

Human Development and Peace Building: Beyond the United Nations

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1. Beyond the United nations?

Decolonization was a priority of the UN. After gaining their political sovereignty, new countries had to secure their economic maturity. Terms like *third world*, *developed nations*, *developing nations* flourished. In the context of East-West confrontation, the gap between the developed North and the underdeveloped South could open new fronts of warfare. Development was crucial for world security.

Launched in 1965, the UNDP mobilized huge resources and qualified manpower. Yet self-help (good domestic governance) often proved more successful than international aid. While begging for assistance, some nations mismanaged international funds. Others grew by themselves. Today, several voices urge the UN to keep investing in development but differently, with other methods, new partners, a refreshed approach. The UN felt responsible to promote development worldwide; its rich experience is precious. With all its limitations, the UN, as a central agency of development, remains a unique actor because of its global network and experience, and because of its constant concern to connect development to research and to peace-building; whenever nations are lucky enough to thrive, they should join the collective effort to promote development elsewhere and not indulge in self-satisfaction.

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The UN is surely not obsolete. Any effort to go “beyond” the UN is surely welcome, but should be thoughtfully expressed. Why and how should we go beyond? Various answers are possible.

Besides: having no exclusive preserve on development, the UN seeks partnerships. Thus, “beyond” may simply means *besides*, not *without* or *against*. People often work for development through various NGOs; only after working substantially in this field, they may discover that the UN has expertise and much to teach, also much to learn. The UN seeks the dialogue with NGOs, which have influenced its own approach.

More: Some voices urge the UN to do *more* for human development. Yet, others accuse the organization to spend too much on it, inefficiently. Both grievances may be founded, and the UN has tried to adapt itself. Such internal adjustments are needed, but are not the focus of this presentation.

Differently: did the UN privilege what Caroline Thomas calls the orthodox view of development, while alternative views are possible¹? The UN view of development is often blamed for being *biased*, *incomplete* or *superficial*, failing to address the roots of underdevelopment. Further, some accuse the UN to worsen the problem and to favor misdevelopment, or development in the wrong direction. Advocating more globalization and industrialization, the UN would reflect the ideological biases of the Western World, which uncritically believes in the superiority of its model. Thomas shows however that the orthodox and alternative views have often compromised with each other. For instance, the official adoption of the Human Development Index (HDI) by the UN in 1993 was a landmark: the whole approach of development had benefited from unorthodox views.

A question of focus: Our view here will be somewhat different. The UN has focused mostly on political economy, where the nation-State, as the central actor of development decides the tasks, agendas, and methodologies. In this particular field, the UN surely can do more, better, differently, with other actors; but we shall focus on several dimensions which are beyond the scope of the UN and yet all relate to human development.

2. The driving force behind development

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Why should there be development? And what for? Development requires a reason or driving force behind and purposes and values ahead of it. For decades, a purely economic approach prevailed. Thus, “development confined

¹ Caroline Thomas, Poverty, Development, and Hunger, in *The Globalization of World Politics*, p. 559-581, Oxford University Press, New York, 2001

to economism automatically involves two key concepts, economic growth as the engine and end purpose of development and maximum short-term profitability as the universal justification for action.”²

But development should make our life more fully human. It should offer us new freedoms, not only more needs. Lytou Bouapao, the director of finance in the ministry of Education of Laos is an interesting case:

My background is hmong. The hmong minority of Laos is poorly integrated and thus can do little to develop the country. We were 11 children at home, my parents were illiterate. Yet, my father said that all his children would go to university. Being himself a hard-working leader he gave us a strict education. Each year, he would sell an ox, to pay for our studies. We managed, all boys and girls went at least to college. I studied in France, one brother got a Ph.D. in Germany, another one studied in Australia. A good living abroad was tempting. We are all in the homeland, working in the public sector: our father educated his children to be smarter than him - but not more selfish, materialist, greedy.

Such patterns exist in other developing nations, where the driving force behind development is the responsible heart of parents, who want their children to live a meaningful and valuable life, which will benefit the nation. As long as this heart remains, the challenges of development worldwide can be overcome. Is this view simplistic? Let us recall Dag Hammarskjöld, the former secretary of the UN. His motivation when approaching public office was similar. Being head of the UN was not a job or a position, but a universal mission of service to the human family given by the ultimate parent:

From generations of soldiers and government officials on my father’s side I inherited a belief that no life was more satisfactory than one of selfless service to your country - or humanity. This service required a sacrifice (...) From scholars and clergymen on my mother’s side, I inherited a belief that, in the radical sense of the Gospels, all men were equals as children of God, and should be met and treated by us as our masters in God.”¹

Likewise, among the guiding principles of UPF approach of development, there is the strong belief that:

- We are one human family created by God;
- Living for the sake of others is the way to reconcile the divided human family.

The UPF also stresses that the family is the school of love; and that spiritual and moral values have priority over material values. These are crucial components of a true human development.

3. What should be developed?

What is “development”? What should be developed? The universe developed from the big bang until today. Living organisms develop. The gradual maturation of a self toward its completion, from potential to actuality, from “would be” to “be” is development. What grows, then, is simply the self.

Nations also develop, or grow toward national maturity. A nation is born, develops and becomes an embodiment of its founding ideals. Part of the development concerns what Adam Smith coined *the Wealth of nations*. While “prosperity” is rather static, “the wealth of nations” is a dynamic concept. As a snowball gets bigger, it may create an avalanche; likewise, the “wealth of nations” is an accumulation of capital, which is reinvested to generate more wealth. National development is a self-replicating national abundance.



Smith became the theoretician of a phenomenon called progress, modernization, or industrialization. The signs of a developed society are rationalization, organization, mechanization, automation. The nation-State is the framework for development to take place. Why is it so? Only the nation offers some of the decisive tools for economic take-off: besides the need for national security, a banking system and a national currency, a fiscal administration, and many infrastructures are needed. Development therefore is not just a notion of economy but of political economy; its most powerful symbol is the GNP. At stake here are the rank and prestige of nations. In any nation, some regions may thrive more than others but what matters is the national wealth of a sovereign State. The GNP has thus established a hierarchy among nations, creating emulation as well as tensions. A key question of development is, “why do some nations develop, and not others?” This question is critical when one studies neighbor regions (North and South America, for instance) neighbor countries (Why did United Kingdom overtake France during the industrial revolution?) or nations which have been divided (West and East Germany, North and South Korea).

Of course, the leading nations of our world are not only wealthy. Power and influence also reflect a rich cultural heritage, a strong national ego and sense of historical mission making them “models” which are envied or hated.

² The cultural dimension of development, culture and development series, UNESCO Publishing, Paris 1995, p. 121

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Yet, development is mostly seen as “economic growth”; this has long contaminated the whole notion of human development. In the 1840s, “Get richer ...” was the motto of the French government, but the poet Charles Baudelaire, noted:

The only true progress (i.e. the moral progress) takes place in the individual and by the individual himself (...) My theory of the civilization: it is not in gas, steam, or séance tables. It is in the reduction of the traces or original sin.

Development in nature means the *completion of being*, but political economy often equates it with an *increase of having*. But if people can have more, then what for? What do they gain, besides money? An improvement of what people *do* or what they *are* was neglected as irrelevant and secondary for many decades, regarding the issue of development. Economic growth was seen as the key of all development. It relied on statism, a view which neglects the dynamics of the civil society. Economism and statism strongly influenced UN policies.

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But a copernician revolution modified our views of development. In order to understand the fruit (“what should be developed”), one needs to study the root, i.e. the human factor: “who is to be developed? And by whom?” “Human development” originally means the growth of the human potential toward maturity and the ability to bequeath this legacy to one’s descendants. This area of “private” development was deemed to be secondary while the real and “noble” development mostly took place in the public realm of the State. Yet, examples show that behind national take off, we often find remarkable individuals, with a sense of mission. Having built industrial empires in their lifetime, they bequeathed a legacy of good governance to their descendants, based on family ethics. In the Western world, many dynasties pioneered capitalism, and family businesses still count for much of the national prosperity.³ In modern Asia too, the basic development came from remarkable founders who are seen as patriots, and who generally had strong family ethics, the so-called *Asian values*.

4. Development of the people, by the people, for the people

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Political economy studies the role and responsibility of the modern State to provide development *for* the people. This however, is only a part of the human development. Global human development which will bring lasting peace is not just *for* the people but *of* the people and *by* the people. Here, non-economic factors are at stake, namely psychological and ethical factors.

4.1 Ideal individuals, ideal families, ideal nations

Western Philosophy has hitherto focused on creating the ideal society, or ideal nation, as illustrated by *The Republic* of Plato, *The City of God* of Augustine, *The Utopia* of Thomas More or *Das Capital* of Karl Marx. The quest of the ideal nation is a noble concern, and this passion has accelerated history, causing major reformations or revolutions.

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These trends may have been an inevitable course of human history, but the main human development is yet to come, on the foundation of external change. Significantly, Dr Moon, the founder of UPF, starts most of his speeches by talking about the perfected individual and the ideal family. Whereas the Western world tends to believe that an ideal society is possible but is rather cynical or skeptical about human perfection and family ethics, those two are the cornerstones of Dr Moon’s philosophy of development. He thus advocates a revolution of the conscience and a revolution of heart.

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Before the advent of Christ, human history accelerated through revolutions in agriculture, technology, writing and reading, the birth of science and philosophy. Millions of lives were engulfed in radical changes. Finally, Christ was born, and his figure was to shape decisively the fate of mankind. What he brought was the vertical dimension, the connection between man and the Absolute Being. Hegel rightly highlighted the *cosmohistoric* individuals, holding a universal value. Referring to the great founders of religions, Karl Jaspers talked about the *axial age* of human history: “the spiritual foundations of humanity were laid simultaneously and independently... And these are the foundations upon which humanity still subsists today.”⁴ According to the British historian Arnold Toynbee, civilizations arise by the response of creative individuals to challenges. Progress in civilization consists in meeting difficulties by responding in creative ways that are internal and spiritual rather than external and material. The breakdown of society occurs when creative individuals fail to lead through the exercise of creative power, resulting

³ According to a study published in The Journal of Finance in 2003, U.S. family-controlled businesses were about 5% more profitable and tended to be valued 10% higher by stock markets than their non-family run counterparts. In Canada, according to various estimates, family firms (including mom-and-pop shops) make up 75% to 90% of all businesses and account for more than half the country’s economy and its employment. In addition, roughly 40% of the largest 100 companies by market cap on the TSX have handed down control to a second, or even later, generation.

⁴ Karl Jaspers, Way of Wisdom pp.99-100, quoted by Norfleet Phil. The Axial Age of Karl Jaspers, Great Minds

in withdrawal of the allegiance of the majority and a subsequent loss of social unity. For Dr Moon, the main figures of human development are the five great saints: Buddha, Confucius, Socrates, Jesus, Muhammad.

In modern times, the reformation played a crucial role. The Renaissance brought external progress in innumerable fields. But Max Weber and others have evidenced that, without the internal reformation of Protestantism, much of democratic and capitalist development would have failed. Spain was potentially much richer than England for a time, but its modern development came lately. Prosperity alone does not say clearly whether a nation is developing in the true sense.

Yet, more important than the role of brilliant individuals, Dr Moon emphasizes the role of the family and sees the ultimate goal of history as to recreate the original human couple, the paradigm of Adam and Eve.

Dr Moon's main contribution to human development was to focus first and foremost on the creation of the ideal individual and ideal family. There can be no complete national development before we have perfect individuals and perfect families. For decades, such statements would sound irrelevant for the sake of "human development". Yet, much of the recent innovations in economic science has showed the decisive role of:

- the "human capital" (Gary Becker), corresponding to individual's accomplishment.
- Family investment in children's potential.

4.2 "Basic needs" and "chosen values"

The UNDP changed its approach of development from merely "economic growth" to "human development". It meant that the main wealth of a nation is its people, not its natural resources. Humans have a potential that grows toward maturity. Human beings thus became the center of development; development was no longer an end in itself but became human development. In 1993, the UNDP accepted the index of human development (IHD), a term coined by Pakistani economist Mahbub ul Haq. The IHD is a comparative measure of poverty, literacy, education, life expectancy, childbirth, and other factors for countries worldwide. It is a standard means of measuring well-being.

Another paradigm shift concerned the "basic needs". Human development cannot be only about caring for the needy and endlessly trying to satisfy human "basic needs". Why? because the human nature cannot be defined merely by what man basically needs. The human nature lies in the capacity to be *liberated from needs* and *free for values*, which are deliberately chosen. The economist Amartya Sen, Nobel Prize in Economy 1998, redefined development essentially in terms of human freedom, or "capability":

Development can be seen ... as a process of expanding the real freedoms that people enjoy. Focusing on human freedoms [or capabilities] contrasts with the narrower views of development, such as identifying development with the growth of gross national product, or with the rise in personal incomes, or with industrialization, or with technological advance, or with social modernization.⁵

A highly developed person is surely not someone who is content with receiving many cultural, social and economic benefits. Rather, it is a creator who can satisfy many, by procuring them with a lot of spiritual and material values and help them become even better than him/herself. Unificationist axiology, inspired by Dr Moon's teaching, expounds a comprehensive view of values. It is based on the duality of man as composed of a spirit self and a physical self, and having a purpose for the whole and an individual purpose.

Dual characteristics	Dual minds	Desire		Purpose		Dual Values
		Dual desires	Dual value purposes	Dual purpose	Dual value purposes	
Internal	Spirit mind	Internal desires	Desire to realize value	Internal purpose	Purpose for the whole	Internal value to be realized for the sake of others
			Desire to seek value		Purpose for the individual	Internal value to be sought for myself
External	Physical mind	External desires	Desire to realize value	External purpose	Purpose for the whole	External value to be realized for the sake of others
			Desire to seek value		Purpose for the individual	External value to be sought for myself

This was illustrated by the UNESCO declaration of 1982:

⁵ Amartya Sen, <http://www.hd-ca.org/journal.php>

“Development is a complex, comprehensive and multidimensional process incorporating all dimensions of life and all the energies of a community, all of whose members are called upon to make a contribution and can expect to share in benefits.”⁶

In a world where basic needs would be satisfied, frustrations and conflicts may be absent. But beyond that, we seek the world where empowered and capable citizens creatively work together for the common good.

4.3 *The Spirit of Development and Development of the Spirit*

The main obstacle to development is the obstacle within human beings. In other words, once we have removed some economic and social barriers, more internal fetters appear. There are places where, no matter how much money flows in, the “spirit of development” is not there. The reason is clear: the development of the spirit is absent. The spirit of development worked whenever the State made a moral covenant with the population, based on mutual trust. So that development was not only a development *for* the people, but *of* the people, and *by* the people. This prompted the UN, in 2000, to call for a growing involvement of the civil society in partnership with the States and international agencies.

Underdevelopment threatens peace, but misdevelopment as well. In some nations, economic growth is high and wealth is fairly distributed among people; yet, these societies remain strictly controlled. The Gulf States fall into this category. In other cases, a high degree of development is accompanied by social unrest, juvenile delinquency, organized crime, seen as “necessary evil” or “the dark side of progress”. Many Western nations are regularly ranked among the most developed, but their mood is far from being cheerful and enthusiastic, as reflected in high rates of suicides, alcoholism and addictions, family breakdown. Most of the Western World experienced a sharp decline of demography, spiritual and moral values, starting in the 1960. The so-called “postmodern” culture is often a smokescreen for decadence, and nihilism.

Moreover, a truly developed nation should emulate many disciple nations. It is somehow the case in the European union where the newcomers could quickly catch up (Spain, Portugal, Ireland), and also in the far-east where Japan emulated the “tigers”. The USA and Canada should likewise create a partnership of panamerican development with Central and South America. The middle-east and Africa still lack a contagion of successful growth.

5 The three dimensions of human development

Human development can be understood to mean three different things:

5.1 *The development of human beings: anthropology, embryology, genetic psychology*

The development *of* human beings is a branch of *anthropology*, the science which studies the species called *homo sapiens sapiens*. Human development is the growth of the human nature toward maturity through a gradual process. All living beings develop and grow, but humans develop differently. Why? Because their nature is different. Concerning the physical dimension of human development, embryology focuses on the life of the foetus from conception to birth. Developmental biology focuses on issues such as health, longevity and ageing.

Diverse disciplines study the mental human development. Exploring the acquisition of knowledge, Jean Piaget pioneered cognitive or *genetic psychology*. Erik Erikson pioneered “life-span development”, identifying several stages of the human psychic development from birth to death. Lawrence Kohlberg, starting with developmental psychology, created another discipline called moral stages of development with the concept of the moral reasoning. Finally James Fowler studied spiritual development. Applying the tools of developmental psychology to the religious life, he suggested the existence of stages of faith. All these disciplines try to understand the laws governing the growth of the human spirit. Human beings are beings of conscience, with freedom and responsibility. A highly developed person is thus a person of mature character, who is the responsible creator of her individual destiny.

In the development *of* human beings, conscience is the main actor of the growth, and also the main judge to evaluate whether the individual’s life is blossoming. The central purpose of education is to make the self conscious and consciencious. The truly developed person will not only inherit the knowledge and morals of ancestors through rote learning and imitation, but will arrive at a complete spiritual, intellectual and moral autonomy.

⁶ World Conference on Cultural Policies – Mexico city UNESCO, 1982

In case of failure, the individual will be at war with himself and can become destructive. The primary conflict is the conflict that appears within the self, between the *ought* and the *is*, between the image of our ideal self, and our reality. This led Johan Galtung to stress, in 1969, while in India: “Ultimately, the individual is the unit. The liberation of the individual from whatever is alienating his personal fulfillment, that should be the primary focus of the peace study. The study of peace becomes the science of the human accomplishment.”

The human accomplishment is given various names. Its incidence on economic development was highlighted by Gary Becker, the Nobel Prize laureate of Economy in 1992. He introduced the concept of the “human capital”:

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Human capital refers to the skills, education, health, and training of individuals. It is capital because these skills or education are an integral part of us that is long-lasting. Human capital – education, on-the-job and other training, and health – comprises about 80% of the wealth in advanced countries. The importance of human capital is illustrated by the outstanding records of Japan, Taiwan, Hong Kong, South Korea, and other fast-growing Asian economies. They have managed to grow rapidly in significant part because they have had a well-trained, well-educated, and hard-working labor force, and dedicated parents. If you look at Korea, prior to the Korean War, the north was the richer part of Korea. Today North Korea is an economic disaster while South Korea is a prosperous, democratic nation. All the Asian Tigers are highly educated. You cannot grow without a strong human capital base. Success depends on how well a nation utilizes its people.⁷

5.2 *The Development by human beings*

The development *of* human beings is self-development or individual-ism. How can it also become a development *for* human beings or altruism? In politics, a social contract (Hobbes, Rousseau) connects the individual and the State. The individual becomes a citizen. Likewise, economists have tried to evidence the *economic contract* which connects the individual wealth and collective wealth. For Adam Smith, an *invisible hand* was working in free-market economies to adjust and harmonize competing self-interests.

The *invisible hand* gave birth to many speculations. Here again, Gary Becker offers insights, by stressing the role of the family. The family is where the development *by* human beings facilitates the development *of* human beings:

Where does human capital come from? What constitutes a successful investment in human capital, either at the individual or national level? The family is the foundation of a good society and of economic success. To understand human capital, you have to go back to the family, because it is families that are concerned about their children and try, with whatever resources they have, to promote their children’s education and values. Families are the major promoters of values in any free society and even in not-so-free societies.⁸

In the development *of* human beings, individuals cultivate their human capital, the conscience being the main agent of their personal growth. But much of human development takes place emotionally and relationally, within the family dynamics. The development *by* human beings is mostly the family investment in children’s potential. In 2002, the Joint Center for Poverty Research (JCPR) and the Irving B. Harris School of Public Policy of Chicago conducted a conference on this topic⁹. One paper suggested that parents work for the betterment of their children and the well-being of the community when they invest in the following 5 “S”

- safety/sustenance,
- stimulation,
- socioemotional support,
- structure
- surveillance¹⁰.

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7 Excerpts of an essay delivered at the International Symposium organized by the Pontifical Council for the Family in Rome, on March 6—9, 1996, on the theme, “The Family and the Economy in the Future of Society.”

8 Ibid.

9 Family Investments in Children’s Potential. 2002 September Research Institute. Hosted by: Joint Center for Poverty Research and Irving B. Harris School www.jcpr.org/conferences/SRI_02_summary

10 Safety and sustenance can begin before birth, with prenatal care, and continue throughout the child’s life. Stimulation, also, is a lifelong pursuit but is especially important in the early stages of development, when neural development is underway. Socioemotional support spans both economic and emotional supports that imbue a sense of belonging and worth and socialize children to the norms and expectations of society. Structure involves setting appropriate limits for the youth, as well as regulating parental expectations to align with the child’s developmental stage. Surveillance is keeping track of a child’s whereabouts and ultimate safety. These parental practices are associated with children’s emotional, cognitive, and physical development

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Several American universities now teach a new discipline called “Human development and family studies”.¹¹ It studies the human emotional development through the various *ages of life*, from childhood to death; human beings are primarily emotional beings who seek happiness through giving and receiving love in their milieu, first in the family life, then in the community.

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A highly developed person is mature in the art of loving and being loved, and has gone successfully through the stages of filial love, fraternal love, conjugal love and parental love. In the development *by* human beings, parents are the main agents to shape their children’s destiny. A family who establishes these four realms of love can bequeath a legacy to its descendants and initiate a successful dynasty.

“Human development and family studies”, particularly focus on the stages of life, offering a *life-span view*. Yet, the life-span view may not offer the complete picture of human development. We should also take embryology into consideration (the life of the fetus), and even before that, the heredity of human beings (what rev. Moon often calls lineage). The Jacobs Foundation Series on Adolescence studies human development not only over one’s life course, but across generations.¹²

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Even beyond that, the complete picture of human development includes the area of eternal life, and its relation to earthly life. Religions and philosophies contain warnings similar to Matthew 16.26: “For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?” Among the authors who have tried to unite the Christian faith in eternal life and all the scholarly approach of human development is James Fowler, the author of the Stages of Faith. Yet, his work focuses mostly on the growth of faith from child’s faith to a more adult spirituality, whereas the key issue is the whole human journey, encompassing both man’s spiritual and moral growth on earth and his eternal destiny.

5.3 *Development for human beings (political economy)*

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Development *for* human beings is a branch of political economy. This science started with Adam Smith. The author of the *Wealth of nations* studied how societies take off economically and how the wealth produced improves the human condition; here, human beings are mostly seen as the citizens of organized States, as well as producers and consumers. A highly developed person is therefore a full-blown citizen, who receives benefits from an affluent society and in return takes part in the political life. The main body which is accounting for this human development is the State. Should it fail to procure development for human beings, sharp conflicts will arise.

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We already stated that development for the past decades mostly concerned political economy, or development *for* human beings. After the creation of the UNDP in 1965, a partnership between international agencies, international banks and newly independent States seemed to be necessary and sufficient to promote economic growth. But after several decades of doing so, much disenchantment surfaced, like in the following statement:

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Although there are many debates over the best way to transform less industrialized countries into modern, developed states, economists agree on one thing: development is difficult. Economists and politicians alike have struggled over the last four decades to find the exact recipe to reform underdeveloped nations.¹³

The UN and international agencies, who had kept rigid ideas on development for many years, started to revise their attitude upon seeing the achievements of NGOs working at the microeconomic level, directly with the local people, making them actors of the change. Moreover, NGOs have been more inclined than the UN to work out projects which involved the resources of indigenous anthropologists or ethnologists. This brought a change of focus from development to human development :

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Human development is more than the rise of national incomes, and much more than economic growth, which is only a means of enlarging people’s choices. It is about creating an environment in which people can develop their full potential and lead creative lives. People are the real wealth of nations. Development is about expanding the choices people have to lead lives that they value. As Aristotle said in ancient Greece, “Wealth is evidently not the good we are seeking, for it is merely useful for the sake of something else.”¹⁴

¹¹ For an overview of some programs, the following websites may be consulted hec.osu.edu/famlife <http://www.uncg.edu/hdf/> <http://www.hhdev.psu.edu/HDFS>

¹² Human Development across Lives and Generations, The Potential for Change Northwestern University, Illinois

¹³ WorldMUN, Belo Horizonte 2002, www.worldmun.org/2006/archives/02/undp.pdf

¹⁴ <http://hdr.undp.org/hdi/>

How life is defined influences the strategy of development. Viewed externally, human life may look like the survival of the fittest: life is competition, human relationships are mostly relations of power, especially in economics and politics. In order not to be crushed by others, one has to defend oneself, be competitive. In such a world, the only realistic peace is security whether for individuals, families, or nations. You raise borders to make clear what your property is. Huge budgets are allocated to police forces and armed forces. Also, much litigation appears and new rights are endlessly added to satisfy each social segment. Moreover, much stress is imposed on human beings, so that addictive behaviours will soar up, such as alcohol, drugs, smoking; the rate of divorce will increase. In order for life to remain somehow enjoyable, the leisure industry and entertainment industry become the mainstream of culture. Ideally, religion should offer a clear roadmap of the life on earth so that people will enjoy an eternal reward, mostly by caring for others; religion has sometimes failed to do that, but materialism is worse. It offers artificial paradises at low costs, here on earth, through self-centered lifestyles.

Development will mostly be seen as empowerment: knowing your own interest, asserting your rights, developing your reason and capacity to argue, promoting yourself, your lifestyle, your category, your competitive edge. This pattern of development will affect many third world countries seeking to emerge. Some degree of dehumanization is seen as the price of development. States will be asked to reform themselves, endlessly. However, no reformation can work without a metanoia, a conversion taking place in the heart of the people.

31 6. Global Development, human nature and lasting peace

The UN started with a noble dream of lasting peace for all mankind, based on the charter of the declaration of human rights. But its mission started in the context of the Cold War. Moreover, it was probably inevitable to rely on the structure of Nation-States and privilege an economic and political view of development. But if we continue to work along these lines, real peace will remain distant. We can only achieve unstable security with heavy threats. Moreover, development will remain unbalanced and with many side effects.

32 The Universal Peace Federation is a global alliance which envisions peace not merely as security but harmony, cooperation, and concord. To this end, the UPF mobilizes the universal resources of humankind, beyond ethnic, national and religious borders. With this view of peace in mind, the UPF promotes global development, both as a conceptual framework and as a base for its practical “peace initiatives”. Let us explain the meaning of “global”.

6.1 The full development of the human being

First, we envision the *full development* of the human being. A fully developed human being fulfills the purpose of life and thus experiences joy. The UPF identifies *three life goals*, corresponding to the development *of* human beings, *by* human beings and *for* human beings:

- Our first life goal is the maturity of character. “Character is destiny”, said Heraclitus, meaning that our fate is shaped by who we are. UPF sees character education as crucial for the development *of* human beings toward maturity. Traditionally, virtues such as justice, courage, wisdom, and moderation make up for the good character. For UPF, the core of the good character is heart, the emotional impulse to seek joy through love. Only when the human heart grows in giving and receiving love properly, will the person embody virtues. Young people should be joyfully stimulated to become good. UPF is conducting research worldwide to promote a truly universal moral education, which can harmonize traditional and modern values, Eastern and Western values, spiritual and material values. Moreover, UPF relies on experiential learning: character education is more effective when you do certain things in real life situations and then reflect on yourself with peers and coaches. UPF has devised a comprehensive curriculum for various age groups and is conducting much research on character education.
- Our second life goal is to experience lasting love and joy in relations with others. The development *by* human beings primarily takes place in the family; there we learn to love as children, as siblings, as spouses and as parents. Here again, UPF has a lot of expertise; it offers a comprehensive picture of the family dynamics and family ethics and has a unique record in its pioneering work of international, interreligious marriage. Moreover, UPF shows clearly how the family works as a school of love, how the love for the family extends in patriotic love and love for the world. In the 1960s, the Western world started to experience with the sexual revolution, boasted as the ultimate liberation. Significantly, during this period, Dr Moon and his wife introduced the slogan of world peace through ideal families. It is a revolutionary view of marriage and parenting. Over 40 years of theoretical and practical work in the field of marriage and family counseling conducted around the world with millions of people gave them a leading authority in this

field. Today, UPF is a respected consultant on family values for religious leaders, scholars, governments and international organizations.

- Our third life goal is to benefit the community with our creativity. This is the development *for* human beings. It has much to do with our professional occupation, though not exclusively. People study many years and then advance their career in their speciality. Any person has a desire to use skills to do something valuable which will serve the community and be given recognition. Creativity means man's dominion over all things; it includes the capacity to invent and the ability to skillfully implement inventions in the real world. Modernization has made the third life goal a priority: most people equate the meaning of their life with their career. In developed societies, all professions are highly organized, involving much technology and financial power. The incentive to constantly learn and improve professionally is strong but stressing. Here, the main focus of UPF is good governance. Good governance has a technical or external aspect; the management of any activity can always become more rational, more organized, more efficient. It also has an internal component, the ability to be an exemplary leader. UPF asserts that people of mature character and with strong family ethics are the most qualified for leadership positions.

The notion of life goals offers a roadmap for the “life span” human development from the fetus until death. Each person should be able to measure her destiny against a universal standard. In other words, we should ask ourselves: did I achieve the goals for which I was born, the goals which make a human being fully human? What is the model of excellence, then? In the past, the model was the French *gentilhomme* or English *gentleman*, or Spanish *hidalgo*, a person of good birth achieving a noble life. China had the Confucian ideal of *Jūnzǐ*. Such moral standards concerned men of a certain social class however. But the ultimate purpose of the global human development is to guide all human beings toward excellence. UPF talks about three major titles, or abilities.

First, we should be a teacher. The ability held by a teacher is authority, given by wisdom. Whether or not we are professional teachers, we must all cultivate wisdom. Wisdom is non-partisan thought for practical action. Common sense and experience may advise wisdom but its origin is the conscience. Wisdom is to always consult the voice of the conscience for practical and responsible behavior. Moreover, wisdom teaches to others only what it has experienced successfully. And true mastership is to dominate oneself before trying to settle situations. In many situations, a figure of authority often emerges, whose attitude, thoughts, behavior are the wisest. Any community is eager to consult such figures who teach by example and by giving guidance. For instance, Nelson Mandela achieved the stature of a teacher in South-Africa and for the African continent.

Second we should be a parent. The parent holds an ability called power, namely the power to bequeath love, life and lineage to children, with the hope that they will be better than themselves. Parenthood is the culminating experience of love. All the love accumulated as a child, as a brother or sister, as a spouse, bears fruit when one becomes a parent. Parental love is sacrificial, in the sense that parents give everything to their children, even their lives, but this sacrificial love cannot be possessive. Good parents want the love invested in their children to benefit others. Parental power is the archetype of all other institutional forms of power, such as being the mayor of a city, the president of a country and so forth. It is because those figures, even if they are democratically elected, hold an executive power accompanied by coercion.

Third we should be a master. The ability held by a master is dominion, given by creativity. We may not all be geniuses, but we all feel compelled to develop our skills throughout our lives. Creativity should be explicitly value-oriented, since creation should aim at the values of truth, beauty and goodness.

The fully developed, or ideal, human being is a teacher, parent and master. Likewise, the fully developed society or ideal society, keeps the three abilities of authority, power and dominion in balance. It is the society where teachers, parents and creators unite around a harmonious vision of the collective dream. A developed society will find the proper balance between respect for the past traditions, concern for the present situation and vision for the future. UPF calls the highly developed society the ideal society of universally shared values, interdependence and mutual prosperity.

6.2 Working for the global family of mankind

Becoming a teacher, parent and master is the vertical axis of human development. It is *what* we should live for. But *whom* should we live for? This is the horizontal axis of the human development. Some human beings may become teachers, parents and creators for a limited circle, say their family and relatives. But desire and ambition prompt us to live for something bigger than our family. Our hometown is a wider scope of love and of public recognition. Still wider, we have our nation. But a nation is too small for the human heart. If possible, we would like to live for the

world. Does the world represents the widest scope of love? Humanism would say yes. But the UPF sees a larger scope than humanity. The ultimate horizon of human development is Heaven, and the ultimate recognition of merit is not given by fellowmen only but by the eternal Heaven.

If the vertical ascension means to be a teacher, parent and master, the horizontal expansion entails that we must become filial sons and daughters for our family, patriots for our nation, saints for the world and sons of daughter of God for heaven. Viewed horizontally, Global development encompasses these four circles.

This raises the issue of globalization. With a proper view of human development, globalization is the meaningful and inevitable trend of human history, which will bring all mankind towards a peaceful harmony. Globalization started externally, in economy and politics, resulting in increasing interdependence. But globalization mostly offers a spiritual and moral opportunity for a broader love. In other words, what is at stake is not just the free circulation of commodities, but the horizontal roadmap: the opportunity offered to all people to live for their family, for their nation, for the world and for heaven, without restrictions.

The life for the sake of others, or “living for” attitude should guide our horizontal expansion. First, each human being should be born well, in a loving and stable nuclear family, who welcomes us into the big human family. Living for the sake of others means that first we have to graduate in the art of loving our parents, our siblings, later our spouse and our children and grand-children. The family is not an end in itself however. A protective nest of love, it is also a school of citizenship. The good family will make its children good citizens for their community and good patriots for their nation. Living for the sake of others also concerns the State. One elected, President Kennedy said, “ask not what your country can do for you—ask what you can do for your country. My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man. Finally, whether you are citizens of America or citizens of the world, ask of us the same high standards of strength and sacrifice which we ask of you.”

6.3 Human Development and the Absolute being

Finally, human development raises the issue of the absolute being. Why is there a human development at all? For what ultimate purpose? Such debates are not necessary when you work in development projects to alleviate various problems affecting people. Yet, any fundamental reflection on development should include this debate. Some thinkers see in human progress no other goal than improving the human conditions, while others see human history as a process of development including stages and an ultimate goal. Marxism-Leninism interpreted history as guided by the dialectics and inevitably leading to the ideal world of communism on earth, where human alienation has disappeared. After the demise of the Berlin Wall, Francis Fukuyama wrote “the end of history” arguing that the advent of a universal system of rational governance for mankind would fulfill the Hegelian philosophy.

Karl Marx had borrowed his dialectical view of history from the German philosopher Hegel. Hegel starts with God, the Absolute Being, who is pure reason. God is everything and does not need anything. But Hegel said that such a God cannot really enjoy His absoluteness, because He is not recognized or known as such. The only being who may become like God and a partner in His absoluteness is the human being, at the end of a long and painful process which is none other than history. History is human development and human development is a theodicy.

Dr Moon’s teaching on human development bears some common points with Hegelianism. Just like Hegel, Dr Moon says that the ultimate reason for human development is that God, the Absolute Being cannot be happy by Himself. He needs a partner through whom all His ideals will become incarnate and manifested visibly. The motivation for God to create human beings however is not the fulfillment of intellectual or rational knowledge, but rather the joyful realization of love. In other words, human beings are the partners of God, the co-creators and are responsible, through their free will to fulfill the love of God at all levels. The reason why we want to be teachers, parents, masters and the reason why we want to live for our family, for our nation, for the world and for Heaven is ultimately to fulfill the desire of God, and give joy to the Creator.

The global human development perspective thus includes the *eternal life* span view. Above all human powers such as teachers, parents and masters, our life finds its ultimate value and fulfillment in front of the Absolute Being. Human beings are born *in this world* for which they have duties, but *not only for this world*. Anybody sincerely working for human development should consider the resources of spiritualities which work on eternal salvation.

Human Development & Peace Building



**Beyond the
United Nations?**

Universal Peace Federation



- I -

Beyond the United Nations?

- Besides, but not against
- More
- Differently



The UN focuses mostly on the economic development of the Nation-States. Other aspects of human development must be explored.



-II-

The Driving force of development

From generations of soldiers and government officials on my father's side I inherited a belief that no life was more satisfactory than one of selfless service to your country - or humanity. From scholars and clergymen on my mother's side, I inherited a belief that all men were equals as children of God, and should be met and treated by us as our masters in God.

Dag Hammarskjöld, secretary general of the UN (1953-1961)

Guiding principles of UPF philosophy of development:

- Mankind is one human family created by God;
- Living for the sake of others is the way to unite the human family.
- The family is the school of love.
- spiritual and moral values are more important than material values.

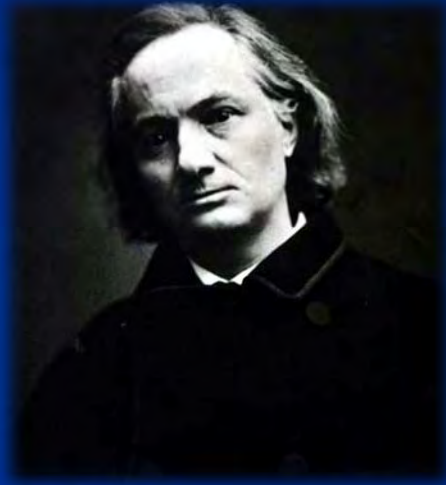
- III -

What Should be developed?

- Development: the gradual maturation of a self toward completion.
- The Universe develops, living organisms develop, nations develop.
- Adam Smith pioneered the study of national development in *The Wealth of Nations*.

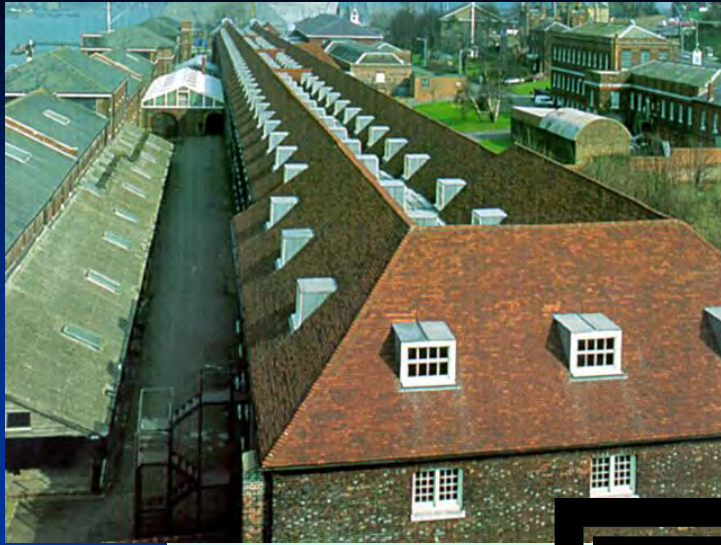


Adam Smith



The only true progress (i.e. the moral progress) takes place in the individual and by the individual himself (...) My theory of the civilization: it is not in gas, steam, or séance tables. It is in the reduction of the traces or original sin.

- Charles Baudelaire



Copernician

Development in political economy = progress, modernization, rationalization, mechanization, technocracy ...

Our technology has exceeded our Humanity – Albert Einstein

revolution

from

“What should be developed”



to

“who should be developed? And by whom?”

-IV-

Development *of* human beings, *by* human beings
and *for* human beings



Global Development

UPF and HD

- The quest of the **ideal nation** has daunted Western philosophy, leading to political reformations or revolutions.
- UPF starts with the **ideal individual** and **ideal family**.



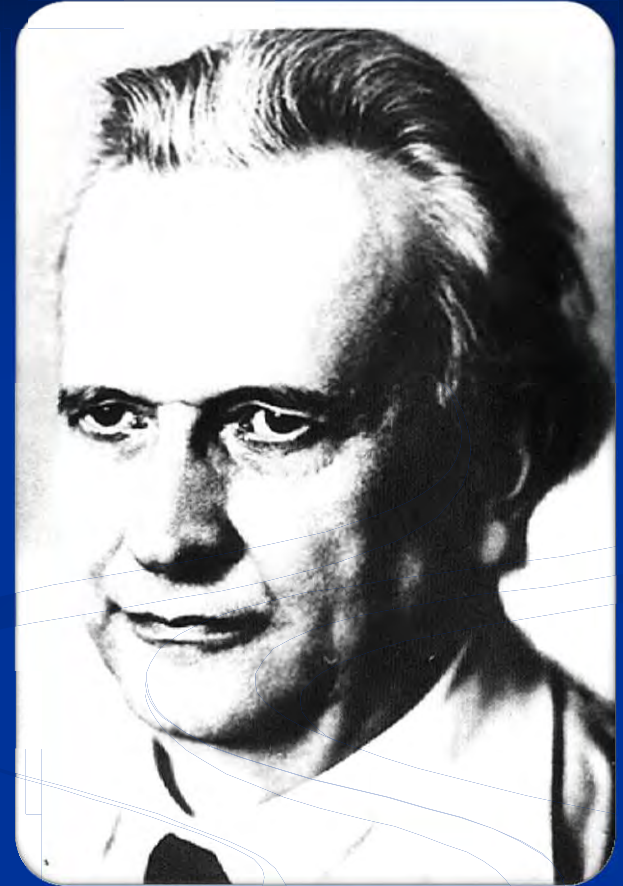
REVOLUTION OF CONSCIENCE

REVOLUTION OF HEART

The role of great sages



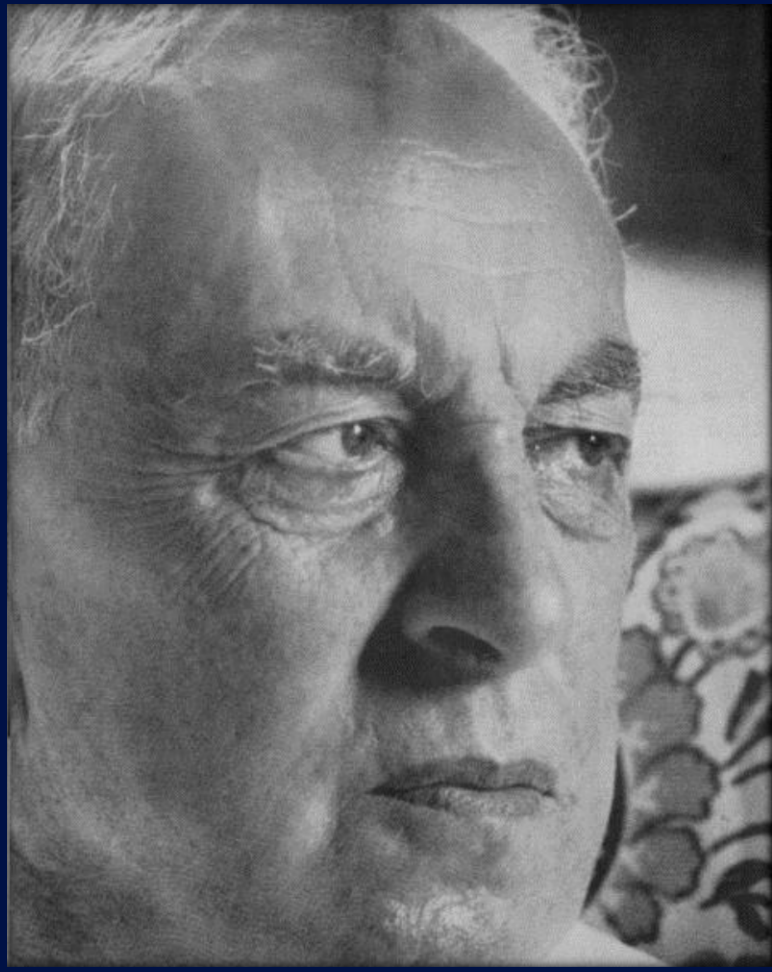
Hegel and the
cosmohistoric
individuals



Karl Jaspers and
the axial age

- *“The spiritual foundations of humanity were laid simultaneously and independently ... and these are the foundations upon which humanity still subsists today” (Karl Jaspers)*

Creative individuals & Development



- Civilizations arise by the response of creative individuals to challenges.
- Progress in civilization consists in meeting difficulties by responding in creative ways that are internal and spiritual rather than external and material.
- The breakdown of society occurs when creative individuals fail to lead through the exercise of creative power, resulting in withdrawal of the allegiance of the majority and a subsequent loss of social unity.

Arnold Toynbee (1889-1975)



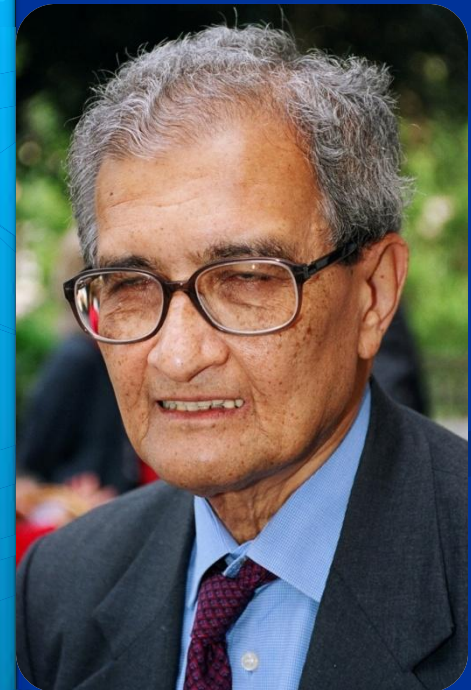
Economist Mahbub ul Haq

The index of human development (IHD)

Basic needs and human capabilities

“Development can be seen as a process of expanding the real freedoms that people enjoy. Focusing on human freedoms [or capabilities] contrasts with the narrower views of development, such as identifying development with the growth of gross national product, or with the rise in personal incomes, or with industrialization, or with technological advance, or with social modernization.” -

Amartya Sen
Nobel Prize in economics, 1998

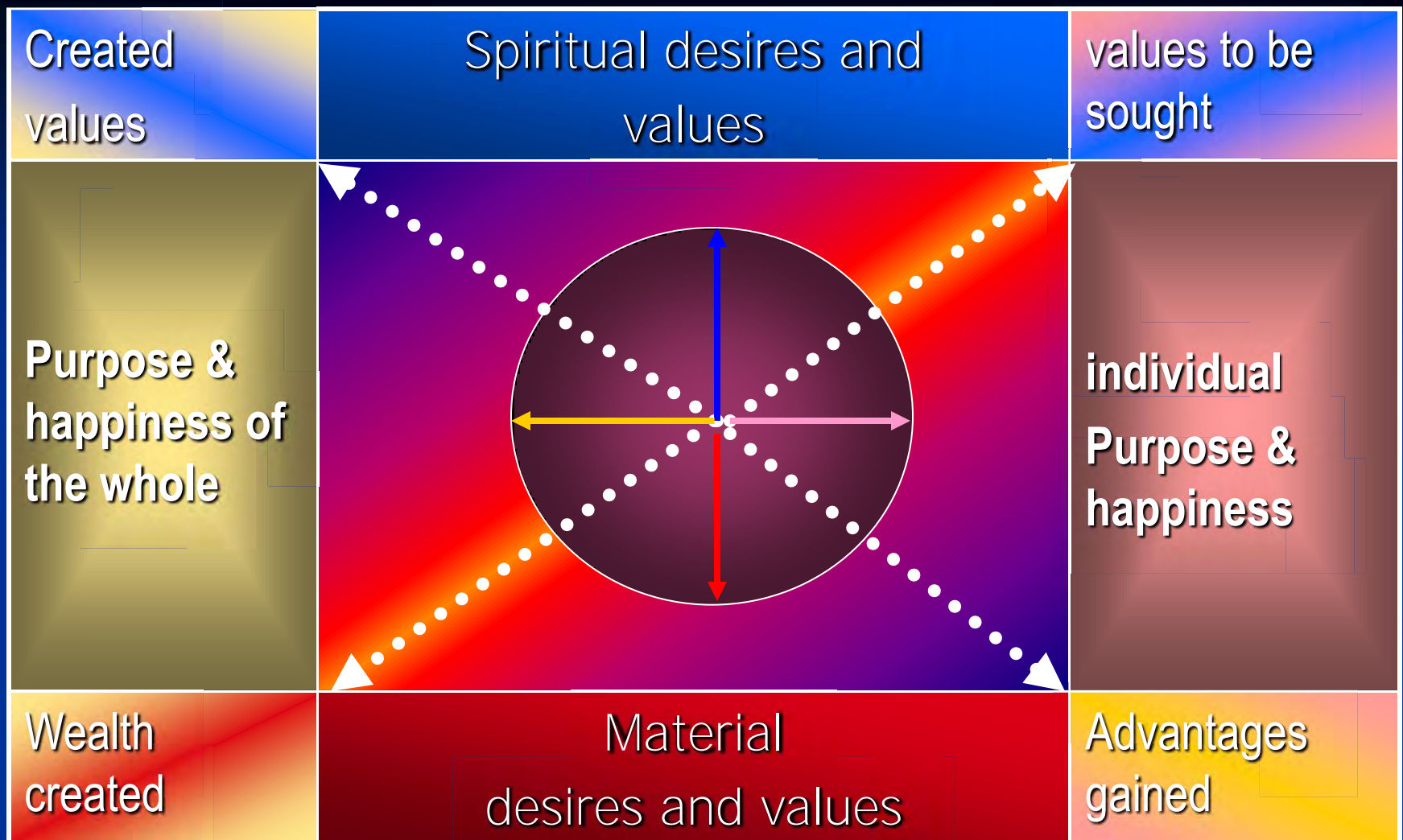


Basic needs, unlimited choices



The Status of our Liberties

- Human beings are **dual beings** with minds and bodies.
- Human beings have **basic needs** in order to maintain their lives, and **unlimited aspirations**, giving meaning and value to their existence.
- True freedom is **free-will (choice)** and **freedom of action (possibility)**
- The whole purpose (values created) and **individual purpose (benefits received)** should be in harmony.



Global Development

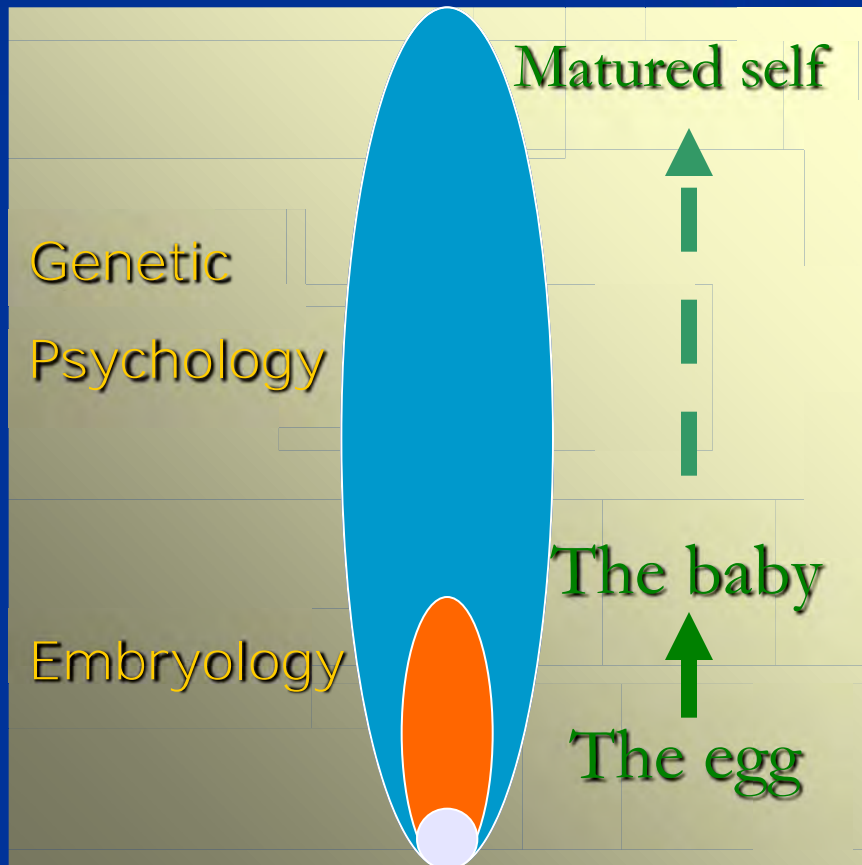
“Development is a complex, comprehensive and multidimensional process incorporating all dimensions of life and all the energies of a community, all of whose members are called upon to make a contribution and can expect to share in benefits.”

(World Conference on Cultural Policies – Mexico city UNESCO, 1982)

- V -

Three meanings of Human Development

1. The Development *of* human being (Human Nature)



A branch of anthropology

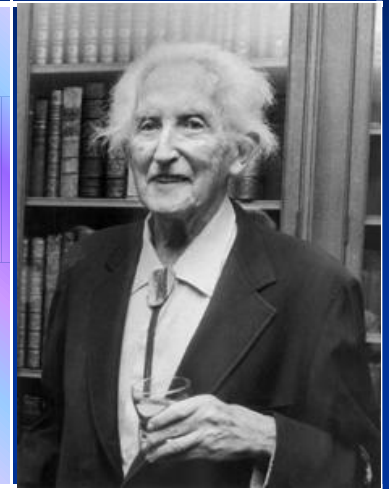


Research on Developmental Psychology



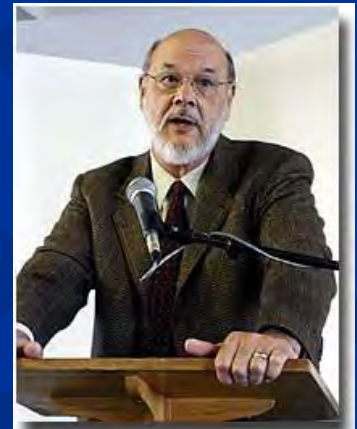
Jean Piaget
**Cognitive
development**

Erik Erikson
**Developmental
Psychology**



**Lawrence
Kohlberg**
**Moral
development**

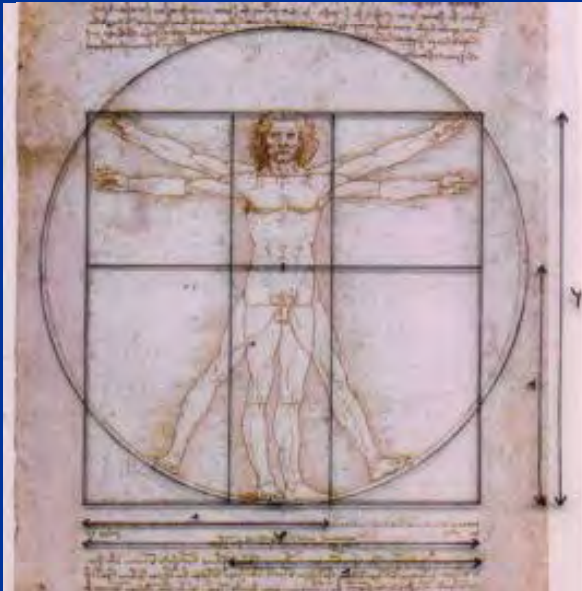
James Fowler
**Spiritual
development**



Three meanings of human development

1. Development *of* humang beings (human nature)

Perfecting oneself is the fundamental base of all progress and all moral development - Confucius



Highly developed individual

- Mature character
- Responsible
- Master of one's destiny

Three meanings of Human Development

1. The Development *of* human beings

- **The conscience**, main actor of growth, main judge to evaluate the individual's development.
- Development of human nature: **human freedom and creativity, autonomy, self-reliance.**
- Foundation for **individual peace**



“Ultimately, the individual is the unit. The liberation of the individual from whatever is alienating his personal fulfillment, that should be the primary focus of the peace studies. Peace studies become the science of the human accomplishment.”

- Johan Galtung

Three meanings of Human Development

1. The Development *of* Human beings

“THE HUMAN CAPITAL”



- Human capital refers to the skills, education, health, and training of individuals. It is capital because these skills or education are an integral part of us that is long-lasting.
- You cannot grow without a strong human capital base. Success depends on how well a nation utilizes its people.

G. Becker - Nobel Prize of Economy, 1992

Three meanings of Human Development

2. The Development *by* Human beings



Development *by*
Human beings mostly
takes place in the
family

“Where does human capital come from? One has to start with the family. It is the foundation of a good society and of economic success. To understand human capital, you have to go back to the family, because it is families that are concerned about their children and try(...) to promote their children’s education and values. Families are the major promoters of values.”

- Gary Becker

What families should provide for the development of their children

The Five *S*

- Safety
- Stimulation
- Socio-emotional support
- Structure
- Surveillance

Joint Center for Poverty Research (JCPR)

www.jcpr.org/conferences/SRI_2002/bradley_corwyn.pdf

Three meanings of Human Development

2. The Development *by* Human beings

A new discipline: Human Development & Family Studies

Human ecology: man's development and reproduction in his milieu or environment. The Primary natural and cultural human milieu is the family. Humans mostly develop emotionally and relationally within the family structure.



Three meanings of Human Development

2. Development *by* Human beings



“The Department of HDFS is concerned with the study of human development across the lifespan, the dynamics of marital and family relationships, and the conditions in the family, community, and society which enhance, support, or impede individual development and family life.”



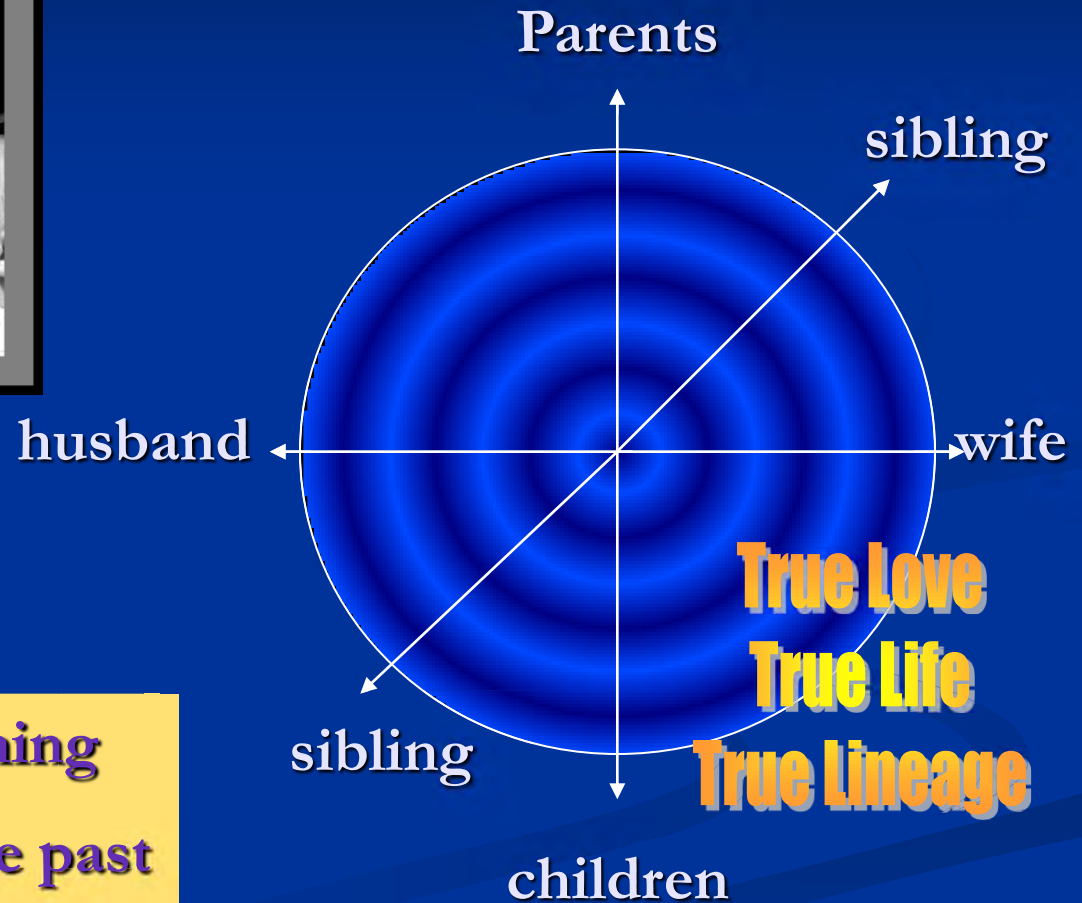
Three meanings of Human Development

2. Development *by* Human Beings



“Human Development and Family Studies Program explores human behavior from the perspective of lifespan development and within the context of the intimate environment of the family.”

The Four Realms of Heart and Three Great Kingships



Inheriting and bequeathing

Grandparents: kings of the past

Parents: kings of the present

Children: kings of the future

Three meanings of Human Development

2. Development *by* Human Beings

Highly developed persons

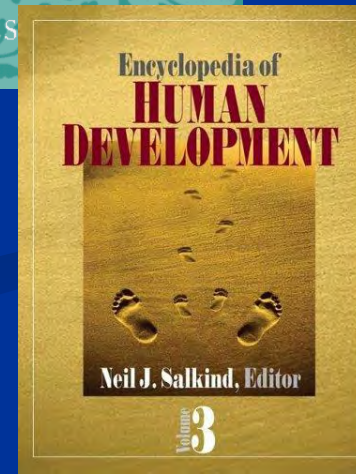
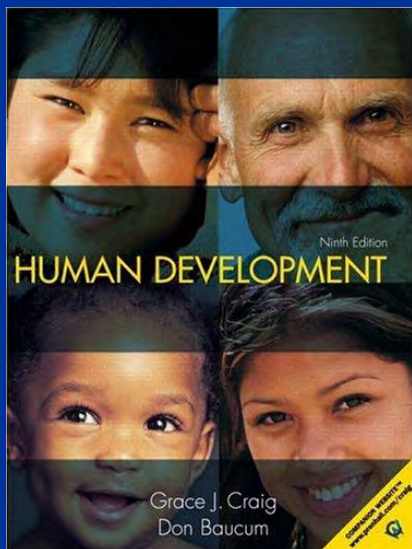
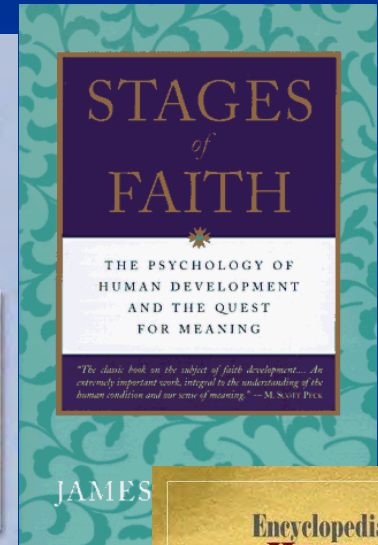
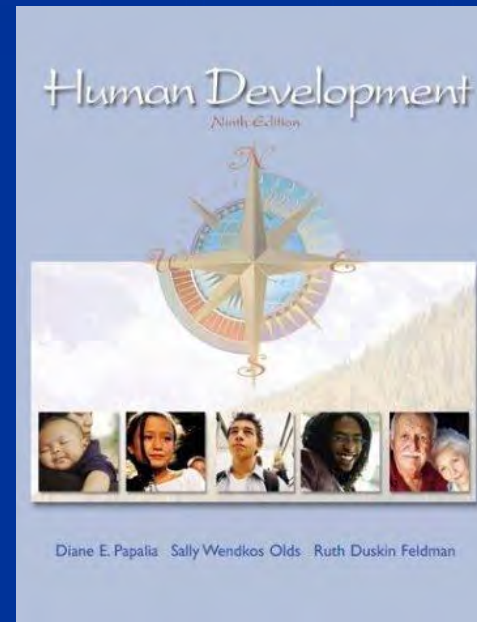
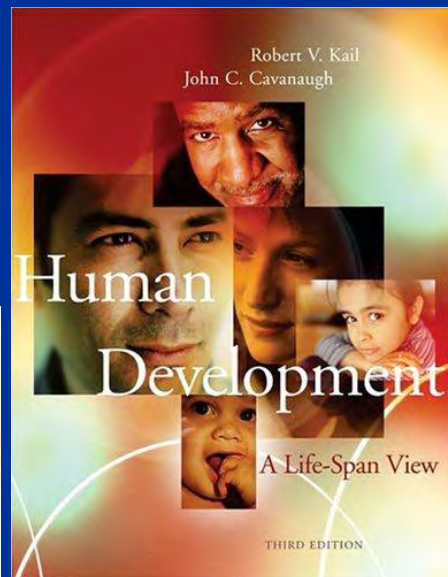
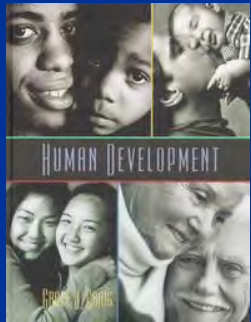


- Matured in the art of loving and being loved
- Have gone successfully through the stages of filial love, fraternal love, conjugal love and parental love.
- Family: main agent of emotional development
- Foundation for social peace

Three meanings of Human Development

2. Development *by* Human beings

- Genetic psychology of Piaget and developmental psychology of Erikson have inspired much research on the life-span view of human beings



UPF: the “eternal life”-span view

Three meanings of Human Development

3. Development *for* Human being

Highly Developed Person

- A well-integrated citizen, who can actively contribute to the progress of society and receive many benefits from a prosperous society.
- Modern State, main agent to provide development *for* human beings.
- Peace = social welfare and well-being

The UN & Human Development

- The UN fostered and helped decolonization (1945-1960)
- Development of the third world then became a major concern and responsibility.



CREATION OF THE UNDP IN 1965

A partnership between international agencies, international banks and newly independent States was thought to be necessary and sufficient to promote Development

The UN and Human Development

- *“There are many debates over the best way to transform less industrialized countries into modern, developed states (...) Economists and politicians alike have struggled over the past four decades to find the exact recipe to reform underdeveloped nations.”*

(Introduction of the WorldMUN summit in Belo Horizonte, 2002)

This statement reflects the old philosophy of development of the UN (development of resources, increase of national income, industrialization, role of the State)

Paradigm shift in the UN philosophy of human development ("Much more than ... it is about")

From <http://hdr.undp.org/hd/>

- **Human development is more than the rise of national incomes, and much more than economic growth, which is only a means of enlarging people's choices.**
- **It is about creating an environment in which people can develop their full potential and lead creative lives. People are the real wealth of nations. Development is about expanding the choices people have to lead lives that they value.**
- **As Aristotle said in ancient Greece, "Wealth is evidently not the good we are seeking, for it is merely useful for the sake of something else."**

Human Development and Peace Building

How can we go beyond the UN?

- The UN has admitted the inherent limitations of promoting human development *for* human beings.
- It actively seeks the partnership of individuals and of the civil society to foster human development *of* human beings and *by* human beings.
- We should not go against the UN, but beyond its natural limitations.

-VI-

Global Development, human nature and lasting peace Cain-type UN

“Cain-type UN”

- Focus on external development and the role of the Nation-State
- Concern for global security

“Abel-type UN”

- Focus on internal development and human nature
- Concern for global harmony and concord



“Peace UN” – Global
Development and Lasting peace

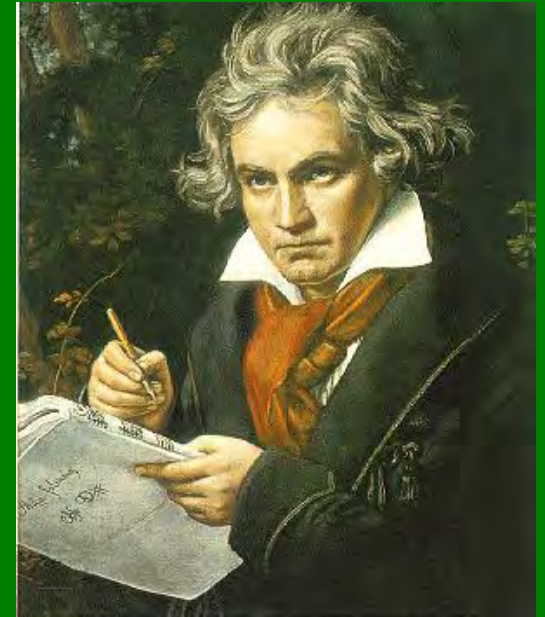
Global Development



Maturity of
character



Loving
relationships
in the family



Creative
contribution to
society

The full development of the human being

Global Development



Gentilhomme



gentleman

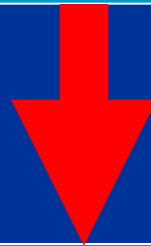


hidalgo



君子

IDEAL PERSON



IDEAL SOCIETY

Global Development

Ideal person

Teacher

Authority

Wisdom
Conscience

Parent

Power

Love, life, lineage

Master

Dominion

Creativity

Universally shared
values

Interdependence

Mutual Prosperity

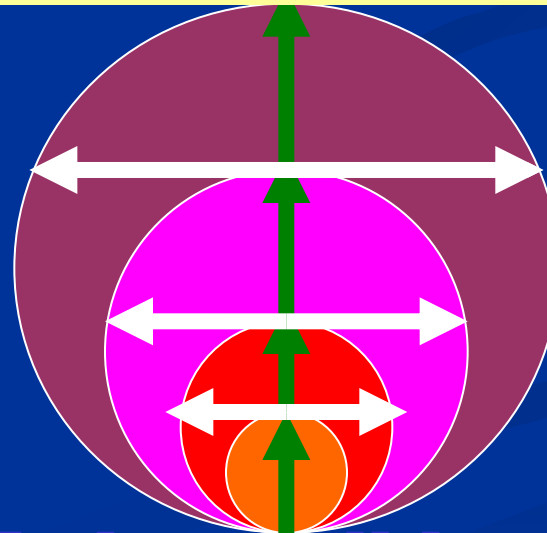
Ideal society

The road map of global human development

Full development
Vertical axis
Teacher Parent Master

Living for the
sake of others
Horizontal axis

Following one's conscience



**Finding one's Position
and benefiting others**

World

Nation

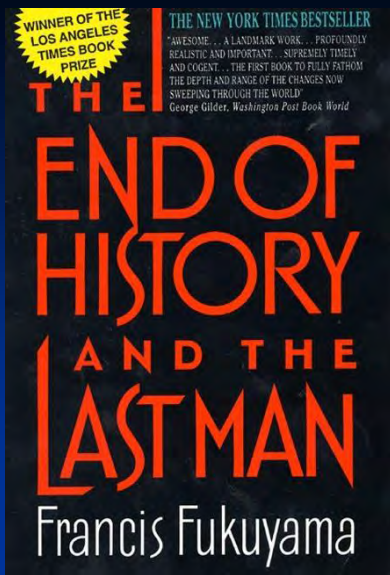
Family

Individual

To be well-born

Human development and the Absolute Being

Insights in Dr Moon's Philosophy
of Human Development



God and Development



- Until G.W.Hegel, Western philosophy was static and could not explain development.
- Hegel's saw human development as equivalent to God's Providence.
- Human Development is the self-revelation of the Absolute Spirit (God) in history.

Dialectical Logic

- God, the Absolute Being, is nothing by Himself.
Being – nothing – *becoming*
- *Becoming* means the self-realization of God
- God is Reason, He can only know Himself objectively and substantially through a conscious partner
- Historical development is externally a progress, internally a logical and divine process:
“what is real is rational, what is rational is real.”
- Karl Marx replaced God by Matter, which takes the place of the absolute being. He kept the absoluteness of history.

Dr Moon's Philosophy of Human Development (HD)

- *Why* is there HD? (the motive or reason behind development)
- *How* does HD take place? (the relation between determinism and human freedom)
- *What* is the ultimate purpose of human development? (finality of HD)

Reverend Moon's Philosophy of Development



THE REASON BEHIND HD

- God is the Absolute, Eternal, unchanging, unique being.
- God is the God of heart seeking joy through love.
- Love and joy can only be realized through a partner of heart.
- God's motive to create was to see His ideal being fulfilled substantially through human beings.
- Man is to achieve oneness with God through a life effort on earth.

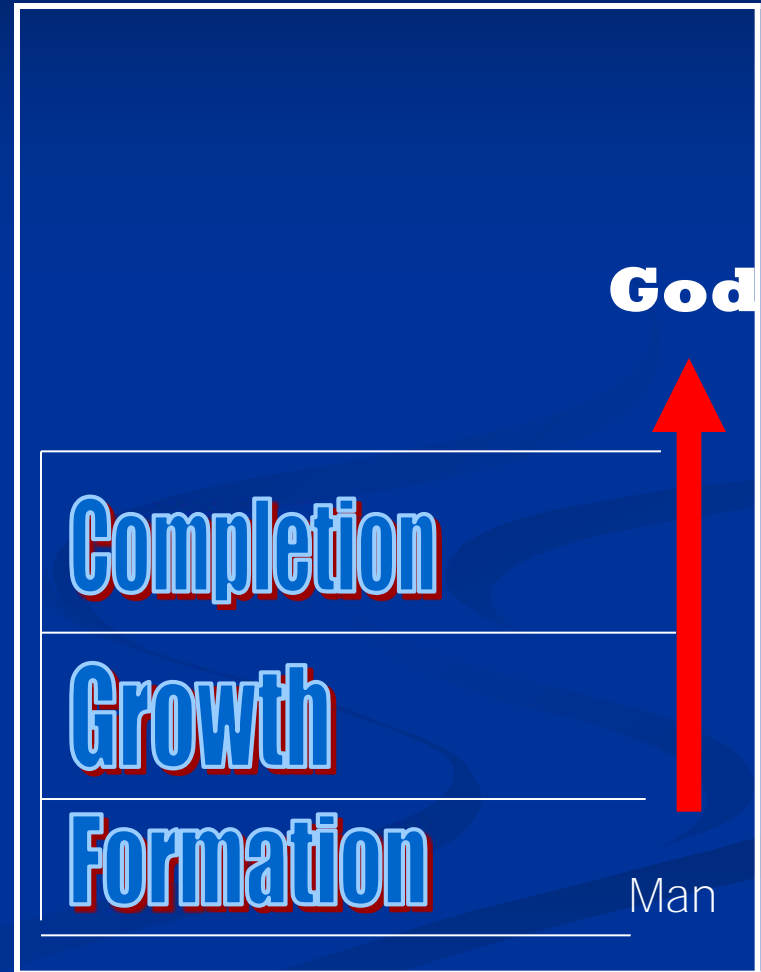
Reverend Moon's Philosophy of HD

THE PROCESS OF HD

■ Human beings are to grow through the stages of formation, growth and completion. This is the **Way of the Principle**. human beings must fulfill their **portion of responsibility** if they are to perfect themselves.

I have the conviction that, as part of the planfulness and intention manifest in creation, human beings are genetically potentiated for partnership with God.-

James Fowler



The meaning of human freedom, creativity and development

God, the invisible Creator, made man to be the visible Creator, or second God



- ┐ Man grows vertically toward individual perfection, the conscience acting as a second God (development *of* human beings)
- Man should multiply the creators through having a family of True Love (development *by* human beings)
- Man should rule over all things as the co-Creator (development *for* human beings)

The Absolute Being

The Perfected Self

The Spirit World

The Physical World

Following one's conscience

Finding one's Position
and benefiting others

World

Nation

Family

Individual

The Road map of global
human development
“Eternal life-span” view

To be well-born

