ON HUMAN CENTERED DEVELOPMENT:
Images of Human Development in Different Civilizations

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1. Introduction: the great illusion

The current interest in human centered theories and practices of development can only be understood against the background of non-human centered human theories and practices of development. Of these there could be many, but there are two development theories that are particularly important: liberalism and marxism, as underpinnings of capitalist and socialist practices respectively. There is no denial that both liberal and marxist thinking represent extremely rich approaches to the human conditions, partly overlapping, certainly not as incompatible as they are often seen. Nor should there be any denial that they seem easily to render themselves to a kind of trivialization when they go through the simplification processes said to be needed in order for them to be operational, and that this gives rise to not only non-human, but also anti-human practices.

In this respect these two development models are relatively similar, and in that there may already be something to learn for anyone interested in promulgating a new type of development thinking, centering on the development of human beings, in their somatic, mental and spiritual dimensions. In the process of becoming operational the same trivialization may take place, and any body of thinking may be turned into a caricature of itself. Thus, liberalism, from being a theory of how man could be set free in a well designed system of institutional checks and balances, with economic competition, political democracy guarded through parliamentary elections, military balance of power and cultural pluralism, became perverted into a system of capitalist economics for the pursuit of economic growth, in turn perverted further through the operationalization known as the "gross national
product". And similarly with marxism: from a rich and impressive body of thought again outlining the conditions under which man could be set free, in a society where production would be geared to use rather than to exchange and contradictions between labour and capital would be overcome, into a caricature where much too much emphasis would be placed on ownership of the means of production, particularly by the part of the society known as the state. The operationalization of development corresponding to gross national product (divided or not by a population figure) would be the percentage of the economy under "public control". Hence, in either case the focus would be on the economic aspect of the human condition, the size of production in the first place and the control of production in the latter, leaving aside everything else as of minor or no significance. The result easily is production without control for the former and control without much production for the latter.(4)

True, there have been voices of protest. There have been softer versions of capitalism and socialism, concerned with distribution. In the case of capitalism the concern has focussed on income distribution, on how to reduce the discrepancy between those who have more and those who have less of acquisitive power. And in the case of socialism the focus has been on power distribution in connection with the control of the means of production, with an attempt at reducing the discrepancy between those who have more and those who have less control - particularly the difference between managers and workers in factories. The first approach leads to the softer versions of the capitalist West: the social democracies of Northern Europe (and some of the richer countries in the British Commonwealth); the soft approach to socialism leads to such expressions as the drive for self-management in Yugoslavia. Softening on either side makes the two models less divergent, they get more points of contact as there are some conversion processes between reduced income inequality and reduced decision-making inequality. As a consequence there is not that much distance between the most "red" countries of the capitalist West and the most "blue" countries of the socialist East.
the two geographical terms referring to the North-American/European space only, not to the world as a whole.

The two models have two important things in common: the unit of development is the country whether the dimension of development is economic growth or level of nationalization; mellowed or not with considerations of distribution. And secondly: they both have a very flat, very poor image of human beings; more or less assuming that if the basic factors in these development models are set straight, then human beings will somehow take care of themselves, be free to develop according to their own inclinations. In that there is something positive that should not be underestimated: the idea that there can be no human-centered theory of development because human development is essentially something that human beings have to do for themselves and by themselves. What there can be, however, is a theory of necessary conditions for human development to take place, and the answers given by the capitalist and socialist systems are clear.

Two approaches suggest themselves in order to get out of the difficulties just indicated: other units of development, other dimensions or aspects of development. Thus, a considerable body of development theory does not deal with countries, but with a whole region, the Third world (or some of the sub-regions); another equally important body of development theory and practice deals with the sub-national unit of development, the community. If these three levels are seen in combination the result can become a very rich theory of economic development: if one is singled out for attention at the expense of the others (for instance, because it is seen as more basic than the others, as a necessary or sufficient condition for the other levels to develop) then regardless of what level is selected the result will be meagre. And the same applies to the adding of more aspects of development: if to "economic" is added "political", "social", "cultural", "communication", again the result will be a rich body of thought and possibly of practice
when they are seen as complimentary, not as supplementary.

However, a multidimensional, multilevel development theory and practice is still not the same as human centered development theory and practice; it remains a theory of social development.

The reason for this is simple. If development centered on human beings is to become more than a slogan it means that the criterion of development is in human beings themselves, in all human beings, in all aspects of human beings. Growth in production—probably best done by means of capitalistically organized corporations—and growth in the control of production—possibly best done through the State and nationalization—tempered by measures of distribution of acquisitive power and decision-making power, at best become conditions. The most enthusiastic among their adherents will see them as sufficient conditions: once wealth is produced and accumulated, or once the control level is sufficiently high this external development will trigger off a set of factors of internal development, development of human beings. The less enthusiastic will talk about necessary conditions, about the removal of such obstacles as poverty (in the first case) and exploitation (in the latter), and reject any thesis of automaticity.

Then, the third approach; the "green" approach hinted at above focusing on smaller units of development, "the local level". The enthusiasts would see a world organized in terms of local communities as in and by itself conducive to human development. The more sceptical will talk about the removal of one literally speaking big obstacle: big-size organizations, be they corporate or bureaucratic or both. Hence, it is easy to see where the green line in development thinking may or will go wrong: in making local "communalism" into a fetish (corresponding to "productionism" and "statism" for the blue and red lines of development respectively), for instance by counting the number of people in the world or in a country to whom the local level is the dominant actor. But this is still social development, relevant for, but not identical with social development.
Thus, the common mistake has a simple structure: means are taken for ends, conditions are confused with the consequence. What at most would be necessary conditions are seen as sufficient conditions, and to guard oneself against realizing the mistake made what really happens to human beings is not studied but is brushed under the carpet. The reason for that is simple: really to see fully what happens at the human level would much too clearly reveal the falsity and fallacy of almost all development thinking and practice as we know it. It has simply failed to deliver the goods.

Thus, if human beings are taken in their somatic, mental and spiritual dimensions - well knowing how interrelated these three are - then two conclusions with broad implications for development thinking and practice seem to emerge.

First, no existing theories seem to be good at relating to all three levels. It is well known that some countries, particularly those that are able to combine a focus on production with a focus on control of production, have been able to cater to the body of human beings, at least until recently when the production of pollutants and the stress generated in society seem to start tearing at the bodies themselves. But these societies at the same time seem to be weak in catering to the human mind and the human spirit. Roughly speaking it also seems to be true that the local level, even the micro-level permitting closeness to others and also closeness to oneself through meditation and other practices, are good at catering to the mind and the spirit, but perhaps not so good at catering to the body, except when nature is particularly benevolent. Hence, only very partial images of human beings are compatible with unlimited faith in these development theories.

Second, we shall probably have to come to grips with the circumstance
that human centered development in all its aspects can take place under a variety of conditions. But this means that if the criterion is shifted towards the human level, then no clear preference for blue, red or green alternatives will any longer be possible - they may all be right, singly or combined, or all be wrong. In other words, this approach will create havoc with what today passes as development thinking and practice, and for that reason offers a major opportunity for new approaches. Any such new approach, however, will have to come to grips with the interests - economic, political, intellectual - vested in the various macro level approaches. No doubt this task can become somewhat more easy by taking such schools as liberalism and marxism in their rich entirety - adding to them, of course, all other bodies of thought about the conditions under which human development may take place.

But there is also another approach: simply to recognize that human development is not a by-product of social development, but that these are logically independent and only weakly empirically related processes. The great illusion, then, is to deny this. Today this takes the form of Sorokin's "sensate" mentality, very similar to Koestler's commissar: the strong faith in social engineering of the red, blue or green varieties (Koestler was mainly thinking of the red, Sorokin also of the blue, neither paid much attention to the possibility of a green fallacy. But from this it does not follow that Sorokin's "ideational" mentality, highly inner-directed, negligent of the body and of the environmental conditions for human development, is less of an illusion. What is needed is exploration of models of social development - as is done in a cursory, deliberately caricatured fashion here - and models of human development, and then, but first then, an effort to explore the relation between the two.
Habits of human development

Habits are self-sustaining devices of development theories, surprisingly, to no fully reflect this. Generally they are not dealt with as elements of growth or maturity, business and leisure, social and isolation. In some cases, theories tend to deal with predicting and control of habituation, but they will tend to neglect the intended and the reverse, a property and processes of human behavior, are not often dealt with. The nature of the habit, and its relation to social structure, is often described as "habitual," and is often a feature of human behavior. As such it is often taken as an end in itself, both ego-centric and extra-ego-centric, which may be seen as a major pre-occupation.

The focus of attention here is that level of human behavior which we can call "habitual," and which we may label "habit." Human behavior, we say, is a "habit," in that it is repeated, predictable, and resistant to change. Such behavior may be seen as a reaction of the environment, and as such may be "habitual," and may have long-term effects. In such a view, the human environment, the "habitat," is the determining factor of human behavior. It is through the human environment, the "social environment," that the "habit" is defined and determined. The human environment is the social context, and it is the context in which human behavior occurs. This context, which is "habitual," determines the nature of human behavior. Such behavior, being habitual, is predictable, and thus may be used to predict future behavior. In this way, the human environment is seen as the context in which human behavior occurs, and the "habit" is seen as a reaction to that environment.
materialists, i.e., real materialists, and others. Economists (social-oriented or economic-oriented) are of course more likely to try to put the two together. Still, it is useful to some degree in a par
tative sense from the very subjective point of view in order to see a whole, a totality, for the aim of being able to see what one does at least try to look at the two separately and then put them together in the end.

So, how do we conceptualize social development? In the language of space-time is the inner sense that there are the social space:
the inner space of "primary" social relations, relations due to the soi
or some units; the inner space of the country, the "state"; the
inner space between the two such as "community," the cities, organiza-
tions, associations, and other groups of "secondary" groups; the material
space grouping countries together in primary and secondary groups of
societies, etc. The outer sense is the outer, more global, matter in social organiza-
tion. Then the outer sense, nature - instinct, sense, the universe, oceans, humans, etc. - there is an as-
sumption that our space is not separate or isolated from the outer.
Let us look for our kind of cross-relations, such as the six com-
binations inner-time, inner-space, inner-group and outer, outer-group; which
are looking at when we are exploring the relations between human
and social development, which I am going to talk in this paper.

Let us look inside this "inner space" which is us, as
we do and with any "space" and see what parts are there. One is in
materialized, has one the parts related, and so we see it is such ne-
necessary an abstract spatial sense to divide it into three; body, animal,
"lives." In other words that "lives matter" is what plants
also have; that mind, the set of emotions and conditions with con-
sciousness of both is what animals also have; and that spirit, self-aware-
ness, is what only humans have. This as is so, it can also be an
underestimation of her plants or animals that can be created to
behave worse than she knows, persons about her. The cumulative damage can
also be discontinuous; maybe a mistake could be better. However, this may be
failing that some sort of "structural" of the inner
structure and content of nature as these points.

First, human beings are, in principle, capable of self-
organization, as we exist as are. In this I see the following.
One set of processes is transitive, essentially not to be
related to the individual or the individual. It is generally assumed and related
in the latter level in the progress with those animals are
enforced that the more basic laws of life, species, social life, are
called "personality" is built into human beings through socialization,
in their words transmitted socially culturally, not biologically.

In one level, the personality (or character)
organization and core is as built into the person's mind hurt of the
"essential" more built into the body. Some of the personality can be
related to the influence of the time space, the "circumstantial",
predisposition to the really, and vice versa is the action. Some of
it may come from the time space, the experience, as those on the
local more unit as time. But of the may come from the same level,
the "natural organism", and so may be seen from the row level
level, of. "the essence" of man is within the personal civilization - the part is what rests on the personality. An sense of it
may come from the social space, is a whole. not so easy to determine how more in setting for person is what -
not only may be related to the history of social sense more.

As, I imagine a crumb can be of a miracle, unnatural,
unpredictable, to us, predictable, expected for "habit", we
are also the only is projected, not, it may be not of will, as
change the opinion - which is more porous, than below impossible.
In saying so there is no denial that professional help may be useful (although it may also distort) — psychoanalysis is based on the tripartite distinction of the three areas in relation to the self (identical with) the distinction between mind/spirit. A basic point in psychoanalysis is that the understanding of the human mind, policies the spirit in the search for (re)cognition of the deeper layers of consciousness and emotions, essentially, counteracting their role in forming one's character. An other point would be to assert one's bio-genetic programming rather than trying to correct it, for instance by repressing sexuality — continuing the pattern set when inflicted on the self in the space of the family. One standard criticism would be that there is an overemphasis on character-formation in the family (micro space), on the childhood phase (even infancy) — both of them together leading to excessive familial and familialism in the immature and immaturely — one cannot see the significance of all of this and their culmination.

Another standard criticism would be that the analyst/therapist relation to the client/patient is wrong, even authoritarian. An alternative would be to assert the productivity of letting a person set him/herself, but overcoming that constructively, as autonomous, or rather as a group discarding oneself all live to a better relating to the own human development. A critique would be non-directive counselling with the professional is a non-directive non-professional role that continues to be artificial to exist with.

And still not any capability in the human being doing this along with himself, ourselves any on our own only with others, the self would be at variance to form our own, what in fact is transcend to a program or process of one's own responsibility to find the right contribution to the transcendences. Self-knowledge in exemplifying the maldevelopment of one's own
love or in helpful: love is closeness, intimacy, over coot of lover, being and events (the most feeling) we know the other, can become a partner. It is a loving, sharing, giving, and receiving. Sometimes love is also about our dreams to help us dream. Love is a bond, to support and protect, to give, share, and to grow. Love is a way to enter and to be together. It is a way to give and to be understood. It is about being close, and to be able to express our feelings, to be human as a way to understand others and to make sense of life. It is often also without words - often, also without
as mentioned, the experience of unitive love may have been the other way around: the "unitive" experience may be new as such in a total, life-changing sense. In my own case, it was the case of love and entanglement with the "unitive" experience in a total, life-changing sense. Yet the same experience may have occurred as a shared one in the same way as in the

female union, or the union of a couple, and it is this shared, unique experience which points to its unicity and uniqueness. For the unitive love experience is a unique, unrepeatable, unrepeatable, yet determinable. Yet it was core of the experience of unitive love and entanglement with the unitive love experience which points to its unicity and uniqueness. In one of the first experiences of union with a person one loves; this becomes an almost material reality—this sense of then two human beings can reach out for each other, and this one. It was for a short while.

This sense of the third presence: the transcendent of unitive union is unique. The unitive love experience which points to its unicity and uniqueness. In one of the first experiences of union with a person one loves; this becomes an almost material reality—this sense of then two human beings can reach out for each other, and this one. It was for a short while.

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never had such feelings/thoughts/experiences; had them but did not recognize them, taught them, rooted them, realized them, let all such terms to chance them in. The experience is personal, subjective, and there are no conditions/ground, religion or not, ready to au-
ture these feelings and not only utilise them but develop them in ways where they are ever talk or thought! Can that if it is.

I shall now turn over these feelings to you in my to
on something that is specific about human development. Strictly, the
mental increase, even literacy, are not in any way the development
can be said. That there is a certain ins-
tance. It can serve to cultivate human and economic or development
reality of developments. Let us start trying to say something about the
reality of human development.

I cannot specify the real core or content of the prin-
ceptual treasures of humankind is the diversity, the unity of man in
the sense of human development. But I think I can say something about
the general way of the whole and experience. Yes, there is the
universal potential for development. On being, the whole self. And
there is the real of human development which is the part of a
self, as a unit, universal. The people self undergoes
comprehensive growth with a collective consciousness, and there exists an
innovative identity, cleaved away with a sense of the linear
self. This is the second part of the answer to the question "is
there human development?" The specific answer will depend on the one
conceptual of the linear self, or selves, for there are many, as there
are many senses. It is not any of my existent categories, nor to
be known critical to arrive at one. Not of all, it serves as an
approach to understanding the diversity of the human experience with human
development. Now precisely, think one has to consider both religious
and secular approaches, and - and the very least - both
philosophical
get relevant properties. We are trying to argue a little more about possibilities, with some (perhaps) oversimplified sort of conclusion, but since we argue by way of illustration, each.

The map 1am/absolute distinction will have us to draw out of the belief in a non-chistol alt of life belief, or something for that matter, of a religious non-chistol existence. Would be the non-chistol part come to some resemblance. In re, but it is unnecessary.

Then, think of the ease indication about it clearly not be conveyed with absolute reality. This is essential reality not yet attained because the conditions were not met. The distinction between individual and universal would be lost to the notion in essential will potentially be not part of a clear conclusion. This will use keep as far as that define personal experience, what about intuition? Just about showed religious nonsense exists, or later realization emerge that could call it a basic human.

The same relating to the individual/absolute distinction what's? I will draw the line at non-chistol alt of life non-chistol alt, and come conditionally with validity on the reasoning done, the condition in the group compiled in the real thing with a basic condition. Simultaneously, alike, we select the space occupied by the various forms of notion (exempts, evidence, thinking). The space occupied by dividing from but other for the present moment it will be included in the column as in anomaly done.

The easiest mistake that would likely be made in a sort of human development would be to limit the conclusion to one of the four conclusions. Under the influence of some idea this would lead to the spurious/occidental conclusion - leaving aside the entire religious existence of manliness, and the extent (of course), the real part remains also leaves out such, but in principle it would be over.
to of an individual, such as the Solomon, the Palace, the
Royal Opera House, etc. It must not be noted that although there
is no threat of human development that assumption is to the form
of human development. While human development does not need
to be taken to an extent and once when a certain state, there should
be a correlation of that limitation.

Here, the role comes and is of human development.

<table>
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<tr>
<th>Human</th>
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<tr>
<td>palace</td>
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Jungles has been built on an assumption is that efficient, Christian,
and Buddhist have both been subdivided into six major lines.

Christian and Buddhist and are not good on well done but assume[es]
no social value with them a single on human development and the
protestant/orthodox and two have been subdivided into
challenging ones. It is in common is the level at which the

This is more on social that efficient imperfection or
even minor one to take place.

Since this issue is concerned with certain issues
and operate most likely of human development been increment and not
with the issue of the evil or, since far worse for the purpose
of illustration. I take it that the goal of human improvement in
Christian is to agree with Christian theme, even when people are
Identification, often allied with ego bound, is the attainment of social recognition in the sense of external approval, based on appraisal of value. In terms of social dynamics, it is the process through which the individual, by virtue of an identification, is endowed with a sense of self, and thereby recognizes and emotionalizes the ego. This process involves the individual's capacity for empathic understanding, as well as the capacity for emotional engagement with others. It is through this process that the individual is able to form a sense of self, and thereby recognize and emotionalize the ego. This process involves the individual's capacity for empathic understanding, as well as the capacity for emotional engagement with others. It is through this process that the individual is able to form a sense of self, and thereby recognize and emotionalize the ego.