

Integrating Human, Social, and Sustainable Development

An Integrative Approach to Realizing the Goals that Social Action Aims to Achieve

By

Leon Miller

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There is greater dependence of governments on the governed, who need to be highly motivated if a complex state-society is to function well. Even if the pressure is diffuse, the sentiment of the mass of the population is today a stronger factor in the power balance of a state society than ever before (Elias 1984, 229).

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Preface

Governing is the practice of cultivating the humanness of individuals as an essential aspect of cultivating society (Confucius 1869, 277-281).

Social theorists, political philosophers, ethicists, and political economists have long debated perspectives on the best way to create a stable, well-ordered, prosperous, and peaceful political community. In both the East and West, the debate centered around the relationship between the general public and governance (i.e., the activities and processes that link the aims of government with the will of the people). The viewpoints range from, on the one hand, emphasizing the cultivation of the individual, which results in an increase in civic virtue, as an essential approach to social cohesion, solidarity, stability, and social flourishing, and, on the other hand, emphasizing the role of public authorities and public institutions in securing social order. However, there is widespread agreement amongst the parties in the debate that humanity is both social and political in nature, which means that the ability of a social body to achieve a higher quality of life is dependent on how citizens, authorities, and public institutions interact. Socio-political activity necessarily involves establishing processes for making the lives of the individual members of society better, which, in turn, makes society better. Social life is made better when citizens, authorities, and members of both private organizations and public institutions interact with each other in such a way that increases the benefits, fulfillment, satisfaction, and enjoyment they experience in their relationship with each other and with the environment.

An analysis of the underlying principles and ethical claims of classical and contemporary social theorists, political philosophers, political economists, and ethicists (in the Far East, South Asia, and the West) reveals that they all envisioned progress in terms of the elevation of the human experience, personal and social well-being, prosperity, and a just society. They envisioned that increasing material prosperity would go hand in hand with moral progress and the refinement of humanity. In

other words, they envisioned that the processes and activities of a social system would contribute to the human development of the individual members of society, which in turn would contribute to a better public life and consequently to a better socio-political order. They proposed the integrative concept as a means of achieving the highest good for individuals. This was regarded as the basis for achieving the highest good attainable by social action. Thus, the ethical principles underlying political philosophy, moral psychology, and theories of social action aim to bring about harmony and wholeness, both within the individual human psyche and between humans and their surroundings. In this respect, the idea of integrating human, social, and sustainable development exerts a moral claim that can be described as an ethical social force that mediates the relationship between differences in status and power. Ultimately, this book addresses the ethical and moral dimension involved in giving rise to a new type of social process based on the integration of personal, civil, and political economic processes as the basis of human, social, and sustainable development.

In addition, the various theorists agree that cultivating individuals so that they experience goodness and happiness and cooperate with each other to create a space in which they can flourish is the whole aim of social life. Thus, the most respected social, economic, and political theorists and philosophers admonish that the fundamental processes and activities of society should be particularly concerned with the cultivation of the citizenry, since where this does not occur, society is harmed. By adhering to this admonition, a society increases the level of trust, goodwill, and integrity in its social interactions and the transparency in its institutions. In addition, by adhering to this admonition, it will become evident that each member of society has achieved a level of character development that deserves the respect of each member of society.

Thus, it is not surprising that a focus on human, social, and sustainable development is an essential feature of the top performing political and economic systems around the world, which is evident in their scoring high in GDP and, equally important, highest on the Quality of Life Index and highest on the Gross National Happiness Index. Recognition of the connection between human development and social development is also

evident in the fact that the major institutions and governments of the top performers adhere to the prescriptions for socio-economic growth prescribed in the UN's Human Development Reports, plus there is widespread agreement with the Sustainable Development Goals (2030), widespread agreement with the Universal Declaration of Human Rights (i.e., each member of society has a right to the social goods that are indispensable for the dignity and free development of his or her person), and the UN's charter declaring the right of self-determination. Consequently, understanding the linkage between human, social, and sustainable development has increasingly become a concern for policymakers around the globe.

A resurgence of interest in human development is the result of realizing the need for an integrative measure of development (i.e., a measure of development that is inclusive of the human, social, economic, and environmental aspects of development). In other words, GDP alone (including increased productivity, monetary income, and spending power) is an inadequate measure of growth. Thus, there is a shift toward defining social development in terms of holistic well-being, empowering individuals to develop their capabilities and realize desired *functionings*, with material abundance being a means, not an end. The top performing social economic and governmental systems adopt this multi-dimensional approach to performance improvement, which includes human resource development, sustainable social economic development (based on public-private partnerships), and good governance. Because it is increasingly evident that the integrative approach sparks higher social and economic growth as well as subjective well-being, there is increased interest in learning the factors that make it effective.

This book explains the principles connected with realizing the highest good achievable by means of organized social action and how such principles operate as a framework for integrating human, social, and sustainable development. In other words, this book explains the concepts and principles underlying its theoretical framework and describes how they act as factors that make the integrative approach effective. To highlight the significance of the factors involved in realizing the ideal social, economic, and political performance level, this book explains why

realizing the goal that human social action aims to achieve requires an integration of three factors: (1) directing social resources toward human development (i.e., integrating the resources of society to create greater possibilities or opportunities individuals have for developing capabilities), (2) the emancipative value of “human choice” (i.e., empowering individuals so that they are able to live in accordance with what they value doing and/or being), and (3) safeguarding human rights.

Introduction

“The heart of the truth about integration is its connection with two social dynamics, its interactive influence, and the value thereby created, thus making integration a creative principle. This view springs so insistently to the eye with every fresh study of social situations, social psychology, politics, economics, and law” (Follet 1924, 53).

The conviction that the basic intent of social activity is to realize the goal that human social action aims to achieve is fundamental to political thinking, practice, and philosophy. This book proposes a model for realizing the goal that human social action aims to achieve by employing fundamental socio-political principles for establishing stable relations between citizens, social order, solidarity, cohesion, harmony, good will, prosperity, and sustainable peace. In other words, the major centers of civilization regard socio-political philosophy as a prescription for human development (i.e., developing the capabilities of individuals and enabling them to realize desired functionings) and social development. Capabilities are defined as qualities that enable individuals to convert primary social goods into the value “ends” that enable them to live well. Developing capabilities provides substantive freedom to choose a life one has reason to value, as well as the ability to realize desired *functionings* (Sen 1999, 74). Functionings are the states of being that enable people to live with dignity or the substantive opportunity to achieve the things they value doing or being.

This book explains why effectiveness in realizing the goal that social action aims to achieve is increased by integrating human, social, and sustainable development. Human and social development result from processes and activities that promote more fruitful encounters between citizens, between citizens and their representatives in government, and between society and the environment, which then plays a role in sustainable development. Human and social development generate such social benefits as a relational disposition, a cooperative style of relating, collaborating to create an increase in public value, and increased social

capital. In addition, the fundamental principles of political philosophy also play a role in reconciling the difference in interests and values between the various social groups of society (Cornwell 2017, 15-20).

This book emphasizes the role that the “Cultivation of the whole human being for the functions of citizenship and life generally” plays in promoting social development (Nussbaum 1997, 9). Therefore, this book explains a form of empowerment that enables individuals to rise above what could otherwise be experienced as social constraints or discrimination by pointing out the emancipating and socially elevating impact of fundamental principles prescribing human development. In other words, social development is facilitated by the cultivation of the whole person, which enhances personal and social well-being and plays a key role in the flourishing of society. This is especially important when working in contexts where there is a lack of social harmony due to a lack of unity or social integration between individuals, social groups, ethnic groups, and social classes. Social flourishing occurs when society empowers individuals to achieve their highest good and to undertake a sustainable approach to their material pursuits. Thus, promoting human and social development necessarily involves understanding the role that the precursor of human rights plays in social flourishing. This book emphasizes that the human rights discourse necessarily includes an explanation of the connection between achieving one’s highest good, living in accordance with the fundamental principles of justice, and understanding what it takes to have a harmonious relationship with the forces shaping the natural order (Cicero 2004, 38-43 & 83-86; Aristotle 1998, 192-193; Confucius, 2005, 12; Rig Veda 2014, 358-359 & 1661; Atharva Veda 1905, 138-139; also see Giddens 1993, 4-5).

The principles espoused in this book are based on insight derived from the fundamental principles of political philosophy regarding social formation. This includes an integration of the classical social theories and political philosophies of the Far East, South Asia, and the West. The fundamental principles of social formation address issues such as social psychology, managing wealth and resources, governance, and empowering individuals to experience their desired functionings and to develop their full capabilities (see Aristotle 2004, 4-11; Sen 1999, 74-76;

Nussbaum 2000, 96-101; Confucius 1869, 264-267; & Aquinas 2007, 2-3). These principles are rooted in conceptions of political philosophy and justice, or, in other words, they stem from the fundamental conviction that the principles prescribe a means for experiencing a happy, meaningful, and fulfilling life; an increase in social benefits and prosperity; and the elevation of the human experience (Sen 1999, 19 & 285-292). Political philosophy proclaims that the practices of a good and just society are grounded in principles that explain how to maximize the enjoyment and benefits the members of society experience in their relationships with each other and with the natural environment. Realizing such enjoyment and benefits requires cultivating the individual members of society in order to bring out their best qualities. Individual and social well-being are increased when social planning includes a focus on uplifting the members of society. This requires applying the fundamental principles of human development as an essential aspect of social formation, which means that human development is an essential aspect of a theory of political sociology.

We should then ask what it means for those who work to promote human development if social well-being is enhanced by cultivating the whole human being for the function of citizenship and life generally. Does it mean that the best approach to social development includes planning for the cultivation of individuals within society? Does it mean that improving the quality of social life requires empowering individuals and social groups so that they experience self-determination? In addition, what is involved in empowering individuals and social groups so that they realize their desired functionings? Does the concept of functionings imply that individuals are entitled to develop certain basic capabilities as a means of enabling them to achieve their potential and experience their highest good? The answer is that when endeavoring to promote human and social development, it is essential to create "Conditions in which a good human life can be chosen and lived by people who are able to function in certain human ways. In other words, securing [for each individual] the necessary conditions for a full, good human life" (Nussbaum 1988, 145-146 & 149). This means the cultivation of citizens so that they rise to a higher level of human functioning and goodness. Thus,

enhancing individual well-being is the basis of society's ability to establish social well-being.

This book addresses these questions by explaining the role that the integrative concept plays in human, social, and sustainable development. The integrative approach to social formation promotes reciprocal relations that link all members of the community by means of a common political status (i.e., a form of civic relationship that derives from adherence to human rights, social discourse, and an integrative approach to social action). The term integrative implies boundary-crossing interactions between people in a social context, the network of stakeholders engaged in these interactions, and public authorities; thus, it serves as a cross-boundary model of how to plan the future. In this respect, integrative means "All the processes of social formation, whether undertaken by a government, a market, or a network, over a social system (e.g., a family, tribe, formal or informal organization, a territory, or across territories), and whether through the laws, norms, power, or language of an organized society" (Bonime-Blanc 2020, 187). Many cross-cutting themes emerge in these interactions, including the importance of credibility, engaging stakeholders in the process, framing issues, and creating outcomes that are mutually beneficial and satisfactory. The integrative approach to enacting the public will is a process of developing partnerships across organizational, institutional, sectoral, and/or jurisdictional boundaries in order to increase public value and social capital (Emerson et al. 2012, 2). Therefore, the integrative approach facilitates an elevation in the level of quality, excellence, and effectiveness in the performance of the public and private sectors of society. In this respect, the practice of the integrative approach to social formation enacts the fundamental principles of political philosophy and political economy.

To integrate means to unite differences by bringing together, combining, or incorporating different components into a well-functioning whole without compromise or capitulation. Integrated social action implies "A collective idea or common will that is qualitatively better than the individual pieces that came together to form it. The collective idea is more than an abstract idea; it is a common purpose, a common vision that unites those that created it and motivates them to act together to achieve

it" (Morse 2010, 232). Integrative social action generates highly reliable knowledge of how to create outcomes regarded as best for an integrated social body, thus increasing the epistemic reliability and quality of decision-making and subsequent quality of social actions. The concept of integration and the principles underlying it are fundamental to conceiving of society as an integrated, interdependent system. An integrated system perspective regards social activity as interactions that are of both an intersubjective and material nature. Such interactions are regarded as interdependent interchanges that determine the nature and quality of the social system. Each entity in the system experiences its existence as determined by the nature and quality of the interactions occurring within the system. The framework reflects an integration of knowledge about individual rights, collaborative social action, conflict reduction, public-private partnerships, sustainability, and positive social transformation (i.e., the learning society). It is a model of productive civic engagement and for improving the performance of organizations, institutions, and the economy.

In addition, the book points out that the fundamental conceptualizations of and principles for a flourishing society include an explanation of the connection between an integrative approach to social activity and a multi-dimensional approach to sustainable development. The arguments of this book are in accordance with the principles of human development because those principles are not only the foundation of theories of social formation, governance, and justice but, as well, those for natural rights. That is to say, "What the forces shaping the natural order of things have ordained is called the laws of nature; living in accordance with the natural order is called the path of duty; the regulation of this path is called governance" (Confucius, 2005, 12). Therefore, the principles prescribing how to experience the highest good, how to establish a just society, and how to act in harmony with the laws of nature are the basis of human and social development. In this respect, helping individuals to experience what is in their best interest also involves helping them understand the connection between human development, being true to their inner-most selves, and living in accordance with the forces shaping the natural order (Weber 1978, 506).

Establishing a Complementary Connection between What is in the Best Interest of the Individual and what Promotes the Good of All

“Each individual has the right to realize his or her own potential and to share in the building of his or her own future. Thus, the aim of social development is the complete fulfillment of humankind, individually and as a community” (UNESCO 1982, vi).

This book is based on an analysis of the fundamental principles of social formation, social psychology, governance, and political sociology, which involves delving into the deepest and innermost core of political philosophy, the Philosophy of Science, and the Philosophy of Social Science (Cicero 1999, 111). This includes developmental psychology and what is best for the holistic well-being of individuals, social psychology and what promotes the elevation of the human experience, investigations into ethics and moral goodness, an analysis of why people organize themselves into social systems, and a study of the connection between organized systems, the integral experience, and the laws of nature. In this respect, the book analyzes the endeavors of political Philosophy, the Philosophy of the Natural Sciences, and the Philosophy of the Social Sciences to provide knowledge of how to plan social life in such a way that individuals live in accordance with what is in their best interest, in such a way that social relations are enhanced, and that promotes beneficial nature-human interactions. Therefore, the book analyzes perspectives on and approaches to the most effective way to organize social activity. In addition, the book analyzes philosophical and political principles that prescribe what is best for elevating the human experience. Throughout the history of civilization, social theorists and political philosophers have stressed that such philosophical insights are the basis of how self-development is transformed into social development, how such principles are manifest as a means for achieving the highest good for individuals and society, what promotes constant self-renewal, and what is operationalized as the governing principle of a well-functioning social system (Locke 1980, 13-14; Parsons, 1991, 3 & 363-364; Geertz 1973, 89 & 92-93; Radhakrishnan 1922, 8-9; also see Bhagavad Gita 2007, 263).

It is also important to analyze the role that the foundational principles play in reconciling the difference between laws that are regarded as universal principles (e.g., human rights) and the laws of the state (i.e., laws by which legislative bodies believe the state should be governed) (Dworkin 1978, iv; Dworkin 1986, 227; also see Focarelli 2012, 66). That is to say, because of the nature of social reality, the effectiveness of the laws of the state, of government, and of its processes is determined by the effectiveness of the activities and processes of governance (i.e., the collective action employed as a means of promoting social development and enacting the will of the people) (Aristotle 1998, 89). Therefore, it is important to identify the fundamental principles of good governance, which is tantamount to identifying fundamental assumptions that prefigure both institutional forms and practices (Stout, 2012, 388). The ideal type of governance “Entails a relational disposition, a cooperative style of relating, a collaborative mode of association, the collaborative discovery of facts and values, dialogue, collective responsibility, and experientially founded commitment” (Stout & Love 2017, 1).

Because governance plays a key role in integrating human, social and sustainable development it is important that this book explain and analyzes the processes, activities, procedures, and interactions undertaken by public authorities to structure a well-integrated society. Governance entails effectiveness and “Efficiency in the delivery of public services”, improving the quality of the goods and services delivered to the public, improving the relationship between authorities and the overall public, and broadening the distribution of both internal and external political and economic power (i.e., decentralized administration and making greater use of non-governmental organizations) (Rhodes 1996, 656). This approach to governance recognizes the fact that government processes are improved by better public-private cooperation and that non-state actors exercise power that can positively influence the social and economic conditions of society, as well as improve both public and private social and economic performance.

Thus, the book emphasizes that good governance is regarded as a process that requires interactions between the traditional and civil sites of power. The integration of the sites of power increases the ability to realize the

goals that human social action aims to achieve because it transforms the interests of the various individual members of society into a collective aim, which improves the quality of life for the community where it is applied. In a well-functioning society, the substantive values that underlie the practice of governance are embedded in its foundational principles, which are prescribed as the fundamental principles undergirding the structure of the social system and are manifest in the nature of its social actions and interactions. Such an approach to governance establishes practices “In which citizens’ public values shape the forms of political engagement and participation” (Bozeman 2018, 2). The integrative approach is essential for effective social action because we live in a social reality in which there are various and often conflicting human demands. The integrative approach resolves what would otherwise result in conflict by increasing the prospect that individuals are better able to achieve what they believe is in their best interest by protecting the human rights of each member of society (Pound 1921, 89-92). Therefore, the integrative approach is “An excellent plan for realizing the ideal of justice (i.e., an ideal plan for a legal system or, in other words, a regime of ideals, precepts, principles, rules, conceptions, standards, and techniques that shape a society’s legal system)” (Pound 1960, 71).

The book emphasizes the fundamental principles underlying the practice of governance because they serve as the foundation for planning the legal aspects of society, especially regarding social justice. However, governance is not only a concern of legal philosophers, lawyers, and public administrators. It is a vital concern of the overall public, especially in terms of the responsibility of the government to enact the public will and to operate on the basis of the most reliable knowledge of how to make decisions that reflect and protect the interests of a larger number of social stakeholders. In addition, it is a concern for the overall public in terms of how a society functions best and the effectiveness of authorities in integrating the resources of society in order to increase the benefits for a larger number of social stakeholders. The integrative approach to governance is proving to initiate constructively positive and productive processes and outcomes. Thus, its “Characteristics are correlated with a higher level of satisfaction with public encounters as well as the substantive success of the activity at hand” (Stout & Love 2017, 142). The

book emphasizes the term integrative to differentiate governance from prior approaches to public authority that were inadequate in engaging citizens in processes for co-creating the nature of social reality. The integrative approach is explained with the intention of resolving the problem of a lack of a complementary connection between the formalistic bureaucratic aspects of public administration (the constraining aspects) and the aspirations of local communities for better services, a better quality of life, more accountability, and greater transparency. Establishing such a complementary connection is certain to provide more fruitful outcomes for governance processes.

This book explains why and how the integrative approach addresses and resolves two problems that cause a legitimacy crisis in public administration. The first is a crisis of values resulting from what is often regarded as a lack of balance between formal value rationality (technical expertise, quantity over quality, fact over value, and the self-evidence of scientific facts) and social processes that have teleologically meaningful value. The second is a failure to implement policies, decisions, and activities that effectively represent the will of the public. Consequently, there has been a failure to balance technical and instrumental value rationality with social and governance processes that actually contribute to social development, improving the quality of life, and contributing to realizing higher order human values (Waldo 2017, 65-75). A political community is constituted to serve the human needs of the individuals in society, to develop their moral capabilities, and to enable them to enjoy a good lifestyle, all of which require good governance. The integrative approach addresses such needs by balancing material pursuits (i.e., pursuits based on economic value theory) with endeavors to increase public value (i.e., pursuits based on social value theory) (Follett 1924, 87-88).

Therefore, the book proposes that the integrative approach is a viable means of reducing the discrepancy between the activities of the administrative state (i.e., the activities involved in fulfilling government responsibilities, including, and in particular, the bureaucratic activities undertaken to fulfill the state's responsibility to citizens and effectively represent their interests) and the governance processes that determine

how the will of diverse segments of society that can often be the conflicting interests of the diverse sections of society is shaped into the public will, which is represented and enacted by the government. In this respect, the integrative approach provides a viable means by which constituent characteristics are reflected in governance processes, systems, and outputs despite the extensive diversity in values and interests. It modifies the meaning of representation by defining it as “The process by which members of a society (those not holding office or administrative positions in government but must be represented in its processes) share power with public officials in making substantive decisions on matters that impact their lives and/or community” (Roberts 2004, 320).

The fundamental principles promoting the elevation of the human experience and sustaining a beneficial relationship with the forces shaping the natural order stress that the integrative approach is best for integrating material pursuits with humanity’s concern for their intrinsic values. The fundamental conceptualization of the integrative approach states that it is a type of social “Arrangement according to which anyone whatsoever might do best and live a flourishing life” (Aristotle 1998, 194). Thus, the integrative approach necessarily includes human development in that it involves a certain quality of relationship between the structure and individual citizens (i.e., its agents), which brings out a certain quality in the character of citizens and the quality of social life. The essential aspects of the integrative approach are transparency, accountability, responsiveness, legitimacy, participation, inclusion, effectiveness, and human rights. The United Nations Thematic Think Piece on Governance and Development reports that “The notion of what is good—defined as achieving a desired outcome – varies from one situation to another” (UN 2011, 3). However, it goes on to state that regardless of the context, the prospect of realizing the public good is more likely to occur by employing the integrative approach because it is inclusive of the total dimensions of social life.

Proponents of the integrative approach assert that it is a holistic and more inclusive approach to increasing well-being and achieving the best performance of individuals and society (Plato 2003, 227 & 241-245). Thus, the integrative approach plays a role in elevating the human experience

by prompting interactions based on the shared conviction that just as it is natural to value what is advantageous to the human condition and dislike what is harmful, in social terms it is natural, on the one hand, to equate what is advantageous with what is good, right, just, and socially desirable, and on the other hand, what is harmful is equated with what is socially undesirable, unlawful, unjust, or wrong. Thus, whatever is advantageous for elevating the human experience “Is also good, and again, whatever is good is also just and fair” (Cicero 2004, 87 & 88). The fundamental principles add that the integrative approach is more effective in improving the quality of life in social and economic terms therefore, public authorities prefer it because its scope encompasses and effectively addresses the multidimensional challenges of social life (e.g., personal, social, economic, civil, political, and ecological). In this respect, the integrative approach is regarded as requiring multi-level relational processes, encounters, and contact between public professionals and community members, which shapes the processes and outcomes of governance activities. Therefore, the integrative approach is a prototypical strategy for instituting the social norms for inclusive engagement by means of Constructivist-type relational processes.

The Structure of the Book

Good governance “Defends the dignity of humanity, not the superiority of a class. Hence, it is to be foreseen that the emphasis will be on the development of knowledge pertinent to the fuller realization of human rights. Let us, for convenience, call this the evolution of the policy sciences” (Lasswell 1951, 10).

This book is divided into four sections. The first section focuses on explaining the terms referred to in the conceptualizations of political philosophy (i.e., explanations of the most effective means of achieving humanity’s socio-political goals). That is to say that the first section explicates the concepts and principles that apply to realizing the social goals prescribed for achieving the good life. Political philosophy prescribes integrating human, social, and sustainable development as a means of improving the quality of life. However, the term integrative remains a central concept in that the first section proposes that achieving

humanity's social goals requires integrating human, social, and sustainable development by means of the activities and processes of good governance.

In this sense, part one points out why the foundational views on ordering or structuring society propose cultivating the pristine virtues of the human character as the basis for developing civil virtue. The foundational views also stress that those who are most outstanding in displaying such characteristics should be regarded as exemplars, leaders of society, or public authorities (Virgil 1916, 28-33). This section explains why human development is important for enabling individuals to achieve their highest good and for society's ability to flourish. For example, conceptualizations of social formation, as they evolved in the major centers of civilization, emphasized that individuals have a responsibility to develop a virtuous character. A duty that, if fulfilled, makes them good citizens, and makes for a good society (Cicero 2004, 38-43 & 83-86; Confucius 2007, 46, 48, & 97). Therefore, part one points out that a failure to cultivate individuals in ways that develop and bring out their best diminishes the quality of life of individuals and society. A failure to bring out what is best in humanity is equated with what is unjust, a violation of rights, socially undesirable, or wrong. It is in this respect that part one stresses the connection between human development, social development, human rights, and social justice.

Section two provides insight into the political philosophical concept of the highest good that social groups can realize by means of organized social activity. (i.e., the "Summon Bonum", or, in other words, what is often referred to as good fortune). Section two analyzes the relationship between the psychological, social, and political lives of social agents, with a special emphasis on the endeavor for the members of society to feel good about their personal and social lives and feel secure in the web of existence despite uncertainties. Therefore, this section sheds light on the politically and legally charged concept of justice by analyzing it through a perspective on natural and social forces impacting human and social development, the endeavor of individuals and social groups to experience good fortune, and their endeavor to have a beneficial relationship with the forces shaping the natural order.

Thus, part two explains why human development results in the abstract concept of freedom manifested as the rights individuals enjoy in society. In this respect, self-development becomes the effective force of social action because it not only results in what benefits the individual but also benefits the whole cooperative social body (Dewey 1969, 174; also see Confucius 1869, 273-276). However, this includes explaining the role that self-cultivation plays in the elevation of humanity (individually and socially) and in establishing harmonious and beneficial relations between individuals in society and, as well, between individuals in society and the natural order. In addition, section two explains the factors, strategies, and mechanisms involved in achieving personal and social well-being and good fortune. In this respect, section two emphasizes why there is a resurgence of interest in the fundamental socio-political principles for realizing the goal of social activity.

Section three explains the multi-dimensional nature of the integrative approach (i.e., it addresses the individual, the social, sustainability, and issues of justice) and the importance of a multi-dimensional approach to operationalizing the ideals of socio-political philosophy. Above all, the section describes the connection between achieving higher levels of life satisfaction and achieving the principles of relationality. The realization of the good is described as the goal of social action. Thus, section three describes the standard for political action as goodness, justice, well-being, and peace (Giddens, 1994, 15). This good is an ethical good, which implies that this moral or ethical good should motivate our actions, interactions, relationships with others, and the social goal we aim to achieve. It is by applying this standard to social action that we achieve the happiness and well-being of the individual members of society (Odia Bhagavata, 1996, 21, 29, 35-37, & 69; Cicero 2004, 38-43 & 83-86; Aristotle 1998, 192-193; Confucius, 2005, 12).

Section four provides a detailed explanation of the principles and concepts underlying the integrative approach to elevating the human experience. This includes a reexamination of the socio-political implications of the notion of achieving the highest good (both in terms that are personal as well as social). The highest good is explained in relation to the concept of integrality (i.e., what it means for individuals

and societies to be well integrated). The final section of the chapter deals with the fundamental factors that enhance the ability of individuals to live in harmony with each other and what it means to enjoy the integral experience. This includes an explanation of the relationship between natural law (i.e., the laws of nature or of existence), enjoying the feeling that the nature of existence is unfolding the way one hopes (i.e., enjoying the feeling of being fortunate), and the concept of integrality.

Chapter 1

A Theoretical Framework for Integrating Human, Social, and Sustainable Development

Governance “Is the right disposition of things so as to lead them to a suitable end. Government therefore has a purpose; it arranges things for an end. The wisdom required of someone who governs is precisely the knowledge of the objectives that must be obtained and the disposition one must employ in order to obtain them” (Foucault 1978, 98 & 100).

Since the 1990s the prevailing model for establishing a stable, cohesive, and prosperous social, economic, and political order has shifted to emphasizing a balance between creating economic value and creating social value. A primary feature of what has emerged as the prevailing wisdom is an emphasis on human development as fundamental to social development and improving economic performance. Part of the impetus for the change was the recognition that the wealthier countries in terms of GDP per capita are not necessarily better off in terms of Quality of Life, reducing the threat of violence, and Gross National Happiness. In fact, the World Bank Commission on Growth and Development reports that sustained improvement of social economic performance occurs by integrating human flourishing (e.g., human resource development and social welfare measures) with strategies for social economic development. Therefore, this chapter contributes to policymaking, social economic planning, and, as well, the processes and activities of governance by explaining the concepts and principles connected with integrating human, social, and sustainable development.

Questions regarding what enhances social well-being, economic growth, the essential qualities of the good life, and a well-ordered society have been discussed by the most respected social theorists and political philosophers across time and cultures. Views on what is best for enhancing individual and social well-being, ensuring social order, and increasing prosperity are as old as the classical social theories and political

and economic philosophies that emerged with the rise of the world's major centers of civilization. The foundational theories on elevating the human experience and establishing social harmony, social well-being, and social justice continued to be influential throughout history and played a significant role in the emergence of Modernity and the hopes for modernizing, and they continue to be debated by some of the most respected contemporary thinkers. In this respect, the relationship between human development, social development, and sustainability is one of the most controversial and longstanding—but also most significant—issues debated during the history and progression of civilization. Underlying the questions regarding what is best for creating the good life are the agency-structure debate and the perennial individual-society issue, which are particularly relevant in discussions regarding governance.

Classical and contemporary theorists agree that social development is both a reflection of the individual's development as well as an outcome of it. In other words, classical social theorists and political philosophers asserted that what contributes to the human development of the individual members of society contributes to the social development of the state (Aristotle 1998, 193). Engaging in human development is effective in bringing about an improvement in the quality of a person's life and the contribution that person makes to society. Thus, classical and contemporary theorists agree that placing the individual's right to human development at the heart of the discourse on social development generates outcomes that elevate the human experience, which is in contrast to framing social progress in terms of merely focusing on economic growth in order to increase the material and power advantages of society. One way of framing the similarity in the viewpoints of the classical and contemporary theorists is that there is agreement that individuals have the right to freely develop their unique individuality, to achieve a standard of living adequate for holistic well-being, and the right to self-cultivation, as well as the right to develop their full potential.

Society is better at achieving progressive growth by establishing systems, activities, and social processes that contribute to the development of its members and improve the quality of social relationships. The aim of human development is to strengthen the citizenship capacity of the

individual members of society, or, in other words, to strengthen civic virtue. The social processes that promote human development are based on activities that engage citizens in mutual humanization. Mutual humanization involves cooperating and collaborating in the process of elevating the life experiences of the individuals in society in ways that improve the quality of life for all its members, which is their “ontological vocation” (Freire 2000, 75). “If men and women make their vocation humanization, their efforts must coincide with others in the quest for mutual humanization. Their efforts must be imbued with a profound trust in people and their creative power” (Freire, 1970, 75).

When social leaders, facilitators, and mediators become cultivators and when individuals and social groups implement the politics of authenticity, solidarity, and humanization, their combined forces become a factor that plays a role in human and social development. Thus, cultivation become a viable means of positive social engagement, a participatory approach to governance, a strategy for positive social transformation, and liberation (Nietzsche 1997, 129–130). Because the entire basis of social life is relational, human and social development are interdependent phenomena. A relational approach to human and social development is implemented as a form of empowerment that manifests as socio-political power. Because cultivated individuals discern how to offer their best to social life, the benefits that their interactions produce (thus the benefits that they are able to enjoy) are maximized, and, in return, they gain the respect earned for playing a role in producing such benefits.

The fundamental principles of the integrative approach to social formation provide an explanation of the value and relevance of engaging in the type of social action that elevates the human experience. The value concept plays a key role in conceptualizations of human development because of the social psychological conviction that every action is undertaken to achieve a *value end*, and human development is key to the ability to produce outcomes that are valued, or, in other words, the ability to produce outcomes where nothing valued is lacking (Aristotle 2004, 10–11). Human development empowers people psychologically by strengthening their motivation to live in accordance with what generates an increase in value for both the individual and others the individual is in

a relationship with. Thus, human development is a matter of exercising one's "Freedom by acting in accordance with the laws of one's own being" (Schelling 2006, 49 & 50). The foundational principles of human development prescribe a means by which individuals are empowered to experience what is in their best interest, to experience their highest good, and to experience good fortune. In this respect, human development involves increasing a person's ability to experience happiness, success, holistic well-being, self-actualization, prosperity, and good fortune (i.e., in addition to good fortune having connotations related to wealth, it also implies being fortunate and having the feeling that things are progressing the way one is hoping) (Miller 2022, 2 & 3).

The fundamental principles of the integrative approach to social formation include human development because of the conviction that an increase in public value occurs when individuals are able to realize the level of competence that they are by nature potentially capable of achieving (Aristotle 2004, 10–13). The principles state that a higher quality of social life is achieved when society emancipates its members from the forces that hinder them from developing their full capabilities. Social processes that promote human development enable individuals to express their unique identity in ways that make an appreciable and beneficial contribution to society. In flourishing societies, individuals grow to understand "The properly human way of developing their natural talents and capacities (cultivating oneself), which as such is an act of freedom by the acting subject" (Gadamer 2004, 9). Character development is an aspect of the ethics of human and social development since the principles of human development emphasize human dignity, self-cultivation, the art of living, and virtue ethics (Nussbaum 1994, 24 & 121). It is in this respect that the elevation of the human experience involves integrating strategies for social development with those for the cultivation of individuals.

Thus, the principles underlying the integrative approach explain how to link human development and social development with activities and processes for sustainable well-being. This chapter explores the connection between human and social development. However, the main thrust is on the link between human development, progressive social activity, and sustainability. This chapter aims to explain the fundamental principles of

an integrative approach to human, social, and sustainable development. In addition, this chapter explains how the foundational and fundamental principles of the integrative approach evolved into contemporary state-of-the-art theories for improving organizational, institutional, social, and economic performance. The principles of the integrative approach are drawn from classical and contemporary perspectives on social action, political economy, public administration, social psychology, law and justice, education and human growth and development, ethics, philosophy, and other disciplines. Therefore, the approach is necessarily multi-disciplinary.

Such an approach to social formation provides a normative framework for human development, influencing policies that ensure human rights, improving governance practices and activities, and increasing public value. Therefore, the classical and contemporary conceptualizations of human, social, and sustainable development stress that both character development and ethics are part of political philosophy (Aristotle 1984, 4011). That is to say, as we are treating human development as a branch of social development, we must begin by inquiring about the nature of the knowledge involved. The answer is that achieving anything in social or political life involves knowledge of human development. The following section of this chapter (section 1.1) provides an explanation of the foundational and fundamental principles of human development: including Capability Theory as well as terms related to the capability concept, e.g., functionings, character development, human rights, and natural law. Section 1.2 describes the fundamental principles of social development. Section 1.3 explains the relevance of the term integrative and how conceptualizations of the term apply to human and social development. However, section 1.3 also emphasizes how the term applies to the practice of good governance.

The Fundamental Principles of Human Development

The cultured person engages in self-cultivation in order to realize and experience what is of the highest value (Confucius 2007, 135).

Although human development emerged in the 1990s as a significant shift in the literature on social and economic development, it has a long history that dates back to the beginning of civilization. In addition, each major center of civilization developed conceptualizations of, principles for, and a perspective on linking human development and social development. Thus, although human development involves what is in the best interest of the individual, a theoretical framework for human development is based on and guided by the most respected social theorists of the major centers of civilization. Explicating the factors that contribute to human development necessarily involves an exploratory study of its fundamental principles and how they evolved into contemporary thinking about human growth and development. From its very outset, at the earliest stages of civilization, conceptualizing human development involved explicating factors that enable individuals to live happier, healthier, and more prosperous lives. These factors, in terms of how they are expressed in contemporary literature, are based on principles related to four concepts: (1) Capability Theory (e.g., including realizing desired functionings, theories of human growth and development, and theories of valuation), (2) ethics (i.e., virtue ethics in particular and, as well, explanations of the art of living, prudential wisdom, and the power of discernment), (3) social psychology, and (4) human rights (e.g., natural law, self-actualization, authenticity, and achieving or experiencing the highest good humanly possible—the *summum bonum*) (Seneca 2007, 16; Aristotle 2004, 37–45; & Xunzi 2014, 10–15).

A starting point for explaining the reason for a resurgence of interest in Capability Theory is addressing the question of how the development of capabilities contributes to human development. In other words, “What is its special feature and its identifying characteristic” (Sen 2000, 18)? The human development discourse is conceptually grounded in the foundational principles of Capability Theory. Capability Theory addresses the issue of what is possible for individuals to do and/or be given the social and economic challenges they are confronted with (Sen 1993, 30–31; also see Maslow 1954, xii–xiii). The theory aims at cultivating individuals so that they experience what contemporary social psychologists refer to as an optimal level of experience and an optimal level of performance. “The capability approach is then a source of

principles for society; they are set in the context that makes them specifically political goals" (Nussbaum 2006, 70). The theory is based on the fundamental claim that all people wish to act in a way that will produce their desired outcome. In this sense, theories of human development contribute to self-determination and are the basis for gaining insight into how individuals can achieve the *end value* that they ultimately desire (Plato 1952, 411–419).

Capability Theory continues to be cherished by contemporary social theorists and social psychologists because it provides insight into how to avoid being subject to the power of external forces that can determine the conditions of a person's life (Foucault 1984, 351). In other words, the concept has an emancipatory effect in that one of the main features of human development is that it is the basis of the ability to rise above what could otherwise be limiting conditions, and to grow beyond them. The barrier to human development is "Actually a sort of deficit in the relationship of autonomy to oneself" (e.g., a lack of self-cultivation, self-emancipation, and self-government) (Foucault 2010 33). "Capability Theory proposes that individuals can improve the quality of their lives by willfully endeavoring to realize the level of competence that they are by nature potentially capable of achieving" (Miller 2022, 9). Capability Theory contributed to the initial perspectives on human development because it provided an ethical, social psychological, and social economic framework for how individuals can experience the functionings that they regard as important for living the type of life they find most satisfying. Two of the most important factors in living the type of life one desires are freedom and power. Freedom is the ability to live the life you prefer without being hindered (Locke 1999, 226). Power is the ability to effectively overcome obstacles to achieving your goal (Weber 1964, 152).

Capability Theory is based on principles that explain how to exercise the freedom to live a life of one's own choosing and an approach to power that enables a person to transcend what would otherwise be constraining conditions imposed by various extrinsic forces. Freedom is achieved by gaining knowledge of what sustains personal growth, what contributes to self-determination, and what enables a person to achieve his or her personal goals. Conceptualizations of Capability Theory explain how to

exercise *substantive freedom* in order to experience the functionings that contribute best to a person's well-being. Functionings are the activities and states chosen from amongst available social resources to "Enhance the lives we lead and the freedoms we enjoy. Functionings not only make our lives richer and more unfettered, but also allow us to be fuller social persons, exercise our own volitions, and interact with and influence the world in which we live" (Sen 1999, 14–15). The ability to realize chosen functionings is the outgrowth of engaging in human development. Substantive freedom is defined as effectively exercising the power and/or right individuals have to make their lives better, the ability to achieve things they regard as being of value or great importance, and, as well, having the means and opportunity to achieve something valued. Substantial freedoms can be described as the opportunities a society provides for achieving human development (e.g., social opportunities, civil rights, equal rights, and/or equal respect). Individuals are substantively free, for example, to the extent that they are fully capable of exercising their rights.

Human development becomes a motivational force that inclines individuals to devote their lives to creating outcomes that express what they believe is worth dedicating their time and energy to and what they believe will enable them to experience their highest good. Individuals are naturally inclined to experience the things they believe affirm their sense of self, and to hinder this diminishes the quality of their lives. "To be free means to be one's self. Only in those moments when I exercise my freedom am I fully myself" (May 1981, 8). It is their liberty to affirm their sense of self that provides individuals with the freedom to base their actions on self-determination. Thus, individuals employ every bit of power they can to safeguard both their individuality and the freedom to live in accordance with their own will. Freedom is not only the primary end of human development, but it is also among its principal means. Thus, human development is "Concerned with enhancing the lives we lead and the freedoms we enjoy" (Sen 1999, 14). This means that human development involves giving people the freedom to fully develop their capabilities. It should be clear from the preceding discussion that the view of human development "That is being taken here involves both the processes that allow freedom of actions and decisions and the actual