HUMAN DEVELOPMENT- DEFINITION, MEASUREMENT AND PROSPECTS OF HUMANIZING HUMAN DEVELOPMENT INDEX

Submitted By:

Huma Kidwai

PIDE2016FMSMS09

Supervised By

Dr. Hassan Rasool

Department of Business Studies

Pakistan Institute of Development Economics, Islamabad

2019

Pakistan Institute of Development Economics

CERTIFICATE

This is to certify that this thesis entitled: **"Human Development: Definition, measurement and prospects of humanizing Human Development Index"** submitted by Ms. Huma Kidwai is accepted in its present form by the Department of Business Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree of **Master of Science in Management Sciences**.

External Examiner:

Dr. Mueen Aizaz Zafar
Professor
CUST, Islamabad

Supervisor:

Dr. Hassan Rasool
Assistant Professor
PIDE, Islamabad

Head, Department of Business Studies:

Dr. Nadeem Ahmed Khan
Head
Department of Business Studies
PIDE, Islamabad

DECLARATION

I hereby declare that the research submitted to R&D Department by me is my own original work. I am aware of the fact that in case my work is found to be plagiarized, R&D has the full authority to cancel my research work and I am liable to penal action.

Student's Name: Huma Kidwai

Date: 22, January, 2019

ACKNOWLEDGEMENT

I would like to thank my Research Supervisor for the idea of the thesis, guidance and his unrelenting efforts and patience in the whole process, this research would not have been possible without his efforts and direction.

Table of Contents

DECLARATION ..... **i**

ACKNOWLEDGEMENT ..... **ii**

TABLE OF CONTENTS ..... **iii**

LIST OF TABLES ..... **v**

LIST OF FIGURES ..... **vi**

ABSTRACT ..... **vii**

CHAPTER 01 ..... **1**

INTRODUCTION **1**

1.1 Background of the Study 2
1.2 Problem Statement 2
1.3 Significance of the Study 3
1.4 Research Objective 4
1.5 Research Questions 4

CHAPTER 02 ..... **5**

LITERATURE REVIEW **5**

2.1 Human Development Index 5
2.1.1 Life Expectancy 6
2.1.2 Knowledge 7
2.1.3 Standard of Living 7
2.2 Human Development through HDI 8
2.2.1 Definitions 0f Human Development in Human Development Reports 1990-2016 10
2.3 Criticism of Human Development Index 15
2.4 Definition of Human Being 17
2.5 Definition of Human Development 22

CHAPTER 03 ..... **28**

METHODOLOGY **28**

3.1 Ontology 28
3.2 Research Type & Approach 28
3.3 Research Procedure 29
3.3.1 Human Development Index 30
3.3.2 Concept of Human Development in other domains of Knowledge 30
3.3.3 Concept of Human Development 30
3.3.4 Concept of Human Being and Human Development in Religious Scripts 31

CHAPTER 04 ..... **33**

RESULTS **33**

Table 4: Human Being in Sociology 43
Table 12: Human Development in Philosophy 53
Table 14: Human Development in Quran 56

CHAPTER 05 63

DISCUSSION 63

5.1 Definitions of Human Development Reports have evolved over time 63
5.2 All-encompassing comprehensive definition of human development 66
5.2.1 The proposed definition of Human Development 67
5.3 Mapping the Definitions 68
5.3.1 Objections on the concept of Human Development as given by HDI 68

CHAPTER 06 72

CONCLUSION 72

6.1 Limitation of the Research 73
6.2 Future Research 73

REFERENCES 75

APPENDIX 82

LIST OF TABLES

Table 1: Definition of Human Development in the Human Development Reports (HDR) s Since 1991. 33

Table 2: Dimensions and themes of Human Development in HDRs during 1990 -2016 37

Table 3: Human Being in Medical Sciences 42

Table 4: Human Being in Sociology 43

Table 5: Human Being in Philosophy 44

Table 6: Man (Human Being) in Bible 45

Table 7: Man (Human Being) in Quran 48

Table 8: Man (Human Being) in Rig –Vedas 50

Table 9: Human Development in Medical Science 51

Table 10: Human Development in Sociology 51

Table 11: Human Development in Psychology 52

Table 12: Human Development in Philosophy 53

Table 13: Human Development in Bible 54

Table 14: Human Development in Quran 56

Table 15: Human Development in Rig –Vedas 57

Table 16: Selected Definitions of Human Development from Multidisciplinary Perspective 59

LIST OF FIGURES

Figure A: Human Capital Index.....7
Figure B: 19
Figure C: Flow Chart of Research Procedures 29

ABSTRACT

The concept of Human development is central to many domains of knowledge. Human Development Index (HDI) over the past 28 years has gone through phenomenal changes, yet its definition, measurement and capacity to predict human development are often challenged. I identify that many of these challenges can be overcome if human development is conceptualized on interdisciplinary knowledge. To do so, this study first reviews twenty-six annual Human Development Reports and then appraises knowledge of human development in philosophy, physiology, economics, sociology, literature, psychology, spirituality and religion to propose a definition of human development. Broad dimensions of human development were identified based upon proposed definition and are compared with the existing dimensions of HDI to suggest necessary augmentations. The suggested changes in definition and dimensions would be helpful in determining needed measurements that could be more representative of human development and thus could improve the overall efficacy of HDI.

CHAPTER 01

INTRODUCTION

Definition of Human Development according to The United Nations Development Program "the process of enlarging people's choices, said choices allowing them to lead a long and healthy life, to be educated, to enjoy a decent standard of living, as well as political freedom, other guaranteed human rights and various ingredients of self-respect" (HDR,1990). Human Development Index (HDI) has been used to gauge human development across countries for the past 28 years. It measures human development on three dimensions which is healthy life, level of education and standard of living.

The definition of human development and its conceptualization into human development index were led by Dr. Mahbub ul Haq who held the view that the country's progress should not be measured through GDP alone. As of today this is the most prolific index to measure Human Development in a country due to its transparency and simplicity (Grimm et al, 2006) and is a consistent and standard way of measuring human capability across countries (Alkire, 2002).

However, besides these attributes, human development index is often criticized of not taking into account many representative measures of human development (Anand and Sen, 2000, Ranis, Stewart, Samman, 2006, Sagar and Najam 1998, Kelley 1991). The same fact is endorsed when HDR 1990 highlighted that certain aspects are left out of the measurement, such as barter of goods/services, self-sustainable farming as well as individuals' view of their own wellbeing (HDR, 1990).

It is somehow considered understood when we discuss human development in different domains of knowledge, but interestingly the specificities of human development has never been evaluated on its rigor and exhaustiveness. The conceptualization of human development in different domains of knowledge has never been collectively studied to inform about commonalities and differences and for the reasons of finding holistic understanding of human development. If done so, we might be able to devise better indicators for the assessment of human development and focus efforts to hit what really matters.

The purpose of this study is to review the concept of human development and reach upon an integrative definition and conceptualization of human development and identify ways and means through which the effectiveness of HDI can be enhanced.

1.1 Background of the Study

Human wellbeing is the only agenda of mankind as identified by the philosophers, religious scholars, social activists, politician mandates and even the commercial organizations. The desire to bring wellbeing into experience is not possible without needed human development (Sigelman & Rider, 2014). The meanings of human development are domain specific and partly cover different attributes that may be regarded as human development. This is the reason why we find competing facts about the state of human development. For example, HDR (2018) highlighted that factors like economic, health and education indicators are showing positive increase yet racism and human psychological crisis is on the rise globally. This confusion is because of the fact we are not conclusive about the buildup of human development attributes as mutually exclusive or reinforcing.

The forecasted challenges enumerated in HDR (1990) still persists and some issues are deepening such as discrimination, some are lingering such as deprivation, some are evolving such as extremism, others such as gender inequality predominantly exists globally, regional challenges such as water scarcity, and natural disasters which are specific to areas. Interestingly, the focus is on the implementation challenge and we are not considering the fact that what if our measurement is incorrect or the attributes that are focused for measurement are not better representatives of human development. HDR (2016) partly refers to this problem with the popular notion of "what counts is not accounted for."

1.2 Problem Statement

Since 1990 definition of human development for HDI have been evolving to encompass changing human conditions, however these dimensions have not stood the test of time and the definition has become a statement of human variables.

Although the definition of human development as conceptualized in the initial HDR still form the underlying basis of HDI, however each year various themes such as values, freedom, self-respect, resilience, vulnerability etc., is given a place in the

conceptualized definition of HDI. The selection of these themes is drawn from external environmental forces popular in affecting the world from time to time.

HDR (2018) signify the fact and set a direction that we need to integrate new sources of data to understand the bigger picture and develop better solutions for human development. This means critical evaluation of existing sources of human development data and searching for what counts and not accounted for so far.

Human Development Index (HDI) dimensions are more concentrated on physiological aspects of human development rather than psychological which includes mental wellbeing, consciousness/awareness, and spiritual wellbeing (Bagolin, & Comim, 2008) Self-Respect, being and doing, voice and autonomy (c.f. HDR, 1990) leading to human development emanates from mental well-being which is not directly taken into account by HDI.

Human Development Index measures aspects of human development quantitatively not taking into account quality measures. For example, one of the dimensions of HDI measures literacy which takes into account enrolment and number of years in school it does not measure the quality of education or the outcome of that education on human capability and subsequently human development (Jehan, 2017). Furthermore, there might be some important attributes other than mentioned above that need to be focused upon and currently left out.

1.3 Significance of the Study

This study will contribute to the development and conceptualization of the definition of human development and its measurement to augment HDI. This would be helpful in developing better measurement mechanisms to make HDI more effective and provide better insight for policy makers to bring right interventions for the development of individuals.

Human Development is an important component to solving the grand challenges of the world. A better understanding of human development and its measurement could be helpful in resolving these challenges.

There has been no known study that endeavors to define Human Development and propose measurement criteria based upon interdisciplinary knowledge of the subject.

1.4 Research Objective

The main objective of the study is to identify and develop a holistic definition of human development taking into account multidisciplinary perspectives for HDI.

1.5 Research Questions

This study addresses and answers the following research questions: -

1. How the definitions of Human Development in UNDP's Human Development Reports have evolved over time?
2. What is that all-encompassing interdesciplinary comprehensive definition of human development?
3. Compare the conceptualization and definition of HDI and the one identified from interdisciplinary knowledge. Thus, find out avenues of improving the efficacy of HDI in predicting Human Development.

CHAPTER 02

LITERATURE REVIEW

The Human Development Index (HDI) is reviewed on the basis of the definition of human development and its changes during the past 28 years. To identify HDI's efficacy in representing human development, the concept of human being and its development as identified in disciplines of medical science, philosophy, sociology, psychology, literature, and religion/spirituality is reviewed. This multidisciplinary review entails definitions, conceptualizations and significance of human development. The two sets of human development literature (i.e. HDRs & multi - disciplinary knowledge) are combined to form a working definition of human development that need to be used for augmenting/designing the assessment dimensions of HDI.

Immanuel Kant, the 18th century philosopher, has reflected that human being is "an animal endowed with the capacity of reason", according to him human being differs from all other creatures due to his *technical* inclination which is used for manipulating things, by his *pragmatic* predisposition which is to use other human beings to accomplish his tasks, and by *moral* predisposition that is to treat himself and others in perceived justice (Louden, 2011).

Emanating from these three predispositions is the element which determines individuality and that is capability approach of a person, according to Martha Nussbaum (2011) capability approach consists of two clusters, one focuses on the quality of life and the other on the perception and concept of justice. The two components then go on to focus on what people are able to do and be in a given environment which is further based on based on five principles: treating each person as a separate entity; emphasis on choice and freedom of individuals rather than achievements; diversity of values; emphasis on social injustices; and making government responsible for human wellbeing.

2.1 Human Development Index

The Human Development Index (HDI) is a statistical tool which is used to measure average achievements in key dimensions of human development as determined by UNDP which is a long and healthy life, being knowledgeable and have a decent standard of living (HDR, 2016).

It can also be termed as a tool to gauge wellbeing of a particular country it takes into account health care which measures life expectancy, education which includes adult literacy rate and years of schooling and standard of living which is also termed as Gross National Income (Sen, A. 1994).

A country is on high HDI level when the lifespan and health is on a higher index, the education level index is high, and the per capita GDP is also high. Human Development Index(HDI) was developed by the Pakistani economist Dr.Mahbub ul Haq, who translated the concept of human development into the process of what people are able to "be" and "do" things in their life according to their own preferences, and this index is published by the United Nations Development Program (Zoeteman,2012).

The HDI is published in the annual Human Development Reports produced by the Human Development Report Office of the United Nations Development Program (UNDP) with the purpose "to shift the focus of development economics from national income accounting to people-centered policies" (Fukuda-Parr, 2003). Dr. Mahbub ul Haq believed that a simple composite measure of human development was needed to convince the public, academics, and politicians that they can and should evaluate development not only by economic advances but also improvements in human well-being. Following is a brief review of key dimensions of HDI to clarify the meaning and scope of each.

2.1.1 Life Expectancy

Life expectancy one of the major indicators of human development which determines how long and healthy the average individual in a country lives, it takes into account three components: longevity which translates primarily into infant mortality and value of living a long and healthy life, good health and nutrition (HDR 2016). A long and healthy life translates into nutrition, good health and education and other valued achievements. Life expectancy is an important factor for several other important variables in human development (HDR, 1990).

The measurement of life expectancy is an objective measure in HDI which quantifies number of years a person is alive and how many children live past the age of five.

2.1.2 Knowledge

Knowledge includes mean year of schooling and expected years of schooling. According to the Human Development Report 1990 literacy figures are only a preliminary representation of access to education but nevertheless it is the first step towards directed measure of human development (HDR 1990).

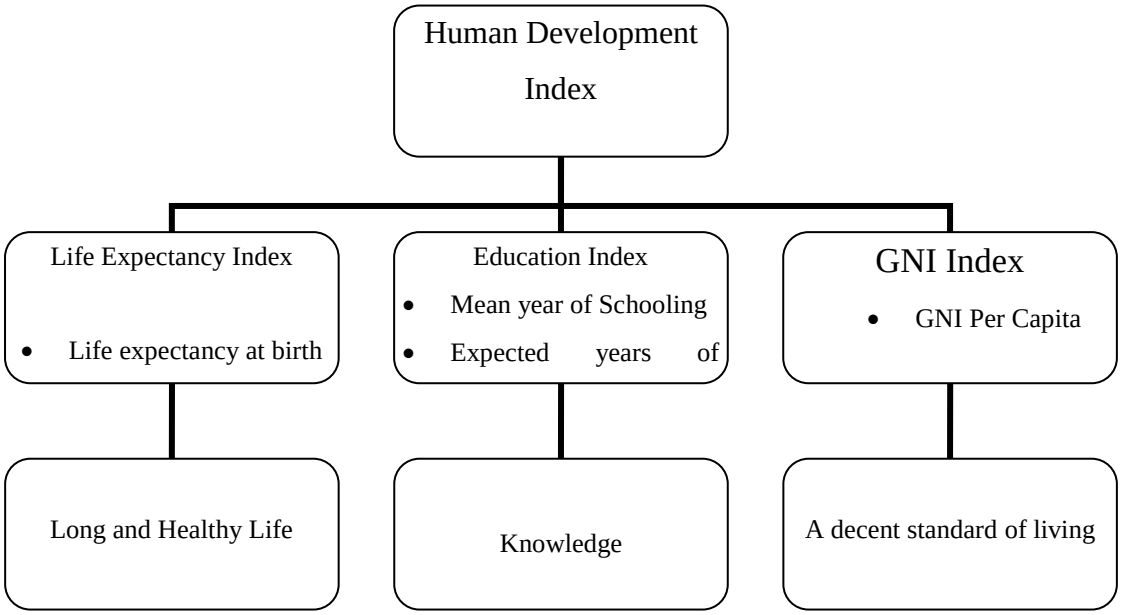
As Selim Jehan (2017) states in his article in although the literacy rate is being measured, the quality of education is not accounted for. Percentage of literacy maybe higher for a country but is it indicative of the flourishing and development of human beings?

2.1.3 Standard of Living

The income indicator used for this dimension is - per capita income and Gross National Income (GNI) which is based on purchasing power parity which represents average income of an individual (HDR 1990).

A decent standard of living indicates the economic well-being of people however income is a means to Human Development not its end.

Figure A: Human Capital Index



Source: Human Development Report 2016

2.2 Human Development through HDI

The 1990 paragraph read: “Human development is a process of enlarging people’s choices. The most critical ones are to lead a long and healthy life, to be educated and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights and self-respect”.

The concept defines development as a *process* and the levels of achieved well-being. It also emphasizes the development of human capabilities that enable people to act, for their own well-being, to contribute to economic growth and also to pursue leisure activities.

The term *human development* here defines the *process* of “widening people’s choices” and the *level* of their “achieved well-being”. It also helps to distinguish clearly between two sides of human development (Saito, 2003) which is development of human capabilities, such as improved health or knowledge. The second factor is the way people utilize their capabilities, for work or leisure (Srinivasan, 1994)

According to Mahbub ul Haq;

> *“Only 30 years ago, it would have been heresy to challenge the economic growth school’s tacit assumption that the purpose of development is to increase national income. Today, it is widely accepted that the real purpose of development is to enlarge choices in all fields – economic, political and cultural. Seeking increases in income is one of the many choices people make, but it is not the only one.” (Haq, as quoted in Sánchez 2000: 9)*

Sen (2000a: 17) describes human development as a concept that identifies, informs and explains a variety of concerns about the lives of people and determinants related to them like well-being and freedom. Capability Approach of Amartya Sen (1994), argues that the key features of human development are clarity about ends and means with people as the ends, real freedom related to well-being and agency, multidimensional capabilities of people, connection between economic growth and human development, supporting people as to actively engage in their development and prioritizing capability for poor people across time.

The recent research by Sabine Alkire defines human development "By human development, I will mean human flourishing in its fullest sense—in matters public and private, economic and social and political and spiritual" (Alkire.S 2002).

In the words of Paul Streeten (1994: 232):

> *"Human development puts people back at center stage, after decades in which a maze of technical concepts had obscured this fundamental vision. This is not to say that technical analysis should be abandoned. Far from it. But we should never lose sight of the ultimate purpose of the exercise, to treat men and women as ends, to improve the human condition, to enlarge people's choices".*

According to Eric Neumaye (2001), "A country's human development as potentially unsustainable if the net depreciation of its manufactured and natural capital stock is bigger than its investment. Linking the Human Development Index with sustainability in this way would allow the United Nations Development Program (UNDP) to check whether a country is 'mortgaging the choices of future generations."

The UNDP team had further elaborated on the concept of human development by introducing six basic pillars of human development which are: equity, sustainability, productivity, empowerment, cooperation and security (HDR 2001).

- Equity depicts fairness and justice, education and health care for everyone.
- Sustainability means to earn a living to sustain livelihood.
- Productivity means contribution in the process of income generation.
- Empowerment relates to the freedom in which people can live according to their own decisions.
- Cooperation is development and involvement of communities for mutual benefit.

Security means a free and safe environment for people to develop with confidence that will not disintegrate in the future.

2.2.1 Definitions 0f Human Development in Human Development Reports 1990-2016

The Human Development Report (HDR) has given its own definition of human development throughout the years, the definition though has slight variations yet the freedom of choice remains constant, the definitions have blended human capability with freedom to choose with security, climate change, democracy, resilience of human, gender equality and millennium development goals to name some of them.

A brief analysis of the concept of human development which have evolved over the years is as follows. The detailed definitions are given in Table 1.

The following section briefly reviews the concept of human Development which was evolved in the HDRs since 1990 to the last published in 2016 followed by analysis of commonalities and differences between these concepts.

Since Human Development Report 1990 was the first publication, the concept and philosophy of human development is more detailed and emphasizes on what development and wellbeing means to a country. The first report defines human development "as the process of enlarging people's choices that is be able to "be" and "do" as they deem necessary for livelihood" (HDR 1990).

The 1991 report also conceptualized human development as "The real objective of development is to increase people's choices" which is similar as the 1990 concept however in this report two components are further discussed which is growth and development by the people. In terms of growth it is necessary in order to advance human development that it should be "participatory, distributed well and sustainable." the second component was that, "It has to be development of the people, by the people, for the people" (HDR 1991).

In the 1992 report, the formalization of the concept was narrowed down to just "enlarging people's choices". The "process of" ceased to be central to the definition of human development since 1992 and continued to be absent for couple of more years. (HDR 1992).

The 1993 Report theme was on People's Participation. The definition according to 1993 HDR report states that "Human development involves widening [people's] choices, and greater participation enables people to gain for themselves access to a much broader range of opportunities." The report defines participation as

involvement of individuals and groups. It may be noted that the process concern in widening people choices is also absent in the 1993 report (HDR 1993).

The 1994 HDR introduced the concept of sustainability as a component which was also earlier mentioned in 1991 report but was not included as part of the concept of human development in the 1992 and 1993 report. The definition in the 1994 HDR on human development goes like this "the purpose of development is to create an environment in which all people can expand their capabilities, and opportunities can be enlarged for both present and future generations" (HDR 1994).

The 1995 report reintroduced the concept of process as was developed in 1990 report "Human Development is a process of enlarging people's choices." Additionally, the four principles of human development was introduced in the HDR of 1995 which is Equity, Productivity, Sustainability and Empowerment. These four principles has since has evolved as the philosophy of Human Development Index (HDR, 1995).

The 1996 report, argues "Human development went far beyond income and growth to cover the full flourishing of all human capabilities. It emphasized the importance of putting people – their needs, their aspirations, their choices – at the center of the development effort." Additionally, it also reiterated the fact that "human development can be expressed as a process of enlarging people's choices" which once again reinforced the basic concept of human development as developed in the initial report of 1990 (HDR, 1996).

The 1997 report, presented its concept of human development as "the process of widening people's choices and the level of well-being they achieve are at the core of the notion of human development. Such choices are neither finite nor static." It is a supplement to the original concept with an explanation that human development is ever changing and growing and with each satisfaction of need a new dimension of capability is sought after. Hence there can never be a complete human development (HDR, 1997).

In 1998, the report reverted to the 1990 definition as "a process of enlarging people's choices," it reintroduced the process concern which was omitted in HDRs 1992-1997.

HDR 1999 defines human development as "the central concern of the Human Development Report has always been people as the purpose of development, and their

empowerment as participants in the development process." This concept however worded differently encapsulates the same essence presented in the original HDR (HDR, 1999).

The 2000 report elaborated the basic definition with Sen's (1994) functioning and capability, "Human development is the process of enlarging people's choices, by expanding human functioning and capabilities. Human development thus also reflects human outcomes in these functioning and capabilities. It represents a process as well as an end." This report apart from emphasizing the people choices and human capability as the driver of human outcomes it also restates the 1991 the philosophy of human development as "of, for, and by' the people": "In the ultimate analysis, human development is development of the people, for the people and by the people." (HDR, 2000).

In 2001, introduced the concept of technology for human development for the first time however the concept of human development given in this report though concise yet it was not novel: "Human development…is about creating an environment in which people can develop their full potential and lead productive, creative lives in accord with their needs and interests. People are the real wealth of nations. Development is thus about expanding the choices people have to lead lives that they value. And it is thus about much more than economic growth, which is only a means – if a very important one – of enlarging people's choices. Fundamental to enlarging these choices is building human capabilities – the range of things that people can do or be in life" (HDR, 2001).

In 2002, the report emphasized the importance of human values (Alkire, 2010). "Human development is about people, about expanding their choices to lead lives they value." The 2002 report, emphasized the aspect of agency, and that participation is the "third pillar" of human development (Alkire, 2010). "People are not only the beneficiaries of economic and social progress, they are also its agents, both as individuals and by making common causes with others" (HDR, 2002).

HDR 2003 was about Millennium Development Goals (MDG) although the two were not directly linked in the report (MDG and human development) however the report conceptualized human development as "Every Human Development Report has argued that the purpose of development is to improve people's lives by expanding their choices, freedom and dignity" (HDR,2003).

The Human Development Report 2004 defined human development as "the process of widening choices for people to do and be what they value in life" this conceptualization again was a repeat of the previous reports and blended two concepts into one concept (HDR,2004).

The 2005 HDR defined human development as "Human development is about freedom. It is about building human capabilities—the range of things that people can do, and what they can be. Individual freedoms and rights matter a great deal, but people are restricted in what they can do with that freedom if they are poor, ill, illiterate, discriminated against, threatened by violent conflict or denied a political voice." The limitations mentioned in the human development concept was a new addition and for the first time emphasized the challenges the world was facing at that time (HDR, 2005).

HDR of 2006 presented human development as, "Ultimately, human development is about the realization of potential. It is about what people can do and what they can become—their capabilities—and about the freedom they have to exercise real choices in their lives."

The concept of freedom was the second time in a row which was used as part of human development which may be due to the Afghan and Iraq war (HDR, 2006)

The report in 2007-8 again emphasized freedom but this time added another concept and that was of agency: "All development is ultimately about expanding human potential and enlarging human freedom. It is about people developing the capabilities that empower them to make choices and to lead lives that they value". Apart from the above the report also included a standard definition which was, "Human development is about people. It is about expanding people's real choice and the substantive freedoms – the capabilities – that enable them to lead lives that they value."

The concept of human development largely up till 2006 has been on one component of human development, in 2007-8 it expanded the definition to agency, freedom, value and capabilities, however it may be noteworthy to point out that all the components have been part of the definition in the previous reports (HDR, 2007-8)

The 2009 report defined human development as "the expansion of people's freedoms to live their lives as they choose." The concept again pays special attention to the freedom and self-respect (HDR, 2009).

The 2010 report focuses on human development as the freedom of choice to live long and healthy lives which should be equally distributed and is sustainable, the definition reads “Human development is the expansion of people’s freedoms to live long, healthy and creative lives; to advance other goals they have reason to value; and to engage actively in shaping development equitably and sustainably on a shared planet. People are both the beneficiaries and the drivers of human development, as individuals and in groups”.

HDR 2011 went back to focusing on human values and freedom and expanding choices and capabilities. The 2011 report defined human development as “Human Development is the expansion of people’s freedoms and capabilities to lead lives that they value and have reason to value. It is about expanding choices. Freedoms and capabilities are a more expansive notion than basic needs”.

The 2013 HDR did not clearly define human development, however Amartya Sen had written a short article called “what is it like to be human?” where he defined human development as “The human development approach is a major advance in the difficult exercise of understanding the successes and deprivations of human lives, and in appreciating the importance of reflection and dialogue, and through that advancing fairness and justice in the world.” (Amartya. HDR, 2013).Later on the report further expands the notion of human development to be sustainable through four components which are equity, participation, inclusion of gender and managing demographic change, the explanation given in the 2013 Report “human development identifies four specific areas of focus for sustaining development momentum: enhancing equity, including on the gender dimension; enabling greater voice and participation of citizens, including youth; confronting environmental pressures; and managing demographic change” (HDR,2013).

The 2014 Report focuses on resilience which was due to the natural disasters which the world faced that year, the report defined human development as “A human development approach to resilience focuses on people and their interactions, where power and social position are important factors. Resilience is to be built at the level of both individuals and society—in terms of their individual capabilities and social competences”. Further in the report human development is further expanded by taking into account vulnerability “A human development approach is incomplete unless it incorporates vulnerability and resilience in the analysis. Sustained progress in human

development is a matter of expanding people's choices and keeping those choices secure" (HDR, 2014).

The 2015 Human Development Report focused on work and briefly defines human development as enlarging choices and richness of human lives through meaningful work. The 2015 report defined human development as "Human development is about enlarging human choices—focusing on the richness of human lives rather than simply the richness of economies" (HDR 2015).

The 2016 report pays special emphasis on universalism and defines human development as "Human development is all about human freedoms: freedom to realize the full potential of every human life, not just of a few, nor of most, but of all lives in every corner of the world—now and in the future. Such universalism gives the human development approach its uniqueness. Human development is about enlarging freedoms so that all human beings can pursue choices that they value. Such freedoms have two fundamental aspects— freedom of well-being, represented by functioning and capabilities, and freedom of agency, represented by voice and autonomy". The 2016 report apart from mentioning freedom, potential and capabilities also emphasized the concept of taking everyone together not just a select few, another novel aspect of the 2016 report the definition of what freedom means to the individual (HDR,2016).

The definition of human development over the years reflects commonality of expansion of choices for people however different reports conceptualized different aspects of human development according to the macro environment, but the underlying concept has not changed since its inception in 1990 (Alkire, 2010).

Going back to Alkire (2010) definition of human development which is flourishing of being in its full capacity encapsulates our progress big and small. The nation that we define as developed to nations we categorize as still developing reflects the human perspective of progress.

2.3 Criticism of Human Development Index

The purpose of Human Development Index was to shift the focus of development economics from national income accounting to people centered policies". Dr. Mahbub ul Haq along with Amartya Sen, developed the Human Development Index (HDI) with the sole purpose of emphasizing that the any

economic development must represent incremental improvements in human well-being, such as health life and education for all (McGillivray and White, 2006).

Over the years since its inception Human Development Index(HDI) has been criticized on many aspects, which included issues such not taking technological development in consideration, focusing only on national performance and ranking, lack of emphasis on development from a global perspective, errors in statistical measurement , and on the UNDP's modification in formula (HDR 2010) which resulted in stark differences in the 'low', 'medium', 'high' or 'very high' human development countries (Fukuda-Parr,2017).

The HDI is a simplified analysis of human development. It does not represent factors, such as awareness, empowerment, or security which are important components for a better quality of life (Lutz, 2018). Human Development Report Office (HDRO) provides additional composite indices in the face of these criticism such as gender disparity index and inequality adjustment index. The HDI's critics including Bryan Caplan (2009) argues that the HDI only measures how "Scandinavian your country is". Another major criticism is the uncertainty and errors which are present in the data required to generate the HDI (Wolff et al., 2011).

A very predominant criticism which has been mentioned and is noteworthy is the measures of human well-being referring to the upper levels of Maslow's triangle (Maslow, 1943) which include components such as creativity, imagination, and intimacy (Max-Neef, 1992).

Although the HDI is developed to measure human capabilities, Anand and Sen (1994:12) acknowledge that the index "has been concerned only with the enhancement of very basic capabilities of people."

The dimensions on which the Human Development Index is measured are the basic physiological needs which can be applicable for both humans as well as animals, which is the quality of life people are already living. This index can easily be applied on the animal kingdom with certain variations.

One category of critiques suggest that HDI indicators are measured on poor quality of data, especially in terms of the comprehensiveness of data collection and the frequency of errors that occur in measurement. Srinivasan (1994) and Ogwang (1994) call attention to the fact that the data collected for HDI are unreliable because of the infrequency and inaccuracy of collection methods as well as lack of complete

coverage within countries. Srinivasan (1994) and Aturupane et al. (1994) voice their concerns with not only measurement errors, but different perceptions the indicators hold in each country especially on education, and the lack of a quantifiable measure of school and education quality or length of school year which has also been pointed out by Selim Jahan in in his article (HDR 2017). The UNDP has made efforts in improvement of the *HDR*'s data over the last 15 years, however there is still more room for modifications (*HDR 1996).* Human Development Report 1996 (UNDP 1996: 133) states that, the main objective of the Human Development Reports is to encourage and bring to surface issues at national governments, international bodies and policy-makers in order to participate in improving statistical indicators of human development."

The second category of critics argue on the inadequate selection of components included in the HDI (Hou, Walsh, & Zhang2015).According to the critiques the most important indicators such as justice, freedom, environmental change etc. are missing from the HDI, and secondly, that the existing indicators included in the HDI are not fully representative of human development (Michalos, 2017; Ramos, Silva, Bolela, & de Andrade, 2018; Klugman, Rodríguez, & Choi, 2011). The important factors explaining human development and well-being have been left out which are the civil and political liberties; distribution of income, access to proper health care, and access to educational opportunities; environmental impacts on well-being and access to natural resources (Stanton, 2007).

In response to the above myriad criticism UNDP although has not added or modified the existing indices, however it has responded to these concerns by focusing on Human Freedom Index, Income-Inequality-Adjusted HDI and gender inequality index (Klugman, Rodríguez, & Choi, 2011). UNDP response on criticism of education index was changed, first by adding mean school years and then again by replacing mean school years with combined gross enrollment, this change came about because of difficulty of attaining data for mean school years for all countries (Kovacevic, 2010*).*

2.4 Definition of Human Being

Human Being according to the scientific definition is a primate which is multicellular eukaryote made up of an estimated 100 trillion cells and can be

differentiated from other primates by their highly developed brains (Roulston, 2011). Almost all scientific definitions of a human being concentrate on the only irreplaceable organ of the body which is the brain which starts functioning at 8 weeks' gestation until the occurrence of brain death (Cunnane, 2005). According to Goldenring (1985) human tissues or organs may be present but without the existence of a functional human brain there is no "human being". According to The American Heritage Medical Dictionary 2007, Human is defined as a "member of the primate genus Homo, especially a member of the species Homo sapiens, distinguished from other apes by a large brain and the capacity for speech".

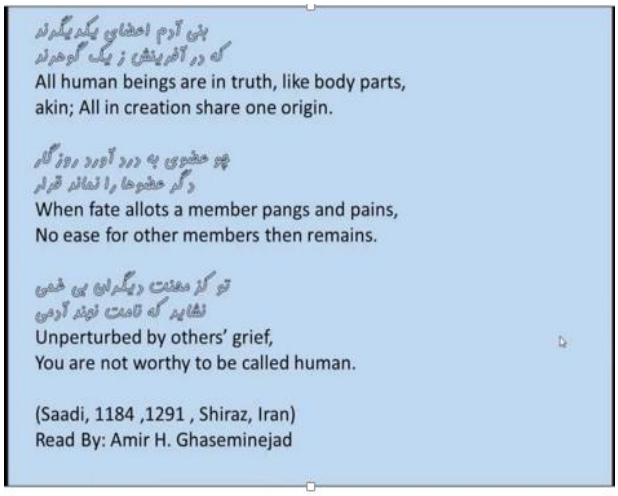
Karl Marx theory of man from sociological perspective is the one who has consciousness and religion as well as when for subsistence he/she can produce things for his survival (Marx, & Engels 1968).

Man is a thinking animal, a philosophical definition of a human being which is not dissimilar to a medical explanation of a human (Nussbaum, 1992). According to Nicomachean Ethics 1.7, Aristotle claims "that to discover the human good we must identify the function of a human being" (Heinaman, 1988). He argues that "the human function is rational activity and human being is a political animal".

According to Confucianism human being cannot attain perfectionism through religion but by appropriate education and by respecting moral values (Chan, 2017). The most important human component according to him was reciprocity (*shu*) "what you do not want others do to you, don't do to them", "doing good for the benefit of others (*jen*) and loving and respecting one's own parents".

Poetry has been one of the most common forms of expression about the essence of being human, the human condition and the human experience (Cooley, 2017). Poets both in eastern and western hemisphere have contributed towards explaining what makes a human being. The most famous aphorisms which is written at the gates of UN is the following capturing the essence of a human being by the Sufi poet Saadi Shirazi (1184-1283) called *Bani Adam* (Zarrintan et al., 2015).

Figure B:



It encapsulates the compassionate and rationality of what makes a human being, similarly William Ernest Henley's Invictus is a poem filled with passion and courage which portrays the characteristics of man as opposed to other living creatures (Brooks, 2015).

"It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul"

The poem's message is it doesn't matter who you are, you can overcome dark times by being courageous and never losing faith in your own self (Brooks, 2015).
The poems describing the essence of a human being is inspired by religion which has also explicably defined human being as a person created in the image and likeness of God.

Creation and characteristics of human being or man according to theological perspective is the essence of all the Holy Scriptures (Strong, 2017). St James bible mentions man 77 times and more than 100 times in all the other versions of bible (Brand & Mitchell, 2015), Islam mentions the creation of man and woman 24 times each (Ghannam, 2012) and man is mentioned more than 100 times under Man, Adam and *Nafs(*Appendix 1*)* . Rig-Veda mentions Manu as the first man and proclaims 14 different evolution of Man (Marbaniang, 2015). According to all the scriptures the

common theme is that God has created man in his likeness, however in some verses man has been elevated to the highest a mortal can be attributed and in other he has been referred to the most inferior of the creatures made of clay (Armstrong, 2011).

The soul and spirit has been mentioned as the immaterial part of a human being (Moberg, 2010). The scripture further mentions that "human being have spirits but are not spirits and believers are said to be spiritually alive" (James 2:26) (Moberg, 2010). The spirit is the element in humanity that enables a man to have relationship with God "Whenever the word spirit is used, it refers to the immaterial part of humanity that connects with God, who Himself is spirit" (Peterson, 2008).

The soul in scriptures refers both to immaterial and material aspect of human being. According to Hoekama (1986) the scripture refer to soul in its basic sense as "life". The soul, which is the essence of the body, is taken away at the time of physical death (Genesis 35:18; Jeremiah 15:2). The soul, as with the spirit, is the center of many spiritual and emotional experiences (Job 30:25; Psalm 43:5; Jeremiah 13:17). The word soul can refer to the whole person, whether alive on earth or in the afterlife (Mauss, 1985)

The soul and the spirit are connected, but are separate (Hebrews 4:12). The soul is the life essence of a human being; it is who we are. The spirit is the immaterial part that connects with God (Moreland, & Ciocchi, 2015).

According to Islam, Man is the most beautiful creation on earth, with the power of reasoning and understanding. He is the representative on earth never to be disowned by God's words of guidance (Al-Faruqi, 1992).

According to the book Man and Universe

> *"Spiritual and higher human tendencies are born of man's belief in certain realities of this world and his devotion to them. These realities are neither individualistic nor material. They are comprehensive and general involving no question of any economic gain, and are in their turn the outcome of certain conceptions of the world either presented to mankind by the Divine Prophets or produced by a sort of idealistic thinking initiated by some philosophers." .. In any case the higher spiritual and super-animal tendencies of man if based on a doctrinal and intellectual infrastructure take the name of faith. Hence we come to the conclusion that knowledge and faith constitute the main and the*

basic difference between man and other living beings and that knowledge and faith form the basis of man's humanity which depends on them."

The concepts of mind, self, soul, Spirit, and happiness are closely related in the Holy Quran. Holy Quran refer to the “mind” in 15 verses, where believers who are intelligent enough are asked to use their “minds” (Haque, 2004). The word “soul” is refers to a person’s unique identity after death. Hence, the “soul” is the “self” which will be held answerable during its life on Earth. (Miller, 2000)

The return of the *nafs* (soul) to its body is mentioned in Verse 81: 7 of the Holy Quran, and described as pairing it to or marrying it with its body, which it had during its first life on Earth (O'Shaughnessy, 1969).

While scientists have been studying the mind and the "self" (which is referred to as the "soul" after death), we are not aware or have proper understanding of the Spirit, as explained in the Holy Quran in Verse 17: 85 (Rahman, 1984). “Spirit” is a translation of the Arabic word *roo'h*, which is mentioned in about 21 verses in the Holy Quran (Ghannam, 2012). Humans were created when they received part of God’s spirit when He blew it in Adam, which can be termed as part of the human DNA, as Verse 15: 29 of Quran tells us (Alper, M. 2008).

The human body is only a tool that nurtures and keeps the brain, from which the “self” develops and grows throughout a person's lifetime (Neumann, E. 2015). The body/instrument dies when it is no longer capable of supporting the self, the reason can be age, sickness, or injury. (Neumann, E. 2015) Then, records of the human soul is concluded by angels (Philips, 1994).

According to Hinduism, both gods and men have their origin in a primeval entity

(Basham, 991). The Brahmana texts tells us of a creator (Prajapati) evolving from the golden egg (Shatapatha Br. 11, 1, 6), who created the world and humans by the power of his devotion out of his own body (Basham, 1991).Human or Manu has been mentioned 14 times in Hindu Scriptures, the earlier Hindu scriptures defines Manu as the first man and various scriptures believes that there will be fourteen manavas (Sanskrit for man) and presently the universe is ruled by 7th Manu (Muir,1873). Hinduism considers human beings more as ethical-spiritual than material beings (Muir, 1873). Human Beings are considered immortal in Hindu philosophy and religion (Eliade, 1987).

The Buddhists Holy Scripture Tripitaka defines human being as a "person" which is a product of five factors that depend upon each other and are themselves in a constant process of becoming (Takakusu, 1998). “These five factors, called aggregates (skandha), are the following the body, also called the material form (rupa), Feeling (vedana), the sensations that arise from the body’s sense organs, Cognition (sanna), the process of classifying and labeling sensory and mental objects, which enables us to recognize them, mental constructions (sankhara), the states which initiate action and give shape to our character (most characteristic being the will) and Consciousness (vijnana), the sense of awareness of a sensory or mental object, the aggregate that generates the illusion of a self (Takakusu, 1998).”

Hence Human Being from perception of science philosophy, poetry and religion have a definition which is both similar and different on the same continuum, however funneling it down to a precise definition from these perspective we can define human being as primate made up of trillion cells with an active thinking mind which make it dissimilar to other creatures, with the use of active and larger brains with well-developed neo cortex and prefrontal cortex (Mantini et al, 2013) enables it to operate at a high level of reasoning, problem-solving, decision making and communication and as Immanuel Kant claims that rationality is the true sign of humanity (Gjesdal,2007).

Human Being can be defined as a complex living entity ordained from a Higher Being, with an amalgamation of material which is body and immaterial being that is the mind, soul and spirit and whose existence, which has a beginning and an end, is for a specific purpose which he is supposed to discover during his lifetime.

2.5 Definition of Human Development

Medical Science defines human development as “The study of the chronological processes or changes that occur from fertilization to the formation of the single-celled eukaryote (zygote) through to the formation of a human in utero and development of the human from birth through puberty to adult” (Harrub, & Thompson,2003).Human Development is the process of change from one stage to another physically, mentally and spiritually, the underlying condition defining human development is a noticeable change both in humans and the environment they live in.(Inglehart, & Welzel, 2005).

According to Sociologist George Herbert Mead, “socialization is a two-way process between society and the individual”. Society helps determine what kind of person an individual will become, but he should also be able to have influence on certain aspects of the environment. The “symbolic interactionist approach” emphasizes that “socialization is a collective process in which children are active and creative agents, not passive recipients of the socialization process”. Therefore, human development is product of human characteristics and social interactions of those characteristics with the environment human (Ballantine & Roberts, 2008).

The renowned Psychologist Albert Bandura in his article Social Cognitive Theory (2001) states that people are emotional and perceptive being with a purpose, they are focused, have prescribed task demands, all their actions are focused towards a particular objective which let them make desired things happen rather than simply undergo happenings,according to his perspective human development occurs when they purposely make an effort to achieve something and that the level of purpose changes with time and age.

Urie Bronfenbrenner a Russian-American developmental psychologist in his bio ecological model of human development states that, human development takes place through processes of progressively more complex reciprocal interaction between an active, evolving bio psychological human organism and the persons, objects, and symbols in its immediate external environment. To be effective, the interaction must occur on a fairly regular basis over extended periods of time. Such enduring forms of interaction in the immediate environment are referred to as proximal processes” (Bronfenbrenner & Morris, 1998).

Bronfenbrenner conceptualized human development in his early theory (1977) through four ecosystems, these are the micro system, meso systems, exo system and macro system, each system plays an integral part in the process of development. Micro system pertains to individual’s interpersonal relationships, with his immediate surroundings such as the person parents and siblings. Meso system surrounds the microsystem and pertains to the interactions between the characters of the microsystem such as school teachers, friends etc., Exo system contains elements of the microsystem indirectly affects the individual such as if a father becomes unemployed it would affect their child indirectly such as financial strain or

stress. Macro system is also the outer layer which is the environment such as cultural beliefs that influence an individual's development (Bronfenbrenner, 1979).

However later he revised his theory to Person Process context Time Model (PPCT) (Bronfenbrenner & Morris. 2006) which was revised to include the chrono system, which is based on four principles and their interactions which were Bronfenbrenner's original basis for the bio ecological theory:

Process — the developmental processes of an individual.

Person —individual's characteristics and role in society and their interaction therein which leads to individual development. These include age, gender, physical and mental faculties.

Context —the bio ecological model mentioned above serve as the context for an individual's development — the micro-, meso-, exo-, macro-, and chrono systems.

Time —Interaction in individual's lifespan including across generations, such as in the case of "family values," which are passed down from one generations to the next and have consequences on the way individuals develop accordingly (Madeline, 2017).

Uri Bronfenbrenner new model is a holistic model of human development which encompasses aspects of biological, psychological and environmental factors affecting the development of human being (Rogoff, 2003).

The eco system which although has been revised to PPCT model still for this research stands as relevant as it classically explains the development not only of an individual but also from the point of view of societies and nations.

Human Development has been one of the major focus in philosophy with Plato describing "humans as consisting of both immaterial parts (soul) and material (body). It the soul or mind that attains knowledge rather than body" and accordingly Plato stated that human being should take care of their soul more than their body. Plato has further explained "soul as an integral part of human being which is divided into three parts reason; appetite (physical urges); and will (emotion, passion, spirit.) The will is the source of love, anger, indignation, ambition, aggression, etc". When these aspects are not in coordination and harmony, mental conflict is experienced by human beings. Plato also emphasized the social characteristic of human nature. Man is not self-sufficient, his need for social interactions is a must for survival. (Kusch, 2005).

According to Aristotle “humans are social and political creatures who have activities common to all”. Societies enable humans to reach their full potential and through social interaction they develop themselves (Rawls, 2009).

Aristotle says “that eudemonia translated as happiness, flourishing, well-being, living well, fulfillment, or perfection is the main characteristic in human development”. In his own words “the human good turns out to be activity in the soul [mind] in accordance with excellence.” This means the good life is a product of rationality and excellence over an entire lifetime (Broadie, 1993)

According to Aristotle, human’s intellect and character like practical wisdom, who know how to learn from experience? A life of virtue (excellences of character) is the ideal for human life (Rawls, 2009).

Thomas Aquinas believed that “humans have rational soul or structure which includes perception, intellect, reason and free will. He identifies the idea of eudemonia with knowledge and love of God” (Wippel, 2007).

Religious perspective on human development view on human development is not dissimilar, the Bible proclaims;

> *“But there is* a spirit in man*, and the breath of the Almighty gives him understanding”* (Job 32:8).

The “spirit in man” is the nonmaterial element that gives man their unique capacity to learn and reason which gives them superiority to other living creatures of God. The biblical explanation of human prosperity and development is that a mature Christian will use a greater portion of the talents God has given and in return God will help in providing in this life and hereafter (Apple, 2013). The bible also categorically states that God does not directly bestow success on people, they need to work hard using the talents that have been given to them by God to achieve prosperity and success (Hauerwas, & Willimon, 1989). As the biblical proverb (Proverbs 6:10-12) says those who are lazy and are not hardworking will face hardship and poverty (De Lubac, 1998)

> “10 A little sleep, a little slumber, a little folding of the hands to rest—
> 11 and poverty will come on you like a thief and scarcity like an armed man.
> 12 A troublemaker and a villain, who goes about with a corrupt mouth” ((Proverbs 6:10-12)

In Quran the meaning of "*Muflihoon*" is people being prosperous, accomplishing and seek of what that is good or of what make them happy,whose harvests flourish and is the opposite of "*khasaroo"* i.e. those who suffer loss (Khan, 2016).Islam has very clearly explained human development in terms of hard work and success through the abilities given to them by God, although the term human development does not exist in the Quranic scripture but all antecedents of this term is mentioned both in Quranic verses as mentioned above as well as number of Hadith (Prophet Mohammed's saying) emphasizes the fact that human beings are sent down on earth to fend for themselves through the consciousness and mental ability that has been bestowed on them from God, Islam shuns people who do not use their capabilities to earn their and their family's living (Maududi,1967).

Prophet Muhammad said:

The best (most pure) food that a man eats is that which he has earned himself.

(Sunan Ibn Majah vol #3, hadith #2137)

Hinduism on human development is very similar to Christianity and Islam, hard work through the talent of man is the ultimate success and prosperity in the world, Rig-Vedas and Mahabharata proclaims that mind the immaterial essence of the human body is the main element which makes a human strive for hard work and good Karma in this world which gives him fruits of success, similarly it is still the mind the self or the soul that compels a human to not attain or work for his life and family (Kramer, 1986).

The Buddha defines joyful work as the quality one feels when, faced with a difficult task, one where one might die in the effort, one realizes that success is possible. Buddhism also teaches hard work and have purpose in life to make life worth living and to attain prosperity and success (Hayes, 2002).

Keeping in perspective the definitions, analysis and discussion on human development from Buddha to Bronfenbrenner, the central essence of the concept is that a human being exists with three components that is the body, mind and soul, the development of man is the functioning of these three elements in harmony, the human consciousness or the mind is the major element which enables individuals in societies and subsequently countries to develop themselves accordingly. The other side of the coin in reference to religion as well as philosophy and psychology is that those

societies that are not aware of their need for developing themselves have been left behind.

CHAPTER 03

METHODOLOGY

3.1 Ontology

Ontology is the study of being, in particular becoming, existence, reality, as well as the basic categories of being and their relations (Guarino, 1995). The question under study i.e. the concept of human development can better be encompassed through anti-foundationalist approach. This research study emphasizes on the applicability of the concept and definition of Human Development in Human Development Index for the purpose of giving direction to the grand challenges of the world for Policy Makers. The research is purely based on what literature and research exists in multi disciplines on Human Development and how it is perceived in theses disciplines in helping human beings achieve their purpose in life.

3.2 Research Type & Approach

Current Research is qualitative in nature as the research is based on literature review on human development and human development index. Current study is interpretive in nature. This study is using concepts and definitions of human development which uses opinions and narratives of theorists and academics hence it's interpretive. It is exploratory in nature because the study undertakes an exhaustive literature study on the concept of human development.

Due to the nature of the study which was mostly qualitative, summative content analysis was undertaken to arrive at the conclusion on the concept of human development. A summative content analysis involves counting and comparisons, usually of keywords or content, followed by the interpretation of the underlying context (Hsieh, H. F., & Shannon, S. E. 2005).

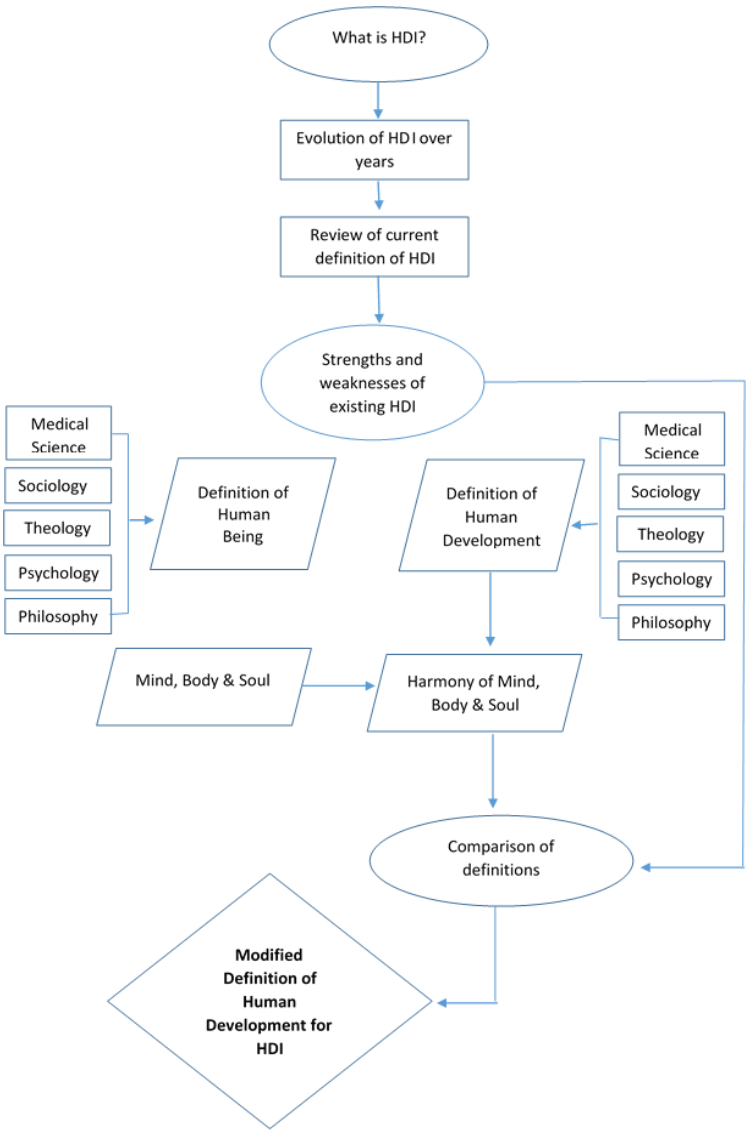
The study commenced with key word search of definition of Human Development Index, followed by definition of Human and lastly definition of human development, with extended search for human and human development from the multidisciplinary perspective i.e. Medicine, Sociology, philosophy, Psychology and Theology. The analysis was restricted to the term "definition of "and the articles

selected were only those which emphasized on the concept and definition of human and human development as opposed to those articles and chapters which refer to these subjects in some other context.

3.3 Research Procedure

The idea of this thesis triggered from a classroom discussion almost one and a half year back on efficacy of human development index. The following flow chart explains the process of research.

Figure C: Flow Chart of Research Procedures



3.3.1 Human Development Index

The study on Human Development Index commenced with collecting in-depth knowledge of HDI through basic search on Google using key word "human development index". This resulted in the collection of all Human Development Reports from 1990-2016 that were thoroughly reviewed for the conceptualization of human development and how the concept of human development evolved in HDRs over the years.

Subsequent to the review of Human Development Reports around 650 articles and books on HDI were reviewed which included Dr. Mahbub ul Haq's book and articles, Amartya Sen's articles related to human development index in which the most important was his capability approach, Martha Nussbaum and her work with Amartya Sen, Sabine Alkire for her working papers and academic papers related to HDI, these articles also included such writers as Srinivasan for his role as the critique of HDI and many others.

3.3.2 Concept of Human Development in other domains of Knowledge

To better understand the human development in other domains of knowledge, the study first evaluates the conceptualization of "Human" with relevance to human development. Keywords searched included "humans", "human being", "man" and "definition of human being". This was further filtered to include meaning of human from multidisciplinary perspective of philosophy, physiology, economics, sociology, literature, psychology, spirituality and religion due to the nature of the search, articles on humans were around 3 million, however only first 300 articles and books on the basis of their relevance to the study were selected for review. This resulted in the selection of sixty-seven articles and books that explicitly narrated concept of human being.

3.3.3 Concept of Human Development

To understand and conceptualize human development while taking into account multidisciplinary knowledge keywords searched were "Human Development" using filters available online", Articles, Books, Conference Proceedings, Dissertations, Journals and Reviews. The research produced 6,435 results these results were

synthesized focusing on the concept of human development only, since the objective was to identify definitions from various disciplines. This objective was achieved through going through the search in the following order (1) by titles (2) abstracts (3) by introduction (4) full articles and chapters. Approximately 2800 abstracts were read to select 150 articles for review. The most relevant information which was isolated were only from 62 peer reviewed articles and book chapters.

3.3.4 Concept of Human Being and Human Development in Religious Scripts

The theological perspective on the definition of human being was developed by researching the holy scripts of four religions namely Christianity, Islam, Hinduism and Buddhism. The following process was followed

1. Keywords definition of human being was Google searched in the context of Bible, Quran, Rig Vedas and Tripitaka
2. This search did not result in the expected outcome, which was how Holy Scriptures viewed human being.
3. While reading through the literature from different websites, I discovered that none of the Holy Scriptures used the term human being instead “man” is used to describe human being.
4. The second Google search for definition of man in bible produced about 400,000 searches out of which the bible tools[1] was the website which gave a comprehensive list and context of man in all versions of bibles which also included Hebrew bible. King James Version was selected to identify for the number of times word “man” was used. Other websites also produced almost similar results.
5. The second search was for “man’ mentioned in the Quran. The Google search produced almost 11,400,000 searches out of which two apps were selected(1) Maktabah Shamila which has around 5,300 Islamic books and is an authentic source of Arabic Literature(2) Zekr which is a Quranic translation by Abdullah Yousuf Ali

6. The most difficult was Rig Vedas as the Hindu Holy Scriptures are varied and are based on mythological stories. However the search produced 246,000 results out which Britannica, Tamil and Vedas and neelkanthdhaam.org were selected based on their authenticity.
7. The Buddhist Holy Scripture Tripitaka was studied which however did not produce the desired result as the number of times man is mentioned could not be ascertained, however the philosophy of Buddhism was beautifully explained by a paper on comparative religion which was the essence of Tripita

CHAPTER 04

RESULTS

The research on the concept of human development from Human Development Index perspective and from multi-disciplinary study is collated in a tabular form in this results section.

This is the culmination of the search for finding the "definition" of human development. The study commenced with the review of Human Development Index Reports (HDR) from 1990 -2016. Each report before explaining the year's index results introduces the concept of human development and hence gives its concept or definition, these definitions have been collated and organized according to the year.

The results of multidisciplinary concepts and definitions of human development have been listed and arranged according to the importance of the discipline to human being. This is an opinion based arrangement and is not based on any particular theory. The results of these multidisciplinary definitions after several attempts are selected and arranged according to the most cited articles and books, the years however were not taken into consideration due to the nature of the topic.

Table 1: Definition of Human Development in the Human Development Reports (HDR) s Since 1991.

Year	**Definitions**
HDR 1991	"The real objective of development is to increase people's choices. "To advance human development growth ought to be "participatory, distributed well and sustainable." "It has to be development *of* the people, *by* the people, *for* the people."
HDR 1992	'enlarging people's choices'(From 1992, process concerns cease to be central to the definition of human developing in many subsequent *HDR*s=
HDR 1993	"Human development involves widening [people's] choices, and greater participation enables people to gain for themselves access to a much broader range of opportunities." "The important thing is that people have constant access to decision-making and power. Participation in this sense is an essential element of human development."
HDR 1994	On *Human Security*, introduced sustainability of outcomes across time: "the purpose of development is to create an environment in which all people can expand their capabilities, and opportunities can be enlarged for both present and future generations."

Year	Definitions
HDR 1995	On *Gender*, "Human Development is a process of enlarging people's choices." This issue presented four principles which it argued to be 'essential' to the human development paradigm: Productivity, Equity, Sustainability (across time), and Empowerment
HDR 1996	*Economic growth and human development,* "Human development went far beyond income and growth to cover the full flourishing of all human capabilities, their needs, their aspirations, their choices – at the center of the development effort." It argued, also that "human development can be expressed as a process of enlarging people's choices."
HDR 1997	*To eradicate poverty*, "The process of widening people's choices and the level of well-being they achieve are at the core of the notion of human development. Such choices are neither finite nor static."
HDR 1998	*Consumption for human development,* human development is presented, once again, as "a process of enlarging people's choices," and a definition including the core dimensions is presented in a box entitled 'What is Human Development?
HDR 1999	The 1999 report on *Globalization*: "The central concern [of the *Human Development Report*] has always been people as the purpose of development, and their empowerment as participants in the development process."
HDR 2000	On *Human rights and human development* "Human development is the process of enlarging people's choices, by expanding human functioning and capabilities. Human development thus also reflects human outcomes in these functioning and capabilities".
HDR 2001	In 2001, *Making new technologies work for human development* "Human development…is about creating an environment in which people can develop their full potential and lead productive, creative lives in accord with their needs and interests. People are the real wealth of nations. Development is thus about expanding the choices people have to lead lives that they value. And it is thus about much more than economic growth, which is only a means – if a very important one – of enlarging people's choices. Fundamental to enlarging these choices is building human capabilities – the range of things that people can do or be in life."
HDR 2002	On *Deepening democracy in a fragmented world.* "Human development is about people, about expanding their choices to lead lives they value." "People are not only the beneficiaries of economic and social progress, they are also its agents, both as individuals and by making common causes with others."
HDR 2003	*Millennium Development Goals: A compact among nations to end human poverty.* "Every *Human Development Report* has argued that the purpose of development is to improve people's lives by expanding their choices, freedom and dignity."
HDR 2004	On *Cultural liberty in today's diverse world.* The report started with the original definition "the process of widening choices for people to do and be what they value in life." The report also made a full restatement of human development, as cited below: People are the real wealth of nations. Indeed, the basic purpose of development is to enlarge human freedoms. The process of development

Year	Definitions
	can expand human capabilities by expanding the choices that people have to live full and creative lives. And people are both the beneficiaries of such development and the agents of the progress and change that bring it about. This process must benefit all individuals equitably and build on the participation of each of them. … The range of capabilities that individuals can have, and the choices that can help to expand them, are potentially infinite and vary by individual. However, public policy is about setting priorities, and two criteria are helpful in identifying the most important capabilities for assessing meaningful global progress in achieving human well-being, the purpose of this Report. First, these capabilities must be *universally valued*. Second, they must be *basic to life*, in the sense that their absence would foreclose many other choices".
HDR 2005	On *International Cooperation* "Human development is about freedom. It is about building human capabilities—the range of things that people can do, and what they can be. Individual freedoms and rights matter a great deal, but people are restricted in what they can do with that freedom if they are poor, ill, illiterate, discriminated against, threatened by violent conflict or denied a political voice."
HDR 2006	On *Water scarcity*, did not advance conceptually on earlier reports, but does provide a statement on human development in the overview. The overview sentence reads, "Ultimately, human development is about the realization of potential. It is about what people can do and what they can become—their capabilities—and about the freedom they have to exercise real choices in their lives."
HDR 2007/8	On *Water scarcity*, "Ultimately, human development is about the realization of potential. It is about what people can do and what they can become—their capabilities—and about the freedom they have to exercise real choices in their lives."
HDR 2009	On *Migration* defined human development as "the expansion of people's freedoms to live their lives as they choose." Another description was the following: "putting people and their freedom at the center of development. It is about people realizing their potential, increasing their choices and enjoying the freedom to lead lives they value. " In terms of dimensions, the report stressed that, "Human development is concerned with the full range of capabilities, including social freedoms that cannot be exercised without political and civic guarantees…."
HDR 2010	*On The Real Wealth of Nations:* Human development is the expansion of people's freedoms to live long, healthy and creative lives; to advance other goals they have reason to value; and to engage actively in shaping development equitably and sustainably on a shared planet. People are both the beneficiaries and the drivers of human development, as individuals and in groups.
HDR 2011/	*On Sustainability and Equity:* Human development is the expansion of people's freedoms and capabilities to lead lives that they value and have reason to value. It is about expanding choices. Freedoms and capabilities are a more expansive notion than basic needs

Year	Definitions
HDR 2012/2013	*On The Rise of the South: Human Progress in a Diverse World* "The human development approach is a major advance in the difficult exercise of understanding the successes and deprivations of human lives, and in appreciating the importance of reflection and dialogue, and through that advancing fairness and justice in the world." —Nobel Laureate Amartya Sen, from chapter 1 The 2013 Report identifies four specific areas of focus for sustaining development momentum: enhancing equity, including on the gender dimension; enabling greater voice and participation of citizens, including youth; confronting environmental pressures; and managing demographic change.
HDR 2014	*On Sustaining Human Progress: Reducing Vulnerability and Building Resilience:* A human development approach to resilience focuses on people and their interactions, where power and social position are important factors. Resilience is to be built at the level of both individuals and society—in terms of their individual capabilities and social competences A human development approach is incomplete unless it incorporates vulnerability and resilience in the analysis. Sustained progress in human development is a matter of expanding people's choices and keeping those choices secure. Pg. 17 ch1
HDR 2015	*On Work for Human Development*: Human development is about enlarging human choices—focusing on the richness of human lives rather than simply the richness of economies
HDR 2016	*On Human Development for Everyone*: Human development is all about human freedoms: freedom to realize the full potential of every human life, not just of a few, nor of most, but of all lives in every corner of the world—now and in the future. Such universalism gives the human development approach its uniqueness. Human development is about enlarging freedoms so that all human beings can pursue choices that they value. Such freedoms have two fundamental aspects— freedom of well-being, represented by functioning and capabilities, and freedom of agency, represented by voice and autonomy

The above table is a collation of the definitions presented in each HDR since 1991, it incorporates the basic definition of human development conceived at the inception stage along with themes which are added every year and form the part of the basic definition. The themes are predominantly the issues which have surfaced or are the main concern globally for that particular year, political freedom during wars, migration during natural disasters, water scarcity during climate change etc.

Table 2: Dimensions and themes of Human Development in HDRs during 1990 - 2016

Dimensions mentioned in the HDR Report by Year	90	91	92	93	94	95	96	97	98	99	00	01	02	03	04	05	06	*07*	*09*	10	11	12	13	14	15	16
Long healthy life	x	x	x	x	x	x	x	x	x	x	x	X	x	x	x	x	x	x	x	x	x	x	x	x	x	x
Knowledge	x	x	x	x	x	x	x	x	x	x	x	X	x	x	x	x	x	x	x	x	x	x	x	X	x	x
Resources for decent std of life	x	x	x	x	x	x	x	x	x	x	x	X	x	x	x	x	x	x	x	x	x	x	x	x	x	x

Freedom of Action & Expression	Good physical environment	Self-Respect	Guaranteed Human Rts	Political freedom
		X	X	x
	x			x
	x			
		x	x	
	x			
		x	x	x
		x	x	
		x	x	
				x
				x
x				x

Freedom	Being Productive	Being creative	Political, Social &Econ Freedoms	Human Security	Participation
					x
				x	x
	x	x	x		
x	x	x	x		
	x	x	x		
	x	x	x		
	x	x			
					x

Security	A sense of belonging to a community	Empowerment	Dignity &Respect of others	Democracy
				x
			x	
	x	x		
	x			
	x			
x				

Cultural liberty	Enjoying political and civil freedoms to participate in the life of one's	Sustainability
	x	
x		

Social & Political Participation															x										
Civil & Political Rights																x									

As discussed above each year Human Development Report has a specific theme which augments the concept of human development, the themes vary every year. The above table shows the themes UNDP had selected for the annual reports. The themes are different and at times overlapping, such as healthy life, knowledge and resources for a decent standard of living appear every year where as civil and political rights appear only once in 26 years, similarly social and political participation and cultural liberty also appeared once, themes such as political freedom, Guaranteed Human Rights and Self-Respect have been used as a theme number of times.

Table 3: Human Being in Medical Sciences

#	Definition	Reference
1.	Human evolution is characterized by a number of morphological, developmental, physiological, and behavioral changes that have taken place since the split between the last common ancestor of humans and chimpanzees. The most significant of these adaptations are 1. Bipedalism, 2. Increased brain size,	Boyd, Robert; Silk, Joan B. (2003). *How Humans Evolved*. New York City: Norton.

	3. Lengthened ontogeny (gestation and infancy), 4. Decreased sexual dimorphism (neoteny).	
2.	A primate which is multicellular eukaryote made up of an estimated 100 trillion cells and can be differentiated from other primates by their highly developed brains (Roulston, 2011)	Goldenring (1985)
3.	Human tissues or organs may be present but without the existence of a functional human brain there is no "human being"	
4.	Human is defined as a "member of the primate genus Homo, especially a member of the species Homo sapiens, distinguished from other apes by a large brain and the capacity for speech".	American Heritage Medical Dictionary 2007

This table is the result of the search on the definition of human being from the perspective of Medical Sciences, the results in table has been derived from researching the term "definition of Human Being" precisely. All references of human being used in other context were not included to keep the objective of the study focused.

Table 4: Human Being in Sociology

#	Definition	Reference
1	The basic concept was primarily developed in the non-positivist theory of Max Weber to observe how human behaviors relate to cause and effect in the social realm. The theory of social action, more than structural functionalist positions, accepts and assumes that humans vary their actions according to social contexts and how it will affect other people; when a potential reaction is not desirable, the action is modified accordingly. Action can mean either a basic action (one that has a meaning) or an advanced social action, which not only has a meaning but is directed at other actors and causes action (or, perhaps, *inaction*).	Weber, M. (2009). The theory of social and economic organization. Simon and Schuster.
2.	Men can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which is conditioned by their physical organization. By producing their means of subsistence men are indirectly producing their actual material life.	Marx, K., & Engels, F. (1968). The German Ideology (1845).

3.	*Human beings*' faculty to think (fikr) as what determines *human* behavior and ubiquitous patterns.	Farooq, M. O. (2017). Islam and Critical Thinking: The Legacy of Ibn Khaldun.

The definition of human being from perspective of sociology is given in Table 6, similar to the medical sciences discipline, the search and selection was based on the definition of human being from how sociologist see humans.

Table 5: Human Being in Philosophy

#	Definition	Reference
1.	"Man is the symbol-using (symbol-making, symbol-misusing) animal, inventor of the negative (or moralized by the negative), separated from his natural condition by instruments of his own making, goaded by the spirit of hierarchy (or moved by the sense of order), and rotten with perfection"	Burke, K. (1966). Language as Symbolic Action. Berkeley & Los Angeles: University of California Press, p. 16
2.	"Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual."	Aristotle Nicomachean Ethics 1.7
3.	Man is a thinking animal, a philosophical definition of a human being which is not dissimilar to a medical explanation of a human	Nussbaum, 1992
4.	According to Confucianism human being cannot attain perfectionism through religion but by proper education and by respecting moral values	Chan, 2017

The table above is the results of the research on selecting definition of human being by the noted philosophers past and present, due to the nature of the discipline some of these definition have been taken out of context and some are precise definition of human being according to philosophers. Aristotle's view of man is taken out of context from his book Nicomachean Ethics 1.7 whereas Martha Nussbaum's definition of human being is from her article on human capabilities.

Table 6: Man (Human Being) in Bible

#	Verses	Reference
1.	Man was created by the immediate hand of God, and is generically different from all other creatures	Genesis 1:26 Genesis 1:27 ; 2:7
2.	His complex nature is composed of two elements, two distinct substances, viz., body and soul	Genesis 2:7 ; Eccl 12:7 ; 2 co 5:1-8
3.	Man was created in the likeness of God as to the perfection of his nature, in knowledge righteousness, and holiness and as having dominion over all the inferior creatures He had in his original state God's law written on his heart, and had power to obey it, and yet was capable of disobeying, being left to the freedom of his own will. He was created with holy dispositions, prompting him to holy actions; but he was fallible, and did fall from his integrity	Colossians 3:10, Ephesians 4:24 Genesis 1:28 3:1-6
4.	Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."	Genesis 1:26
5.	'Can mortal man be in the right before God? Can a man be pure before his Maker?	Job 4:17
6.	So God created man in his own image, in the image of God he created him; male and female he created them.	Genesis 1:27
7.	You have given him dominion over the works of your hands; you have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.	Psalm 8:6-8
8.	You made him for a little while lower than the angels; you have crowned him with glory and honor,	Hebrews 2:7
9.	Everyone who is called by my name, whom I created for my glory, whom I formed and made."	Isaiah 43:7
10.	The spirit of man is the lamp of the Lord, searching all his innermost parts.	Proverbs 20:27
11.	Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.	Genesis 2:7

12.	The Lord looks down from heaven; he sees all the children of man; from where he sits enthroned he looks out on all the inhabitants of the earth, he who fashions the hearts of them all and observes all their deeds.	Psalm 33:13-15
13.	For as the body apart from the spirit is dead, so also faith apart from works is dead.	James 2:26
14	I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well.	Psalm 139:14
15.	Know that the Lord, he is God! It is he who made us, and we are his; we are his people, and the sheep of his pasture.	Psalm 100:3
16.	O Lord, what is man that you regard him, or the son of man that you think of him?	Psalm 144:3
17.	Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.	Psalm 8:5
18.	What is man that you are mindful of him, and the son of man that you care for him?	Psalm 8:4
19.	Did not he who made me in the womb make him? And did not one fashion us in the womb?	Job 31:15
20.	And just as it is appointed for man to die once, and after that comes judgment,	Hebrews 9:27
21.	And the dust returns to the earth as it was, and the spirit returns to God who gave it.	Ecclesiastes 12:7
22.	The Lord will fulfill his purpose for me; your steadfast love, O Lord, endures forever. Do not forsake the work of your hands.	Psalm 138:8
23.	Your hands have made and fashioned me; give me understanding that I may learn your commandments.	Psalm 119:73
24.	What is man, that he can be pure? Or he who is born of a woman, that he can be righteous?	Job 15:14
25.	Remember that you have made me like clay; and will you return me to the dust?	Job 10:9
26.	For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.	1 Corinthians 2:11
27.	See, this alone I found, that God made man upright, but they have sought out many schemes.	Ecclesiastes 7:29
28	My soul yearns for you in the night; my spirit within me earnestly seeks you. For when your judgments are in the earth, the inhabitants of the world learn righteousness.	Isaiah 26:9
29.	I made the earth and created man on it; it was my hands that stretched out the heavens, and I	Isaiah 45:12

	commanded all their host.	
30.	And into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold.	Daniel 2:38
31.	The burden of the word of the Lord concerning Israel: Thus declares the Lord, who stretched out the heavens and founded the earth and formed the spirit of man within him:	Zechariah 12:1
32.	But he answered, "It is written, "'Man shall not live by bread alone, but by every word that comes from the mouth of God.'"	Matthew 4:4
33.	But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."	Matthew 20:25-28
34.	But from the beginning of creation, 'God made them male and female.'	Mark 10:6
35	See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have."	Luke 24:39
36.	And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,	Acts 17:26
37.	For you were bought with a price. So glorify God in your body.	1 Corinthians 6:20
38.	For if I pray in a tongue, my spirit prays but my mind is unfruitful.	1 Corinthians 14:14
39.	As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven	1 Corinthians 15:48
40.	For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.	2 Corinthians 5:1-9

	He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. ...	
41.	There is one body and one Spirit—just as you were called to the one hope that belongs to your call—	Ephesians 4:4
42.	Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it:	Isaiah 42:5

The Bible's view of man has been collected in the above table, this was done through search word "man", all the verses of the bible contextually and directly were selected, for this research King James Bible was selected as it the most commonly read bible in the Christian religion. The word man is used for human being and refers to both men and women.

Table 7: Man (Human Being) in Quran

#	**Verses**	**Reference**
1.	Nay, but man doth transgress all bounds, In that he looketh upon himself as self-sufficient	(Al-Alaq 96:6,7)
2.	Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error	(Luqman 31:11).
3.	Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do.	(Al-Naml 27:88).
4.	Since man has been created as the vicegerent on earth to whose use all things in the heavens and on earth had been subjected	Luqman 31:20)
5.	O Men! If you are in doubt as to the (truth of) resurrection, (remember that,) We have created (every one of) you out of dust, then out of a drop of sperm, then out of a germ-cell, then out of an embryonic lump complete (in itself) and yet incomplete, so that We might make (your origin) clear unto you. And whatever We will (to be born) We cause it to rest in the (mother's) wombs for a term set (by us), and then We bring you forth as infants and (allow you to live) so that (some of) you might attain to maturity: for among you are such as are caused to die (in childhood), just as many a one of you is reduced in old age to a most abject state, ceasing to know	Surah Al – Hajj, 22:5-6

	anything of what he once knew so well. And (if, O man, thou art still in doubt as to resurrection, consider this:) thou canst see the earth dry and lifeless - and (suddenly,) when We send down waters upon it, it stirs and swells and puts forth every kind of lovely plant!	
6.	Verily, man is born with a restless disposition	Surah Al - Ma'arij, 70:19-35.
7.	We created the human being from a quintessence of clay.	(23- The Believers, 12)
8.	They ask you about the Spirit. Say: "The Spirit is an issue of my Lord, and the knowledge you have been given is only a little"	(Al-Issra, 17: 85)
9.	Only those with (reasoning) minds will remember (and understand God's message)"	(Al-Baqara, 2: 269).
10.	There is no self (soul) but has a record keeper over it	(Al-Tariq, 86: 4)
11.	Every self (soul) will be hostage to what it has earned	(Al-Muddathir, 74: 38).
12.	They ask you about the Spirit. Say: "The Spirit is an issue of my Lord, and the knowledge you have been given is only a little	(Al-Issra, 17: 85).
13.	"We have indeed created man in the best of moulds"	(al-Tin 4).
14.	"He Who created all things in the best way and He began the creation of man from clay"	(al-Sajdah 32:7).
15.	70. And God has created you, and in time will cause you to die; and many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so well. Verily, God is all-knowing, infinite in His Power!	Surah An – Nahl, 16:70
16.	Now, indeed, We create man out of the essence of clay,	Surah Al - Mu'minun, 23:12-14
17	What! Did you then think that We had created you in vain and that you shall not be returned to Us?"	Surah Mu'minun, 23:115
18.	Who made all things He created excellent, and He started the creation of the human being from clay.	(32-The Prostration, 7)
19.	And it is He who created from water a human being, then has He established relationship of lineage and marriage. Your Lord is Omnipotent.	(25-The Distinguisher, 54)
20.	O you who have (reasoning) minds, avoid my anger (or my punishment)"	(Al-Baqara, 2: 197).

21.	In the creation of the heavens and the Earth, and the alternation of night and day, there are signs for those with (reasoning) minds"	(Al-Imran, 3: 190).
22.	Allah does not place a burden on a self (soul) greater than it can bear.	(Al-Baqara, 2: 286)
23.	A self (soul) will know what it has brought	(Al-Takweer, 81: 14).
24.	When I have fashioned him (in due proportions) and blown into him of My Spirit, fall you down to him prostrating	(Al-'Hijr, 15: 29)

Quran has defined human being contextually and symbolically, the concept of human being was searched by word "man" which produced the above results, all the above verses have defined the creation of human being, his nature and characteristics.

Table 8: Man (Human Being) in Rig –Vedas

#	Verses	Reference
	"Let there be oneness in your resolutions, hearts and minds; let the determination to live with mutual cooperation be firm in you all".	RigVeda, Mandala-10, Sukta-191, Mantra-4
	'No one is superior or inferior; all are brothers; all should strive for the interest of all and progress collectively'	RigVeda, Mandala-5, Sukta-60, Mantra-5
	Who really knows, and who can swear, How creation came, when or where! Even gods came after creation's day, Who really knows, who can truly say When and how did creation start? Did He do it? Or did He not? Only He, up there, knows, maybe; Or perhaps, not even He.	Rig Veda 10.129.1-7

Hinduism through Rig Vedas has its own definition of human being, the above table takes the contextual meaning of human being as seen by the mythological stories which make up the holy book of the Hindu religion. Rig Veda also describes man as a being which needs to live in a community and with cooperation for the greater good of man.

Table 9: Human Development in Medical Science

#	Definition	Reference
1.	"The study of the chronological processes or changes that occur from fertilization to the formation of the single-celled eukaryote (zygote) through to the formation of a human in utero and development of the human from birth through puberty to adult"	(Harrub, & Thompson, 2003).
2.	Human development, the process of growth and change that takes place between birth and maturity.	Encyclopedia Britannica 250th Edition
3.	Our biological organism is altered by dietary practices, activity level and so on, in these and many other ways we are engaged in a lifetime process in which we are forged and shaped as we interact with our environment. In brief development occurs throughout our lifetime	Crandall, 2000 Pg. 8. Human Development ninth edition
4.	Human growth and development is sustained by the process of change.	Vicky R. Bowden, Cindy Smith Greenberg – 2010. Children and their families. The continuum of care

In order to understand human development, the study started with the search on the concept of human being, the result of the definition of human being were presented in the preceding tables.

The above table presents the findings of the definition of human development from the perspective of medical sciences, since this study focused only on the specific definition, this made the exercise difficult since most of the available online literature refers to human development in some context and there was hardly any study specifically on human development dynamics through the lens of medical sciences. However, the above four definitions have been selected to present what medical science believes is human development.

Table 10: Human Development in Sociology

#	Definition	Reference
1.	Food production as opposed to food gathering led to the availability of much more food resulting in denser human populations. It is from within these densely populated human settlements that politically centralized, socially stratified, economically complex, literate societies arose	Quinn, R. (2017). Guns, Germs & Steel: The Fate of Human Societies. Macat Library.
2.	A measurement of achievements by humans through advancement of knowledge, biological changes, habit formation or other criteria that	Business Directory

	displays changes over time."	
3.	Symbolic interactionist approach" emphasizes that socialization is a collective process in which children are active and creative agents, not passive recipients of the socialization process. Therefore human development is product of human characteristics and social interactions of those characteristics with the environment human	George Herbert Mead (Ballantine & Roberts, 2008)

Sociological perspective of human development is a measurement of achievements through different parameters to achieve a desired purpose and human characteristics and social interaction plays an integral part in developing a human being perspective of human development. The most prominent sociologist, George Herbert Mead explain human development through symbolic interactionist approach (Table 10).

Table 11: Human Development in Psychology

#	Definition	Reference
1.	People are sentient, purposive beings. Faced with prescribed task demands, they act mindfully to make desired things happen rather than simply undergo happenings in which situational forces activate their sub personal structures that generate solutions.	Albert Bandura (2001)
2.	"Human development takes place through processes of progressively more complex reciprocal interaction between an active, evolving bio psychological human organism and the persons, objects, and symbols in its immediate external environment."	Bronfenbrenner & Morris, 1998
3.	Psychosocial principle is genetically inevitable in shaping human development. It occurs in all people. The word 'psychosocial' is Erikson's term, effectively from the words psychological (mind) and social (relationships).	Erikson, E. H. (1989). Elements of a psychoanalytic theory of psychosocial development
4.	Humans are primarily motivated by biological drives and instincts. He saw development as the upward movement through these natural tendencies.	Freud, S., & Bonaparte, P. M. (1954).
5.	Human development goes through Stages of Life. These stages outline the inner development people undergo through time. They include: childhood, youth, middle life, and old age.	Jung, Campbell, & Hull, (1971).
6.	Human Development has to do more with higher level functioning than one's merely sexual nature or automatic instinct.	Piaget, J. (1970)

Psychologist claim that human development is a higher level functioning of a human being, it is a step above the physiological needs, Freud (1954) was of the view that although a basic functioning human revolves around biological instinct, development requires an upward movement, Bandura (2001) is of the view that human beings are different in a sense that they act mindfully and they make desired things happen through tasks and other people. The above table describes the essence of human development through the lens of the psychologist.

Table 12: Human Development in Philosophy

#	Definition	Reference
1.	Plato describing humans as consisting of both immaterial parts (soul) and material (body). It the soul or mind that attains knowledge rather than body and accordingly Plato stated that human being should take care of their soul more than their body. The soul is divided into three parts reason; appetite (physical urges); and will (emotion, passion, spirit.) The will is the source of love, anger, indignation, ambition, aggression, etc. When these aspects are not in harmony, human experience mental conflict. Plato also emphasized the social aspect of human nature. We are not self-sufficient, we need others, and we benefit from our social interactions, from other person's talents, aptitudes, and friendship	Kusch (2005)
2.	Aristotle also held that humans are social and political creatures who have activities common to all. He also thought that humans can only reach full development in societies.	Rawls (2009)
3.	Aristotle says that eudemonia translated as happiness, flourishing, well-being, living well, fulfillment, or perfection is the main characteristic in human development. In his own words "the human good turns out to be activity in the soul [mind] in accordance with excellence." This means the good life is a product of rationality and excellence over an entire lifetime.	Broadie (1993)
4	According to Aristotle, humans have both excellences of intellect and excellences of character like practical wisdom, knowing what to do in real-life situations by having learned from experience. A life of virtue (excellences of character) is the ideal for human life.	Rawls (2009)
5.	Thomas Aquinas believed that humans have rational soul or structure which includes perception, intellect, reason and free will. He identifies the idea of eudemonia with knowledge and love of God.	Wippel (2007).

The above Table 12 describes human development from the perspective of philosophy and emphasizes the fact that human development is possible only when intellect and practical wisdom comes into force, Aristotle believed that human being is a social animal and cannot function without societies, Thomas Aquinas believed that humans have a rational soul which takes into account perception and intellect which leads to human development.

lTable 13: Table 13: Human Development in Bible

1.	"The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being."	Genesis 2:7
2.	This "breath of life" does not distinguish human beings from other animals, nor perhaps even plant life,	Genesis 1:29-30
3.	When God declared his judgment against Noah's generation, all creation in which there was the "breath of life" would suffer the destruction of the flood	Gen 6:17 ;Genesis 7:15 Genesis 7:21-23
4.	18 I also said to myself, "As for humans, God tests them so that they may see that they are like the animals. 19 Surely the fate of human beings is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; humans have no advantage over animals. Everything is meaningless.	Eccl 3:18-19
5.	Consistently throughout Scripture God is portrayed as the giver of life, which distinguishes living organisms from inanimate things	Rom 4:17
6.	"How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures When you take away their breath, they die and return to the dust"	Psalms 104:24 Psalms 104:29
7.	"But there is a spirit in man , and the breath of the Almighty gives him understanding"	Job 32:8.
8.	"Then the dust will return to the earth as it was, and the spirit will return to God who gave it"	Ecclesiastes 12:7.
	"For the living know that they will die; but the dead know nothing"	Ecclesiastes 9:5.
9.	"For in death there is no remembrance of You [God]"	Psalms 6:5.
10.	"The LORD brings death and makes alive; he brings down to the grave and raises up. The LORD sends poverty and wealth; he humbles and he exalts.	1 Samuel 2:6-9

	He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes and has them inherit a throne of honor. “For the foundations of the earth are the LORD’s; on them he has set the world. He will guard the feet of his faithful servants, but the wicked will be silenced in the place of darkness. “It is not by strength that one prevails;	
11.	Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.	1 Timothy 5:8
12.	8 Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.	1 Timothy 5:8
	10 A little sleep, a little slumber, a little folding of the hands to rest— 11 and poverty will come on you like a thief and scarcity like an armed man. 12 A troublemaker and a villain, who goes about with a corrupt mouth,	Proverbs 6:10-12
13.	7 In everything set them an example by doing what is good. In your teaching show integrity, seriousness 8 and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.	Titus 2:7-8
14.	11 For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future.	Jeremiah 29:11
15.	Psalms 1–41 1 Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, 2 but whose delight is in the law of the LORD, and who meditates on his law day and night. 3 That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither— whatever they do prospers.	Psalm 1:1-3

The search for human development in St. James Bible resulted in the above verses referring to the subject, repeatedly Bible emphasizes on the fact that man needs to fend for himself and his family and work is next to Godliness. It also emphasizes the fact that laziness will end man in conditions of despair.

Table 14: Human Development in Quran

#	Verse	Reference
1.	And man has been created weak (Lacking firmness to control his vain desires and passions).	Al-Quran Surah 4: Verse 28]
2.	Indeed, man has been created impatient and anxious.	Al-Quran Surah 70: Verse 19
3.	Man has been created hasty. And man is very hasty.	Al-Quran Surah 21: Verse 37 Al-Quran Surah 17: Verse 11
4.	Surely, man is very unjust and ungrateful	Al-Quran Surah 14: Verse 34
5.	And man in ever ungrateful. Surely, man is ever ungrateful. Surely, man in evidently ever ungrateful. Surely, man is ever thankless to his Sustainer (denying the reality of His Grace).	Al-Quran Surah 17: Verse 67 Al-Quran Surah 22: Verse 66 Al-Quran Surah 43: Verse 15 Al-Quran Surah 100: Verse 6
6.	And man is every miserly	Al-Quran Surah 17: Verse 100
7.	And man, in most cases, is contentious and quarrelsome.	Al-Quran Surah 18: Verse 54
8.	Surely, he is very unjust and ignorant (lacking thought and deliberation).	Al-Quran Surah 33: Verse 72
9.	Striving hard with one's life and wealth in the way of Allah	Al Quran Surah 9: Verse 88
10.	Developing (Divine Attributes in) one's 'self' as much as is humanly possible	Al Quran Surah 87: verse14-15, 91:9]
11.	PROPHET MUHAMMAD (ﷺ) said: Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, Dawud (as) used to eat from the earnings of his manual labor.	Sahih Bukhari Vol #2, Hadith #2072
12.	PROPHET MUHAMMAD (ﷺ) said: The best of your provision is what you earn, and your children are part of what you earn.	Sunan Ibn Majah Vol #3, Hadith #2290

13.	PROPHET MUHAMMAD (ﷺ) said: The best (most pure) food that a man eats is that which he has earned himself.	Sunan Ibn Majah Vol #3, Hadith #2137
14.	PROPHET MUHAMMAD (ﷺ) said: The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.	Sahih Bukhari Vol#2, Hadith #1429
15.	By him in whose hand is my soul, if one of you were to carry a bundle of firewood on his back and sell it, that would be better for him than begging a man who may or may not give him anything	Sahih Bukhari Vol#2, Hadith #1401

Quran's view of human development is given in Table 14, the verses selected under this repeatedly discourages begging and encourages working hard to earn a living, similarly Quran has also describes man as a miser, lazy and wicked, Quran emphasizes also that man needs to use his logic and intellect to earn his living.

Table 15: Human Development in Rig –Vedas

#	**Verses**	**Reference**
1.	Intelligence helps one to attain knowledge. One should therefore always endeavor to sharpen his intelligence because it will help him to attain maximum knowledge, a natural criteria for becoming scholar. A man becomes a scholar by studying and proper analysis of whatever he has studied. A scholar always tread on the path of righteousness and as result becomes successful. The flame of knowledge kindled in the mind can make a person scholarly.	6/28 RigVeda
2.	We aspire for such capabilities that help in the accomplishment of Yagya. One should therefore always endeavor to sharpen his intelligence so that this becomes possible and he is endowed with such capabilities. We should utilize all our abilities to tread on the path of truth because only then our desires will be fulfilled.	10/3 Rigveda
3.	The person desirous of success and strength should perform good karma continuously.	4/18 Rig veda
4.	Ego is the biggest enemy of humans.	7/65 Rig Veda
5.	"Laziness appears pleasing but ends in sorrow, whereas promptness and dexterity in acting appears painful but actually leads to happiness. Also, prosperity, wealth, decency and shame, forbearance and glory reside only in him who is active, not in him who is lazy.	2/18 Rigveda
6.	We should become successful by performing the great deeds just like Agni. Human can become successful on basis of their diligence and abilities just like Agni,who achieves everything on basis of his abilities and hard work. This also implies that one has to reap the fruit of	102/8 Rig Veda

	his actions and bad deeds never go unpunished. A person who performs good Karma(deeds) is always held in high esteem. On the contrary a person treading on the sinful path is not only criticized but is also full of blemishes	
7.	Only "knowledge" can help us to know the universe, which is like an ocean. It enlightens all minds. Knowledge destroys the darkness of ignorance. They are two ways of obtaining knowledge-from an able guru and through self-study. By attaining knowledge, the mind becomes enlightened. We should try to acquire knowledge from all sources and by all means-studying the scriptures, contemplation, meditation etc. Scriptures are invaluable source of knowledge because it is only through their study that the mind is filled with good thoughts. Good thoughts help us in leading a virtuous life. This is the sure way for growth of the mind and to acquire eternal happiness and peace.	1/12 Rig veda
8.	The Devatās desire him who offers worship and works hard. They do not like him who loves to sleep and is lazy. The hard working person gets great praise from them.	3/20 Rig Veda
9.	The man who is always sleeping, overcome with laziness, eventually gets poverty. Whereas a person who always engages in skillfully indeed obtains the desired fruit and becomes affluent.	3/32 Rig veda

Rig Vedas also emphasizes the same thing which Bible and Quran mentions that man should always endeavor to sharpen his intelligence so that he can fend for himself and his family and he is endowed with such capabilities. Table 15 are the verses searched for human development in Hinduism.

Table 16: Selected Definitions of Human Development from Multidisciplinary Perspective

#	Disciplines	Popular Definition	Reference
1.	**Medical**	The study of the chronological processes or changes that occur from fertilization to the formation of the single-celled eukaryote (zygote) through to the formation of a human in utero and development of the human from birth through puberty to adult".	Harrub, & Thompson, 2003
2.	**Business**	*"*A measurement of achievements by humans through advancement of knowledge, biological changes, habit formation or other criteria that displays changes over time."	Business Directory
3.	**Psychology**	"People are sentient, purposive beings. Faced with prescribed task demands, they act mindfully to make desired things happen rather than simply undergo happenings in which situational forces activate their sub personal structures that generate solutions"	Albert Bandura Social Cognitive Theory (2001)
.		"Human development takes place through processes of progressively more complex reciprocal interaction between an active, evolving bio psychological human organism and the persons, objects, and symbols in its immediate external environment. To be effective, the interaction must occur on a fairly regular basis over extended periods of time. Such enduring forms of interaction in the immediate environment are referred to as proximal processes."	(Bronfenbrenner & Morris, 1998)
5.	**Philosophy**	Plato describing humans as consisting of both immaterial parts (soul) and material (body). It the soul or mind that attains knowledge rather than body and accordingly Plato stated that human being should take care of their soul more than their body. The soul is divided into three parts reason; appetite (physical urges); and will (emotion, passion, spirit.) The will is the source of love, anger,	Kusch, 2005

		indignation, ambition, aggression, etc. When these aspects are not in harmony, human experience mental conflict. Plato also emphasized the social aspect of human nature. We are not self-sufficient, we need others, and we benefit from our social interactions, from other person's talents, aptitudes, and friendship	
		Aristotle says that eudemonia translated as happiness, flourishing, well-being, living well, fulfillment, or perfection is the main characteristic in human development. In his own words "the human good turns out to be activity in the soul [mind] in accordance with excellence." This means the good life is a product of rationality and excellence over an entire lifetime. According to Aristotle, humans have both excellences of intellect and excellences of character like practical wisdom, knowing what to do in real-life situations by having learned from experience. A life of virtue (excellences of character) is the ideal for human life. Thomas Aquinas believed that humans have rational soul or structure which includes perception, intellect, reason and free will. He identifies the idea of eudemonia with knowledge and love of God.	Broadie, 1993 Rawls 2009 Wippel, 2007
6	**Sociology**	Socialization is a two-way process between society and the individual. Society helps determine what kind of person an individual will become, but he should also have the ability to shape certain aspects of social environment.	George Herbert Mead
		The "symbolic interactionist approach" emphasizes that socialization is a collective process in which children are active and creative agents, not passive recipients of the	Ballantine & Roberts, 2008

		socialization process. Therefore human development is product of human characteristics and social interactions of those characteristics with the environment human	
7.	**Religion**	**<u>Bible</u>** But there is a spirit in man, and the breath of the Almighty gives him understanding" (Job 32:8). The "spirit in man" is the essential nonmaterial element that gives humans their distinctive capacity to learn and understand which gives them superiority to other living creatures of God. Paul indicates it imparts the ability to know "the things of a man".	(1 Corinthians 2:11) (Beardsley, 2008).
		<u>Quran</u> Number of Hadith (Prophet Mohammed's saying) emphasizes the fact that human beings are sent down on earth to fend for themselves through the consciousness and mental ability that has been bestowed on them from God, Islam shuns people who do not use their capabilities to earn their and their family's living.	(Maududi,1967)
		<u>Rig-Veda</u> Rig-Vedas and Mahabharata proclaims that mind the immaterial essence of the human body is the main element which makes a human strive for hard work and good Karma in this world which gives him fruits of success, similarly it is still the mind the self or the soul that compels a human to not attain or work for his life and family.	Kramer, 1986
		<u>Buddhism</u> Buddhism also teaches hard work and have purpose in life to make life worth living and to attain prosperity and success.	Hayes, 2002

The above Table 16 provides an amalgamation of the concept and definition of human development through multidisciplinary perspective which includes Medical Science, Sociology, Psychology, Philosophy and Theology. In theology Bible, Quran and Rig Vedas are referred and after doing the content analysis of the verses of Quran, the above table presents the results of what is human development.

The content predominantly emphasizes the fact that human beings are made different because they have mental reasoning which in turn makes them aware of their being in existence both physically, mentally and spiritually, Human development occurs when the mind, body and soul makes effort to achieve something desired by the individual for himself and for the society as a whole.

CHAPTER 05

DISCUSSION

5.1 Definitions of Human Development Reports have evolved over time

The definition of Human Development which constitutes the basis of Human Development Index was researched for its origination however after number of emails to Human Development Reports Office and Facebook queries nothing substantial was received. The research articles (Alkire 2010, Stanton 2003) have touch based the definition, however the structured process through which definition of human development in HDRs was developed in still unknown. The key elements of the concept were deliberated in the 1980's and it took years of intensive debate among the collaborators of Reports to arrive at the refined concept of Human Development (Haq & Ponzio 2008). Additionally, as mentioned in his intellectual biography Dr. Mahbub ul Haq was never an academic at heart he was a practical person who was interested only if the concept have immediate significance in public policy.

Human Development definition as conceptualized in the initial HDR 1990 which is "the process of enlarging people's choices" form the underlying basis of HDI. The basic definition was also modified and then reverted to original during the course of time which also reflects the fact that the developers of HDI were also not convinced of one comprehensive definition of human development, additionally as Alkire (2010) points out that the "short definition does not explicitly include time–the need to sustain outcomes across years and indeed generations, on a limited planet. It also does not include principles such as equity". t I believe it also lacks the human components of what defines human development and this is merely an economic definition for the purpose of easily quantifying indicators which can be applied to every human in the world.

In addition to the basic definition of human development, each year various aspects such as values, freedom, self-respect, resilience, vulnerability etc., (Table 1, 2) is given a place in the concept according to the external environmental forces. These themes although related to human agency were part of each year's human development concept were not substantiated by any organized and directed action,

they were more illustrative of the underlying conditions at that time instead of a reflection of what "else" can be done for human development.

From 1990 to date the concept of human development does not have a fixed list of dimensions or capabilities which Sen (1994) has supported and Alkire (2010) also argued favorably, according to them these dimensions are flexible to include diverse culture and communities and Sen had never been in favor of listing capabilities but the 2016 HDR theme on universalism is a very apparent indication to the need of the concept to be having perpetuity. The research proves that components defining human development remains the same irrespective of the cultures and communities.

This brings it to my argument that the concept of human development for HDI should have been backed by a time tested theory to validate the measures, however since the definition is not theory backed the definition suffers from lack of perpetuity, this is apparent when each year various aspects of human dimension according to event driven state of affairs around the world are included to substantiate the original definition. Had the definition of human development stood the test of time, inclusion of aspects every year would not have been necessary. This is a clear indication that HDI in its current form is a partial representative of real human development. Conceptual underpinnings of human development must be reiterated to include factors which are primary and basic for every human being across the globe beyond the specifics of health, education and standard of Income.

It was identified that the conceptualization of human development in HDR is by and large focused on the physical aspects of human beings and do not take into account psychological and spiritual characteristics, i believe that it is more representative of the primary aspect of human development and we need to take benefit from inter disciplinary knowledge of human development and reach upon a conclusive construct which is a truer reflect of the indicators of human development.

Since HDI is still the mostly widely used measuring tool for human development for policy makers and nations. We have a choice to decide whether to maintain the status quo for this prolific measuring tool and continue to provide an estimated ranking for the countries for the years to come or like any system make an effort to modify the concept according to the changing global conditions.

Additionally, the description of human development as "enlarging people's choices", however fundamental, is not enough. It must be supplemented by principles

such as equity, efficiency, sustainability, respect for human rights and responsibility. Alkire in her article HDI, definition, critique and related concept (2010) was also arguing favorably for a modification in the existing concept of HDI. Sen (1994) had defended the then human development concept that these are basic and primary definition of human development there is room for improvement.

With challenges like poverty hunger, climate change it is imperative that the concept of human development needs to be revisited taking into account apart from capability approach, time tested theories on human development from multi-disciplinary perspectives in order to develop a comprehensive and holistic definition of human development which can address dimensions which exist in every human being. The approach of flexibility and pick and choose concept needs to be revised in order to make the concept of human development more insightful and practical in its approach.

The opening paragraph of "any" HDR begins with the progress that has been achieved however it ends with how much more there needs to be done. Since 1990, the progress has undoubtedly been enormous yet the challenges are also growing with the same magnitude, HDI to contribute meaningfully in future, in facing and eliminating these challenges needs to provide a guideline through its measurement for countries to take substantial and meaningful decisions to combat the myriad of challenges facing each and every country.

This study has focused on the theoretical underpinning of human development and has brought to light the fact that the concept presently forming the foundation of HDI is based only on the capability approach presented by Amartya Sen which has its roots in Humanitarian economics which needless to say although does address human development concept but from an economic perspective and not a human angle which Dr. Mahbub ul Haq was such a strong proponent of. Since theory based concepts are internally consistent (Mitchell & Jolley 2012) the definition of human development needs that perpetuity which it so lacks as evident from the years of modifying the concept of human development.

Like any definition the concept of human development should be based on time tested constructs and theories as they are broad in scope and can be applied to wide range of situations and conditions from a single theory (Mitchell & Jolley 2012). The present concept of enlarging people's choices and then limiting the choices to

health, education and standard of living does not do justice to the concept of human development which is very broad and takes into account factors which are predominantly physical, psychological and spiritual.

The study also brings to light the fact that with a comprehensive and holistic definition of human development it can arrive at the basic components which makes development in a human being meaningful, which subsequently can address the grand challenges of the world. The definition presently lacks theoretical underpinnings and this study has focused on bringing attention to modify concept of human development as measured by HDI on the basis of time tested theories of human development which are other than economic.

The holistic definition of human development will enable countries to measure human development according to the environment and situation of each country, as no two humans are alike, no two humans develop uniformly, presently measurement of indicators are uniform throughout which does not do justice in most of the developing countries.

5.2 All-encompassing comprehensive definition of human development

Medical science defines human as a "member of the primate genus Homo, especially a member of the species Homo sapiens, distinguished from other apes by a large brain and the capacity for speech" (table 3), the second discipline was sociology where the most famous sociologist Karl Marx defines human as species that begin to distinguish themselves from animals when they begin to produce their means of subsistence, and another notable sociologist Ibn Khuldun defines humans as "*Human beings*' faculty to think (fikr) as what determines *human* behavior and ubiquitous patterns"(Table 4) The great philosopher Aristotle defines human as a social animal in his book Nichomacean ethics, another famous philosopher of the 20th century Martha Nussbaum defines human as a thinking animal(Table 5) The theological perspective which for the purpose of this study includes Christianity, Islam, Hinduism and Buddhism have distinguished human being as Man capable of reasoning and questioning his existence (Table 6,7,8).

The commonality in all the definitions given above in the disciplines is the man's ability to think and be aware of its surroundings without the thinking faculty man is like all God's creatures.

The next step in the research was to explore the concept of human development, similar process was followed which was undertaken for the definition of human being. . The first perspective was of medical science which according to Encyclopedia Britannica 250th edition is the process of growth and change both physically and mentally which occurs during the course of a human beings life, medical science emphasizes the continual growth of man keeping both the physical and mental faculties in equal order (Table 9), Sociology argues that human beings are different from other species because they have the ability to sustain themselves consciously and have the natural inclination to live in communities (Table,10), psychology argues in favor of development of mental faculties to be the distinguishing factor of a human being from other species and are conditioned according to their environment, as Alfred Bandura emphasizes that "People are sentient, purposive beings. Faced with prescribed task demands, they act mindfully to make desired things happen rather than simply undergo happenings in which situational forces activate their sub personal structures that generate solutions" (Table 11). Philosophy explains human development as the functioning of the three components which is mind, body and soul, Plato emphasizes that it is necessary for healthy development that a man must take care of its soul as it houses the body and the mind, Plato also argues that human development occurs when humans interact with each other, they are not self-sufficient in isolation, similarly Aristotle was also of the view that human development is "eudemonia translated as happiness, flourishing, well-being, living well, fulfillment, or perfection is the main characteristic in human development" (Table,12). Theologically, Bible, Quran, Rig Vedas and Tiripartha characterizes human development as the efforts of man in providing for himself and his family and the efforts are through both mental and physical faculties. Religion also emphasizes the spiritual development as the integral part of development of man as without the soul and the spirit human body and mind is virtually non-existent. (Table 13, 14, 15).

5.2.1 The proposed definition of Human Development

Keeping in perspective the definitions, analysis and discussion on human development, i propose that human development need to be conceptualized as

“Human being is a balance of body, mind and soul, and human development is a process of nurturing these attributes in harmony with one’s life purposes”.

5.3 Mapping the Definitions

The proposed definition of human development preceded by the concept of human has been derived from an exhaustive study various disciplines which all argue that human being is the amalgamation of mind ,body and soul, without which human being is not complete. As the concept of Mind-Body Centering(Hartley,1995) argues that human potential unfolds consciously and unconsciously over a period of time, physical development is an integral part of psychological development and both cannot be taken in isolation but rather it is the concurrent functioning of mind and body with the underlying force of the spirit.

The full potential of a human being is dependent on how he connects with others, and how he develops himself which requires him to look inwards. Extending from this it is also an important area to emphasize that human being from the perspective of medical science is a homo sapiens, which lives in groups and communities, hence its basic functioning is through socialization, (Table, 16) the definition given in HDI does not address the social functioning of human development which is the primary indicator the development and capability of a human being. Physiological indicators like healthy life also incorporates the social aspect as the primary characteristic of a human being in a biological terminology.

5.3.1 Objections on the concept of Human Development as given by HDI

The concept of human development in HDI is about the process of enlarging peoples’ choices, this part of the definition is prone to the following objections;

1. “Human development is a process of enlarging people’s choices”. “The most critical ones are to lead a long and healthy life, to be educated and to enjoy a decent standard of living” (HDR, 1990). The definition begins with the “process” which is commendable ass the human development is never a one off activity but a process of development, it then proceeds to define it as enlarging of peoples choices as discussed above, nowhere in any human development theory has there been a mention of human development as a process of having choices, it could be awareness to provide self-sustenance (Marx,1935), working towards a life purpose

through conscious awareness(Rawls,1985) or as Quran says fending for themselves through mental and physical efforts(Maududi,1967) and as the tables above highlights the essences of human development by other disciplines. The definition then goes on to define the critical choices which have been made uniform for all the individuals of the world and that is healthy life, education and standard of Income, so one part of the definition emphasized human development and the second part of the definition limits those choices to just three. Research shows when basic needs are fulfilled, individuals move to a next stage which may be termed as post materialistic phase in which they are concerned with self-fulfillment (Ingle hart, 1990). Hence the choices that people have cannot be limited to just three, additionally the choices and degree of importance vary from communities and societies and at a broader level according to countries. Labelling Health, education and standard of income as critical choices may not solve all the grand challenges of the world. This definition also conflicts with Amartya Sen capability approach who refused to limit the number of capabilities in his articles (Alkire 2010) and also refutes the basic philosophy of Dr. Mahbub ul Haq which was to measure countries progress through human development, which can, mean anything to any person around the world - is an already established fact.

2. The concept of enlargement of choices as a concept of human development were not part of any definition in any discipline during our extensive research (table, 16). Medical sciences defines human development as process of continual growth and change in physical and mental faculties of human beings(Table,9), Sociology argues that human development is providing sustenance through consciously interacting with each other as community and society (Table 10), Philosophy argues human development to be a conscious awareness of life's purpose and striving to achieve those purpose(Table,11) and Theology (tables,13,14,15) defines human development as fending or sustaining for self and family through physical and mental efforts. But nowhere I have yet came across human development ass enlarging choices available to a human being. Amartya Sen (1985) capability approach on which HDI bases its foundation talks about what people are able to do and be in terms of capabilities- even Amartya Sen does not define human development as enlarging of people's choices. Medical Sciences, Sociology, Psychology, Philosophy and Theology (Tables 9-16).

3. Having more and more choices available even in economics, abundance of available choices makes decision making even more difficult (Schwartz, 2004) thus we cannot conclusively argue that having more choices could lead to better human development.
4. Having more choices has no correlation with human development, it's the right choice that is what defines human development. Socioeconomic development and modernization has paved way for people to have autonomous choices, increasing emphasis on self-expression has changed cultural values of people who demand independence and freedom of choice as they deem fit for themselves. Democratic institutions are also supporting this trend by establishing rights that enable people to have autonomous choices, because autonomous choices is characterized as a human capability, it is termed as human development (Inglehart & Welzel, 2005). As Wezel (2000) emphasizes human development as "enhancing people's capabilities to act according to their choices, increasing people's priority to act according to their choice and broadening people s entitlement to act according to their own choice. Reflecting on Wezel (2005) research it emphasizes more on "their "choice rather than enlarging of choices. Hence the HDI definition of enlarging people's choices and then limiting it to a few critical choices does not give a true essence of the concept of human development.
5. The underlying flaw in this part of the definition is due to the fact that economist view human development as an external phenomena. In contrast our proposed definition as derived from the extant literature reflects an inside –out view. All human development is an outcome of being consciously aware of your own purpose of life, it may mean anything to anybody and not just centers on health, education and standard of living.
6. Long and healthy life is a physical aspect of human being, education and standard of income are all surface level components but the spirituality and personal beliefs are not addressed which are the driving force of a human beings life purpose.
7. HDI as a measure of physical indicators is effective and as a standalone measure completes the purpose however it still does not complete the definition of human development which must include not only physical aspects but also include psychological and spiritual aspects working in balance and harmony.

8. The choices which are made in addition to the health, education and standard of living are in our definition part of harmonizing with the three components which defines a human being. Also these choices are never taken as part of measurement and is almost mentioned as an afterthought.

Although the Index is the most prolific measure today because of its simplicity and transparency yet it falls short of being a strong indicator of human development challenges facing the world. The basic premise of its lack of efficacy is the conceptualization of its definition which lacks comprehensiveness and perpetuity, had the definition of human development been developed taking multi-disciplinary perspective the index could have been more meaningful in its deliverable.

CHAPTER 06

CONCLUSION

HDI was developed as measuring tool for policy makers to address grand challenges with regards to human development and though there have been tremendous improvements but in the same context more challenges have emerged and past challenges are still lingering and deepening for the countries that were deemed under developed or developing (HDR, 2016).

The philosophical foundation of HDI by was based on measuring a country's progress not just through economic perspective but rather from the lens of human development but when the definition of human development was conceptualized it reflected more of an economic philosophy with quantification of those aspects of human development which are physical (Hicks, 1997) and can be measured, psychological and spiritual aspects were not included perhaps due to its subjective nature. The supplementary indexes were later made a part of the report which more or less embody psychological factors of human development but they do not constitute part of primary index (Coccia, 2018).

Human development by any multi-disciplinary definition does not refer to just physical aspects but also takes into account psychological and spiritual aspects, the definition conceptualized for HDI only refers to physical factors impacting human development. Literature on HDI in reports does mention ease of measurement for the prevalent index however this does not mean that the concept should be incomplete which again points to the introduction of supplementary indexes such as inequality adjustment index, gender parity index and poverty index, these supplementary indexes on closer reflection are more tilted towards psychological aspects of development. We feel that the time has come for modification of the basic definition of human development to include psychological and spiritual component.

Keeping the changing world order and human development in perspective this study has focused on the conceptualizing of the definition of Human Development which integrate definitions from multidisciplinary perspective (Tables, 16) above which takes into account the basic composite of a human being which is mind, body and soul to encapsulate a comprehensive holistic and measurable definition and how a quantification of its measurement can affect the human development index of the 21st

century which can in actuality provide policy makers an opportunity to make a difference in their country.

Review of HDRs since 1990 to 2016 reveal that not much has changed in terms of human development concepts. Though the UNFPA report 2014 suggests that there have been dynamic changes since the past 20 years.

Today we are reliant on knowledge economy and knowledge, people are more aware of their rights and are able to voice their concerns, globalization have reduced the distance between countries enabling access to different facilities and ability to compare between haves and have nots, wealth is more concentrated among a select few.

The face of the world in 1990 was different compared to 2018, the changes between the 28-year span is more marked than any era yet the definition of human development remains the same. I believe that there is a need to rethink the concept of human development to take into account measures that have emerged in the 21st century.

6.1 Limitation of the Research

The major challenge encountered in the process of this research study was the limiting of the expansive information that is available on the subject. The subject itself is not only subjective and abstract but is also a topic where extensive literature has been written on it. In order to keep the focus of the research I believe a number of varied angles have been left out.

The second limitation was the non-responsiveness of the Human Development Report office in New York. I had tried to contact them through social media and email for varied information but was not able to get any response from them.

Thirdly, since it is a purely qualitative research based on literature review, the database used although was extensive however there my perception is there may be more relevant information available which have not surfaced through the database.

6.2 Future Research

In[2] Dr. Adil Najam's words' had Dr. Mahbub ul Haq lived longer the concept of human development would have been more refined, this statement after this

[2] Keynote at Pakistan Society for Development Economics conference December 12, 2018.

research cannot be truer, the concept requires refinement, development and modification to incorporate the humanness in the human development concept. Despite number of researches conducted on HDI, there has hardly been any attention on the evolution of the concept and how it affects the society at large. There is ample opportunity for future research on how human development can be measured which can evaluate a human beings' potential and his contribution in society.

REFERENCES

Alkire.S (2010) Human Development: Definitions, Critiques & Related Developments. Aristotelian essentialism. Political theory, 20(2), 202-246.

Armstrong, K. (2011). A history of God: The 4,000-year quest of Judaism,

Bagolin, I. P., & Comim, F. (2008). Human Development Index (HDI) and its family of indexes: an evolving critical review. *revista de Economia*, *34*(2), 7-28.

Bandura, A. (2001). Social cognitive theory: An agentic perspective. *Annual review*

Book of Genesis 2, 7.

Brand, C., & Mitchell, E. (Eds.). (2015). Holman illustrated Bible dictionary. B&H Publishing Group.

Bronfenbrenner, U. (1994). Ecological models of human development. Readings on the Development of Children.

Bronfenbrenner, U., & Ceci, S. J. (1994). Nature-nurture re-conceptualized in developmental perspective: A bio ecological model.

Bronfenbrenner, Urie, and Pamela A. Morris. (2006) the bio ecological model of human development.

Brooks, D. (2015). The road to character. Random House.

Caplan. B., (2009) Against Human Development Index.

Chan, J. (2017). Confucian Perfectionism: A Response to Kim, Angle, Wong, Li,

Chiu, and Ames. Philosophy East and West, 67(1), 82-95.

Christianity and Islam. Ballantine Books.

Coccia, M. (2018). A critique of human progress: a new definition and inconsistencies in society.

Cooley, C. H. (2017). Human nature and the social order. Routledge.

Crandall, 2000 Pg. 8. Human Development ninth edition

Cunnane, S. C. (2005). Survival of the fattest: the key to human brain evolution.

Dalal, R. (2010). Hinduism: An Alphabetical Guide.

development.

Doyal, Len, & Gough, Ian (1991). A Theory of Human Needs.

El-Najjar .H, (2017) Mind, Self, Soul, Spirit, and Happiness, from an Islamic Perspective.

Erikson, E. H. (1989). Elements of a psychoanalytic theory of psychosocial development. The course of life, 1, 15-83.

Ethics". Phronesis, 31-53.

Freud, S., & Bonaparte, P. M. (1954). The origins of psychoanalysis (Vol. 216). London: Imago.

Fukuda-Parr, S. (2017). Millennium development goals: ideas, interests and influence. Taylor & Francis.

Ghannam, T. (2012). The Mystery of Numbers: Revealed Through Their Digital Root. Talal Ghannam

Goldenring, J.M. (1985). The brain-life theory: towards a consistent biological definition of humanness.

Hackney, P. (2003). Making connections: Total body integration through Bartenieff fundamentals. Routledge.

Hartley, L. (1995). Wisdom of the body moving: An introduction to body-mind centering. North Atlantic Books.

Heinaman, R. (1988). Eudaimonia and Self-Sufficiency in the" Nicomachean

Henley, W. (1888) Book of poems.

Hicks, D. A. (1997). The Inequality-Adjusted Human Development Index: A Constructive Proposal.

Hoe Kama, A. (1986) Created in God's Image.

Holman Illustrated Bible Dictionary edited by Chad Brand, Eric Mitchell, and

Holman Reference Editorial Staff (2105)

Hou, J., Walsh, P. P., & Zhang, J. (2015). The dynamics of human development index. The Social Science Journal, 52(3), 331-347.

Hsieh, H. F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. Qualitative health research, 15(9), 1277-1288.

http:// Shamela.org retrieved November 25, 2018

http://hdr.undp.org/en/content/what-human-development retrieved June 3, 2018.

http://www.aljazeerah.info/Islamic/Mind,Self,Soul,Spirit,Happiness Perspective Retrieved March 31, 2018.

http://www.businessdictionary.com/definition/human-development.html retrieved March 5, 2018.

http://www.neelkanthdhaam.org/ retrieved March 10, 2018.

http://www.quranmiracles.com/2011/10/man-created-from-dust-and-water/ retrieved March31, 2018.

http://www.vatican.va/archive/bible/genesis/documents/bible_genesis_en.html retrieved February 20, 2018.

http://Zekr.org retrieved October 25, 2018

https://bible.org/seriespage/3-meaning-man-his-duty-and-his-delight-genesis- Retrieved March31, 2018.

https://epdf.tips/islam-questions-and-answers-jurisprudence-and-islamic-rulings-transactions-part-32644.html retrieved February 12, 2018.

https://reasonandmeaning.com/2014/10/11/theories-of-human-nature-chapter-7-plato-part-1/retrieved March 28, 2018.

https://reasonandmeaning.com/2014/10/17/theories-of-human-nature-chapter-9-aristotle-part-1/ Retrieved March 28, 2018.

https://reasonandmeaning.com/2017/08/19/medieval-philosophers-on-human-nature/ Retrieved March 28, 2018.

https://www.al-islam.org/man-and-universe-ayatullah-murtadha-mutahhari Retrieved April 12, 2018.

https://www.britannica.com/science/human-development retrieved December 3, 2018.

https://www.comparativereligion.com/man.html retrieved March 15, 2018.

https://www.unfpa.org/news/how-has-world-changed-last-20-years retrieved Sept 4, 2018.

Human development index (2014) Economic Times.

Inglehart, R. (1990). Culture shift in advanced industrial society.

Inglehart, R., & Welzel, C. (2005). Modernization, cultural change, and democracy:

Jehan.S (2017) Human Development Report

Jung, C. G., Campbell, J., & Hull, R. F. C. (1971). The portable jung. New York: Penguin Books.

Klugman, J., Rodríguez, F., & Choi, H. J. (2011). The HDI 2010: new controversies, old critiques. The Journal of Economic Inequality, 9(2), 249-288

Kovacevic.M, (2010). Review of HDI critiques and potential improvements. Human development research paper, 33, 1-44.

Kovacevic.M, (2011) Review of HDI Critiques and Potential Improvements.

Lima, M. (2018). Years of Good Life (YoGL): A new indicator for assessing sustainable progress.\

Lutz, W., Lijadi, A. A., Striessnig, E., Dimitrova, A., & Caldeira Brant de Souza

Madeline, F. (2017) "Bronfenbrenner Bio ecological Model of Development.

Marbaniang, D. (2015). History of Hinduism: Pre-vedic and Vedic Age. Domenic Marbaniang.

Maridal, J. H., Palich, L., Morgan, G., Gardner, S., McKinney, J., & Bolbocean, C. (2018). Wellbeing Indices: A Comprehensive Inventory of Standards and a Review of Current Comparative Measures. Ecological Economics, 149, 1-11.

Maslow, A. (1943) Hierarchy of Needs.

Mead, H. (1913) Theory of Development of Self.

Michalos, A. C. (2017). What did Stiglitz, Sen and Fitoussi get right and what did they get wrong?. In Development of Quality of Life Theory and Its Instruments (pp. 287-300). Springer, Cham.

Mitchell, M. L., & Jolley, J. M. (2012). *Research design explained*. Cengage Learning.

Moberg, D. O. (2010). Spirituality research: Measuring the immeasurable? Perspectives on Science & Christian Faith, 62(2).

Neef, M. (1992) Human Scale Needs.

Nussbaum, M. C. (1992). Human functioning and social justice: In defense of *psychology*, *52*(1), 1-26.

Piaget, J. (1970). Piaget's theory.

Quinn, R. (2017). Guns, Germs & Steel: The Fate of Human Societies. Macat Library.

Ramos, S. B., de Paula Silva, J., Bolela, C. A., & de Andrade, M. (2018). Prediction of Human Development from Environmental Indicators. Social Indicators Research, 1-11.

Ranis, G., Stewart, F., & Samman, E. (2006). Human development: beyond the human development index. *Journal of Human Development*, *7*(3), 323-358.

Riegel, K. F. (1976) the dialectics of human development.

Rolston, H. (2005). Genes, brains, minds: The human complex. In Soul, psyche, brain: New directions in the study of religion and brain-mind science (pp. 10-35). Palgrave Macmillan, New York.

Roshen, D. (2010). Hinduism: An Alphabetical Guide. Penguin Books.

Schwartz, B. (2004, January). The paradox of choice: Why more is less. New York:

Sen, A.K, (1998). Mortality as an Indicator of Economic Success and Failure.

Seth, S. (2009). Inequality, Interactions, and Human Development.

Shirazi, S. (1184-1283). Gulistan, The Rose Garden

Sigelman, C. K., & Rider, E. A. (2014). Life-span human development. Cengage Learning.

Srinivasan, T.N. (1994a). Human Development: A New Paradigm or Reinvention of the Wheel?

Stanton, E. A. (2007). The human development index: A history. PERI Working Papers, 85.

Stevenson. L, Haberman, L., Wright. Pete (2012) Twelve Theories of Human Nature

Strong, A. H. (2017). Systematic Theology: Volume II-The Doctrine of Man. Lulu.

Summary of Augustine, Aquinas, Hobbes, Descartes, Spinoza, Hume, Rousseau on Human Nature_"Human Nature-Philosophical". Retrieved April 1, 2018.

The human development sequence. Cambridge University Press.

UNDP. (1990). Human development report 1990: Concept and Measurement of human development.

UNDP. (1991). Human development report 1991: Financing human development.

UNDP. (1992). Human development report 1992: Global dimensions of human development.

UNDP. (1993).Humandevelopmentreport1993:People'sparticipation.

UNDP. (1994). Human development report 1994: New dimensions of human security.

UNDP. (1995). Human development report 1995: Gender and human development.

UNDP. (1996). Human development report 1996: Economic growth and human development.

UNDP. (1997). Human development report 1997: Human Development to eradicate poverty.

UNDP. (1998). Human development report 1998: Consumption for human

UNDP. (1999). Human development report 1999: Globalization with a human face

UNDP. (2000). Human development report 2000: Human rights and human development. UNDP. (2001). Human development report 2001: Making new technologies work for human development.

UNDP. (2002). Human development report 2002: Deepening democracy in a fragmented world.

UNDP. (2003). Human development report 2003: Millennium Development Goals: A compact among nations to end human poverty.

UNDP. (2004). Human development report 2004: Cultural Liberty in today's diverse world.

UNDP. (2005). Human development report 2005: International cooperation at a crossroads: aid, trade and security in an unequal world.

UNDP. (2006). Human development report 2006: Beyond scarcity: power, poverty and the global water crisis.

UNDP. (2008). Human development report 2007/2008: Fighting climate change: human solidarity in a divided world.

UNDP. (2009). Human development report 2009: Overcoming barriers: human mobility and development.

UNDP. (2010). Human development report 2010: The Real Wealth of Nations: Pathways to Human Development.

UNDP. (2011). Human development report 2011: Sustainability and Equity: A Better Future for All.

UNDP. (2012/13). Human development report 2011: The Rise of the South: Human Progress in a Diverse World.

UNDP. (2014). Human development report 2011: Sustaining Human Progress: Reducing Vulnerability and Building Resilience.

UNDP. (2015). Human development report 2011: Sustainability and Equity: Work for Human Development.

UNDP. (2016). Human development report 2011: Sustainability and Equity: Human Development for Everyone.

Urry, J. (2015). Climate change and society. In why the social sciences matter (pp. 45-59). Palgrave Macmillan, London.

Vicky R. Bowden, Cindy Smith Greenberg – 2010. Children and their families.The continuum of care

Welzel, C., & Inglehart, R. (2010). Agency, values, and well-being: A human development model. Social indicators research, 97(1), 43-63. Human wellbeing.

Yousuf, A. (1947). The Meaning of the Holy Quran

Zarrintan, S., Ranjbar, F., Aslanabadi, S., & Zarrintan, M. H. (2015). Bani Adam: Saadi Shirazi (AD 1184–1283/1291) and the concept of empathy. Child's Nervous System, 31(8), 1211-1212.

Zarrintan.S, Ranjbar.F, Aslanabadi.S, Zarrintan.H (2014) Bani Adam: Saadi Shirazi and the concept of Empathy.

APPENDIX

Definitions used in the study

"an animal endowed with the capacity of reason."	Immanuel Kant
"[The human is] markedly distinguished from all other living beings by his *technical* predisposition for manipulating things (mechanically joined with consciousness), by his *pragmatic* predisposition (to use other human beings skillfully for his purposes), and by the *moral* predisposition in his being (to treat himself and others according to the principle of freedom under the laws)"	Immanuel Kant
"The Human Development Index (HDI) is a statistical tool to measure average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and have a decent standard of living."	HDR 2016
"a simple composite measure of human development was needed to convince the public, academics, and politicians that they can and should evaluate development not only by economic advances but also improvements in human well-being"	Dr. Mehboob ul Haq
"an illuminating concept that serves to integrate a variety of concerns about the lives of people and their well-being and freedom"	Sen (2000a: 17)
"By human development, I will mean human flourishing in its fullest sense—in matters public and private, economic and social and political and spiritual"	Alkire.S 2002
*"*Human development puts people back at center stage, after decades in which a maze of technical concepts had obscured this fundamental vision. This is not to say that technical analysis should be abandoned. Far from it. But we should never lose sight of the ultimate purpose of the exercise, to treat men and women as ends, to improve the human condition, to enlarge people's choices".	Paul Streeten (1994: 232):
"A country's human development as potentially unsustainable if the net depreciation of its manufactured and natural capital stock is bigger than its investment. Linking the Human Development Index with sustainability in this way would allow the United Nations Development Program (UNDP) to check whether a country is 'mortgaging the choices of future generations."	Eric Neumaye (2001)
"to shift the focus of development economics from national income accounting to people centered policies"	Dr. Mahbub ul Haq
"A major goal of the Report is to encourage national governments, international bodies and policy-makers to participate in improving statistical indicators of human development."	Human Development Report 1996 (UNDP 1996: 133)

“that to discover the human good we must identify the function of a human being”	Aristotle
“the human function is rational activity and human being is a political animal”.	Aristotle
“It matters not how strait the gate, How charged with punishments the scroll, I am the master of my fate, I am the captain of my soul”	Ivectus
“People are sentient, purposive beings. Faced with prescribed task demands, they act mindfully to make desired things happen rather than simply undergo happenings in which situational forces activate their sub personal structures that generate solutions”	Albert Bandura
“Human development takes place through processes of progressively more complex reciprocal interaction between an active, evolving bio psychological human organism and the persons, objects, and symbols in its immediate external environment. To be effective, the interaction must occur on a fairly regular basis over extended periods of time. Such enduring forms of interaction in the immediate environment are referred to as proximal processes”	(Bronfenbrenner & Morris, 1998).