue between experts and lecturers in various disciplines and in-depth research into sources and data.

Research on the Human Dignity Global Index is at the centre of our thoughts in this year of celebrations of the 70th Anniversary of the Declaration of Human Rights, a shared heritage that has too often been neglected and diluted. Just to mention an example, the family and its relationships, given so much attention by the International Charters, now appear to have been betrayed, besieged and denied by a process of deconstruction born out of the elimination of the central position of family ties and the distortion of the heterosexuality of marriage. Likewise, parenthood, so clearly defined in the 1948 Charter, is now increasingly denied and betrayed in the practice of surrogate motherhood.

Sources selected by Dr Montrasio based on their comparability are statistically analysed in a systematic way to measure the degree of human dignity in over 180 countries. The data is divided into four large areas and into a further 10 theme-based areas on the life and dignity of individuals, from the beginning of life to the possibility of realising oneself in a cohesive society. Weighting with other indicators on inequality and freedom of enterprise and educa-

tion completes this study, based on a solid platform of 40 statistical indicators and multiple international sources. The result is a ranking of the world's countries, and an outline of the degree of respect for human dignity within each individual national and regional context.

Experts in various disciplines and at various universities have helped to add depth to the research by making their own contribution to, and enriching, the Human Dignity Global Index with specific analyses in the philosophical, sociological, statistical, economic and legal disciplines.

Philosopher Rocco Buttiglione underlines the centrality of the pursuit of happiness to human dignity, and the degree to which many great economists and philosophers, as well as the twentieth century pontiffs, placed non-mercantile welfare at the centre of their reflections, or, in other words, how much happiness ultimately depends on recognising the intrinsic value of human dignity in each person. “The proprium of man, experienced in the relationship between men, is called dignity”. In his essay, sociologist Francesco Belletti, the director of the *Centro Internazionale Studi Famiglia*, CISF (<http://cisf.famigliacristiana.it/>), reflects on the relationship between human dignity, family and family relations. Describing the degree to which the family “generates human dignity”, Belletti invites us to recognise and value the family for its unique and indispensable contribution to social and community life, because it “offers a reliable model of life that generates primary human and social capital”. Economist and philosopher Flavio Felice contributes with his thoughts on the dignity of economic philosophy starting from the social teaching of the Church and from social market economy, inviting us to go beyond simply commiserating over poverty “to fighting that which creates dependence, leads to genuflecting subjection, and prevents the expression of liberty and the subjective and creative responsibility of the human person”. A dignity that develops, in short, within a social order founded on the principle of responsibility and supported by the value of liberty.

With his substantial contribution, statistician and demographer Gian Carlo Blangiardo reflects on a highly topical issue that represents one of the most important epochal challenges of this twenty-first century, namely that of migration and human dignity. Starting with demographic data and identifying future trends with an unknown, but certainly significant, migratory potential, Blangiardo analyses the way in which “differentials of human dignity”, in both the origin and destination contexts of migratory flows, can provide an explanation of the mobility phenomena of world population. “In fact, the level of both human dignity and life prospects are in tune with the intensity of emigration, but in the opposite direction”. Accordingly, suitable objective knowledge of territorial variations in degrees of human dignity could help to anticipate and govern migratory dynamics. Finally, the detailed and in-depth essay by lawyers Andrea Nicolussi and Carlo Rusconi delves into the legal aspects of human dignity and its development from the twentieth century to the present day in declarations and international and continental conventions, as well as its inviolability and relationality. Human dignity must not only be considered in its negative sense (denial of 19th century European totalitarian ideologies), but positive as well, that is, “as the fundamental right of the human person, the essential content and prerequisite of other rights”. The two scholars rightly point out the alarming shift and the dangers that new subjectivism and individualism bring to the principle of human dignity, a “subjectivising of values and a de-institutionalisation” which causes the values themselves to become empty.

The unanimous message that comes through powerfully, both from the Human Dignity Global Index quantitative data and from the qualitative reflections developed from various disciplinary perspectives, is the importance of not taking for granted the common value and anthropological platform that the Universal Declaration of Human Rights painstakingly identified after the terrible experience of WWII, the massacres of totalitarianism and the prospect of nuclear war. After seventy years, human dignity is a value about which we have more to discover, and which must still be defended and promoted for humanity as a whole and for every single man and woman on this earth.

Living with dignity everywhere, 184 countries ranked according to the Human Dignity Global Index

Dr. Stefano Montrasio, statistical researcher

Università degli Studi di Milano Bicocca

Preliminary questions and answers. Basic preliminary questions.

Why talk about “human dignity”? Is this not too generic a concept? A misused expression open to manipulation?

The expression “human dignity” has a thousand-year-old history: it was adopted and analysed over the centuries from a multitude of perspectives – philosophical, legal, psychological, and cultural among others – creating an imposing mass of knowledge on crucial issues such as fundamental rights, the value of life and sustainable well-being. Today, in the national and international public debate on these themes, any discussion of human dignity tends to dwell on its violations, to denounce the permanent phenomena of poverty, inequality, discrimination and war that endure in various parts of the world. Most individuals and observers consider human dignity a universal and almost sacred value: indeed, for many it is a precious, shared value to be protected in all places and ages with all of our collective might. Everyone on the planet should be able to lead a dignified life: to reiterate this fundamental principle, with the additional support of data and analysis, is not simply to state the obvious; on the contrary, the need to do so appears more urgent now than ever before, in this age of increasingly fluid value systems, cultural relativism and social disintegration.

Can the degree of human dignity experienced in each country really be measured? Which are the attributes of a country that make the lives of its citizens more or less dignified?

The challenge of measuring the countries of the world in terms of human dignity is fascinating but, as becomes immediately apparent, by no means simple. In order to ascertain whether the living conditions in any given national context are dignified or otherwise, a series of complex steps must be taken, including: outlining the theoretical framework to use as a reference, identifying reliable empirical information and establishing scientifically founded measuring criteria. All the decisions made are the fruit of preliminary analysis and thematic studies, but remain, rightly so, open to discussion: these are documented in detail in the technical annexes so that each reader can understand, verify and evaluate them. The growing availability of accurate international data has facilitated the creation of a multi-dimensional Human Dignity Global Index (HDGI) that surveys four thematic areas and over 40 indicators. The comments, suggestions and criticisms that this work will generate will also make further improvements in the adopted sources and methods possible.

There is a growing number of attempts to classify countries of the world based on various themes and criteria. What differentiates and characterises the Human Dignity Global Index and the country ranking derived from it?

The HDGI classifies over 180 countries worldwide on a multitude of complementary statistical sources on areas of recognised public interest, offering, at the same time, specific ways of interpreting highly controversial issues. In a knowledge society enjoying ever-better access to open data, and which recognises the rising value of attempts to measure and assess worldwide living conditions, the index constitutes a unique research tool with the potential to enrich public debate by means of certified data analysed using scientific methods. The HDGI is also designed to interact with the more representative indices and rankings produced by governing bodies and research institutes on an international level. Indeed, it is deemed that the degree of knowledge and collective awareness of the themes addressed stands to benefit from a more open, transparent and dynamic approach to the enormous pool of data and research published by the various bodies.

Definitions and methods. The 2018 Human Dignity Global Index

This study takes a transversal approach to the topic of human dignity, referring to all the life stages of each individual, and the various areas of life in each community. The Global Index of Human Dignity (HDGI) represents, in this sense, a logical statistical summary of a wide range of aspects and indicators that relate, in various ways, to the possibility of living a dignified life in the countries examined. Based on this first edition of the HDGI, the future intention is to consolidate, promote and further develop this tool, which has already proved itself a valuable asset in the current exploration of the crucial issue of human dignity from a multi-dimensional and transnational perspective. The methods used to describe the process of constructing the HDGI are detailed in the technical annexes. In summary, the HDGI:

- ✓ **compares over 180 countries** including all the continents and key world regions;
- ✓ **measures “dignity”** on an individual, social, economic and cultural level in every national context;
- ✓ **applies the concept of human dignity** by means of four macro-areas and ten thematic sub-areas;
- ✓ **uses a solid basis of sources and empirical data**, with over 40 statistical indicators used;
- ✓ **applies appropriate and documented statistical methods** for weighting, summarising and analysing data.

The idea supported by the HDGI is that human life – any human life – must first and foremost be protected at its origin (*Area 1: “Dignity at the beginning of life”*). However, this statement is insufficient: indeed, these human lives must be enabled to express themselves in all stages of life, within more equal and sustainable societies (*Area 2: “Dignity in terms of the prospects of men and women”*). Personal growth and collective well-being must be encouraged to ensure everyone on the planet can live in dignified conditions and enjoy freedom of choice (*Area 3: “Dignity in terms of freedom of choice and potential for fulfilment”*). What is more: quality of life also derives, particularly so in our modern “fluid societies”, from the values and perceptions that prevail in each context (*Area 4: “Dignity in terms of a happy life in a cohesive society”*). The specific issues covered by each of the four thematic areas are listed below, along with a diagram showing all the relative statistical indicators on the following page.

1. Dignity at the beginning of life

- The universal right to be born and to do so in safety
- Health of mothers and children in their first few years of life

2. Dignity in terms of the prospects of men and women

- Respect for one’s own life and the lives of others
- Dignified aging in a sustainable context
- Equal dignity of genders and respect for women

3. Dignity in terms of freedom of choice and potential for fulfilment

- Freedom to live in one’s own country
- Education and work for a dignified life
- Freedom to marry and found a family

4. Dignity in terms of a happy life in a cohesive society

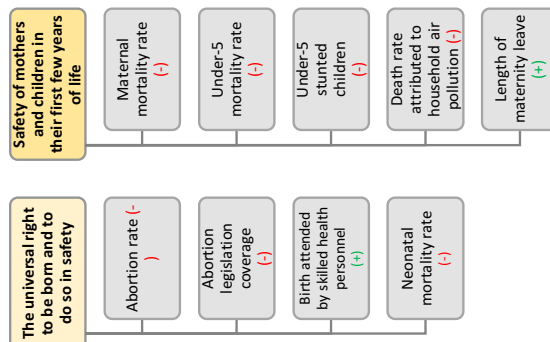
- Tolerance and solidarity as benchmark values
- Sense of happiness and fulfilment

→ The 42 contributing indicators of the 2018 *Human Dignity Global Index*

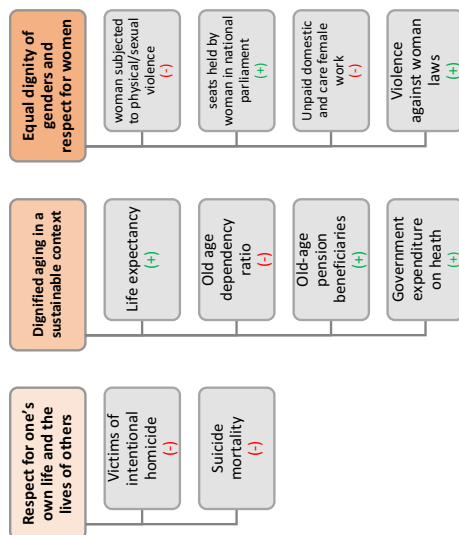
The detailed statistical indicators that contribute to the HDGI are listed, per thematic area, in the grey boxes. The sign next to each of these indicates the “direction” of the indicator i.e. the positive (+) or negative correlation (-) of the theoretical framework used as reference with the level of human dignity manifested by the countries surveyed.

2018 Human Dignity Global Index

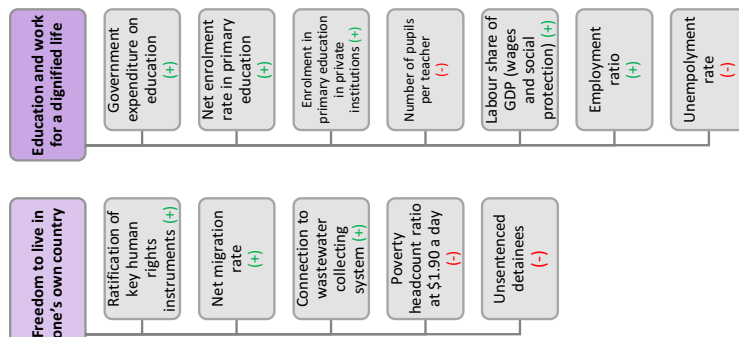
1. Beginning of life



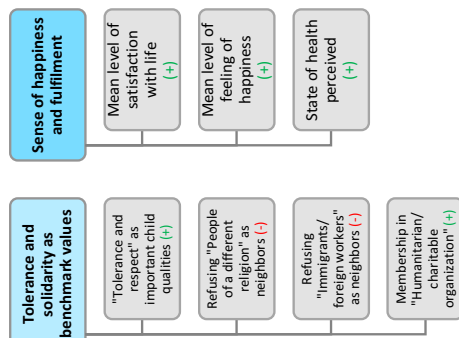
2. Prospects of men and women



3. Freedom of choice and potential for fulfilment



4. Happy life and cohesive society



Results and analysis. In which country is human dignity most respected?

Based on the results of our survey, the country with the conditions most conducive to dignity is the United Kingdom; conversely, Chad is the country whose inhabitants are least assured the standards for a dignified life. Overall, the HDGI calculations for the 184 countries between these two extremes appear to indicate a correlation between the results and the degree of socio-economic development in the various national contexts. Nevertheless, there are exceptions: the degree of human dignity experienced in each country depends, in fact, on a wide range of factors that, besides the traditional but no less relevant indicators of socio-economic performance, influence the position of the various countries. After summarising the results in brief (see the box below) and noting that the recent legislation passed in certain countries on various themes (e.g. abortion in Ireland and decriminalisation in Cyprus) cannot be accounted for in the assessment made by this study as it has not been fully implemented, we explore the various lines of reasoning stimulated by the main evidence to have emerged.

How and where can the results be accessed?

- ✓ The **Human Dignity Global Index** is a summary assessment of the degree of human dignity detected in each of the 184 countries surveyed, based on all the indicators outlined in the methodology (pp. 14-15).
- ✓ **The dimensions of human dignity** describe partial assessments considering various indicator subsets so as to verify the contribution of specific thematic areas in producing the final result for each country (pp. 16-19);
- ✓ **The correlation with other country rankings** is assessed considering a homogenous base of countries and positioning the HDGI and its sub-dimensions in relation to various notable international indices (pp.20-26)

Among the countries with the highest demographic dimensions, Canada comes out second after the UK in the ranking. On the American continent, Mexico and Brazil precede the United States, whilst Argentina and Cuba follow further down the table. In Europe, Western countries tend to score higher, whilst Spain and Italy precede Germany and France despite their less favourable economic situations. In Asia, the results for Turkey and China ranked them around the middle of the list. The appearance of the Russian Federation, India and the major African nations in the lower part of the scale pointed to more critical situations. The emerging economic powers of the planet appear, therefore, to manifest certain limitations in terms of the protection of rights and social equality guarantees. *Will the sustainable development model promoted with growing vigour on an international level be capable of engaging more countries in a virtuous cycle of awareness and self-regulation?*

In countries affected by war, persecution and disasters, individuals are generally living in structural conditions that make a dignified life impossible, as confirmed by the indicators analysed. Nigeria, Eritrea, Somalia and Sudan, among others, manifest the significance of this bitter reality in the African continent: unacceptable living conditions throughout large areas of the continent are encouraging mass migratory movements destined to affect the geo-political equilibrium of the planet to an increasing degree. Material and educational poverty, social and cultural backwardness, and the lack of freedom and safety also have a negative impact in various Middle Eastern countries such as Afghanistan, Iraq, Syria and Iran. In Europe, the complex process of integration into the community project has seen various Eastern European countries – including Romania, Hungary, Ukraine and Bulgaria – undergo an enduring period of challenges and backwardness. *How can we increase solidarity and support for developing countries in order to guarantee dignified standards of living in the African continent and beyond?*

A number of countries with low populations ranked favourably in the index. Malta, Iceland, Andorra, New Zealand, Switzerland, Ireland and Holland, in particular, occupy some of the highest positions. *Is it easier, in democratic countries, to govern public affairs and manage social issues when the socio-territorial context is smaller? Can economic development and innovative processes be better stimulated and directed on a local level? How does the growing incidence of localist, sovereignist and independentist movements interact with broader processes of globalisation?* Moreover, extending the reasoning to all the more advanced countries, it becomes clear that better protection of rights and individual freedoms does not automatically guarantee “happiness beyond GDP” when the prevailing value framework fails to provide individuals with solid and recognised points of reference, particularly in ethically sensitive areas. *Can the relatively poor performance of technologically advanced and established democratic countries such as France, Germany and, to a greater extent, Japan, be interpreted as a possible warning bell in this sense?*

→ The ranking of countries in terms of human dignity (2018 HDGI)

1	United Kingdom	38	Argentina	75	Kyrgyzstan	112	Romania	149	Tanzania
2	Malta	39	Tonga	76	Israel	113	Botswana	150	Swaziland
3	Chile	40	Slovakia	77	Singapore	114	Seychelles	151	Gambia
4	Iceland	41	Bahamas	78	Guyana	115	Papua New Guinea	152	Congo
5	Andorra	42	Panama	79	Cabo Verde	116	Egypt	153	India
6	Norway	43	Cyprus	80	Philippines	117	Bhutan	154	Burkina Faso
7	New Zealand	44	Germany	81	Morocco	118	South Africa	155	Burundi
8	Canada	45	France	82	Algeria	119	Moldova	156	Niger
9	Switzerland	46	Uruguay	83	Serbia	120	Bangladesh	157	Benin
10	Australia	47	Paraguay	84	Zimbabwe	121	Tunisia	158	Mauritania
11	Sweden	48	Czech Republic	85	Indonesia	122	Ukraine	159	Afghanistan
12	Ireland	49	Kiribati	86	Albania	123	Hungary	160	Guinea
13	Netherlands	50	Greece	87	Namibia	124	Myanmar	161	Haiti
14	Nicaragua	51	Dominica	88	Malaysia	125	Bahrain	162	Djibouti
15	Costa Rica	52	Cuba	89	Montenegro	126	Iran (Islamic Republic of)	163	Pakistan
16	Poland	53	Samoa	90	Japan	127	Mongolia	164	Mozambique
17	Austria	54	Jamaica	91	Senegal	128	Bulgaria	165	Armenia
18	Luxembourg	55	Maldives	92	Solomon Islands	129	Azerbaijan	166	Equatorial Guinea
19	Mexico	56	Saint Vincent and the Gr.	93	Guatemala	130	Ghana	167	Cameroon
20	Spain	57	Ecuador	94	Tajikistan	131	Nepal	168	Guinea-Bissau
21	Brazil	58	Peru	95	Turkey	132	Malawi	169	Congo (Democratic Rep.)
22	Belgium	59	Brunei	96	Jordan	133	Belarus	170	Cote d'Ivoire
23	Finland	60	Belize	97	China	134	Lesotho	171	Zambia
24	Denmark	61	Bolivia	98	Thailand	135	Turkmenistan	172	Liberia
25	Portugal	62	El Salvador	99	Korea (Republic of)	136	Syrian Arab Republic	173	Angola
26	United States of America	63	Saint Lucia	100	Oman	137	Cambodia	174	Georgia
27	Venezuela	64	Kuwait	101	Bosnia and Herzegovina	138	Gabon	175	Yemen
28	Croatia	65	Rwanda	102	Uzbekistan	139	Russian Federation	176	Ethiopia
29	Antigua and Barbuda	66	Fiji	103	Macedonia	140	Palestine	177	Mali
30	Honduras	67	Barbados	104	Sao Tome and Principe	141	Iraq	178	Central African Republic
31	Trinidad and Tobago	68	Suriname	105	Vietnam	142	Comoros	179	Nigeria
32	Colombia	69	Lithuania	106	Lebanon	143	Lao People Democratic Rep.	180	Sierra Leone
33	Qatar	70	Mauritius	107	Kazakhstan	144	Kenya	181	Eritrea
34	Slovenia	71	Dominican Republic	108	Libya	145	Madagascar	182	Somalia
35	Italy	72	Vanuatu	109	Saudi Arabia	146	Timor-Leste	183	Sudan
36	Grenada	73	Latvia	110	Estonia	147	Togo	184	Chad
37	Tuvalu	74	United Arab Emirates	111	Sri Lanka	148	Uganda		

→ Map of countries showing the degree to which human dignity is upheld (2018 HDGI)

