2020 HDCA Conference (@Capabilityapp #Hdca2020)

Event Schedule

Mon, Jun 29, 2020

6:00am

30 Years of the HDRs: Where to From Here?
🕐 6:00am - 6:00am, Jun 29
📍 Prerecorded

`Prerecorded Sessions`

To celebrate 30 years of the Human Development Reports, we have created this session for you to: 1) reflect on the importance of the reports for your own work, and 2) to share your thoughts on how the HDRs can be transformed to shape a sustainable and equitable future for all.

Watch the HDRO short film celebrating 20 years of the HDRs here, and visit the HDR@30YRS Additional Resources Page. The 30YRS celebration begins here, so please share your thoughts. **#HDR30YRS**

7:00am

Greeting from Martha Nussbaum
🕐 7:00am - 7:00am, Jun 29
📍 Prerecorded

`Pre-Conference Sessions` `Prerecorded Sessions`

Martha Nussbaum, one of the founding Presidents of the HDCA, greets the attendees and wishes us well for the 2020HDCA conference.

8:00am

Preconference Day: Graduate Student Network
🕐 8:00am - 9:45am, Jun 29
📍 Online

`Live Sessions 1`

Please join the Coordinators and other members of the Graduate Student Network (GSN). The first 30 mins of this event will be a meeting of the GSN, followed by presentations by and/or discussions with fellow GSN members from around the world.

📢 **Chair, Speaker**

Dorothy Ferary Teaching Fellow, UCL Institute of Education

10:00am

Preconference: COVID-19 and Indigenous Peoples
🕐 10:00am - 11:30am, Jun 29
📍 Online

`Live Sessions 1` `Pre-Conference Sessions`

This panel brings together scholars and activists from Aotearoa, Australia, Chile, and India. Together we discuss covid-19 as it relates to indigenous communities, as well as the impacts of (various) crises on

indigenous communities generally.

📢 **Speakers**

B

Bipin Kumar

P

Pita King Massey University

Julio Hasbun-Mancilla Director, Symbolon

📢 **Chair, Speaker**

Fiona Te momo 2020HDCA (Albany) Maori Advisory Group Chair, Massey University

📢 **Panel organiser**

Anna M Malavisi Assistant Professor, Western Connecticut State University

11:00am

Preconference: Watch and discuss with us: Patu!
🕐 11:00am - 11:00am, Jun 29
📍 Prerecorded

Pre-Conference Sessions

Watch Merata Mita's ***Patu!*** with us, a startling record of the mass civil disobedience that took place throughout New Zealand during the winter of 1981, in protest against a South African rugby tour. Testament to the courage and faith of both the marchers and a large team of filmmakers, the feature-length documentary is a landmark in Aotearoa's film history. It staunchly contradicts claims by author Gordon McLauchlan a couple of years earlier that New Zealanders were "a passionless people".

You can watch this recording at any time, and subsequently discuss it with others right here. Please use the Q&A and/or chat functionality for this session.

Preconference: Watch and discuss with us: Bastion Point -- The Untold Story
🕐 11:00am - 11:00am, Jun 29
📍 Prerecorded

Pre-Conference Sessions

Watch ***Bastion Point -- The Untold Story*** with us. In 1977 protesters occupied Bastion Point, after the announcement of a housing development on land once belonging to Ngāti Whātua. Five hundred and six days later, police and army arrived en masse to remove them. This documentary examines the rich and

tragic history of Bastion Point/Takaparawhau -- including how questionable methods were used to gradually take land from Māori, while basic amenities were withheld from those remaining. *The Untold Story* features extensive interviews with protest leader Joe Hawke, and footage from seminal documentary *Bastion Point Day 507.*

You can watch this five-part recording at any time, and subsequently discuss it with others right here. Please use the Q&A and/or chat functionality for this session.

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5 Subsessions

- **Bastion Point -- The Untold Story, Part 1**
  🕐 11:00am - 11:00am, Jun 29
  📍 Prerecorded

- **Bastion Point -- The Untold Story, Part 2**
  🕐 11:00am - 11:00am, Jun 29
  📍 Prerecorded

- **Bastion Point -- The Untold Story, Part 3**
  🕐 11:00am - 11:00am, Jun 29
  📍 Prerecorded

- **Bastion Point -- The Untold Story, Part 4**
  🕐 11:00am - 11:00am, Jun 29
  📍 Prerecorded

- **Bastion Point -- The Untold Story, Part 5**
  🕐 11:00am - 11:00am, Jun 29
  📍 Prerecorded

12:30pm

Preconference: Thematic Group Coordinators Meeting
🕐 12:30pm - 1:30pm, Jun 29
📍 Online

`Live Sessions 1`

This meeting is **only** open to Thematic Group Coordinators of the HDCA.

As this is a closed meeting, the <u>Zoom</u> link was sent to all attendees by Oscar by email.

📢 **Chair**

Oscar Garza Vázquez Associate professor, Universidad de las Americas Puebla

5:00pm

Development Ethics Thematic Group Preconference Session: Measuring Empowerment
🕐 5:00pm - 5:00pm, Jun 29
📍 Prerecorded

`Pre-Conference Sessions`

Please watch this presentation and come along to discuss more on Day 3, Stream 2, Session 2 :)

In the meantime, please note any thoughts and comments in the comments section here.

📢 **Speaker**

Eli Wortmann German Development Institute

8:00pm

Pre-conference: Te Punaha Mātatini: COVID-19 data modellers
🕐 8:00pm - 9:00pm, Jun 29
📍 Live

`Live Sessions 1` `Pre-Conference Sessions`

Meet some of the NZ COVID-19 data modellers, and join them for a round table discussion. NZ's successful COVID-19 strategy has stamped the virus out of NZ, for now. Our team discuss the ways that the research community has worked with government to develop this response. We highlight ethical issues that needed to be addressed in the modelling, including consideration of vulnerable communities.

📢 **Chair**

Priscilla Wehi Incoming Co-Director, Te Pūnaha Matatini Centre of Research Excellence in Complex Systems

📢 **Speakers**

Kate Hannah

Shaun Hendy Professor, Te Pūnaha Matatini

Dion O'Neale Lecturer, The University of Auckland

Andrew Sporle Director, iNZight Analytics

9:00pm

Preconference Day: Graduate Student Network
🕐 9:00pm - 10:45pm, Jun 29
📍 Online

`Live Sessions 2`

Please join the Coordinators and other members of the Graduate Student Network (GSN). The first 30 mins of this event will be a meeting of the GSN, followed by presentations by and/or discussions with fellow GSN members from around the world.

📢 **Chair**

Chelsey Reid MDS, Victoria University of Wellington

10:00pm

Preconference: Health and Disability Thematic Group: QALYs, DALYs and capabilities: Population Health Metrics

🕐 10:00pm - 11:59pm, Jun 29

📍 Online

`Live Sessions 1` `Pre-Conference Sessions`

In light of the COVID-19 pandemic, there is increased interest in how we measure and value health in society. In this online webinar, Paul Mitchell and Giulia Greco will provide an introduction to commonly used metrics in the economic evaluation of health and care interventions internationally. Quality-adjusted life years (QALYs) and Disability Adjusted Life Years (DALYs) have become routine tools used by governments, international agencies and NGOs to assess the patient benefits derived from new treatments and interventions. Such measures allow decision-makers to assess whether new interventions offer value for money in terms of expected population health benefits relative to their costs. But what is the rationale for using such measures in decision-making? Can the capability approach offer additional insights into how decision-makers should assess the benefits obtained from health and care?

For the first hour of this session, Paul and Giulia will provide a general overview of QALYs and DALYs – how they are constructed and what is the theoretical rationale behind using such measures in decision-making. The second hour will focus on new population health metrics that have been developed over the past decade that attempt to broaden the evaluative space and capture people's capabilities in greater detail than QALYs or DALYs currently measure. Giulia will provide an example of how to construct a capability measure, drawing on her previous work in this area. Paul will also present an alternative to QALY maximisation, known as sufficient capability, as an objective for health care decision-making. Sufficient capability as an objective draws from existing applications of the capability approach in practice, such as the multidimensional poverty index, to prioritise the improvement of individual's capabilities who have lower levels of capability deemed as sufficient by society.

All are welcome and encouraged to participate in this important discussion.

📢 **Speaker, chair**

Paul Mitchell University of Bristol

Giulia Greco LSHTM

Tue, Jun 30, 2020

7:45am

Welcome, and Keynote Address: Linda Smith: A story about the time we had a global pandemic and how it affected my life and work as a critical Indigenous scholar.

🕐 7:45am - 9:30am, Jun 30

📍 Online

`Live Keynotes`

Please join us for the welcome and opening of the 2020 HDCA, and our first keynote address.

If you have trouble seeing us in Whova, pls join us in Zoom directly:
https://massey.zoom.us/j/94332348272

📢 **Chair**

Fiona Te momo 2020HDCA (Albany) Maori Advisory Group Chair, Massey University

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📢 **Speakers**

Linda Smith Waikato University

Kerry Taylor Head, School of Humanities, Massey University

Apirana Pewhairangi Cultural Advisor, 2020HDCA Maori Advisory Group, Massey University

Cynthia White Pro Vice Chancellor, College of Humanities and Social Sciences, Massey University

Ingrid Robeyns Political philosopher/Chair ethics of institutions, Utrecht University

9:30am

Day 1, Stream 1, Session 1: Indigenous Philosophies: Indigenising Food Systems in Oceania and Latin America
🕐 9:30am - 11:00am, Jun 30
📍 Online

Live Sessions 1

Indigenous Philosophies of Wellbeing: Kai (food) sovereignty in Aotearoa New Zealand and Peru
Mariaelena Huambachano
University of Wisconsin, Madison

When a kumara is more than a kumara, and a potato more than a potato
Priscila Wehi
Landcare Research Center

Rapua ngā purapura ki a tipu ai a tatou Tamariki Māori: Find the good seeds to enable our children to grow
Fiona Wiremu
Te Whare Wānanga o Awanuiārangi

Abstracts:

Indigenous Philosophies of Wellbeing: Kai (food) sovereignty in Aotearoa New Zealand and Peru

Mariaelena Huambachano

University of Wisconsin, Madison

For Indigenous peoples, food is sacred because it underscores "collective rights and responsibilities" over biodiversity preservation, health and well-being, which is often overlooked in academic literature and policy making. For Māori in Aotearoa New Zealand and Quechua peoples in Peru, as with other Indigenous peoples worldwide, colonial forces such as capitalism and neoliberalism have led to the disposition of land, disruption of collective food relations, and struggles for food sovereignty. Drawing from talking circles with Māori and Quechua peoples; elders, community leaders, and with Indigenous local and regional organisations, and narrative and metaphors from these traditions. I demonstrate how Indigenous philosophies of Mauri Ora in Aotearoa and Allin Kawsay in Peru are heralding a sustainable and equitable well-being model grounded on a holistic rights-based approach of Mother Earth for Living well. In particular, I show how the capability approach can dialogue with Indigenous knowledge to conceptualize nourishment and food security as functioning and capabilities to promote human and non-human flourishing. This study highlights the vital role that traditional ecological knowledge (TEK) plays in framing practices and processes that drive the restoration of Indigenous peoples' food systems, cultural knowledge and environmental health today. This study concludes that food can play a fundamental role in asserting collective self-determination, for moving beyond colonial approaches to food, and ultimately for pursuing environmental justice.

When a kumara is more than a kumara, and a potato more than a potato

Priscila Wehi

Landcare Research Center

Whakaotirangi is celebrated as one of the first gardeners in Aotearoa within the Tainui tradition; a woman who famously brought kumara to Aotearoa to feed her people, and whose hands nurtured enormous gardens at Aotea Harbour on the west coast of the North Island of Aotearoa New Zealand. I reflect on a legacy of foods that connect our physical needs and our histories, including discussion of major tribal events, and reasons why I look to Whakaotirangi for inspiration. I include reference to recent work highlighting the importance of legacy foods for cultural identity https://osf.io/preprints/socarxiv/tz746/, and consider how physical seeds act to seed communal strength.

Rapua ngā purapura ki a tipu ai a tatou Tamariki Māori: Find the good seeds to enable our children to grow

Fiona Wiremu

Te Whare Wānanga o Awanuiārangi

He moumou kai, he moumou tāngata: Enhancing culturally matched outcomes - Kai governance, kai sovereignty, and the (re)production of kai is a Ngā Pae o te Māramatanga funded research project intent on transcending the competitiveness of individual politics and struggle over kai.

"Take Care of our children. Take care of what they hear, take care of what they see, take care of what they feel. For how the children grow, so will the shape of Aotearoa" (Dame Whina Cooper).

Multiple and simultaneous struggles across the globe, inclusive of those in Aotearoa, originate from the seed of an idea (individual) at a localized/grass-roots level and germinate into a global (collective) movement. Adults and children alike lead these events as we grapple with the destruction of our natural environment (Te Tai Ao) impacting on our health, wellbeing (Mauri Ora) and humanity.

This presentation will discuss Kai within the following four themes: Mana Tūpuna (Capabilities of Social Optimization); Mana Whenua & Mana Moana (Te Tai Ao: The Natural Environment and Sustainability); Mana Tangata (Mauri Ora: Human Flourishing) and Mana Motuhake (Power and Control) and their connection to Inter- and Trans-generational Equity (Whānau, hapū, iwi and community) through the lens of Mātauranga Māori.

📢 Speakers

Priscilla Wehi Incoming Co-Director, Te Pūnaha Matatini Centre of Research Excellence in Complex Systems

Fiona Wiremu Executive Director , Te Whare Wānanga o Awanuiārangi

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📢 Chair, Speaker

Mariaelena Huambachano Assistant Professor, Civil Society and Community Studies, University of Wisconsin, Madison

Day 1, Stream 2, Session 1: Public Value and the Common Good

🕘 9:30am - 11:00am, Jun 30

📍 Online

Public value and capabilities: differences and complementarities

Pablo Gonzalez, **Laura Gutierrez**

Universidad de Chile, Chile

Collective Agency: freedom and the common good

Oscar Garza-Vázquez

Universidad de las Americas Puebla, Mexico

Abstracts:

Public value and capabilities: differences and complementarities

Pablo Gonzalez, **Laura Gutierrez**

Universidad de Chile, Chile

The capability approach is an alternative to mainstream economics that proposes social justice should be evaluated in the space of freedoms of beings and doings that people have reason to value. Development policies should aim to remove obstacles to individuals and groups' life projects and support their capabilities and agency. Independently, Public Administration practitioners have developed an alternative to New Public Management (mainstream economics colonisation of the field) named public value (Moore, 2014, Bennington and Moore, 2011) and public values (Bozeman, 2007) and have proposed a model of public value failure that is alternative and complementary to the predominant approach of market failure (Bozeman, 2002). In essence their suggestion is that the objectives of public systems and organisations should be deliberated with their stakeholders and should consider the general interest and the interest of future generations and the values that people share and cherish. It also proposes a managerial approach for implementation of public value that explicitly considers political legitimacy, network governance and organisational capacities and constraints. Bozeman (2007) has explicitly suggested that this novel approach is an alternative to individualistic mainstream economics approaches to public systems, policies and organisations.

A systematic review of the published literature on capabilities and public value has been undertaken, to identify the linkages and complementarities between both concepts and methods. We describe the relationship between both literatures and suggest various ways forward where both can complement and enrich each other, enlarging their capacity to explain reality, providing a broader theory for understanding and promoting human development and public value.

Both approaches share the emphasis on democratic deliberation to define what is valuable, the multidimensionality of the objectives that should be considered valuable, the impossibility of reducing decision-making to a unitary measure such as net monetary benefits or utility, the irrelevance of utilitarian calculus or at least the need to complement it with other techniques, and the importance of human agency and social relationships. Both Moore and Sen have turned lately to Habermas. The first to give sound philosophical foundations to the importance of collective objectives and political deliberation, whereas Sen has suggested Habermas writings give much light in how deliberation should take place. Other authors that might be added to the list are Dahl, Fishkin and Callon.

It is suggested that the public value approach offers an interesting alternative to include objectives beyond the individual, which are at the community, regional and national level. It also provides management tools that can be useful in applying the capability approach beyond the sphere of policy and program evaluation, extending the possibilities of the theory to a more practical arena, beyond assessment and decision-making. The lack of developments of the capability approach in this more applied arena has been considered an important limitation of the approach, and these new developments in public administration theory might contribute in overcoming this stagnation.

In turn, the capability approach offers sound philosophical foundations, anchored in liberalism, complementing the more communitarian and deontological philosophical foundations that have been claimed by public value proponents. Their combination is also useful for further developing the concept of human agency and relational capabilities.

Collective Agency: freedom and the common good

Oscar Garza-Vázquez

Universidad de las Americas Puebla, Mexico

Most of the human development and capability approach literature has been concerned with the question of *what* kind of development is appropriate and how to evaluate it. Less emphasis, however, has been directed towards the processes (*how*) and the actors (*by whom*) that make this progress possible. The identification of desirable development objectives by itself, and attention to the 'capability space' for evaluating positive social change, does not solve the problem about how best to achieve them. We still need to identify the factors, processes, actions and the dynamics most likely to generate positive social change. Therefore, development is about what, how, and by whom. This paper focuses on the latter, namely on the actors and people's freedom to take an active role in shaping their own social life. In doing so, the paper follows Amartya Sen's understanding of development as freedom, which argues that agency – the freedom of people to be agents of their own development – is a central aspect of development. But it does so from a common good perspective.

According to Nebel (2017), a common good approach is foremost a relational view of development. It begins from the understanding that there are some common values, goals, institutions and practices worth striving for and caring for as a collective, in cooperation with others, which are constitutive goods of our living well together. This chapter argues that an account of agency freedom *for the common good* entails three characteristics: (1) a collective enterprise; (2) a focus on the processes around which people come together, organise around a common goal, act, and achieve such goods; and (3) a recognition of the fact that this shared collaboration goes beyond purely individual self-interest objectives. The argument is organised as follows.

In the first part, by drawing on Sen's capability approach, we situate agency freedom as a normative element of development. The second part reviews the literature around agency and defines agency as the process aspect of freedom as opposed to agency as the 'freedom to choose',

and it argues that this kind of agency is collective (rather than individual). Indeed, approaching development from a common good perspective reveals some caveats within the literature on Sen's notion of agency as (1) it tends to focus on the freedom of people to achieve non-wellbeing goals, (2) it is primarily discussed at the individual level and (3) its conceptualisation reflects this bias by overemphasising the ability of individuals to make choices. From a more relational or common good perspective on agency, less attention is paid to the actual *opportunities to choose* than it is directed towards whether people themselves were involved in the process of deciding which opportunities they want, how they wanted them to be generated, and in producing these real opportunities (for wellbeing or non-wellbeing outcomes). In other words, agency is not so much about seeing the person as a free decision-maker but about seeing her as subject of social change, which is inherently a social collective process. This does not mean that individual freedom is ignored. Rather, we argue that in order to properly understand and orient development dynamics, we must also account for the notion of collective agency. The third part justifies agency freedom for the common good as something we do together as a collective and presents it as 'the collective freedom to act together', which we can be broadly understood as the opportunity of a given population to self-organise and to act together to achieve common goals as a collectivity. Finally, it ends by proposing some possible dimensions to appraise the proposed conceptualization of collective agency freedom: *the freedom to imagine things together*, *the freedom to organise around a common goal*, *the freedom to achieve things together*.

📢 Speaker, chair

Oscar Garza Vázquez Associate professor, Universidad de las Americas Puebla

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📢 Speakers

Pablo Gonzalez

Laura Gutierrez Researcher, University of Chile

Day 1, Stream 3, Session 1: Education and Gender
🕘 9:30am - 11:00am, Jun 30
📍 Online

Live Sessions 3

Gender Inequalities over Time and Epistemic Discrimination
Shivani Nayyar, Carolina Rivera
United Nations Development Programme, United States of America

Educational and professional expectations: the role of gender on students aspirations from brazilian schools
Gabriel Souza da Silva, Paulo Ricardo Ricco Uranga, Izete Pengo Bagolin
Pontifícia Universidade Católica do Rio Grande do Sul

Accountability for gender equality in education under conditions of climate crisis
Elaine Unterhalter, Helen Longlands, Rosie Peppin Vaughan
University College London, United Kingdom

Abstracts:

Gender Inequalities over Time and Epistemic Discrimination
Shivani Nayyar, Carolina Rivera
United Nations Development Programme, United States of America

Although gender inequalities remain the most persistent forms of disparity, that affect more than half of the world's population, there is definitely room for optimism. There has been progress in many areas. Women have been catching up, at least in basic areas of development – they can vote, be elected, they have access to education, and they participate in the labor force. This paper contrasts the progress that has been made in basic capabilities versus enhanced capabilities, those tied with power relations and women's agency. Enhanced capabilities are associated with greater empowerment eg. women as leaders in government, business, technology and innovation. The first objective of this research is to address the question - is there convergence, between men and women, only in the basic capabilities, and by contrast, divergence in the

enhanced capabilities?

The research builds on the Human Development Report 2019, whose main finding was that there is convergence among countries, and among populations, in the basic capabilities such as primary education and access to mobile phones, while there is divergence in enhanced capabilities such as tertiary education, and broadband internet access. The report's analysis on gender inequality identifies social norms, which can lead to discrimination and are hard to change, as key barriers to gender equality. Using subjective data from two waves of the World Values Survey, it finds that there has been a backlash in terms of attitudes towards women's freedoms. It introduces the Social Norms Index, that captures the attitudes of a society towards freedoms enjoyed by women in different spheres of life – economic, political and social.

Complementary to the report, in the literature, one instance of enhanced capabilities in which there is discrimination based on gender – is in the ability to contribute to society's shared pool of knowledge. Epistemic discrimination is the prejudicial discounting of a person's credibility because of her gender, race, class, or ethnic group. Epistemic discrimination against women is well documented. Such discrimination is likely to be quite detrimental to a woman's well-being. As a target of epistemic discrimination, a woman would be hampered in almost every activity in daily social and economic life, including persuading, exercising authority, commanding respect, and defending herself against violence. Moreover, when it came to leadership, women would be held back.

This paper makes four contributions. First, the paper examines trends in indicators of women's participation in government, business, and STEAM. It contrasts these trends with trends in more basic capabilities. Second, it links the observed trends to the work on epistemic discrimination. It explores if the lack of credibility, and the underlying discrimination, could be the driving force behind any lack of progress in women's achievements seen from the trends in the indicators. Third, it situates the trends in the context of social norms more broadly. The discussion covers the impact of entrenched social norms in advancing, or holding back, women's achievements in human development, especially in the context, as noted, of a backlash in attitudes towards women's progress. Finally, based on all these explorations, it makes policy recommendations.

Educational and professional expectations: the role of gender on students aspirations from brazilian schools

Gabriel Souza da Silva, Paulo Ricardo Ricco Uranga, Izete Pengo Bagolin

Pontifícia Universidade Católica do Rio Grande do Sul

Despite the recognizement that people are the true wealth of the nations (HDR, 2010), in Brazil, 15% of young people between 15 and 17 years old are out of school (BARROS et al, 2017). According to this study, this alarming scenario represents considerable economic losses for the country, reaching up to BRL 100 billion. The country also faces the challenge to improve the quality of education and the performance of its students. International tests show the unsatisfactory grades of Brazilian students, a result that evidences the stagnation of the education in the country and contradicts Brazilian scenario of economic growth and development (OECD, 2019). Additionally to the Brazilian position in the international scenario, the country faces great internal inequalities. Gender inequality is a rising concern for Brazil, and other countries as well. And it shows a trend unfavorable for boys, mainly in countries with high enrollment taxes (UNESCO, 2016). WDR (2012) highlights the variety of challenges that boys face, which causes higher failure and dropout taxes among them, as well as lower fulfilment.

Considering that the socio-economic environment is determining in the human development process, and educational expectations are fundamental on social progress, it is important to ask what are the factors associated with the low engagement young people have with education. It is also relevant to understand how those factors differently influence boys and girls. To investigate the gender inequality in educational and professional aspirations, we used a dataset from Uranga (2019), which is composed of 3.714 students from 12 to 19 years old and are attending state and private schools in Porto Alegre. The dataset includes information on students educational and professional preferences, as well as to the family and the socioeconomic profile. The proxy for educational desire is the aspiration for higher education, for professional aspirations we use the top 10 occupations of the professional status ranking for Brazil, present in Salata (2016).

A preliminary probit model was estimated in order to verify the probability for boys and girls to aspire higher education. The results show the existence of an aspiration inequality unfavourable for the boys. Girls, in general, have greater chances of aspiring Higher Education than boys, a scenario increasingly common in countries with high enrollment taxes, while girls from the poorest quartile have even greater chances to aspire in comparison with boys average aspiration. In comparison, boys from the poorest quartile have a lower probability to aspire higher education. In order to understand what are the main variables on this inequality, the sample was separated by gender, consisting in two regressions, one for boys and other for girls.

Those results show that color impacts both genders, but in different ways. Being white increases in 2% the probability to aspire higher education for girls, but increases 4,5% for boys. Being from a family beneficiary of the Bolsa Familia program, a proxy for poverty, impacts both genders negatively, but impacts girls more severely (5%). Being encouraged by parents to read and the frequency of study impacts girls more (2.9 and 2.8%), however, the frequency of reading impacts boys more (4.7%). Having attended early childhood education before entering school impacts both genders positively (4.2%), no significant gender inequality was detected, however.

Accountability for gender equality in education under conditions of climate crisis

Elaine Unterhalter, **Helen Longlands**, **Rosie Peppin Vaughan**

University College London, United Kingdom

The paper considers ways in which to incorporate concerns relating to the contemporary climate crisis into accountability processes for gender equality in education, and how we can use indicator frameworks to try to steer change. It builds on the work we have conducted over 2018-2020 in the ESRC funded Accountability for Gender Equality in Education (AGEE) project to develop an indicator framework for gender equality in education drawing on the capability approach (Unterhalter et al. 2019). During this project, we have used interviews and workshops to consult with a range of key stakeholders concerned with gender equality, education and women's rights who work at the international level or in our two case study countries – South Africa and Malawi. From this research, we have developed and refined our indicator framework for gender equality in education – the AGEE dashboard – which is now being used by a number of international organisations, including the United Nations Girls' Education Initiative (UNGEI) in their Gender Responsive Education Sector Planning (GRESP) project (UNGEI and GPE 2019) and UNESCO's Global Education Monitoring Report (UNESCO 2018). Through this research, we have identified a need for any framework for gender equality in education to be responsive to local, national and international contexts and concerns, and pressing contemporary issues, particularly the climate crisis.

In developing the dashboard we have attempted to combine attention to the complexities and contingencies of work at national and international

levels, and engagement with debates around process and method in the fields of comparative education and education and international development, particularly the politics of policy transfer (Bartlett and Vavrus, 2016; Tikly, 2017; Unterhalter and North, 2017; Chung et al., 2019). We have considered arguments made by those who advocate for indicators and dashboards in sector and multisectoral planning (Comim, 2008; Crouch, 2018), and those who map out how complex the process of deploying useful and meaningful metrics is (Burford et al., 2016; Eddy-Spicer et al., 2016). We have been mindful of how overly confident formulations through the medium of indicators may mask what are complex and poorly understood problems (Davis and Kingsbury, 2011) contributing to failures of policy and practice, which is why we have consulted in depth on elements for the dashboard. In navigating this critique, we have taken on board some of the extensive criticism of the new public management, neoliberalism and bias associated with metrics (Baird and Elliott, 2018; Muller, 2018) and some of the gender issues these raise (O' Manique and Fourie, 2016; Criado Perez, 2019). While mindful of the problems of what information is selected and how it is presented, the AGEE team has concluded that we need to suit our measurement technique to the problem we are studying. If we measure and analyse using a wider range of information than existing administrative data, to the extent we can at the moment with existing data, we will help contribute to a more refined engagement with defining gender inequalities in education and supporting processes that build towards equality.

The AGEE framework works with a set of concepts informed by the capability approach seeking to distinguish processes at individual and institutional levels, where policy communities and practitioners can engage in iterative dialogue. Our thinking on how the AGEE dashboard feeds into these processes builds on an understanding of equality drawn from the capability approach (Sen, 1999; Robeyns, 2017), and is distilled in a diagram which involves users undertaking a standard situation analysis of gender inequalities and the nature of equality in an education system, drawing largely on administrative data. It then requires users to identify the causes of gender and other inequalities and the causes of equalities (e.g. gender equality obligations in constitutions, or an active civil society holding governments to account). In both of these fields, we see it necessary to identify three different kinds of inequalities and equalities: horizontal, concerned with cultures and forms of belonging; vertical, associated with distribution of income, wealth, and health; and process, associated with learning and teaching interactions. The dashboard requires data on resources (money, people, and levels of skills) and constraints and enablers for opportunities to become valued outcomes, which can then lead to an assessment of how much equality (in all forms), inequality and process freedoms there are in the education system (i.e. the capability set). The dashboard aims to capture functionings and outcomes drawing on standard information, such as how many girls and boys complete schooling, and what they attain in labour market access, levels of earnings and health outcomes.

In this paper, we first consider how this indicator framework and dashboard can incorporate important emerging research (such as Rao et al. 2020; Eastin 2019) that shows the effects of the climate crisis on intensifying gender inequalities associated with livelihoods that are under pressure through drought and floods. Second, we reflect on the application of the framework in practice. We explore how the AGEE dashboard is intended to work at national level with country teams involved in the GRESP project and the G7's 'Gender at the Centre' project – two current initiatives coordinated by UNGEI that support the right of all to quality education and aim to bring a gender lens to all aspects of education sector planning and systems so that governments can deliver on their commitments to gender equality in education (UNGEI and GPE 2019; G7 2019). We reflect on some of the key issues associated with sustainability and the effects of climate crisis that will need to be understood, and some of the data sources available to do this. Further, we consider a range of participatory research processes that will be needed to enhance these investigations and ensure public deliberation and discussion around measurement and policy on gender, education and the environment.

📢 Speaker, chair

Elaine Unterhalter

📢 Speakers

Shivani Nayyar Research Specialist, Human Development Report Office, UNDP

Carolina Rivera Research Analyst, UNDP HDRO

Gabriel Silva Undergraduate research scholarship, PUCRS

Paulo Ricardo Ricco Uranga

Izete Bagolin PUCRS-Brazil

Rosie Peppin Vaughan

Day 1, Stream 4, Session 1: Well-Being and Measurement
🕐 9:30am - 11:00am, Jun 30
📍 Online

Live Sessions 4

What matters to people throughout the world? A systematic review of participatory wellbeing frameworks
Kate Sollis, Mandy Yap, Nicholas Biddle, Paul Campbell

Australian National University, Australia

Taking the Capabilities Approach Seriously: An Analysis of Well-being in the Gauteng province – South Africa
Darlington Mushongera, Prudence Magejo, Miracle Benhura

University of the Witwatersrand, South Africa

Valuing communities: Making the wellbeing agenda count in Aotearoa New Zealand
Chelsey Courtney Reid[1,2]

[1]Victoria University of Wellington, New Zealand; [2]Society of Local Government Managers

Abstracts:

What matters to people throughout the world? A systematic review of participatory wellbeing frameworks
Kate Sollis, Mandy Yap, Nicholas Biddle, Paul Campbell

Australian National University, Australia

There is a growing movement within societies across the world to make better use of wellbeing measures to guide policy. This has been influenced in part by the Capability Approach (Sen, 1999), as well as organisations such as the OECD who highlight that capturing the 'human experience' is a more adequate measure of progress in contrast to traditional indicators such as GDP (Stiglitz, Sen, & Fitoussi, 2009). Sen (1993) refused to put forward a list of 'global capabilities' with which wellbeing can be measured, highlighting that 'public participation' is crucial in determining how to measure wellbeing. Given that 'what matters to people' can vary markedly between different populations throughout the world, participatory approaches ensure that wellbeing measures align with cultural conceptualisations of wellbeing (White & Pettit, 2004).

This increased focus on capturing the 'human experience' has led to a growing body of research that seeks to develop participatory wellbeing frameworks for communities and population groups throughout the world. Participatory approaches use bottom-up processes to ensure that frameworks are adaptive to the cultural context and minimise the risk of Western notions of wellbeing, which may be incompatible with particular cultures, being imposed upon population groups. Such frameworks are developed with input from the target population to better understand their conceptualisations of wellbeing by asking questions such as "what do you value in life?" or "what do you feel you need to live a good life?".

While participatory frameworks have been developed in a range of contexts throughout the world, there has been little focus on assessing and reviewing those that exist. Such an exercise helps to understand where the frameworks have been developed, how they have been developed, and what the frameworks identity as important for the wellbeing of each population group. This study sought to fill this gap by conducting a systematic review of participatory wellbeing frameworks throughout the world. The key aims of the systematic review were to:

- Summarise the population groups that are represented in participatory wellbeing frameworks;
- Examine the different life stages that are studied;
- Highlight the data collection methodologies that have been applied;
- Determine how wellbeing dimensions and indicators have been derived; and
- Review the wellbeing themes that were raised in these studies.

The systematic review, conducted through a number of search databases, returned over 120 participatory wellbeing frameworks spanning every region of the world including 49 countries. The review highlighted that a number of data collection methodologies are used to develop such frameworks, including interviews, focus groups, surveys, and a mix of these methods. While some studies sought to conceptualise wellbeing for all individuals within a community, some concentrated on people at certain life stages, with children, young people and older people being the focus of particular frameworks. The majority of the frameworks were derived through thematic analysis from the target population. Another key approach was for the authors to derive a theoretical list of dimensions of indicators which were then validated with the target population.

Most importantly, this study summarised the various dimensions or indicators of wellbeing that have been derived through participatory wellbeing frameworks. This was conducted through a thematic process by which dimensions and indicators for each framework were coded to 'global' wellbeing dimensions. This exercise highlighted that while there are some consistencies in how wellbeing is conceptualised amongst the different population groups, nuances exist within every group. For example, dimensions of health, relationships and material wellbeing were identified in almost all frameworks, while a having a 'positive worldview' is unique to people in Indonesia (Maulana et al., 2018) and respect is

integral for the wellbeing of young people with disability in Uganda (Biggeri & Ferrannini, 2014).

With a growing number of participatory wellbeing frameworks being developed throughout the world, a comprehensive of review of those that exist is of great value to scholars who are undertaking research in the Capability Approach and wellbeing space. This research can be used as a resource to better understand where these frameworks have been developed, what methods have been applied, and the various wellbeing dimensions that have been identified through these studies.

This review is also of relevance to policy-makers and practitioners, who can use these results as a guide to better understand the population they are developing policy or programs for. While this study does not provide a representative depiction of how wellbeing is conceptualised in every community throughout the world, it does span a large number of countries, life stages and cultures. This can be used as a starting point to understand how wellbeing may be conceptualised for particular groups.

In summary, this study fills an important gap in better understanding how wellbeing is conceptualised throughout the world. On top of this, this review has highlighted the different methodologies that have been applied to develop participatory wellbeing frameworks, and the various population groups that have been the focus of such studies. With a consolidated list of participatory wellbeing frameworks throughout the world, further research can better understand how these frameworks have been applied to support the development and evaluation of policy and programs.

Taking the Capabilities Approach Seriously: An Analysis of Well-being in the Gauteng province – South Africa

Darlington Mushongera, Prudence Magejo, Miracle Benhura

University of the Witwatersrand, South Africa

This study examines well-being in South Africa's most socially and economically vibrant province – Gauteng. We use the capabilities approach which captures the diverse, plural, or multidimensional nature of human conditions and development experiences. Data drawn from the 2015 Gauteng City Region Quality of Life (QoL) survey will be used to empirically operationalise the capabilities approach under the framework proposed by Martha Nussbaum. Specifically, we compute capability indices using Multiple Correspondence Analysis (MCA) and analyse the state of human conditions in Gauteng across various demographic groups (i.e. race, gender and age). The study provides a nuanced analysis of well-being in South Africa by unpacking the status of human conditions in both intrinsic and extrinsic dimensions which would otherwise be masked by conventional methods of analysis. Our results indicate that the most achieved capabilities are 'play' and 'senses, imagination and thought' while the least achieved capabilities are 'bodily integrity' and 'affiliation'. Capability achievements vary considerably across race, age and space. However, minimal differentials subsist by gender. Collectively our results show that human conditions in teh Gauteng Province are quite diverse. Policies that directly target historically disadvantaged groups and vulnerable groups such as youth, elderly and the physically challenged are highly recommended.

Valuing communities: Making the wellbeing agenda count in Aotearoa New Zealand

Chelsey Courtney Reid[1,2]

[1]Victoria University of Wellington, New Zealand; [2]Society of Local Government Managers

In response to widespread recognition among academics and policymakers that economic growth is generally insufficient for assessing social progress, New Zealand's central government has introduced a Living Standards Framework (LSF) and subsequent 2019/2020 Wellbeing Budgets, in which a broader conception of development has been adopted that includes an array of dimensions that people value for a better future. The broader applications of the human development approach have prompted the ends of development to be reinterpreted as the organised pursuit of human wellbeing through the creation of capabilities, and, indeed, much of the supporting documentation around New Zealand's LSF has discussed an alignment with the capability approach.

The broader framing of a wellbeing agenda encourages a departure from the policymaking status quo by opening space for a rather different set of conversations about the determinants of a good life, and thus how public spending and policymaking should be prioritised. In 2020, a range of Wellbeing Budget priorities have been listed, including a focus on child welfare; mental health; lifting Māori and Pasifika outcomes; and a transition to a climate-resilient, low-emissions economy. In addition, New Zealand's commitment to the United Nations' Sustainable Development Goals (SDGs) call to 'leave no-one behind' has placed significantly more pressure on wellbeing measurement frameworks to increase sensitivity to inequities. At its most promising, New Zealand's wellbeing approach could inform an alternative set of development activities that facilitate the experience of human flourishing across multiple dimensions, offering new scope with which to reflect on past models that have left rising inequality and the destruction of the natural environment unchallenged.

As New Zealand has joined ranks with many countries around the world that are taking up the challenge of wellbeing measurement, the roles played by different levels of government, departments, and sectors is being re-examined, and powers and responsibilities are being re-distributed to help bring about social progress. Some key conceptual challenges have presented themselves, including how national wellbeing priorities will be given effect at the community level, and whether communities have the power to influence wellbeing priorities. Currently, national government's primary concerns for a wellbeing agenda that promotes international comparability, one-size-fits-all policy solutions, and a top-down approach raises concerns about its capability to effectively address wellbeing inequities. The resulting loss of complexity and diversity overlooks the factors that determine wellbeing in local contexts, leading to a severely distorted picture of both what a good life looks like and how well-off people are. This presents a significant challenge because wellbeing measurement directly impacts how wellbeing is framed. If community-level interpretations of why certain dimensions are important and how they are experienced in daily life are not consistent with measurement, this may lead to wellbeing policies that have little relevance to New Zealanders and risks a perpetuation of the inequities that were the cause of the shift to wellbeing conversations to begin with. Following the premise that what we measure affects what we do, a bottom-up approach to wellbeing measurement is essential to ensure that top level measurements do not become conceptually disconnected from people's social, economic, environmental, and cultural contexts.

This paper draws on the results of mixed methods participatory research with a community experiencing hardship in Aotearoa New Zealand to explore how wellbeing is defined and experienced by them, and how their perspectives might enable more targeted policies that address wellbeing inequities. A participatory approach, coupled with the conceptual backing of the capability approach, offered the tools to unpack the full range of values the community perceived to be important. The results revealed a disconnect between New Zealand's national wellbeing framework and community level realities primarily in what was measured and why it was considered relevant for wellbeing. This suggests that more room for qualitative, people-centred understandings of wellbeing, together with quantitative tools, would enable the operationalisation of

wellbeing to reach fuller potential and allow for nuance, local particularities, and discrepancies to be better understood and captured in measurement. This has the beneficial effect of impeding assumptions from policymakers about what people value (and for what reasons) and the types of support they need in order to flourish. Accepting that the fundamental purpose of public policy is to protect and promote the wellbeing of New Zealanders, policies must be fit-for-purpose and create more downward accountability that grounds wellbeing measurement in a manner that directly benefits local communities.

As New Zealand's transition to a wellbeing agenda marks new opportunities to pioneer discussions on how best to leave no-one behind, this research makes a case for measures of progress to reflect the intrinsic and inescapably complex nature of wellbeing as it is experienced in people's daily lives. Such dialogue has an important role to play in advancing inclusive and progressive understandings of wellbeing that ensure New Zealand's wellbeing measurement frameworks and resulting policies do not miss the opportunity to make the transition to a wellbeing agenda count.

📢 Speaker, chair

Chelsey Reid MDS, Victoria University of Wellington

📢 Speakers

Darlington Mushongera GCRO Wits University

Kate Sollis PhD Candidate, Australian National University

Day 1, Stream 5, Session 1: Indigenous Peoples and Environmental Justice
🕘 9:30am - 11:00am, Jun 30
📍 Online

Live Sessions 5

Conceptualising the Just Transition: Capabilities and Indigenous Communities

Ushana Jayasuriya

University of New South Wales, Australia

Disaster! No Surprise

Christine J. Winter

The University of Sydney, Australia

'That is My Backbone': Towards a Capabilities Approach for Land Use in Aotearoa New Zealand

David John Hall

AUT University, New Zealand

Abstracts:

Conceptualising the Just Transition: Capabilities and Indigenous Communities

Ushana Jayasuriya

University of New South Wales, Australia

There is a growing interest in the just transition toward carbon zero or carbon neutral societies. The transition to renewable energy is central to efforts of reducing global emissions and ending the reliance on fossil fuels. Originally articulated by labour unions to save workers in sectors facing automation, the concept of a "just transition" is now being applied to the context of energy and climate justice. However, there is little consideration of the impact these transitions will have on other sectors of society. I discuss the role of the transition in relation to the interests and rights of indigenous peoples. In developing a framework for a just transition, the capabilities approach provides a metric for measuring successful outcomes of a transition. A central aspect to achieving a just outcome will involve empowering indigenous populations to be self-

determining. This will provide opportunities to address historic injustices that limit the opportunities of some indigenous peoples to flourish. This paper explores how the capabilities approach relates to indigenous rights and interests in the transition to renewable energy. The approach is then proposed as a metric for determining the fairness of energy transitions and the success of these transitions for indigenous peoples.

Disaster! No Surprise

<u>Christine J. Winter</u>

The University of Sydney, Australia

Observed through an indigenous lens environmental disasters are unsurprising. They are no surprise to colonised peoples who are subjects of cultural oppression and who live with the steady destruction of their homelands and kin – human and nonhuman. Specifically, this paper argues environmental disasters are an inevitable outcome of underdevelopment: the underdevelopment of Western philosophy, politics, and the theoretical parameters and political will to implement robust practices of intergenerational and environmental justice. Human induced environmental disasters – disasters that forestall human, animal, plant, bird, land and water's capabilities and flourishing in an instant and slowly over pain wracking long-term – are integral to a culture without comprehensive, clearly accepted and operationalised frameworks for environmental and intergenerational justice.

To ground this claim I use affidavits and the Judges' findings from the New Zealand High Court case Greenpeace and Te Whanau a Apanui vs the Minister for Energy. The paper outlines the philosophy and aspects of the practice of *kaitiakitanga* – the complex living philosophic, legal and cultural framework, protocols and practices of Māori. These holistic practices and protocols are designed to protect human and nonhuman from environmental disaster. Moreover, they are designed to not only protect the integrity of the environment but to enhance it for future generations. The court documents then allow us to compare and contrast the foundations and practices of *Kaitiakitanga* with the dominant Anglo philosophical, legal and political framings. These frames came into sharp relief when the state desire for revenues from oil and gas resulted in an incursion into the *rohe* (territory) of Te Whanau a Apanui. The government and prospectors, who entered the *rohe* hot on the heels of the Deepwater Horizon disaster, proposed an oilfield development that would be the world's deepest. Furthermore, the oil and gas within these deep water sites lie adjacent to Aotearoa's most active volcanic island – Whaakari the island tragically the focus of global news at the end of twenty-nineteen.

The paper observes a philosophical deficit which it argues is a function of the underdevelopment of Western theory, the theory which underpins the legal and political system of Aotearoa, and the capabilities approach to justice. Furthermore, it is this philosophy which grounds international disaster management agreements and practices. The argument is that these foundations, intentionally or not, promote environmental disaster. Furthermore, these underdeveloped national and international systems of governance and law claim a dominant position over Indigenous systems of governance and law. This leads to multiple injustices: environmental, intergenerational, and Indigenous.

'That is My Backbone': Towards a Capabilities Approach for Land Use in Aotearoa New Zealand

<u>David John Hall</u>

AUT University, New Zealand

Like many other countries, Aotearoa New Zealand is anticipating significant land-use change as a response to climate change, particularly from the conversion of pastoral land into forest. These long-term signals are already producing anxiety and resistance within rural communities, especially among farmers, who fear that large-scale afforestation will displace agricultural land uses, as well as the communities and cultures associated with them. There are also concerns about whether the use of exotic forest species is consistent with aspirations and responsibilities of Māori, the indigenous people of Aotearoa New Zealand.

This paper discusses the transition to low-emissions landscapes by applying the lens of the capabilities approach (Sen, 1999; ibid. 2009; Roebyns, 2017). Part One begins by interpreting the present tensions in Aotearoa New Zealand as a consequence of the utilitarian presuppositions that underlie much of the government's climate change policy. This is principally expressed through the Emissions Trading Scheme (ETS), which operationalises a kind of 'carbon utilitarianism' that is geared toward the maximisation of short-term carbon sequestration. Yet this singular metric does not capture the more diverse values and aspirations that landowners hold, nor the diverse benefits that forests provide, including native biodiversity, erosion control, water regulation, cultural commitments, et cetera. This indifference to the autonomy and diverse value sets of actual persons is a familiar source of critique against utilitarianism, from which the capabilities approach grew (Williams, 1981; Sen, 1987; ibid. 1993; Nussbaum, 2011).

Part Two proposes a capabilities approach to land use change. It achieves this by merging the capabilities literature with the idea of a landscape approach, which proposes working *with* the diverse needs of communities at the level of the landscape (Sayer, et al., 2013; Reed et al., 2014), rather than imposing a singular utility function at the national level. By shifting to this paradigm, the focus of public policy becomes enhancing the capabilities of landowners to realise their aspirations, rather than the interests of the investors to maximise financial returns through carbon markets. Reflecting on the context of Aotearoa New Zealand, there are emerging elements of a capabilities approach through the One Billion Trees Programme, particularly the use of targeted grants to enable landowners to plant trees that market signals alone do not incentivise. However, the predominance of the ETS means that land use policy is primarily shaped by a carbon-utilitarian logic, which incentivises the conversion of pastoral land into fast-growing *Pinus radiata* monocultures. This produces resistance from rural communities, because it undermines the capabilities of farmers to exercise their responsibilities for stewardship and kaitiakitanga (a distinctively Māori concept about caring for, and relating to, the environment).

Part Three will examine whether a capabilities approach is amenable to the claims of indigenous peoples, specifically Māori in the context of Aotearoa New Zealand. This question is critical for land use policy, given that Māori are highly exposed to the primary sector, and that land rights are integral to Māori wellbeing, autonomy and sovereignty (Durie, 1998; Selby et al., 2010; Howard-Wagner et al., 2018). As a Māori saying goes, 'Ko tōku iwituaroa tēnā / That is my backbone', which is often used to refer to the sacredness, the untouchability, of the land. I will argue that a capabilities approach is not necessarily aligned to indigenous rights, particularly if it caters solely to enhancing the capabilities of present-day freeholders without accounting for the history of dispossession and alienation of Māori from customary land. However, there is already an existing tradition of Māori adapting the capabilities approach to their purposes. In particular, Whānau Ora, a social service delivery programme, evolved out of a research stream that drew upon the capabilities approach as a useful vehicle for advancing indigenous demands (Te Puni Kokiri, 2015). Like Whānau Ora, however, which changed the unit of analysis from the individual to the whānau (extended family), a capabilities approach to land use must be shaped by mātauranga Māori (indigenous knowledge) in order to retain integrity and legitimacy in the

context of Aotearoa New Zealand.

📢 Speaker, chair

David Hall Lecturer, AUT University

📢 Speakers

Christine J Winter Post Doctoral Research Fellow , The University of Sydney

Ushana Jayasuriya PhD Candidate, University of New South Wales / UNSW

11:00am

Day 1, Stream 1, Session 2: Capabilities and Health
🕐 11:00am - 12:30pm, Jun 30
📍 Online

Live Sessions 1

Health resource allocation among indigenous peoples from the right to health and the health capabilities approach: the P'urhépecha people case

Marco Ricardo Téllez Cabrera

Instituto Politécnico Nacional, Mexico

Barriers to Healthcare for Transgender-Patients in Yogyakarta, Indonesia

Rona Utami, Rizky Anandasigit, Hastanti Widy Nugroho, Moch Najib Yuliantoro

Universitas Gadjah Mada, Indonesia

Operationalisation of the Capability Approach using Māori-centred, Community-Based Participatory Research with families of adults with serious brain injury

Elisa Lavelle Wijohn[1], Michael Denton[1], Leeanne Wharepapa-Webb[1], Jazmin Aiavao[1], Marilyn Waring[2], Jane Koziol-McLain[2]

[1]Brain Injury Whānau Action Project; [2]AUT University

Abstract:

Health resource allocation among indigenous peoples from the right to health and the health capabilities approach: the P'urhépecha people case

Marco Ricardo Téllez Cabrera

Instituto Politécnico Nacional, Mexico

In Ruger's Health Capability Paradigm (HCP), considering that health is a "state of dynamic balance in which an individual's ability to cope with her circumstances of living is at an optimal level" and that health capabilities, that is, the freedom people have to achieve health states that are in accordance with what they value in life (Ruger 2010, 2018), public health policy must take the latter as its target. In this context, the right to health as a human right, is an ethical demand for equity in health that in addition of considering individual access to health care, must take into account disease prevention and collective health promotion.

For indigenous peoples, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in article 24, uses the same definition of the right to health stablished by the Office of the United Nations High Commissioner for Human Rights (OUNHCHR) and World Health Organization as "the right to the enjoyment of the highest attainable standard of physical and mental health" but adding that they ''have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals'' (OUNHCHR 2007, 18). Ruger's attempt to conceptualize the right to health within her HCP consider this as a person's right "to achieve the highest possible level of health functionings in order to choose and live a good life" (Ruger 2006, 322).

Considering the case of the P'urhépecha, an indigenous people located in western Mexico, a population of 184,754 inhabitants living in what is called "P'urhepecherio" was estimated for 2019. In this region, of about 6,000 km2, four subregions are defined: i) Lake, ii) Zacapu swamp, iii) Glen of eleven villages and iv) Plateau. This P'urhépecha people are descendants of the once P'urhépecha empire one of the three great empires in current Mexico at the moment of Spaniard arrival.

This paper aims to show how the HCP and the right to health within the human rights-based approach (HRBA) can be used to identify if health-related resources are being allocated in a way that health inequities are being reduced among P'urhépecha people but taking into account what they value. Through analysis of qualitative data in the form of in-deep interviews with people from the four subregions of the P'urhepecherio, documents available and fieldnotes as well of statistical data available in national Census and surveys, elements for both HCP and the right to health were identified. Further analysis was made to identify what health is according to P'urhépecha cosmovision and the way it is traditionally cared.

There are two health-related words in P'urhépecha language that allows to understand health-disease process: 'sesi pikuárherani' and 'pamenchakua'. The first one alludes to physical and emotional health and a sense of being right with oneself and with society, in good terms with God and to be happy. The latter refers to lacks or insufficiencies, and despite it comes from the verb "pameni" (to hurt), it goes beyond physical pain to include social-related problems. Current traditional P'urépecha medicine is related to nature in two ways. First, and more directly, because many elements necessary to traditional health practices, such as plants, minerals and objects of animal origin, come from it. The second way is indirectly, because it is believed that some of its geographical elements (canyons, forests, hills, water bodies) are animated beings and because the belief that some human beings and deities can mutate into some animals and supernatural entities. These supernatural entities watch human behavior, judging in terms of the being and the duty with consequences on health; hence, an individual that behaves contrary to P'urhépecha values (that includes taking care of nature) may cause misfortune for her own health but also for the community if, for example, one river decides to change its course or some forest decides not to provide more of any plant.

Considering the availability-accessibility-acceptability-quality scheme it is found that the right to health is not being accomplished for P'urhépecha. Modern medicine is barely available and accessible since less than 70% of the population is affiliated to any health security system despite the existence of the Seguro Popular (which accounts for 60% of affiliations). Regarding availability and accessibility to traditional medicine, there are only two medical units under government control for all the P'urhepecherio, which operate intermittently. While time before almost in each town a traditional medicine practitioner was available, nowadays the tendency is to decrease. State policy called 'indigenism' that attempted to integrate indigenous peoples to Mexican nation was the cause of this cultural health-related fact.

It is well-known that the right to health as a human right is dependent of other human rights. For indigenous peoples, as the UNDRIP states, this is directly related to conservation of their vital medicinal plants, animals and minerals. In the P'urhepecherio, as a consequence of 'indigenism' and the entrance of private companies with commercial interests, availability of these issues has been endangered which has compromised the right to health. Moreover, there is an increase in health-related problems in the region such as diabetes, alcoholism, drug addiction, depression and insecurity.

Currently, there are attempts of some P'urhépecha communities to advance in this sense, combining their traditional practices such as collectivity in developing better ways of life. In this paper it is claimed that these kinds of practices are compatible with process practices present in the right to development scheme and in Ruger's health-agency concept but in a broader sense within the HCP.

Barriers to Healthcare for Transgender-Patients in Yogyakarta, Indonesia

Rona Utami, Rizky Anandasigit, Hastanti Widy Nugroho, Moch Najib Yuliantoro

Universitas Gadjah Mada, Indonesia

This research focuses on discrimination against transgender, especially trans-patients in Yogyakarta in accessing healthcare services. There are two questions on this research: how transgender patients be treated in accessing public healthcare services?; how is the analysis biomedical ethics to see this case? The result on this study are eventhough this transgender patients do not experience the discrimination in accessing healthcare services in hospitals or clinics, not all of them received social security insurance provided by the government because of administrative data problems that do not accommodate their choice of gender. Therefore, this study seeks to understand the barriers of transgender groups in accessing healthcare services through the perspective of biomedical ethics of Tom L. Beauchamp and James Childress. This study aims to analyze the biomedical ethics theory and explore alternative approaches in overcoming discrimination experienced by transgender group in Yogyakarta, Indonesia. The researcher concludes that discrimination starts with general rules that apply in society about social beneficiaries which are still limited to certain genders. This is not in accordance with the two principles in biomedical ethics namely the principle of justice which states that every transgender who is physically harmed has the right to receive social benefits to remedy the effects of the disadvantage due to his natural property and to have a more equal chance of life and the principle of autonomy which states that an autonomous decision of the transgender people to choose their gender is related to individual right and must be respected as a moral obligation, even though their views or values differ from those of others; as long as their thoughts and actions do not seriously harm others.

Operationalisation of the Capability Approach using Māori-centred, Community-Based Participatory Research with families of adults with serious brain injury

Elisa Lavelle Wijohn[1], Michael Denton[1], Leeanne Wharepapa-Webb[1], Jazmin Aiavao[1], Marilyn Waring[2], Jane Koziol-McLain[2]

[1]Brain Injury Whānau Action Project; [2]AUT University

Background and Aims: Serious adult brain injury is widely recognised as impacting both the individual and their wider family, yet the funding for rehabilitation delivery has been focused on the needs of the individual. This policy setting contributed to a situation of unnecessary suffering and was clearly a remediable injustice. Within this context, and consistent with the rest of the world, Māori (indigenous people of Aotearoa New Zealand) experienced greater suffering than non-indigenous. The focus on the individual is also at odds with Māori worldview which emphasises whānau and wider kinship groups.

The Capability Approach provided a human rights-based philosophy to guide research. My goal was to conduct research that would be both respectful and effective, and to deliver a project which could benefit participants, contribute to knowledge and impact policy.

Design and Methods: A Māori-Centred ethical lens, as outlined in Te Ara Tika, was combined with Community–Based Participatory Research methodology to investigate how to increase the capabilities of whānau (families) living with the effects of an adult serious brain injury.The human

rights-based philosophy of the Capability Approach impacted the way in which the research was conducted, the understanding of participants in the project, and the policy recommendations. The Māori-Centred framework offered guidance in how to negotiate the space of working as a non-indigenous researcher, with participants who were largely indigenous and from marginalised communities. Community-Based Participatory Research models helped participants and the researcher to ensure that effective processes were used throughout to draw upon community knowledge, and to guide and evaluate action towards the effective outcomes of policy change.

Findings: The research was demonstrably effective in that participants and the wider families achieved their desired goals of "educating and strengthening themselves, in order to educate and strengthen others". They also developed greater confidence and skills that they have been able to apply in other areas of their lives, going on to complete tertiary studies and be involved in policy development which draw on their knowledge as whānau members of adults with serious brain injury.

The education was delivered via a wānanga, which involved multiple family members coming together at the ancestral marae of one of the co-researchers to learn from professionals and each other. All of this work was part of an action and reflection cycle that contributed to policy engagement from our co-researchers.

The research highlighted a number of remediable gaps in service delivery, which highlighted the ongoing lack of attention that funders and providers have paid to human rights in both the areas of Te Tiriti o Waitangi, and the rights of indigenous and families under United Nations Declarations and Covenants.

Conclusion: In order to increase the capabilities of whānau of adults with brain injury we need to develop and have funding and policy support for Māori-centred, community-driven actions at the individual, whānau and community level.

Community-Based Participatory Research is both compatible and complementary to CA and offers a sound methodology for operationalising this framework. Within the Aotearoa New Zealand context the Māori-centred approach further enhances the ability for researchers to engage respectfully and effectively, to deliver research that can make a real and effective difference in peoples lives, while also contributing to knowledge.

📢 Speaker, chair

Elisa Lavelle Wijohn

📢 Speakers

Marco Ricardo Téllez Cabrera Instituto Politécnico Nacional-Escuela Superior de Economía

Rona Utami Research Coordinator for Center for Pancasila Studies, Universitas Gadjah Mada

Day 1, Stream 2, Session 2: New Directions: Meaningful Work, Creativity, and Linguistic Justice
🕐 11:00am - 12:30pm, Jun 30
📍 Online

Live Sessions 2

Meaningful Work as a Human Capability: A Defense of Political Liberalism through Martha Nussbaum's Capability Approach

Marielle Antoinette Hermoso Zosa

University of the Philippines, Diliman, Philippines

A creativity theory for a capability approach.

Juan Pablo Cerana

Fundación General José María Paz, Argentine Republic

Capabilities, Conversion Factors and Linguistic Justice: Assessing the Role of Language in the Capability Approach

Nico Brando[1], Sergi Morales-Gálvez[2]

[1]Queen's University Belfast, United Kingdom; [2]Pompeu Fabra University, Spain

Abstracts:

Meaningful Work as a Human Capability: A Defense of Political Liberalism through Martha Nussbaum's Capability Approach

Marielle Antoinette Hermoso Zosa

University of the Philippines, Diliman, Philippines

Work as an inescapable phenomenon of the modern human condition is manifested in various ways. Some may view work as a burden undertaken for mere survival or social order. Others view it as an avenue for freedom of expression and creativity. It may also be a commodity, an active reiteration of citizenship or entitlement to rights, a disutility to mainly obtain pleasure, a venue for personal fulfillment, a social relation, an expression of care for others, a method for acquiring one's identity, or a service to a greater cause whether a god, household, community, or country. What is irrevocable despite these numerous views on work is the undeniable role that it plays in all our lives.

In lieu of this, the Capability Approach, particularly of Martha Nussbaum, has been presented as an alternative Human Development Approach and a formidable account of social justice. As a Human Development paradigm, the language of capabilities as the doings and beings of an individual addresses inadequacies of the Gross National Product/Gross Domestic Product per capita, utilitarian, and resource-based approaches in measuring quality living through simplistically aggregating income or satisfaction. Furthermore, in the interest of justice, a life of truly human functioning and flourishing should be the basis for the securing of capabilities. This is apparent in Nussbaum's proposed list of ten central human capabilities as a potential threshold that societies must reasonably attain for the preservation of human dignity and diversity of comprehensive worldviews in a politically liberal context.

Among the capabilities which is of theoretical and practical inquiry is work – more specifically, meaningful work. While such topic was not explicitly identified as a capability, work can be clearly located in the capability of control over one's environment in the material sense. Nussbaum interprets this capability through the right to employment based on equal opportunity by virtue of exercising practical reason and mutual reciprocity among co-workers within a work setting. However, not much more has been expounded on the meaningfulness of work through this Capability Approach.

Meaningful work has been a growing locus of investigation in ethics and political philosophy. Jeffrey Moriarty, through Rawlsian infearence, defines meaningful work as that which secures an individual's social bases for self-respect. Jean-Philippe Deranty takes it to be any job with adequate variation, autonomy, and recognition attached to it. Richard Arneson construes this to be the right to employment in which paid work is interesting, calls for intelligence and initiative, and genuinely democratic in terms of the freedom of workers to arrange their work processes. Norman Bowie additionally regards meaningful work to be freely or non-paternalistically entered into while allowing the worker to earn sufficient wages for physical welfare and to exercise autonomy, rational capacities, and moral development in the pursuit of happiness. Ruth Yeoman dissects the idea into a principle of egalitarian meaning where capabilities for appropriate meaningfulness and their functionings are afforded by all and a threshold of sufficient meaning necessitating autonomy as non-alienation, freedom as non-domination, and social recognition as dignified work. Lastly, Andrea Veltman describes meaningful work eudaimonistically as that which contributes to flourishing through the development or exercise of agency, skills, and capabilities in conjunction with recognition and esteem.

Given this context, it must be noted that Yeoman and Veltman mention some notion of capabilities and functioning for the sake of flourishing. However, both argue for the superiority of perfectionist liberalism in guaranteeing meaningful work in society. Yeoman criticizes the politically liberal view that meaningful work is either a matter of preference which not all individuals may find value in or compensation in which its purported value can be discovered elsewhere. Meanwhile, Veltman attributes to political liberalism the idea that eudaimonistically meaningful work has limited availability or may not be acquired by everyone for which reason states should not institutionalize meaningful work. Ultimately, any argument for meaningful work in society cannot be compatible with the political liberal outlook of neutral passivity for the purpose of protecting value pluralism against a paternalistic attitude of finding meaning in work.

The aim of the present study, therefore, is to argue that the propagation of meaningful work in societies aspiring for justice can be defensible from the standpoint of political liberalism. Such will be endeavored through an application of Nussbaum's version of the Capability Approach to the topic of meaningful work. Generally, meaningful work is a human capability in its own right. The main arguments to be presented will be three-fold: one from a notion of human dignity, another from a threshold of the existing list of capabilities, and last from an overlapping consensus in a politically liberal set-up. Each of these ideas are core assumptions of capabilities with the intent of overall human flourishing.

First, the securing of meaningful work safeguards the dignity, independence, and autonomy of the worker. Second, meaningful work can be inferred from the already available list by Nussbaum as that which provides the social minimum for dignity. Finally, the goal of meaningful work can be contended through public reason and can be adopted independent of the variances in background cultures of individuals. To further reinforce these arguments, how meaningful work concretely materializes in relation to all other central human capabilities – i.e. life, health, bodily integrity, senses/imagination/thought, emotions, practical reason, affiliation, other species, leisure/recreation, and control over one's environment – will prove to be practically substantial in this research.

The relevance of this discussion ultimately concerns the challenge for basic structures of society to sustainably provide its citizens with a sense of genuine flourishing through meaning found in work. At the same time, it is also a matter of justice as all individuals should be secured the opportunity for meaningful work. As the worker is plagued with contemporary issues of occupational safety and health, basic income, physical or psychological violence, lifelong learning, discrimination, emotional labor, environmental degradation, work-life balance, and democratic representation, it becomes the responsibility of the capabilities theorist and activist to permeate the discourse of the everyday task of work and the possible significance anyone may ascribe to it.

A creativity theory for a capability approach.

Juan Pablo Cerana

Fundación General José María Paz, Argentine Republic

We can analyze the capability approach through principles and theories centred round the notion of creativity. In the origin of theories linked to the Capability Approach, the intention was to develop creativity in human beings' lives.

In our personal view on creativity, we pretend to show a creativity theory based on three main pillars, first of all, CURIOSITY, that is, the capacity to provide new questions or to search new ways to answer old queries –beings and doings; second, IMAGINATION, the capacity to think new responses; and third, INNOVATION, new factually plausible ways to respond. Thus creativity is innovation with an ethical support since beings

and doings are guided by values.

If the distance between imagination and innovation is temporal: what today seems to be impossible can be possible in the future, the distance between innovation and creativity depends on the value we give to such innovation. In other words, creativity is a new alternative to solve a problem ethically worthy.

Our proposition springs from the idea that creativity is the capability that people have, both individually or collectively, to provide answers and take original decisions on their own when confronted with new alternatives, basing their behavior on ethical principle. All this brings about in positive changes. At this point we want to make it clear that we are not considering creativity as something exceptional or characteristic of just a few people.

Creativity has been associated to some forms of intelligence or some economic contexts, mainly capitalistic. If we take the case of intelligence, it has been linked to masterminds, exceptional people in a specific area (music, writing, sports, science), if we think about economic contexts, it is reduced to a comprehension that, although in some cases links a personal to a contextual view, it is still believed to be something exceptional or a characteristic of specially gifted people. In both these cases creativity is reduced to few people, and none of them put emphasis on the ethical side.

We mean to leave behind certain prejudices on creativity, to concentrate on the creative side of the being. We follow the schema of the Capability Approach – functionings, capabilities, agency, because it respects values and the person's independence from his own acts. Both theories, creativity and capability approach move round each other, but never fuse with or are absorbed by the other. More than that, we consider they can provide new answers to social, technical, technological or economic changes, among others, and explain new patterns of development. This understanding of creativity values the technical change (how?) and technological (what with?) to improve the search for answers. It also updates (from it and to it) the way new skills can increase limits and methods (beings and doings), the skill that can be unusual today can turn into an essential requirement to live in society in the future.

To sum up, this work is bound to decisions, to the opportunities to freely take and put them into action. It is essential first to determine the abilities and opportunities to wonder about an original being or doing, then to determine those that allow answers that can be feasible, ethical and can be set in motion by individuals who are given the chance. Creativity is oriented to the way to take decisions, thus bringing solutions to problems far away from our day to day context, it is linked to the opportunities and abilities that we need in order to face uncertainty without forgetting the context where our lives develop.

As we can see, both theoretical schemas complement and support each other. There is a new way to measure development in accordance with the group of indicators we can build up, but we can also understand that the foundations of the process of development require causes and consequences. All this forms part of a temporal process that can as well be analyzed: we take into account causes, and we have consequences which in turn makes us arrive at a decision.

Capabilities, Conversion Factors and Linguistic Justice: Assessing the Role of Language in the Capability Approach

Nico Brando[1], Sergi Morales-Gálvez[2]

[1]Queen's University Belfast, United Kingdom; [2]Pompeu Fabra University, Spain

Scholars working with the Capability Approach consider conversion factors to be a core element that must be assessed and addressed when studying how an individual's life is faring, and what should be done to alleviate unjust inequalities and disadvantages. Conversion factors denote the various elements of an individual's surrounding environment and internal features which delimit her potential to convert resources into capabilities and functionings. Despite ample analyses carried out within the capability literature on conversion factors (Gasper 2002; Robeyns 2006; 2017: 45-51), one stands out due to the silence around it: language. In this paper we aim to explore whether and in what way can language (and the philosophical literature on linguistic justice) be of value to researchers working on the capability approach. Particularly, we wish to ask whether language (and using the language that one holds valuable; *valued language*) plays a role for the exercise of many fundamental capabilities, and how can we best conceptualise the role (if any) that language plays in the capability approach. We consider that, despite the inherent individual and social importance of one's valued language, language is not a capability in itself but rather a core conversion factor which enables and delimits our potential to exercise many central capabilities and substantive freedoms. As a core conversion factor, we suggest that securing an individual's freedom to use one's valued language should be considered as an important principle of justice, especially in linguistically diverse societies.

Very little literature can be found on language policy within the capability approach. There are no articles specifically on "language" or "linguistic policy" in the *Journal of Human Development and Capabilities*, and none of the canonical books (Sen 1994, 1999; Nussbaum 2000, 2006, 2010; Robeyns 2017) include language as a topic in their index. This is a surprising omission due to the fact that language, and the way political systems regulate the use of language in linguistically diverse societies, determines to a great extent the substantial opportunity we have to exercise many fundamental capabilities. The question of language has been looked at by Séverine Deneulin when exploring the need to go beyond individual capabilities and freedoms in the capability approach (Deneulin 2008), it has been raised by interviewees as a core functioning in Wolff and De-Shalit's work on disadvantage (Wolff and de-Shalit 2009: 59-61), and superficially in work dealing with education-policy and the appropriate language of instruction in multilingual societies (i.e. Unterhalter 2008; Tikly 2016).

We intend to fill the gap in the capabilities literature on language, by making use of the extensive work done in normative political philosophy on linguistic justice (Kymlicka and Patten 2003;Van Parijs 2011; Patten 2014; De Schutter forthcoming 2020), aiming to provide a well-grounded conceptual evaluation of the role that language and language policy play for studies of social justice and inequality based on the capability approach. Social relations and structures depend on our common use of language; without it, very little cooperative or social behaviour would be possible. How we regulate and prescribe the appropriate policy around the use of language determines to a great extent our potential participation as social actors.

For linguistically diverse societies, the appropriate construction of fair and just linguistic policy is a much debated issue. Since the publication of the first volume on linguistic justice (Kymlicka and Patten 2003), the field has been divided into two major strands depending on whether scholars defend the legitimacy of identity (group-based) claims or only of non-identity (or purely pragmatic) claims to justify language policies. On the one hand, those who believe that identity claims are relevant are divided between supporters of the principle of territoriality ('one territory, one language') (Kymlicka 1995; Van Parijs 2011) and the principle of personality (language rights track individuals, not territories) (Réaume 2003; De Schutter 2014; Patten 2014). On the other hand, those who only recognise non-identity claims tend to defend monolingual policies, often for pragmatic reasons, such as facilitating communication, making democratic deliberation possible or improving social mobility

(Barry 2001; Pogge 2003; Schnapper 2003; Weinstock 2003).

If we are to look at language policy from the perspective of the capability approach; that is, by assessing what individuals are substantially capable of being and doing, and what the adequate conditions are for individuals to be able to do and be what they deem valuable, where should we stand in the linguistic justice debate? (see Lewis 2017, for a similar framing). As a first approach to the issue, this paper evaluates the positions in the linguistic justice debate (identity and non-identity claims) based on how they fare in fostering and/or restricting an individual's ability to exercise three of the central capabilities endorsed by Martha Nussbaum (2000: 78-80; 2011: 33-34): 4. Sense, imagination and thought, 7. Affiliation, and 10. Control over one's environment. Through this examination, we expect to provide a clear and conceptually sound normative assessment of language policy based on the core ethical commitments of the capability approach.

The fact that language plays such a structural role in our life as social and political beings, and the fact that particular language policies can arrest or empower us as social and political agents, begs from capability scholars to conceptualise clearly how language (and one's use of one's own language) frames our capacity to exercise fundamental capabilities, and what kind of public policy is needed in order to ensure that an individual's use of language, as a fundamental conversion factor, is protected. This paper contributes to the capability literature by clarifying the role of language in the expansion of the capability and functioning vectors, and provides guidance in how language policy can be framed in order to secure this goal.

📢 Speaker, chair

Nico Brando Newton International Fellow, Queen's University Belfast

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📢 Speakers

Marielle Zosa Instructor, University of the Philippines, Diliman

Juan Pablo Cerana Fundación General José María Paz

Day 1, Stream 3, Session 2: Menstrual Health
🕐 11:00am - 12:30pm, Jun 30
📍 Online

`Live Sessions 3`

Capacity building for Holistic Menstrual Hygiene Management (MHM) across Indian Subcontinent (India, Pakistan, and Bangladesh)
Komal Ramdey[1], Nafisa Islam Fariba[1,2]
[1]University of Erfurt, Germany; [2]BRAC

What has Dignity got to do with Menstrual Health?
Meera Tiwari
University of East London, United Kingdom

Abstracts:

Capacity building for Holistic Menstrual Hygiene Management (MHM) across Indian Subcontinent (India, Pakistan, and Bangladesh)
Komal Ramdey[1], Nafisa Islam Fariba[1,2]
[1]University of Erfurt, Germany; [2]BRAC

"My mother got married at the age of 9 and she started menstruating after that. She had no information on menstruation - why it happens? what happens during the process? She has always thought that she bleeds because she is sexually active. When I got my first period at the age of 16, my mother started hitting me because she thought I was sexually active" - Pooja, India

"My family made me a separate bed, a separate plate and a separate dining space. Nobody was allowed to mix with me, not even in the playground. Even if I touched someone during prayers they performed extra ablutions making me feel impure."-Nupur, Bangladesh

"I didn't know what period was. I thought I had cancer and that's why I bled. I was so scared of dying."- Bibi, Pakistan

Menstruation is a sign of health and vitality, yet, menstruators, across South Asia, face several challenges while trying to meet their sanitation and hygiene needs. Menstruation is surrounded by silence and shame, denying menstruators information and facilities to manage their menstruation with dignity. The stigma associated with menstruation affects both mental and physical health of menstruators- especially in terms of increased vulnerability to urinary and reproductive tract infections, stress and anxiety, and sometimes even gender-based violence.

Our project aims to provide capacity building to the Government and NGOs to deliver holistic MHM care for menstruators to address gender inequalities, discrimination and social injustice using a holistic 3-pronged approach: i) breaking the silence and addressing social taboos, ii) learning how to manage menstruation hygienically, and iii) safe reuse and disposal solutions. One of the applicants of the project has successfully implemented the project in India and we are currently working on contextualizing the project for pilots in Bangladesh and Pakistan.

Our project in India:

India is the hub of vibrant activity on menstrual health and hygiene, with forward-looking policies and a plethora of training materials including for women and girls with disabilities. It is also one of the few countries, where initiated by the Ministry of Drinking Water and Sanitation, the MHM agenda has been bought into and furthered by Ministries of Social Welfare, Education, Women and Child and Health. Innovations abound in the product and disposal space as well as on training approaches and campaigns. One of such interventions, piloted in Simdega, Jharkhand by Komal Ramdey (one of the applicants) in support with Water Supply Sanitation Collaborative Council (WSSCC) demonstrated that it is possible to change deeply entrenched mindsets and practices with the help of the community, including the men, many of whom were at the forefront of the initiative. Three aspects were covered during the project - breaking the silence, menstrual hygiene management (practices and access to absorbents), safe disposal of menstrual waste. The project was initiated under the name of "Garima Abhiyan" in September 2018. It was carried out in 3 phases.

> Phase 1: Training of trainers on MHM of district officials and senior frontline workers from all the line departments (health, education, livelihood promotion society, social welfare, NGOs)

> Phase 2 - Training by the trained master trainers in their respective departments to multiply the number of trainers in the district and 450 teams were created.

> Phase 3 - Mass outreach by 450 teams in all the 450 villages followed by the Training of SHG members to make cloth pads to increase the access to safe and hygienic products and also provide livelihood opportunities to the local women which led to the Setting up of cloth pad unit and distribution network.

The intervention was inclusive because of the participation of people from all walks of life (men, women, adolescents, elderly, religious leaders, Government officials, etc.), and it was economical and sustainable because of the utilization of existing government funds, infrastructure and manpower. The project showed significant improvement in school attendance in Simdega, reported by NITI Ayog and is listed as one of the best practices out of 17 listed by Niti Ayog's Transformation of Aspirational District Program (TADP)

Scale-up in Bangladesh and Pakistan:

Since, India, Bangladesh and Pakistan share similar social and cultural context, the learning from the success of MHM intervention in India can be replicated in Bangladesh and Pakistan.

In Bangladesh, we did some pre-work for the project where we have trained 5 key government and non-government people on MHM who are working to implement what they have learned. Bangladesh is currently working on its national MHM strategy and for our Phase 1, we are in talks with the strategy team to build the capacities of their implementation partners and advocate for MHM friendly policies which are more suited to the needs of Bangladeshi menstruators and culture. Going forward, we are advocating for the implementation of this 3-pronged approach based on our lessons in India and are currently working on contextualizing it based on the cultural and societal environment of Bangladesh.

We are also talking to NGOs and INGOs in Pakistan to start a pilot in Bangladesh.

What has Dignity got to do with Menstrual Health?

Meera Tiwari

University of East London, United Kingdom

This paper draws on the literature on menstrual health (MH) from India (Boble, 2019; Karki and Espinosa, 2018) that suggests four key challenges: lack of education and information about MH management; poor MH practices; lack of MH friendly facilities, and taboos around menstrual blood. Located within a complex context, the cross-cutting themes throughout are shame, lack of dignity and taboo. For example, the idea of the menses as 'a curse' leads to feelings of shame, fear, exclusion and isolation in the management of women's MH practices. The macro impacts of these micro practices are educational inequalities, chronic illness and sexual violence. Improving menstrual health (MH) outcomes is situated within the inequalities of opportunities experienced by girls and women in education, health, wellbeing and in wider society. These map directly onto Sustainable Development Goals 3, 4, 5 and 6.2.

The paper investigates if 'dignity' has a role in improving menstrual health practices in rural India. The study sets the premise for the inquiry by first arguing that the discourse is better captured within *menstrual health* and not under the conventional thematic umbrella o f *menstrual hygiene* where it is largely discussed. It grounds this argumentation using the Capability Approach drawing attention to the multidimensionality of health beyond its medical and bodily function boundaries into individual and family wellbeing. Then locating menstruation within this human centred approach, it situates menstruation as an essential bodily function that concerns the wellbeing of the family and not just the woman, hence a societal concern. The paper then deploys dignity as the anchor to address wellbeing, health, gender equality and cultural norms surrounding menstruation.

The overarching objective of the paper is to map grassroots perceptions and challenges of MH to investigate if dignity has role in improving MH outcomes for women in rural India. The literature on dignity can be traced back to the Aristotelian discourse on human flourishing. Its roots in the Latin word *dignus* meaning worthy of esteem and honour, have been stretched to include self-respect and societal respect (Sennette, 2003). The Capability Approach developed by Sen (1999), Alkire, (2007) associated human dignity with a life free of discrimination, shame, and being valued (Hojman and Miranda, 2018). The fieldwork undertaken for this research was conducted in six villages in the states of Uttar Pradesh (UP) and Bihar which are the lowest performing states in terms of gender development indices in particular (World Bank 2016). These include

for example, maternal mortality (285 and 208 deaths per 100,000 live births versus 167 for the country), rural female illiteracy (58 and 70% versus 31% for the country), female work participation (25 and 9% versus 31% for all India), World Bank (2016). In both states the child sex ratio (0-6 years) has declined between 1991 and 2011: from 927 females per 1,000 males to 902 in UP, and from 953 to 935 in Bihar (World Bank, 2016).

The research deploys a mixed-methods approach to fully capture current MH practices in the selected sites capturing responses from 600 women and 300 men in all. The survey instrument is shaped by the theories of Freire (1972), Sen (1984, 1999) and Lukes' (2005) typology of power. Statistical and narrative analyses of the data have been carried out using open-source software 'R'

📢 Speaker, chair

(M)

Meera Tiwari

📢 Speakers

komal Ramdey Student, University of Erfurt

Nafisa Islam Fariba Manager, Proposal Development (on study leave), University of Erfurt and BRAC

Day 1, Stream 4, Session 2: Capabilities and Sustainability – New Directions
🕘 11:00am - 12:30pm, Jun 30
📍 Online

Live Sessions 4

A Capabilities Approach to Allocating Climate Emissions Reductions: Flourishing Without Excess-Emissions
<u>Breena Holland</u>
Lehigh University
Decolonial from the start: What ontological parameters can we use to frame multispecies justice?
<u>Christine Winter</u>
University of Sydney
Moving Beyond Individualism with Sympathetic Imagining
<u>David Schlosberg</u>, Anik Waldrow
University of Sydney

Abstracts:

A Capabilities Approach to Allocating Climate Emissions Reductions: Flourishing Without Excess-Emissions
<u>Breena Holland</u>
Lehigh University

How should the present generation allocate the global carbon emissions reductions that are needed to prevent global temperature from rising more than 1.5 degrees by the end of the century? This paper addresses this question by developing a capabilities approach to climate justice that focuses on capability ceilings – or limits – rather than capability thresholds. Defining justice in terms of the minimum threshold people need to live a life that is worthy of human dignity (or to escape poverty) is central to "sufficientarian" theories of justice within the capabilities literature. For instance, Martha Nussbaum's capabilities approach to justice posits that justice requires securing ten central human capabilities at a threshold level for each person. This paper moves beyond this common focus on capability thresholds to address the limits of what people should be able to do and achieve as a matter of justice. In particular, it addresses whose capabilities should be limited for the purpose of meeting global emissions reductions targets. It also addresses which capabilities should be limited, and by how much.

To develop this "limitarian" dimension of a capabilities approach to climate justice, the paper will argue that people should not be capable of doing things that produce "excess emissions." People who already have a threshold level of their central human capabilities secured, but who also engage in high-emitting activities that are not essential to their flourishing, emit what I am referring to as excess emissions. It is these excess emitters whose capabilities should be limited for the purpose of meeting global emissions reductions targets. Which capabilities of the excess emitters should be limited is relatively straightforward, and follows from this definition of excess emitters. Specifically, the capabilities that

enable people to produce excess emissions should be limited, and they should be limited to the extent that the limits on excess emissions do not inhibit their flourishing.

A key challenge for this approach to allocating climate emissions reductions is defining what human activities are essential and non-essential to human flourishing. Some people may view a high emitting activity like international travel for leisure as central to their flourishing, while others may feel relatively little sacrifice in pursuing leisure activities closer to home. A capabilities approach to allocating climate emissions reductions remains committed to enabling people to do things that enable their flourishing, but requires that they do these things in ways that do not cause disproportionate harm to collectively shared resources, such as the global atmosphere. Thus, a person who finds international leisure travel essential to their flourishing should be capable of doing this, so long as they can do so in a way that does not emit disproportionately large emissions in comparison to those whose leisure activities produce fewer carbon emissions. In other words, people should be capable of doing things that make up a flourishing human life without causing disproportionate harm to collectively shared environmental resources, such as the global atmosphere. A capabilities approach to allocating climate emissions reductions thereby brings the finite nature of the environment to bear on the environmental impacts people can justify as necessary for a flourishing human life. While everyone should be capable of some leisure activity, everyone should not be capable of doing leisure activities in ways that produce comparatively significant environmental harms.

A key advantage of the capabilities approach to allocating carbon emissions reductions I advance in this paper is that it avoids the problem of fetishizing carbon emissions as an amount of some material thing a person can have. In remaining focused on what people are able to do without causing disproportionate environmental harm, it puts the burden of emissions reductions on those who have the resources to find low-emission ways of indulging their extravagant tastes. The approach also forefronts questions concerning the emissions associated with different capabilities. For example, what exactly are non-excess emitters capable of, and to what extent is human flourishing really tied to high emissions? While the paper does not endeavor to answer these questions, it reveals why a capabilities approach to carbon emissions reductions sheds a unique light on common assumptions about the costs associated with reducing global climate emissions.

Decolonial from the start: What ontological parameters can we use to frame multispecies justice?

Christine Winter

University of Sydney

Multispecies justice draws together a range of academic fields to examine human and nonhuman relationships. These include relationships of respect, responsibility and, to some, reciprocity. The extent of those relationships and the range of species, forms and being remains indistinct and variable. My argument is that the relative infancy of multispecies justice in the western academy opens an opportunity to examine how to avoid damaging domination of the nonhuman realm and of Indigenous epistemologies and ontologies. I am not suggesting an appropriation of Indigenous knowledge, but rather an exploration of ways in which the field may remain sufficiently nuanced and open to accommodate multiple epistemological and ontological framings of theory. In this paper I will draw from Mātauranga Māori to discuss one aspect of that decolonial project - why the scope of multispecies justice must cover all planetary being and all time.

Moving Beyond Individualism with Sympathetic Imagining

David Schlosberg, Anik Waldrow

University of Sydney

One of the major challenges posed by the idea of multispecies justice is the move it suggests beyond the individual human subject as the only viable subject of justice. While a number of theorists have developed theories to expand justice to other individual sentient animals and, more broadly, to other organisms, species, and ecological communities and systems, the focus has been mainly on specific qualities of nonhuman subjects that would bring them into a community of justice. We focus, rather, on how to expand this community, using the ideas of sympathetic imagination and relational subjectivity. Building on Nussbaum's (2006) claim that sympathetic imagining plays an important role in bringing into focus the experiential dimension of the non-human other, we demonstrate that the relationality resulting from processes of sympathetic imagining need not be limited to the intersubjective realm where two sentient individuals connect with one another. The intrinsically relational nature of the concept of sympathy can ground an ecological account of justice that regards sentient and non-sentient life as an integral part of a larger whole composed of infinitely many perspectives. Approached from this angle, relational subjectivity normalizes an attentiveness to ecological flows and systems, and human and nonhuman connectivity. Such an approach offers a pathway for the engagement and resolution of conflicts between the widely varied subjects of a multispecies lifeworld.

📢 Speaker, chair

David Schlosberg Professor of Environmental Politics, University of Sydney

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📢 Speakers

Christine J Winter Post Doctoral Research Fellow , The University of Sydney

Breena Holland Associate Professor, Lehigh University

Furthering Individual and Collective Capabilities in Resilient Livelihoods: A practical case from Cambodia

🕐 11:00am - 12:30pm, Jun 30

📍 Online

Live Sessions 5

Clean farming and social responsibility from the capability approach: A case study of tea production in Thai Nguyen province, Vietnam

Quyen Ngoc Vu[1], **Mai Hoang Thi Dao**[2]

[1]Vietnam Academy of Social Sciences, Vietnam; [2]Vietnam Academy of Social Sciences, Vietnam

The Political Economy of Mango (Mangifera indica): Challenges Towards Workers' Rights and Welfare in the Agricultural Industry

Noe John Joseph Endencio Sacramento[1], **Gayle Candice Duspar Canete**[2]

[1]University of the Philippines Cebu, Philippines; [2]University of the Philippines Visayas, Philippines

Furthering Individual and Collective Capabilities in Resilient Livelihoods: A practical case from Cambodia

Michael John Drinkwater, **Ashish Srivastava**

VSO, United Kingdom

Abstracts:

Clean farming and social responsibility from the capability approach: A case study of tea production in Thai Nguyen province, Vietnam

Quyen Ngoc Vu[1], **Mai Hoang Thi Dao**[2]

[1]Vietnam Academy of Social Sciences, Vietnam; [2]Vietnam Academy of Social Sciences, Vietnam

Sustainable agriculture and clean farming have been the center of discussion in recent decades. Growing demand for food has driven agricultural activities towards increasing dependence on pesticides, herbicides and fertilizers, which create threats to both the environment and human health. Standardized agricultural practices, backed with technology, are thus seen as an alternative way to farm without compromising the natural environment and people's wellbeing. The application of those techniques, nevertheless, depends greatly on the awareness and willingness of agricultural producers and farmers, which obviously involves a reconciliation between their freedom of choice and their social responsibility, or in other words a reconciliation between the rationality and morality (Ballet et al, 2014). In fact, social responsibility and sustainability are closely related and often used interchangeably. Sustainability is also employed as a justification for social responsibility (Porter and Kramer, 2006). The question is, however, achieving sustainability seems an endless task because "sustainability is not an end state" but "a wide range of improvements to the current state" that requires continuous endeavors and even trade-offs (Bitsch, 2011). It is the reason why promoting sustainable agriculture, given the sheer scale of the agriculture itself, is not easy and even creates the disbelief among agricultural agents sometimes.

Tea production is considered the key sector in Vietnam and particularly in Thai Nguyen province for its provision of livelihoods to 40% of rural households. The province is also known for its traditional green teas with a century history and the second largest tea producer in the country. However, while tea in Vietnam is an export-oriented commodity, Thai Nguyen's teas are mainly consumed domestically. The analysis of Thai Nguyen's tea production reveals a paradoxical situation: despite better earnings through production with certified farming practices, a majority of tea growers still prefers to proceed with non-certified cultivation procedures. The survey results, based on the questionnaires with 168 tea growing households, show an excessive use of chemicals for tea cultivation while the process of tea drying and packaging is not either environmentally friendly. Two notable reasons among others include the low technical and safety requirements of the domestic markets and tea growers' preference of a non-binding or experience-based production process.

Through the case of tea production in Thai Nguyen province, the paper seeks to understand the rationality of tea growers in their adoption of unhealthy agricultural practices despite the promotion of certified tea production by the Vietnamese government and the province. It also looks at the social acceptance both as a market signal of the demand side and a contributing factor to the capacity of tea growers, from the supply side, to apply moral constraints to their production by themselves. Some policy implications are also introduced for improving the "current state" of Thai Nguyen's tea production towards cleaner farming by employing an extension of the capability approach that views freedom and rights in relation to responsibility and obligations (Ballet et al, 2014).

The Political Economy of Mango (Mangifera indica): Challenges Towards Workers' Rights and Welfare in the Agricultural Industry

Noe John Joseph Endencio Sacramento[1], **Gayle Candice Duspar Canete**[2]

[1]University of the Philippines Cebu, Philippines; [2]University of the Philippines Visayas, Philippines

Workers have always been at the forefront of industries, especially in agricultural enterprises. Agricultural societies in different regions especially in Asia and the Pacific have always been confronted with issues on social inequality and injustices which dominantly affect the

workers, farmers, and peasants. This research discusses the problems and issues faced by the workers in the agricultural industry by looking into the mango industry in the Province of Guimaras, Central Philippines. The study focuses on the exploitation of the capitalists, enterprises, and business enthusiasts carried before the workers, laborers, and farmers for the sake of profit from the production. The experiences of the laborers and workers in the mango industry were used as the basis in building the arguments in this case study where it has identified that labor is the primary mode of production that is being extremely exploited. Though the mango industry in the province has benefited the local economy and even the country's tourism and agricultural industry, the workers and peasants were left to suffer from the drawbacks of the elitist state, domination of the rich, and the exploitation of labor.

Despite the benefits and profits from the industry, the farmers, workers, and laborers are given less priority and that the capitalists' interests are profoundly given much attention. It is crucial to discuss the welfare of the labor sector since they are the major part of the modes of production on one hand, and the agriculture is least appreciated in the Philippine society on the other.

The findings of this case study highlight that the workers are deprived of their basic rights and the protection of their welfare in the performance of their labor. The working sector's safety was taken for granted and they are even left unsecured since they are only hired as contractual during mango season. Moreover, the major control of the production is left to the big capitalist and business owners through financing the costs which result in disparities in the industry. This turns out that the farmers and backyard owners cannot independently cultivate and produce the mango fruit in their orchard because of the expensive cost of production. These discussions open an avenue to further criticize and analyze the political economy of labor in the industry given with the emerging changes and development and the continuous trend of undermining the agricultural sector in the Philippine society.

As a primary step towards addressing the issue of labor exploitation of the farmers, peasants, and laborers, there is a need for them to be organized. The organization of the community of peasants in the mango industry is necessary toward the realization of the exploitation committed by the capitalists, elites, and big business owners, and even by the government for the sake of profit. With this, various activities are to be considered in addressing this concern:

1. Facilitating a community education for the mango sector to understand their basic rights as members of the marginalized community and sector in the country.
2. Facilitating a community organizing that will help them understand the need to communicate with other members of the sector or industry and the need to form as one body to address their concern.
3. For the sector to organize themselves as a people's organization and an interest group to be mobilized in the promotion of their cause and interest in the pursuit of addressing their concerns and pushing for benefits that are necessary for the development of the lives of the member of the sector.

Furthering Individual and Collective Capabilities in Resilient Livelihoods: A practical case from Cambodia

Michael John Drinkwater, **Ashish Srivastava**

VSO, United Kingdom

Key words: Individual vs collective capabilities; methodological practices; capability indicators and assessment

In 2015 VSO adopted a revised resilient livelihoods global strategy with an assets and capability approach at its core. Since 2017 there has been increased commitment to understanding the implications of this in operational terms, and advancing more consistent, improved quality livelihoods programming. A theory of action has been developed to aid this operationalisation process, with the impact goal containing two areas of assessment -capability development and livelihood resilience. For each area six indicator categories have been developed to assess change and in the research that will be drawn upon in this paper these will be unpacked further and tested as part of retrospective research to explore in more detail the impact of a recently ended project. A further element of this research will be to examine how both individual and collective capabilities have grown during the project's implementation, and to assess the linkages between the two. The two authors of this paper have been responsible between them for leading the processes of developing VSO's resilient livelihoods framework, the theory of action, and the capability approach framework, and the second author for the development and testing of the capability and livelihood resilience impact frameworks.

The specific country experience this paper will draw upon is that of Cambodia. In Cambodia VSO has implemented the Accenture funded, Improving Market Access for the Poor (IMA4P) project for the last five years, with the project ending in December 2019. VSO worked with farmers in two provinces, Battambang and Banteay Manchey, to improve the efficiency and profitability of rice farming for farmers in poor rural communities. In its first two years the project set itself out as essentially a training project, using a lead farmer approach to train farmers in improved rice production practices. In 2017 the approach however shifted. The project became linked to the Sustainable Rice Platform (SRP) network, and particularly to a key buyer who was seeking to expand its export of jasmine rice varieties to Europe. The SRP, with the quality standards it includes, particularly with regard to chemical usage, provided a mechanism to gain acceptance in the EU.

From the outset IMA4P had worked through agricultural cooperatives (ACs). Now it sought to strengthen these so that they could enter into marketing contracts with a local milling company that was in turn supplying the exporter. To facilitate these negotiations, IMA4P worked with the ACs to form and strengthen their umbrella union, BUAC, in Battambang, and to strengthen dialogue processes amongst all the key value chain actors – farmers, the ACs, processors, millers and buyers. A market platform was brokered, the Rice Marketing Information System (RMIS), and this proved pivotal in the establishment of individual marketing contracts between ACs and the millers. Some ACs themselves, with growing memberships and income from fees and sale of some inputs, also took on additional agro-enterprise activities.

At the outset, the project logframe required VSO only to track changes in incomes. Within the assets and capabilities approach, income is seen only as a means to an end, so more recently within the project there has been a move to analyse the broader diversification of assets that has occurred at individual (household) level. For this a 'battery' tool has been used for assessment purposes. As part of the research contributing to this paper, an exercise will be conducted to analyse further how both individual and collective capabilities have grown during the project's implementation. The work will explore the ability to use both these capability areas as a way of strengthening future follow on work with agricultural cooperatives and their umbrella unions in Cambodia. In particular we wish to explore how the concept of collective capabilities can be used as a frame for the strengthening of the cooperatives as social as well as economic organisations, with a focus on promoting more inclusive membership of women, youth and poorer households with limited land access.

The research will explore the factors influencing the achievement of individual and collective capability development, and the linkages between

the two. Social mapping exercises allow the identification of different social economic groups, and aspirations analyses conducted with women, youth and men, provide a proxy means for identifying the types of capabilities that are intrinsic to the achievement of these aspirations. The battery tool assesses asset levels using the five capitals model and can be used as a pre and post method. It provides an opportunity for participants to identify, discuss and reflect upon capabilities related to particular types of assets and the barriers to their achievement Conducting this exercise in Cambodia and Bangladesh has facilitated learning around what are the most effective measures in addressing individual community capabilities and aspirations.

The next phase of the research in Cambodia will focus on exploring the linkage between individual asset and capability development, and the collective capability development of ACs involved in the IMA4P project achieved through institutional strengthening measures. This will be done using aspirations analysis and the use of battery and community scorecard tools for evaluation purposes. A purposive sample of the groups will include both more and less successful cooperatives. The aspirations analysis tool will identify the most relevant capability aspirations related to the strengthening of the cooperatives and their umbrella union along with the barriers preventing the realization of these; the battery and scorecard tools will assess the relative levels of asset and capability development that have taken place. A comparison can then be made between the sets of individual and collective capabilities and the measures related to the development of both, in order to advance learning on developing apt strategic interventions to address collective capabilities.

Our research in sum will focus on two things namely:

1. a) Identifying the most relevant collective capabilities of the ACs to help in designing strategies for the cooperatives to succeed and noting how these capabilities differ from individual capabilities and indeed a conventional institutional strengthening perspective.

2. b) The tools and indicator sets that are useful to the participatory identification and assessment of asset and capability development.

📢 Chair

Vanessa Schouten Massey University

📢 Speakers

Dao Mai Vietnam Institute of Economics

Michael Drinkwater Consultant Global Livelihoods Advisor, VSO

Ashish Srivastava MER Advisor - Resilient Livelihoods, Volunteer Services Overseas

Noe John Joseph Sacramento University of the Philippines Cebu

12:45pm

Annual General Meeting
🕐 12:45pm - 1:45pm, Jun 30
📍 Online

Annual General Members Meeting

The annual meeting of the HDCA is open to all members of the association and all are encouraged to attend. The meeting will be used to confirm newly elected members of the HDCA Executive Council and introduce current board members. In addition, several Directors will speak about their responsibilities and the opportunities available to members to engage in the activities of the association. The Treasurer will provide a brief report on the association's finances. There will be time for members to ask questions and

raise issues of interest or concern. The meeting will be held in two live sessions on June 30 - members can choose one session to attend based on their time zone.

The session will start with a 15 minute prerecorded message, followed by live Q&A.

If you have trouble seeing us in Whova, pls join us in Zoom directly:
https://massey.zoom.us/j/96284209094

📣 **Chair**

Graciela H. Tonon Doctor Political Science-Social Worker, Professor and Director Universidad Nacional de Lomas de Zamora & Universidad de Palermo, Argentina

7:00pm

Annual General Meeting
🕐 7:00pm - 8:00pm, Jun 30
📍 Online

Annual General Members Meeting

The annual meeting of the HDCA is open to all members of the association and all are encouraged to attend. The meeting will be used to confirm newly elected members of the HDCA Executive Council and introduce current board members. In addition, several Directors will speak about their responsibilities and the opportunities available to members to engage in the activities of the association. The Treasurer will provide a brief report on the association's finances. There will be time for members to ask questions and raise issues of interest or concern. The meeting will be held in two live sessions on June 30 - members can choose one session to attend based on their time zone.

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https://massey.zoom.us/j/95516150028

📣 **Chair**

Ingrid Robeyns Political philosopher/Chair ethics of institutions, Utrecht University

8:00pm

Keynote Address 1.2 Sridhar Venkatapuram, Realizing Health Justice for Older People
🕐 8:00pm - 9:30pm, Jun 30
📍 Online

Live Keynotes

Among the many global transformations that are underway, one significant and under-recognized phenomenon is that of "global ageing." A profound demographic transition is underway within societies and across the world where the population proportions and numbers of older people is significantly increasing. By 2050, there will be 2 billion people over the age of 60, and most older people will be living in low and middle income countries. But social policies are currently inadequately addressing or neglecting the wellbeing of older people. And there is little evidence that countries are planning policies aiming to do better. The COVID-19 pandemic, as it has evolved so far, is resulting in deaths of older people by far. The neglect and quality of care of older people that died in long term care homes in the United Kingdom, United States, and Canada is shocking. As there is growing awareness of the social structural inequities that are

causing people to become infected and die, we are not paying enough attention to what this means in relation to older people. In this presentation, I discuss the wellbeing deprivations and social exclusion suffered by older people world wide before the pandemic, and during the pandemic. I will then assess the normative implications for realizing health and social justice for older people, applying the capabilities approach.

If you have trouble seeing us in Whova, pls join us in Zoom directly:
https://massey.zoom.us/j/95765889907

📢 **Chair**

Polly Vizard Associate Professorial Research Fellow, Centre for Analysis of Social Exclusion, LSE

📢 **Speaker**

Sridhar Venkatapuram Kings College London

9:30pm

Day 1, Stream 1, Session 3: New Horizons: Spiritual Traditions on Sustainability and Justice: From Amazonia to Rome to Aotearoa
🕐 9:30pm - 11:00pm, Jun 30
📍 Online

Live Sessions 1

New Horizons: Spiritual Traditions on Sustainability and Justice: From Amazonia to Rome to Aotearoa

Chair(s): **Carla Francini** (Foundation)

Presenter(s): **Séverine Deneulin** (University of Bath and Laudato Si' Research Institute), **Carla Francini** (Foundation), **Hirini Kaa** (University of Auckland)

Abstract:

In October 2019, 200 religious leaders working in the and for the Amazon region, invited experts, indigenous peoples and other representative of local communities gathered in Rome to discuss the situation of the Amazon region and how to respond to the problems and needs of the region. The event is known as the 'Special Assembly of the Synod of Bishops for the Pan-Amazon Region': New Paths for the Church and for an Integral Ecology. As the summary document of the Amazon Synod discussion puts it, 'The colonizing interests that have continued to expand – legally and illegally – the timber and mining industries, and have expelled or marginalized the indigenous peoples, the river people and those of African descent, are provoking a cry that rises up to heaven' (*Querida Amazonia*, paragraph 9).[1]

The working document used for the month-long discussions to find 'new path's or new horizons on sustainability and social justice was based on extensive consultations with more than 80,000 people in the region over the last two years on how their experience 'development'. All the people consulted lamented that the model of development they have witnessed is one that destroys the forest and their lives. In the words coming from the consultation exercise conducted by the Pan Amazonian Ecclesial Network in Brazil: 'We are being affected by the timber merchants, ranchers and other third parties. Threatened by economic actors who import a model alien to our territories. The timber industries enter the territory in order to exploit the forest, whereas we protect the forest for the sake of our children, for there we have meat, fish, medicinal plants, fruit trees… The construction of hydroelectric plants and the project of waterways has an impact on the river and on the land… We are a region of stolen territories." (*Querida Amazonia*, paragraph 45)

The document makes it clear that social and environmental degradation go hand in hand, taking the argument of the encyclical *Laudato Si': On care for our common home*, published by Pope Francis in June 2015: 'a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor". We do not need an environmentalism "that is concerned for the biome but ignores the Amazonian peoples". (*Querida Amazonia*, paragraph 8)

The document proposes new paths for a more sustainable and just social and economic system, based on indigenous people's wisdom, which can teach us how "to contemplate" and "love" the territory, and "not simply analyze it" or "use it", as for them, "the forest is not a resource to be exploited; it is a being, or various beings, with which we have to relate" (*Querida Amazonia*, paragraph 42).

This aim of this roundtable is to discuss in comparative perspectives what spiritual traditions, coming from indigenous peoples wisdoms, and

from world's religions like the Catholic tradition, can contribute to finding new paths, new horizons, towards sustainability and justice, and how the capability approach can be enriched by these traditions which privilege their wisdom in caring for the land as a common home.The idea would be to discuss the recent synod on the Amazon of Pope Francis and Maori cosmology, and have a discussion on Capability, Spirituality, and Justice.

📢 Speaker, chair

Carla Francini Healthcare & life science practitioner, academic research projects in communication sciences, social choice. Coordinator TG sustainable HD at, HDCA

📢 Speakers

Severine Deneulin Associate Professor in International Development, University of Bath

Hirini Kaa Kaiarahi, University of Auckland

Matthias Kramm PhD candidate, Utrecht University

Day 1, Stream 2, Session 3: Sustainability and Local Communities
🕘 9:30pm - 11:00pm, Jun 30
📍 Online

`Live Sessions 2`

Understanding the context of 'Leave no one behind' in East London, United Kingdom.

<u>Meera Tiwari</u>

University of East London

Planning strategies for sustainable development and human flourishing at local level: The case studies of the Florence metropolitan city

Mario Biggeri[2,3,4], <u>Andrea Ferrannini</u>[1,3,4], Caterina Arciprete[2,3]

[1]University of Ferrara, Italy; [2]University of Florence, Italy; [3]ARCO (Action Research for CO-development), Italy; [4]c.MET05 (National University Centre on Applied Economic Studies), Italy

Exploring values and priorities for human development at the individual and local level

<u>Gareth James Wall</u>

University of Birmingham, United Kingdom

Abstracts:

Understanding the context of 'Leave no one behind' in East London, United Kingdom.

<u>Meera Tiwari</u>

University of East London

This paper presents findings of an ongoing project that maps the progress of Newham and Tower Hamlets boroughs of London in meeting the Sustainable Development Goals (SDGs). With 36% low-paid employees and 37% poverty, Newham remains one of the most capability deprived boroughs in London despite progress since 2011 in affordable housing and employment. Tower Hamlets has the worst unemployment and child poverty rates in London (Trust for London, 2019).

The project is situated in the wider discourse on inequalities and poverty in the developed country context (Picketty, 2013; Ravallion, 2018; Roser and Ortiz-Ospina, 2017; Alston, 2018) with the specific focus on the boroughs of Newham and Tower Hamlets in east London. The Joseph Rowntree Foundation Report on UK Poverty (JRF, 2018) further highlighted the rise in child poverty and the worsening of in-work

poverty for millions of workers since the last census in 2011.

The research project maps the progress trajectory for the boroughs of Newham and Tower Hamlets using the overarching and inclusive development framework of the SDGs through its 17 goals and 169 indicators. By deploying this universal yardstick for global development, the project draws attention to the gaps, the opportunities and the challenges the boroughs face in achieving the SDGs by 2030. While numerous agencies, including community organisations, borough councils and the larger NGOs are involved in the SDG related thematic ares, they work independently and perhaps somewhat within a silo approach in several domains of social and economic inclusion in the boroughs. Therefore, while data sets and progress can be accessed for individual or narrow spectrum issues of development (for example, via London Councils' or GLA Economics' publications), a comprehensive understanding of development, its gaps and progress in the boroughs, which could be captured by the SDG framework does not exist.

The paper presents the initial findings of the project in terms of the functionings and capabilities of communities living in the boroughs of Newham and Tower hamlets. It is envisaged that that this mapping will help in channelling the resources and plans to achieve the SDGs in the boroughs. The methodology for this paper deploys the SDG framework to map the opportunities and the challenges (lack of opportunities) the boroughs face in specific indicators through existing borough level data and plans. This data is further enriched by the primary research conducted in the boroughs with six community organisations working in domains that crosscut majority of the SDGs.

Planning strategies for sustainable development and human flourishing at local level: The case studies of the Florence metropolitan city

Mario Biggeri[2,3,4], Andrea Ferrannini[1,3,4], Caterina Arciprete[2,3]

[1]University of Ferrara, Italy; [2]University of Florence, Italy; [3]ARCO (Action Research for CO-development), Italy; [4]c.MET05 (National University Centre on Applied Economic Studies), Italy

The multidimensionality characterising development processes and people's wellbeing and quality of life is widely acknowledged by the academic literature and practitioners. For instance, the definition of the 2030 Agenda for Sustainable Development and the debate on its implementation and monitoring, as well as initiatives like the Commission on the Measurement of Economic Performance and Social Progress, have undoubtedly provided critical insights on the analysis and evaluation of development processes.

However, when a territorial approach is embraced the debate often lacks a sound theoretical framework as a base to develop tailored models, methods and indicators able to integrate a place-based and people-centred perspective. Indeed, a territorial and people-centred perspective entails complex and dynamic processes, which cannot be easily framed within static, sectorial or mono-dimensional analytical frameworks.

Integrating Amartya Sen's Capability Approach (Sen, 1999) with the literature on territorial development processes in an evolutionary economic geography perspective allows analysing how the continuous interaction of different elements through non-linear feedback loops shapes the creation of territorial enabling/disabling factors for human flourishing. Based on this interpretative framework, sustainable human development can be conceived as a process of enabling the local system to function in order to facilitate the expansion of the real freedoms that agents have reason to value in an integrated and sustainable (economic, social and environmental) manner (Biggeri and Ferrannini, 2014; Ricci et al. 2019). These bottoms-up transformative changes requires participation and empowerment (Clark et al., 2020).

The general objective of our paper is to analyse how sustainability, participation, productivity and equity can be simultaneously and equally pursued strategic planning at local level centred on a vision of sustainable human development.

Our case-study deals with the design of the Metropolitan Strategic Plan and the following Metropolitan Territorial Plan for the Florence Metropolitan City, which is composed by 42 municipalities spanning from small towns (i.e. less than 5000 inhabitants) in rural and marginal areas to the city of Florence (with more than 370.000 inhabitants) representing the core and main urban environment.

This case-study is particularly interesting not only due to its structural socio-economic features in terms, but also for the strong efforts devoted by local authorities in recent years to plan strategies for sustainable human development.

Our mixed-methods research design combines i) the quantitative analysis of secondary data in the five dimensions of social sustainability, economic sustainability, environmental sustainability, participation and active citizenship, and infrastructure and mobility, with ii) the qualitative analysis of data and information gathered through semi-structured interviews and structured focus group discussions with key informants.

Our paper intends contributing to the debate on sustainable human development and to the conference theme by discussing the ability of urban and rural communities together to flourishing by expanding individual and collective capabilities and strengthening sustainability and equity as two of the pillars of human development.

The paper is structured as follows. The first section introduces the debate on sustainable human development at local level and the second section discusses our interpretative framework. The third section presents our research design in terms of case-study and methodology, and then the fourth section discusses our results. The last section concludes with final remarks and future research perspectives.

Exploring values and priorities for human development at the individual and local level

Gareth James Wall

University of Birmingham, United Kingdom

This paper argues that despite recognition of importance within both the analytical literature and at the highest policy levels, individual values and priorities have been under-represented in informing and driving development activities leading to an undermining of democratic legitimacy. After breifly exploring the complimentary literature on human development and deliberative democracy, we explore how the aggregation of individual expressed preferences though Q methodology can show how different ways of analysing the data highlight different aspects of intragroup variation in values and priorities and how these can be used to inform public policy and public debate.

Drawing on data collected from 557 individual adults (65.9%) from one ward of Kottathara panchayat, Wayand in Kerala, South India, the fieldwork was based on an innovative participatory method of presenting issues highlighted via local community meetings and community leaders and mapping them against Nussbaum's ten core capabilties to identify possible gaps before asking each individual adult to undertake an forced incomplete ranking Q-sort. We compare how agregation by expressed 'most and least important' issues compares with the average importance of each issue by various demographic breakdowns including gender, age, community and neighbourhood. We then show how Q method factors can help with identifying common concerns from three 'types' of citizens. The finding highlight how through a simple methodological innovation, local representatives, civil society and academics can support greater meaning democratic participation in local

development priority setting and discourse.

📢 Speaker, chair

Gareth Wall University of Birmingham

📢 Speakers

M

Meera Tiwari

Andrea Ferrannini

Day 1, Stream 3, Session 3: Well-Being's Contents, Structure, and Relations

🕐 9:30pm - 11:00pm, Jun 30

📍 Online

Live Sessions 3

Well-Being for Capability Theorists

Andrew Moore
University of Otago, Dunedin

Well-Being, Ill-Being, and Value-Neutral Capabilities

Sebastian Östlund
Umeå University, Sweden

Abstracts:

Well-Being for Capability Theorists

Andrew Moore
University of Otago, Dunedin

This panel presentation addresses the question: What does it take for the capabilities approach (CA) to be consistent with the philosophy of well-being? It develops its answer by distinguishing relatively uncontroversial thoughts in current philosophy of well-being from more controversial thoughts, and by identifying options for CA to handle both. It is directed especially to theorists and users of CA, and to philosophers of well-being. Its conclusions are positive regarding their intellectual relationship with one another.

The concept of one's well-being is that of what is good for one. It is distinct, for example, from the concepts of one's moral, aesthetic, or epistemic good. Still, that leaves open the substantive issue of the extent, if any, to which what is good for one is a matter of one's moral, aesthetic, or epistemic good. This much is relatively uncontroversial in philosophy of well-being. Also relatively uncontroversial in that domain, albeit expressed variably, is the idea that rival substantive theories of well-being answer one or both of these questions: Which things are good (or bad) for one? What does it take for these things to be so?

On the first question above, some theories are pluralist and others are monist, about how many basic kinds of good (or bad) things there are for one. Also contested is the metaphysics of these beings or doings or life-features one has. For example, are they experiences, cognitions, activities, relationships, or some pluralist mix of these? Some think it is also illuminating to carve good and bad things up according to whether or not the nature of these things is 'subjective' or 'objective'. But the merits of such a focus are controversial, and this subjective / objective contrast is itself not clear.

On the second question above, it is relatively uncontroversial that there is an illuminating distinction between objectivist and subjectivist accounts. Objectivism claims that "certain things are good or bad for us whether or not we want to have the good things or avoid the bad things" (Parfit 1984: 493). Subjectivist opposes this: "something is basically good for you if and only if, and to the extent that, you have the right kind of attitude toward it under the right conditions" (Lin 2017: Abstract). Perfectionist appeals to the nature of one's group (e.g., one's being human) are typically objectivist, for example, while standard forms of preference theory and desire theory are typically subjectivist. Hedonist accounts are objectivist if they appeal simply to the intrinsic or felt nature of pleasure and pain, or instead subjectivist if they claim the good or bad of these mental features of ours is conditional in some way on our favouring those features of ours.

Finally, let us note a just a few among the many other contested lines of inquiry within philosophy of well-being. First, which entities are basic subjects of well-being? One narrow answer is that only human beings are so. One broad answer is that in addition to these, many non-human

animals are so too, and so (at least in principle) are many artificial intelligences, and perhaps even various groups and multi-generational entities, such as nation-states, peoples, tribal groups, and cities. Second, invariabilists claim that just one theory of well-being covers all subjects of well-being; variabilists claim instead that certain differences among different kinds of subjects of well-being require for these different theories well-being. Third, regarding relations between well-being and time, it is relatively uncontroversial that there lifetime or whole-of-existence well-being; but it is somewhat controversial whether or not there is also snapshot or momentary well-being, and period or life-stage well-being.

So much, in outline of some bare bones of the philosophy of well-being. Turn now to the Capabilities Approach (CA). Let us say that a 'Capability Approach' is an approach to the good, and to justice, that draws centrally on a distinction between one's capabilities and one's functionings. Let us add that a 'Capabilitarian Exercise' is a Capability Approach that is taken in a particular setting to the specification of the subjects who are within its scope, and to specification of the capabilities and functionings that are evaluatively and normatively relevant in that setting.

Return, finally, to what it takes for CA, for any Capability Approach, and for any Capabilitarian Exercise, to be consistent with the philosophy of well-being. The remaining paragraphs briefly sketch some strategies.

One promising strategy for CA is what we can call the 'insensitivity strategy'. This is based on the thought that in many settings, it will be a virtue in CA, and in its further specifications, to be more less rather than more sensitive to difference in substantive theory of well-being. The desirable thing here is for it to be possible to generate a coherent and consistent rationale for that CA, on the assumption of a wide range of rival substantive theories of well-being. If a certain specification of CA can be given a credible rationale in terms of various different and rival substantive philosophical theories of well-being, then that is a significant count in its favour.

Another promising strategy for CA is what we can call the 'proxy strategy'. This is based on the thought that in many settings, there are various feasibility constraints regarding which matters are sufficiently measurable in the setting in question, or regarding which matters are sufficiently uncontroversial (or instead too controversial) to include as recognised capabilities and functionings, or regarding which matters are sufficiently reliably instrumental to goods on most or all reasonable conceptions of goods. Appeal to the basic purposes of the CA, and to the merits of the 'insensitivity strategy', can then generate rationales for range of apt 'proxies' or 'measures' or 'predictors' of good and of well-being.

Well-Being, Ill-Being, and Value-Neutral Capabilities

Sebastian Östlund

Umeå University, Sweden

Do you want to live well? No matter who you are, the answer you are most likely to give is something like "yes, obviously". Yet, what it means to live well is notoriously difficult to pin down. The strong desire to live well but weak conviction about what this desire entails is puzzling. We may vaguely agree that individual well-being is about how well our lives are going for us as opposed to e.g. how virtuous or beautiful we are (or aren't). But, specifying what this implies in more detail remains thoroughly contested. In this paper, I address this vagueness about well-being by arguing that we shouldn't reduce our options to get a more manageable overview, but instead strive to systematically categorise our many options using certain evaluative benchmarks. The conclusion is that plausible evaluative benchmarks show that positive states do not exhaust what makes a life go well, since ill-being is not merely the lack of well-being. To live well, I argue, is to have a high level of well-being, and low level of ill-being. But, importantly, well-being and ill-being cannot be translated into the presence or absence of each other without loss of important information. For capabilitarian purposes, we need to make sure not to filter out information from either side.

In attempting to answer the question about what living well consists in, the capability approach offers valuable conceptual support. The capability approach is an underspecified and open-ended framework for theories of various values. Examples of such values include well-being, agency, and justice. Common to capabilitarian theories are the kinds of things that purportedly constitute the values that the theories analyse. In brief, capability theories focus on substantive freedoms to be and do various things. These substantive freedoms are called capabilities and the beings and doings they help us realise are called functionings. An example of a capability is someone having the substantive freedom to eat, while the related functioning would be the person's act of eating. Different capabilities and/or functionings are relevant for describing different ethical and political values.

In the capabilitarian literature, there are two main ways of defining the core concepts of capabilities and functionings. One way is value-laden. The other way is value-neutral. The value-laden definition of 'capabilities' is 'the substantive freedoms to realise functionings'. In turn, the value-laden definition of 'functionings' is 'beings and doings that we have reason to value'. Recently, Ingrid Robeyns (2017) and Morten Fibieger Byskov (2019) have argued that we should define these core concepts value-neutrally by excluding the qualifier 'reason to value'. The primary reason is that including this qualifier inappropriately restricts the fields of study for the capability approach understood as a single general framework for the many particular theories that the approach contains. The value-neutral definitions facilitate an expanded focus on both positive and non-positive substantive freedoms and related states of being and doing. We may e.g. be interested in describing and measuring things that we don't have reason to value, such as the levels of stress or pressure people in different jobs suffer from. A worry, however, is that the capability approach's attractiveness may become lost in the midst of the neutral and negative options that are included on this view.

The choice between the value-laden and value-neutral definitions prompts an important question. How should we use the contested concepts of capabilities and functionings when performing the necessarily value-dependent analysis of living well? I argue that the available value-laden definitions are too broad to capture what is specific about capabilities and functionings that promote our well-being (rather than promoting other things we have reason to value). Moreover, the value-laden definitions are not sufficiently concerned with the capabilities and functionings that constitute ill-being. These definitions are thus also too narrow. By starting with the value-neutral definitions instead, we can consider a complete set of options. What capabilitarians about well-being need to do afterwards is to narrow down the relevant capabilities and functionings, not just select positive ones as is sometimes argued, and arguably implied by the available value-laden definitions.

Answering the question about how we should use the concepts of capabilities and functionings for analysing well-being, as opposed to focusing only on e.g. subjective well-being in the form of pleasure, happiness or desire-satisfaction, is important for two reasons. Firstly, the capability approach and its theories give a normative foundation for ongoing policy work and multidimensional measurements of aggregated well-being and advantage. We see this e.g. in the United Nations' Human Development Index as a three-dimensional measure of economic development. We also see it in the United Nations' previous Millennium Development Goals and the Sustainable Development Goals that replaced them. These are goals for alleviating extreme poverty and its ill-effects. Here, multidimensional poverty indices that operationalise the capability approach serve an important role. How we measure values through capabilities and functionings in the social sciences and political practice is

not questioned in this paper. But, what we measure depends partially on fundamental ideas about values. If capabilitarians don't provide clear evaluative benchmarks, then the policy work that the capability approach informs will be on shakier ground than it should be. Secondly, while subjective components like satisfaction may factor in nicely as one metric among many, as in New Zealand's current well-being budget, we may wonder what else to include or exclude. I aim to provide a value-theoretical structure for such evaluative benchmarks. While the pluralisms of the capability approach are laudable, they create more work for explicating the many ways in which a life can go well. Analysing the theoretical demands we face when analysing well-being is an important part of that process.

In summary, this paper offers one practical implication, and one theoretical recommendation. The practical implication is that we should (keep our) focus also on non-positive capabilities and functionings. The theoretical recommendation underpinning this is that we should analyse the relevancy of capabilities and functionings as something distinct from their positivity.

📢 Speaker, chair

Sebastian Östlund PhD Student, Umeå University

📢 Speaker

A

Andrew Moore

Day 1, Stream 4, Session 3: Conceptualising Sustainability

🕐 9:30pm - 11:00pm, Jun 30
📍 Online

Live Sessions 4

Towards a Sustainable and Just Model of Development: Insights from Buddhist Philosophy

Asanga Upulwan Ranasinghe[1], Senevi Kiridena[2]
[1]Marga Institute, Sri Lanka; [2]University of Wollongong, Australia

Sustainability with Indigenous Methods and Philosophy

VINAY SHARMA, RAJAT AGRAWAL, KAPIL JOSHI
INDIAN INSTITUTE OF TECHNOLOGY (IIT) ROORKEE, India

Protagonistic - the theoretical respond for the sustainable and responsible development

Monika Mazur-Bubak
Cracow University of Economics, Poland

Abstracts:

Towards a Sustainable and Just Model of Development: Insights from Buddhist Philosophy

Asanga Upulwan Ranasinghe[1], Senevi Kiridena[2]
[1]Marga Institute, Sri Lanka; [2]University of Wollongong, Australia

There is emerging consensus on the limitations of the widely practiced 'mainstream' approaches to economic development in that they often focus on growth at the expense of critical human factors such as empowerment of individual citizens and social cohesion. Further implications of pursuing the current economic development models are discussed in the literature in relation to the impact of technology on the environment or ecosystem. Amongst the alternative approaches to neoclassical economic models that aim to take a more holistic approach to human development are those underpinned by the capability approach. This paper examines the core elements of the capability approach and the relevant concepts drawn from the Buddhist philosophy towards the development of a sustainable economic development model applicable to developing countries.

The primary motivation for the work reported in this paper is the unsettling circumstances experienced by many nations in recent times, despite the best efforts taken by the most influential leaders around the world to usher the wellbeing of living beings, as well as the sustenance of the physical environment. For example, in 2019, the world had 2,153 billionaires. At the same time, civilian casualties caused by the long and intensifying conflict in Afghanistan reached a record number in the third quarter of 2019. In 2018, there were 315 natural disaster events recorded with 11,804 deaths, over 68 million people affected. So, the question arises as to whether wealth is the answer to the world's problems? The work reported in the paper is also inspired by the work of Amartya Sen as well as the author's own reflections on Buddhist philosophy and based on his lived experience in a developing country.

On the one hand, Buddhist Philosophy is considered a highly practical approach to alleviating the 'suffering' experienced by humans. It emphasises the need for mindful individuals and collective action guided by principles of moderation. On the other hand, the human development and capabilities approach builds on the frameworks of economic development that reinforce the ideas of choice and participation afforded to individual citizens. It relies on building capabilities and collective efforts to alleviate poverty and inequality as opposed to the utility-based approach that focuses on happiness, pleasure and fulfilment of desires. As, such there are strong parallels between the principles underpinning the two approaches. Furthermore, there is the potential for technology to play a critical enabling role in relation to building capabilities, empowering individuals and eliminating poverty and inequality.

As we are embracing the 4th industrial revolution, technology is sweeping through the world at an unprecedented rate. It is predicted that Industry 4.0 will have a profound and complex relationship with society, humans and their capabilities. However the way technology has been utilised today is not that promising. Digital Products and Services that have been developed are not necessarily expanding valuable freedoms and powers, and have failed to make positive contributions in an equitable manner. In this context, analysis of design, technology and innovation can really benefit from a human-centric perspective and capabilities approach enriched by Buddhist philosophy.

Teachings in the Buddhist philosophy can be harnessed to form three key pillars supporting a model of sustainable and just development. In other words, Buddhism can reconcile the human, technology and governance elements as outlined below.

1. A set of principles for digital development.
2. More conscious consumers who exercise moderate behaviour.
3. A model of good governance in alignment with SDG 16.

The Noble Eightfold Path, Four Divine Abodes, Pancha Seela, Saptha Bojjhanga, Sathara Sathipattana, Samatha and Vipassana meditation etc. are some of these teachings that could be of direct relevance to these three pillars. Discourses and morals from Jaathaka Stories can also be used where relevant. These Buddhist teachings can be further extended to develop a comprehensive tripartite union of the three main groups of industry (supply), consumers (demand) and government (regulators). The role that has to be played by technology is also quite critical. How can, for example, Artificial Intelligence (AI) be used for the benefit of humans? Dialogues around Ethics, Values and Principles in technology by the industry, academics and professionals alike, is necessary to ensure this. The oriental value system could potentially enrich the current dialogue on tech ethics. A set of principles for digital development inspired by the Buddhist philosophies can add value to the current dialog.

While the Buddhist teachings align with Article 1 of the UDHR, which proclaims that humans are all born free and equal, the Buddhist Philosophy gives deeper insights and practical guidance to operationalise this concept. It promulgates a call for restraint in human speech and actions to make the world a more sustainable and just place. The 'Wasala Suthraya' (Discourse) for example, states that actions of an individual defines a human from a lowlife, despite wealth, caste and class. 'Sigaalovaada Suthraya' (Discourse) stipulates how to justly deliver responsibilities towards each other in a hierarchically organised system. Consumer choices can really become moderate if the Noble Eightfold Path is followed. Similarly, technology, related platforms and systems have also intruded into the realm of Democracy. Buddhist concepts such as the Dasa Raaja Dharma (Ten Royal Virtues/Ten Duties of the King) provides a clear for democratic and just governance.

At the very core of Buddhism is a time-tested journey towards sustainability and justice for all. This should be studied and promoted to ensure that technology is designed, developed and deployed with ethics, principles and values in mind for true human development to take place in the 21st century and beyond. A future where people enjoy freedom and technology becomes an enabler to achieve capabilities, valued beings and doings for each individual.

Sustainability with Indigenous Methods and Philosophy

VINAY SHARMA, **RAJAT AGRAWAL**, **KAPIL JOSHI**

INDIAN INSTITUTE OF TECHNOLOGY (IIT) ROORKEE, India

This paper based on a practical and successful experiment is about respecting indigenous philosophy by implementing indigenous methods of meeting the needs of present generation without sacrificing the needs of the future generations. The results of the experiment also reflects the role of capability concepts especially with reference to 'freedoms' to regain and distinguish sustainable flourishing from damagingly excessive living standards. It is actually about reinventing our means of satisfying human needs especially, with reference to energy generation in Himalayan Regions of India while conserving the forests. The model which has emerged during this experiment also rejuvenates the role of communities and community based living for sustainable and prosperous living.

It all started when an Indian Forest Services officer dismayed with the destruction caused by Forest Fires in North Western Himalayan Region (where he was serving) approached academia to develop an understanding on developing solutions to the annual phenomenon of forest fires with constructive means and productive outputs while conserving the forests, achieving development with sustainability and enhancing capabilities of the indigenous communities living in the forest areas.

A Reflexive Methodology and exploratory research design based study was initiated and hundreds of experts and thousands of forests users (people living in forest areas) were interviewed, discussions were held and a fundamental truth which emerged is that communities, especially indigenous communities who have always respected mother nature and have lived in synchronization with the natural world not only understand and care about sustainability but also are equipped with methods for sustainable living.

Further, if their thinking is supported with minimal non-intrusive interventions a winning model can be developed for developing capabilities along with sustainably keeping intact the sanctity of their approach to living.

Equipped with the said instigating thought (which became the reason for a techno-causal research) our team initiated a process of analysing Forest Bio-Residue especially Pine Needles (leaves) which are the major cause of forest fires and were traditionally removed from forest floor through controlled interventions earlier but, with due course of time and diminishing traditions now are burnt uncontrollably.

It was realised that if a localised, low cost, portable technological solution with mechanical orientation is developed for converting and compacting pine needles and other forest bio residue in to briquettes to be used as an alternative mode of energy for household as well as industrial purposes would not only eliminate this destructive waste from the forest land, reduce forest fires, vacate the forest land for plantation and vegetation, would also engage forest population into productive livelihood throughout the year even in winters when people don't have much to do, reduce the burden of collecting wood on women who are engaged in it for one-third of the day, reduce carbon emissions, conserve forests and may also instigate a process of reverse migration amongst the population which is abandoning its home because of destruction

caused by forest fires and other livelihood related hardships.

Here came an indigenously designed compactor machine designed by our team without any electrical intervention displaying all the capabilities and instigating all the aspects mentioned above.

This project got a support from National Mission for Himalayan Studies of Ministry of Environment and Forests, Government of India and has already crossed its pilot phase successfully where 12 Machines have been installed in two selected villages in the North Western Himalayan Region of India, in the State of Uttarakhand. The model is based on community working wherein pine needles get locally collected, compacted and used for household purposes as well as sold for a good standard price. The calorific value of the briquettes produced is sufficiently equivalent to coal and other means of energy as of now and carbon emissions are comparatively lower.

A mobile application helps in keeping the track of the complete value-chain.

The replicability of model seems smooth because of the larger involvement of people and the positive response received.

Another aspect which prospectively can be catered to or may be addressed in future is man-animal conflict which is getting prominent as because of forest fires wild animals run towards villages for food and otherwise which is emerging a major conflicting situation.

Protagonistic - the theoretical respond for the sustainable and responsible development

<u>Monika Mazur-Bubak</u>

Cracow University of Economics, Poland

Nowadays, one of the most important problems related to the theories of sustainable development and the list of human capabilities is not only creation of the most equitable system of distribution of goods (A. Sen) or taking into account the economic calculations of specific restrictions of individuals - resulting from the functioning of their cultural area, their place in society, material (Piketty), cultural and social resources (Nussbaum), or restoration of real political representation (Mouffe, Habermas, Laclau). The key issue is the ability and will of politicians to incorporate all these aspects in their global policy. It is no longer possible to maintain that the problems related to the implementation of the capabilities of both communities and individuals, or those related to the choice of energy sources, remain solely at the level of interest of local communities. These issues have become global and dealing with this fact is often a major challenge for politicians.

In the shadow of the coming era, which will definitely change the current way of functioning of a man, one of the key issues is the widely recognized vision of the nature of politics and the political. It is crucial because people as beings living in the world of symbols and language often, even unconsciously, strive to implement a statement, theory or belief that they take for granted. Basically, there are two paradigms that state successively that the nature of politics refers to mutual rivalry (Carl Schmitt, Chantal Mouffe, Ernesto Laclau, Michael Walzer, as well as Hanna Arendt and Bonnie Honnig), which ends in the hegemonic reign of one of the fighting fronts, or that the nature of the political is the pursuit of consensus - deliberative statements (Rawls, Habermas), but also to the aptitude approach of Amartya Sen or Martha Nussbaum. Proponents of the agonistic vision of the political refer to negative emotions as those that give political disputes topicality and representativeness. In turn, among the theories emphasizing actions aimed at jointly establishing just principles of functioning of society - as in Nussbaum - there is a reference to emotions such as love, empathy and – associated with them - responsibility for oneself and others. Both in deliberative and agonistic trend there are very strong initial assumptions, or axioms, that somehow condition the conclusions drawn from them (Jezierska).

On the other hand, one might can ask a somewhat utilitarian question: which of these concepts can be considered the most productive in the face of contemporary problems? In response to this question, in my speech I will demonstrate the essential effectiveness and productivity of Nussbaum's theory (based to the greatest extent on empirical research and productive solutions towards political communities). Also, I will propose a protagonist concept of the political that will not be expressed in fight against opponents but in "Working together on better human condition in general." One may ask if the struggle between opponents - as Mouffe claims – isn't the driving force of politics? But in a situation where we are considering productivity or efficiency a more important question is: what is the purpose of such fight? The real purpose of the agonistic paradigm of the political is to overcome the opponent. Still, in this argumentation we can't find the reference to solving the problems of community, or elaboration of the best responds for the appearing circumstances of society life. There is no reference in this reasoning to policy goals, which should be the best, most equitable and sustainable functioning of political communities. Politics based on the agonistic paradigm is dysfunctional to contemporary issues of international politics because if there are fighting fractions, each of which strives to implement its own program, regardless of others - it is impossible to implement common, balanced policy in the field of natural resources, climate catastrophe or mass migration. In opposition to agonistic concepts, I suggest adopting the protagonist vision of the political. This vision is based on the assumption that contemporary problems of the globalized world require politicians to adopt a protagonist attitude as the only solution that will prevent climate catastrophe or outbreaks of armed conflicts on a large scale. The protagonist vision of politics refers to an affirmative attitude (as opposed to radically negative agonistic policy) expressed in the courage to adopt a maximally broad, global perspective both when making individual decisions and when shaping long-term strategies. Protagonism should be based on the recognition that only by acting together and bravely acknowledging the problems of the poorer part of the world's citizens can we stop the processes destructive to our civilization. The protagonist in classical literature and etymology is understood as a positive hero who fights with the antagonist. Protagonism, as a socially productive vision of politics, should assume support and promotion of the actions of positive heroes who bravely oppose populism by openly expressing opinions that are difficult to accept by voters (such as Zuzana Caputova) but take into account the most important assumptions of sustainable development (Gretha Thunberg) and emphasize the importance of tolerance, peace (Jacinda Ardern), equality and values of every citizen and person (Pope Francis). The actions of such protagonists are shaped in respect of the dignity of each person, different cultures, denominations, views and languages, and above all the courage and power of the protagonists' influence is expressed in the ability to productively (focusing on the good of individuals and the general public) manage the emotions of political communities and engage these emotions in fueling activities for the sake of joint work in the face of an important challenge - as Martha Nussbaum points out by giving examples of Abraham Lincoln, Martin Luther King Jr., Mahatma Gandhi and Jawaharlal Nehru. Examples of how to deal with conflicts and crisis situations by these characters should be considered as "good practice" in the field of policy-making and should constitute a model against which all politicians and social activists should be assessed.

📢 Speaker, Chair

Vinay Sharma Professor Indian Institute of Technology (IIT) Roorkee

📢 **Speakers**

Rajat Agrawal IIT Roorkee India

Asanga Ranasinghe Founder and CEO, STAMPEDE, SDGs Tech Accelerator

Kapil Joshi senior level officer, forest department

Monika Mazur-Bubak Ph. D., Cracow University Of Economics

Day 1, Stream 5, Session 3 Ethics of Pandemics and Sustainability Roundtable Discussion
🕐 9:30pm - 11:00pm, Jun 30
📍 Online

Live Sessions 5

A roundtable discussion on the Ethics of Pandemics and Sustainability.

Pls dial in via Zoom:
https://massey.zoom.us/s/91738094662

📢 **Chair**

Anna M Malavisi Assistant Professor, Western Connecticut State University

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📢 **Speakers**

Andrew Crabtree Adjunct Associate Professor, Copenhagen Business School

S

Su Ming Khoo NUI Galway, Ireland

Paul Mitchell University of Bristol

📢 **Panel organiser**

Stacy J. Kosko Associate Research Professor, University of Maryland, USA

11:00pm

Day 1, Stream 1, Session 4 (session runs till 12:30AM): Sustainability, Human-Environment Relationships, and Indigenous Communities

🕐 11:00pm - 11:59pm, Jun 30

📍 Online

Live Sessions 1

The role of indigeneous cosmovisions in conceptualising decolonial and sustainable human development

<u>Mikateko Mathebula</u>, <u>Carmen Martinez-Vargas</u>

University of the Free State, South Africa

Vision of sustainability and justice in the town of Totonacapan-Mexico: The philosophy of lightning children

<u>Carlos Medel-Ramírez</u>[1], Hilario Medel-López[2]

[1]Instituto de Investigaciones y Estudios Superiores Económicos y Sociales - Universidad Veracruzana; [2]Instituto de Antropología - Universidad Veracruzana

The Tiger Widows in the Sunderban region of India:Understanding the impact on life and livelihood

<u>Moitrayee Basu</u>, **Sourish Ghosh**

St. Xavier's College, India

Abstracts:

The role of indigeneous cosmovisions in conceptualising decolonial and sustainable human development

<u>Mikateko Mathebula</u>, <u>Carmen Martinez-Vargas</u>

University of the Free State, South Africa

Decolonial discourses cannot be isolated from concerns about sustainable development, as much of their claims are rooted in the conservation of human diversity and preservation of natural resources for future generations. Drawing from Zapatistas' understanding of sustainability, sustainability can only be understood in terms of decolonial liberation. As such, both decoloniality and sustainability draw our attention to oppressive systems that limit our present and future freedoms.

In the higher education context, many of the challenges that universities in the South, but specially in South Africa are experiencing, are rooted in colonial educational impositions from the Global North (Newsinger, 2016). These impositions make invisible, the context-related knowledges that indeed are not sufficiently fitted to be part of a Eurocentric academic curriculum (Heleta, 2016). Although many strategies are being implemented in South Africa to promote new degrees (e.g. Bachelor of Indigenous Knowledge Systems) and curriculum transformation that align with the decolonial agenda, we agree with Seepe (2016) that these strategies can mask the deep and intricate complexities of colonial legacies in higher education institutions. Many of these complexities can be unearthed by exploring contemporary curricular and pedagogical arrangements through Sen's (1999) Capabilities Approach. Especially when we examine these complexities by asking what is valued by various stakeholders, at different levels of higher education institutions, within a particular context - as Sen (1999) prescribes in his own interpretation of the approach.

This paper demonstrates how introducing the Capabilities Approach to decolonial debates highlights many colonial conversion factors that are still in place in South African universities, and that they aid in perpetuating an unsustainable higher education system that restricts local knowledges and cosmovisions at different levels, by promoting Eurocentric epistemologies instead. The paper thus makes a case for acknowledging and integrating indigenous cosmovisions in the conceptualisation of decoloniality and sustainability. To do so, we draw on two sets of qualitative data from two different projects situated in the South African higher education space. The first is a case study with a group of twelve undergraduate students at one South African university, where interviews, participant observation and participants' diaries were used as methods for data collection during a year. The second data set from which we draw are life story interviews carried out annually with 65 students across five universities in South Africa over a period of three years, exploring inclusive higher education learning outcomes for youth who come from rural areas and townships in South Africa.

Drawing on both sets of data, we reflect on what the students say they have reason to value from being at university, focusing on the value of indigenous comsovisions. We argue that students have reason to value Ubuntu as an architectonic capability and as a cosmovision. Building on this, we theorise that embracing Ubuntu as a core indigenous cosmovision in the South African higher education context, can generate new

possibilities of what higher education is and aims to achieve in this particular context. We conclude by discussing what implications an Ubuntu cosmovision may have for conceptualising decolonial and sustainable development, thus demonstrating the value of taking up diverse ontological positions to better understand and address sustainable human development.

Vision of sustainability and justice in the town of Totonacapan-Mexico: The philosophy of lightning children

Carlos Medel-Ramírez[1], Hilario Medel-López[2]

[1]Instituto de Investigaciones y Estudios Superiores Económicos y Sociales - Universidad Veracruzana; [2]Instituto de Antropología - Universidad Veracruzana

The present proposal is an approach to the vision, cosmogony and philosophy of the Totonaca people, and particularly with the inhabitants of the Totonacapan region in Veracruz Mexico, a town whose wisdom is manifested to this day, in the conservation of customs and customs, traditions , as well as the hierarchy of collective desire that seeks health, well-being and peace in the region, are guides in the evolution of their cultural processes, where a closeness, respectful and deep with Mother Nature stands out. This wisdom by the Council of Elders, transmitted to the new generations, by the Supreme Council of Totonacapan who seek share the basis to understand and conceive the current world, from the ancestral vision and cosmogony to identify their space, thought, spirituality and in the Building your social context.

In the Totonacapan region, the first pre-Hispanic population concentrations were located around 1259 to 1311. Already by the year 1450, there is a record of incursions and the conquest of Totonaca territory, by the Mexica, establishing a relationship of domain and subordination. As a result of the presence of "Mexica" in the Totonaco territory, there was an imposition of customs and language, since in some areas they begin to speak in Nahuatl, resulting in the presence of a bilingualism (Nahuatl-Totonac) , situation that persists, until the encounter with the Spaniards in the year of 1519. At present, the Totonacapan region includes the area that extends from the Cazones River to the north, to the towns of Gutiérrez Zamora and Tecolutla, in the State of Veracruz in Mexico.

The importance of the document is that it constitutes an invitation to deepen and understand the vision of the inhabitants of Totonacapan, in the construction of their social context and their connection with nature, as part of an ancient culture, which creates and recreates their vision, in the search for the feeling of belonging and as an inheritance of the children of thunder (Tajin), as well as the need to preserve the benefits that nature itself offers them, seeking a peaceful and harmonious coexistence, in the social and environmental environment. However, the preservation of its history, tradition and philosophy of life, contrast with public policy strategies, particularly in the social sphere, and which are aimed at achieving economic development in the fight against multidimensional poverty and marginalization, all Once they have not incorporated into them, the feeling and living of the relationship between individual and nature, as the guiding axis, of the philosophy of the Totonacapan people. What is sustainability for the people of Totonacapan? What is social justice in the search for sustainability? And what is your concept of justice in sustainability and human development? From the vision and philosophy of the people of Totonacapan, as part of the history and tradition of the children of thunder "Tajin" and in whose worldview, he is responsible for regulating the rain, climate and life of the people of the region.

How does the people of Totonacapan live and live in the face of the maelstrom of actions that, from public policy, that seek human development? How do you adjust, your way of life and how do you adapt to the requirements, which from the perspective of justice, are required to contribute to the objectives of the 2030 development agenda? This document is an effort to learn and recognize one of the most important millenary cultures in Mexico, in the construction of a more inclusive vision of the social development of the Totonacapan people, which invites us to reflect on the direction and scope of this response.

The Tiger Widows in the Sunderban region of India:Understanding the impact on life and livelihood

Moitrayee Basu, Sourish Ghosh

St. Xavier's College, India

Human-wildlife conflict (HWC) is a serious problem worldwide causing threat to human life and making intimidating remark to the survival of endangered species. Factors leading to increasing HWC throughout the world are human population growth and its encroachment into wildlife habitats, the changing pattern of land use, ecotourism, natural habitat loss, abundance of wild prey, and the effect of climate change.

Human-tiger conflict (HTC) is a serious public health issue in Sunderban Reserve Forest, India. HTC is a continued concern for the significant mortality and morbidity of both human and tiger population. Tiger attacks in the communities around the Sunderban Reserve Forest are under a constant threat. A major portion of population from the villages of Sunderban depends upon the forest resources as their livelihood activities, where they can be the victim of tiger attacks. Thus, HTC has become a regular event in Sunderban. Most of the forest-goers are landless poor people, husband being the only earner of the family, and his untimely death hurl the widow into deep poverty and hardship.

This is a comprehensive report on Sunderban tiger-human conflicts and its impact on widows whose husbands were killed by tigers. The study attempts to explore the situation analysis of HTC and the aftermath of the incident including privation and coping, the cultural stigma related to being killed by a tiger and consequent discrimination, deprivation and social rejection and disruption of livelihoods and food security, and opportunity and transaction costs of conflict.

This is ethnographic research with a mix of quantitative and qualitative methods. Interviews of tiger-widows and focused-group discussions help to unfold the cultural stigma related to tiger-killings and how their life has been impacted in the way their economic and social security, deprivation, abuse and exploitation.

📢 Speaker, chair

Carmen Martinez Vargas Postdoctoral Research Fellow, University of the Free State (South Africa)

📢 Speakers

Mikateko Mathebula University of the Free State

Carlos Medel-Ramírez Research Professor, Universidad Veracruzana IIESES, México

Moitrayee Basu Assistant Professor, St. Xavier's College, Kolkata

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Day 1, Stream 2, Session 4 (Session runs till 12:30AM): Capabilities and Other Species
🕐 11:00pm - 11:59pm, Jun 30
📍 Online

Live Sessions 2

On the Capabilities of Flowers and Trees: Non-Human Beings and the Limits of the Moral Imagination

Matthew Regan

University of Maryland, United States of America

Realizing Political Capabilities for Sustainable Development: A duty-based approach

Yuko Kamishima

Ritsumeikan University, Japan

Multi-Species Relations in the Capability Approach

Jeremy Bendik-Keymer

Case Western Reserve University, United States of America

Abstracts:

On the Capabilities of Flowers and Trees: Non-Human Beings and the Limits of the Moral Imagination

Matthew Regan

University of Maryland, United States of America

The question of whether the capabilities approach (CA) can be applied to non-human creatures is a controversial one, but one that has a surprisingly long lineages in the literature of the CA. Nussbaum has argued for the reality of non-human animal capabilities since at least 2004, and the principles of the CA have been applied to numerous non-human species, especially large, complex mammals like cetaceans (Nussbaum and Nussbaum 2019). Perhaps this is because large, complex mammals are the *easiest to imagine* having capabilities and functionings somewhat similar to those possessed by humans, but there does not seem to be an overriding moral or biological reason to limit our applications of the CA to merely those non-human creatures that are "close enough" to humans for us to imagine what their capabilities might be. In fact, Nussbaum and Nussbaum's human-focused standards for recognizing animal capabilities or personhood, they do no necessarily need to think or feel as humans do, "[i]nstead, [the CA] operates with a normative picture of flourishing for each type, trying to figure out, as well as possible, what opportunities for active functioning are essential" (275). Of course, it might be difficult to imagine what capabilities and functionings are like for sessile sea sponges, or oak trees, or slime molds, but such failure of the imagine does not necessarily mean that these features do not exist. German ecologist Peter Wohlleben's *The Hidden Life of Tree* (2016), for example, portrays a surprising complex and interactive life for beings that are commonly viewed as stoic and motionless. Nussbaum and Nussbaum's assertion that the capabilities and functionings of non-human organisms must be taken on their own terms and for the sake of their own agency, rather than molding their lives in the image of human life experiences, is a powerful one, but one that leads to a troubling conclusion: How can we respect, protect, and preserve the capabilities and functionings of non-human beings when, even in the case of those creatures we are most familiar with—domestic animals and plants—we are woefully unequipped to deal with them on their own term? The natural world is full of cruel and vicious relationships—predators and prey, parasites and hosts, winners and losers. When is it right for humans to intervene? Do we have a duty to protect sheep from wolves? Grass from sheep? Bacteria from our own immune systems? From our human perspective, there sems to be a clear moral distinction that separates these cases, but in a world full of beings that are all eeking out their own fragile flourishing, can we base our arguments on

anything other than our own partial and uninformed perspective? Are we merely basing the morality of our actions on a faulty moral imagination, one that can quite easily imagine what it might be like to be a sheep, but not so well what it might be like to be the grass? We could remain here, mired by indecision, but luckily, this paper argues for another course of action, one suggested by Sen (2009), which ultimately has roots in ancient Buddhist philosophy: "we have responsibility to animals [and other non-human organisms] precisely because of the symmetry between us… since we are enormously more powerful than other species, we have some responsibility towards other species that connects exactly with this asymmetry of power" (205). This power, of course, has the great capacity to be abused. But, if cultivated well, in the midst of an ever-broadening understanding of what it means to be alive, and what it means to live within a community of living beings, it can be the key to not only the curiosity of non-human capabilities, but the critically important issues of the twenty-first century that, if our own way of living is to survive, must be addressed.

Realizing Political Capabilities for Sustainable Development: A duty-based approach

Yuko Kamishima

Ritsumeikan University, Japan

Can we construe agents' political capabilities from the perspective of obligations? This may seem a twisted question, for, conventionally, capability theorists have worked on the assumption that capabilities are akin to rights. Nevertheless, when we see sustainable development as an aspiration for both developing and developed parts of the world, it may become clear that we need a new version of the capability approach that regards the exercise of political capabilities not as a matter of mere choice but as a matter of obligation.

As Piketty (2014) and Milanovic (2016) suggest, capital accumulation and inequality of wealth are now global. Nearly every nation struggles with internal poverty and inequality, while the rich and the powerful move from one state to another to pursue their own interests. Many states are on the verge of decline, and Japan is no exception. Nonetheless, the Japanese government has not shown itself to be very serious about sustainable development. It has rather endeavoured to distract people from their anxiety and discontent by employing the classic method of *panem et circenses*. Nativism is also endorsed by the government, which is often said to have moved to the far right, promoting historical revisionism and social exclusion of minorities (Higuchi, 2014). The government also shows very little interest in justice for the environment, non-human animals, women, and refugees. Moreover, political leaders no longer try to hide their cronyism, and civil servants are willing to tamper with official documents for the sake of those leaders. The media is full of brown nosers, refraining from covering unfavourable stories regarding the government. Yet the national debt is gigantic. It is now said to be ¥1.3 quadrillion or 245 percent of GDP. In short, sustainable development is impossible without a thriving democracy.

In so far as a non-Western society goes, it is tempting to follow the old political culture theorists who see acquiescence to political authority as a distinctive political culture in Asia, or to argue for something like Lee Kuan Yew's well-known thesis, to make sense of this current situation in Japan. However, the capability approach can yield a different, more plausible explanation, as one finds in Sen (1999) and Nussbaum (2000). The capability approach looks at individuals' real freedoms—what they can really do and be—as well as the role of a state in the distribution of goods to secure its citizens' core human capabilities. Freedoms, including political ones, are of universal value, and to that extent culture does not explain a withering democracy.

Then, are people in developed but democratically failing parts of the world short of political capabilities for sustainable development? It seems true that people have less and less time even in thinking about politics in this increasingly capitalistic world. But still, through education at least up to the secondary level, most people usually acquire political capabilities, and those are often realized, say, in street demonstrations and election campaigns. What are political capabilities exactly? As Rawls suggests, a sense of justice might be one of them (1999), and as Nussbaum argues, political emotions might be essential part of them (2013). Though the list of political capabilities may or may not be of theoretical interests, citizens with such capabilities are likely to spot injustices in polity and develop critical views of their governments. For a democracy to thrive, and for sustainable development to succeed, the exercise of these political capabilities is indispensable.

Capability theorists can probably agree with the line of argument so far. Then, what if we go further and say that we should see the exercise of political capabilities, in particular political participation by means of voting, not as a matter of choice but of obligation on the grounds that, assuming that *a demos* is a collective holder of a right to navigate its own future, each part of it (a citizen) correspondingly shares a duty, possibly a perfect duty, to vote. Here, O'Neill's duty-based account of justice (1996, 2000) can help us to see the correspondence relation between the obligation and the right, and the debate between Brennan and Hill over compulsory voting (Brennan & Hill, 2014) may help us to find pros and cons of publicly converting political capabilities into functionings.

At first sight, the move this paper proposes may seem to clash with the liberal ideas that the capability approach in general follows. However, if the capability approach cares for sustainable development, we should start asking which political capabilities are better put into "functioning". This is of course just one of many possible ways to tackle a difficult question addressed by Nussbaum: how can we lead people to imagine "a demanding political goal that demands sacrifice of self-interest" (Nussbaum, 2014)? Some people prefer not to vote, or have reason to value political apathy, but sustainable development run by a thriving democracy needs agents who *can* and *do* participate in politics.

Multi-Species Relations in the Capability Approach

Jeremy Bendik-Keymer

Case Western Reserve University, United States of America

Over the past decade, it has become increasingly clear that some versions of the human development and capability approach are oriented toward moral and political relations with the more than human world of other forms of life. Moral relations provide the normative focus for political institutions, and political relations require new forms of trusteeship and political organization than has typically been found in the liberal state or in capitalism.

Yet the social forms aligned against such a development are difficult to dissolve. Industrialism has historically involved a land ontology that erases the moral considerability of anything non-human and places all considerations within the logic of property as the holding of those in the market or of the state. The state, moreover, claims sovereignty over all forms of life in its border, regardless of the border-crossing nature of the more than human world. Finally, capitalism sees anything it can make into capital as merely the possibility of profit or the obstruction to it. What theorists of settler colonialism identify as the intertwined system of industrialism, imperialism, and capitalism seem to make the project of multi-species relations utopian.

But justice still cries out, especially in this age showing signs of edging toward a mass extinction. What are the possibilities within the capabilities

approach for articulating multi-species justice? Multi-species justice is justice that not only crosses the species boundary but considers how to conceptualize justice in terms that make sense in light of the varying ontologies of species. On one interpretation, multi-species justice takes as its core concern the notion of a "right relation." Right relations do not default to already given liberal theories of justice, but move upstream to the more general question of what a relation between some species X and some species Y *can* be and *should* be, lest it offend basic our intuitions about the moral considerability of other species. The matter is complicated in that relations are not understood as issues of identity but as forms of reciprocity and mutuality that are indirect. Other species rarely respect us directly; but their living alongside us and we alongside them can be said under certain conditions to be mutual and reciprocal. Fairly deep conceptual tangles abound on the path to challenging the intertwined social forces of industrialism, imperialism, and capitalism.

In this piece, I focus on the role of what some capability theorists call "biocentric wonder" in establishing structures that hold open the space of biocentric freedom for the multiple forms of life on Earth, human beings included. The idea is to get underneath the logic of relations understood in terms of human to human relations to grasp how different species can be free with each other. Biocentric wonder creates the personal and institutional attitude that is most disposed to appreciating and developing this idea.

However, one of the challenges to the extant biocentrism in some versions of the capability approach is how to understand eco-centric claims. Nussbaum's biocentrism, for instance, in notoriously individualist, whereas much of non-human life is not. In order to articulate multi-species justice, it is important to understand how moral considerability can work in the context of ecological wholes such as ecosystems. Schlosberg, for instance, has been calling for this for some time.

I provide an argument as to how wonder within the capability approach can help us articulate a space of freedom that supports ecosystems. I call such a space a "multi-species field." Multi-species fields, I argue, are useful for articulating multi-species justice because they begin by understanding how multi-species relations can work to support the freedom of the species involved in the field. Moreover, they go some distance, although perhaps not enough, toward opening up the capability approach decolonially, since a multi-species field is, according to many indigenous philosophies, a land as a moral community.

📣 Speaker, chair

Jeremy Bendik-Keymer Beamer-Schneider Professor in Ethics & Associate Professor of Philosophy, CWRU / Senior Research Fellow, Earth System Governance Project, Universiteit Utrecht, Case Western Reserve University

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📣 Speakers

Matt Regan Associate Director, Winter Term Study Abroad Course in Indonesia, University of Maryland

Yuko Kamishima Ritsumeikan University

Day 1, Stream 4, Session 4 (Session runs till 12:30AM): Capabilities, Women, and Empowerment
🕐 11:00pm - 11:59pm, Jun 30
📍 Online

Live Sessions 4

Re-interpreting Empowerment – Frameworks to Cognize Voice Capability of Women Community Radio Producers in India
KANCHAN K MALIK
UNIVERSITY OF HYDERABAD, India

Is There Any Material Capability on the Horizon? A Study of Property Rights of Indigenous Women in Gujarat, India
Dr.Litty Denis
Central University of Gujarat, India

Measuring women's empowerment in rural Kenya: Rethinking the conceptual framework and measurement model through the lens of the capability-approach
Enrica Chiappero, Alberta M.C. Spreafico
University of Pavia, Italy

Abstracts:

Re-interpreting Empowerment – Frameworks to Cognize Voice Capability of Women Community Radio Producers in India

KANCHAN K MALIK

UNIVERSITY OF HYDERABAD, India

Gender equality is among the major themes of focus in public debates across India today, and women empowerment figures as a high priority in the list of social goals in the country. Since independence, several programmes have been promoted to improve the condition of 'poor rural women'. Nevertheless, in practice, the status of women in India remains problematic.

The development frameworks that have emerged from the ground-up experiences and research carried out by Third World feminist scholars cry out for the necessity to create a cultural shift in how development is understood. They stress the need to obtain context and culture-specific understanding of women's concerns based on the lived experiences, and to espouse an empowerment agenda that would not focus on women alone, but on relationships between women and men.

Feminist theories of social justice that are conversant with concepts of multiplicity, still warn against acceptance of local traditions and practices that violate a woman's agency to take up a way of life that she considers as suitable. Nussbaum defends a liberal feminist position, even as she indicates sensitivity to cultural dissimilarities and religious freedom when she argues for an ethical consensus around ideas of human dignity. She identifies certain capabilities as essential to human dignity—those that ascertain the 'threshold level of capabilities beneath which truly human functioning is not available'.

Third World scholars stress the need to focus on recovering women's silenced voices and knowledge and to involve women meaningfully in the decision as well as policy making roles for any development initiatives that touch their lives significantly. There is a growing consensus amongst development practitioners, communication scholars and feminist activists that media and new technologies of communication informed by a gender perspective can play a central role in the empowerment and advancement of women. The Sustainable Development Goal (SDG) 5.b. also centres around the inevitability to "enhance the use of I CTs to promote the empowerment of women."

Community Radio (CR) is a means of communication that is operated in and by the community and produces home-grown content in the local language to address communication needs that otherwise remain unaddressed by mainstream media. Studies of CR in India show that new information enables women to become conscious of their own rights as well as the circumstance of other women, make informed choices, develop imaginative capacity about their future life, and plan group action. CR also provides a platform to build the capacities of women in computer technologies and as journalists and offers the opportunity to establish new interpersonal relations. Women re-define their self-perception, become confident in public speaking, discuss their problems in public meetings and sometimes, even challenge traditional norms.

This research paper, as the first step towards a larger goal, seeks to explore frameworks such as the capability approach to ascertain conceptual insights for analysing the complex process of women's empowerment and its linkages with community radio and voice.

The framework identified will help analyse through participatory methods, the extent to which community radio enables women to assert their right to communication and contribute actively in the development processes and decision-making though engagement in daily media activity.

The framework developed would seek to fathom, through the narratives of the lived experiences of women community radio producers, what makes change happen in the lives of women when they become producers of communication. Further, it could prove useful in gauging the role that women's engagement with community radio has played in bringing about a change in their personal circumstances.

Given the social structures, contexts and realities within the communities, the participatory framework identified will help understand the specific dilemmas that are inherent to the complex process of women empowerment and the manner in which the women community radio producers negotiate with and navigate through these with an aim to address the deep-rooted issues affecting gender equality and empowerment of women.

The purpose of the paper is also to come up with approaches that give agency to the researched in determining the narratives and interpretations during the interaction of the researcher with women community radio producers in the CR stations. How do they define the reasons for their involvement in media making? How does a techno-social interface such as community radio contribute to women gaining a 'voice' that matters in the public sphere? And does this lead to the forming of networks that foster collective meaning making and collaborative action? How do women negotiate with hegemonic patriarchal structures through participation in media - does this allow women to challenge the culturally disempowering gender norms and come out of a condition of silence?

Through this paper, the author attempts to work on the concept of "voice capability", which combines the scholarship on the politics of 'voice', with Amartya Sen's concept of capability i.e. a person's freedom to accomplish that functioning or exercise which is of value to a person's life. Are community radio stations spaces that facilitate the opportunity and freedom for women to have a voice and a voice that has matters.

Is There Any Material Capability on the Horizon? A Study of Property Rights of Indigenous Women in Gujarat, India

Dr.Litty Denis

Central University of Gujarat, India

Manifold deprivations like that of land and property entitlement, political and social freedoms have led to limited development of capabilities among the indigenous in India. The Capabilities Framework (Sen, 1984) advocates the access to physical resources as one quintessential capability for human development. Inherent inequalities in the system of ownership or formal and legal entitlement of resources have led to further unequal growth of some sections of the society and spurs marginalisation. Particularly, empowerment of women has been a setback in the course of the exponential economic growth. There are many facets to it with patriarchy being a major culprit which is appallingly deep-seated even in the fabric of the modern Indian society.

Nussbaum (2000) in the Central Capabilities framework for well being of women points out that resource and property right is an important capability that propels the development of a human being. Nussbaum (2003) clearly lists Control over Ones Environment: - Political-Material as a significant capability for women. Control over ones political and material environment paves way to various other capabilities leading to human development.

If one refers to National Family Health Survey-4 (2015-16) data, it strikes immediately that ownership of house or land by women was almost a non-issue till 2005-06 as no data seems to have been collected in that regard. Subsequently in 2015-16 data collected on a national level shows the status of ownership of house and/or land both in rural and urban areas of India. The trend visible in Gujarat is a bit different than that of aggregate of India. In Gujarat the urban areas have 29.7 percentage of women ownership while the rural is only at 25.2 percentage whereas the

aggregate figures of India indicate a higher figure with urban having 35.2 percentage while its rural doing better at 40.1 percentage. This contradiction, can be explained through historically unfavourable social norms for women in Gujarat while some other Indian states are much more aware and gender inclusive. As we use the above information, the caution prevails that the figures used are those where women may be only joint owners, which essentially may mean no control at all. Therefore, it becomes inevitable to get first hand data in order to investigate the following research questions:

1. How property rights of women lead to capabilities as per the Capabilities Approach (CA)?
2. Are there any significant differences among the ownership patterns?
3. What are the reasons if there exists inequality in property rights available to women that may be strong barriers to empowering women and enhancing their capabilities?
4. Can there be any change in such inequalities if they exist among the indigenous?

Research Methodology

Data required in the current research may have many intersections that lead to a deeper understanding of achievements under the Capabilities framework. Thus, the findings of this paper are based on primary data collected from 50 tribal women and 50 others (non-tribal women) through in-depth interviews regarding property rights with the help of structured questionnaire. Data was collected from two tribes of Gujarat for paucity of time and the data from non-tribal section is taken from both urban and rural (non-tribal) areas of Gujarat, India. The secondary data is taken from National Family Health Survey (NFHS4), official websites and other reports, research papers recording data relevant for current research.

Research Findings

The findings from the study show that women in general have very limited or no property rights in the region. Even in a modern progressive society people are largely influenced by their faith and practices in religions that they follow. It can be noted that most personal religious laws do not encourage matrilineal practices. These laws generally discourage passing on property, agricultural or otherwise, to women for fear of fragmentation of land holding or losing it once the woman got married. Hence, the property is inherited or similarly acquired in the name of the men in the household. Recently, an incentive in revenue reforms was brought about in order to encourage registering properties in the name of women by giving them rebates in paying registration duties on purchase of properties which worked well to some extent but largely the ultimate control of property still lied in the hands of the men.

Further, there are already issues of forest land rights, over and above that whatever rights are available, are in the names of the men and therefore, the condition of tribal women is even worse compared to the non-tribal women. Whereas, traditionally tribal communities were more gender equitable both socially and economically due to the matrilineal community living ways. Therefore, one way to assist in building capabilities of women and bringing greater gender equality is to encourage matrilineal communities or ways of living. The outcomes are extremely critical as they impact time, income, nutrition, livelihood, social networks and indigenous knowledge of the tribal (Agarwal 1992). Another more impactful way is having stricter real estate legislations promoting property registrations in the name of the women. However, the most gruesome task remains to enable women to gain complete authority and control to take independent decisions on the property. One has to time and again evaluate the progress in these trends through the Capability framework to monitor women empowerment in true sense.

Measuring women's empowerment in rural Kenya: Rethinking the conceptual framework and measurement model through the lens of the capability-approach

Enrica Chiappero, Alberta M.C. Spreafico

University of Pavia, Italy

The significance of enabling and fostering women's empowerment is increasingly acknowledged across development researchers and practitioners, both for its intrinsic value as well as for its attested positive implications across relevant life domains (as health, education, childbearing, economic stability, etc.). However, the abstract nature of the concept of empowerment poses considerable challenges when it comes to measuring it – indeed, multiple attempts and approaches have been applied throughout time and across disciplines in order to conceptualize and measure women's empowerment. Most researchers, however, have come to agree that women's empowerment is a process that occurs over time, that its definition is context specific and that the notion of agency is a central component of the definition of empowerment. A most noteworthy conceptualization of the process of empowerment comes from Kabeer (1999), whereby empowerment is defined as the "process by which those who have been denied the ability to make strategic life choices acquire such an ability" and it is composed of three inter-related dimensions: *resources* that determine one's *agency* and consequently, one's *achievements*. Nevertheless, as reported by Richardson (2018) most attempts to measure empowerment are limited by the fact that the empirical model and the selection of dimensions and indicators are still not rooted in a robust theoretical definition of women's empowerment; secondly, many studies use statistical methods that can lead to imprecise measurements and over-simplified aggregations; third, may studies undervalue the fact that empowerment is context specific. To Richardson's list, one may add that too often decision-making is considered as a direct measure of agency and empowerment, whilst the capability approach helps us differentiate the element of *freedom of choice* intrinsically associated with the notion of agency and would, therefore, imply considering the *freedom* to make decisions as a direct measure of empowerment independently of whom actually makes the decision.

This paper intends to contribute to the literature in a threefold way: first, by integrating Kabeer's conceptualization of the process of empowerment with elements of the capability approach that allow accounting for personal and contextual "conversion factors"; secondly, by taking into consideration the notion of freedom of choice that is intrinsic to the concepts of agency and empowerment; and thirdly, by utilizing analytical and statistical approaches that allow assessing women's empowerment in a well-differentiated way, without resorting exclusively to aggregations that may hide relevant causal relations and associations.

This paper stems from a research project focused on food security and gender equity across seven clusters situated around the lake Naivasha, in a rural area of Kenya. In order to assess women's empowerment accurately and in relation to the specific context, primary data was collected through a quantitative questionnaire and further integrated with qualitative data acquired through focus groups. Data was collected for both a sample of households with a female and male partner (separately interviewing both partners), as well as across a sample of female-only led households. The paper, first, builds upon the capability approach to provide an enhanced conceptualization of the process of empowerment. Secondly, the elements of empowerment defined as agency and outcomes are measured using ordinal logistic regressions and by taking into consideration personal and contextual conversion factors, as well as women's perceptions and attitudes towards gender equity. An analysis of one's time allocation and gender parity in time allocation is also carried out based on one's level of agency, achieved outcomes and

perceptions.

The paper intends providing a dashboard of information relevant to policy makers and development practitioners as it highlights the flow and components of the process of empowerment, without providing only an aggregate measure of empowerment. Secondly, it enriches the current literature through a capability-based notion of empowerment, which further emphasises the need to consider personal and contextual conversion factors, as well as the element of freedom inherit to the concept of agency. Finally, by analysing information acquired both from male and females, as well as single females, it provides rich information on the different features of empowerment and its association to gender equity.

📢 Speaker, chair

Enrica Chiappero University of Pavia - Italy

📢 Speakers

Kanchan K Malik Professor of Communication, University of Hyderabad, India

Litty Denis Central University Of Gujarat India

Wed, Jul 01, 2020

7:00am

Regional Network Meeting: Francophone West Africa & Madagascar
🕐 7:00am - 8:00am, Jul 1
📍 Online

Live Sessions 1   Thematic and Regional Group Meetings

📢 **Speaker, Chair**

Viviane Boussou

Nathalie Rabemalanto L'ObSoCo

Regional Network Meeting: Asia & Pacific
🕐 7:00am - 8:00am, Jul 1
📍 Online

Live Sessions 2   Thematic and Regional Group Meetings

📢 **Chair**

Mandy Yap Fellow, Centre for Aboriginal Economic Policy Research

📢 **Helper**

Krushil Watene Philosophy, Massey University

Regional Network Meeting: Latin American
🕐 7:00am - 8:00am, Jul 1
📍 Online

Live Sessions 3 Thematic and Regional Group Meetings

📢 **Chair**

Jhonatan Clausen Director of research , Instituto de Desarrollo Humano de América Latina - IDHAL PUCP

Monica Kuwahara UFABC

Oscar Garza Vázquez Associate professor, Universidad de las Americas Puebla

Graciela H. Tonon Doctor Political Science-Social Worker, Professor and Director Universidad Nacional de Lomas de Zamora & Universidad de Palermo, Argentina

Regional Network Meeting: North America
🕐 7:00am - 8:00am, Jul 1
📍 Online

Live Sessions 4 Thematic and Regional Group Meetings

📢 **Chair**

Lori Keleher New Mexico State University

Marie-Pier Lemay PhD candidate, Philosophy and International Development Studies, University of Guelph

Tony DeCesare Instructional Assistant Professor, DePaul University

8:00am

Mahbub ul Haq Memorial Lecture: Sakiko Fukuda-Parr, Rescuing Human Development from the HDI: a human development agenda for the 21st century
🕐 8:00am - 9:30am, Jul 1
📍 Online

Live Keynotes

What would Mahbub be advocating today as the priority human development agenda? What are the most urgent challenges of the day and what can the human development perspective contribute?

Inspired by this question and Mahbub's propensity to change his mind readily in response to new ideas or new realities, this lecture argues that human development is as relevant as it was in 1990 to bring new perspectives on the crises of contemporary society such as pandemics, climate change and inequality. But to do so requires rescuing the concept from the HDI – a highly imperfect, simplified representation of the complex and broad concept. The imperfections were recognized even at the origins but the index was developed as an important tool of communicating the new paradigm, capable of drawing attention to human ends of development and reframing development thinking. But as numeric indicators often do, the HDI began to redefine, not just represent, human development. This lecture will consider the origins of the concept of human development and its relationship to capability theory, and the evolution of the literature on human development. It will argue that the misalignment between HDI and human development has widened in terms of a discourse of development capable of presenting an alternative paradigm and shifting frameworks, and as an analytical framework for setting policy agendas.

📢 **Chair**

Pedro Conceicao Lead Author, HDR, Human Development Report Office, UNDP

📢 **Speaker**

sakiko Fukuda-Parr Program Director and Professor of International Affairs , The New School

9:30am

Day 2, Stream 1, Session 1: Well-Being and Disadvantage
🕐 9:30am - 11:00am, Jul 1
📍 Online

Live Sessions 1

Capabilities of disadvantaged teenagers in a mixed-income neighbourhood

Rana Khazbak

London School of Economics and Political Science, United Kingdom

Multidimensional well-being in Uruguay. Choice of dimensions and an assessment for 2004-2018

Alina Machado, **Andrea Vigorito**

Universidad de la República, Uruguay

Adaptive preferences, agency and subjective well-being. The case of Uruguay

Gonzalo Salas, Andrea Vigorito

Universidad de la Republica (Uruguay)

Abstracts:

Capabilities of disadvantaged teenagers in a mixed-income neighbourhood

Rana Khazbak

London School of Economics and Political Science, United Kingdom

Background

Enforcing and actively creating socio-economically mixed neighbourhoods and communities has become a major urban policy and planning goal in the US, the UK and a number of other European countries (Lees 2008). Neighbourhood social mixing is envisaged to be an effective policy to deal with the negative consequences of spatial concentrations of poverty on people's wellbeing (SEU 2001). In the UK, many deprived social housing estates are being replaced by residential developments with a mix of social, affordable and more expensive private housing in order to attract wealthier households to these areas (Lupton and Fuller 2009; Martin and Wilkinson 2003).

Little is known, however, about the disadvantaged young people's experiences of living in deprived areas transformed by tenure/income mix interventions in the UK. Majority of studies conducted either focus on adults' experiences or adults' perceptions of children's experiences, mainly investigating traditional developmentalist outcomes of children and young people. The capability approach is well suited for research on children's wellbeing because their shifts through life produce different contexts and thus differing abilities to transform resources (i.e. evolving capabilities) (Ballet et al 2011). By looking at opportunities and freedoms, it allows space for evaluating experiences in the present as well as opportunities for future development, thus bridging the gap between viewing children as 'beings' and 'becomings' (Ben-Arieh and Frønes 2011).

Research aims

This study uses the capability approach and youth-centred participatory methods to explore *how living in a mixed-income neighbourhood influences the capabilities of disadvantaged teenagers (13-18 years).* The study aimed to identify young people's most valuable beings and doings, the relevant conversion factors and how the latter, along with structural constraints, act to expand or constrain their freedom to achieve their valuable beings and doings.

Methods

The case study took place in a deprived neighbourhood in London that has been transformed into a mixed-income community through the demolition of a large social housing estate and its replacement with a mixed-tenure housing development. A mix of methods were used, including ethnographic participant observation, participatory group activities and discussions, as well as semi-structured interviews with young people (12-18 years) from low-income backgrounds who live and/or go to school in the area. Participatory activities included neighbourhood mobility mapping, photo diaries, community mapping, story-telling and peer interviews. These were complemented with interviews with adult key informants and community actors.

Findings

The redevelopment has brought new resources and services to the neighbourhood, namely new modernised housing, open green space, retail, restaurants and coffee shops, children play areas, a community centre, a youth club, and a new local gym. Nonetheless, not all young people are able to convert these resources into valuable capabilities and in fact some of the changes constrained their capabilities. Experiences of young people and influences on some of their capabilities varied based on a number of personal and social conversion factors, including their age, whether they live in the neighbourhood or only go to school there, how long they've lived in the area, and their families' background. Yet some experiences of capability constraints were common to all disadvantaged young people who participated in the study because of how they are perceived and treated in the community by adults and institutions.

Young participants between ages of 14 to 17 from the most disadvantaged families and who were born and lived in the area all their lives have the most negative experiences with many of their capabilities constrained by the redevelopment and the influx of affluent households. Four of their most valuable beings and doings, namely being sheltered and housed, being respected in society, being autonomous, and participating in decisions affecting their lives, were negatively influenced. Young people were only tokenistically included in consultations about the changes, which contributed to their feelings of alienation and marginalisation in the community. Their families' housing charges have increased as part of the regeneration, which according to them, puts immense pressure on their parents' financial situation and limits the latter's ability to provide for their needs constraining young people's capability to be well-regarded and respected among their friends. According to them, this pushes some young people to find illegal ways of providing for their needs and wants, in turn jeopardising their capability to enjoy successful futures.

Other affected capabilities relevant to wider youth groups include the capability to play, have fun, and destress, to be physically safe, to socialise with friends and be part of a supportive community. Even though the neighbourhood regeneration brought about renewed public and green spaces, these are mostly geared towards adults and families with younger children (which constituted the demographic of the majority of wealthier households). In fact, many of the neighbourhood spaces in which they used to spend time have been demolished. Lower-income teenagers are in some cases deliberately excluded from public spaces and new privately-owned facilities. The presence of teenagers is often not welcomed by more affluent customers, that one owner of a coffee shop had to increase the prices in order to stop young people from using his space. As a consequence, young people feel that their freedom to have a safe space where they can socialise with their friends is constrained, forcing their parents to limit the time they spend outside of home. This leaves some of them feeling isolated relying on video games and watching TV to destress and keep themselves entertained.

On the contrary, the existence of the youth club in the area acts to counter some of these effects, and provided a safe space for some teenagers to socialise with their friends and receive support from youth workers. Moreover, younger participants are able to use the new play areas as they were more suitable to their age, which expand their capability to play and have fun.

As income-mixing interventions continue to take place in many deprived areas, policy and decision makers should dedicate resources to genuinely include young residents in decisions about changes in their local areas. Young people should be in a position to guide the agenda about what matters to their wellbeing and capabilities.

Multidimensional well-being in Uruguay. Choice of dimensions and an assessment for 2004-2018

Alina Machado, Andrea Vigorito

Universidad de la República, Uruguay

Many studies attest that in the first fifteen years of this century most Latin American countries experienced a substantial fall in monetary poverty and personal income inequality (López-Calva and Lustig, 2011; Cornia, 2014; Alvaredo and Gasparini, 2015). Considering that at the same time the remaining regions of the world were moving in the opposite direction, the Latin American path towards inequality reduction was rather peculiar (Gasparini et al., 2018). While this decline was very fast in 2000-10, it continued at a slower pace in the next five years, and, in almost all countries, it completely stopped around 2015. On another hand, income concentration in Latin America is still very high compared to most regions, and the design of public policies to promote further reductions is an open academic and public debate.

Furthermore, evidence for specific countries suggests that multidimensional poverty did not follow the same path and remained steady. To contribute to this debate, in this paper we compare the evolution of monetary versus multidimensional inequality and poverty measures in Uruguay during 2004-2018.

To do so, we first choose dimensions by analyzing a set of inputs generated in a consultation process conducted by the research team presenting this proposal, framed in a cooperation agreement with the Social Development Ministry, aimed at creating official poverty measures in Uruguay. The consultation process involved 3 general meetings; 6 thematic meetings including researchers, experts, Non-Governmental Organizations and policy makers; 29 focus groups that took place in Montevideo (capital city), and 4 provinces in the rest of the country; and 20 in depth interviews to homeless and extremely deprived individuals. The focus groups were split by age group (15-21, 30-45, 65 and more), 3 socioeconomic strata (low, median and upper) and gender.

The following dimensions and sub-dimensions resulted from the consultation process:

- Health (health status, self-perceived health status, access to health care services and utilization)
- Labor force attachment and income (hours worked, access to social security and quality of employment, labor income, social protection, unpaid work)
- Housing and surroundings – home tenure security, quality, proximity to services and public spaces
- Social cohesion and discrimination – associativity, solidarity, discrimination, safety
- Education – formal education, skills and informal education

However, besides this consensus, many differences were observed in terms of the satisfactors and poverty thresholds mentioned by the different socio-economic groups. The paper provides an analysis of these differences.

Based on data from the Uruguayan household survey (Encuesta Continua de Hogares) we operationalize these dimensions for the period 2004-2018 and assess the evolution by computing composite multidimensional inequality (Lugo, 2005) and poverty indices (Alkire and Foster, 2010). We then compare their levels and evolution to the one depicted by monetary indicators. We also carry out our analysis by age, gender and race (Afro-Uruguayans versus rest).

Our results show that the inequality and poverty reduction trend was more pronounced in monetary indicators. At the same time, gender and race differences are larger in multidimensional indicators compared and gaps across groups remained steady.

Adaptive preferences, agency and subjective well-being. The case of Uruguay

Gonzalo Salas, Andrea Vigorito

Universidad de la Republica (Uruguay)

In the last decades, a significant strand of the empirical economic literature has been examining reported happiness and life satisfaction as a way to measure cardinal utility and inform policy design (Clark and Oswald 1994; Blanchflower and Oswald 2000; Easterlin, 1995; Frey and Stutzer, 2007; Lelkes, 2006).

In many of their writings, Sen and Nussbaum´s criticism to utilitarianism explicitly resort to the challenge to deprivation assessments based subjective well-being that is posed by adaptation to current circumstances in order to "make life bearable in adverse situations" (Sen, 2009; pp. 282). This phenomenon can be understood in the light of the varied versions of the adaptive preferences concept (Elster 1983; Sen 1999; Nussbaum,2000; Khader (2011)). If the adaptive preferences hypothesis holds, subjective well-being comparisons might be biased—because they excessively rely on individuals' feelings and mental states, rather than on an objective evaluation, and could underestimate the key role of adaptation to bad circumstances (Bruni et al., 2008; Clark, 2012).

The aim of this article is to assess the evolution of the quality of life in Uruguay in recent years, by comparing objective and evaluative subjective well-being in three domains: life in general, economic situation and housing. Specifically, we test for the presence of adaptive preferences in each dimension and assess whether individuals with higher agency levels are less propense to develop adaptive behaviours. Based on the proposal from Alkire, and Ibrahim (2007), we consider three agency domains: economic control and choice, potential for change, and impact in the community.

There are scarce studies addressing adaptive preferences and its links to agency levels for developing countries. Due to the lack of suitable panel data sets most empirical exercises are based on data from rich countries (Deaton, 2008; Clark, 2016). However, the scarce literature for developing countries tends to reject the adaptive preferences hypothesis (Clark, 2016; Salas and Vigorito, 2018). At the same time, other studies show that individuals with higher agency levels experience exhibit higher subjective well-being levels (Salas and Vigorito, 2019).

To test the adaptive preferences hypothesis we follow Burchardt (2009) and run a fixed effects regression of subjective well-being in the domain of interest on a set of covariates including present and lagged income, average reference group outcomes and a set of socio-economic covariates. We correct for potential endogeneity and carry out a set of robustness checks. To operationalize agency we use fuzzy sets techniques to build indicators in the three domains of interest.

Our empirical analysis is based on three waves of the longitudinal study *Estudio Longitudinal del Bienestar en Uruguay*, that started in 2004 and has been carried out by *Instituto de Economia* to investigate multidimensional well-being.[1] The study follows a representative sample of households with children attending the first year of primary school at public institutions in Montevideo and urban areas in 2004. Eighty-five percent of the children living in these areas attended public schools in the baseline, so our analysis is representative of this population and is probably under-estimating richer income strata. The sampling frame corresponds to the 2002 Height Census undertaken at the whole universe

of public schools in Uruguay. We use the 2004, 2006, 2011/12 and 2015/16 waves.

We find that present levels of life, income and housing satisfaction are positively correlated with the corresponding contemporary and lagged objective variable of interest in each case. Thus, we reject the adaptation hypothesis in all the dimensions considered. At the same time, average objective well-being of the reference group is not associated to current subjective well-being. However, after correcting for potential endogeneity, individual life and housing satisfaction levels are positively correlated to the average subjective well-being of their reference group in the respective domain.

📢 Speaker, chair

Andrea Vigorito Universidad de la República

📢 Speakers

Rana Khazbak PhD candidate, London School of Economics and Political Science

Alina Machado Assistant Professor, Instituto de Economía

Day 2, Stream 2, Session 1: Sustainable Development, Limitarianism and the Capability Approach
🕐 9:30am - 11:00am, Jul 1
📍 Online

Live Sessions 2

Limitarianism and Human Development
Ingrid Robeyns
University of Utrecht
Integral Human Development and the Limits of Limitarianism Or: Living Simply so that Others may Simply Live
Lori Keleher
New Mexico State University
On Quitting the Lives We Value and have Reason to Value
Andrew Crabtree
Copenhagen Business School

Abstracts:

Limitarianism and Human Development
Ingrid Robeyns
University of Utrecht

Limitarianism is the idea that there should be limits to the valuable goods we can use, appropriate, consume, or have (Robeyns 2017, 2019). It is thus a claim about the distributive principles in the distribution of valuable goods, or the resources that are key to securing those goods. In the Fair Limits Project conducted at Utrecht University (www.fairlimits.nl), the focus is on limits to the use of ecosystem resources, and on economic resources (income and wealth). So far, several arguments have been advanced in favor of ecological and/or economic limitarianism (e.g. Robeyns 2017, 2019, Timmer 2019, Volacu and Dimitru 2019, Zwarthoed 2018), and empirical research has been conducted to analyse whether it is possible to estimate at what level of economic wealth the quality of life can no longer increase, and where we could draw a 'riches line' (Robeyns, Buskens, Van der Lippe en Vergeldt 2018). The idea of limitarianism has now also reached the public domain where it has been heralded as a solution to the global climate crisis (e.g. Monbiot 2019; Bachmayer-Heda 2020).

This paper asks whether economic and ecological limitarianism are needed for human development for all. I will argue that the role of ecological limitarianism is a very straightforward one, since without ecological limits (which we currently are massively not respecting), we undermine the ecological preconditions for human development for all. The exact extent of those limits depends, however, on the state of technology as well as material interventions (e.g. negative emissions trough massive reforestation); hence there is a link between economic resources and ecological limits.

The question whether human development for all requires economic limits is a more complicated one. So far, economists advising on development have analysed which interventions and policies are needed to lift the poor out of poverty – and while those policies often required financial resources but especially institutional changes, it was never argued that this required there to be limits to how rich others can be. Indeed, from the point of view of mainstream economics, economic limitarianism may be either irrational, stupid or self-defeating, since one might be killing the goose that lays the eggs: the rich deserve their wealth because they are innovative and fuel the engine of economic growth, and hence of welfare for all (e.g. Mankiw 2013).

Yet this argument presupposes that limitarianism necessarily needs to entail 'levelling-down'. Often, this argument has been made on theoretical grounds; the paper will provide an answer to the question whether this also holds empirically, and if so, to what extent, and whether it can be concluded that it harms human development for all.

Finally, the paper connects the goal of 'human development for all' with the question what economic system is needed (e.g. Jackson 2016; Raworth 2017; Mazzucato 2018) and what the role of economic limitarianism would be in such an alternative economic system. It will be argued that an alternative economic system that puts human development for all central does not only require a set of institutions and rules, but also a specific 'ethos' (e.g. Cohen 2001) and that this ethos should be limitarian. In order to let limitarianism serve human development for all, is it enough to have limitarianism institutions, or should we also cultivate a limitarian ethos, which was the emphasis of several thinkers throughout the history of economic and political thought?

NB: While this is a wide-ranging paper, and hence may be rightly criticized by referees for trying to do too much, the author is basing the analysis on many other pieces of published and unpublished work. One could regard this to be the concluding chapter of a book project.

Integral Human Development and the Limits of Limitarianism Or: Living Simply so that Others may Simply Live

Lori Keleher

New Mexico State University

In this presentation, I first sketch Integral Human Development, which holds that authentic development is development of the whole person and of every person. I explain how one can construct a theory of Integral Human Development that is also a Capability theory by understanding well-being of the person through a lens of capabilities.

I focus on the notion that because we are concerned with the development of every person, we are concerned not only with the well-being of those below the poverty line or some other sufficiency line, we are also concerned with those above a poverty line, including those above any riches line. I argue that being concerned with the whole person allows us to see that there is at least one sense in which those above a riches line who fail to stand in solidarity with the rest of humanity, are incomplete, or alienated, and consequently cannot fully flourish. It follows that it is in the best interest of the rich to recognize and promote the well-being of the poor.

I then present and critically evaluate Ingrid Robeyns's Limitarianism as developed in her "Having Too Much" (2016) and "What, if Anything, is Wrong with Extreme Wealth?" (2019). "Limitarianism claims that one can theoretically construct a Riches Line and that a world in which no one would be above the riches line would be a better world" (Robeyn's 2019). I argue that the riches line is a very clever, easy to grasp, tool for the redistribution of wealth, and that this tool might ultimately be used to promote authentic human development, but the tool alone – and therefore Robeyns's Limitarianism – is neither necessary nor sufficient for authentic human development. In other words, simply establishing a riches line does not entail a better world, or at least what those who accept integral human development would recognize as a better world. This is in part because, "Limitarianism is not about rich people per se; instead, it is about the effects of the situation of extreme wealth on society" (Robeyns, 2019). In contrast, I submit that although it is more nuanced and more difficult to grasp, integral human development addresses extreme wealth and inequality in a way that does entail a world in which authentic human development is advanced.

On Quitting the Lives We Value and have Reason to Value

Andrew Crabtree

Copenhagen Business School

The idea that development is a process of expanding the real freedoms we have to lead the lives we value and have reason to value is central to Sen's version of the capability approach (Sen, 1999, 2009), but the idea is open to various interpretations not helped by the fact that Sen formulates the idea in a variety of ways. For example, in Development as Freedom the first sentence reads "Development can be seen…as a process of expanding the real freedoms that people enjoy" (Sen, 1999 p 3), "enjoy" has a utilitarian flavour but it can also be interpreted as "benefit from" or "value". On page nine he talks of freedoms that "people enjoy and have reason to treasure", and then a little later "the expansion of the "capabilities" of persons to lead the kind of lives they value – and have reason to value" (p18). We might conjecture that the "reason to value" clause is only added to emphasise the role of reason in establishing what we value as values have a cognitive content.

On one interpretation, Sen's idea is supporting a version of lassez faire freedom – we live the lives that we, individually, value. But other authors have rejected the view, suggesting instead that the reason to value clause plays a role in distinguishing between desirable and non-desirable functionings, that it is part of public reason or that it refers to what we are likely to value (Khader and Kosko, 2019). Interestingly, Nussbaum (2003) was one of the first to question Sen's concept of development in print, pointing out that the idea was far too open and did not fit in with the rest of Sen's work and ideas more generally.

Indeed, if we look at the contexts in which the definition appears, we find a variety of connections to justice, adaptive preferences, public reasoning, acceptable and unacceptable doings and beings, Sen's broad consequentialism, responsibility, empowerment, sustainability and future generations. Examining these contexts brings us far away from the lasses faire interpretation and places considerable limitations on our freedoms and may seem overdemanding despite Sen's emphasis on the practical side of the capability approach. This is not least when we take his definition of sustainability into consideration namely, "the preservation, and when possible expansion, of the substantive freedoms and capabilities of people today `without compromising the capability of future generations´ to have similar – or more - freedom" (Sen, 251-2). If we ask what people are likely to value when their preferences are not simply adaptive and they have entered into a great deal of public debate and reasoning, the answer is likely, and there is a great deal of empirical evidence for this, to include mass consumption. However, when we take our responsibilities and the consequences of our actions into consideration, the conclusion must be that billions of people will have to quit leading the lives they value and have reason to value as there is now considerable evidence to show that it is necessary to change our lifestyles.

Thus, the paper will begin with a discussion of the various interpretations of Sen's concept of development. These, it will be argued only go so

far and thus the paper will turn to a discussion of Sen's views on justice, public reason, responsibility, his broad consequentialism and his approach to empowerment and sustainability. In particular, it will be argued that the various aspects are not clearly developed into a coherent whole. Sen's emphasis on general agreement in relation to public reason does not show how future people are taken into consideration, there is a clash between his Kantian understanding of responsibility and his broad consequentialism. The latter is unclear as to the relative importance of rights, processes and consequences and although the capability approach is one of empowerment, it is not clear how power and social structures are included in Sen's set up.

The paper then goes on to offer an alternative view of sustainable development as a process of increasing the justifiable freedoms people have to live the lives they value. Drawing on Forst, this suggests a critical theory of justice in which power relations have a central role in processes of justice and justice claims (Forst, 2011). The approach, in turn, draws on Scanlon's contractualism and the idea of justifiability to others on grounds that cannot be reasonable rejected (Scanlon, 1998). It will be argued that while the approach is exceedingly demanding, it is necessarily so. This is illustrated with the case of climate change which is not only demanding in that it requires us to change our lifestyles which cannot be justified, but also in relation to our knowledge base with respect to present and future generations and the reasons they may give. Sustainability is not a topic Forst or Scanlon peruse, but it brings out the advantage of the concept of reasonable rejection based on the force of reasons individuals might have compared with the general agreement that might emerge from Sen's form of public reason. This also brings out the multidimensional nature of sustainability. Pace Sen's definition of sustainability, some freedoms will have to be severely limited and thus not be available to future generations (such as the freedom to use non-renewable energy), while other freedoms (such as freedom from femicide) can be increased. Sustainability is not all or nothing.

📢 Chair

Rebecca Gutwald Academic Manager, Munich School of Philosophy

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📢 Speakers

Ingrid Robeyns Political philosopher/Chair ethics of institutions, Utrecht University

Lori Keleher New Mexico State University

Andrew Crabtree Adjunct Associate Professor, Copenhagen Business School

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Day 2, Stream 3, Session 1: Empowerment, and Solidarity
🕐 9:30am - 11:00am, Jul 1
📍 Online

Live Sessions 3

Influence of Women Empowerment on Nutritional Outcomes of Children of Rural Farm Households in Nigeria
Maria Gbemisola Ogunnaike, Adebayo Shittu, Oluwakemi Enitan Fapojuwo, Mojisola Olanike Kehinde
Federal University of Agriculture Abeokuta, Ogun State Nigeria, Nigeria

From coalition-building to intersectional solidarity: Transnational feminist solidarity movements understood as conversion factors
Marie-Pier Lemay
University of Guelph, Canada

Abstracts:

Influence of Women Empowerment on Nutritional Outcomes of Children of Rural Farm Households in Nigeria
Maria Gbemisola Ogunnaike, Adebayo Shittu, Oluwakemi Enitan Fapojuwo, Mojisola Olanike Kehinde
Federal University of Agriculture Abeokuta, Ogun State Nigeria, Nigeria

Gender inequality and malnutrition especially in Children remain a major threat in many parts of the world, particularly in developing countries. As a matter of fact, both topics are important in the Sustainable Development goals (two and five) developed by the United Nations in 2015. In sub-Saharan Africa, there are many interventions trying to improve these underlying factors, but malnutrition remains a huge problem. One of the reasons believed to perpetuate food insecurity is the discrimination against women (Assan, 2013). Women represent approximately 40% of the agricultural labour force, they are mostly responsible for the care of children and are central actors in achieving better household nutrition (Nisbett *et al.,* 2017), so discrimination against them is bound to effect children's nutritional status at some levels.

Aside from being child bearers and caregivers with a more direct influence on fetal and infant health, compared to men, women choose to allocate more resources toward their family's health and nutrition (World Bank, 2012). However, given persistent gender inequalities in many developing countries, women often lack the autonomy and decision-making power within the household to make key decisions leading to better health and nutritional outcomes (Cunningham *et al.,* 2014), and the resources with which to implement those decisions. Bringing women together in groups where they can share their experiences, gain access to resources and build knowledge, skills, and social networks is increasingly recognized as a potential strategy to empower women (Brody *et al.,* 2015) and may also be away to improve maternal and child nutrition. Therefore, when we empower female farmers, we can increase their yields by up to 30%, raising total agricultural production by as much as 4% and help feed 150 million more people (FAO, 2011)

The study will be based on data collection in a cross-sectional survey drawn from a multistage sampling technique, in which farming households will be interviewed in Nigeria. The study objectives will include description of women empowerment and nutrition outcomes indicator and also to assess the influence of women empowerment on nutritional outcomes of children in the study area. Data will be collected on socio-economic characteristics, gender related questions and children characteristics. Data will be analyzed using descriptive and econometric techniques. Women empowerment will be assessed within the framework of abbreviated Women Empowerment in Agriculture Index (A-WEAI) methodology, following Alkire *et al.,* (2012) using the indicators generated from the AWEAI. The empowerment score measures a woman's achievement of empowerment based on 6 weighted indicators. It will be computed by assigning a value of one if a woman (or man) achieved adequacy according to cutoffs defined by Alkire *et al*. (2012) or zero otherwise. An empowerment score is then generated for her (or him), in which the weights of those indicators in which she (or he) enjoys adequacy are summed to create a score that lies between 0% and 100% (Seymour, 2017). According to Alkire *et al*., (2012), a woman or man is defined as empowered in 5DE if she or he has adequate achievements in four of the five domains or is empowered in some combination of the weighted indicators that reflect 80% total adequacy or more. Anthropometric measurement such as height for age(HAZ), weight for height(WHZ) and weight for age(WAZ) which measures the incidence of stunting, wasting and underweight among children will be assessed Following Babatunde *et al* (2011) the Z scores will be estimated with reference to the measured height, weight and age of children compared to the standard well-nourished individuals of the same age and sex using Anthro 3.2 software. The use of the mean Z-scores has the advantage of describing the nutritional status of children directly without resorting to a subset of individuals below a set cut off (WHO,2010). The reference cut off for height-for-age, weight for height and weight for age is < -2 standard deviations of the WHO Child Growth Standards Median. Also, Following Malapit *et al.,* (2015), Ordinary Least square(OLS) regression model will be used to analyse the influence of women empowerment on nutritional status of children in southern Nigeria.

From coalition-building to intersectional solidarity: Transnational feminist solidarity movements understood as conversion factors

Marie-Pier Lemay

University of Guelph, Canada

While there has been an extensive literature within the capabilities approach (henceforth CA) on conceptualizing groups and collective capabilities in relation to local struggles for recognition or justice (e.g. Cleaver 2007; Hernandez 2019; Ibrahim 2006, 2017; Murphy 2014), this paper will be focused on transnational solidarity between groups sharing common interests. Broader global social movements may serve as leverage for supporting voices that will not be heard otherwise, which may put pressure on local situations. I thus will analyze a cross-border application of the collective capabilities literature, where local movements may benefit from an amplification of their claims. This paper will attempt to conceptualize this political amplification of voices and requests, basing my theoretical analysis on the collective capabilities literature. I will argue for supplementing this literature by bringing the concept of conversion factors into the equation. Conversions factors, defined by Robeyns (2017, 45; cf. Sen 2001) as "the factors which determine the degree to which a person can transform a resource into a functioning", make us able to theorize transnational social movements within the approach. This concept enables us to conceptualize the spheres of influence and power existing between scales of social movements. By doing so, I also argue for a certain limit to the concept of collective capabilities, which would avoid the problem of essentialism that will be addressed below.

More importantly, this paper is situated in the global momentum related to gender violence, referring to the #MeToo movement or the events organized in relation to the recent fortieth anniversary of the *Convention on the Elimination of All Forms of Discrimination against Women* and the fifteenth anniversary of the *Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa* (commonly referred to as the Maputo Protocol). Specifically, I will engage with the deployment of national strategies for tackling sexual violence in Sénégal, which has been informed by a qualitative research I have undertaken. In the interviews I led with Senegalese women's rights and feminist activists, I had been interested in learning about the interaction between the global momentum related to gender violence and more 'local' preoccupations. I am also basing my paper on the empirical and theoretical literature on transnational feminist solidarity (Chazan 2019; Conway 2017; Dufour, Masson, and Caouette 2014; Harcourt 2014; Smith 2008; Weldon 2006).

Even though I recognize and argue for the relevance of the collective capabilities and empowerment discussion for understanding local dynamics, I will suggest that the interaction between local and global spaces can be understood through the concept of conversion factors, which may be able to capture the idea of intersectional solidarity. I use the term 'intersectional solidarity' to stress the diversity, yet interrelatedness, of these feminist social movements. I thus avoid the more traditional way to conceptualize solidarity, as a 'coalition-building process'.

Before sketching out the structure of this paper, I ought to acknowledge the fact that this contribution lies on a fragile and contested conception of local and global scales. Indeed, feminist and postcolonial geographers have strived to argue for the interconnection between spaces in which "the notion of distance gets altered as all of us are already implicated in each other's presents in complicated ways" (Raghuram, Madge, and Noxolo 2009, 9; cf. Cumbers and Routledge 2012; Massey 2004; Masson 2014). Therefore, the reader should bear in mind that these categories are not fixed.

In the first section of this paper, I will tackle the well-known debate within the CA about the existence of collective capabilities. It has, indeed, become a somewhat hackneyed critique of the CA to deplore the lack of importance it grants to groups for fostering capabilities (e.g. Frediani 2010; Ibrahim 2006; Koggel 2013; Mitlin 2013; Stewart 2005). This can be seen in Sen's and Nussbaum's versions of the approach, wherein groups appear to be relevant insofar as they contribute to individual capabilities (Nussbaum 2000; Sen 2002). Although I recognize the usefulness of collective capabilities in certain contexts, I will argue that this is an inappropriate conceptual tool in the context of transnational feminism. Rather, using the conceptual tool of 'conversion factors' leads to an understanding of groups created in relation to a social structure of power (Young 1994).

In the second section, I will discuss the literature on transnational feminist solidarity, as this has not been put into relation to the literature on collective capabilities, to my knowledge. The current international conjecture propels a discourse on transnational feminist theory and activism, asking the conditions that could lead to increasing support for more marginalized groups while not interfering in their struggles.

In the final section, I will analyze three interrelated pitfalls that conceptualizing the political amplification of voices through conversion factors may help us to avoid: a) the essentialism problem, b) the "transcontextual recipe" (Khader 2018, 11), and c) the romance of solidarity. For the first pitfall, we may see an example of this through the critique of the idea of 'sisterhood' in transnational feminist solidarity, wherein basing feminist solidarity on the identity of being a woman may obscure the intersections which occur when the category 'woman' intersects with other axes of oppression (e.g. based on race, class, disability, etc.) (Jong 2017). Avoiding conceptualizing transnational solidarity as a 'transcontextual recipe' refers to the idea that we should refrain conceptualizing transnational solidarity through a 'top-down' methodology, which risks obfuscating crucial context-sensitive differences. Rather, transnational solidarity should be conceptualized from the standpoint of those that are concerned by the struggles, averting seeing this as a purely philosophical puzzle. In the current case study, this could be seen in a tendency to assume that the global #MeToo movement is being interpreted in a same manner across diverse cultural and local contexts. The last pitfall, which I call the 'romance of solidarity', refers to situations in which the rhetorical usage of the vocabulary related to solidarity may obfuscate existing inequalities, by putting forward the intentions to 'do good' by the most privileged groups (Jong 2017).

📢 Speaker, Chair

Marie-Pier Lemay PhD candidate, Philosophy and International Development Studies, University of Guelph

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📢 Speaker

Maria Ogunnaike Federal University of Agriculture Abeokuta, Ogun State Nigeria

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Day 2, Stream 4, Session 1: Young Scholars: Co-Responsibility, ICT, Participatory Well-being Frameworks

🕘 9:30am - 11:00am, Jul 1

📍 Online

Live Sessions 4

Prosocial Video Content Ethics: Capabilities and Co-Responsibility

Nicole Lemire Garlic

Temple University, United States of America

The Holistic Place of the ICT Artefact in Capability Approach: Analysing an ICT-enabled, Renewable Energy Intervention, in Rural Kenya

Mathew Egessa, Samuel Liyala, Solomon Ogara

Jaramogi Oginga Odinga University of Science and Technology, Kenya

What matters to people throughout the world and why should we care? Exploring participatory wellbeing frameworks and their impact for policy implementation, monitoring and evaluation

Kate Sollis

Australian National University, Australia

Abstracts:

Prosocial Video Content Ethics: Capabilities and Co-Responsibility

Nicole Lemire Garlic

Temple University, United States of America

This proposal relates to the theoretical component of a dissertation that will use the capabilities approach as a framework for assessing the ethicality of prosocial video campaigns by NGOs and civil society organizations (CSOs).

The dissertation will be in the field of media studies, specifically, the subdiscipline of "development communication," also known as "communication for development and social change" (CDSC). This subdiscipline grew out of Daniel Lerner's and Everett Rogers' modernization-influenced work that valorized the transmission of Western norms and values through media and communication. It has since moved into critical theories about the communicative aspects of international development practices. It is largely separate from the development ethics literature.

Prosocial Video Content

Entertainment-education programming (or "prosocial content") is one of the development communication techniques studied in CDSC. Historically, entertainment-education programming took the form of donor-sponsored television soap operas designed to promote family planning in developing communities. Today, NGOs and CSOs are increasingly gravitating toward social media outlets like YouTube to reach younger audiences who are resource-limited yet have access to social media content.

The central approach to entertainment-education ethics views media content as solely created by "the government" or its agents (Brown & Singhal, 1990, p. 273). This, indeed, was the case in years past when a United States-based NGO created a program, with funding from USAID, and broadcast it abroad with the support of the local government. Communicating prosocial video content through YouTube, however, is an entirely different matter. Unlike broadcast programs that remain static upon delivery, YouTube video campaigns are dynamic. For one, each video is viewed alongside a list of recommended videos promoted by YouTube. And, importantly, participant-viewers comment on those videos. This means that the intended audiences of the prosocial videos will view related but distinct versions of the combined video content, viewer comments, and lists of recommended videos.

Why does all this matter? It shows that current entertainment-education ethics theory is unsuited for the triadic communication between the creators of media content, participatory-viewers of that content, and YouTube's algorithmic recommendation system that interjects itself into content delivery (Christians, 2019). The dissertation will propose that the capabilities framework—with one adaptation—is a more useful heuristic for assessing prosocial content ethicality.

Co-Responsibility

What's useful about the capabilities framework is that it draws our attention to the intended beneficiaries' agency. To be clear, these intended beneficiaries are also participant-viewers. They may participate by commenting on videos, as noted above. But that all participate by choosing which related videos to view or reject as part of their overall engagement with the platform.

One unfortunate bi-product of (academic) ethical deliberation is that we often tune our focus to the one who authors the development intervention, in this case, the one who creates the initial video, while paying less attention to the perspective of the intended beneficiary. It's the difference between a "focus on the lives of peoples" and "the impact of politics on people's lives" (Rao & Malik, 2019). In so doing, we not only inaccurate ascribe creation to a sole person or entity, we also under-assess the role of the participant-viewer and the communication channel.

This has important implications for our conception of ethical responsibility. Based on my current understanding of the capabilities literature, there is little discussion of responsibility (Robeyns, 2016). I'd argue that addressing the responsibility of participant-beneficiaries of development projects is a necessary component of understanding agency because they are two sides of the same coin.

A person is not a full, flourishing agent if they bear no responsibility for their actions. Seeing "the person, in terms of agency," means "recognizing and respecting his or her ability to form goals, commitments, values, etc." (Sen, 1987). Perhaps consistent with duty-based conceptions of human rights, I'd argue that agency further includes respecting his or her ability to bear the consequences for choices made.

In today's communication environment, this means that those who are both intended beneficiaries of a development initiative and ones who contribute to that initiative through co-creation, should bear some of the ethical weight. To exclude them from ethical responsibility may create the surface appearance of benevolence but is, in fact, paternalistic. It treats intended beneficiaries as people to be acted upon—objects who bear the brunt of others' policies. Instead, we should all be seen as capable of being responsible.

The Holistic Place of the ICT Artefact in Capability Approach: Analysing an ICT-enabled, Renewable Energy Intervention, in Rural Kenya

Mathew Egessa, Samuel Liyala, Solomon Ogara

Jaramogi Oginga Odinga University of Science and Technology, Kenya

This study sought to develop an analytical framework that holistically places the ICT artefact within Capability Approach (CA). The study also sought to demonstrate the significance of the framework in the analysis of an ICT-enabled, renewable energy intervention, in rural Kenya.

Information and Communication Technology for Development (ICT4D) is an emerging and vibrant field of practice and research, that focuses on the design and use of ICTs in efforts to further development. An ICT artefact includes bundles of hardware infrastructure, software applications, informational content, and supporting resources, that serve specific goals and needs in individual or organizational contexts. The ICT artefact is not explicitly theorised in ICT4D studies. There are calls for the need to examine the ICT artefact in finer detail. This study was a response to these calls.

Despite different conceptualisations of development within ICT4D, CA has emerged as the holistic lenses to conceptualise development. Over a dozen frameworks have been developed to operationalise CA in ICT4D studies. However, the ICT artefact, or technology (more broadly defined), is not conceptualised in a consistent way across the different frameworks. There is no consensus in the different CA operationalisations, on where technology is placed, among the core concepts of CA (resources/commodities, conversion factors, capabilities, functionings and structural constraints).

This study developed an analytical framework by harmonising the different conceptualisations of technology within CA. With Robeyns (2017) stylised representation of CA as the core of the emergent framework, the study re-imagined Kleine's (2013) Choice Framework. It argued for the re-allocation of the various agency-based and structure-based capability inputs into conversion factors. This ensured that the terminology in Choice Framework becomes consistent with the core concepts in CA as presented by Robeyns. While this study was in agreement with Haenssgen and Ariana's (2018) argument of adding a new conversion factor in the name of 'technological factors', it went ahead to explicitly place the new category in a framework. The study further argued for the explicit addition of the ICT artefact as a component within the structural constraints, thus extending the conceptualisation. The developed analytical framework therefore holistically places the ICT artefact within three

core concepts of CA: as a material resource; as a new category of conversion factors (technological conversion factor); and as a component within the structural constraints.

Topically, 'e-Environment and Sustainable Informatics' is considered to have the highest research gap among post-2015 ICT4D research priorities. The Sustainable Development Goals (SDGs) have included a specific target (SDG 7.1) solely for ensuring access to affordable, reliable and modern energy for all by 2030. This affirms the importance of access to modern energy services and centrality of energy in achieving many of the other SDGs. To demonstrate the significance of the developed analytical framework, while equally addressing this topical research gap, the study collected primary data from users of Pay-As-You-Go (PAYGO) solar kits who reside in rural Kenya.

Pay-As-You-Go (PAYGO) is a conglomeration of technologies (mobiles, machine-to-machine [M2M] communication and the computing cloud), payment arrangements, ownership modes and financing structures that allow end users to pay for a solar kit in instalments. A customer typically makes an initial payment from a sales location for a solar kit that consists of a Photo Voltaic (PV) panel, a battery and a control unit, a number of Light Emitting Diode (LED) bulbs, a phone charger and sometimes other appliances, depending on the solar kit provider. The customer then makes regular payments (daily top-ups/credits) via the phone, to access electricity. The embedded M2M connectivity disables the system if a payment is overdue. After the customer pays all the credits, typically after a year, the kit automatically switches to free use, requiring no further top ups. The customer then fully owns the kit.

The study adopted a constructivist ontology and an interpretivist epistemology. The study used the embedded single-case design because within the single-case (PAYGO solar intervention) there are sub-units (different providing companies/brands). The population for the study were the users of ICT-enabled Solar Home Systems who reside in Junju and Sokoke County Assembly Wards in Kilifi South and Ganze sub-counties of Kilifi County, Kenya. Purposive sampling was used to select study participants. For the purposes of both triangulation and transferability, the study used three data collection methods: in-depth semi-structured interviews, observations and document reviews. 24 in-depth semi-structured interviews were conducted with users of 4 different PAYGO solar companies and 4 in-depth semi-structured interviews were conducted with representatives of 4 PAYGO solar companies. The interviews, which lasted between 30 minutes and 1 hour, were audio recorded. The recordings were later transcribed and translated from Swahili to English.

The study demonstrated how the developed framework helps in the analysis of an ICT-enabled intervention. Illustrations are made of how the same ICT artefact (for example, a Television Set [TV] that comes bundled with the PAYGO kit) plays out in the three different conceptualisations, resulting in different development outcomes. The TV was conceptualised as a material resource when owners 'watched TV' to achieve their valuable being of 'being entertained'. As a conversion factor, the TV was used to attract patrons to a local bar, for them to consume palm wine. The owners of the bar were able to achieve their valued doing of 'increasing income' by selling palm wine to their customers. However, the TV played an enhancing role in the conversion process of the bar owners getting money from palm wine takers, by attracting more patrons to their bar. As a structural context component, the TV was able to alter perceptions and changed preferences of individuals. By influencing peoples' choices and agency, concepts that occur between their capabilities and functionings, the TV acted as a structural context component. Further illustrations are made using a mobile phone charger.

The study recommends that researchers and practitioners in the ICT4D field should be alive to the three conceptualisations of the ICT artefact within CA. This awareness will enable them to apply appropriate mechanisms to either enhance the achievement of a corresponding functioning or remove a related unfreedom.

What matters to people throughout the world and why should we care? Exploring participatory wellbeing frameworks and their impact for policy implementation, monitoring and evaluation

Kate Sollis

Australian National University, Australia

There is a growing movement within societies across the world to make better use of wellbeing measures to guide policy and measure outcomes (Boarini, Kolev, & McGregor, 2014; Gruen & Spender, 2014; Tomlinson & Kelly, 2013). This stems from the realisation that the reliance on traditional or monetary indicators, such as income, GDP, and unemployment, may not be adequately capturing the aspects of life that people value (Sen, 1999). Countries, organisations and international bodies throughout the world have thus sought to develop indicators that more adequately reflect the human experience.

Given that 'what matters to people' can vary markedly between different populations throughout the world, across context and life course, a growing body of research has been developed over the past two decades highlighting the key role of participatory approaches in conceptualising wellbeing. Participatory wellbeing frameworks are defined as a set of dimensions or indicators which capture how a particular population group conceptualises wellbeing, or what they feel they need to live a good life. To be identified as participatory, the target population must be consulted with during the development of the framework (Dolan & White, 2006). A number of studies have developed wellbeing frameworks in a variety of contexts including 'poor' communities in South Africa (Clark, 2003), women in rural Malawi (Greco, Skordis-Worrall, Mkandawire, & Mills, 2015), older people in England (Grewal et al., 2006), adults in Indonesia (Maulana, Obst, & Khawaja, 2018) and the Yawuru people in Broome, Australia (Yap & Yu, 2016).

While strong theoretical and moral arguments have been made to use measures of wellbeing, developed through participatory approaches, to measure progress, there has been little focus on assessing the participatory wellbeing frameworks that exist, and examining whether and how, they have been used to impact policy. This doctoral thesis seeks to fill this gap by scrutinising participatory wellbeing frameworks to examine their impact for policy. It will also undertake two case studies to examine the value of using wellbeing measures for impact evaluation.

This paper outlines the research design for this study, as well as some preliminary results.

Research design and methodology

This study seeks to answer two key questions:

1. What is the value of incorporating participatory approaches in the development of wellbeing frameworks?
2. What impact do participatory wellbeing frameworks have for policy implementation, monitoring and evaluation?

To address these questions, the methodology is separated into three components.

Part 1: Systematic review

A systematic review of participatory wellbeing frameworks throughout the world has been conducted to better understand this literature base.

The review includes a summary of the different dimensions of wellbeing that were raised through the different frameworks, and the varied methodologies that were applied. The review examined participatory wellbeing frameworks in all regions of the world, finding that the most common methodologies for participatory frameworks are focus group and interviews. Some frameworks have a focus on particular life stages, while others are developed for an entire community. In analysing the dimensions of wellbeing that were identified within the frameworks, it was found that while there are some consistencies in how wellbeing is conceptualised amongst the different population groups, nuances exist within every group. Based on this, a literature review on applications of these frameworks will be conducted.

Part 2: Key informant study

A key informant study will be conducted through interviews with authors/organisations that have developed participatory wellbeing frameworks. Interviews will also be conducted with individuals and organisations who have applied these frameworks. The key informant study has four clear aims:

1. a) Better understand how the wellbeing frameworks have been applied;
2. b) Gain greater insight into the participatory process, and whether this resulted in different wellbeing dimensions than would have been determined through a theoretical process;
3. c) Understand how the wellbeing frameworks have impacted policy implementation, monitoring and evaluation;
4. d) Provide an insight into the processes that enable wellbeing frameworks to be better integrated into policy.

This data will be analysed thematically to better understand the policy impact wellbeing frameworks can have, and the engagement strategies and general processes that may be more effective in obtaining policy impact. Data obtained regarding applications of the frameworks will also supplement the literature review if there were any applications that were missed during this process.

Part 3: Examining the value of participatory wellbeing frameworks for impact analysis

To gain a deeper understanding of how using participatory wellbeing frameworks to develop outcome measures can affect policy analysis, this topic will undertake two case studies using quantitative data. This analysis will enable greater flexibility in exploring the sensitivity of results in using participatory wellbeing frameworks, in contrast to traditional outcome measures (such as income, education or employment). The two case studies will utilise the Indonesian Wellbeing Scale (Maulana, Khawaja, & Obst, 2019) and the Australian child deprivation and opportunity index (Sollis, 2019), given that they are both quantitative applications of participatory wellbeing frameworks.

Contribution of this study to academia and public policy

This study will develop a deeper understanding of the importance of participatory approaches in wellbeing frameworks, and the extent to which participatory wellbeing frameworks can impact policy. With the increased focus on using wellbeing measures to help guide policy throughout the world, this study will help fill an important gap by highlighting the value in applying participatory approaches to develop wellbeing outcomes measures. This research will have relevance to academics, governments and organisations throughout the world and hopes to enhance the quality of the evidence base for policy implementation, monitoring and evaluation.

📢 Speakers

Nikki Garlic Temple University (USA)

Mathew Egessa PhD Candidate, JOOUST

Kate Sollis PhD Candidate, Australian National University

Giulia Greco LSHTM

Day 2, Stream 5, Session 1: Adaptive Preferences and Freedom

🕘 9:30am - 11:00am, Jul 1

📍 Online

`Live Sessions 5`

Adaptive Preferences and Social Norms

Laura Eleanor Engel

University of Minnesota Duluth, United States of America

Towards Amartya Sen's understanding of Freedom and its link to the Capability Approach

Sarah Isabel Espinosa Flor

University of Vienna, Austria

Abstracts:

Adaptive Preferences and Social Norms

Laura Eleanor Engel

University of Minnesota Duluth, United States of America

Much of the literature on adaptive preferences provides recommendations for changing or correcting well-being incompatible preferences in individuals. Although adaptive preference theorists, particularly those concerned with development theory, recognize that a person's preferences are shaped by their social environment, proposed interventions only infrequently recommend social solutions. Instead, the focus is typically on transforming the desires and values of those individuals identified as having adaptive preferences. In this paper I argue that the social nature of many adaptive preferences makes such interventions ineffective and potentially problematic. To adequately understand and engage with adaptive preferences, we must identify and address their source. In particular, I maintain that the recent empirical literature on social norms demonstrates that individual intervention is unlikely to be successful, and may inappropriately attempt to change the psychology of an individual who is engaging in a well-being incompatible practice for prudential or social reasons. Granted, some theorists have suggested formal policy changes as a method of intervention. While this is a step in the right direction, policy changes by themselves are unlikely in many cases to create lasting change if the behavior in question is reinforced by social expectations and values, as is the case with social norms. Thus, the literature on social norms ought to be taken into account to understand and appropriately react to the presence of adaptive preferences. Doing so provides us with important information regarding both whether intervention is appropriate, and which types of intervention are likely to be effective.

The concept of adaptive preferences has evolved significantly since its introduction by Jon Elster. Originally defined procedurally as preferences formed unconsciously due to limited options,[1] theorists such as Amartya Sen, Martha Nussbaum, and Serene Khader have argued that such preferences are only problematic if they are also inconsistent with objective measures of flourishing or well-being.[2] These theorists also point out that people suffering from deprivation or oppression are more likely to have adaptive preferences. Much of the current work on adaptive preferences, therefore, focuses on development theory.

This shift in focus from how individuals form rational beliefs to the conditions under which well-being incompatible preferences are produced has led theorists to pay closer attention to the social dimensions of what have been called adaptive preferences. However, proposed interventions to change or correct adaptive preferences continue to focus primarily on the individual, or else on official policy change. For instance, one of Khader's primary recommendations is for development practitioners to engage individual adaptive preference bearers in deliberation to transform their adaptive behaviors into flourishing-compatible practices consistent with their other values and beliefs.[3]

Recent literature on social norms, however, indicates that individual-based interventions are unlikely to be successful if the well-being incompatible behavior is the result of a social norm.

According to Cristina Bicchieri, social norms are behavioral rules that individuals conditionally prefer to comply with provided they believe that a sufficient proportion of others will (a) also comply and (b) expect the individual to conform.[4] Individuals may comply with social norms for a variety of reasons, including a fear of sanctions, a desire to be accepted, or a personal commitment to the norm itself. The existence of a social norm can therefore be a powerful motivation for action even if it is not normatively endorsed by a particular individual. If an individual is motivated to follow a social norm because of the fear of social penalties, for instance, changing that individual's personal preferences without addressing the underlying social expectations is unlikely to produce changes in behavior.

Much of the research on development intervention supports this claim. For instance, in their discussion of current approaches to abandoning female genital mutilation (FGM), R. Elise B. Johansen et al. state that community-focused as opposed to individual change has become widely accepted as necessary, given the social pressure on individuals to conform with accepted norms regarding FGM.[5] Similarly, Naila Kabeer argues that intervention often ought to be structurally focused, since "In a context where cultural values constrain women's ability to make strategic life choices, structural inequalities cannot be addressed by individuals alone."[6] The research on social norms instead suggests that to change well-being incompatible behaviors, practitioners must employ strategies for changing the social acceptance of the behavior. Potential strategies include media campaigns, community deliberation, and legal and economic incentives.[7]

Furthermore, failure to recognize that a well-being incompatible behavior is the result of a social norm can cause practitioners to misidentify the motivation for the action, and thus to suggest inappropriate intervention. Adaptive preference theorists have tended to locate the source of a well-being incompatible behavior in the psychology or value-set of the individual as opposed to tracing it to social expectations. This can lead to intervention strategies that unnecessarily question or undermine the deeply held values and relationships of the people involved when an alternative strategy, such as proposing a new social norm consistent with a community's underlying values, would be just as effective.

The empirical work on social norms, therefore, suggests that adaptive preference theorists must further direct their focus away from individual behaviors and towards the social conditions that reinforce these behaviors. This is not to say that individual intervention is never appropriate in cases of adaptive preferences. However, when the preference or behavior in question is supported by social norms, other strategies should be considered in the pursuit of appropriate and effective intervention.

Amartya Sen's understanding of freedom responds to a careful analysis of deprivation conditions and concrete cases of social injustice which, when treated carefully, show the impossibility of certain individuals to be or do what they would otherwise be capable of choosing. In this sense, Sen's examination of extreme necessity circumstances, specially in the global south, shed light on the deep-seated lack of freedom that these circumstances entail and help to clarify why policymakers and civil society are unable to anticipate this correlation when dealing such

phenomena. In this context, Sen's notion of freedom does not necessarily respond to a particular theory of justice or distribution anchored in a specific debate on morality, but rather to his general view on human well-being and his own theory regarding the possibility that every human being -faced with diverse political and cultural determinations-, leads a life of choices.

The Capability Approach, as addressed by the economist and the philosopher in its current form, can be broadly understood as a normative framework, whose function is to establish the minimum criteria necessary to evaluate a person's life as good or fair, not necessarily in terms of economic activities but of 'capabilities'. With this in mind, I will argue that if levels of inequality and injustice are to be assessed not in terms of capital inflows or rights violations, but in terms of capabilities, then assessing paradigmatic cases of inequality and injustice such as 'poverty' should depart on a conceptual differentiation between freedom and necessity. In this regard, this paper will examine some aspects of Sen's notion of 'substantial freedom' that are taken up less radically from other theoretical traditions, providing important insights for assessing potential hardship cases around the world as part of its overall approach.

📣 Speaker, Chair

Sarah Espinosa PhD Candidate, University of Vienna, Department of Philosophy

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📣 Speaker

Laura Engel Assistant Professor , University of Minnesota Duluth

11:00am

Day 2, Stream 1, Session 2: Teaching and Learning
🕐 11:00am - 12:30pm, Jul 1
📍 Online

Live Sessions 1

Teacher Training Impact in the Quality of Education of Children with Visual Impairment and Multiple Disabilities: Case Studies in Chile and Israel

Daniela Gissara, Alvaro Diaz Ruiz

Perkins School for the Blind

Using Experiential Learning Strategies to Teach the Human Development and Capabilities Approach in Local/Global Networks

Timothy Allan Brunet[1], **Stephanie Goncalves**[2], **Hassan Shaban**[2]

[1]University of Windsor and University of Toronto, Canada; [2]University of Windsor

Inquiry-based teaching and Education for Sustainable Development: Promoting learner engagement in science investigations in ESOL classrooms

Samantha Lee Leonard

Massey University, New Zealand

Abstracts:

Teacher Training Impact in the Quality of Education of Children with Visual Impairment and Multiple Disabilities: Case Studies in Chile and Israel

Daniela Gissara, Alvaro Diaz Ruiz

Perkins School for the Blind

This work is focused on presenting the cases and results of an educational project for children with visual impairments and multiple disabilities (VIMD) in Chile and Israel (East and West Jerusalem) where the authors were involved. The project brings attention to the issues children with VIMD face to take up the right to education, highlighting the importance of teacher training provision in terms of improving quality education. Its systematization is based on a Human Rights perspective and an operationalization of a UNESCO quality of education framework to specific issues related to the education of children with VIMD. The project seeks to understand the impact of an NGO-related teacher training on the enhancement of the quality of education these children receive, and aims to contribute to the international discussion about the achievement of the SDG4 for all.

The framework identifies key elements that affect learning –in this case, children with VIMD– at two levels: the learner level looks at the environment where learning processes take place considering dimensions such as Seek out learners, Acknowledge what the learner brings,

Consider the content of formal and non-formal learning, Enhance learning processes, Provide a conducive learning environment; while the system level looks at the overall system that creates and supports the learning experience so that the following dimensions are considered: Structures, management, and administration to support learning, Implement relevant and appropriate policies, Enact legislation supportive to learning, and Restructure resources for learning. This basic structure was adapted to fit the education of children with MDVI according to various contributions in the field.

Data has been collected through document analysis and semi-structured interviews with stakeholders, and to link it with theory this research involved both inductive and deductive reasoning strategies. Findings show in detail the teacher training impact in terms of the articulated framework of quality education, prove what the successful approach taken was, and indicate further areas where impact can be expanded and deepened. Themes emerged from the data to prove that quality education was enhanced because the approach taken was based on a child-centered approach to training, a sensitive initiation of change, empowerment of local leaders through knowledge, a creation of a community of practice, and the involvement of a wide range of stakeholders. Findings also showed that there are opportunities to deepening impact at the learner and system levels. Data showed impact in terms of seeking out and identifying learners, better acknowledging what these students bring by performing specific evaluations, considering the content of non-formal and functional curriculum, enhancing learning processes by implementing a more child-centered approach for instruction, providing more conducive learning environments at the classroom level, and strengthening structures that support learning and teachers in their work by developing trainings. For better seeking out learners with VIMD, work is to be done with the medical community, so children are accurately diagnosed. Classroom teachers might continue to be trained for a deeper improvement of their instruction strategies and the delivery of a functional curriculum. Families can begin to be strategically included in the project so learning processes are enhanced in more depth.

Conclusions indicate that quality education has been indeed enhanced by the teacher trainings provided and that further research is needed to develop an extensive framework of quality education for children with VIMD. In the context of the 2030 agenda and with the aim of leaving no one behind, a framework like such could be of value as it would not only allow for equal access to learning but for quality processes and equality of outcomes in the education of children with VIMD.

Using Experiential Learning Strategies to Teach the Human Development and Capabilities Approach in Local/Global Networks

Timothy Allan Brunet[1], Stephanie Goncalves[2], Hassan Shaban[2]

[1]University of Windsor and University of Toronto, Canada; [2]University of Windsor

Introduction

This project develops ways to introduce undergraduate students to the Human Development and Capabilities Approach through experiential learning challenges and student-led projects at the University of Windsor in Canada. The two-course structure has students complete introductory group challenges in the first course and then have the opportunity to propose and launch their own projects in the second course. During the courses, students reflect on their strategies for human flourishing while expanding their human and online networks to lead project-based learning that they have reason to value.

About the City and University of Windsor

The social-demographic landscape of Windsor is dynamic and complex. The University of Windsor is situated in the deep south of Canada and overshadowed by the busiest Canada-US trade border with over 1.66 million passenger vehicles crossing the border in 2012 (MTO, n.d.). The government priority for the region is to build a new 5.7-billion-dollar border crossing (GordieHoweInternationalBridge.com, n.d) within the highest poverty region in the country. In 2014, Windsor-Essex County had the highest proportion of low-income families (over 33%) living in very low-income neighbourhoods in Canada (Prieur, 2014). Additionally, "A single mom is almost four times as likely as a two-parent family to live in poverty in Windsor-Essex County" (p.2).

The city has been blessed with a nation-leading ethnocultural diversity. The open Canadian immigration policies welcomed large populations of new immigrants in Windsor-Essex making it among the most diverse populations per capita in Canada. According to the City of Windsor, 27% of the population are foreign born and there are over 100 cultures represented in the community (City of Windsor, n.d.). The region also has a long history and active engagement from two Indigenous communities including the Caldwell Nation, and Walpole Island who both have a vested interest in the region and seek to be engaged in development projects.

Institutional Resources

While the University of Windsor has significant community engagements through its School of Social Work and co-op programs, many students from the Faculty of Arts, Humanities and Social Sciences (FAHSS) do not have or take the opportunity to engage in career and personal development activities. Additionally, students in FAHSS compete for resources with other programs that have prioritized protections in the labour market (for example: Social Work placements, course-based graduate programs, and co-operative and internship programmes which are predominantly located within professional schools). As such, many of the workshops, initiatives and experiential learning activities challenge the curriculum and its' leaders in the humanities to shift their focus on knowledge for knowledge sake and well-being to curriculum that links students to 'relevant' labour market outcomes.

The recent shift in neoliberal tuition frameworks for both the college and the university system (Boggs, 2009) to target a profiteering international recruitment strategy has brought additional focus to experiential learning for students in professional programs in order to meet recruitment thresholds in the most lucrative academic programs.

Helping Students and Residents Flourish

Community challenges and student-led projects in Ways of Knowing and Ways of Doing expand student opportunities in the community. For example, students receive course credit for working on the following community challenges:

- A community challenge with Canadian Member of Parliament Brian Masse
- Students created proposals for a landed-immigrant Egyptian entrepreneur who works to reduce food waste in the Windsor
- Students made proposals to Blackberry about their commitment to SDGs
- Students organized and executed the African Diaspora Youth Conference to bring "together children of the African Diaspora from Toronto, Windsor and Metro Detroit to reflect, connect, plan, network, [and] set goals" (African Diaspora Youth Conference, n.d.).

About the Course Ways of Knowing – Capabilities Approach

The course Ways of Knowing – Capabilities Approach introduces students to the four pillars of learning: "to be, to know, to live together, and to do" (Delors, Mufti, Amagi, Carneiro, Chung, & Geremek, 1996). First, students conduct workshop exercises (mind mapping, active discussions, and reflections) that help them explore what they are able to do and be based on their everyday networks. Next, students explore their career and life interests by developing a LinkedIn profile to connect with people and organizations who can assist them in achieving their goals for well-being. Students consistently reflect upon their everyday interactions, imagined futures, and possibilities through open course discussions and reflections.

In the second and third phases of the course, students learn about group dynamics and the Capabilities Approach as they complete two group challenges with community partners. The community challenges require students to follow de Bono's Six Thinking Hats (de Bono, 2017) to develop their solutions which must include a capabilities framework and target at least 2 SDGs (PlanCanada.ca, n.d.). The literacy capacity of undergraduate students at Windsor is wide ranging. Therefore, students are introduced to the concepts through in-class discussions, short selected readings, and readily available videos about the Human Development and Capabilities Approach (Nussbaum, 1997, 2011; Sen, 1999; Walker 2006, 2009, 2012, Walker & McLean 2013; Freire, 2018). In the final phase of the course, students write a reflection using Kolb's Personal Application Assignment (Kolb & Kolb, 2017). In this presentation, we will share one student experience and an analysis of the reflections from other students in the courses.

Stephanie Gonçalves, a Political Science and Language major, used Nussbaum's Capabilities Approach (2011) to understand her work as a language instructor for Agricultural Migrant Workers in nearby Leamington, Ontario. In her work, Stephanie interacted regularly with migrant workers who navigated the social-political and economic challenges of spending large amounts of time away from their homelands and families to find temporary work and economic means in a foreign country. Stephanie's placement led her to attending the HDCA conference in the UK and to another project where she will be teaching English to young students in a private school in Pakistan during her summer session. Stephanie has modeled her freedom and agency in pursuing projects that she has reason to value at both a local and global level.

Hassan Shaban is an undergraduate student in Arts and Science who uses the HDCA as a framework to interpret the in-course reflections of students in Ways of Knowing and Ways of Doing. Hassan researches the participant student reflections from the community challenges in Ways of Knowing and from the student-led projects in the course Ways of Doing.

Tim Brunet, the course instructor, will discuss how using experiential learning strategies is a viable and practical way to introduce students to the Human Development and Capabilities Approach at the undergraduate level. While learning about the theoretical frameworks are important aspects of the approach, many undergraduate students may not find academic articles to be as accessible as community challenges or student-led projects. In practice, Brunet has found that students are more likely to engage in the approach if the content helps students to conduct projects that they have reason to value. Additionally, the applied learning approach is ideal to bolster the importance of the humanities within the neoliberal frameworks of anglophone higher education systems (Walker, 2003; Nussbaum, 1997).

During the session, Brunet will describe what worked, what didn't, and what can be done next. Additionally, Brunet will share the course contents and resources in hopes that other higher education practitioners and academics may collaborate in this project.

Inquiry-based teaching and Education for Sustainable Development: Promoting learner engagement in science investigations in ESOL classrooms

Samantha Lee Leonard

Massey University, New Zealand

Education has the potential to facilitate catalytic transformation of society through development of understandings of these intersecting environment and sustainability concerns … This requires a rethinking of education within a wider common good frame. It also has implications for how quality education is considered. However, little is said of how this could be done, especially in teacher education.

(Mandikonza and Lotz-Sisitka, 2016:107)

In order to fully expand the substantive freedom of people to live the life they value and to enhance their real choices, education can and should be more than only foundational to other capabilities. Considering the intersection between human capabilities, sustainability and justice, it can be argued that learning that merely provides basic reading and writing skills would be insufficient to advance sustainable development and addressing capability poverty in its full sense. This rhetoric is evident in the United Nations' Global Action Programme, which advocates for continued and deliberate action to integrate Education for Sustainable Development in all levels of education. However, despite these aspirations, the difficulties of insufficient teacher knowledge and a lack of training, both abroad and within South Africa, remain a challenge. This study investigated the use of an inquiry-based teaching approach to science investigations as a means of enabling teachers to equip their learners', specifically those who did not speak English as a home language, with skills considered essential by ESD pedagogies. Research was conducted in the Port Elizabeth Metropolitan area of the Eastern Cape, South Africa. The study sample comprised eight schools, with a total of ten teachers and 243 learners participating. Qualitative methods were utilised to generate and analyse rich data gleaned from classroom observations, learners' notebooks, teacher interviews and teacher portfolios. The findings indicate that, when properly implemented, this strategy can be used to help teachers to effectively integrate inquiry-based approaches to science investigations, which enable learners, specifically those where English is a second or third language, to improve skills such as creative and critical thinking, decision making and problem solving.

📢 Speaker, chair

Samantha Leonard Senior Lecturer and Programme Coordinator for the MSDG, Massey: Masters of Sustainable Development Goals

Daniela Gissara Coordinator, International Partnerships, Perkins International, Perkins School for the Blind

Alvaro Diaz Perkins School for the Blind - International

Tim Brunet Sessional Instructor (University of Windsor) and Ph.D. Candidate (University of Toronto), University of Toronto and University of Windsor

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Day 2, Stream 2, Session 2: Health and Capabilities

🕐 11:00am - 12:30pm, Jul 1

📍 Online

Live Sessions 2

Health justice for all: A capabilities framework for health system development in conflict-affected contexts

Sharon Bell

Massey University, New Zealand

Older people's experiences of dignity and support with eating during hospital stays: analytical framework, policies and outcomes

Polly Vizard, Tania Burchardt

LSE, United Kingdom

Unmet need for care as a capability deprivation

Tania Burchardt

London School of Economics, United Kingdom

Abstracts:

Health justice for all: A capabilities framework for health system development in conflict-affected contexts

Sharon Bell

Massey University, New Zealand

Conflict is regarded as a leading risk to development progress and the achievement of the Sustainable Development Goals (SDGs) (United Nations, 2015, p. 8). The OECD (2018) estimates that 80% of the world's poor may live in fragile and conflict-affected contexts by 2030. These contexts have high rates of poverty, limited access to crucial services such as healthcare (Benton et al., 2014), and made little progress in achieving the UN's earlier Millennium Development Goals (Norris, Dunning, & Malknecht, 2015). Shan State, Myanmar is such a context, facing critical shortages in its health services (Low et al., 2014), leading to significant health inequities for ethnic communities. Ethnic non-state armed groups (NSAGs) in Myanmar have formed regimes which seek self-determination as well as to establish alternative health systems in parallel to the state system to improve the wellbeing of their people (Davis & Jolliffe, 2016). Approaches to building health workforce capabilities can meaningfully contribute towards meeting SDG 3 – to 'ensure healthy lives and promote well-being for all at all ages', and consequently, health justice (Venkatapuram, 2011, 2013) for conflict-affected communities. However, little is known about how a partnership between an international non-governmental organisation (INGO) and a NSAG supports this alternative health system development.

This paper considers the role that the capability approach can play in evaluating the effectiveness of these kinds of development programmes in conflict-affected contexts. It draws on a qualitative case study of an INGO's health workforce training programme conducted in a community on the Myanmar-Thailand border in 2015 and 2016. A capabilities framework for health system development in conflict-affected contexts was devised to analyse the research findings. The research identified that the two key resources of the health workforce training programme and the NSAG support structure interact with a variety of personal, environmental and social conversion factors to both foster and hinder the functioning of community health workers' confidence and ability. These factors include personal agency, a difficult physical infrastructure, the partnership between the INGO and the NSAG, and community support for the health workers. The activities of the INGO and the NSAG have also been constrained by the reduction in international aid for cross-border development programmes like this in Myanmar. This highlights the impact that the wider conflict-affected context has upon the alternative ethnic health system embedded in it. Despite these obstacles, the health workforce training programme has supported the desire of the ethnic group for autonomy from the state health system and led to promising improvements in health outcomes in communities.

This research suggests that the capabilities framework for alternative health system development in conflict-affected contexts may allow us to more clearly identify crucial resources and conversion factors for improving health outcomes. It can be of value to practitioners working in these

contexts to improve the effectiveness of development programmes. The findings presented in this paper enhance our understanding of how the capability approach can be operationalised through a tool such as the capabilities framework for health system development in conflict-affected contexts. This tool provides an opportunity to better navigate the ongoing challenge of addressing health inequalities and working towards health justice for conflict-affected communities.

Older people's experiences of dignity and support with eating during hospital stays: analytical framework, policies and outcomes

Polly Vizard, Tania Burchardt

LSE, United Kingdom

There is increasing recognition of the importance of dignity and support with eating as markers of high quality and older-person centred hospital services. However, nationally representative statistical evidence on older people's experiences of these dimensions of hospital care remains limited. This article highlights the role of national patient surveys in developing older-person centred healthcare indicators and illustrates how these surveys can be used to build up nationally representative statistical evidence on older people's experiences of dignity and support with eating during hospital stays, drawing on the Adult Inpatient Survey for England. The AIS is a major national patient experience survey which asks individuals who have stayed in an English hospital for one night or more about a range of their experiences relating to waiting times, admissions and quality of care during their hospital stay. We focus on older people's responses to two questions from the AIS: the first asks individuals whether they have experienced dignity and respect during their hospital stay, and the second if they received support with eating if they needed it. We reflect on the implications of our findings in the light of ongoing national and international policy efforts to develop high quality healthcare services that meet the needs of older people and that protect and promote functioning ability, capabilities and wellbeing in older age.

Our concern with older people's experiences of dignity and support with eating during hospital stays in the article is motivated by our recommendations for operationalising Sen's capability approach as a basis for equality and human rights monitoring in Britain. The background here is that the British Equality and Human Rights Commission has a statutory duty to monitor and report to Parliament on equality and human rights outcomes, including older people's equality and human rights outcomes, and Burchardt and Vizard (2011) recommended that in discharging this duty, the Commission monitor the position of individuals and groups across ten domains of central and valuable capabilities including health. A national stakeholder consultation exercise was undertaken to identify and agree an indicator set for monitoring each domain, which included policy experts and civil society intermediaries representing older people. Hospital services that maintain and support older people's dignity and respect, and that meet older people's needs for support with activities of daily living including support needs related to nutritional wellbeing, were identified as a key equality and human rights concerns through this national stakeholder consultation. Indicators that capture these outcomes were subsequently developed and used by the Commission as part of its evidence base for reporting to Parliament, drawing on the Adult Inpatient Survey (e.g. EHRC 2015, Vizard and Burchardt 2015).

The research framework we develop for the study brings together our own proposals for operationalising the capability approach and the new healthy aging definition and analytical framework set out in WHO (2015a: 27-34). WHO highlight the connections between its new healthy aging approach and the capability approach (WHO 2015a: 27). The article is intended to add to the growing body of research that takes forward theoretical and empirical cross-fertilisation between the literature on aging and the capability approach (e.g. Grewal et al 2006, Breheny et al 2016, Gopinath 2018, Stephens and Breheny 2019, Coast et al 2008, Coast et al 2014, Coast et al 2018, Zaidi 2011) as well as the growing body of literature that aims to operationalise the capability approach as a framework for examining health outcomes (e.g. Coast et al 2015, Mitchell, Roberts and Coast 2017, Mitchell, Venkatapuram et al 2017, Simon et al 2013, Entwistle and Watt 2013, Ruger 2010, Vizard and Burchardt 2014).

The empirical analysis updates, deepens and extends the results reported in Vizard and Burchardt (2015). We use a secure and tailored version of the AIS 2014 dataset which was provided for the analysis based on an agreement with the Care Quality Commission (the healthcare regulator in England). This includes the detailed information on age and disability that we need for the study. Deprivation data (based on data published in Health and Social Care Information Centre (2016) was matched into the dataset using three-digit trust identifiers. The deprivation variable captures the proportion of finished spells provided by the trust where the patient lives within the most deprived quintile of small geographic areas (Super Output Area) as measured by the 2010 Index of Multiple Deprivation.

Unmet need for care as a capability deprivation

Tania Burchardt

London School of Economics, United Kingdom

Population aging across the world has led to an increasing concern about how older people's needs for personal care and support can be met. Most countries rely in large part on unpaid family care, supplemented by varying mixes of public and private services, in residential and community settings. However these arrangements are under strain, and a growing body of work draws attention to unmet needs for care (eg Brimblecombe et al, 2017; Vlachantoni, 2019). Research in the UK, for example, suggests that 1 in 3 older adults who need help with three or more activities of daily living receive no help at all (Age UK, 2019).

Needs for care are for the most part identified through reported difficulties with fairly narrowly defined functionings such as being able to wash or feed yourself. This conceptual frame is closely allied with a deficit or medical model of disability, which sees the limitations in activities experienced by people with impairments as characteristics of individuals that need to be compensated for. In this paper, I argue that recasting needs for care in a capability framework – and hence unmet needs as a capability deprivation – helpfully refocuses our attention in two crucial ways. Firstly, it leads us to concentrate on the capabilities that older people with impairments value and have reason to value, which evidence from qualitative studies suggests may be captured more effectively by concepts like emotional attachment, having a purpose, security, and autonomy (Gewal et al, 2006), and less in terms of specific practical functionings such as washing or feeding oneself, although these may be *instrumentally* important. Secondly, the capability lens allows us to see that a need for care arises from an interaction between a person and his or her physical, social and economic environment, and is best understood as a characteristic of a system rather than as an individual characteristic. This chimes with recent concepts of 'care poverty', with a stronger focus on institutional and structural drivers of unmet needs, that has been developed by Kröger et al (2019).

The final section of the paper reflects on the implications that reframing unmet need for care as a capability deprivation has for policy directions.

The focus on valued capabilities means the *manner* in which support is offered and delivered is as important as the services themselves, including treating recipients with dignity and respect, and ensuring that they are involved in decisions about their care as much as possible. The understanding of capability deprivation as a system rather than an individual failure, points towards more radical reorganisation of housing, employment and social relations to accommodate and support our aging populations.

📢 Speaker, chair

Tania Burchardt Director, Centre for Analysis of Social Exclusion, London School of Economics

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📢 Speakers

Polly Vizard Associate Professorial Research Fellow, Centre for Analysis of Social Exclusion, LSE

Sharon Bell Research Manager, The Workshop

Day 2, Stream 3, Session 2: Justice, Capabilities, and Refugees
🕐 11:00am - 12:30pm, Jul 1
📍 Online

`Live Sessions 3`

Climate Change and Environmental Justice: The Conservation Refugee Issue

ANJU LIS KURIAN

MAHATMA GANDHI UNIVERSITY, KOTTAYAM, KERALA, INDIA, India

Existential 'Surviving' or Purposeful 'Living'? Contextualising the experiences of urban Rohingya refugees in India from the lens of the capabilities approach

Anubhav Dutt Tiwari

Monash University, Australia

The mental health of Syrian refugee children and adolescents in Lebanon: Assessment and treatment challenges and solutions

Michael Pluess[1], Fiona McEwen[1], Patricia Moghames[2], Nicolas Chehade[2], Stephanie Skavenski[3], Laura Murray[3], Paul Bolton[3], Roland Weierstall[5], Elie Karam[6], George Karam[6], Tania Bosqui[4], Alaa Hijazi[7], Vanessa Kyrillos[2], Zeina Hassan[2], Stephanie Legoff[2]

[1]Queen Marys University London, UK; [2]Medecins du Monde, Lebanon; [3]Johns Hopkins Bloomberg School of Public Health; [4]American University of Beirut; [5]Medical School Hamburg; [6]Institute for Development, Research, Advocacy and Applied Care; [7]Private practice

Abstracts:

CLIMATE CHANGE AND ENVIRONMENTAL JUSTICE: THE CONSERVATION REFUGEE ISSUE

ANJU LIS KURIAN

MAHATMA GANDHI UNIVERSITY, KOTTAYAM, KERALA, INDIA, India

In the beginning of 1970s protection of environment came into the centre stage of international discourse especially with the Stockholm Conference of 1972, the meeting place of first Earth Summit. Many discussions were held across the nations regarding the need and significance of environment conservation. Meanwhile the issue of climate change attracted the attention of international community due to its myriad impacts. The scientific community identified anthropogenic interventions as the major cause of the problem and much emphasis has given to the mitigation and adaptation of climate change around the world and protection of environment once again come into the mainstream of discussion for the reduction of Green House Gas (GHG) emissions. So an inflow of environment conservation initiatives driven by climate change mitigation strategy has disseminated nationally and internationally. Millions and billions of financial aids flooded into the projects of environment conservation intended for mitigation of climate change. The newly opened market bestowed opportunities for burden sharing as well as profit making and the formation of environment lobbying through climate mitigation efforts. The market driven orientation in the climate mitigation efforts posed a challenge to environmental ethics in the climate change mitigation activities related to environment conservation. Particularly the definitions on environmental ethics given by Environmental Protection Agency and Common Wealth of Massachusetts are noticeable in this regard. For example, evictions and displacement of people from protected areas are the most visible preys of environmental

injustice. Here inhabitants in and around protected areas are prone to ecological violence due to the expropriation of their property and likely displaced people are known as conservation refugees. Conservation refugees are in most cases involuntarily displaced especially for conservation initiatives though they have equal rights with their fellow human beings in accordance with national and international human rights norms. In likewise scenarios the significance of environmental justice meets with the needs of conservation refugees.

The creation of conservation refugees is widely prevalent in developing countries due to the huge financial investments for conservation initiatives. In most cases national governments are framing policies for environmental governance and conservation with regards to the norms put forward by global funding agencies especially international environmental NGOs (Non- Governmental Organizations). In essence, such policies lack the criterion of environmental justice and ultimately local inhabitants suffer largely. In the name of climate change mitigation efforts environmental justice cannot be denied to any section of people irrespective of nationality, race, colour, culture etc. and it cannot be justified. The issues of conservation refugees are overshadowed due to the primary concern on climate change and environment conservation. The heaping of conservation refugees along with other kinds of internationally recognized refugees will be a threat to national security and international peace. Environment conservation initiatives targeted at the mitigation of climate change should meet the environmental justice norms otherwise international community will witness the tragedy of creation of people with and for nothing i.e. conservation refugees, one of the great tragedies of 21st century. Therefore the main objectives of the paper are to analyse of linkage between climate change and environmental ethics and to find out the intensity of the denial of environmental justice to conservation refugees. The international community should focus on eco-centric approach in the conservation activities where human and biodiversity gets balanced weightage. In the background of climate change and sustainable development such an approach is crucial for the human development in and around protected areas. Otherwise their capability to survive and follow a decent life will be denied in the coming years. The paper raises the questions 1) Is climate change increase the scope and significance of environment conservation? 2) How environment conservation leads to the origin of conservation refugees? 3) What is the role of environmental justice in the conservations paradigms of the 21st century? To address these questions this paper chooses historical analytical methodology. It can be concluded by saying that environment conservation activities without environmental justice attitudes for the mitigation of climate change will create conservation refugees that will adversely affect the human development paradigm in and around protected areas around the world.

Existential 'Surviving' or Purposeful 'Living'? Contextualising the experiences of urban Rohingya refugees in India from the lens of the capabilities approach

<u>Anubhav Dutt Tiwari</u>

Monash University, Australia

"*No problems today are more acute, or more politically inflammatory, all over the world, than problems of asylum and migration. They involve human dignity at the most basic level.*"

Martha Nussbaum

The Cosmopolitan Tradition: A Noble But Flawed Ideal (p.229)

Giorgio Agamben, in his book, *Homo Sacer: Sovereign Power and Bare Life* (1998)*,* shed light on the 'bare life' existence in a perpetual 'state of exception' for refugees, as a manifest reality in a world of nation-states. Considering the pervasive trinity of state/nation/territory and its relationship with people, Agamben stressed the need for the centrality of refugees in redeveloping political philosophy, ethics and laws. In many ways, his work may also be inspired by the 'duties of justice' within the cosmopolitan thought, wherein, refugees as 'world citizens' unequivocally deserve protection from persecution, while being the catalysts for putting forth a broader conception of world unity.

Nevertheless, an intrinsic observation today is that refugees continue to be in a state of 'bare life' survival, eligible only for charity, sympathy, and basic humanitarian aid in host countries. This may be even more relevant to host countries which are not signatories to the 1951 Refugee Convention and its 1967 Protocol (an international arrangement arguably embodying 'cosmopolitan law' for refugees), and which rely on their own *ad hoc* domestic laws and policies, in dealing with refugees. In this context, several questions beg for answers: Is it enough to provide refuge to refugees while denying the essential facilities required for a purposeful living? What is the potential role of the refugees' agency in informing laws and policies, particularly in broadening the 'bare life' survival of refugees, to a sense of 'purposeful living' in host countries? Is there a case for probing the cosmopolitan foundations of protection and well-being of refugees, from the lens of the capabilities approach put forth by Amartya Sen and Martha Nussbaum?

In this context, Martha Nussbaum, in her recent book, *The Cosmopolitan Tradition: A Noble But Flawed Ideal* (2019)*,* identifies migration (both for seeking better opportunities and for protection from persecution) as one of the issues striving for a critical re-examination of cosmopolitanism. She suggests her version of the capabilities approach as a possible plank for such an assessment. In the book, her main critique of cosmopolitan thought is the bifurcation of duties towards 'others', arguably since Cicero – between 'duties of justice' and 'duties of material aid' – and the lack of attention which the traditional cosmopolitans have given to the latter. Nussbaum seems to suggest that whereas, in the case of refugees, duty of justice towards refugees in a host country may entail not deporting back to the persecuting home country, duty of material aid calls for enhancing capabilities of refugees, essential for them to liberate from a 'bare life' existential surviving to a purposeful 'living.

The relevance of her work for refugees may also lie in the fact that she does not reject the 'nation', neither does she reject the idea of cosmopolitanism. In fact, in seeking to reorient the underpinnings of cosmopolitanism, particularly the idea of justice therein, with 'social and economic' justice, she may have opened the doors to a wider conceptualisation of political thought and ethics applicable to 'others', including refugees and poor migrants. Intrinsic to refugees around the world today and having taken centre stage yet again in the wake of the adoption of the Global Compacts, the socio-economic aspect of refugees' protection and well-being needs further examination, particularly pertaining to duties of the global community. In this context, amongst the current refugees situations around the world, very few present as acute a need for analysis as the situation of Rohingya refugees from the Rakhine state in Myanmar who find themselves in Bangladesh, India, Malaysia, and other countries. Significantly, their presence in India is of particular relevance within the rapidly changing dynamics around the meanings of 'citizen', 'refugee' and 'illegal migrant', in the wake of the Citizenship (Amendment) Act, 2019, and the Indian government's intention of deporting Rohingyas from India back to Myanmar.

Thus, drawing from field work conducted with urban Rohingya refugees in India, the paper seeks to address the aspect of protection and well-being predicated on the refugees' agency and capabilities, to examine the duty which India may have towards their purposeful 'living', beyond merely bare life 'surviving'. The capabilities approach lens, in addition to Agamben's 'bare life' conception and the various tenets of

cosmopolitanism, is explored in this paper to answer a broader question, i.e., how can the agency of the refugees inform law and policy in host countries? To answer this, the paper seeks to contextualise the experiences of urban Rohingya refugees, and consequently, interrogate the 'duties of material aid' which the India may hold towards them. At the same time, and relatedly, the paper aims to explore the gap between law and policy on the one hand, and the refugees' own experiences of navigating their everyday lives in urban India, whilst employing their variable capabilities and resil

The mental health of Syrian refugee children and adolescents in Lebanon: Assessment and treatment challenges and solutions

Michael Pluess[1], Fiona McEwen[1], Patricia Moghames[2], Nicolas Chehade[2], Stephanie Skavenski[3], Laura Murray[3], Paul Bolton[3], Roland Weierstall[5], Elie Karam[6], George Karam[6], Tania Bosqui[4], Alaa Hijazi[7], Vanessa Kyrillos[2], Zeina Hassan[2], Stephanie Legoff[2]

[1]Queen Marys University London, UK; [2]Medecins du Monde, Lebanon; [3]Johns Hopkins Bloomberg School of Public Health; [4]American University of Beirut; [5]Medical School Hamburg; [6]Institute for Development, Research, Advocacy and Applied Care; [7]Private practice

Background

Despite clear evidence of high levels of mental disorders and psychosocial distress in child and adolescent Syrian refugee populations, limitations remain in assessing and treating mental health difficulties in this population. The main limitations relate to the poor validation of measures in the context of protracted displacement, and a limited understanding of how cultural, contextual, and structural influence the expression and severity of mental health difficulties and the accessibility and contextual relevance of treatments.

Aims

The VAST (*validating screening tools*) and CETA (*common elements treatment approach*) studies aim to validate commonly used screening questionnaires for internalizing and externalizing disorders in Syrian refugee children in Lebanon, and to pilot the use of telephone-delivered adapted treatment in improving access to mental health care. This paper reports on the process of clinically assessing children and adolescent Syrian refugees during data collection, and the challenges and lessons learned in the delivery of telephone-delivered psychotherapy.

Methods

Participants were included if they were 8-17, had left Syria because of the war in the past four years, and were living in selected informal tented settlements (ITS) in the Beqa'a region of Lebanon. The sample was drawn from a larger study, BIOPATH (*biological pathways of risk and resilience*), which included n=1,596 child-caregiver dyads at baseline. The final VAST study sample was n=101 and CETA n=56. VAST and CETA participants underwent a structured clinical assessment using the MINI International Neuropsychiatric Interview for Children and Adolescents (MINI Kid), the Clinical Global Impression (CGI), and a range of widely used screening tools. CETA participants also accessed a pilot trial of telephone-delivered CETA (t-CETA).

Results

VAST assessment themes identified the different contextual norms and related reactive psychological distress that did not map clearly onto existing constructs of mental disorders. Solutions included the use of child-centered formulations based on clinical judgment in context. CETA challenges related to high pretreatment dropout, and structural, contextual, and cultural barriers impacting on treatment access and engagement. However, t-CETA was better able to maintain access to mental health care during the recent Lebanese uprising, compared to standard face-to-face treatment. Recommendations for improved mental health care access included systemic changes in service models to meet the needs of this population.

Conclusions

The challenges in assessing and treating mental health difficulties in Syrian refugee children living in ITS's in Lebanon demonstrate the need for careful culturally and contextually sensitive clinical judgment, that can be used to inform meaningful assessment outcomes and treatment plans for children and families, and systemic service model changes to match the needs of the population. Such changes may include the use of technology, evening and weekend access, and treatment sensitive to the social injustices facing this population. Improved assessment, treatment, and service models has implications for enhancing the mental health of vulnerable children, and addressing structural inequalities in access to health care.

📢 Speaker, chair

Tania Bosqui Clinical Psychologst and Assistant Professor, American University of Beirut

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📢 Speakers

Anubhav Tiwari PhD Candidate, Monash University, Australia

Anju Lis Kurian UGC Postdoctoral Fellow

Day 2, Stream 4, Session 2: Young Scholars: Education
🕐 11:00am - 12:30pm, Jul 1
📍 Online

Live Sessions 4

A Theoretical Foundation of Food Education using Sen's Capability Approach

Haruka Ueda

Kyoto University

Zone of Adjustable Capabilities : The Impacts of Higher Education on Women's Life in Indonesia

Dorothy Ferary

UCL Institute of Education, United Kingdom

Indigenous Language Education & Capabilities in Venda, South Africa

Marc Patterson

Massey University, New Zealand

Abstracts:

A Theoretical Foundation of Food Education using Sen's Capability Approach

Haruka Ueda

Kyoto University

The objective of this research is to establish a theoretical foundation of food education by using Amartya Sen's capability approach (CA). 'Food education' is a comprehensive approach that deals with food as bio-psycho-socio-cultural object and thus can be distinguished from traditional nutrition education. While many countries' policies are still within the nutrition education framework (focused mainly on healthy eating), some countries, notably Japan and France, recently started promoting such comprehensive food education approach for a wider range of purposes such as the preservation of traditional food cultures and the valorisation of national/local food systems (Japanese Basic Law on Food Education in 2005, French Law on Future for Agriculture, Food and Forestry in 2014).

However, many studies have pointed out that its educational nature (objective, content and method) remains 'ambiguous' partly due to such a too ambitious scope and that this ambiguity has resulted in making food education vulnerable to the current nutritionistic, nationalistic, neoliberal and gendred food ideologies. This ambiguity is also amplified by the interdisciplinary of food education (being approached from nutritional sciences, education, agricultural economics and sociology) which prevents the inter-disciplinary dialogue on the theoretical foundation of food education (Ueda 2019). Thus, to address such challenges, this research was aimed at applying CA to propose a theoretical framework for articulating the epistemological nature of food education.

As for the methodology, the following five steps for consideration were taken. In each step, 'definitions' on its educational nature were derived with a view to responding to the criticism on its conceptual ambiguity in past studies: 1) Each basic concept of CA (capability, functioning, conversion factors, public reasoning etc.) was examined by considering the specificity of food education within school environments. 2) Implications from the CA-related studies mainly in educational sciences (e.g., Saito 2003; Robeyns 2006) were then examined. 3) Additionally, based on Sen's perspectives on nutritional and health policies (e.g., Sen 1992, 115), the relationship between CA's basic concepts and 'nutrition education' was analysed and the conceptual model of CA-based nutrition education was then developed. 4) This model was then applied to three characteristic functionings (1. being without skipping breakfast, 2. eating together with others, 3. dealing well with the risk in food safety) being often problematised in food education research. 5) Lastly, Sen's discussion on plural aspects of freedom (notably, effective freedom – freedom as control) was applied to two characteristic cases in food education (1. ensuring the food safety and 2. preserving traditional food cultures) in order to obtain further implications for its desirable educational contents and methods.

As for the results, the total seven definitions on the fundamental nature of food education were derived: First of all, food education has the goal of expanding children's 'food capabilities' (Definition 1) which are the freedom of converting commodities (such as food and income) into food-related functionings or, to put in another way, the 'actual abilities' (neither the mere conceptual nor the mere opportunity) that are dependent on socio-environmental conditions facing children (Def. 2). Such conversion is influenced by various personal and social factors (Def. 3), among which 'being educated about food' (or 'having food education') is directly important (Def. 4). Food education also has negative properties such as reducing their capabilities (for instance, cases where some food ideologies are imposed on children) (Def. 5). To avoid this, it has to include at least the educational content that enables them to perceive the 'structure' of relevant conversion factors (Def. 6) as well as the educational method that ensures their freedom as control and enables their public reasoning to scrutinise the validity of given educational content (Def. 7).

Major implications of this seven-layered theoretical framework were as follows: First, in contrast to its previously-ambiguous educational nature (such as '*cultivating an enriched humanness*'), food education was re-thematised in a theoretically clear-cut manner, which can facilitate a more productive operationalisation (such as effectively modifying existing indicators for measuring the corresponding food-related functionings). Second, although different models (including nutrition education, agri-food education, taste education) have been previously approached differently in diverse disciplines, the difference of these models was turned out to be only in '*which food-related functionings to prioritise*', not in its educational nature itself. Thus, this proposed framework presents one possibility for sparking the inter-disciplinary dialogue within food education research. Third, in the previous CA-related studies, 'food/eating' has been often regarded as commodities (as foodstuff) or one type of health behaviours (similarly to smoking and drug behaviour), except for some pioneering studies (e.g., Hart 2016). In this research, however, some specificities of CA-based application for 'food/eating' were presented including the relatively larger importance of 'freedom as control' (i.e. freedom to choose what to eat and drink), the 'structure' of eating practices (which can be linked with recent scholarship on consumer decision-making theory and social practice theory), and the ability for public reasoning when dealing with non-elementary functionings (which ability was

often neglected in nutrition education where 'correct' eating is already determined based on nutritional knowledge and is thus regarded as non-debatable).

Zone of Adjustable Capabilities : The Impacts of Higher Education on Women's Life in Indonesia

Dorothy Ferary

UCL Institute of Education, United Kingdom

This study will look at the impacts of university on women's lives, from the Capability Approach (CA) perspective. The CA emphasises on the importance of what people can do, rather than simply what they actually do (Sen, 2009). Two important elements of the CA are the substantive freedom and opportunity to enjoy functioning ("capability") and the valuable activities and states that makeup people's wellbeing ("functioning") (Alkire and Deneulin, 2009 p.22). The CA entails a critical engagement with external factors that shape people's preferences and expectations which then influence one's decision (Unterhalter, 2010 p.100), as well as the resources and individual conversion factors which affects one's capabilities set (Robeyns, 2005). Nussbaum (2003, p. 323 – 333) highlighted the importance of education for a woman to expand her capability set. Wilson-Strydom and Walker (2015) study argues that higher education (HE) foster shared human development values which are realised in human capabilities. This includes "equity, diversity, empowerment, participation and sustainability in our universities and societies" (p.310).

My research focus is on women's experience in university. I draw my analysis from in-depth interview data from three groups of women. The first group was current undergraduate degree students, the second group was current working women who completed an undergraduate degree, and the third group was non-working women who have completed an undergraduate degree. All women have graduated from one of the five chosen university in East Java province in Indonesia.

Taking into consideration external factors and personal aspirations, I look at how women's higher education experience influences their resources, individual conversion factors, and eventually, their capability sets and vice versa. I then pose the question to what extent these interactions affect their capability sets; focusing on capabilities related to empowerment and equality. I contextualise Robeyn's (2005) representation of a person's capability sets and combine it with Vygotsky's (1978) Zone of Proximal Development (ZPD) concept. This study is the first attempt to combine ZPD with Capability Approach. ZPD describes the current level of learner's development (without any help) and the potential level attainable if some helps are introduced.

In my research, I will introduce the "Zone of Adjustable Capabilities" (ZAC). I define ZAC as the zone where higher education influenced one's sets of capabilities. The change of capability sets could only happen if the person goes to higher education. It is important to emphasise that this change is unique to each and every individual. In my analysis, I argue that HE can both expand and reduce the capability sets of a person, depending on the experience they have. Thus, ZAC comprises of two zones; the Zone of Expanded Capabilities (ZEC) where one's set of capabilities is expanded as a result of positive experience in HE and the Zone of Reduced Capabilities (ZRE) where one's set of capabilities is reduced as a result of negative experience in HE. I will explain the influence that university has on the women's ZEC and ZRE, mainly drawing examples of how these changes empowers or disempowers them. I will then give further examples of how this is important in addressing inequality issues which affecting the individuals, the families and relatives, and the society. My explorative work on the combination of the learning theory (ZPD) and CA will further highlight the importance of looking at capabilities rather than functioning and provide a space to further discuss the expansion and reduction of the capability sets in the context of higher education.

Indigenous Language Education & Capabilities in Venda, South Africa

Marc Patterson

Massey University, New Zealand

Sen (1999) defines poverty as capability deprivation where people lack the real freedom to thrive as a human being. The UN's Sustainable Development Goal (SDG) #4 for Quality Education includes targets 4.1 & 4.2 for children's literacy as fundamental to human flourishing (UN 2015). The role of English language literacy in expanding the agency and economic opportunities for children in countries such as South Africa is well established. Yet the issue of literacy in minority and indigenous languages has been omitted from the SDGs by the construction of universal indicators through a framework that has not recognised culture as a central pillar to well-being (Yap & Watene 2019: 455). This masters in development studies thesis aims to investigate the value of Tshivenḓa language instruction in expanding the capabilities of people in Mutale, Venda. Venda refers at once to a place, a culture and a people, vhaVenda, who make up a majority in the Vhembe District of South Africa's Limpopo Province.

The capabilities approach informs this study in three major ways - first of all investigating how language of instruction affects the capability of children to learn with meaning; also understanding the various capabilities that contribute to a live of value in Mutale, Venda; and finally examining the capability of a School's Governing Body to select the language of instruction most appropriate in their context.

An initial literature review on indigenous language education finds support for children learning additional languages through Mother-Tongue Based – Multilingual Education (MTB-MLE) (UNESCO 2016; Mohanty & Skutnabb-Kangas 2013: 4). Multiple studies show children become more proficient in subsequent languages (like English) when they have a strong foundation in their mother-tongue, outperforming children in submersion only classrooms (Sherris & Peyton 2019: 7; Mohanty & Skutnabb-Kangas 2013:14). This is relevant as Naketsana (2019:1) finds that in South Africa the transition from home language instruction in Grade 3 to English in all subjects in Grade 4 is negatively impacting children's learning. In Kenya, Ngũgĩ (1986) writes that for children learning in their mother-tongue, the three elements of language in the community, home, and school align and are in harmony. Mohanty & Skutnabb-Kangas add that mother-tongue instruction promotes critical thinking by allowing children more opportunities to connect what they learn in geography, life skills, maths, and natural science to their everyday life (2013: 6).

South Africa's 1955 *Freedom Charter,* released in opposition to Apartheid rule, included cultural and linguistic rights alongside the economic and democratic demands as the ends and means for South Africans fighting for freedom (Mandela 1994: ch.20). It would take 40 years for these rights to gain a legal basis. South Africa made languages a cornerstone of its 1996 democratic constitution establishing 11 official languages, including isiZulu, isiXhosa, Tshivenḓa, and Setswana, and making commitments to elevate their status and be incorporated in formal education (S.A. Const. 1996: ch.1 §6).

A capability refers to the extent to which someone is able to transform a means, in this case linguistic rights, into a function (Sen 1999). A Primary School's Governing Body (SGB) has the legal right to decide the language of instruction (National Education Policy Act 2011) but in practice this cannot be converted into a function by the lack of Tshivenḓa textbooks from Grade 4 onwards (Heugh 2007: 209). The capabilities

of the community in Mutale are therefore limited by the structural constraints put up by the government's assumption that English is the only linguistic function of value (Mohanty & Skutnabb-Kangas 2013).

Linguistic functionings, i.e. the language(s) we speak, are both an ends and a means for how we express our identity, share our culture, communicate with others, engage in politics and negotiate the market (Rassool, 2007). For Indigenous people in particular language contributes to the ends and means of self-determination and capabilities around identity and affiliation as the social bases of self-respect (Watene 2016; UNDRIP 2007). Taking Amartya Sen & Martha Nussbaum's approach allows us to understand both the role of English and a broader range of capabilities that matter to vhaVenda in the Mutale, Venda context.

Methodology and research design

This project takes a qualitative approach, seeking to build an understanding of capabilities as they relate to language in Venda in an inductive manner through interviews (Stewart-Withers et al. 2014: 59). Semi-structured interviews will be conducted with key informants, identified through a snowball selection technique (O'Leary 2017: 211). My contacts who will be helpful starting the process include: my Principal of two years at Tshanzhe Primary School; the chief of Tshanzhe village; a Tshivenḓa language teacher; a Lexicographer at the University of Venda; and connections to the Limpopo Department of Basic Education (DBE). Stratified sampling methods will fill out the breadth of participants by age, gender and position in relation to the education system to include villagers from a range of education backgrounds to understand their experiences and views (O'Leary 2017: 177). The aim is to broaden the discussion around language of instruction by understanding the different ways Tshivenḓa is meaningful to people's lives in Venda. Watene (2016) finds that the capabilities approach is useful for cross-cultural dialogue but it does not adequately capture the value of nature in Māori philosophy so it will be important to be critical of how the approach might be filtering important Venda cultural concepts in my own interviews.

Ethics

This project is undertaken with Massey University's Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The Treaty of Waitangi is also influential in its principles of mana, towards justice and equity, as well as manākitanga establishing my cultural and social responsibilities through the project (Hudson et al. 2010: 11). Before seeking participants and their written/oral consent, I will need to go through a more formal process of informed consent from the community and relevant authorities in Venda. This begins with the chief in Tshanzhe, and any other villages if my sample expands, as well as from the Department Basic of Education (DBE).

📢 Chair

Elaine Unterhalter

📢 Speakers

Haruka Ueda Post-doctoral Fellow, Ritsumeikan University

Dorothy Ferary Teaching Fellow, UCL Institute of Education

Marc Patterson Masters Student, Massey University

Day 2, Stream 5, Session 2: Planning and evaluation tools for ethical development
🕐 11:00am - 12:30pm, Jul 1
📍 Online

`Live Sessions 5`

Note: This live session will begin with three brief presentations (of 8 minutes each). These are pre-recorded, and available **HERE** at **http://toolkitme.com/hdca-2020** for your consideration. At that site, there is also an opportunity to comment in advance of the conversation and learn about the University of Maryland Global Development and Design stream. If you have particular reflections that you wish to share, either prompted by the videos or drawn from your own experiences, please plan to provide a 3-5 minute reflection of your own (or post it at the comments link), noting your interest in the comments section.

Session introduction: Much is made in the international development "industry" about the importance of project planning, proposal development, and—vitally—monitoring and evaluation. Core sets of tools exist—and are taken for granted—by development professionals, while increasingly large sums of money are set aside for the design of new tools, especially if those tools promise to do "measurement" better. But little attention is paid to the role of development ethics in designing those planning tools and the measurement regimes aimed at evaluating their effectiveness. This panel aims to bring the growing field of development ethics—including human development and capabilities—into conversation with the planning and measurement tools that are the bread-and-butter of most development professionals.

Session title: Planning and evaluation tools for ethical development
HDCA Ethics and Development Group Organizer: Fernande Poole, Erasmus University, International Institute of Social Studies, Netherlands

For good measure: introducing ethical measurement to development projects
Eric Palmer, Allegheny College, USA
Global Development & Design: Ethical Impact for Communities of Struggle
Stacy J. Kosko, University of Maryland
UMD FIRE: Global Development & Design
Ben Huffman, University of Maryland

Abstracts:
Eric Palmer, Allegheny College, USA
"For good measure: introducing ethical measurement to development projects"

This presentation delves into the distinction between social sciences measurement regimes and ethics research, and it considers the merits and weaknesses of the Ethical Legal and Social Implications research project of the US National Institutes of Health as a model for exploration and measurement of value in current contexts of international development programming.

Stacy J. Kosko, University of Maryland
"Global Development & Design: Ethical Impact for Communities of Struggle"

My goal is to create an interactive, open-access, online toolkit that activists and professionals in communities around the world can use to design social impact projects, where interventions will be evidence-based and each stage of the design process will be infused with the imperatives of ethical, inclusive, participatory development.

Ben Huffman, University of Maryland
"UMD FIRE: Global Development & Design"

The GDD toolkit is being collaboratively created by students in the University of Maryland's First Year Research and Innovation Experience (FIRE), in the Global Development and Design stream. GDD students work in teams clustered by theme, learning and employing different skills through different aspects of the project. These include: coding, web design, and app development; principles of international development and best practices in social impact programming; development ethics, moral philosophy, and human rights; human-centered design and lean start-up.

📢 Speaker, chair

Stacy J. Kosko Associate Research Professor, University of Maryland, USA

📢 Speakers

Eric Palmer Professor, Philosophy, Allegheny College

Ben Huffman Asst Clinical Professor, University of Maryland, USA

12:30pm

Thematic Group Meetings: Children and Youth

🕐 12:30pm - 1:30pm, Jul 1

📍 Online

`Live Sessions 1` `Thematic and Regional Group Meetings`

📢 **Chair**

Nico Brando Newton International Fellow, Queen's University Belfast

Thematic Group Meetings: Ethics and Development

🕐 12:30pm - 1:30pm, Jul 1

📍 Online

`Live Sessions 2` `Thematic and Regional Group Meetings`

📢 **Chair**

Johannes Waldmueller Research Professor, Universidad de Las Américas (UDLA), Quito

Thematic Group Meetings: Human Rights

🕐 12:30pm - 1:30pm, Jul 1

📍 Online

`Live Sessions 3` `Thematic and Regional Group Meetings`

📢 **Chair**

Stephen Marks

Thematic Group Meetings: Foundational Issues

🕐 12:30pm - 1:30pm, Jul 1

📍 Online

`Live Sessions 4` `Thematic and Regional Group Meetings`

📢 **Chair**

Matt Regan Associate Director, Winter Term Study Abroad Course in Indonesia, University of Maryland

Francisca Valdebenito Director of Studies, Symbolon USACH

7:00pm

Thematic Group Meetings: Technology, Innovation, and Design
🕐 7:00pm - 8:00pm, Jul 1
📍 Online

Live Sessions 1 **Thematic and Regional Group Meetings**

📢 **Chair**

Marc Steen Senior Research Scientist, TNO

Thematic Group Meetings: Human Security
🕐 7:00pm - 8:00pm, Jul 1
📍 Online

Live Sessions 2 **Thematic and Regional Group Meetings**

📢 **Chair**

Des GASPER professor emeritus, Erasmus University Rotterdam

Thematic Group Meetings: Education
🕐 7:00pm - 8:00pm, Jul 1
📍 Online

Live Sessions 3 **Thematic and Regional Group Meetings**

📢 **Chair**

Frederique Brossard Børhaug NLA University College

Thematic Group Meetings: Indigenous Peoples
🕐 7:00pm - 8:00pm, Jul 1

Live Sessions 4 **Thematic and Regional Group Meetings**

📢 **Speakers**

Marco Ricardo Téllez Cabrera Instituto Politécnico Nacional-Escuela Superior de Economía

Julio Hasbun-Mancilla Director, Symbolon

Tamara Stenn Associate Professor, Landmark College

Thematic Group Meetings: Health and Disability
🕐 7:00pm - 8:00pm, Jul 1
📍 Online

Live Sessions 5   Thematic and Regional Group Meetings

📣 **Chair**

Paul Mitchell University of Bristol

8:00pm

The Amartya Sen Lecture: José Gabriel Palma, What Went Wrong With European Social Democracy: On Building a Debilitating Capitalism, Where Even the Welfare State Subsidises Greater Market Inequality
🕐 8:00pm - 9:30pm, Jul 1
📍 Online

Live Keynotes

This presentation will elaborate on a proposition advanced in a previous paper (https://onlinelibrary.wiley.com/doi/pdf/10.1111/dech.12505: see also http://www.econ.cam.ac.uk/research-files/repec/cam/pdf/cwpe1999.pdf, and http://www.econ.cam.ac.uk/research-files/repec/cam/pdf/cwpe19100.pdf): that the only sustainable progressive and enabling social and distributive agendas are those anchored in an economic agenda that already leads to low levels of inequality *in the market*. In other words, from the perspective of sustainability and economic efficiency, and also from that of functionings and capabilities, it matters whether low levels of inequalities have been achieved already in the market, or if they are achieved only subsequently via taxes and transferences. Yet European countries have let their markets reach Latin American levels of inequality (and have done so happily), while simultaneously attempting to sustain their traditionally low levels of disposable income inequality via taxes and transfers. As a result, the average share of 'social protection' in overall public expenditure among European Union countries stands at 40 per cent — and including health and education, this share jumps to two thirds. Meanwhile, they have given a generous new tax status to those who have benefited most from this increased market inequality; and as there are limits to how much they can tax everybody else, governments' debts are mounting. The idea that inequality should be dealt with 'at source' (i.e., in the market) has become totally alien to the new social democratic ideology, which is stuck in the past twice over: in their social agenda, they just want to replicate the past, while in terms of their economic agenda, they seek to construct a future which is almost the exact opposite of that past. Such an inability to deal creatively with the inevitable "uncomfortable uncertainties" of change has deprived this ideology of most of its social imagination. This has led to a major political dilemma in the advanced as well as in the emerging worlds, because while this impoverished ideology has lost its legitimacy, more progressive discourses have so far been unable to generate sufficient credibility.

Ann Mitchell Universidad Catolica Argentina

📢 Speaker

José Gabriel Palma Emeritus Senior Lecturer & professor of Economics, Cambridge University & University of Santiago (part-time)

9:30pm

Day 2. Stream 1, Session 3: Towards a relational, place-based and self-determining approach to sustainable development and wellbeing

🕐 9:30pm - 11:00pm, Jul 1
📍 Online

Live Sessions 1

Mabu liyan – the Yawuru way of living well

Mandy Yap[1], Eunice Yu[2]

[1]Australian National University, [2]Nagula Jarndu

Indigenous economies, prosperity and pathways to decolonised sustainable futures

Annick Thomassin

Australian National University

Learning on Country: A Model for Governing Self-determined Development from Indigenous Australia

Diane Smith

Australian National University

Abstracts:

Mabu liyan – the Yawuru way of living well

Mandy Yap[1], Eunice Yu[2]

[1]Australian National University, [2]Nagula Jarndu

For some time, mainstream ideas about development were conceived of in terms of what poor countries or developing countries needed to do to get richer. Since the 1980s, however, threats to human survival due to environmental degradation have slowly gained prominence in the international agenda, highlighting the unsustainable pathways of current development trajectories. The Sustainable Development Goals with its proposed framework of 17 goals which includes Goals 11, 12, 13, 14 and 15, speaking explicitly to climate action, responsible consumption and production, sustainability and life under water and life on land has elevated the on-going and urgent need for action, not only by developing nations but also developed nations.

As Australia considers and plans the recovery and rebuilding from the unprecedented impacts of the recent climate crisis, the nation's First Peoples' conceptions and philosophies of living well, offer insights for charting a way forward where development pursuits and environmental concerns are indivisible. In negotiating the pressures of development on their distinct culture and livelihoods, indigenous peoples have mobilised a wellbeing agenda which starts from a relational view where a collective sense of wellbeing, not just individual wellbeing, and the importance of sustaining one's relationship to the natural world and environment are promoted (Ruttenberg, 2013; Waldmüller, 2014; Merino, 2016). Expressions such as buen vivir, sumak kawsay – which translates to 'to live well' – have emerged as indigenous worldviews of the 'good life' in Latin America and gained traction within the literature and policy on wellbeing (Ruttenberg 2013; Waldmüller 2014; Merino 2016).

For The Yawuru, the traditional owners and First Peoples of Broome in Western Australia, living well is underpinned by mabu (good) liyan. Expressions of liyan are articulated based on collective structures and is based on a model of living well in connection with country, culture, others and with oneself and across generations, past and future. Using mixed-methods approach and starting with Yawuru's philosophy of living well, this paper will explore how conceptions and measures of mabu liyan can lay the foundation for measuring wellbeing from a relational and collective perspective. The narratives from Yawuru women and men show there is no one single conceptualisation of mabu liyan. Instead achieving and maintaining mabu liyan is related to having strong family relations, maintaining and fulfilling one's responsibility to country and culture, and being able to be to participate meaningfully on matters concerning one's self, one's family, community and one's country. Articulations of mabu liyan also suggest that the physical and social emotional wellbeing of Yawuru women and men are intertwined with the wellbeing of their land and sea country. These narratives will be presented alongside findings from the Yawuru wellbeing Survey to elucidate how mabu liyan conceptions overlap and differ from orthodox measures.

A mabu liyan approach to wellbeing can offer insights into how the human development approach can and should consider how Indigenous culture and the collective matter in the conception of valued capabilities. This holistic and relational way of living well requires a policy response which is cognisant of the interconnecting and intersecting aspects of wellbeing, and a way of incorporating not just the individual aspects of wellbeing, but that of the non-human world as well.

Indigenous economies, prosperity and pathways to decolonised sustainable futures

Annick Thomassin

Australian National University

Around the world, Indigenous peoples are on the front line of climate emergencies. In Australia, this has become particularly evident over the recent years, from the threats posed by the rising of sea levels for low lying island communities such as in the Zenadh Kes (Torres Strait) to the loss of land and sea biodiversity due, for example, to coral bleaching episodes in the Great Barrier Reef and the devastating 2019-2020 bushfires still active at the time this abstract was written. As the new realities associated with climate changes unfold, Aboriginal and Torres Strait Islander individuals and collectives have to adapt their livelihoods, knowledge systems, stewardship practices and overall way of life while preparing for an uncertain future. For several years they have demanded climate actions. For several decades they have demanded to be at the decision table to devise solutions as well as to frame the contours of the economic development endeavours likely to affect their lives and the lives of the generations to come.

In many cases, the impacts of climate change have contributed to deepen the degree of colonial entanglements between settlers and members of Australian First Nations. This entanglement is notably linked to necessary relocation induced by disruption of livelihood and to threats to homes. Yet, it also associated growing recognition of the importance and relevance of Indigenous knowledge systems and practices (e.g. cultural burning) in the planning of more sustainable futures for all.

Since colonisation, Aboriginal and Torres Strait Islander peoples have continued in every way possible to exercise their sovereignty and relative autonomy over their lives and territories in manners that accord with their contemporary values, knowledge systems, laws and aspirations. In spite of the difficulties, they have framed their engagements with their territories and with the economy based on their own perspectives of prosperity and what constitute acceptable levels of production and consumption and wealth distribution. This paper argues that, in spite of myriad political, legal, social and economic obstacles, Australian First Nations are already enacting these livelihood and development alternatives.

While often considered from a deficit approach, Indigenous philosophies and economic models provide important guidance for the development alternative engagements with the land, the sea and the economy. Understanding how Indigenous people perform their sovereignty or relative autonomy every day through their social and economic engagements and, when possible through their stewardship practices, provides an important counter-narrative to dominant settler tropes that frame Aboriginal and Torres Strait Islander peoples as passive wards of the State and pose First Nations' sovereignties as threats to non-Indigenous peoples. Moreover, understanding Indigenous philosophies and economic approaches should also contribute to devising more meaningful and substantive decolonised sustainable development alternatives, notably by considering the implications of Indigenous philosophies, not only for Indigenous peoples' livelihoods, but also for dominant models of development.

This paper draws partly on insights from New South Wales and Queensland. It explores the interconnectedness between questions of sustainability and Indigenous perspectives of sovereignty, environmental stewardship, economic development and prosperity while considering some of policy and legal enablers and hurdles they face along the way.

Learning on Country: A Model for Governing Self-determined Development from Indigenous Australia

Diane Smith

Australian National University

Indigenous peoples are the poorest citizens of Australia, experiencing impoverished outcomes that have become intergenerationally entrenched. Yet over the past 40 years, many Indigenous groups have secured valuable rights and interests in lands, waters, cultural heritage, natural resources and intellectual property. Not surprisingly, Indigenous priorities are shifting to the issue of how to best govern these treasured assets and rights, to secure the kinds of development that will make their lives better in ways they choose. This paper presents a place-based model – Learning on Country – that puts local capability at the heart of Indigenous governance for sustainable development.

Capable, self-determined governance appears to be a key factor in the viability of development outcomes for Indigenous nations and their communities. It therefore has a direct impact on collective and individual well-being. But major gaps in our knowledge about how to build such governance hamper practice and outcomes. The Learning On Country model proposes a definition of capability as 'development with culture and identity' — that is, as a mode of culturally integrated development — to focus on how Indigenous groups are sharing their knowledge and inclusively mobilising capabilities (collective, individual and institutional) to govern development and so achieve the quality of life they desire.

The Learning On Country model is a relational one, founded on place-based Indigenous approaches for collective planning, decision making and organising to govern development. Examples will be provided, suggesting that amongst Indigenous Australians, development is considered 'sustainable' and 'successful' when it reinforces their cultural resilience; promotes their repertoire of valued capabilities and knowledge that empowers informed choice; aligns with their shared vision for the future; and promotes an inclusive capability for self-determination. The model implies that governing for this kind of sustainable development is best viewed as a socially instituted process of adaptive change in which cultural innovation, inclusion and resurgence are vital elements. This positions Indigenous peoples as innovation agents—not as cultural or capacity problems.

📢 Speaker, chair

Mandy Yap Fellow, Centre for Aboriginal Economic Policy Research

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📢 **Speakers**

Annick Thomassin

Diane Smith

Day 2, Stream 2, Session 3: Tax Systems in Facing the Challenges of Globalisation and Sustainable Human Development

🕘 9:30pm - 11:00pm, Jul 1

📍 Online

`Live Sessions 2`

Plastic Tax: a Circular Taxation Aimed at Environmental Sustainability

<u>Loredana Strianese</u>, **Valeria Maresca**

Università degli Studi di Napoli Federico II

Taxation of global commons as a tool to reduce economic inequalities and strengthen the resilience of tax systems

<u>Salvatore Villani</u>, **Maria Viscolo**

Università degli Studi di Napoli Federico II

Asymmetric Fiscal Federalism or Capabilities-Equivalent Cash Transfers Program? What's Best for Reducing Italian Regional Disparities?

<u>Salvatore Villani</u>, **Carmine A.A. Quercia Quercia**

Università degli Studi di Napoli Federico II

Abstracts:

Plastic Tax: a Circular Taxation Aimed at Environmental Sustainability

<u>Loredana Strianese</u>, **Valeria Maresca**

Università degli Studi di Napoli Federico II

This paper intends to analyze the promotional dimension of taxation between innovative environmental taxes and a new circular economy oriented towards sustainability and respect for the environment, nature and the person. Environmental taxes will have to be assessed in the space of new capabilities, that is, necessary to achieve common well-being.

In particular, we intend to investigate the nature, purpose and effects of the Plastic tax, a new Italian tax on disposable plastic products and packaging, which should come into force by 2020, and which aims to discourage the use of disposable products containing plastic. The Plastic tax will hit the plastic contained in the single use items, it is a tax that can help to reduce pollution by reducing the plastic that can easily be dispensed with. Therefore, we seek the essentially environmental purpose of this measure.

It should first be noted that, in the last 50 years, production, the role, as well as the use of plastic in the world economy have grown steadily, without neglecting the considerable data of incalculable damages that it produces in the environment, in particularly the marine one. Therefore, we can see a very strong political and commercial interest in changing the way in which products should be made, used and above all recycled. In the context of profound change, we are witnessing an appreciable modernization and transformation of the traditional economy, that means an evident passage towards a circular economy, oriented towards sustainability and respect for the environment. Thus the commitment of the European institutions was directed to the issue of waste, first of all of plastics, and in fact, proposals were made to promote the recycling and modification of waste treatment and production processes, and more, with reference particular to plastic waste, it was expressly established that it is necessary to eliminate the placement of plastics in landfills and enhance the re-use of these materials. The new Italian tax on plastic includes, partly, the European directive on certain disposable plastic products, several EU countries have chosen the fiscal lever to change the behavior of citizens in this sector, providing for a specific discipline on the use of the plastic, differentiating the types of plastic and its use, such as that intended exclusively for packaging. Of course, the adoption of new forms of environmental collection in the experience of other European countries offers, within the present study, numerous points of reflection in a logic not only of comparison and but also in the perspective of their harmonization.

In consideration of the complexity of the environmental problems, many interventions are needed, including fiscal ones. Indeed, environmental taxes ensure revenue that can be used for the purpose of removing or mitigating damage caused by polluting effects and preventing others. The distinction between environmental taxes in the strict sense and environmental taxes in the broad sense, or better, with an environmental function is known. While in the former the taxable case is represented by a unit that has unequivocal negative effects on the environment, therefore, in this typology, the damage is assumed within the fiscal assumption, in those with an environmental function, the environment is placed only outside the tribute on a plane that can be called extrafiscal. These types tax the traditional indexes of contribution capacity, but their

revenue has a restricted destination for environmental protection and recovery.

Taxation in the environmental sector can include two forms of intervention, one of a "negative" type, through the taxation of the causes of pollution, and one "positive", through the granting of tax benefits that encourage innovation and the development of processes sustainable. The innovative Italian fiscal model oriented to environmental sustainability, and discussed here, seems to contain both measures, the plastic tax is in fact defined as «a tax on the consumption of plastic products with single use» and provides for "incentives for companies producing biodegradable and compostable plastic products".

This tax therefore falls within the ambit of tax models designed by our legislator for the development of a circular economy and for the protection and enhancement of the environment, with a reduction in the quantity of waste and pollution, models, the latter, that promote eco-compatible behaviors or processes and discourage polluting production.

For some time now, there has been a significant shift from a linear tax system, dominated by the principle of fiscal neutrality, or indifferent to the dynamics linked to spending, to a circular tax, more "sensitive" and / or "sustainable" which, instead, puts into effect a promotional effect for the environment, a real instrument of that economy that relocates and reuses wealth efficiently, and therefore defined circular.

While in the past environmental taxation was linked exclusively to the "polluter pays" principle and reduced to compensation-type models, it is now approaching a functional tax model, that is, characterized by the use of promotional or withdrawal instruments that do not exhaust the their purpose in mere revenue. This is because, in a broader view that sees a synergic action between politics and taxation, the assumption of the system as a fundamental value of the system, therefore closely connected to the common good, allows to enhance the tax function and to rethink a tax that enhances its non-tax finality, offering resources to be allocated to expenditure consistent with the fundamental values of the State.

It is evident that the production and consumption of polluting material, including plastic, assumed as a case in point among the constituent elements of environmental taxes, must necessarily show clear indices of contributory capacity, as they cannot disobey the fundamental constitutional principle of the ability to pay referred to in the Art. 53. The proposed solution is detached from the traditional interpretation of the ability to pay and analyzes this principle from the visual angle not only of sacrifice. An approach, according to the theory of "capabilities", which urges the legislator to subject the taxpayer to taxation in relation to capacities and positions of advantage not necessarily based on the ownership of subjective rights to patrimonial content.

Taxation of global commons as a tool to reduce economic inequalities and strengthen the resilience of tax systems

<u>Salvatore Villani</u>, Maria Viscolo

Università degli Studi di Napoli Federico II

The effects of climate change are increasingly tangible and affect all regions of the planet, prompting the latter towards a point beyond which damage to the conditions of human existence could become very serious and irreversible. The sea level continues to rise, glaciers are melting faster and faster and many species are moving from the equatorial zones, or close to the Equator, to the polar regions in search of conditions better suited to their survival.

Scientists agree that this change is mainly due to human activities and to the present systems of production (based on capital-intensive and labour-saving techniques) and consumption (which determine the exhaustion of available natural capital, on which depends the well-being of the present and future generations), clearly in contrast with the biological rules that characterize terrestrial ecosystems.

International organisations (in particular the OECD, the IUCN and the EU) have long recommended strengthening environmental fiscal policies and gradually reducing the burden of economic subsidies to fossil fuels, as they encourage wastefullness, contribute to increase emissions and hamper efforts to allow a higher penetration of clean energy sources, unnecessarily penalising public budgets.

The adoption of a model of sustainable economic development, therefore, passes inexorably through the implementation of ecological tax reforms, and that is directed to encourage the transition to the green economy and to pursue the so-called double dividend resulting from environmental taxes. However, measures to reduce the effects of climate change on well-being could conflict with many contemporary forms of achieving well-being, which are still heavily dependent on the use of energy derived from fossil fuels. For this reason, the main issue that urgently requires the utmost attention of policy makers concerns the effects on welfare of various forms of climate change mitigation and adaptation. Many of them involve, in fact, changes in production processes, consumption behaviour and lifestyles. Such a change could, however, have disproportionate effects on some economic sectors and on the most vulnerable social groups from an energy point of view, such as families who, having an insufficient income or facing sudden economic, social or health problems, are no longer able to meet the expenses of everyday life, starting from the payment of energy utilities, or living in energy inefficient housing (such as those who, being tenants, have no interest in doing renovation work, or those who live in social housing).

It is clear that the discourse on the most appropriate strategies to tackle climate change should be better integrated with the theoretical assumptions of the economic theory of well-being. A more complete integration of the latter in the strategies adopted to reduce the economic and social impact of climate change could help to avoid potential conflicts (tensions) between the mitigation measures actually applied and the consumption of energy derived from fossil fuels. To this end, some scholars (Wood and Roelich, 2019) believe that climate change mitigation measures and fossil fuel consumption cannot be considered separately from their relationships with well-being and that, therefore, a new philosophical and economic conception is needed that is capable of capturing the complex relationships between these contrasting phenomena. Such a concept should be inspired by the Capabilities Approach and allow the potential implications for welfare of energy conflicts between fossil fuel energy consumption and climate change mitigation to be framed as issues of justice.

The present work moves within the path outlined by Wood and Roelich, but aims to develop it further from an operational point of view, showing how contemporary ecological tax reforms, if inspired by the Capabilities Approach, could more effectively contribute to achieving an inclusive, sustainable, accessible and secure global energy system, which provides solutions to energy challenges and, at the same time, creates value for business and civil society as a whole, without compromising the balance between the three key elements of the tension triangle described by Wood and Roelich (fossil fuel derived energy use, climate change mitigation and well-being attainment).

For several decades now, it has been evident that these ongoing changes in the environment have economic and social repercussions that put a strain on the sustainability not only of the financial sector, but also of public finance systems as a whole. Reforms have been designed and/or implemented to make modern tax systems more resilient, i.e. more responsive to the new economic, social and technological challenges of the 21st century. This work aims to show how the enlargement of the area of taxable subjects according to new criteria of distributive justice inspired by the Capabilities Approach could serve to increase the mobility of social structures and to develop strategies for adapting public finance systems to the changes produced not only by environmental emergencies, but also by other sudden and adverse phenomena, such as

economic crises and significant losses of tax revenue caused by the adoption of non-transparent or harmful tax practices.

The work therefore addresses the delicate issue of the eligibility of taxes related to the well-being of individuals, measured on the basis of non-monetary indicators and parameters, such as capabilities, and examines the proposal to establish taxes on global commons – such as the atmosphere, the climate, the healthiness of the environment, the oceans, the wealth of human knowledge and all those goods, such as the Internet, that are the result of collective creation – and to redistribute tax revenue to reduce economic inequalities and poverty. The rapacity of capitalism is responsible, in fact, for the progressive exhaustion of these resources destined to satisfy the interests of the community and therefore worthy of protection. Today, more than ever, there is an urgent need for serious reflection on how to defend them, forcing those who own these resources, or who find themselves in situations of particular advantage over them, to bear the economic and social costs of their depletion, preventing them from falling back on the entire community in the form of damage.

Asymmetric Fiscal Federalism or Capabilities-Equivalent Cash Transfers Program? What's Best for Reducing Italian Regional Disparities?

Salvatore Villani, Carmine A.A. Quercia Quercia

Università degli Studi di Napoli Federico II

The social and economic situation of Italy is characterized by a strong territorial lack of homogeneity and by the coexistence of two large macro-areas that present wide gaps in economic development. This is a serious factor of structural degrowth of the nation, strongly felt by the population, to which Policy over the years has tried to remedy without achieving satisfactory results yet.

The regional territorial-administrative government system currently in force in Italy (and enshrined in the Italian Constitution, as approved on 27 December 1947) has in fact been the subject of countless reforms aimed at improving its efficiency.

In the last decade, thanks also to the world crisis, a strong interest has progressively developed on the opportunity to opt for a model of regional government (with a strong federalist connotation) alternative to that identified back in 1947: the so-called "asymmetrical federalism" (or "differentiated regionalism"), provided for by Article 116, paragraph three, of the Italian Constitution.

This provision states that some regions with ordinary statutes may require "special forms and conditions of autonomy", and therefore greater powers than the original ones, without prejudice to those attributed to regions with special statutes by constitutional provisions and their special statutes.

This model of regional governance was not originally foreseen. It was introduced in 2001, with a constitutional law, but without proper debate and as part of a clumsy reform of the Constitution, which sought to enhance the role of local and regional authorities far beyond their real capabilities.

In this way, the types of autonomy that can be traced back to the common genus identified by Art. 5 of the Constitutional Charter have become three (ordinary autonomy, special autonomy and differentiated autonomy), following the evolution of a society that is increasingly "divided and unequal" and, therefore, in need of responding to needs and requirements that are increasingly differentiated. This reform has given us, however, a structure of the local authorities which has by now assumed a chaotic connotation, to which only the pronouncements of the supreme judge of the legitimacy of the laws, the Constitutional Court, has succeeded in putting a damper with its repeated interventions aimed at defining better the areas of competence of the State and the Regions.

Empirical studies have shown that the proposals for the implementation of differentiated regionalism put forward by some northern regions - inter alia, by intentionally misrepresenting the meaning and relevance of the notion of "fiscal residue" proposed by Buchanan in 1950 - would entail a change in the interregional distribution of public resources that would not only aggravate the existing wealth and development gaps, but would also compromise the State's own ability to protect the interests of the entire national community, removing the factors that determine social inequalities and conflicts. The analysis of the effects of the proposals put forward has indeed shown how the financing of differentiated regionalism, as it has been designed so far, would only constitute a trick, used by some regions to retreat from the duties of support to the national redistributive system, and would help to aggravate the development gaps between North and South of the country.

Alternatively, some scholars have proposed to apply the principles and criteria provided for by the discipline for the implementation of fiscal federalism (Law 42/2009), or not to alter the criterion of the progressiveness of the tax system and to gradually replace the criterion of historical expenditure with that of standard costs in determining the needs of local authorities. This work follows the path outlined by these scholars, but aims to develop it further by proposing to stimulate local economies through the application of a conditional monetary transfer programme, financed by general taxation and inspired by the Capability Approach. The proposed transfer programme should have a dual purpose. The first aim is to compensate for the disadvantage or reduced income generating capacity of economic operators (families and businesses) located in "disadvantaged" territorial areas, i.e. with an insufficient quantity or quality of infrastructure and public services. The economic situation of a person depends, in fact, mainly on the resources that he possesses or that he can dispose of. Infrastructures, in turn, as Sen also stated in his famous essay Development as Freedom of 1999, "are nothing more than the possibilities given to individuals to use economic resources to consume, produce or exchange". If these assumptions are valid, the lack of adequate infrastructure translates into a capability disadvantage, or a reduction in the earning potential of the economic operator, who in this work is calculated using an aggregated production function with which the effect of public infrastructure on the local economy is simulated and its effectiveness measured. Stimulating the local economy is, in fact, the second aim that is intended to be pursued through the proposed transfer program, which is monetary and conditional, to provide incentives to increase investment in physical and human capital (education and educational services) in disadvantaged areas.

The work also presents a first rough estimate of the effects of the proposed transfer programme and concludes with the discussion of the results of the simulation carried out, calculated in terms of reducing the regional development gaps, and with some reflections on the policy implications related to the Italian context. From this particular point of view, the issues addressed in the article and the empirical evidence gathered show that the problem of the diversity of financial treatment caused by territorial differences in wealth cannot be seen only as a problem of equity, but also as a problem of efficiency. The Italian case, in particular, teaches that the model of differentiated regional government may be inadequate to stimulate the economic development of disadvantaged areas and to reduce territorial income inequalities. Centralised public intervention, on the other hand, if really aimed at reducing territorial differences in the endowment of infrastructures and at bringing the level of services provided by local authorities closer together, could be indispensable to stimulate economic development, promote the capabilities of individuals and increase collective well-being.

📢 Speaker, Chair

Salvatore Villani Adjunct Professor, University of Naples Federico II

📢 **Speaker**

Loredana Strianese Professor , University Federico II Napoli

Day 2, Stream 3, Session 3: Equality, Gender, and Racism

🕘 9:30pm - 11:00pm, Jul 1

📍 Online

Live Sessions 3

Unpacking pluriversal, genuinely equal dialogue: the case of ACP–EU relations

Katri Tuulikki Vihma

University of Helsinki, Finland

Gender Norms and Capabilitarian Theories of Justice

Sebastian Östlund

Umeå University, Sweden

Addressing racism by and within the Capability Approach: Can the Capability Approach break the Racial Contract?

Rebecca Sarah Gutwald

Munich School of Philosophy, Germany

Abstracts:

Unpacking pluriversal, genuinely equal dialogue: the case of ACP–EU relations

Katri Tuulikki Vihma

University of Helsinki, Finland

Concerns about epistemology, especially the concepts of epistemic injustice and epistemic justice, are argued to be crucial for development ethics (e.g., Malavisi 2019) because they enable to understand knowledge-related inequalities and the prerequisites for their correction. The decolonial thought, on the other hand, demands for pluriversality, 'a world in which many worlds can co-exist' (Mignolo 2010). Epistemic justice – that is, correcting wrongs done to persons in their capacities as knowers (Fricker 2007) – can be seen as an essential requirement for realising this condition as well. When it comes to global development policy, the calls for pluriversality take place, inter alia, in the recent research on the European Union's (EU) foreign relations. For instance, Ueli Staeger (2016) argues that the existing asymmetries between the EU and Africa extend to the latter's possibilities for knowledge cultivation, as the Union's use of normative power shapes Africa's subjectivity. Consequently, Staeger calls for 'a pluriversal partnership of dialogue and deliberation on actual equal footing' that would help to correct the current epistemically unjust situation.

This paper hypothesises that epistemic injustice occurs in the EU's relations with the whole ACP Group of States that includes, besides most African countries, also countries from the Caribbean and the Pacific. Even though this partnership is supposed to base on political dialogue between equal partners, as outlined in the Cotonou Partnership agreement (CPA) that was signed in 2000, the equality has not been realised even in the ACP–EU Joint Parliamentary Assembly (JPA) – a platform that is argued to serve as 'the place in which real dialogue between the different parties is most likely to be approached' because it has no decision-making capacity and its carefully formulated rules of procedure are supposed to secure each partner's equal possibilities to engage in discussion (Delputte & Williams 2016). Indeed, against this aim, discussions in the JPA have been described as a forum for one-directional diffusion of ideas and learning (ibid.; Delputte 2012). Furthermore, the ACP Members suffer from a lack of administrative and financial resources and struggle to get access to relevant information (Delputte 2012).

The paper begins with introducing examples on the devaluation of the ACP countries' capacities as knowers in the JPA and analyses the forms of epistemic injustice these examples represent. Then, the paper moves on to unpack what a pluriversal, dialogical partnership that bases on actual equal footing could mean in practice in the ACP–EU context. The premise here is that epistemic justice is a crucial prerequisite for realising equality also in other dimensions of the partnership, given that it is the only way to secure a 'genuine' (Okeja 2010) and 'substantively inclusive' (Dieleman 2015) dialogue. Such dialogue is indeed needed for addressing the other unjust asymmetries between the partners and, on the other hand, for promoting just, sustainable, and worthwhile development that expands their peoples' capabilities to lead 'the kind of lives they have reason to value' (see Sen 1999). Epistemically just dialogue with the EU can then be seen crucial for expanding the ACP countries' freedoms, along with their capacities for epistemic contribution (see Fricker 2015).

In addition to following Miranda Fricker's (2007) proposal on correcting epistemic injustices with virtuous, reflexive listening, the paper draws on Iris M. Young's (1997) feminist communicative ethics and her theory of communicative democracy. Even though Young focuses partly on the same elements as Fricker, her account treats just communicative situation as a process in which all parties' – and not only the virtuous hearers'

– active agency matters. Learning through dialogue plays an important part in this, and it could be argued that mutual learning can indeed help the hearers to correct those prejudices that frustrate the disadvantaged speakers' capabilities for epistemic contribution. Moreover, it enables the hearers not only to see the speakers 'in a certain light' (see Fricker 2007), but to actually recognise and respect them. When applied to the institutional level, the ideals Young defends and the principles behind them could then reduce also those forms of epistemic injustice that rise from non-prejudicial factors (see Anderson 2012). In this regard, the theory helps to examine what the realisation of 'epistemic democracy' (ibid.) requires in practice.

The paper argues, however, that tackling the most commonly recognised forms of epistemic injustice is not sufficient, and in this regard, neither Fricker's nor Young's account succeeds in drawing attention to one crucial prerequisite of epistemic justice. This prerequisite is the acceptance of radically different knowledges and worlds, thus, the key condition of pluriversality. Following the decolonial thought, especially Walter D. Mignolo's work (e.g., 2010), the paper discusses the implications of coloniality, particularly the suppression of those knowledges that raise from the borders of the modern, western epistemology. This situation does not only translate as ethnocentrism, a non-prejudicial phenomenon that can cause structural epistemic injustice (Anderson 2012), but it also legitimises the epistemic location of the most powerful (Grosfoguel 2012). Thus, epistemic justice, it is argued, requires recognising the subaltern others as equal knowledge givers, in their heterogeneity. The guidelines suggested in the paper aim then to overcome a multitude of epistemic injustices and secure pluriversal, equal dialogue.

The CPA will expire in February 2020, but the negotiations on the new partnership are still underway at the time of writing this abstract, and it seems that reaching the post-Cotonou agreement will delay significantly. Despite the several calls for strengthening the political dialogue dimension (e.g., ACP–EU JPA 2018; 2019) and the emphasis on the role of dialogue in the new partnership (European Commission 2016), the existence of the JPA is currently, alarmingly, undermined by the EU's negotiation mandate. Thus, the paper examines how the proposed guidelines for epistemically just dialogue could be utilised both in the JPA and, with some modifications, in other forums established for the dialogical exchange between the ACP Group and the EU. Importantly, the suggested guidelines are relevant also in other contexts, where pluriversal dialogue that secures all parties' equal possibilities for epistemic contribution is crucially needed.

Gender Norms and Capabilitarian Theories of Justice

Sebastian Östlund

Umeå University, Sweden

How are gender norms best captured by capabilitarian theories of justice? In this paper, I answer this question through a comparative conceptual, philosophical, analysis. I start by taking the referent of 'gender norm' as a given analysandum and investigate how well different core capabilitarian concepts analyse it. The concepts of capabilities, functionings, and conversion factors are the best contenders for this task (cf. Nussbaum (2003) and Robeyns (2017, 45)). On Robeyns's understanding, social norms, including gender norms, are a kind of social conversion factor. The conclusion of this paper, however, is that capabilitarian theories can't easily reduce norms to talk about social conversion factors and that these theories must instead import the contents of social norms – including gender norms – as a unique (or 'sui generis') kind of conversion factor.

The motivating reason behind this investigation is twofold. Firstly, the capability approach is one of the strongest contenders for providing adequately multidimensional theories of justice. Secondly, however, norms prima facie seem very different from capabilities and functionings. Yet, they are clearly relevant to gender justice. I therefore aim to subject the capabilitarian framework to a methodological test by throwing issues that gender norms lead to at the framework.

We may analyse gender norms' oppressive mechanism in two steps. Firstly, gender norms refer to sexual characteristics directly and explicitly. In practice, it begins with a strict division between women and men. Secondly, gender norms prescribe a way of acting, or ascribe an essential way of being, based on one's being a man or a woman – rather than being a *human*. For instance, someone might say that men *should be productive* while women *should be reproductive* (Elgarte 2008, 2). This statement encapsulates two prescriptive gender norms. Moreover, someone might say that men *are rational* while women *are emotional*. This, instead, predicates two different essential properties to men and women, respectively. In brief, gender norms separate genders into different kinds, and prescribe different actions to the groups or ascribe different features to them. Many actions and features are undesirable for those that they are recommended and attributed to (Gheaus 2012).

In capabilitarian theorising about justice, two *kinds* of things constitute what we should measure and promote. Firstly, such theories of justice consider a person's functionings – i.e. the person's various states of being and doing. Examples of functionings include e.g. satisfying one's nutritional needs, voting, and being an equal member of society. Secondly, such theories of justice consider a person's capabilities – i.e. the substantive freedom (or 'actual opportunity') of a person to realise functionings. Examples of capabilities include the substantive freedom to eat enough, the substantive freedom to vote, and the substantive freedom to have one's claims heard in court to the same extent as one's peers do.

Many *symptoms* of gender norms can be fleshed out as capabilities and functionings. For instance, domestic labour can be analysed in terms of having a certain set of functionings that *restricts* the realisation of one's valuable capabilities. If Smith, in virtue of being a woman, is socially obligated to take care of her sick child when a man should arguably be expected to bear this burden equally, Smith will need to forgo other valuable things. Typically, this might mean that Smith loses out on economic remuneration on the job market (Elgarte 2008, 2). But, it also limits her agency, as she has fewer things she can (socially legitimately) do, and say no to. Monetary compensation may erode some of the issues with this gender division (Schouten 2017, 175). But, even if the domestic work were monetarily remunerated, Smith has other kinds of costs that are not offset by the expectations to do this (rather than other) work. It is not *merely* the fact that care work often is unpaid that is an issue, but its expected distribution.

That symptoms of gender norms can be spelt out in terms of capabilities and functionings is not a sure sign that *gender norms* can be fleshed out in terms of these concepts, however. One reason is that norms, as opposed to substantive freedoms and states of being and doing, are *prescriptive and/or evaluative*. Them being prescriptive means that they recommend a certain way of acting. That they are evaluative means that they rank certain ways of being as better or worse for women and men, simply on the basis of being a woman or a man. By contrast, having a capability and/or a functioning does not generally come with such prescriptive or evaluative aspects. This means that not all capabilities and/or functionings are gender norms. More importantly, since the notions of capabilities and functionings don't explicitly involve separations of genders, nor recommend that individuals should behave in a gendered way, we have some reason to believe that talk about gender norms is not reducible to concepts of capabilities or functioning. Gender norms rather appear to *regulate* which capabilities and functionings are accessible or desirable. I therefore turn to investigating whether or not this way of regulating access to capabilities and/or functionings can be plausibly analysed in terms of a person's so called *conversion factors*.

Summarily, I argue that capabilitarian theories of justice can help explain a functional role that gender norms serve, even if such theories don't allow us to reduce the concept of gender norms to some other core capabilitarian concept. In section 2, I explicate the working definition of gender norms as denoting sex category-based prescriptions of action and predications of properties. In section 3, I argue that symptoms of gender norms may be analysable in terms of substantive freedoms (called 'capabilities') to realise certain states of being and doing (called 'functionings'). However, I reach a midway conclusion that gender norms *as such* resist being analysed in those terms. In section 4, I argue that a primary *function* of gender norms can be understood through the concept of conversion factors. However, I ultimately argue that capabilitarian theories of justice cannot analyse gender norms themselves in terms of conversion factors. Lastly, section 5 concludes.

Addressing racism by and within the Capability Approach: Can the Capability Approach break the Racial Contract?

<u>Rebecca Sarah Gutwald</u>

Munich School of Philosophy, Germany

My contribution engages with the question how the capability approach (CA) interpreted as an account of partial, non-ideal social justice (Sen 2009, Nussbaum 2005) is able to address the problem of racial discrimination and structural racism. Ususally the issue is only mentioned in passing, which is surprising, given that racism leads to inequalities and disadvantages in multiple areas of life and is thus "corrosive" (Wolff & de-Shalit 2007).

My paper aims to address the problem of racism more explicitly. I will use the work of Charles Mills in critical race theory and on "the racial contract". Mills argues that most Western political theories, especially contractarian ones, are blind to the existence of a racial contract, i.e. the often unspoken and sometimes explicit agreement that social arrangements favor white people. Hence, Mills claims, a political system of global white supremacy exists that constitutes a particular structure of informal rule, socioeconomic privilege and norms for the differential distribution of material wealth, advantages and opportunities. A serious philosophical problem is that the most prominent liberal contractarian theories, which dominate the current scholarship in political philosophy, are ignoring the racial contract – at least they are not fully capable of acknowledging it as a significant problem. The reason for this is, ironically enough, that contractarian theories claim to be fully "neutral" and aim to be based on a commitment to equality of all human beings. However, for the most time in the intellectual history of (Western) philosophy, this equality was only meant and possible for white men. The history of racism, colonialism and slavery are thus largely ignored. While the traditional liberal theories of Mill, Locke or Kant are explicitly racist (and sexist), even modern contractarian approaches such as Rawls' theory of justice suffer from an "epistemology of ignorance" (Mills 1997, D'Amato 2014) by silencing the voices of the oppressed and the disadvantaged. Contrary to what liberals claim, neutrality and abstraction does not ensure the equality of everybody, but serves to suppress and disregard the voices of the oppressed and marginalized.

What is required to address and maybe even break the implicit racial contract? Mills claims: "What is needed is a global theoretical framework for situating discussions of race and white racism, and thereby challenging the assumptions of white political philosophy, which would correspond to feminists' theorists' articulation of the centrality of gender, patriarchy, and sexism to traditional moral and political theory." (Mills 1997, pp. 2). The aim of my paper is to explore, whether Sen's and Nussbaum's version of the CA as a partial and non-ideal theory of social, global justice can provide such a framework.

I will answer this question in the affirmative, but with a caveat. I argue that the CA approach can avoid several of the epistemic and normative problems that Mills justifiably raises against contractarianism, but I remain critical whether the approach as it stands can solve all the issues raised. I think that the CA approach needs to be extended to address what is specific about the deprivation and limitation of capabilities that racial discrimination constitutes. In particular, social epistemology and ontology need to be discussed more explicitly.

I will proceed in three steps. First, I will lay out Mills' argument about the racial contract in more detail to investigate whether the CA is also culpable of epistemic ignorance and blind spots regarding racial oppression. In the second part, I will present three ways in which the CA approach is more qualified to confront the challenges of the racial contract:

1. The CA is not a contractarian theory and thus does not need to strive for a form of idealized or hypothetical agreement in perfect conditions. It is, as Sen characterizes it in "The Idea of Justice" a non-ideal approach to justice.

2. The CA does not focus on idealized, abstract and fully rational persons, but on "real" people who are situated in a social and historical milieu and whose identity is shaped and often limited by their place in society, history and time.

3. The CA is well equipped to tackle the multidimensional disadvantages that arise from long-term oppression that often goes along with racism, since the CA provides an evaluative framework by which different dimensions of the minimally good life and, correspondingly, different forms of disadvantages can be analysed normatively – as Nussbaum does, for instance, in her list of central human capabilities.

The third part introduces critical arguments that Mills' arguments raise for the CA. Even though it may be more suited to addressing the racial contract, it is not fully there yet. There are two crucial points, on which more work is needed.

1. The epistemic and methodological aspects of the CA should be made more explicit. While, for instance, Nussbaum contends that her list of central human capabilities is the result of an open and diverse discussion and while Sen emphasizes deliberation and participation it is still a matter of critical debate whether it is representative (Robeyns 2005). The criticism of elitism, which may also be interpreted as a form of white elitism, still looms large.

2. The significance of racism is not addressed specifically. It is an open question whether we can and should analyze racism in the same way as we should do with sexism or ableism. Also, racism seems to cut through a lot of capabilities, and we may wonder whether there are certain capabilities that are relevant for analyzing race and racism that are, for instance, not on Nussbaum's list. To show how we could extend the CA in this respect and to demonstrate how ubiquitous the disadvantages that stem from racism can be, I will use Jonathan Wolff's and Avner de-Shalit's work on corrosive disadvantage.

In conclusion I will state that the CA is indeed very capable of addressing racism in a promising way. However, there is more research needed to investigate how to do it.

📢 Speaker, chair

Rebecca Gutwald Academic Manager, Munich School of Philosophy

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📣 **Speakers**

Katri Vihma University of Helsinki

Sebastian Östlund PhD Student, Umeå University

Day 2, Stream 4, Session 3: Young Scholars: Responsibility, Freedom, The Rule of Law

🕘 9:30pm - 11:00pm, Jul 1

📍 Online

Live Sessions 4

Agency and Responsibility: Conceptualising Responsibility for Structural Injustice in Capability and Development Applications

Pamela Joy Capistrano[1,2,3]

[1]Université de Namur, Belgium; [2]Environmental Science for Social Change, Philippines; [3]Ateneo de Manila University, Philippines

Revival, ruin and rebirth? revisiting the role of the 'rule of law' in promoting the capabilities approach

Francesca Mia Farrington

University of Cambridge, United Kingdom

Housing Freedoms Under the National Disability Insurance Scheme (NDIS)

Rossella Tisci

Macquarie University, Australia

Abstracts:

Agency and Responsibility: Conceptualising Responsibility for Structural Injustice in Capability and Development Applications

Pamela Joy Capistrano[1,2,3]

[1]Université de Namur, Belgium; [2]Environmental Science for Social Change, Philippines; [3]Ateneo de Manila University, Philippines

Despite the large literature in the capability approach, its concept of responsibility has not been developed in depth. My work intends to examine this and articulate a conception of responsibility that I believe to be more appropriate for its applications, drawing from within the capability approach literature, from the contemporary literature on responsibility in political philosophy, and from an ongoing development research project in the Philippines. In doing so, I hope to contribute not only to the conceptual underpinning of the capability approach, and to its responsible applications in development projects, but also to the broader literature in political philosophy on responsibility.

This project follows Sabina Alkire in asserting that the capability approach seeks to address structural injustice. She defines structural injustice as a situation in which "multiple agents coordinate joint action, the fruits of which are unjust—thus multiple agents would have to act differently in order to reverse the injustice," in contrast to situations in which there is one specific agent that causes the injustice. Moreover, the multiple agents whose actions lead to unjust effects act in and through institutions which have been "designed to take into account and further some set of interests, but are not designed to take into account other interests that they harm, certain capabilities that they can cause to contract, or opportunity costs that their operation entails" (Alkire 2006, 47-48).

Of particular interest to my project is the agency of those who "have to act differently" against the unjust structure in order for change to happen. In the same text, Alkire identifies a subgroup of agents she calls "partially decisive powerbrokers" who are in positions of relative power within the structure who can drive change, and raises the question of *how* and *why* such people become motivated to change. I find it curious that her discussion of such "collective action problem" does not emphasize the agency of other participants: affected persons, bystanders, and committed activists. While indeed particular people are positioned to influence structures, is it not also the case that continuing to participate in such a structure, despite my relative lack of power within it, perpetuates that structure?

This leads to the question of responsibility: *who is responsible for responding to structural injustice?* Save for a handful of instances, the capability approach literature only implicitly recognises the responsibility of all agents who participate within a structure to address injustice—whether it is the participation of consumers as in Crocker's (2008) work on responsible consumption, Sen's (2000, 2010, 2015) recognition of the importance of public participation, or how responsibility can conceptually be used as a measure of agency (Nebel and Herrera Rendon

Nebel 2018).

According to Robeyns (2017), the dearth of discussion of responsibility apart from the responsibility of the state or inter-state agents could be due to the reluctance to make the 'victims' of injustices responsible for the suffering inflicted upon them by others. Though understandable, such sentiment overlooks the freedom and agency of individuals, regardless of their position of power or lack thereof. Beyond the efforts to integrate the participatory approach and the capability approach (a recent survey of which can be found in Clark et al. 2019), there has been little exploration of the concept of responsibility, specifically the responsibility of agents within structures of injustice, within the capability approach.

Drawing from existing literature within the capability approach and the broader literature in political philosophy on responsibility, I argue that the capability approach requires a broader conception of responsibility, which recognizes the multidimensional nature of human development; promotes the freedom of individual agents; and accounts for the tension and interplay between individual agency and the factors beyond the individual's control, recognizing the agent's positionality as the locus of personal and social responsibility.

To develop this, I draw primarily from the work of Iris Marion Young (2013), who has proposed *a social connection model* of political responsibility. Young points out that contemporary social movements appeal to individual and collective agents' sense of responsibility for their current participation in unjust structures on a large scale, mediated over time and space. In contrast, the predominant philosophical conceptions of responsibility—individual responsibility and collective responsibility—are focused on how to conceptualize accountability for previously-committed unjust actions. These conceptions of responsibility-as-accountability are focused on identifying particular individuals or collectives who are exclusively at fault for an action and its consequences, and delimit the action and its consequences to a specific place and time. This is a useful conception in the realms of morality and law, but not so much in the realm of structural injustice, in which individuals could be acting within the law and according to a moral code, yet still perpetuate injustice.

It is against these inadequacies of existing conceptions of responsibility that Young proposes her social connection model, specifically for situations of structural injustice, i.e., injustices perpetuated through institutions and processes in which individuals and groups inextricably participate, and have repercussions across space and into the future. Responsibility in this context implies the transformation of structural processes in order to reduce unjust outcomes which, I argue, resonates significantly with the capability approach.

There is, however, a lacuna that not even Young's social connection model of responsibility has: the responsibility of the agent from various positions/relations within structures. Young's model was formulated through reflecting on the antisweatshop movement, in which the recognition of responsibility came through the consumer relationship. But what of the recognition of one's responsibility for structural injustice on the basis of my positionality as a small trader? Small financier? A producer who feels trapped into supplying the goods for these unjust structures? It is here that my field engagement with the Land Use Change in the Uplands Impacts and Drivers (LUCID) Project makes a valuable contribution. Through discussions with corn farmers, traders, and creditors in Bukidnon, I hope to confront the social connection model of responsibility with the daily lives of people participating in the structural injustice of genetically-modified corn farming in the uplands of the Southern Philippines.

Revival, ruin and rebirth? revisiting the role of the 'rule of law' in promoting the capabilities approach

Francesca Mia Farrington

University of Cambridge, United Kingdom

The rule of law is one of the most powerful ideas in jurisprudence (i.e. legal philosophy). It is, in its most simple expression, the idea that no one is above the law, and serves the admirable objective of restraining the arbitrary use of political power. It is, perhaps, the simplicity of the rule of law alongside its uncontestably righteous objective that allowed it to achieve almost universal endorsement. It has, for a long time, captivated the minds of the academy, transcending disciplinary boundaries to unite scholars in intrigue. However, the rule of law experienced unprecedented popularity in the 1990s when it was catapulted into the international development agenda by neoliberal economists. The rule of law was quickly stripped of its historical origins, its nuance and endogeneity, and rebranded as a norm of universal significance and application; the perfect remedy for an ailing economy – it promised to simultaneously reduce government corruption while restricting the state's arbitrary interference in the market and its occupants.

However, the rule of law is anything but simple, it is a concept that has evolved over many centuries in response to revolutions in social consciousness and organisation. It exists within a constellation of complementary systems which are supported by and in turn sustain the rule of law; not merely formal systems of a political or economic nature, but informal systems of respect, complicity and submission to the ideal itself all combine to create a conducive environment in which the rule of law may flourish. It emerged during the Enlightenment and evolved (and continues to evolve) throughout the era of radical ideological and social transformation commonly termed 'modernity'. The rule of law is, therefore, embodied with centuries of social information that defines relations between individuals within their private, social and public spheres of relation. Furthermore, it represents and replicates a vision of relations based on individualism, rationalism and instrumentalism that is characteristic of modernity. Far from being a flexible and universal ideal, devoid of moral, social or political bias – it promotes a very specific view on the correct ordering of society.

Yet, the rule of law has been examined by economists in a vacuum, as if a tangible rather than intangible thing. Economists have considered the rule of law in isolation, as a discernible principle that operates within the vernacular of the judiciary and scholars of jurisprudence, something capable of neat extraction from these sources. This approach conceals the complex network of formal and informal institutions that operate in tandem with the rule of law; giving the rule of law a veneer of neutrality while empowering economists to claim that it is possible to manufacture and export such a complex idea. It further denies the unquantifiable experiences and events which combined to force these institutions' evolution. Rather than promoting respect for the rule of law, the rule of law has, in reality, been stripped of its value and contorted to fit an agenda for which it was never designed. Unsurprisingly, three decades on from the rule of law revival it has failed to achieve all the impossible results promised by the well-meaning but poorly informed neoliberals.

This paper explores the distortion of the rule of law ideal by neoliberal economists, analysing the historical and philosophical origins of the rule of law that made it: (i) appealing to the neoliberal economist; and, (ii) incapable of fulfilling the neoliberal development agenda. Illuminating the concept's origins in modernity will expose as a fallacy the proposition that the rule of law is amoral, asocial and apolitical. Furthermore, by exploring the writings of Nussbaum and Sen on justice, law and development, this paper goes a step further than previous critics of the rule of law reform agenda by considering whether there is still a role for the rule of law in a promoting a vision of development as freedom.

Housing Freedoms Under the National Disability Insurance Scheme (NDIS)

Rossella Tisci

Macquarie University, Australia

The National Disability Insurance Scheme (NDIS), launched in July 2013, represents the current Australian approach to the provision and funding of disability services, and it is deemed to be the most significant social reform in Australia in the last decades.

Briefly, the NDIS is an insurance-based scheme aimed to provide eligible participants with customised packages of support, as opposed to the previous block funding system (Parliament of Australia, 2019).

Embracing the social model of disability or better, as Galvin (2004) poses, appropriating its core concepts of inclusion and participation, the NDIS claims to be aimed at enhancing people's choice and control over the services they receive and the services providers (National Disability Insurance Scheme Act, 2013).

Without denying the benefits that a customised support can have on the lives of people with disabilities, an effective and reliable analysis of the NDIS cannot ignore the political context in which this approach was conceived, which is the neoliberalism informing the Australian social policy agenda (Thill, 2014). And from this perspective, the general picture does not look so optimistic.

Several disability scholars (Soldatic and Pini, 2012; Thill, 2014) have already raised concerns over this marketised approach to disability services. In this system, in fact, people with disabilities, transformed in consumers, will solely be provided with limited purchase options, whilst the concepts of choice and participation remain a mere rhetoric.

This paper, which is part of my broader doctoral research on housing and disability, aims at providing a critical analysis of the NDIS using the capabilities approach.

At this aim, the study will draw both upon the theoretical apparatus of the capabilities approach, and upon an empirical study on the housing experiences of people with physical disabilities that has been conducted in Sydney between December 2018 and March 2019.

Whilst the theoretical framework of the capabilities approach will be used to broadly identify the shortfalls of the NDIS in terms of outputs, the lived experiences of the people with disabilities who took part to my empirical research will provide an overview of the outcomes of the NDIS in terms of housing freedoms.

The basic theoretical apparatus of the capabilities approach is made up of five core concepts: commodities, conversion factors, capabilities, agency and functionings (Sen, 1992, 1999).

First, the NDIS, limited to distribute a monetary provision to people with disabilities, goes to impact solely the commodities aspect of this apparatus, without challenging the social structure (social conversion factors) in which people with disabilities can use these additional resources. Hence, the NDIS beneficiaries can find themselves in the position to buy services that do not really meet their needs and aspirations.

The debate on how social policies should be interpreted within the CA is still ongoing. In this paper, following the suggestions of Hobson (2014, 2016) and Robeyns (2017), I will argue that social policies that are genuinely aimed at enhancing people's freedoms and opportunities should be considered both as commodities and social conversion factors.

Second, whilst the NDIS recognises that people differ in terms of support needs and preferences, – hence the provision of customised packages of support, - it fails to recognise the role of the personal conversion factors in enabling/disabling people's agency to access and/or choose from this customised package. The identity of people with disabilities goes beyond their impairment and encompasses other markers such as gender, religion, ethnicity, level of education and so on.

Failing to recognise this aspect at a policy level, inevitably contributes to exacerbate the inequalities between people with disabilities, whereas a public policy should guarantee equity of access to its services. This disparity is clear in the words of my research participants, whose accounts of their NDIS experiences in terms of housing are a jigsaw of stories of success and nightmares.

Third, if on one side the NDIS claims to promote people's goals and aspirations, on the other side it uses standardised pre-set criteria to assess if these goals and aspirations fall into the category of reasonable and necessary supports (Thill, 2014).

In other words, within this framework, people are not being given a real opportunity to reflect on their aspirations and goals, reflection which is quintessential to promote a real social change (Dreze and Sen, 2002).

📣 Chair

Severine Deneulin Associate Professor in International Development, University of Bath

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📣 Speakers

Pamela Joy Mariano Capistrano PhD Candidate, Université de Namur, Belgium

Francesca Farrington PHD Candidate, University of Cambridge

Rossella Tisci PhD Candidate, Macquarie University

Day 2, Stream 5, Session 3: Aotearoa New Zealand and the UN Security Council

🕐 9:30pm - 11:00pm, Jul 1

📍 Online

`Live Sessions 5`

Can a small country do anything in the face of the power and diplomatic machinations of the Security Council P5 — US, UK, Russia, China and France?

A Seat at the Table examines New Zealand's time on the United Nations Security Council (UNSC) over 2015–2016, including two months as President. There New Zealand led the international debate on such issues as aviation security, people trafficking, children in armed conflict, the challenges facing Small Island Developing States and the conflicts in the Middle East and Syria.

Although the UNSC is sometimes thought of as an old boys' club of increasingly irrelevant superpowers, this book asks whether there is a role for smaller nations on the Council and whether they can affect meaningful change for those suffering in war-torn and corrupt countries. A Seat at the Table explores New Zealand's motivations for seeking a fourth term on the Security Council, as well as the campaign and the reasons for its success.

Featuring engrossing chapters by key players, from the Minister for Foreign Affairs at the time, Murray McCully, to NZ President of the Security Council in July 2015 and September 2016, Gerard van Bohemen, this book tracks New Zealand's term on the UNSC and offers real insight into its day-to-day workings. It details how New Zealand sought to improve the Council's processes and reduce the hegemony of the P5. It also reflects on whether other 'small states' should follow New Zealand's example and expend their material and human resources on seeking a seat on the Security Council.

A Seat at the Table promotes a better understanding of New Zealand's diplomatic tradecraft at the UN, and beyond. It asks key questions such as does the UNSC have a role in global security today? Can small countries have any influence in the UN? What is the role of the temporary members of the UNSC — and can they achieve anything?

Join a Massey University led panel on the recently published book 'A Seat at the Table' which explores New Zealand's role and experiences on the UN Security Council.

📢 **Speaker, Chair**

Negar Partow Massey University

📢 **Speakers**

James kember Chair, New Zealand Institute of International Affairs' Research and Publications Committee

Graham Hassall Associate Professor, School of Government, Victoria University, Wellington NZ

11:00pm

Day 2, Stream 1, Session 4 (Session runs till 12:30AM): Sustainable land use and biodiversity: indigenous perspectives and the capability approach

🕐 11:00pm - 11:59pm, Jul 1

📍 Online

Live Sessions 1

Caring for biological and cultural diversity: The epistemic contribution of HDCA-research in times of anthropogenic climate change

Line Alice Ytrehus, **Frédérique Brossard Børhaug**

NLA University college, Norway

Past and present of P'urhépecha people cosmovision in dealing with land resources. Is there a place for the capability approach?

Marco Ricardo Téllez Cabrera

Instituto Politécnico Nacional, Mexico

Abstracts:

Caring for biological and cultural diversity: The epistemic contribution of HDCA-research in times of anthropogenic climate change

Line Alice Ytrehus, **Frédérique Brossard Børhaug**

NLA University college, Norway

This paper will discuss the relations between biological and cultural sustainability through a research review of the Journal of Human Development and Capabilities. We ask what is the epistemic contribution of the HDCA-journal about the need to protect the biocultural diversity in times of anthropogenic climate change?

Social justice and sustainable development have gained momentum in HDCA-research (Nussbaum, 2011; Robeyns, 2016; Sen, 2009). Social justice deeply relates to climate justice, and biological sustainability is a key pillar in humanism where nature has its own value and its own rights (Rabhi, 2010; WildLegal, 2019). Both dimensions of diversity are endangered: areas with high biodiversity tend to be areas with high cultural diversity, and threatened biodiversity coincide with endemic minority languages (UNESCO, Terralingua & WWF, 2003; WWF, 2018). Biocultural diversity also is a global educational purpose (UNESCO, 2006). However, research reviews document that there still is a lack of research about biocultural sustainability and climate change within the fields of intercultural studies and education (Brossard Børhaug in press, Busch 2019; Maffi 2005) despite the fact that both cultural and nature studies aim to resist lethal standardizing and homogenizing effects from global capitalist economy (Harmon 2002). The paper aims to promote the emerging research field of biocultural diversity defined as the studies of a) parallels and correlations between biodiversity, cultural and linguistic diversity; b) common threats to biodiversity, cultural and linguistic diversity and its sociocultural and environmental consequences; c) the joint maintenance and revitalization of biocultural diversity; d) the development of the related human rights (Maffi, 2005: 600). Although biocultural diversity studies are emergent, the studies of indigenous epistemologies have for decades discussed the relations between indigenous epistemologies, ontologies and relations to land, and disclosed the threats to cultural and biological sustainability by state-lead and commercial extraction of natural resources on these lands (Escobar 2016; Ferdinand 2019; Ytrehus 2019).

Indigenous territories cover approximately 24% of the land globally and host 80% of the world´s biodiversity (UN 2009). In different cases such as Inuits and Samis in the North, and across Amazon, the Andes, in New Zealand and Australia in the South, indigenous epistemologies are non-anthropocentric and biocentric (Estermann 2006, Pozo 2017, IWGIA 2019, Yap and Watene 2019). The Andean concept buen vivir, signifies collective wellbeing and interdependence, not only with persons, but with Mother Earth and other beings (Pozo 2017: 126f). Thus, they pursue values expanding not only their own capabilities, but including future generations.

While `the diversity of the world is indefinite´, the occupation of territories by capital, the market and the State implies economic, technological and cultural aspects, `emerging from a dualist ontology of human dominance over so-called nature understood as `inert space' or `resources' to be had´ (Escobar, 2016: 15, 20), a particular universalising ontology of individuals and markets (Vetlesen 2015). Conversely, many indigenous movements are advancing ontological struggles (Escobar, 2016: 13). The invisibility of culture in development policies, such as MDG and SGL, "renders indigenous people as a group furthest behind, seen only as a group to be included to reduce inequality across goals, not as a distinctive group with rights to and knowledge of sustainable development" (Yap and Watene 2019: 456).

The aims:

We aim to look critically at how the research discourse displayed in the HDCA-journal (https://www.tandfonline.com/loi/cjhd20) promotes the preservation of cultural and biodiversity, and if these two dimensions are combined explicitly. We understand the twofold dimensions to be embedded in the notion of biocultural diversity (Brossard Børhaug in press; Harmon 2002; Maffi 2005; Skutnabb-Kangas 2002). This notion is important because a lack of the twofold preservation intensifies epistemic injustice in research, entails corrosive functionings and capabilities for human beings and a loss of biodiversity. We aim to promote the capability of epistemic contribution (Fricker, 2007, 2017) for HDCA-researchers and discuss the opportunities to promote a counter epistemology based on biocultural diversity and buen vivir. Thus, a key objective in the paper is to explore how the journal contributes to the academic discussions on anthropogenic climate change, defence of the commons and indigenous´ capabilities and functionings for the preservation of biocultural diversity. Thus, our analyses focus on how the epistemology of buen vivir is represented in the journal related to biocultural development. Secondly, we discuss some implications of the notion of biocultural diversity for HDCA-research and a focus on non-anthropocentric development.

Methods

A document analysis is a qualitative systematic procedure aiming to produce a review and evaluation of selected documents. It provides data about what constitute hegemonic and contradictory patterns, and the distribution of power relations in context. (Bowen, 2011, p. 28).

From the launch of the journal in 2000 to present, the result of searches for "biocultural diversity" was zero. Thus, we search for the combinations between a) natural and b) cultural terms, prioritising the articles in which these links make a substantial part (free-text words/ key

words) such as

1. a) biodiversity, biological diversity, sustainable, climate change/crisis, global heating, environmental, ecological,
2. b) cultural diversity, cultural/culture, values, linguistic, indigenous.

The document review is under progress. Preliminary review results will be presented at the conference.

Past and present of P'urhépecha people cosmovision in dealing with land resources. Is there a place for the capability approach?

Marco Ricardo Téllez Cabrera

Instituto Politécnico Nacional, Mexico

Notwithstanding diversity in indigenous peoples' perspectives in various issues around the world, there are common elements that must be taken into account when dealing with sustainable development, one of them is consideration of land and nature as living beings. For P'uhrépecha people, past and present cosmovision assumes presence of supernatural entities (canyons, forest, hills, caves, water bodies) that must be respected. It is also believed that deities and some human beings can mutate into some animals and supernatural entities, moreover 'naná Kuerajperi' can be considered as Mother Earth (Gallardo 2008).

Another element that is common for different indigenous peoples is the non-anthropocentric conception of living and development; instead, an ecologically-balanced and community-centered way of living taking care of nature is adopted (for example, the 'Pacha' in Andean peoples). Hence, there is no separation between human beings and nature. For P'urépecha people, supernatural entities watch human behavior, judging in terms of the being and the duty with consequences on health, fortune and in general, on having a good life. Sesi irékani, is the P'urhépecha version of the Andean term of 'suma qamaña' or 'sumaq kawsay' (Vivir Bien), which can be imperfectly translated as 'good living' and that has implications of what life is on the individual plane, how it is to be in the world from being P'urhépecha considering relationship with the land, the community and communal life, norms, obedience and with respect in the form of reciprocity.

Considering that no consensus exists regarding the relationship between the capability approach (CA) and indigenous philosophies on wellbeing and development, this paper aims to contribute to this dialogue arguing that from the P'urhrépecha experience, it is possible to make compatible both perspectives and hence, to see development from the (Senian) perspective of the CA. To this end, qualitative methodology was employed analyzing documents, in-deep interviews with P'urhépecha people and fieldnotes.

Today, young people, adults and the elderly do not envision problems and solutions equally in their communities due to different priorities in life. Indigenism—integrationists, assimilationists, paternalists and assistentialists policies depending of the time—as a policy of the State and the entrance of private enterprises with commercial purposes together with changes in land ownership are the main causes of this loss of common perspective as P'urhépecha. Health and socioeconomical problems (health: diabetes, alcoholism, drug addiction and depression; socioeconomical: unemployment, poverty, social deprivations) are related to deterioration of the environment (deforestation, pollution and desiccation of lakes and rivers).

There are, however, some experiences arising from P'urépecha communities in the form of resilience that are recovering identity in other P'urhépecha communities and that are gaining recognition from outside. The community of Cherán is the leading example. Until 2011, this community had experienced a rising tide of violence as unwelcome elements increasingly moved in to exploit its natural resources. Having no response from local authorities, several members of the community banded together and, under the leadership of a group of courageous women, they took matters into their own hands and expelled illegal loggers. Later, Cherán as a municipality, won a legal case that made it to the Supreme Electoral Court in order to have the right to carry out an election under 'usos y costumbres' without political parties. Since 2012, there is a communal government in Cherán formed by 12 elected elderly people which is helped by other collective forms such as the 'council of communal property' but that are all based on direct participation of the people through public assemblies.

Communal government of Cherán is recovering the P'urépecha way of life based on the 'sesi irékani' concept. In the last years, the creation of large plant nursery has allowed reforestation at a rate of 1000 hectares; some other plants are also cultivated. A huge storage water tank has been built on the top of the hill called 'Kundikata' that will provide drinking water for the community. Collective participation has renewed P'uhrépecha identity in the population of Cherán—young people included—but also in other communities.

It can be argued that in Cherán, by promoting participation of the community based on 'sesi irékani', individual and collective agency and capability are shaped. Additionally, by complementing it with open impartiality when debating it is possible to incorporate external issues valuable from the P'urhépecha philosophy perspective, preserving essence of 'sesi irékani'. Hence, due to incompleteness of the (Senian version) of the CA, 'sesi irékani' and conceptualization of nature as a living being can be introduced trough agency in evaluation of development for P'urhépecha people. As a response to the problem exposed by Watene (2016) related to the possibility that the CA fails to capture indigenous peoples' values, it is argued that indigenous perspectives and the capability approach accompany each other well but without any of them subsuming to the other.

📢 Speaker, chair

Marco Ricardo Téllez Cabrera Instituto Politécnico Nacional-Escuela Superior de Economía

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📢 Speaker

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Line Ytrehus

Day 2, Stream 2, Session 4 (Session runs till 12:30AM): Towards A Development Ethics That is Sustainable And Just: The Challenge of Decoloniality

🕐 11:00pm - 11:59pm, Jul 1

📍 Online

Challenging the exclusionary 'epistemic line': A Global South Perspective on Sustainable Epistemic Governance

Melanie Walker, Carmen Martinez Vargas

University of the Free State

Rethinking Development Ethics and Human Development from a Decolonial Feminist Reproduction of Life at the Ecuadorian-Colombian Border

Johannes M. Waldmüller

Universidad de las Americas

Decolonizing innovation: The challenge of Indigenous knowledge to state development canons

Roger Merino[1], Andrea Jimenez[2], Deborah Delgado[3]

[1]Universida del Pacifico, [2]University of Sheffield, [3]Pontifica Universidad Catolica del Peru

Abstracts:

Challenging the exclusionary 'epistemic line': A Global South Perspective on Sustainable Epistemic Governance

Melanie Walker, Carmen Martinez Vargas

University of the Free State

In this paper we consider decoloniality and explore more especially the notion of good epistemic governance. 'Epistemic governance' has been used as a systems-led framework to understand universities' knowledge processes and productions in power networks, with complex policy effects. However, the discourses and analysis might not always prompt a transgressive or transformative perspective, ignoring sustainable and colonial questions in knowledge production and governance of higher education institutions globally. If we look carefully both at diverse forms of legitimate knowledge, as well as who participates and on what basis of equality in research production by universities and funders this can reveal what is needed for evaluating global knowledge relations and forms of sustainable capabilities-enhancing epistemic governance. Thus we ask: is the ability of Southern researchers increasing in ways that they are less likely to have epistemic governance and knowledge production power exercised over them? With this in mind, our interest in epistemic governance is with the epistemic practices of academic researchers (ourselves as well as others) and inherent in those practices relationships with, in and between countries in the South and the North. We believe this perspective advances current thinking on epistemic governance as an institution-centric perspective that reduces constructions of knowledge to the institutional project. Further, questions of history and power are central to our understanding, and to our frustrations with realizing intersecting global and sustainable cognitive justice. This raises issues of decoloniality.

Epistemic governance, framed by epistemic justice, offers a more substantial framework to underpin critical and ethical development actions. This paper aims to contribute to the current debates from a Global South perspective, linking decolonial issues with the geopolitics of research production that produces unfair and unsustainable epistemic governance regimes and epistemic injustice in research practices. In doing so, it offers an agency-centered perspective to overcome the limitations of structural Eurocentric-analysis or transcendental institutionalism. We draw on our South Africa location and experiences, as well as other writers on these issues, and are assisted in our efforts by the work of Amartya Sen and David Crocker in their explications of agency, which we understand to be bound up with epistemic freedoms, shaped but not over-determined by structures and to be central to a sustainable and just development ethics and decoloniality.

By bringing practices and structures into an agency-centered conversation that avoids a universalistic perspective, the paper addresses injustices experienced by Southern scholars that perpetuate epistemic injustice in research practices. These are described as: research agendas from the North, funding applications requirements, research team communications and responsibilities, and institutional resistance. The paper concludes that by understanding the multidimensionality of these injustices and focusing on agents, it is possible to challenge a traditional institutional ethos and reverse some of the epistemically unjust dynamics between North and South experienced in South Africa. Equally, this highlights the substantial role of reflexive individuals in the critical examination of these dynamics and the implications for its long-term sustainability.

Therefore, the paper proposes that epistemic governance ought to encompass mutual respect, equal valuing, promotion of diversity and the inclusion of diverse knowledge systems and the agents that transport them to public university and social spaces for sustainable human development. This would be to increase the epistemic freedoms of other cosmovisions and epistemic systems beyond the hegemonic line and to reconfigure North-South knowledge-research relations. In our view the capability approach and human development by way of their normative yet open-ended conceptual frames - inclusive, but also radically incomplete - offers a resource to explore epistemic relations, and to frame a development ethics which can take up the challenge of decoloniality

Rethinking Development Ethics and Human Development from a Decolonial Feminist Reproduction of Life at the Ecuadorian-Colombian Border

Johannes M. Waldmüller

Universidad de las Americas

Taking seriously this panel's quest for an aspirational (decolonial) development ethics which might enable cosmovisions, voices and stories from

the Global South, while situating these confidently in global and Northern conversations for expanding people's capabilities, this contribution discusses Latin American decolonial feminist thought on socioecological reproduction of life in the light of sustainable human development (Lessmann and Rauschmayer 2013; Biggeri and Ferrannini 2014; Yap and Watene 2019) and other alternatives, in particular Buen Vivir/Good Living to hegemonic neoliberal and utilitarian development. Drawing from several years of field research on disaster-risk reduction in the predominantly black coastal border region of Ecuador and Colombia (provinces of Esmeraldas and Nariño), this contribution discusses local and gendered approaches to domestic work, ecological preservation and community care – in terms of preserving territory-based, and intergenerationally transmitting, basic social values and norms – highlighted as primordial, yet frequently unpaid, labour required for the socioeconomic reproduction of life as such. According to coinciding European and Latin American feminist economists and anthropologists (e.g. Cielo and Vega 2015; Federici 2013; Granchamp and Pfefferkorn 2017), "intimate landscapes of activism" (Tironi 2018) related to extended family, environmental and community care indeed constitute the principal fabric of all economic activity. While remaining frequently overlooked, these activities are particularly relevant in the global South, where statehood, rule of law and social protection systems are typically marginal, insufficient or simply not attuned to the well-being of the population due to "internal colonialism" (Casanova 1965) or structural racism, as in the case of the Ecuadorian-Colombian border region. Even more so, because it is frequently women there who also engage in the protection and preservation of common ecosystems (e.g. estuarine mangroves), required for the autonomous sustenance of life and reproduction in the absence of other economic opportunities, in our case study through small-scale fishing and recollecting cockles (Beitl 2017; 2011; Waldmüller, Jamali, and Nogales 2019). In this sense, for my black interlocutors, the following principal dimensions of basic human capacities constitutive of a dignified life should be highlighted toward a decolonial sustainable and just development ethics: intergenerational domestic and community care, sustainable reproduction of life, preservation of territories and ecosystems as fundaments for cultural reproduction, role of women.

In a next step, these contributions should be discussed in the light of main ethical values put forward by the sustainable human development approach and the dominant alternative paradigm in the region, constitutionally enshrined Buen Vivir/Good Living (since 2008). As a comparative look reveals, though both approaches differ from mainstream hegemonic economic thinking, they still tend to invisibilize women's contributions to the reproduction of life, in particular in its interlocked dimensions of territory-culture-intergenerational transmission of values. In order to work toward an alternative ethics of care, liberation and decolonality, I suggest in a final step, how these black feminist contributions from the South could be integrated into a more complete notion of life and thus human development.

Decolonizing innovation: The challenge of Indigenous knowledge to state development canons

Roger Merino[1], Andrea Jimenez[2], Deborah Delgado[3]

[1]Universida del Pacifico, [2]University of Sheffield, [3]Pontifica Universidad Catolica del Peru

Innovation has increasingly been recognized as critical for addressing sustainable development, as it is referred to in the Sustainable Development Goals (SDGs) as a 'crucial driver of economic growth and development' and included in several of the SDG targets. Such a strong emphasis on innovation from the international development sector often means that national policies and strategies are framed under the quest for greater innovation capacity. Behind these policies, there are assumptions and values as well as theoretical underpinnings, which inform decisions over the most suitable way for enhancing innovation (Fagerberg et al 2017). Recently, there is a growing concern that innovation models, if transported from western countries, could elevate local problems rather than alleviating them (Jimenez and Roberts 2019). Well documented cases from the global South show top-down imposition models resulting in dissent and subordination of local knowledge systems (Papaioannou & Srinivas 2019). This epistemic injustice affects indigenous people the most, because they value being practitioners of alternative knowledge systems.

As a result, knowledge systems that could provide alternative ways of engaging with current global challenges of sustainability and climate change are not included in innovation thinking. This paper focuses on Peru – a country with a sustained economic growth in the last two decades (3-6% GDP) and where around 25% of the population is indigenous – to analyze the processes by which indigenous knowledges are translated from local practices into national policies with the sole purpose to be used as a formal commitment to multiculturalism rather than being the epistemic basis for intercultural policies. By exploring the functioning of the Peruvian System of Science, Technology and Innovation (STI), and analyzing the national STI policy, the paper shows how the innovation system in Peru is characterized by a colonial framework which instrumentalizes indigenous people and their knowledges. This situation leads to a form of subalternization, where indigenous knowledge may be considered relevant for the production of innovations, but indigenous people and their active participation in the system is marginalized.

Consequently, the paper argues that it is crucial to re-think innovation and its purposes from an onto-epistemological position – respectfully and responsibly to engage with the diversity of knowledge systems and ways of living in Peru. Moreover, the paper also discusses the need to explore how this approach can effectively inform national (and international) policies, as well as the framework of the SDGs.

📢 Speaker, chair

Melanie Walker Professor, University of the Free State Full-time

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📢 Speakers

Carmen Martinez Vargas Postdoctoral Research Fellow, University of the Free State (South Africa)

Johannes Waldmueller Research Professor, Universidad de Las Américas (UDLA), Quito

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Roger Merino

Day 2, Stream 3, Session 4 (Session runs till 12:30AM): Justice and Capabilities

🕐 11:00pm - 11:59pm, Jul 1

📍 Online

Live Sessions 3

Free, prior, and informed consent and the need for deliberation

Matthias Kramm

Utrecht University, Netherlands, The

Two Values of Our Lives

Munenori Aikawa

Hitotsubashi University, Japan

Understanding the concept of sustainability in the context of justice

Anna Maria Malavisi

Western Connecticut State University, United States of America

Abstracts:

Free, prior, and informed consent and the need for deliberation

Matthias Kramm

Utrecht University, Netherlands, The

How should we interpret the right to free, prior, and informed consent? Article 16 of the document C169 of the International Labour Organization demands that prior to carrying out any relocation projects on indigenous territories the "free and informed consent" of the affected indigenous peoples has to be obtained (International Labour Organization 1989, article 16). The United Nations Declaration of the Rights of Indigenous Peoples reinterprets this right of "free, prior and informed consent" on the basis of an indigenous right to self-determination and extends it to other development initiatives (UN General Assembly 2007, articles 10, 19, 28, 29). Yet, while document C169 requires the members states of the ILO to comply with the standard of free, prior and informed consent, the UNDRIP is not legally binding. The ILO convention can be enforced in court, whereas the declaration does not allow for such legal measures. But regardless of such questions of implementation, what does free, prior, and informed consent imply?

In this paper, I will argue that the right to free, prior, and informed consent ultimately implies the right to deliberation. In a first step, I will discuss what I call the *standard* interpretation of the right to free, prior, and informed consent. In a second step, I will propose a *radical* interpretation which leads to the claim that free, prior, and informed consent requires a deliberative procedure which takes place within a self-determined indigenous community. In a third step, I will provide a sketch what such a deliberative procedure could look like for the historical case of the introduction of snowmobiles into the Sámi community.

In the first part, I will provide an overview of the *standard* interpretation of the attributes "free", "prior", and "informed" (Vanclay and Esteves 2011, Hanna and Vanclay 2013). According to this interpretation, "free" means that there should be no "coercion, intimidation or manipulation" on the part of development agencies or governments and that an indigenous community is allowed to disagree. "Prior" means that consent should be sought before any activity on indigenous territory is initiated and that "sufficient time" is provided for the affected communities to arrive at a decision. And "informed" finally requires that the project developers disclose their plans to the affected communities and "that each community has enough information" to have a reasonable understanding of the development project and its likely consequences. While this interpretation provides necessary conditions for the right to free, prior, and informed consent, the notions remain normatively underdetermined and therefore open to abuse.

In the second part, I contrast the *standard* interpretation with a more *radical* interpretation of the right to free, prior, and informed consent. Development projects do not only affect the environment, but also the cultural tradition of a community. Thus, it would not be sufficient if the indigenous communities are merely informed about possible intended and unintended effects on their territories (Appadurai 1990). I agree with Mauro Barelli that complete information also includes information on probable negative impacts on the "cultures and lives of indigenous peoples" (Barelli 2012, 32). The ideal of informed consent should therefore involve the evaluation of one's cultural tradition prior to approving or rejecting a development project. The members of an indigenous community should be granted the temporal and socio-political resources they need in order to evaluate their own cultural traditions and compare them with the proposed development project.

The third and last part provides a hypothetical case in which such a deliberative procedure could have been applied: the introduction of snowmobiles into the Sámi community (Wheelersburg 1987; Raygorodetsky 2017; Williams 2003; Muga 1987). This technical revolution led to beneficial changes like efficiency gains in reindeer herding and additional temporal resources for alternative economic and non-economic activities. A further gain was the improved accessibility of summer camps in order to provide them with food and medicine. Negative outcomes were a sudden weight loss and a decreasing reproduction rate within the reindeer herds, the high costs of technology, the dependence on cash

and snowmobile companies, harmful effects on the environment, and a loss of traditional skills. Deliberation could have helped the community to balance the possible positive and negative effects of this technological intervention and come to an informed decision. Consequently, deliberation would have be an effective way for the community members to exercise their right to free, prior, and informed consent.

Two Values of Our Lives

Munenori Aikawa

Hitotsubashi University, Japan

Sen separated utility into two ways; seeing a person's interests and their fulfillment. These two ways are well-being and advantage. Well-being has something to do with a person's achievement. When we try to judge a person's achievement, it is proper that we proceed to consider the functionings of a person, beyond the limit of characteristic of goods owned. Advantage is concerned with persons' real opportunities compared with others. The opportunities are not judged by the level of well-being achieved. It is possible to sacrifice one's own well-being for other goal, and not to make full use of one's freedom to achieve a high level of well-being. The freedom to accomplish well-being is more closely related with the notion of advantage than well-being. This view is distinctive from one of mainstream economics. In this paper, capabilities are tried to be connected with the new idea of value pluralism. To discuss the side of value pluralism of capabilities, they are enquired in an institution, that is, a democratic society.

The beginning of this paper starts the following research question. Can diverse persons in our society reach an agreement on the public policy, if they are bound to their own moral principle? Collective decision-makings should be based on public discourse; however, it is probable that people would despair and would not have any hopes in our society if they insist on their own comprehensive philosophical doctrines and if they disagree each other on public decision-making. Is it possible for us to reach an agreement on public issues?

Mackie said that moral needs the universality in the three stages. Three stages are 'the irrelevance of numerical difference', 'putting oneself in the other person's place', and 'taking account of different tastes and rival ideals'. It is necessary to ascertain whether it is possible to universalize the moral principle in each of the three stages by putting it into a democratic society. It is said that we could not get the universality in all of the three stages. Even if the moral principle needs the universality, moral is subjective and supposed not to be universal objectively. Ethics has a fallacy according to 'the error theory'. However, in this paper, it is suggested that the moral principle could be universal in any stage in the condition of a moral person and a well-ordered society, that is, of democratic society if and only if the moral principle is value pluralism. Value pluralism, in this essay, means not only that plural values could be acceptable in our democratic society but also that a person could understand and imitate others' thoughts, tastes, and valuations and so on. It is intended that the utilitarian could reproduce the thinking process of the deontologist, and the deontologist could be also allowed to maximize his desire unless his desire contradicts to the social good. Sen called this 'broad consequential evaluation'.

According to Taylor, leading a good life consists of three value axes around persons' lives. The first axis gives 'a salient place to freedom and self-control, places a high priority of avoiding suffering, and sees productive activity and family life as central to our well-being', that is, utilitarianism. The second one is 'our sense of respect for and obligation to others, that is, the deontological standpoint. The third is 'our sense of ourselves as commanding respect, or the view with dignity. These three axes define the moral space, that is, the moral framework. A good life depends on where we are in this framework and where we are going to. Therefore, being-good needs the map of moral space, the information of a person's own position where he is in the moral space, and the intentionality with which he leads his life.

In this paper, it is stated that plural values consist of two values, that is, 'being good' and 'being well'. Being good is the goodness in the sense that a person could lead a good life, while 'being well' means well-being. Being-good, having these axes, gives us the meaning of life, or the abundant life. We are trying to find the meaning of our lives, but the meaning is revised daily. In consequences, we could not know it objectively, or state it in a clear manner like the natural science, and share it with others articulately. It is no use discussing our good in our lives without making sense of one' life as a story like to orientation to good. Being-well is only a part of being-good. Being-good has the values of the deontology and the virtue ethics other than being-well. To keep one's promise, it is not a wonder that a person gives up maximization of well-being. It is meaningful to note that Sen tried to distinguish three different aspects of the self; 'Self-centered welfare', 'Self-welfare goal', and 'Self-goal choice'. He also mentioned the fourth aspect of self, this is, a person's own reasoning and self-scrutiny. If a person could not afford enough food of life preservation, he loses his dignity and is ashamed of not being respected. In order to increase a person's well-being, people might lose his being good in some cases. To lead a good life, in other words, in order to achieve being-good, people may decrease their being-well. Both values can co-exist, but they are not compatible.

Leading a good life is not judged by only the level of well-being, because being-good has values other than being-well. It is possible that a person sacrifices one's own being-well in order to pursuit other values. It could also happen that a person sacrifices his own full use of one's freedom to achieve a high level of well-being. Remember it is possible to sacrifice one's own well-being for other goal, and not to make full use of one's freedom to achieve a high level of well-being, when capabilities are described by Sen. Logic of two values connotes the approach of capabilities. It is certain that two values of our lives can succeed in supporting the moral side of capabilities.

Understanding the concept of sustainability in the context of justice

Anna Maria Malavisi

Western Connecticut State University, United States of America

To begin to think about sustainability, first, there is a need to take stock of where we, as the human race are in the world, particularly in regard to other living beings and the entire ecosystem.In 2020, the world has come a long way in reducing high levels of infant and maternal mortality, the incidence of infectious diseases and levels of poverty, both extreme and relative. However, there are still large sectors of the population who do not enjoy some sense of well-being. High levels of inequality abound between and within countries; many people are on the move forcefully; there is persistent marginalization and discrimination towards certain groups; and the climate crisis is looming. The knowledge is there, for example, how to eliminate extreme poverty, as are the resources; what is not, is equity and how this knowledge and resources are distributed. Add on political ideologies, religious fanaticism, and pernicious forms of nationalism, the result - a world with gross social and health disparities, between and within countries. The current global context is unsustainable.

Using the analogy of The Four Horsemen of the Apocalypse, I endeavor to understand the injustices currently faced by many. The four horsemen I am thinking about are: i) violence, conflict and war; ii) poverty and famine; iii) reproductive health & disease; and iv) environment/climate change. The need to understand the actual situation in regard to these four horsemen is crucial to thinking about

sustainability. In this paper, I will argue for the importance of revisiting the concept of sustainability, to both broaden and deepen the current understanding, but also, to capture the injustices that currently afflict our unsustainable earth. The underlying premise is that while the human development approach has had a significant impact on ameliorating the lives of many people around the globe, it does not go far enough. There is a need for a theoretical/practical approach that is not anthropocentric, not individually focused, and demands political will, and responsibility.

The concept of sustainability is complex, and has different meanings and interpretations dependent on the context in which it is used. In 1983, the Brundtland Commission was the first UN group to use the term sustainable development. It was defined as a form of development, "to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs". Another definition of sustainability worthwhile considering is the following by Tim Delaney, "sustainability refers to the ability of an ecosystem to hold, endure or bear the weight of a wide variety of social and natural forces which could compromise its healthy operation". The value of this definition comes from its non-anthropocentric standpoint, since it considers the entire ecosystem and not just humans. And considers social forces, in other words, human generated ones which compromise the ecosystem, today and in the future, without ignoring the impact of natural forces.

A form of sustainability understood as meeting the needs of the present without compromising future generations is unachievable without a sense and practice of justice. Even the ability of an ecosystem to hold, endure or bear weight now and in the future is also not possible without a sense and practice of justice. One of the foremost visible tensions between justice and sustainability is our incapacity to meet the needs of our present population. So, before we can begin to think about future generations, there is some urgency to fulfill the needs of current generations. This is a significant tension, because will satisfying the needs of current generations compromise those of future generations? Alas, there is a need for a cognizance that the natural resources derived from the earth are in fact finite. A disheartening truth is that the current needs of some will be unfulfilled without drastic structural changes to the global economic order. This requires confronting some very difficult and uncomfortable situations about the accountability and responsibility of individuals and institutions. One of the most poignant issues that appears again and again in all the topics is the pervasiveness of inequality. Whether it be economic, social or gender, inequality and inequity together with environmental issues pose the greatest threats to sustainability.

Therefore, first, I will discuss each horsemen in the context of the current global situation. Second, I will offer an argument as to why the concept of sustainability needs to be broader and deeper; and lastly, I will offer some discussion as to what this re-visioning may look like in the practice. While a human development approach has made a significant contribution to the amelioration of many people in this world, it does not go far enough in addressing persistent injustices that threaten, not only future generations, but also present ones.

📢 Speaker, chair

Anna M Malavisi Assistant Professor, Western Connecticut State University

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📢 Speakers

Matthias Kramm PhD candidate, Utrecht University

Munenori Aikawa PhD student / Senior researcher, Hitotsubashi University / Private reseach insitution

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Day 2, Stream 4, Session 4 (Session runs till 12:30AM): Young Scholars: Nation Branding, Urban Settlements, Rural Communities

🕐 11:00pm - 11:59pm, Jul 1
📍 Online

Live Sessions 4

The appropriation of Māori identities in the Nation Branding and Public Diplomacy of Aotearoa New Zealand. An attempt to understand how cultural identities are self-constructed, planned and projected for specific communication purposes

Jasmin Séra[1], Krushil Watene[2]
[1]Pompeu Fabra University; [2]Massey University

Transcending Informal Squatter Settlements in Urban Nepal

Vijaya Tamla Rai
University of Wisconsin - Milwaukee, United States of America

When shame is no ornament for the young': a study of the fishing community in Kerala

Akhila Kumaran

Tata Institute of Social Sciences, India

Abstracts:

The appropriation of Māori identities in the Nation Branding and Public Diplomacy of Aotearoa New Zealand. An attempt to understand how cultural identities are self-constructed, planned and projected for specific communication purposes

<u>Jasmin Séra</u>[1], Krushil Watene[2]

[1]Pompeu Fabra University; [2]Massey University

This interdisciplinary research investigated the construction of cultural identities in the Nation Branding and Public Diplomacy in Aotearoa New Zealand. On the example of New Zealand's indigenous population, the Māori, this study examined convergences and divergences of the self-image, which describes the construction of cultural identity from Māori perspectives with the planned and projected Māori identities in selected Nation

Branding and Public Diplomacy channels.

Ethnographic methods like participant observation and informal interviews with members of the Ngāti Awa tribe were conducted based on Kaupapa Māori Theory, which is a theoretical framework developed by Māori (Pihama, 2017; Smith, 2015). This data was contrasted with expert interviews with representatives from selected governmental institutions, diplomatic representations, cultural tourism operators and cultural or art institutions.

Results of this research show that the construction of planned and projected Māori identities in selected Nation Branding and Public Diplomacy channels coincide to some extent with the self-image of members of Ngāti Awa. In Nation Branding, information about Māori is often simplified and Māori are presented as one single entity which confirms theoretical debates, such as by Morgan et al. (2011) and Widler (2007). On the contrary, the information about Māori offered by Public Diplomacy is more profound and approaches by Māori shaping their

representation could frequently be observed. A strong tendency for increased engagement by Māori in Nation Branding and Public Diplomacy activities could be detected.

Based on the ideas of Hakala and Lemmetyinen (2011), this ' bottom-up ' construction of cultural identities enables Nation Branding and Public Diplomacy to create a unique differentiation (See Dinnie, 2008; Ashworth, 2009; Florek et al., 2006) to other nations directly constructed from the community. It also provides a stronger identification not only between the members of a nation and Nation Branding and Public Diplomacy activities but

also between the members of a nation and the nation itself. This way it can be ensured to create an authentic and credible image of the nation (See Fan, 2006; Moilanen and Rainisto, 2009), in particular to foreign audiences. The objectives of the "self-image", the "planned" and "projected Maori identities" are based on the Place Branding Model by José Fernández-Cavia (Personal communication, 2017).

Transcending Informal Squatter Settlements in Urban Nepal

<u>Vijaya Tamla Rai</u>

University of Wisconsin - Milwaukee, United States of America

By the end of the millennium, urbanization shifted from the Global North to the Global South. Rapid urbanization accompanied by informal settlements in the Global South, torched megacities in China and India at the focal points. Although squatting in urban Nepal does not get the same fixture as those in the megacities, Nepal still holds a tangible place in the global narratives of informal settlements and inadequate shelter. Firstly, the paper revisits the squatting discourses of urban Nepal through the lens of human capabilities. Secondly, this paper presents how squatting is often framed as an environmental problem, followed by the dichotomic narratives prevalent in squatting discourses in urban Nepal; the government discourse and the squatters' discourse. The government discourse was informed by the urban planners, and it was reproduced among non-squatters in the form of stigma, stereotype and hatred towards the squatters. In contrast, squatters' discourse was informed by the advocacy of grassroot-led organizations and NGOs like Lumanti. Squatters' discourse positioned the squatters as sufferers of sociospatial inequality, casteism, landlessness, environmental degradation, inadequate housing for poor and capabilities deprivation. Lastly, the paper argues that the dualistic squatting discourses need an expansion because sociospatial inequalities exist amongst the informal squatter settlements, and it begs to consider capabilities approach while examining the sociospatial inequalities such as; why some informal squatter settlements successfully resettle while others experience recurring threats of evictions.

When shame is no ornament for the young': a study of the fishing community in Kerala

<u>Akhila Kumaran</u>

Tata Institute of Social Sciences, India

The paper intends to explore the deprivation of the fisher community in Kerala in the larger context of inequality within the state. Here, a multi-dimensional approach to the deprivation of the community is necessary. This is because the state of Kerala having achieved high levels of literacy and life expectancy is among the most developed states in the country and often cited as a model for development. Yet recent studies indicate that there is increasing wealth inequality in the state; particularly post 1990. Therefore, it becomes important to understand the characteristics of inequality which is perhaps not captured through conventional indicators. General indicators of development fail to capture certain qualitative aspects of inequality and the quality of life lead by individuals. This is in spite of the fact that the framework of Social Exclusion draws its inspiration from the idea of Adam Smith on having the ability to lead a life without shame. The idea of shame is captured in Nussbaum's central capabilities approach where affiliation highlights the need to live and perform work with other fellow beings with feelings of self-respect and non-humiliation.

In her study on the measurement of social exclusion in rural Maharashtra, Chawla puts forth the idea of threshold constraints. "Threshold constraints refer to the absence of threshold capabilities i.e. the bare minimum set of capabilities that are required for survival and human flourishing."(Chawla 2017:44) Taking this forward, this paper identifies one such constraint, the feeling of shame associated with certain work. Particularly, the focus is on the issue of shame that has become associated with the occupation of fishing.

The site chosen for the study X*, (a coastal village in central Kerala) currently houses four thousand fisher households (where the main source of income is from fishing) and the number has been rapidly dwindling over the years. This has been captured partially in studies which have

termed the phenomenon under labour mobility. However, the reasons for this have been categorized under the capital intensive nature of the fisheries following the state intervention in the 1970s. While this is certainly true, another important reason is an increasing caste-communal nature of the development in the coastal regions of Kerala. Alex (2018 and 2019) has explored this in her work, focusing specifically on the Dheevara fisher community. The Hindu fisher community in the state fall under the Dheevara community which has further ten sub-castes. This paper attempts to take forward the unequal relations between those who are able to take forward the activity of fishing and those who have had to withdraw by examining how 'shame' operate among the men and women(across generations) in the fishing community in X.

Fishing in the state has become an increasingly lucrative business rather than a traditional and skill based occupation with rising cost of production. This has led to stark differences within the larger fishing community which has been divided into (i) the mechanized sector which is often called the modern sector and (ii) the traditional or the artisanal sector. The differences between the traditional and the modern sector are further complicated by religion and caste. It has been reported that the Christian fisher community in particular has been successful in adopting and adapting the new mechanized forms of fishing equipments more successfully than their Hindu and Muslim counterparts. This does not mean a uniform growth of the fishermen belonging to Christian community; there are sub-divisions here as well. However, brewing communal tension in the coastal areas in the state certainly exacerbate this notion. The withdrawal of many from the fishing has in addition, led to many erstwhile fishing communities consider fishing as a supplementary source of income as well as considers it as a recreational activity. Shame and contempt are feelings that accompany the withdrawal of many from the occupation and this based on the patriarchal framework of the male bread winner model. Women present in the fishing occupation as vendors, under this framework, are forced to withdraw from the fish market, under the tutelage of protecting 'honour'. As Alex (2019) notes in the case of the Dheevara community, this is a complex process that traces its origin to early 19th century reformers like Pandit Karuppan who while bringing self-respect to the occupation of fishing and arguing against the untouchable category it was pushed into under brahminical Hinduism, also compelled the women in the community to withdraw from the markets by placing restrictions on the dress code. Shame was used to make women withdraw, while men were unable to continue in a profession that now demands extensive capital. Marrying outside the community also became common in the last three decades, especially for young women, as dowry within the fishing community rose. Earlier, securing dowry meant that young men could now start their own boats and equipments. With increasing cost of the latter, dowries too began to increase, and this made marriage within the community less feasible for the young women. As Pillai notes in her essay, the notion of security was thrust upon the man and 'chastity' upon women.

The increased costs meant that there was the emergence of a class of non-operating owners whose primary aim was at to increase profits at any cost. This class became the driving force in the fisheries sector in Kerala following state intervention when the export of sea-food became an important source of revenue through foreign exchange. Gradually, the fisheries transformed to a centralized model of working (by setting up of processing centres, ice plants etc) as opposed to the earlier decentralized and self-employed model. With the migrant labourer ready to work at lower wage rates, there was considerable loss of opportunity for the native fisher community. Over the years, there have been tensions over this, with the native fisher accusing the migrants of stealing their jobs. The paper intends to explore how factors such as technological intervention, state led development have contributed to the deprivation of the community and how these factors along with religion and caste have led to widening inequality.

📢 Chair

Graciela H. Tonon Doctor Political Science-Social Worker, Professor and Director Universidad Nacional de Lomas de Zamora & Universidad de Palermo, Argentina

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📢 Speakers

Jasmin Séra Career Services Manager, Modul University

Vijaya Tamla PhD Candidate, University of Wisconsin-Milwaukee

Akhila Kumaran PhD Candidate

Day 2, Stream 5, Session 4 (Sessions runs till 12:30AM NZ TIme): Tax, Cash, Spending
🕐 11:00pm - 11:59pm, Jul 1
📍 Online

Comparison of the effect of Bolsa Familia Program in Brazil and the Working Tax Credit in the U.K. in terms of increasing capabilities under the view of the capability approach.

Raffaele Ciula

Sapienza University of Rome, Italy

Cash and Capabilities

Heath Linn Henderson

Drake University, United States of America

Spending to Grow or Growing to Spend? Public Health expenditure and GDP of Indian states

Khushboo Balani, Sarthak Gaurav, Arnab Jana

Indian Institute of Technology, Bombay, India

Abstracts:

Comparison of the effect of Bolsa Familia Program in Brazil and the Working Tax Credit in the U.K. in terms of increasing capabilities under the view of the capability approach.

Raffaele Ciula

Sapienza University of Rome, Italy

Evaluation analysis of policies usually inspects the effect of social programs for single dimensions of wellbeing and for aggregated indexes of wellbeing, and it uses different methodologies of assessment, such as double differences between treatment and control groups (Morgan and Winship, 2015). Hence, policy evaluation does not allow to inspect the impact of programs at multidimensional level, in fact policy assessment does not analyse the effects of interventions on individual vectors of functionings over time. Also, causal assessment takes into account the level of functionings of single dimensions without considering individual capability sets, which are made up of valued vectors of functionings among which individuals can choose from (Sen, 1993; Sen, 1999), and policy evaluation does not consider effects of programs on individual capability sets over time.

This article wants to fill the gap in these two respects by applying a category of vector analysis called elementary evaluation analysis (Sen, 1993) to the treatment and control groups for the Bolsa Familia (PBF) social policy in Brazil and for the Working Tax Credit (WTC) policy in the U.K. . Specifically, a category of this methodology set up by Ciula (Ciula, 2019) is extended by considering the treatment and control groups of a social policy for two years, and by simulating the capability sets of each group for a social program. In particular, the simulated capability sets are estimated by considering the actual values of every functioning for the individual i and by combining the lower values of the functionings up to the deprivation thresholds of these dimensions. For example, if a person has two functionings made up of the values of two dimensions X and Y (3,3) whose poverty thresholds are (1,1) the simulated capability set would be (3,3; 3,2; 2,3; 2,2). In fact, the main assumption is that an individual would never value levels of functionings included in the deprivation thresholds. Also, the vector analysis procedure over simulated capabilities compares the capability sets of individuals belonging to treatment and control groups, and computes the victories, the defeats and the partial rankings for these individuals. Specifically, each vector of valuable functionings in the capability set of every individual i in the treatment group is compared with all the vectors of functionings inside the capability set of every individual j in the control group. If every element of a vector of functionings of i is always greater of the same elements of the vector of functionings of individual j, a person i wins the comparison for that vector of functionings inside the capability set of person i (compared to that vector of functionings for a person j). Similarly, if the level of every element of the two vectors of functionings are the same except for the value of a dimension, the individual i wins the comparison too. Finally, the outcome of the comparison is a partial ranking if the values of some elements of the vector of functionings are higher for individual i and others are lower compared to levels of the individual j. As mentioned earlier, this comparison procedure extends to each vector of functionings of the capability set of every individual in the treatment and control groups. The third step of this procedure deals with counting the number of victories, defeats and partial rankings which derive from the comparisons between different capability sets, for each individual, and computing net victories (individuals with higher level of victories compared to the number of defeats) and net defeats (individuals with lower level of victories compared to the number of defeats) for every individual inside both groups. In this respect, a person in the treatment group would win against an individual in the control group if the number of victories are bigger than the number of defeats and the number of partial rankings are lower than the number of victories (viceversa for the net defeats). On the other hand, the final outcome of the comparison between to individuals would be a partial ranking if the level of partial rankings is higher than the number of victories (in case of net victories) or of defeats (in the case of net defeats). After computing the final outcome of the comparisons for each individual, the difference-in-difference technique (D-I-D) for the mean values of net victories, net defeats and partial rankings are estimated (Morgan and Winship, 2015). Also, I compute the mean number of the elements of the capability sets (number of valued vectors of functionings) for the treatment and control groups for both policies and apply the D-I-D in order to inspect whether a social policy has contributed to expanding the capability set level in Brazil and the UK over time. About the results between nations, if the outcome of D-I-D for Brazil is more positive or less negative compared to the findings for the UK in both analyses, the PBF can be considered more effective in expanding capabilities and human development compared to the WTC.

As far as the datasets are concerned, the AIBF is a Brazilian longitudinal database which contains socio-economic dimensions (including variables about PBF policy) and includes weights to adjust for attrition rate in the year 2009 (MDS, 2012). Similarly, the FACS is survey and longitudinal dataset which collects socio-economic information on British families, including variables about the WTC, and it provides longitudinal and cross-sectional weights to create representativeness of the British population for social phenomena. (Philo and al., 2009).

The variables used in this analysis are school attendance, employment status and affiliation to the labor unions, which are binary, also health status and homeownership are included, which are multivalued. Moreover, all the variables have the same definition and the same minimum and maximum values for both Brazil and UK.

This analysis is interesting as it can give a more thorough and more accurate picture of the effect of social policy in terms of wellbeing and capability set amelioration over time. It also may suggest the role of both programs in the evolution, robustness and sustainability of human development over time.

Cash and Capabilities

Heath Linn Henderson

Drake University, United States of America

Social safety nets in developing countries have witnessed rapid growth in recent years, due in part to the rise of cash-based programs. For example, the number of countries in sub-Saharan Africa with some form of unconditional cash transfer (UCT) increased from 21 to 37 between the years 2010 to 2013 (Gentilini et al. 2014). The expansion of cash transfer programs has been supported by a large number of impact evaluations suggesting positive effects on food security (Haushofer and Shapiro 2016), schooling (Benhassine et al. 2015), and health outcomes (Duflo 2003), to name a few. Like the impact evaluation literature more broadly, a unifying feature of this literature is a focus on how particular interventions have affected the achieved or observed outcomes of beneficiaries.

The capabilities approach (CA), by comparison, is a theoretical framework for evaluating human development that distinguishes between achieved outcomes (i.e., functionings) and the freedom people have to achieve alternative outcomes (i.e., capabilities). Capabilities are thus the set of alternative functionings an individual could achieve, and the CA claims that social arrangements should be primarily evaluated in terms of their impact on capabilities. The normative justification for focusing on capabilities rather than functionings is that one does not impose a particular idea of the good life, but rather promotes a variety of ways of living (Sen 1987, 2000). There is also a positive justification for distinguishing between functionings and capabilities, as improving interventions requires understanding the mechanisms through which impacts arise. In particular, interventions may affect a person's functionings (e.g., by altering choices), capabilities (e.g., by alleviating resource contraints), or some combination of both.

The CA provides an arguably more general lens through which to view impact evaluation and highlights the shortcomings of the achievement-oriented literature on the impact of cash transfers. In this paper, we thus conduct the first capabilities-based impact evaluation by examining the effect of Kenya's flagship UCT, called the Cash Transfer for Orphans and Vulnerable Children (CT-OVC). The evaluation of CT-OVC was designed as a cluster-randomized controlled trial and longitudinal data was collected in three waves from 2007-2011. CT-OVC is particularly well-suited for our purposes because of the uniquely long duration of the evaluation period, which we believe is important for capturing the capability-related effects of longer-term investments. By contrast, many existing evaluations have a two-year duration.

To estimate the impact of CT-OVC on the capabilities of beneficiaries, we use Bayesian Stochastic Frontier Analysis (BSFA). BSFA has some notable advantages relative to competing estimators. Structural equation models are a common approach to capability estimation, but the method only provides ordinal estimates due to the arbitrary assignment of scale (Bollen 1989). In contrast, BSFA assigns scale meaningfully and therefore yields cardinal estimates that can be used to infer causal effects. Direct elicitation is another common approach, but it involves specialized data collection methods that emphasize subjective questions (Anand 2006). BSFA, on the other hand, uses standard data sources (e.g., household survey data) and is consistent with the objective orientation of the CA. Finally, Andreassen and Di Tommaso (2018) proposed using random utility models for capability estimation, but unlike BSFA such models are limited to categorical outcomes.

We are currently in the process of finalizing our results, but the analysis will be completed well in advance of the conference.

Spending to Grow or Growing to Spend? Public Health expenditure and GDP of Indian states

Khushboo Balani, Sarthak Gaurav, Arnab Jana

Indian Institute of Technology, Bombay, India

Around 7% of the Indian households fall below the poverty line each year (Rao,2018) due to health shocks and high out-of-pocket expenses, estimated to be around 60.6% of the total health expenditure (NHA, 2015-16). While the policy discourse has consistently recognised the provision of affordable health care as integral to human development and capital formation, the yawning gap between the government's policy announcements and the budgetary allocation has become a recurring feature of the policy scenario in the country. The Comptroller and Auditor General of India, in a recent report on the preparedness for achievement of Sustainable Development Goals for health by 2030, observed that the budget allocation for health at Rs. 650,378.8 million for 2019-20, fell far behind the target of Rs. 1 trillion.

Despite concerns about the low public health expenditure in most developing countries, not much is known about the causal relationship between public health expenditure and GDP in developing countries. In order to address this gap, we examine the relationship between the two in India over last four decades. The states are our unit of analysis given that they incur majority of the expenditure and health being classified as a state subject in case of India. The study, to our knowledge, is the first one to examine the relationship at sub-national level. The study contributes to an improved understanding of the variations in healthcare spending across states in India and provides new evidence on convergence in healthcare spending. It raises and answers the following questions:

1. Whether there is a relationship between state government's public expenditure on health and gross state domestic product (GSDP)?
2. What is the direction of this relationship?

The study of causality is crucial in case of India, given the federal structure, whereby the central government contributes only 37% to the total public health expenditure (NHP, 2019), but continues to exert considerable influence on the policy direction in states (Dev and Mooij, 2002). The share of specific-purpose transfer being relatively larger for poorer states, makes their social sector expenditure more vulnerable to transfers from the Centre (Tulasidhar, 1993).

In our analysis, we find mixed evidence on the causal relationship, that deviates from evidence found in cross-country studies. Majority of the states show bi-directional causality with respect to total health expenditure and GSDP. This is in contrast to the one-way causality reported for most developing countries, including India (Arun and Kumar, 2015; Ye and Zhang, 2018). The issue of endogeneity, which emerges in the process of linking health expenditure and GDP is also addressed.

We identify structural breaks in patterns of public health spending. We find that the expenditure across the states peaked in 1980s, and declined thereafter. Even after the implementation of the central government's flagship health scheme in 2005, the health expenditure never reached the 1980s levels. We have divided the 28 states into three groups, based on their demographic characteristics: the eight empowered action group (EAG) states, 12 non-EAG states and eight north-eastern states. The EAG states are characterised by higher than national average rates of fertility and lower than average per capita income. As hypothesised, the EAG states had the lowest expenditure on health as a proportion of GSDP. While non-EAG states performed better than the EAG states, the north-eastern states outperformed both state-groups. Over the years,

the expenditure on health as a proportion of GSDP has settled into a low-level trap, which increasingly the states find difficult to break out of.

There has been a stickiness of healthcare expenditure as a percentage of GDP at around 1%. The question of how, a rather arbitrary target of expenditure on health at 2%-3% GDP will be the antidote to the health woes of the country needs to be pondered upon. As it presupposes that utilisation and governance issues do not exist and that policy operates in a black box. The subsequent evidence also shows that the best-performing states in terms of health outcomes have generally been the states not with higher allocation, but with a level of allocation which has been relatively acyclical in nature. The relatively better performing states have a lower income elasticity with respect to public health expenditure, implying that their expenditure responds less to the cyclical movements in the GSDP. The income elasticity of health expenditure for states ranges from 0.7 to 1, implying that healthcare is a necessity.

This non-linear relationship between health expenditure and health outcomes finds resonance in cross-country analysis as well. Given the socio-economic factors, the average proportion of GDP devoted to public spending on health among the 10 best-performing countries is 2.05%, in comparison to 1.82% among the ten worst countries (Filmer and Pritchett, 1999). Berman and Ahuja (2008) emphasise the importance of utilisation and the absorptive capacity of the state governments, being as important if not more important than improving level of health expenditure. According to Rajkumar and Swaroop (2007), governance and the extent of corruption were the more important determinants of effectiveness of public spending than the actual amounts.

The EAG states have not just been victims of bad governance, but the present governance system itself is a reflection of previous policy blunders (Corbridge, 2009).The current EAG states were also the states where there was pre-dominance of landlords which exacerbated income inequality, and also had relatively lower levels of public development expenditures (Banerjee and Iyer, 2005).

Kanbur (2006) suggests that the differences arising from spatial units have not received enough attention despite the fact that the administrative units may acquire a unique identity either by design or through practice, without any corresponding basis in ethnicity, race or religion. The spatial inequality of this nature underscores the salience of *institutional divergence* which explains the conundrum of inequalities in the spending and health outcomes in geographically contiguous regions, but administratively different regions. These differences in emerged in the field work as well, where districts from states of Delhi and UP were surveyed, which run contiguous on the map. These differences exist despite the easy accessibility of the resources of nearby districts.

📢 Speaker, Chair

Khushboo Balani PhD Candidate (Public Policy), Centre for Policy Studies, Indian Institute of Technology Bombay

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📢 Speakers

Raffaele Ciula

Heath Henderson Assistant Professor of Economics, Drake University

Thu, Jul 02, 2020

7:00am

Thematic Group Meetings: Quantitative Research Methods
🕐 7:00am - 8:00am, Jul 2
📍 Online

`Live Sessions 1` `Thematic and Regional Group Meetings`

📢 Speakers

Graciela H. Tonon Doctor Political Science-Social Worker, Professor and Director Universidad Nacional de Lomas de

Zamora & Universidad de Palermo, Argentina

Carlos Medel-Ramírez Research Professor, Universidad Veracruzana IIESES, México

Thematic Group Meetings: Participatory Methods
🕐 7:00am - 8:00am, Jul 2
📍 Online

Live Sessions 2 Thematic and Regional Group Meetings

📣 **Speakers**

Carmen Martinez Vargas Postdoctoral Research Fellow, University of the Free State (South Africa)

Andrea Ferrannini

Kanchan K Malik Professor of Communication, University of Hyderabad, India

Thematic Group Meetings: Sustainable Human Development
🕐 7:00am - 8:00am, Jul 2
📍 Online

Live Sessions 3 Thematic and Regional Group Meetings

📣 **Speaker**

Marina Soubirou Research coordinator - Sustainable recreotourism group, CIRADD

Thematic Group Meetings: Empowerment and Collective Capabilities
🕐 7:00am - 8:00am, Jul 2
📍 Online

Live Sessions 4 Thematic and Regional Group Meetings

📣 **Chair**

Paola Velasco Graduate Teaching Assistant, University of Cambridge

Thematic Group Meetings: Horizontal Inequality

🕐 7:00am - 8:00am, Jul 2

📍 Online

Live Sessions 5 **Thematic and Regional Group Meetings**

📢 **Chair**

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Amanda Lendhardt Independent Researcher

8:00am

Keynote Address 3.1 Jay Drydyk: Capability and Oppression

🕐 8:00am - 9:30am, Jul 2

📍 Online

Live Keynotes

The capability approach focuses on understanding and removing unfreedom. So it is surprising that connections between capability and oppression have been little discussed. Here I take five small steps towards filling that void. (1) I consider an intuitive conceptual connection between capability and oppression. We can think of unfreedom in two ways. *At a time*, one may be unfree to eat well, to stay healthy, or to have good human relationships. *Over time*, one may be unable to change this, to expand one's capability. That is, one may be *held or confined* in a low capability level, and this corresponds to a core meaning of oppression. (2) Normatively, it is crucial to see whether and how people are held at low capability levels *as a result of the agency of others* , even if (as in systemic or structural inequality) this effect is not always deliberate. (3) To this end I present a combined capability-agency perspective showing how capability research contributes to explaining and understanding oppression, including systemic or structural inequality. (4) This perspective not only allows but invites inquiry into what is *distinctive* about specific forms of oppression. (5) Finally, compared with Philip Pettit's republican response to domination, a capability perspective on empowerment is more helpful for responding both in theory and in practice to oppression as it actually exists.

📢 **Chair**

Ingrid Robeyns Political philosopher/Chair ethics of institutions, Utrecht University

📢 **Speaker**

Jay Drydyk Carleton University

9:30am

Day 3, Stream 1, Session 1: Human Development, Sustainability and Justice

🕘 9:30am - 11:00am, Jul 2

📍 Online

Live Sessions 1

Can Enhancing Capabilities Promote Energy Justice? An Agent-Based Model Approach

Jacob Assa, Christina Lengfelder

UNDP

Privatization and Pandemic: A Cross-Country Study of COVID-19 Prevalence and Health-Care Financing Structures

Jacob Assa, Cecilia Calderon

UNDP

Integrating Sustainable Development: A Principal Component Analysis

Jacob Assa, Yu-Chieh Hsu

UNDP

Abstracts:

Can Enhancing Capabilities Promote Energy Justice? An Agent-Based Model Approach

Jacob Assa, Christina Lengfelder

UNDP

The Capabilities Approach has been recently invoked in efforts to study questions relating to energy justice, enabling a better understanding of the relationship between energy and well-being. This framework allows for a flexible analysis of human needs in their local context and suggests a variety of possible interventions, beyond merely increasing energy consumption. At the same time, research in other areas such as decarbonization as well as environmental justice has derived important insights from agent-based models (ABMs), which are especially useful in studying complex phenomena, analysing the interactions of heterogeneous agents and giving rise to emergent properties at the system level. We develop an ABM of energy and capabilities to study the differential needs of people for an energy service (heating) and their effect on a secondary capability (thermal comfort) and a basic capability (health). Furthermore, we look at several conversion factors – personal, social, and environmental – which mediate the transformation of commodities into capabilities. We then utilize the model over numerous iterations to study questions such as whether equalizing agents' secondary and basic capabilities can contribute more to energy justice than merely raising access to commodities by the most vulnerable (a version of Sen's question "inequality of what?"), while also protecting the environment.

Privatization and Pandemic: A Cross-Country Study of COVID-19 Prevalence and Health-Care Financing Structures

Jacob Assa, Cecilia Calderon

UNDP

The outbreak of coronavirus and the infectious disease it causes (COVID-19) has taken different paths around the world, with countries experiencing different rates of infection, case prevalence and death ratios. This simultaneous yet heterogenous process presents a natural experiment for understanding some of the reasons for such different experiences of the same shock. This paper looks at the privatization of healthcare as one key determinant of such differences. We use a cross-section data set covering 158 countries with the latest available data. Controlling for per capita income and three forms of inequalities (derived from the Inequality-adjusted Human Development Index), we find that the ratio of private to public health expenditures has a large negative and significant relationship with the incidence of COVID-10 per million people. We also find a small but significant (and negative) relationship between COVID-19 incidence and health inequality, but not inequality in income or education. The findings seem to caution against policies which privatize healthcare systems in order to boost efficiency or growth, as these reduce countries' preparedness for dealing with pandemics, both directly through weaker health systems and indirectly, though more unequal health conditions in the population.

Integrating Sustainable Development: A Principal Component Analysis

Jacob Assa, Yu-Chieh Hsu

UNDP

Sustainability is a broad concept covering social, economic and environmental dimensions, and there is currently no consensus theoretical definition of sustainable development. The political consensus – in the form of the Sustainable Development Goals – has garnered much attention but also some criticism, due to the large number of goals, targets and indicators, and the lack of a consistent conceptual framework to make sense of the various objectives. Some attempts have been made to give some structure to the SDGs, for example by ranking them according to expert opinion, mapping their theoretical interactions, and even quantifying trade-offs for each pair of SDG indicators. We build on these partial efforts and propose an empirical integration of all the SDGs using principal component analysis. This approach has the advantage of requiring no ex ante assumptions about how various goals interact, as well as reducing the number of dimensions of the dataset while preserving the maximum amount of information, as the resulting principal components explain most of the variance in the data. This simplifies the understanding of sustainable development as defined by the SDGs and allows for helpful visualizations and benchmarking analyses. Finally, while the question of how to implement the SDGs is up to each country, the results of our integrated analysis provide broad guidance on what the key correlates of sustainable development are by region, income level and other groupings.

📢 **Speaker, chair**

Jacob Assa UNDP

📢 Speakers

Christina Lengfelder Research Analyst, UNDP, Human Development Report Office

Yu-Chieh Hsu Statistics Analyst, UNDP

Cecilia Calderon Statistics Specialist, UNDP

Day 3, Stream 2, Session 1: Health
🕑 9:30am - 11:00am, Jul 2
📍 Online

Live Sessions 2

Health Capability Profile of people living with chronic hepatitis B virus (HBV) in rural Senegal

Marion Coste[1,2], **Sylvie Boyer**[2], **Mohammad Abu-Zaineh**[1], **Jennifer Prah Ruger**[3]

[1]Aix Marseille Univ, CNRS, EHESS, Centrale Marseille, AMSE, Marseille, France; [2]Aix Marseille Univ, INSERM, IRD, SESSTIM, Sciences Économiques & Sociales de la Santé & Traitement de l'Information Médicale, Marseille, France; [3]University of Pennsylvania School of Social Policy & Practice and Perelman School of Medicine, Philadelphia, USA

Developing and introducing capability-centered care for patients with neuromuscular diseases

Bart Bloemen[1], **Eirlys Pijpers**[2], **Edith Cup**[2], **Baziel van Engelen**[3], **Jan Groothuis**[2], **Gert Jan van der Wilt**[1]

[1]Department for Health Evidence, Donders Institute for Brain, Cognition and Behavior, Radboud university medical center, Nijmegen, The Netherlands; [2]Department of Rehabilitation, Donders Institute for Brain, Cognition and Behavior, Radboud university medical center, Nijmegen, The Netherlands; [3]Department of Neurology, Donders Institute for Brain, Cognition and Behavior, Radboud university medical center, Nijmegen, The Netherlands

Justice for Women and Society: The Case of Obstetric Fistula

Jennifer Prah Ruger, Kara Zhang, Esther Nivasch Turner

University of Pennsylvania, United States of America

Abstracts:

Health Capability Profile of people living with chronic hepatitis B virus (HBV) in rural Senegal

Marion Coste[1,2], **Sylvie Boyer**[2], **Mohammad Abu-Zaineh**[1], **Jennifer Prah Ruger**[3]

[1]Aix Marseille Univ, CNRS, EHESS, Centrale Marseille, AMSE, Marseille, France; [2]Aix Marseille Univ, INSERM, IRD, SESSTIM, Sciences Économiques & Sociales de la Santé & Traitement de l'Information Médicale, Marseille, France; [3]University of Pennsylvania School of Social Policy & Practice and Perelman School of Medicine, Philadelphia, USA

Introduction

Hepatitis B, cirrhosis and liver cancer secondary to chronic hepatitis B virus (HBV) infection represented a burden of more than 600,000 deaths worldwide in 2013 [1] — despite the development of a vaccine in the late 1970s and the availability of efficient antiretroviral therapies that can control virus replication and prevent complications (but do not cure).

In Senegal, the prevalence of chronic HBV infection is estimated to reach about 10% of the adult population born before the introduction of HBV vaccine in the Senegalese Expended Program on Immunization (EPI) in 2004, and liver cancer is the second cause of death among men, and the third among women. Access to HBV testing and care (including life-long treatment required in some cases) is particularly complicated in rural areas characterized by high levels of poverty, low health insurance coverage, and under-equipped health care facilities.

Investigating factors associated with hepatitis B virus infection, and its prevention, testing and/or linkage-to-care, requires a holistic and multidimensional approach. The health capability profile, which provides an overall view of the "*conditions that affect health and one's ability to make health choices*" [2], offers such a comprehensive framework. This paper presents the adaptation of the health capability profile to a specific empirical setting, the HBV epidemics in the rural area of Niakhar, Senegal. It seeks to investigate the individual and societal factors that may affect people's ability to avoid HBV-related morbidity and mortality (central health capabilities) in this context.

Material and methods

This ongoing study is an adaptation of the health capability profile to the context of the HBV epidemics in rural Senegal, which relies on a complementary mixed-method approach. Each sub-dimension of the health capability profile's internal and external factors was included as part

of the quantitative data collection, the qualitative data collection, or both.

The quantitative questionnaire was based on the health capability profile, in conjunction with a review of studies conducted in developing and/or French-speaking countries, to identify items that could document dimensions constitutive to the health capability profile given the study area and participants. For instance, the external factor's social norm subsection on decisional latitude or power in familial and social contexts was measured using a decision-making index [4].

Quantitative data collection took place between October 2018 and May 2019 as part of the ANRS 12356 AmBASS cross-sectional survey that combined HBV testing using Dried Blood Spot (DBS) samples and socio-economic data collection using face-to-face questionnaires [3]. 1,500 residents of the Niakhar Health and Demographic Survey System (HDSS) were interviewed, and among them, 190 (12.7%) tested positive for chronic HBV infection.

Qualitative data collection will take place during the second trimester of 2020. Senegalese anthropologists will conduct individual semi-structured interviews with AmBASS survey participants (n=40-50) in Serer (local language of the main ethnic group) in order to mitigate risks of social desirability bias.

The semi-directed interview guide is tailored to the context of rural Senegal following an in-depth study of the profile. Each sub-dimension was clarified, translated into French (official language of Senegal), and reworded as an open-ended question that is accessible to all study participants living in the area – including those that never received an formal education – and respectful of their cultural and social norms (area largely populated by Serer populations that are mostly Muslim, with a minority of polygamous households). For example, the internal factor's dimension on positive expectations about achieving health outcomes will be investigated through the question, "How do you see your future?"

External factors of the health capability profile will be further documented in interviews with health care workers, community health counselors ("*badienou gokh*"), local leaders, staff from the Ministry of Health and representatives of "*Saafara hépatites*" – the Senegalese hepatitis patients association (n=40-50). A specific interview guide is drafted for each of these populations.

Data analysis plan

Analyses will follow a convergent parallel design, in which results from quantitative data and qualitative data analyses, though computed separately, will complement each other.

Quantitative data will be used to estimate individual health capabilities following a structural equation modelling strategy [5]. The methodology allows for taking into account the interactions of both internal and external factors that determine the level of health-related capabilities. Individual health capability indices will be derived from these analyses for each individual (health-related capability score). In turn, these capability indices shall help identify the main determinants of shortfalls in health-related capabilities and explore the impact of determinants at the individual (internal factors) and collective (external factors) level, in relation to healthcare utilization, health and HBV status.

Qualitative interviews will be analyzed using a multilayered semantic approach, which will first characterize the sub-dimensions, then each broader dimension of both internal and external factors. Together these will constitute the entire hepatitis B-related health capability profile of people living in the rural area of Niakhar, Senegal.

Expected results

While the health capability profile has been applied in other settings and populations, this is the first mixed-methods study to adapt the entire health capability profile ex-ante in Senegal and for HBV. As an empirical investigation, it serves as a model for future adaptations.

As for empirical results, this study will provide a comprehensive overview of individual and societal dimensions that are relevant to shortfalls in capabilities associated with HBV epidemics in rural Senegal, and help identify areas with greater deprivations as well as areas whose deprivations could be more easily addressed, and therefore could be the priority target of public policies.

Developing and introducing capability-centered care for patients with neuromuscular diseases

Bart Bloemen[1], Eirlys Pijpers[2], Edith Cup[2], Baziel van Engelen[3], Jan Groothuis[2], Gert Jan van der Wilt[1]

[1]Department for Health Evidence, Donders Institute for Brain, Cognition and Behavior, Radboud university medical center, Nijmegen, The Netherlands; [2]Department of Rehabilitation, Donders Institute for Brain, Cognition and Behavior, Radboud university medical center, Nijmegen, The Netherlands; [3]Department of Neurology, Donders Institute for Brain, Cognition and Behavior, Radboud university medical center, Nijmegen, The Netherlands

Background and objectives:

Due to developments like an aging population, exponential growth of health technologies, and an increasing prevalence of chronic diseases, societies face rising expenses on healthcare. Finite budgets mean we must evaluate investments in new healthcare technologies, to ensure the sustainability of healthcare systems, and evaluate the relative merits of health interventions as well as publicly justify decisions.

Current healthcare policies aim to mitigate the consequences of illness and disease as well as create optimal conditions for improving the quality of life of the patient. The merits of these interventions are evaluated, and justified, in terms of their impact on Quality Adjusted Life Years (QALYs), which is based on a utilitarian framework. However, methodological challenges and limitations of measuring patient well-being in terms of QALYs, and normative discussions on which public resources patients are entitled to when protecting their health, motivate the development of new and innovative evaluative frameworks. The extension of the capability approach to the domain of healthcare presents a novel perspective on what claims individuals have in regard to their health. It shifts the focus away from health satisfaction or healthcare spending to health capability.

This proposed shift to capabilities raises important questions: what does capability care look like? How does it differ from what we are currently doing? And how can we assess whether we are successful in this respect? To explore, and develop, the use of the capability approach in healthcare, a study will be conducted that compares usual care of patients with heritable neuromuscular diseases (NMD) with capability-centered care. This study aims to answer the question: 'What is the effect of capability care on the wellbeing of patients with NMD in comparison to usual care?' Based on the outcomes of this study, a normative analysis of the use of different evaluative frameworks and their relation to health justice will be conducted.

Project design:

This study will include two groups of thirty adult patients with NMD. The first group will be provided with optimal care as usual, and followed up for a period of 6 months. Then, during a period of 3 months, members of the multidisciplinary care team at Radboudumc will be trained in

providing care based on the capability approach. We will develop a training program in which health professionals of the departments of neurology and rehabilitation will be trained to apply the capability model in consultation and care, to learn to identify a) capabilities and b) barriers or facilitating factors to formulate concrete actions and goals. The health professionals will learn how to support the patient to reason in terms of capabilities. All health professionals will be trained to think in terms of resources, conversion factors and functionings to specify possible alternatives for reaching treatment goals, which may help the patient to realize their values. Subsequently, the second group of NMD patients will be provided with capability-centered care, and followed up for a period of 6 months.

We will assess the impact of capability-centered care on the satisfaction and daily life functioning of patients with NMD by using the Canadian Occupational Performance Measure (COPM), and the impact on perceived capabilities by using the ICEpop CAPability measure for Adults (ICECAP-A).To measure impact on relevant resources and conversion factors, we will use the Occupational Performance History Interview-II (OPHI-II). In order to be able to compare our results with conventional measures of health-related quality of life, we will also administer the EuroQol 5D (EQ-5D), a standardized instrument for measuring generic health status which is often used to compute QALYs for economic evaluations of healthcare interventions. Additionally, consultations with the capability therapists will be recorded by video or audio. These recordings will be used for analyzing the difference between usual care and capability care, including a close analysis of resources, conversion factors and functionings.

Relevance and future developments:

Although there are already other examples of applications of the capability approach in healthcare, there has not been an explicit capability-based intervention to improve the wellbeing of patients on an individual level. The results of this study will contribute to our understanding of the relation between capabilities, health and wellbeing; and how the capability approach can be applied in designing and delivering care to protect and expand the capabilities of patients.

Based on the experiences gained in this study, we will also discuss the dominant utilitarian framework that is used in healthcare priority setting and Health Technology Assessment (HTA) and show how the capability approach may offer an alternative. This will contribute to ongoing discussions on the need for broader conceptualizations of health and wellbeing, and the influence of evaluative frameworks on access to healthcare resources and health inequalities.

Justice for Women and Society: The Case of Obstetric Fistula

Jennifer Prah Ruger, Kara Zhang, Esther Nivasch Turner

University of Pennsylvania, United States of America

Obstetric fistula, a preventable childbirth injury, afflicts two to three million women worldwide. Obstetric complications of obstructed labor, such as when cephalo-pelvic disproportions prevent the baby from exiting the birth canal, can lead to abnormal tracts forming between the vagina and the rectum or bladder. While 50,000–100,000 new cases develop in low- and middle-income countries annually, obstetric fistula has been eliminated since the late nineteenth and early twentieth centuries in high-income countries through standardizing health provider training, increasing access to obstetric care, and improving surgical techniques. Over the past twenty-five years, human rights efforts—for example, the United Nations' Millennium Development Goals on maternal health and Campaign to End Fistula—have emerged as the prevailing international approach to reducing maternal morbidity and mortality. This Article advances a unified theory of justice and health, grounded in the health capability paradigm at the domestic level and provincial globalism and shared health governance at the global level, as a theoretical foundation for maternal health policy and specifically as a standard and guide for obstetric fistula. At the same time, this Article critically examines current approaches, including human rights, international law, and bioethical principlism, identifying normative, conceptual, and practical problems with these movements.

📢 Speaker, chair

Esther Nivasch Resident, University of Pennsylvania

📢 Speakers

Marion Coste PhD candidate, Aix Marseille Univ, CNRS, EHESS, Centrale Marseille, AMSE, Marseille, France.

Bart Bloemen PhD candidate / lecturer HTA, Radboud University Medical Center, Nijmegen, The Netherlands

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Day 3, Stream 3, Session 1: Inter- and Trans-generational Justice
🕘 9:30am - 11:00am, Jul 2

Measuring Intergenerational Sustainable Human Development

Jakob Dirksen

University of Oxford, United Kingdom

Designing fair and inclusive institutions for future generations: a capability theory for intergenerational climate justice

Nicky van Dijk

University of Tasmania, Australia

Transgenerational 'in-capabilities' – findings from South Africa

Trang Pham, Helen Suich

Australian National University, Australia

Abstracts:

Measuring Intergenerational Sustainable Human Development

Jakob Dirksen

University of Oxford, United Kingdom

As recent evidence from the Global Footprint Network (2019) shows, there is a strong and almost linear association between levels of human development and size of ecological footprint. This paper considers ways of, qua measurement, identifying a) trade-offs between, and b) measures of reconciliation for, human development *now* and sustainable human development across generations.

Starting from the Brundtland Commission's (1987) seminal definition of sustainable development and the principle of sustainable human development as outlined by Anand and Sen (1996, 2000), the paper thus makes a contribution towards an indicator of *"the ability of future generations to meet their own needs"*. It does so with a strong focus on the conceptualisation, operationalisation, and measurement of sustainable human development within the evaluative space of the capability approach.

Its contribution is a complication and refinement of (far future) sustainable (human) development indicators (S(H)DIs). Existing far-future SHDIs are (partially) unsatisfactory because of at least one of the following features:

1) Ethically implausible concepts of social welfare (or proxies thereof), i.e exclusive focus on economic growth or intergenerational sum-totals of infinite (intergenerational) utility or welfare streams; and closely related thereto;

2) Unidimensional concepts of capital stocks;

3) Implausible demographic assumption, e.g. stagnation of population size, composition, and distribution (usually at current levels); and sometimes directly following from this;

4) Treatment of successive generations rather than individual humans in overlapping generations, as unit of analysis;

5) Treatment of demographic trends and population dynamics as purely exogenous variables, ignoring the interdependence between environment, population, policy, development, and technology;

6) Discount rates that are either morally impermissible or based on implausibly optimistic assumptions about technological development and economic growth (or the effects thereof);

7) Failure to adequately account for varying (and increasing) degrees of (im)probability, (un)predictability, and (un)certainty.

Integrating partial solutions from across the existing body of literature, this paper proposes a well-being-adjusted ecological footprint-style measure of the sustainability of human development, accounting for the depletion and pollution of natural capital stocks against resulting, population-weighted social welfare across generations.

To this end, the paper refines Fleurbaey's (2015) contribution, which, too, starts from an opportunity-based concept of sustainable human development. At the risk of oversimplification (and here only specified for a generational discrete-time framework): $S_t = (A_t, K_t)$, where S is state of generation $t = 0,1,...,H$ based on all anthropogenic factors (A); capital stocks and non-anthropogenic environmental factors (K). Human Development D_t, is sustainable iff $D(S_t) \leq V_{t+1}(T(S_t))$, where V is maximum value of $D(S_t)$ sustainable across generations, given K; and T the available technology. $T(S_t) = K_{t+1}$.

Instead of stable generational sum totals, A and K are expressed as per capita averages, augmented by population projections. A, K and D can be – and usually are – subjected to intergenerational discount rates accounting for uncertainty, probability, predictability, and preventability – not necessarily for technological progress or economic growth. A preventability coefficient follows from policy-relevant population ethical considerations. Also, for that matter, discount rate $\delta \, \varepsilon \, R$, including possibly zero or non-zero negative discount rates, - e.g. due to risk and uncertainty, a precautionary principle, or declining capital stocks.

Hence, (Un)sustainability: $D(S_t) \, / \, V_{t+1}T(S_t)$ - or inversely, as an indicator of maximum average human development – however, (for now) assuming equal (or equally unequal) distribution and per capita conversion rates, at all t.

The paper demonstrates, as a key caveat concerning intergenerational measurement in the evaluative space of the capability approach, the limitations of projecting size, distribution, and composition of future generations, as well as the distributions of the means and ends of human development among their members.

Looking at contemporary, sophisticated forms of conceptualising, measuring, and making policy for, multidimensional well-being intragenerationally, the paper considers the feasibility of a distribution-sensitive and ethically individualist measure of the Alkire-Foster class of multidimensional measures for D.

It problematises the feasibility of a 'thick' capabilitarian concept and measure of sustainable human development for long-termist intergenerational measurement, and how 'smooth' a transition can be found between intragenerational, and more far future intergenerational measures. In order to answer this question, the paper concludes, further progress is required towards solving key empirical and methodological limitations of currently existing measures of sustainable human development, which are subject to either or both of two crucial shortcomings:

1) They rely on gross products, averages, or composite indices that can neither measure individual, multidimensional advantage and

disadvantage, nor inform policies (HDI-based); and/or

2) They are confined to acute snapshots, incorporating the environmental dimension of sustainability only as a constitutive and determinant of human development now, without incorporating demographic and/or environmental projections that could help to temporally extend such measures as SHDIs (MPI-based).

Designing fair and inclusive institutions for future generations: a capability theory for intergenerational climate justice

Nicky van Dijk

University of Tasmania, Australia

It is widely accepted that the current generation has some obligations towards people alive in the future, but the precise scope and nature of these obligations are underspecified. Should we protect a safe climate and clean air for future people, or also for example wilderness areas and places of cultural significance? And to what extend should we preserve, change or build these resources for future people? Theorising about such intergenerational obligations is important because it is unlikely that our short-term focused democratic process can consider the interests of future people in a fair and unbiased way. Especially now we face the current climate emergency, neglecting or delaying an adequate governmental response to climate change will have an immense impact of the quality of essential living conditions and opportunities of young people growing up and of future generations.

This paper aims to formulate the intergenerational obligations of state governments facing a climate emergency, and discusses how this improved understanding of our intergenerational obligations could inform institutional and legal reform proposals aiming to improve the representation of young people and future generations in our democratic system. More specifically, this paper first formulates a capability theory for intergenerational climate justice (CTICJ), using Ingrid Robeyns' recent modular framework to translate the general capability approach into a more context-specific and action-guiding capability theory. It analysis how focusing on protecting valuable opportunities of future people, instead of focusing on resources, is a more promising way to theorise about intergenerational justice.

Second, the CTICJ is used to formulate a capability set for future people, i.e. a list of opportunities current youth and future generations have reason to value. Following the approach's central focus on human agency and diversity, it identifies the most essential interests of future people through analysing self-proclaimed essential values of groups of people over time. It combines currently existing capability and human rights lists with grassroots literature, to ensure the inclusion of currently underrepresented groups, and groups that are specifically vulnerable to the impacts of climate change, such as First Nations people. This method shows that, first, individuals have different conversion factors, and may therefore ask for a different quality or quantity in resources to meet their essential capabilities. Second, next to having different abilities to convert a resource into a capability, different groups also value and need different things in the first place. Both cases of individual diversity should be acknowledged to prevent institutionalising a bias towards majority or privileged groups in society. After identifying capabilities, third, the question of resources is turned to, as these are after all the means by which the current generation can impact the future.

This understanding of our intergenerational obligations in terms of capabilities and (broadly defined) resources can be used to evaluate the intergenerational justice of our political institutions and policy reform proposals—it provides a theoretical foundation that is essential for designing fair and inclusive institutions for future people.

Transgenerational 'in-capabilities' – findings from South Africa

Helen Suich

Australian National University, Australia

Transgenerational capability refers to opportunities and freedoms that are valued across different generations. This implies treasured positive freedoms that are valued by different generations over time, or by different generations at the time of analysis. Arguably, an equally important aspect for investigation is transgenerational 'in-capabilities' – taken here to mean the absence of such positive opportunities and freedoms across generations. This implies persistent and entrenched injustices that affect generation after generation. Tracking transgenerational in-capabilities could provide interesting insights into the (lack of) progress of human development. In a sense, such tracking is similar to the concept of social mobility in economics, but instead of wealth, it examines capabilities, or the lack thereof. Identified transgenerational in-capabilities are also a crucial source of information for policy targeting, because of their implications for where people, or societies, are facing constraints.

The Individual Deprivation Measure is a gender sensitive measure of poverty, comprising of fourteen dimensions covering a wide range of economic and social aspects (including some that are rarely covered in other multi-topic surveys such as relationships, clothing and footwear and voice) allowing for investigating human development-relevant functionings. Furthermore, unlike other multi-topic surveys, the IDM collects data at the individual level, with all eligible individuals living in a sampled dwelling are invited to (voluntarily) participate in the survey. This sampling strategy allows for data collection across generations within sampled dwellings and households. It provides a balanced sample across age groups in the population.

Employing the IDM South African data collected in 2019, we will investigate deficiencies in capabilities across generations and examine the disparity of capabilities between generations. Though the IDM is designed to collect data around functionings rather than in the space of capabilities, some functionings can effectively imply capabilities. For example, in the food dimension, following the Food and Agriculture Organisation's practice, we asked respondents if they have skipped meals, gone to bed hungry or eaten less than they think they should have eaten because of the lack of money or other resources. Answers are only at the functioning level but they also imply the capability of being food secure. Not eating for religious or dietary reasons is explicitly excluded.

From initial findings, for basic capabilities such as being food secure or having enough drinking water or having basic everyday clothing, there is virtually no disparity across generations. However, when it comes to more complex capabilities, there are large and important disparities. Some of these are arguably the result of past injustices and some are due to cultural practices and current injustices. For example, in education we see older generations with significant deprivations in years of schooling, but more importantly in functional literacy and numeracy. This is the result of racially-based apartheid-era education policies providing limited educational opportunities to non-white South Africans. Despite this, older generations are not consistently worse off across all dimensions measured. For example, in Voice, the youth are less likely to be able to vote freely, they do not participate in local decisions making processes as much as older generations do and they lack the capability to voice their concerns to local leaders. To what extent might the youth's current deprivation in voice functioning and capabilities impact on their future capabilities in voice and potentially other dimensions? Thinking about these issues in the lens of transgenerational capability and justice raises

some important and urgent policy questions on rectifying past injustices and preventing future injustices. Having examined the South African data, the paper will conclude by addressing the issues of whether anything can be done to rectify the missed opportunities that older generations experienced, and whether it is possible to use such analyses to prevent future injustices.

📢 Speaker, chair

Trang Pham ANU

📢 Speakers

Jakob Dirksen

Nicky van Dijk PhD candidate, University of Tasmania

Day 3, Stream 4, Session 1: Technology and Design
🕐 9:30am - 11:00am, Jul 2
📍 Online

`Live Sessions 4`

Methods and Tools for the Application of the Capability Approach in the Domain of Technology, Innovation and Design
Marc Steen[1], Rafael Ziegler[2]
[1]TNO, The Netherlands; [2]Universität Greifswald

Desiging with Society: A Capabilities Approach to Design and Social Innovation
Scott Boylston
Savannah College of Art and Design (SCAD), United States of America

Sustainability and Intersectional Gender-responsible Science and Technology Studies
Mervi Aulikki Heikkinen, Suvi Tuuli Pihkala
University of Oulu, Finland

Abstracts:

Methods and Tools for the Application of the Capability Approach in the Domain of Technology, Innovation and Design
Marc Steen[1], Rafael Ziegler[2]
[1]TNO, The Netherlands; [2]Universität Greifswald

The Capability Approach (CA) is used in a wide range of domains (Robeyns, 2016). In this paper we discuss its application in the domain of technology, innovation and design (Haenssgen & Ariana, 2018). This application was pioneered by Ilse Oosterlaken (Oosterlaken, 2009, 2011, 2013; Oosterlaken & Van der Hoven, 2012) and Dorothea Kleine (Kleine, 2011, 2013) and has since been further developed, notably for the design and development of Information and Communication Technology (Coeckelbergh, 2012; Frediani & Boano, 2012; Grunfeld, Hak, & Pin, 2011; Johnstone, 2012; Kleine, 2013; Nichols & Dong, 2012; O'Donovan & Smith, 2020; Ranis & Zhao, 2013; Sahay & Walsham, 2017; van den Hoven, 2012; Zheng & Stahl, 2012) and for social innovation (Chiappero-Martinetti, Houghton Budd, & Ziegler, 2017; von Jacobi, Nicholls, & Chiappero-Martinetti, 2017; Ziegler & Von Jacobi, 2019).

In a first step we provide an overview of the state of the art of the CA in technology, innovation and design, including the relation between technology and social innovation. Our main interest, however, arises from the observation that the major problems of our time, such as the climate crisis, economic inequality and the corrosion of freedoms, are largely caused by technology and innovation, especially in neo-liberal capitalism and more recently also state capitalism. Can the CA contribute to improved ways of developing innovation from conception to evaluation? In a second step, we therefore provide an overview of methods and tools currently available for applying the CA in the domain of technology, innovation and design. In a third step we discuss what would be needed to improve the availability, usefulness and usability of the CA and associated methods and tools for a critical-construction approach to innovation and human development.

We address these questions by conducting a literature review and by conducting a survey within the HDCA community, e.g., via the mailing list of the Thematic Group 'Technology, Innovation and Design' . In this survey we will inquire not only into methods and tools that members know

and/or have used, but also examples of their practical application. The literature review and survey will help us with the second and third parts of the paper, e.g., by helping us to understand factors that could help or hamper the application of these methods and tools in this domain. One of our aims is to bridge the gap between the world of development cooperation and the world of technology and business. One would expect, e.g., that people working in technology and innovation favour methods and tools that have a technical or economic look and feel, like the popular Business Model Generation Canvas (Osterwalder & Pigneur, 2009). We expect that a modular system of tools or methods would suit people working in this domain and related this back to conceptual matters, e.g. Robeyns' 'cartwheel' view of the CA (2016). We are particularly interested in methods and tools that facilitate participatory approaches, e.g., to engage societal stakeholders and/or to facilitate multi-disciplinary teamwork.

The ambition of this paper is both theoretical and practical. We will therefore seek to make the outcome of this survey available in a useful way to the members of the TG Technology, Design and Innovation as well as further stakeholders from technology, business and civil society.

Desiging with Society: A Capabilities Approach to Design and Social Innovation

<u>Scott Boylston</u>

Savannah College of Art and Design (SCAD), United States of America

While a growing number of designers have become interested in social practice over the last two decades, there remains a dearth of theoretical writing that can guide their work. And while designers are increasingly engaging in participatory design processes with historically disenfranchised communities, the number of designers acquainted with the capabilities approach is astonishingly low. In this paper I explore ways in which the field of design can expand its professional competencies in order to work more effectively within the social and public sectors. My contribution to HDCA 2020, based in part on a recently published book (Routledge, 2019) on the subject of design and the capabilities approach and the work I have been doing over the last decade with students in a design for sustainability graduate program, weaves together the capabilities approach (Sen, Nussbaum) with theories in systems thinking, social innovation, change management, and behavioral economics in an effort to inform emerging practices in what is broadly refereed to as 'design for good,' or 'social impact design.' The goal is to embed an understanding of capabilities—and associated concepts such as disadvantage (de-Shalit and Wolf)—into design thinking in order to establish a foundation that helps situate emerging design practice in the social innovation arena, while at the same time scaffold this practice with findings in fields such as action research and conflict resolution.

For a community of individuals who assume not only that we are the sole creative agents in any collaboration, but that the ultimate criteria of success of a project is defined by its aesthetic appeal, working in the social sector has its obvious challenges for designers. This is ethically problematic when considering the context because the influences of power and privilege have real consequences, and missteps in design efforts can result in lasting harm to disenfranchised communities. In fact, design critics such as Tony Fry, Clive Dilnot, and Cameron Tonkinwise have emphasized the designer's role in trends that have exacerbated overconsumption and inequality, and pushed our ecological and social systems to the point of collapse.

The field of design has not yet successfully integrated itself into social sector work, in large part because seminal texts in the social sciences remain inaccessible to the design audience. The goal of my ongoing work and scholarship, therefore, is to inform and empower design educators, design students and design practitioners with a foundation in the capabilities approach. Designers are primarily practitioners, and while we are an educated and curious bunch, we also often lack the luxury of immersing ourselves in academic writing about the social sciences. As a designer myself, I have fashioned graphic representations that visualize capabilities concepts to supplement my research and writing, offering them as both conceptual frameworks and community-based design tools that can operationalize capabilities theories. I believe this will be a highly informative presentation for members of HDCA—especially with the theme of New Horizons—due to the important role design plays in shaping social paradigms and behaviors on the one hand, and its basic lack of understanding of social justice issues on the other. The bridge between design as a discipline of "changing existing situations into preferred situations," as Herbert Simon notably described, and the political philosophy of the capabilities approach must be built from both ends of the chasm, and my goal is to build from the design side of that divide.

Sustainability and Intersectional Gender-responsible, Science and Technology Studies

<u>Mervi Aulikki Heikkinen</u>, <u>Suvi Tuuli Pihkala</u>

University of Oulu, Finland

The main challenge is to advance understanding on multidisciplinary research affordances, in aim to respond to the Sustainable Development Goals (SDGs) adequately. Currently the gender perspective is hardly integrated into the research processes, and the equal participation in science and technology is not achieved as horizontal and vertical gender segregation persists. Only 28% of all of the world's researchers are women. Since United Nations General Assembly in 2015, both education and gender equality are an integral part of the 2030 Agenda for Sustainable Development, as well as distinct SDGs, but also as catalysts for the achievement of all other SDGs. In 2016, Member States adopted a decision on the role of UNESCO in encouraging girls and women to be leaders in STEM, including arts and design.

Thinking with theory/concept –capabilities/sustainability– we are committed to feminist thinkpractice (Thiele, 2014). Thus, this study incorporates the idea making differences involves ethico-political engagements with and for differences that matter. Sustainability asks us to rethink our interrelatedness and interdependency with the world in particular ways i.e. also in relation to knowledge production processes, as global citizens, with the right toolkit and skills for a problem-defining and problem-solving.

The theme of gender and knowledge production has been approached many philosophers. Martha Nussbaum's work on human capabilities has brought forward centrality of the circumstances influencing human capabilities development into their full potential. Miranda Fricker's argument on epistemic contribution as a central human capability highlighting the importance of democracy that expands to knowledge production. Kristina Rolin highlights the epistemic importance of indigenous knowledges for scientific / intellectual knowledge challenging for a critical examination about what and how we should consider in the processes of co-producing scientific knowledge. In addition, these philosophical discussions advice critical development of research methods, research ethics and research impact towards sustainable development goals.

Gender has a significant impact for improving the quality of scientific knowledge production on three interrelated levels: 1) in composition of research groups, 2) for research questions presented, as well as 3) research methods used in the research. The approach can be summarized as *"fix the numbers, fix the institutions and fix the science"*. Attention should be payed how research is managed in a gender-responsible way to strengthen high-quality research and societal empowerment. For instance, League of European Research Universities (LERU) has initiated

Gender and Sex analysis in research processes already in 2015. The European Commission requires Horizon 2020 projects to take into account the Responsible Research and Innovation (RRI) approach, that seeks to engage society in the debate on research and innovation. RRI should further include: Ethics, Gender Equality, Governance, Open Access, Public Engagement, and Science Education https://www.rri-tools.eu/about-rri . Thus, we should establish a stance were social and human scientists, indigenous people and women in technoscience are not considered as exceptions, but equally contributing researchers, innovators and research group leaders. Intersectional gender responsible approach addresses diversity of people, which all should have access to co-designing of sustainable and responsible technological futures. Further, sustainable and gender-responsible technology-oriented research requires multidisciplinary collaboration.

📢 Speaker, chair

Scott Boylston Graduate Coordinator, Design for Sustainability, Savannah College of Art and Design

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📢 Speakers

Marc Steen Senior Research Scientist, TNO

Mervi Heikkinen University Researcher, University of Oulu

Suvi Pihkala Postdoctoral researcher, University Of Oulu

Day 3, Stream 5, Session 1: Interdisciplinarity, and Research Praxis
🕘 9:30am - 11:00am, Jul 2
📍 Online

`Live Sessions 5`

Development and interdisciplinarity: a citation analysis
Sophie Mitra[1], Michael Palmer[2], Vu Anh Vuong[2]
[1]Fordham University, United States of America; [2]University of Western Australia
Epistemic justice and university research: A critical assessment of research practices in the impact evaluation of a drug treatment program in the informal settlements of Buenos Aires
Pablo Del Monte[1], Ann Mitchell[2]
[1]University of Waikato, New Zealand; [2]Pontificia Universidad Católica Argentina, Argentina

Abstracts:

Development and interdisciplinarity: a citation analysis
Sophie Mitra[1], Michael Palmer[2], Vu Anh Vuong[2]
[1]Fordham University, United States of America; [2]University of Western Australia

Development studies is often defined as an inherently interdisciplinary field of study. Yet there has been limited examination of this interdisciplinarity. In particular, the interactions between development studies (DS) and development economics (DE) warrant attention, as economics has recently been characterized as dominant in the social sciences. This paper contributes to understanding the role of disciplines and journals in forming the contemporary international development discourse. Using Web of Science data, we present citation patterns since 1990 between leading DS journals and journals in DE and other disciplines (economics, geography, political science and sociology), and vice-versa.

Development studies is often defined as an inherently interdisciplinary field of study. Yet there has been limited examination of this interdisciplinarity. In particular, the interactions between development studies (DS) and development economics (DE) warrant attention, as economics has recently been characterized as dominant in the social sciences. This paper contributes to understanding the role of disciplines and journals in forming the contemporary international development discourse. Using Web of Science data, we present citation patterns since

1990 between leading DS journals and journals in DE and other disciplines (economics, geography, political science and sociology), and vice-versa.

First, we find negligible interdisciplinary interactions in development as measured by citations, with the bulk of cross-disciplinary citations taking place between between DE, DS and economics. DS increasingly cites economics and to a more limited extent political science and geography while DS gets cited in geography and to a smaller extent in political science.

Second, for DE and DS, cross-disciplinary citations are somewhat asymmetrical with 2.18% of citations in DE going to DS articles and 2.58% of citations in DS going to DE articles. Third, most cross citations between DE and DS come from few journals: Journal of Development Studies, World Development and Review of Development Economics.

Fourth, since the mid-2000s, we find an increasing trend in the number of citations from DE to DS and from DS to DE. We explore factors of this growth. We find support for a disproportionate rise in the volume of papers published in DS with a rising number of citations and an increase in the number of economists publishing in DS, likely in response to growing competition in DE journals and to changes in what gets published in DE.

Overall, results suggest that cross-disciplinary citations are limited in development and that DS is not dominated by DE.

Epistemic justice and university research: A critical assessment of research practices in the impact evaluation of a drug treatment program in the informal settlements of Buenos Aires

Pablo Del Monte[1], Ann Mitchell[2]

[1]University of Waikato, New Zealand; [2]Pontificia Universidad Católica Argentina, Argentina

In recent decades, universities have experienced fundamental transformations, such as the massification of the sector (Altbach 2007), the emergence of a global field in higher education (Marginson 2008), the decline of state funding and emergence of entrepreneurial practices (Slaughter & Rhoades 2004), and the adoption of new forms of management (Deem & Brehony 2005). The core roles of universities in teaching and knowledge production are being redefined.

Gibbons et al. (1994) coined the term "Mode 2" to describe new forms of applied, transdisciplinary and socially accountable knowledge production generated through the articulation between civil society, the private sector and educational institutions. Boni and Walker (2016) use the notion of Mode 2 knowledge production to re-think the role of universities in promoting human development in the twenty-first century. They argue for a reflexive praxis of research that recognizes the power asymmetries between different actors, questions the subordination of non-academic voices and aims to contribute to epistemic justice. The authors argue for research that opens epistemic communities to people who traditionally have not been given the opportunity to participate as legitimate knowers and who are thus not able "to develop the combined capability to be knowledgeable persons" (Boni & Walker 2016, p. 106). This form of research both contributes to the enhancement of people's capabilities and challenges the epistemic injustices of "the knowledge society" (Nowotny et al. 2003, p. 182).

This paper aims to contribute to this literature by analysing the processes of knowledge production in impact evaluation, an area of research that has gained growing relevance in recent decades. Within this literature, there is a fervent debate between proponents of experimental methods who consider randomized control trials (RCTs) to be the "gold standard" for impact evaluation (Duflo, Glennerster & Kremer 2008) and opponents who recognize the value of other forms of knowledge production and criticize RCTs for not providing information on how and why treatment effects occur, on the distribution of effects, and on probable impacts when implemented in other contexts (Barret & Carter 2010; Deaton & Cartwright 2018). The high cost of data collection in impact evaluation, moreover, produces inequality in access to different evaluation methods, an especially relevant problem for civil society organizations. Following Boni & Walker (2016), we focus on two challenges encountered in the design, application and dissemination of impact evaluation research: epistemic injustice and the research processes through which knowledge is produced by universities.

We use as an example the case of an impact evaluation of the *Hogar de Cristo* ("Home of Christ" in Spanish), an Argentine faith-based organization that seeks to provide an integral response to vulnerable persons with drug addictions. The research project was developed through a collaborative partnership between the Catholic University of Argentina and the *Hogar de Cristo* Federation. Drawing on field notes and interviews with key informants, the paper critically analyses the processes of knowledge production in impact evaluation.

The paper focusses on the following three aspects. First, it analyses the process of construction of international research networks and the transmission of theoretical frameworks and analytical methods. The collaborative research project began with joint research between researchers at the University of Bath, UK and the Catholic University of Argentina to develop a framework for integrating a spiritual dimension into the design and practice of impact evaluation. The proposed framework applies the concept of integral human development as expressed in the Catholic social tradition and uses the capability approach to clarify and operationalize the concept (Deneulin & Mitchell 2019). This joint collaboration led to the incorporation into the project of the Qualitative Impact Protocol (QuIP), an approach to impact evaluation based on beneficiaries' narratives developed by scholars at the University of Bath and the private company Bath Social & Development Ltd. (Copestake, Morsink & Remnant 2019). The project fieldwork was conducted jointly by researchers at the Catholic University of Argentina and the University of the Free State, South Africa. The paper examines the asymmetries in research relationships at multiple levels: between universities in the global North and South and between academic, private and civil society sector institutions.

Second, the paper analyses the strengths and limitations of the QuIP approach for the advancement of epistemic justice. The QuIP is a standardized approach to obtaining evidence on the causes of change in wellbeing based on the testimonies of a sample of programme beneficiaries (Copestake, Morsink & Remnant 2019). The paper argues that the QuIP approach can potentially contribute to testimonial justice (equality in the credibility granted to different speakers) as it gives centrality to individuals' narratives. It also argues that the approach has the potential to further hermeneutic justice (equality in the symbolic resources needed to interpret and name social phenomena). Although the evaluation is not aimed at producing original ways of making sense of social arrangements, we argue that it could potentially further hermeneutic justice if it deploys and validates the terms that beneficiaries use to make sense of their worlds, problems, and causes of change.

Third, the paper considers the process of development of action-oriented research on the ground. We use the term "embedded enactment" to refer to the relationship of trust and mutual understanding developed between the Catholic University of Argentina and the *Hogar de Cristo* Federation, whereby both actors are interdependent in the process of knowledge production. Key elements of embedded enactment include a lengthy process of development of trust between individuals through demonstrated results of previous field work and research findings, shared values and the adoption of a common terminology. The paper critically analyses the processes of consultation, negotiation and consensus building carried out between university researchers and civil society leaders in the design, fieldwork, data analysis and dissemination

phases of the project.

📢 **Speaker, chair**

Ann Mitchell Universidad Catolica Argentina

📢 **Speakers**

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Pablo Del Monte University of Waikato

Sophie Mitra Fordham University

11:00am

Day 3, Stream 1, Session 2: Sustainable human development in postcolonial contexts: trajectories of adaptation to global changes in the Americas

🕐 11:00am - 12:30pm, Jul 2
📍 Online

Live Sessions 1

Combining solidarity and scarcity economy in global changes adaptation: Eastern Quebec First Nations northern shrimp fisheries

<u>Marina Soubirou</u>, Marco Alberio
University of Québec in Rimouski

Seeing climate change as an opportunity for recognition of adaptive capacities and indigenous knowledge: the case of Afro-descendant Colombian smallholders exposed to new technologies in agriculture

<u>Marcella Ramos</u>
University of Glasgow

Abstracts:

Combining solidarity and scarcity economy in global changes adaptation: Eastern Quebec First Nations northern shrimp fisheries

<u>Marina Soubirou</u>, Marco Alberio
University of Québec in Rimouski

A transition towards sustainability is a pressing challenge in the current context of fast degradation of the biosphere (Steffen et al., 2004) and rising socio-economic inequalities that generate multiple vulnerabilities (Carroué, 2015; Wilkinson and Pickett, 2013). Ostrom's work about the commons demonstrates that people can cooperate to manage efficiently limited common resources, self-limiting themselves in a spirit of mutual responsibility (Ostrom, 1990). However, such a behaviour is strongly transgressive of the current "dominant conventional regime" (Buclet, 2011) where capitalist economic considerations prevail "over any other societal principle" (Ibid., 2011: 70). Thus, more than just an adjustment of the current economic and axiological regime, sustainability and mutual responsibility (which is its corollary) implies a major shift (Soubirou, 2018: 167).

Northern shrimp fisheries are a major economic activity for several Indigenous communities in Eastern Quebec. In general, our research aims to identify the impacts of global changes on these Indigenous fisheries and to understand how the concerned communities are adapting to this new context. More specifically, this paper will focus on the articulation of solidarity and sustainability principles in the governance of Indigenous fisheries and its effects on their adaptation to global changes. In Canada, Indigenous fisheries activities are community businesses, as they both belong to and are governed by the Indigenous communities. These communities are aspiring to sustainable human development, governed by ecocentrist and solidarity principles (ADPNQL, 2011).

Do Indigenous communities involved in northern shrimp fisheries in Eastern Quebec manage to adapt to global changes effects on this resource whilst fostering their members' socio-economic empowerment? This research has shown that Eastern Quebec Indigenous communities involved in northern shrimp fisheries manage to adapt to the deleterious effects of global change on local northern shrimp stocks by following community empowerment-oriented diversification strategies of their fisheries. By doing so, they manage to articulate in innovative

manner solidarity and scarcity economy.

From a methodological point of view, this research is based on qualitative methods: comprehensive speech analysis and thematic analysis. We have analyzed the "Québec and Labrador First Nations Sustainable Development Strategy" (ADPNQL, 2011) to highlight the axiological representations and development goals explicitly claimed by the concerned communities. In 2019, we have also conducted 34 semi-directive interviews, mainly in Mi'gmaw, Maliseet and Innu communities involved in commercial shrimp fisheries in Eastern Quebec to identify their professional and community practices and representations. This research is conducted in partnership with the concerned communities and with biologists who study the current evolution of northern shrimp stocks in the Saint-Lawrence bay. From a theoretical point of view, this research articulates the capabilities approach framework (Sen, 2000) to socio-environmental system studies (Turner et al.,2016).

Seeing climate change as an opportunity for recognition of adaptive capacities and indigenous knowledge: the case of Afro-descendant Colombian smallholders exposed to new technologies in agriculture

<u>Marcella Ramos</u>
University of Glasgow

This paper reports on the preliminary findings from a multidisciplinary project aimed at improving forage-based livestock production systems and sustainable food production in Colombia. Among the main features of the initiative is the advancement of technologies in agriculture: improved forages information through predictive analysis tools driven by multi-source remote and in-situ sensing observations to support and inform smallholder farmers in rural communities affected by crop damage and land degradation. The project is carried out over two phases and brought together through the expertise and knowledge of investigators at the University of Glasgow, the University of Bristol, Aberystwyth University, International Centre for Tropical Agriculture (CIAT) and the University of Antioquia. In this paper, the rationale underpinning the social science component, its fieldwork design, its preliminary conclusions and further steps are presented.

The social science component of the project was framed as preoccupied with issues of current farmer practices and collaborative experiences – the role of indigenous knowledge; agency, collaborative learning and skills, as well as questions of farming process and adaptive practices. Specifically, the research questions that guided phase 1 are as follows: How climate change shape and challenge Colombian smallholders' farming practices? What are the capabilities and functionings deployed and developed by smallholders to cope with climate change? What are the potential barriers and dispositions among smallholders for incorporating new technologies aimed at supporting their current farming practices? The capability approach is applied as a prospective tool (Unterhalter & Walker, 2007; Alkire 2008). The aim is to identify, from the participants' perspective, functionings, capabilities and conversion factors that shape their farming practices under changing climate conditions, along with the dispositions and barriers they experience to use new technologies and the smallholders' possibilities to adapt to climate change.

The fieldwork design and data collection methods was informed by a participatory perspective (Clark, D.A., Biggeri, M. and Frediani, A.A. 2019), where smallholder farmers - female and males - are thoroughly involved in identifying and mapping the challenges, barriers and opportunities that characterize their daily farming. Data collection was performed in Patía, in the department of Cauca, Colombia in two stages. This, in order to explore farming experiences both in wet and dry seasons and address the exploratory and participatory rationale underpinning the study. Stage 1 was carried out in September 2018. Ten semi-structured face-to-face and walking interviews plus two focus groups (7 men and four women respectively) were conducted. Stage 2 was developed in November 2019. Two focus groups were conducted with one mixed group of smallholders (same participants of Stage 1, 6 women and 2 men) and one of female only participants (10 women, the vast majority of them first time participants). In stage 2, preliminary findings from stage 1 were shared to include participants' reflections and insights. In stage 1 and 2, participants were gathered in sites in which there were existing connections between CIAT and smallholders, and where CIAT was involved in projects aimed at improving forage management. The methodological limitations resulted from this selection and response bias need to be considered while analysing the data. However, while the sample may not be representative of the entire Patía municipality, it does include a range of personal and contextual realities.

From the data collected, the following initial findings arise. Firstly, as a result of local climate events and institutional actions, the interviewed farmers have organised themselves and created cooperatives as instances of collaboration and learning. The collaborative management facilitates their access to contextual conversion factors that help them learn about new technologies, improve planning, acknowledge unexpected climate conditions, adopt sustainable farming practices, learn how to convert agricultural resources/means into farming functionings and, as a result, enhance their adaptive capacities and 'climate change capabilities' at an individual and collective level. Literature on climate justice has emphasized that climate change deepens the vulnerability of vulnerable groups (Schlosberg, 2012). However, the Colombian case shows that, within a climate change context – more extreme temperature ranges, rainfall, flooding, droughts- smallholders can display functionings and capabilities that speaks of agency to learn, change, understand and adapt to new farming conditions, even though this implies to challenge their indigenous knowledge. In this case, the group of smallholders involved in this project has been the object of attention and action by academic communities and public policies, to promote sustainable agricultural practices. Seen this way, climate change can also be understood as an opportunity to make these groups' capacities and knowledge visible and recognizable (Fraser, 2008). However, also structural vulnerabilities become visible. Indeed, from the narratives collected in the individual interviews it can be concluded that those who show greater adaptation skills and deployed a whole new set of agricultural capabilities under changing climate conditions are mainly the leaders of the cooperatives: afro-descendant men and some women that have vocational studies, who share their knowledge and collaborate with their peers, but around whom arises dependency, particularly by those smallholder (women and men) with less economic capital. Following Young's determinants of distribution (Young, 1990), this case shows that for access to technology to be meaningful as relevant as the individual adaptive capacities and dispositions are the institutional processes and contexts: decision-making structures, gender, division of labour, social status and historical context.

In the Phase 1 of the project, we worked fundamentally with smallholders, afro-descendants between the ages of 40 and 60. In Phase 2, new cases will be studied, including cooperatives exclusively formed by women; medium holder groups of farmers with greater economic capital, located across different geographical areas in Colombia with different production systems, practices and cultures. This new groups pose different methodological and theoretical challenges. For instance, thinking from a capabilities and functionings perspective, what is the analytical space in groups with greater freedoms and decision-making power ?; and how gender manifests as a conversion factor when it comes to farming practices and adaptive capacities?

📢 Speaker, chair

Marcela Ramos

📢 **Speaker**

Marina Soubirou Research coordinator - Sustainable recreotourism group, CIRADD

Day 3, Stream 2, Session 2: Measuring Empowerment Roundtable Discussion
🕐 11:00am - 12:30pm, Jul 2
📍 Online

Live Sessions 2

Please watch the recorded video.

📢 **Speaker, Chair**

Lori Keleher New Mexico State University

📢 **Speakers**

Eli Wortmann German Development Institute

Michael Bruentrup

Laurent Parrot CIRAD MUSE

Day 3, Stream 3, Session 2: Communities, Resilience, and Well-Being
🕐 11:00am - 12:30pm, Jul 2
📍 Online

Live Sessions 3

Katuigan and the Community Life and Well-being in Central Philippines

Noe John Joseph Endencio Sacramento

University of the Philippines Cebu, Philippines

Community resilience as a function of territorial capabilities and institutional arrangements: The case of water management in Mafate, Reunion island

Maëlle Nicault[1,2], **Pr. Jean-Christophe Dissart**[1]

[1]Université Grenoble Alpes, UMR Pacte Research Centre (France); [2]Reunion Island Regional Council (Reunion Island, France)

Abstracts:

Katuigan and the Community Life and Well-being in Central Philippines

Noe John Joseph Endencio Sacramento

University of the Philippines Cebu, Philippines

Traditional and cultural beliefs in the Global south have an intimate connection to the community life especially in the level of the family as the basic unit of the society. In eastern societies, the systems of beliefs coming from established indigenous concepts and superstitions are often catered by various individuals from different walks of life. Often, these have served as a guide for their everyday living, in doing various activities and tasks for survival, and the life of the community. Moreover, these traditional systems of beliefs were considered as an established intuition in local communities through tracing back the long history of indigenous cultural societies.

The societies in Southeast Asia have a unique culture and traditions that have been long practiced. Before the colonization of these societies, the systems of beliefs and practices were strongly embedded in the life of the individual and the community. Significant in the central Philippines in its Visayan region is the practice of animism as administered by the shamans which are often called *babaylan* in the local language or commonly known as *surhano* by most of the natives in the Guimaras Province. Their significant role is to connect the earthly-physical world to the unseen one through rituals necessary to be performed as part of the life of the individual and the community.

This case study describes the ritual of *katuigan* as a yearly family's traditional thanksgiving for the year that passed and in looking forward to a prosperous year ahead not solely dedicated to the living, but also to the souls of the dead, nature, the unseen, and the enchanted. Socially, *katuigan* is important to the person since it provides an avenue for the renewal of life and giving positivity towards improving individual capabilities in the attainment of his or her goals. In turn, the ritual provides hope to the family in achieving a prosperous life, free from distress and anxiety, and to surpass life challenges that hinder the individual or the group's development. Moreover, community life is being enhanced by the ritual through providing an avenue for unity and social cohesion as the locally known *ubra* or ritual is celebrated as a feast for everyone. However, the ritual may lead to some negative impacts. It may develop a culture of dependence where an individual may invest solely to a positive hope that achievement, development of capabilities, and prosperity is being brought forth solely by the ritual. Also, as this ritual preserves the indigenous or traditional social dynamics on how the community and its members live among one another, the *surhanos* or *babaylans* as the one who performs these rituals are slowly being forgotten by the younger generation, slowly disregarded by modern communities, and the practices were neglected and were dying. This pursues that the indigenous and traditional practices are necessary to the individual, the family, and the community life as it brings positivity and hope towards enhancing and developing the individual's capability. Though the bases for the rituals are non-scientific, however, the strong connection to individual and community's belief system maintains a communal dynamic to improve and strive towards development in various aspects.

Community resilience as a function of territorial capabilities and institutional arrangements: The case of water management in Mafate, Reunion island

Maëlle Nicault[1,2], Pr. Jean-Christophe Dissart[1]

[1]Université Grenoble Alpes, UMR Pacte Research Centre (France); [2]Reunion Island Regional Council (Reunion Island, France)

Research on capabilities has taken a great interest in the analysis of contingencies related to "personal heterogeneity", "difference in relational perspectives" and the "variety of social climates" (Sen, 2009) to understand and to analyse how the rights and freedoms of individuals and groups could be defined and guaranteed.

In particular, focusing on collective capabilities leads to analyse how communities, with their specific cultural, political, economic, ritual and social systems, contribute to expanding or reducing the means of expressing freedom. In this sense, collective capabilities embody the free exercise of cultural and political rights of communities.

If individual and collective capabilities have been well described, the connection between community capabilities and the ecosystems they depend on have attracted less attention.

We believe, however, that modes of expression of cultural and political rights arise from their embeddedness within ecosystems. We further believe that the "territorial anchoring" of capabilities is a chief determining factor for understanding the collective and individual capabilities that result from this embeddedness. Indeed, "territorial capabilities" are impacted, reduced, extended or even induced by the location-specific character of their natural and cultural environments. Therefore, we cannot understand the above-mentioned contingencies ("personal heterogeneity", "difference in relational perspectives", "variety of social climates", in addition to "diversity of physical environment") as separate, but as related cumulative principles that govern Socio-Ecological Systems (SES), their equilibria and their singularities in terms of organisation and adaptation.

The paper describes how these four contingencies structure and determine the "territorial capabilities" of communities. More specifically, from a theoretical perspective, this research seeks to combine efforts undertaken by the Resilience Alliance, the Bloomington School and the Human Development and Capability Association. From a human development perspective that is both responsible and resilient, the search for community well-being is dependent upon expanding capabilities, which themselves depend on the SES and its contingencies, including adaptation to climate change; therefore, collective well-being and SES equilibrium are integrated and cumulative goals, not conflicting ones.

From October 2017 to October 2019, we conducted participatory action research in three settlements ("ilets") in the center of Reunion Island (Indian Ocean), hilltop villages in the mountainous heart (Mafate circus) of the National Park. In this Unesco-listed natural and cultural area, we observed village communities as well as public and private actors in charge of water appropriation, distribution and management, in the setup of new projects to improve governance and management of water resources. These projects, breaking with the standard system of water management as a public good under the authority of the State and local units of government, recognize the inhabitants as experts and authorizers of the management of the resource. Due to the specific geographical constraints of these settlements, public authorities decided to move to a mode of cooperation with the residents, thus reversing the course of the circus planning history.

In situ observation and co-construction were analysed through the lenses of an SES framework based on Elinor Ostrom's work on institutional arrangements. This framework defines both the variables of potentialities of choice offered to the collectives in the management of the resource considered (i.e. the choice and the capacity for action of the stakeholders) and the operating modes to carry out the projects.

The results of *in situ* observations reveal four phases in the adaptative management cycle of the resource by the stakeholders: novation;

experimentation; fixation; and deconstruction. These four phases explain the process of continuous change of communities in order to adapt and exercise their rights to exist within the SES they inhabit.

Community *territorial capabilities* are unfailingly related to institutional arrangement processes on their territories (enabling expansion or reduction of freedoms). The possibilities for reorganization are linked to the combination of a "bundle of capabilities", which can be translated into operating modes that best respond to emergencies and local problems, especially in the context of climate change or natural resource depletion which are essential to community well-being.

The expansion of community territorial capabilities is thus inextricably linked to changing institutional arrangements, dependent upon the knowledge and appropriation of units of resources (cultural -tangible or intangible- and natural) within the SES which human beings inherently inhabit. Organizational modes depend on the range of territorial capabilities that are available to the community: a bundle of collective capabilities that are location-specific and defined by the milieu (SES) in which communities interact, live, exist.

The combination of the two theoretical approaches (capabilities and institutional arrangements) in a single analytical framework shows potential vulnerability issues on the water ressource management projects that could translate into a reduction of rights (cultural, political, water, environmental rights). In this perspective, we propose a truly integrated vision of human development, including an understanding of how living well and protecting SES equilibria are complementary and feed each other in order to achieve true socio-environmental justice.

Therefore, the answer to sustainability issues depends on the emergence of a wide-ranging intersectionality: results show that SES resilience depends not only on ecosystem balance (protecting all natural resources, including those that are not used by human communities), but also (and perhaps first and foremost) on the diversity of singularities of territorial capabilities. Consequently, the State, in its political and administrative position, should take into account these singularities as forms of regeneration of local diversity, and in this case in particular, by recognizing the expertise, techniques and know-how of local communities.

In conclusion, the analysis of the "territorial anchoring" of capabilities allows us to reaffirm the place of freedom (both as an *end* and as a *means*) at the heart of environmental policies, to reaffirm also the place of communities in the political apparatus, and to show the critical role cultural rights play in the functioning of SES.

📢 Speaker, chair

Maëlle Nicault Phd-candidate - research Fellow, Réunion Island Regional Council

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📢 Speaker

Noe John Joseph Sacramento University of the Philippines Cebu

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Day 3, Stream 4, Session 2: Indigenous knowledge and Development
🕐 11:00am - 12:30pm, Jul 2
📍 Online

Live Sessions 4

Indigenous Education in Environmental Management and Conservation in Indonesia: The Role of Collective Memory

Reni Juwitasari

Asian Research Center for International Development (ARCID),School of Social Innovation, Mae Fah Luang University, Thailand

Indigenous Knowledge Practices on Milk Safety among Smallholder farmers in Sanga Sub County, Kiruhura District Uganda. A Gendered centered assessment.

Judith Irene Nagasha[1], Elizabeth Kyazike[1], Florence Asiimwe[1], Sofia Boqvist[2]
[1]Kyambogo University, Uganda; [2]Swedish University of Agricultural Sciences

Dealing with the SDG from an experience of the Global South: the case of the Colombian Kogi's indigenous tribe

JORGE IVAN BULA-ESCOBAR

UNIVERSIDAD NACIONAL DE COLOMBIA, Colombia

Abstracts:

The background – Indonesia is demographically located in the ring of fire or disaster areas. As an archipelago country, Indonesia is

surrounded by four plate tectonics, such as plate of Eurasia, Australia, Pacific and the Philippines with 130 volcanoes. To bear in mind, Dutch East Indies (later becomes Indonesia), has been encountering natural hazards, notably tsunami, earthquake, and volcano eruption, remarking the first mega tsunami on 27 August 1883 due to mount Krakatau eruption and caused 36,000 fatalities (Iskandarsyah,et.al., 2018). Following that, in 2004 there was a tsunami in Aceh which affected the neighbor country, namely Thailand and the tsunami event has been currently continuing. After the worst tsunami occurred in Aceh, the Indonesian government established the Disaster Management policy in the Constitution number 24 in 2007. Later, the disaster became priority agenda which put in education since 2009, noting the pilot project of *School Based-on Disaster Preparedness Program*. Continuously, the project was officially applied in elementary school to senior high school curriculum in 2011 (Desfina, 2014). However, in Indonesian context, disaster education remains recognized ineffective to create students' cultural behavior or habit on dealing with disaster and preparedness. Therefore, indigenous knowledge or local wisdom plays an important role to sharpen and form disaster safety culture. A tangible example of indigenous knowledge preservation on ecology is in Indonesian tribal village, *Kampung Naga* (Dragon Village) as Sundanese ethnic, located in West-Java province which has potentially at least three disaster events, such as earthquake, flooding and landslide. The old generation or ancestors have taught young generation by using collective memory to preserve the environment through myth of warning by old generation (*Pamali Ceuk Kolot*) not to enter forbidden forest (*Leuweung Larangan*) to avoid flooding and sacred forest (*Leuweung Keramat)* to prevent landslide (Wiradimadja, 2018). In case that the customary law is not obeyed, the consequence will be no longer recognized as a member of the village and unable to live in the village anymore.

The purpose – this paper aims to explore the teaching tradition based on indigenous knowledge among indigenous people (*Ethno-pedagogy*).

The scientific significance – this research is able to offer the policy recommendation on disaster curriculum reform on conducting constructive students' behavior or habit.

The theoretical framework – Levi Strauss Structuralism myth consists of the analysis of cultural products (Kirk, 1970). The myth in Dragon Village is implemented in the kindship as a systematic exchange which provide a coherent and logical framework of ideology or common sense, conscious representation and empirical objects of everyday life (Clark, 1981).

The research questions – 1) To what extend "the role of indigenous knowledge" in reducing disaster risk? 2) How is indigenous knowledge able to reduce disaster risk? 3) How to maintain the value of indigenous knowledge from generation to generation?

The methodology – This study utilized exploratory and descriptive research methods deriving from in-depth interview, observation and literature review to collect the data.

Contributions and finding - The result of this research was indicated that indigenous knowledge as a cultural product has significant influence on constructing people's behavior. There is also an indication from the teaching of indigenous knowledge to enable people preventing disaster. As such, people in Dragon Village are not allowed to enter the forbidden forest in order not to let them cut the trees, therefore, they are not sharpened to have a such of behavior. Indigenous people have been teaching by sharing knowledge and collective memory through *wasiat sepuh* (ancestor's will) which contain orders and prohibitions for nature conservation.

Indigenous Knowledge Practices on Milk Safety among Smallholder farmers in Sanga Sub County, Kiruhura District Uganda. A Gendered centered assessment.

Judith Irene Nagasha[1], Elizabeth Kyazike[1], Florence Asiimwe[1], Sofia Boqvist[2]

[1]Kyambogo University, Uganda; [2]Swedish University of Agricultural Sciences

The study examines the Indigenous Knowledge (IK) practices on milk safety employed by smallholder farmers in Sanga Sub County Kiruhura District, Uganda using a gender perspective. Indigenous knowledge (IK) on traditional milk handling practices is highly practised in many societies, including most African communities. Despite interferences from colonial practices and systems, IK remains highly appreciated in milk safety and preservation among many rural farmers in Uganda. Therefore, specific objectives of this study were to examine: a) the indigenous systems used in milk handling by men and women; b) the indigenous knowledge utensils used in milk preservation by men and women; c) the indigenous processes employed by men and women for milk safety. The role of men and women in milk practices and safety throughout the value chain is not well documented although the significance of IK in agriculture is internationally recognized. Consequently, the study contributes to the theoretical discourse of IK and various gender reactions. Data were collected using participatory methods and questionnaires. Focus group discussions (FGDs) were held with the target groups to gain more information and clarification on Ik. The study conducted four focus group discussions with one FGD conducted in each parish. These were stratified into two women groups and two men groups. They captured information on milk safety practices by gender, traditional milk utensils, traditional methods of cleaning milk utensils, women's roles in milk safety and cultural taboos on women and milk handling.

The study was underpinned by the intra-house holding decision theory using unitary and bargaining models. The unitary model applies unequal distributions of resources and power within the household as excusable or even preferable. Men made decisions within the productive gender roles in resource control and allocation which affects livelihoods within the households. Whereas the bargaining recognized individual members of a household as separate agents with their own preferences and utility functions, The findings indicate that milking was done mainly by employees (54%) followed by adults (36%), who were majorly (98%) male. The major reason given for the male milkman choice was cultural since it was a taboo for women to milk.

The findings indicate that 64% of the women were engaged in milk safety using IK systems at household levels. Traditionally, it was the role of women to clean all milk utensils using IK detergents. The majority (51%) of the female farmers indicated smoking as the main traditional cleaning practice for the indigenous utensils. Processing of milk to make products such as ghee, sour milk, white sauce and yoghurt were traditionally a woman's role. Smallholder farmers with no formal education were slightly high in the study area (30% males and 44% females) and this makes the use of traditional knowledge relevant especially to the poor and rural communities who are illiterate and are unable to access written information

Findings also indicated that the indigenous detergents used in cleaning the utensils were; a terminalia brownii- stem (omurama as local name) and smoking grass scientifically known as hyparheniarufa *(*obwitizo as local name*).* The techniques of applying these IK detergents were either burning or immersing of the plant inside the milk, vessels to include the plants smoke into the container.

With an exception of milking, the majority of the milk workload in the study area such as milking handling, cleaning of utensils, milk storage and processing was done by women. Women in the study area work longer hours but their output is always lower than that of men because of inadequate or no access to improved tools and processes. Indigenous knowledge was still honoured by men and women in this community, for

example, traditional utensils and procedures in milk handling and processes were still intact. Smallholder farmers considered IK as an essential part of the whole milk value chain in the study area though there was a heavier burden on women and girls. Therefore, the study recommends that communities should be educated on the ways of improving the IK practices using a gender-responsive approach.

Dealing with the SDG from an experience of the Global South: the case of the Colombian Kogi's indigenous tribe

JORGE IVAN BULA-ESCOBAR

UNIVERSIDAD NACIONAL DE COLOMBIA, Colombia

The Sustainable Development Goals (SDG) adopted by the international community in 2015 have generated a series of reflections on how to approach them from the perspective of the Global South. Javier Collado Ruano (2016) has stressed the necessity to approach them from what he called, based on the Boaventura de Sousa Santos' work, the "ecology of knowledge". Founded on a knowledge dialogue where the epistemology of the South may be recognized, which implies the "other paradigm" (Mignolo, 2003, quoted by Collado Ruano, 2016), which contains " the Otherness", a concept of inclusion and diversity among members of a community. Such a concept is reflected in the idea of, accordingly to Collado Ruano, Ubuntu, a paradigm born from many African tribes spoken Bantu languages, understood as "an action or lasting state of being" (Ramose, 2010, quoted by Collado Ruano, 2016, p. 148). Adopting this perspective means to question the fundamentals of the globalization process as it has been carried out in the current capitalist development.

There is in Colombia an important number of Indian tribes, but there is one that has drawn attention for two main reasons, for its geographical situation since the tribe is located in the Sierra Nevada de Santa Marta, an isolated mountain of the Andes mountain range in the North of Colombia and for its cosmovision. This is the Kogi's tribe whose relationship with the environment has attracted both analysts and policymakers to understand the way they carry out their territorial planning (Montaña Maldonado, 2014) as well as their life plan (Orrantia 2002; Ortiz Ricaurte, 2004). Indigenous tribes use to plan in a very different way as governments do, where rather the economic approach is the human being, the community and its environment, the center of planning. That is called "the Plan of Life" of the community which is the instrument to enhance governance among its members. This process of planning implies first to share a vision of the members of the community, followed by a participatory communal diagnosis in order to identify and prioritize the problems and building up solutions and mechanism of participation.

The purpose of this paper, is to grasp both on the territorial planning and the Plan of Life of the Kogi's community as an alternative to a better understanding on how to deal with the threats of climate change and to learn on sustainable practices that may enhance human capabilities and sustainable development based on a knowledge dialogue where practices and innovation form western cultures may be fed from this "other paradigm" reflected in this particular epistemology of the South.

📢 Chair

Erika Bockstael Country Director - Canada, Canadian Feed the Children

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📢 Speakers

Reni Juwitasari Research Associate, Asian Research Center for International Development (ARCID), School of Social Innovation, Mae Fah Luang University

Judith Nagasha Kyambogo University

Jorge Ivan Bula-Escobar

12:30pm

Regional Network Coordinators Meeting
🕐 12:30pm - 1:30pm, Jul 2
📍 Online

`Live Sessions 1` `Thematic and Regional Group Meetings`

Oscar Garza Vázquez Associate professor, Universidad de las Americas Puebla

7:00pm

Regional Network Meeting: South Asia
🕐 7:00pm - 8:00pm, Jul 2
📍 Online

Live Sessions 1

📢 **Chair**

Hippu Nathan

Regional Network Meeting: South Africa
🕐 7:00pm - 8:00pm, Jul 2
📍 Online

Live Sessions 2

📢 **Chair**

Jacqui Goldin

Mikateko Mathebula University of the Free State

Regional Network Meeting: European
🕐 7:00pm - 8:00pm, Jul 2
📍 Online

Live Sessions 3

📢 **Chair**

Caroline Hart Academic, Faculty of Social Sciences, University of Sheffield

8:00pm

Day 3, Stream 1, Session 3: Future People and an Ending World

🕐 8:00pm - 9:30pm, Jul 2

📍 Online

Live Sessions 1

Mulgan Ending World Thought Experiment June 2020

The Ending World: A cataclysmic Event has sent cosmic rays spreading throughout the galaxy. These rays will pass through our solar system two hundred years from now, destroying everything in their path. We cannot prevent this, nor can we hope to outrun the cosmic rays. Humanity thus faces imminent, but not immediate, extinction.

What – if anything – would matter to people living in this ending world? Would some things matter more than they do now, while others matter less? Where might meaning, comfort, solidarity, and hope be found? Can our existing philosophical, cultural, spiritual, or religious traditions be reimagined to make sense of humanity's imminent demise? Is our own affluent world singularly unsuited to the challenges of life in an ending world? Could we equip our descendants to flourish in an ending world, even if we could not flourish there ourselves?

In our panel, three philosophers working on different approaches to future ethics explore the ending world thought experiment from the perspective of their own work – taking as a starting point our respective contributions to the forthcoming Oxford Handbook of Intergenerational Ethics (edited by Stephen Gardiner).

Note: please also read the longer additional document.

📢 **Speaker, Chair**

Tim Mulgan

📢 **Speakers**

Andrew Moore

Krushil Watene Philosophy, Massey University

Day 3, Stream 2, Session 3: Capabilities at Work

🕐 8:00pm - 9:30pm, Jul 2

📍 Online

Live Sessions 2

Practical Application of Capability - People Capability Framework

Martin Payne

University of Southern Queensland

Freedom at work: Towards a New Evaluative Framework for Graduate Labour Market Well-Being Using the Capability Approach

Ghia Osseiran

Lebanese American University, Lebanon (Lebanese Republic)

Missing Work – Two Arguments for a Capabilitarian Theory of Labor

Ortrud Leßmann

University of Hamburg, Germany

Abstracts:

Practical Application of Capability - People Capability Framework

Martin Payne

University of Southern Queensland

Central to this paper is the notion of 'well-being,' specifically relating to persons, in operational positions in High-Reliability Organisations (HROs). For persons in these positions, there is a high likelihood they may be required to cope with stressful and possibly traumatic events in the avoidance of, or the management of, critical incidents.

High-Reliability Organisations (HROs) have increased in prominence following several human, social, and environmental disasters and accidents, which have been a result of human error, ineptitude or incompetence. This paper will focus on the individual persons who are employed by a HRO, in an operational capacity. It will explore the application of Individual Capability (IC), based on Emotional Intelligence (EI), in a HRO, both to support achieving HRO aims and objectives, at the same time ensuring the welfare and well-being individual operational personnel. With consideration given the short and long-term, and the avoidance of aftermath repercussions, such as post-traumatic stress disorder.

The research will investigate how persons allowed growth and development through IC, with tailored educational programs that can enhance their professional competence and sense of well-being, at work and home. A literary review has produced little literature, dialogue, or discourse regarding the effects of the utilisation of IC within HRO's and the well-being of their employees.

There are two key aspects to the investigation: 1. Determining the meaning and intent of the term Individual Capability within the context of this research, and 2. Researching the augmentation of occupational effectiveness and personal well-being by using IC within a HRO

It is necessary to establish a thorough understanding of the intent and meaning of the term Individual Capability for there to be validity in the comparison. Notionally, IC is used to enhance occupational competence by providing the abilities to transpose, "transfer and adapt skills and competence to new and unusual circumstances, Capability—the extent to which individuals can adapt to change, generate new knowledge, and continue to improve their performance" (Fraser & Greenhalgh, 2001). This research is being undertaken within a Faith-Based Organisation (FBO), and comparisons will be drawn between the operations of HRO's, particularly in regards to dealing with crisis incidents.

Capability Frameworks have grown in prominence and relevance over the past four decades since the notion of the Capability Approach was first muted by Sen and Nussbaum (Gasper, 1997) (Sen, 1979) (Sen, 1992). Capability Approach has been given further consideration due to the changing nature of changing employment patterns and occupation/career progression over a person's working life (Sparks, Faragher, & Cooper, 2001). Also, rapid technological changes (C. Harteis, 2017) and changes in social expectations, which been exacerbated by global incidents such as the 2008 stock market crash and the global financial crisis, have an impact work/life balance.

The New Zealand Salvation Army, a Faith-Based Organisation (FBO), identified in 2011 that a Capability Framework was required to provide growth and development for their Officers and employees. The aim to give support and assist the persons working on the 'front line,' such as caseworker dealing with drug and alcohol addictions or management of post-disaster response. However, they struggled to operationalise Capability within their organisations, and in 2018 they created a project specification to establish the functionality and operational requirements of the Capability Framework and how a consultant would implement it in the field. The first phase of the project was to develop a 'People Capability Framework,' comprising of seven Capability and Occupational Competence Domains. Then to systemise and operationalise them for their 2700 Officers and employees. It is essential to draw comparisons between a HRO and a FBO to make the juxtaposed connection of relating IC to HRO personnel.

Theories of CA (Martha C. Nussbaum, 2011) have evolved into sophisticated methods of enhancing business and organisational theory and practice by focusing on peoples' abilities, indicative behaviors, traits, attributes, and competencies, in improving workplace performance and personal achievement. Vocational competence has been the cornerstone for vocational education and occupational standards and qualifications (Wahba, 2013) for the past four decades and remains a valid methodology for training and occupational standards. However, it has acknowledged that competence alone is no longer enough to meet the challenges and demands of 21st-century career and workplace requirements (Orton, 2011). There has also been a change in the expectations of individuals regarding their careers; it is no longer expected that a lifetime's employment will be in one occupation/vocation with one company or organisation (Sparks et al., 2001) (Otto, Dette-Hagenmeyer, & Dalbert, 2010). There is now the expectation that a person will need to change vocation/profession/occupation as well as companies/organisations during their working life. Capability (Fraser & Greenhalgh, 2001) is now the tool to transport/transpose/adapt a person's competence and skills or the "extent to which individuals can adapt to change, generate new knowledge, and continue to improve their performance" (p. 1)(Fraser & Greenhalgh, 2001).

CA has now become a contemporary framework for assessing people's advantages, especially concerning justice, equality, and human development (F. Comim, 2018). This and has changed not just the Human Resources paradigm on Individual Capability but also has had a significant impact on adult and vocational education and the workplace (Fraser & Greenhalgh, 2001). It is emerging into mainstream politics, with the release of The Well-being Budget 2019 - The Treasury New Zealand (Treasury, 2019) and Bhutan's adoption of Gross National Happiness Index as a measure of the nation's status, rather than the Gross Domestic Product (GDP) (Ura, Alkire, & Zangmo, 2012).

Freedom at work: Towards a New Evaluative Framework for Graduate Labour Market Well-Being Using the Capability Approach

Ghia Osseiran

Lebanese American University, Lebanon (Lebanese Republic)

Abstract

This paper is concerned with graduate labour market mismatch in the age of higher education massification. The economics of education literature has continued to revolve around the question of whether university education continues to be a "good investment" (Freeman 1976). In line with a growing literature using the CA to analyse graduate labour market outcomes (Flores-Crespo 2007; Bryson 2015; van der Klink et al. 2016), this research argues that one of the key dimensions that is missing in the graduate labour market mismatch debate is the question of graduate labour market wellbeing, defined in this paper as the capability of graduates to pursue their own labour market aspirations.

Drawing on the capability literature, this paper argues that dimensions of labour market wellbeing other than rates of return should be integrated

in our analysis of HE massification and graduate labour market outcomes. The focus on graduate labour market wellbeing can help shed light on the end goal of graduate labour market participation, which is not merely to secure a graduate wage premium, or a job that requires one's education to get the job or one's skills to do the job.

The Capability Approach (CA) provides an evaluative framework that allows for broadening the focus from expanding the economic returns to higher education to expanding graduate labour market wellbeing. According to Human Capital Theory (HCT), individual choices including educational choices are investments in human capital (Becker 1993). However, whereas HCT views economic growth as the end of the exercise, the CA values growth to the extent that it serves as an "instrument" for expanding human capabilities (Dreze and Sen 2002, 3) and promoting labour market wellbeing.

For Sen (1997), the choice of the "evaluative space" is itself an important choice to specify which kind of inequality is at stake. Economic inequality has largely focused on income, even though economic inequality is broader than income. According to Sen (1997), "if unemployment batters lives, then that somehow must be taken into account in the analysis of economic inequality." Unemployment, therefore, is not merely a loss of income. In the same vein, and as evidenced in the literature, the penalty of labour market mismatch is not merely a wage penalty or a skills penalty as it influences graduate wellbeing.

Drawing on a growing body of literature using the Capabilities Approach (CA) to analyse labour market outcomes (Flores-Crespo 2007; Lessmann and Bonvin 2011; van der Klink et al. 2016; Walker and Fongwa 2017), this paper argues that the CA provides a more holistic conceptual and evaluative framework for analyzing graduate labour market outcomes, allowing for a richer analysis of the graduate "capability for work" or the "real freedom to have the job one has reason to value" (Leßmann and Bonvin, 2011). The end goal is not expanding economic growth but maximizing graduate labour market wellbeing, or graduate freedoms to intentionally pursue labour market opportunities they have reason to value, defined by Powell and McGrath (2019) as "valued capabilities" (27). HE expansionary policies are then evaluated according to the "extent of freedom" graduates have "to promote or achieve [labour market] functionings they value" (Alkire 2005, 122), in this paper defined as labour market wellbeing.

This paper proposes a broader conceptualisation of labour market mismatch as a capability deprivation, where the lack of real opportunity or freedom to apply one's acquired human capital or skills, if one wishes, on the job, deprives individuals from pursuing workplace functionings that they value (Dreze and Sen, 1995, p. 14). In the literature on graduate mismatch, overskilling is already implicitly described as a capability deprivation of "underfulfilled" (Tsang and Levin, 1985) or "unrealised expectations concerning the labour-market benefits of education" (Rumberger 1981). Being placed in a job below one's skill level is also described in the literature as "a ceiling on the worker's productivity" (Allen and Van der Velden, 2001), which this article argues involves not only a penalty on the graduate wage premium but also a ceiling on the graduate's freedom to achieve in the labour market.

This paper argues that the HCA presents a broader more holistic conceptual and normative framework for the analysis of education and graduate labour market outcomes that is "additional and cumulative, rather than being an alternative to the 'human capital' approach" (Sen 1997) or to subjective utility measures. The normative framework that underpins the CA is that public policies and social arrangements should be assessed based on the extent to which they expand or constrict human capabilities or freedoms to achieve valued outcomes or functionings. Applied to the labour market, an evaluation of graduate labour market outcomes using the CA would broaden the analysis of the effects of labour market mismatch from a focus on economic returns alone to a focus on a broader set of workplace capabilities that graduates have reason to additionally value in the labour market.

Using the CA as the evaluative framework in analysing labour market outcomes, is useful as material indicators alone, such as the wage premium, or subjective evaluations, may be misleading and insufficient for determining whether graduate skills are utilized on the job. Furthermore, even in cases with a seeming fit between skill levels and skill requirements for the job, graduate capabilities in the labour market, defined in this study as the "freedom to achieve" labour market outcomes graduates have reason to value, may continue to be compromised.

This paper is structured as follows. The first section develops a conceptual framework for analysing graduate labour market wellbeing using the CA. The second section proposes a new framework for investigating and evaluating graduate labour market mismatch using a CA lens. The third section explores the labour market capabilities that are important to measure and include in a multidimensional analysis of graduate labour market mismatch using a capability lens. The final section explores the policy implications of adopting the CA as the normative framework for evaluating graduate labour market mismatch.

Missing Work – Two Arguments for a Capabilitarian Theory of Labor

Ortrud Leßmann

University of Hamburg, Germany

The Capability Approach (CA) is a paradigm for the analysis of a person's wellbeing. Given the importance of work for wellbeing it comes as a surprise that there is no theory systematically exploring the role of work for human wellbeing from a capability perspective. There is a number of papers that relate the CA and work but these papers examine individual aspects such as working time, job satisfaction, work-life balance, care work, job quality, the meaning of work and so on. In this paper I aim to lay the foundations for a capabilitarian theory of work by offering two arguments what such a theory accomplished.

The first argument concerns economics and takes characterizing the CA as a welfare economic approach as the starting point. Traditional welfare economics assesses individuals' wellbeing in terms of the utility they derive from consumption and leisure. On the aggregate level social welfare derives from its material basis embodied in the goods and services produced and offered for consumption. Maximizing welfare in this model amounts to using (scarce) resources for maximizing the production of those goods and services that are in demand by consumers. Consumption is what matters for welfare. Production possibilities limit the consumption possibilities and are limited by resources and technology. The spheres of production and consumption are neatly separated in this model, but much hinges upon the assumptions made. In particular, work is seen as a burden with the sole purpose of income generation.

When looking at "Sen's Capability Approach to Welfare Economics" Kuklys and Robeyns (2005) identify two major contributions of the CA to extending and altering welfare economics: First, the introduction of the metric of functionings and capabilities as opposed to that of utility in mainstream welfare economics (or income and expenditures as its proxy in empirical applications). The second contribution is attaching intrinsic value to choosing. While Kuklys and Robeyns emphasize that Sen broadens the scope of goods and services considered beyond the market and show how the change in metric changes the evaluation of the standard of living and poverty, they don't look at the role of work or discuss the aforementioned separation between the spheres of consumption and production.

The traditional economic view of work is extremely narrow and neglects important features. Sen (1975, 5) early distinguished three aspects of labor: the income aspect, the production aspect and the recognition aspect. The welfare economic model covers the first two aspects. Assigning utility gains to working may introduce the third aspect, but this comes at the cost of abolishing the separation between the spheres of consumption and production. The CA may capture the recognition aspect by its multidimensional metric that attaches value to doings and beings. If work need not be a burden and may rather increase wellbeing, the whole model changes: Welfare is directly generated by work additionally to its indirect effect via income generation and consumption. The spheres of production and consumption can't be separated as before. This has far-reaching consequences for defining welfare and gives work a central place in economics.

In fact, acknowledging the positive value of work may become the cornerstone of a new concept of "sustainable work" built on the idea that working can directly contribute to wellbeing and a redefinition of welfare. Furthermore, by breaking the separation between production and consumption a capabilitarian theory of work constitutes a step towards new economic thinking.

The second argument considers the social meaning of work focusing on the recognition aspect. The recognition refers to the accomplishment of work, to the quality of the work done and hence to the competence of the worker. Working is an activity and speaks to the doer in human beings. The kind of recognition described so far refers to the specific work done and enhances self-efficacy. However, the recognition aspect goes further since work is done in a social context. As Sen (1990) highlighted women are empowered by working outside home. He focused in his discussion on bargaining theory positing that women's position in "cooperative conflicts" improves by having an income of their own. Anderson (2001) goes beyond bargaining theory by pointing to two further effects: first that by working outside home women gain information on wider opportunities and second that they also acquire new identities through working and interacting with others. Without restricting the statement to women, Jahoda (1982, 83) has put is thus: "The structure of employment … enlarges the scope of social relations beyond the often emotionally highly charged family relations and those in the immediate neighbourhood". In addition, Jahoda points to further experiences entailed by employment, namely being part of a collective with purposes and achievements that transcend an individual's; the imposition of a time structure; social status.

Since the vast majority of people earn their livelihood today by employment, Castel (2003) views wage-labor as the main mechanism of social integration in modern industrial societies. Thus, wage-labor is the primary road to recognition as a fellow citizen, as a valuable member of society. Even the wealthy comply with this mechanism by either working for money nevertheless or describing their unpaid labor as work. Castel further identifies integration into a social and family network as a second mechanism. How far this road to integration is based on recognizing care-work and other forms of unpaid work is up for discussion.

A capabilitarian theory of work thus provides a link between the CA and social stratification theory. It overcomes the CA's alleged individualism by referring to the main road of social integration in modern societies that shapes people's preferences. Castel argues that in contrast to stratification in feudalism or class society positions can be compared today. There is a continuum of social positions that allows speaking of inequality as opposed to incomparability.

📢 Speaker, chair

Ortrud Leßmann coordinator Research consortium Labor Standards for improved well-being, University of Hamburg

📢 Speakers

Ghia Osseiran

Payne Martin University Of Southern Queensland

Day 3, Stream 3, Session 3: Justice and the Law
🕐 8:00pm - 9:30pm, Jul 2
📍 Online

Live Sessions 3

Examining 'legal capability' in the context of the Capability Approach
Dawn Watkins, Sophia Gowers
University of Leicester, United Kingdom

Transcendental capabilities in Amartya Sen's theories of capability and justice
André Folloni

Pontifícia Universidade Católica do Paraná, Brazil

Exploring the Human Development Paradigm and Capability Approach and interaction with the perspective of the Encyclical Letter LAUDATO SI' of Pope Francis On Care for our Common Home and key document in the 2019 Synod of Bishops for the Pan-Amazon Region.

Carla Francini

Creser Foundation

Abstracts:

Examining 'legal capability' in the context of the Capability Approach

Dawn Watkins, Sophia Gowers

University of Leicester, United Kingdom

Legal capability is described broadly as 'the abilities that a person needs to be able to deal effectively with law-related issues' (Jones, 2009) and 'the sum of the qualities that are necessary for a person to resolve legal problems effectively' (Pleasence et al., 2014). It is a concept that features centrally in research that seeks to measure legal need internationally, as well as being the focus of interventions that seek to improve public understanding of law and promote access to justice (so-called public legal education).

A number of frameworks of legal capability have been proposed in these contexts (Jones, 2009, Balmer et al., 2010, Collard et al., 2011, Mackie et al., 2013, Community Legal Education Ontario, 2016) but there is no agreed definition of legal capability and no single framework that informs all research in this area (Pleasence et al. 2014, Denvir et al, 2013).

In this paper, the authors first provide a 'state of the art' account of legal capability, drawing on a review of the literature. From here, they goes on to critically examine the development of the concept of legal capability, in the context of contiguous developments in the Capabilities Approach. They argue that whereas the link between the concept of legal capability and Sen's 'original' approach is clearly established (Pleasence and Balmer, 2019); it is much more difficult to identify ongoing links between the concept of legal capability and the Capabilities Approach as developed by other scholars; notably Nussbaum (2011) and Robeyns (2017).

The authors concludes by suggesting possible ways forward for the conceptualisation of legal capability, drawing on the methods she and her team are adopting as a means to establishing a framework of legal capability relevant specifically to children, as part of the FORTITUDE research project, funded by the European Research Council.

Transcendental capabilities in Amartya Sen's theories of capability and justice

André Folloni

Pontifícia Universidade Católica do Paraná, Brazil

In this paper, I aim at claiming that some specific and crucial capabilities are a necessary a part of Amartya Sen's theories about capability and justice. This claim departs both from Sen's own claim that a list of capabilities is not necessary in his philosophical view, and from the secondary literature which claims that Sen is not a capability theorist since *The Idea Of Justice* was published. Both positions are denied: some capabilities that might be listed are a necessary part of Sen's idea of justice and, in this sense, his theorizations about justice form a capability theory. To reach this conclusion, I try to articulate Sen's demands of reason to value when assessing capability and of public reasoning when assessing justice with the reflexive foundation given by the transcendental pragmatic philosophy of Karl-Otto Apel. The paper starts by paying attention to the difficult and disputed notion of reason to value that Sen includes in the definition of the functionings and capabilities that might be considered in a capability research. Sen (*The idea of justice*, p. 231) says that "individual advantage is judged in the capability approach by a person's capability to do things he or she has reason to value". In this sense, although it is possible and perhaps useful to think of negative capabilities in different theories built within the capability approach, there's no space for such a thing in Sen's theory. For the same reason, the very idea of a value free capability theory departures from Sen's own formulation. But not only value is a basic part of Sen's theory. In Sen's philosophy, evaluation depends on reasoning. Sen demands value and reason to value. The capability with which Sen's approach is concerned is not only with the capability to do things a person values, but with the capability to do things she has reason to value. Reasoning is essential: in Sen's late theory, there's no capability without reasoning. The assessment of justice also requires public reasoning. Democracy is needed not just because it is the government of people, by people and for people, or because it embraces a very important freedom, i. e., political freedom. It is also needed because democracy should be the exercise of government by the means of discussion. This government by discussion should allow public reasoning to flourish, which in its turn is needed to appropriately understand justice and injustice and to find the best ways to overcome injustice. To say that value and reasoning are absolutely necessary within Sen's philosophy is not an overstatement, since reasoning is needed both to characterize capability as beings and doings that people have reason to value and to define what is just and what is unjust and how to clear away injustice. Characterized this way, Sen's theory puts both capability and justice in terms of evaluation through reasoning, and thus gives to the pragmatical practice of reasoning a key theoretical role of foundation that supports all the construction that might follow. This means that the very definition of capability and justice demand that people should be able to exercise reasoning. The capability to reason is not only an important capability, a very important one indeed, but it is reflexively needed as a capability prior to anything any capability or justice discussion might produce. To exercise reasoning is a capability embedded in the very core of Sen's theory. Considering this, I argue that the capability to exercise reasoning is, in Kantian terms, a condition of possibility of any potentiality Sen's theory might open. In this sense, it can be understood, still with the help of Kant, as a transcendental capability. To formulate capability and justice demands, one needs to produce valid reasons. Valid reasons, on the other hand, depends, according to Karl-Otto Apel's idea of reflexive last justification (*reflexive Letztbegründung*) that some rules are satisfied. These rules are not derivative and are not a matter of choice: they are reflexively needed as condition of possibility of valid reasoning. To validly exercise public reasoning, one (i) needs to be considered as an equal by all others and (ii) needs both to act without violence and to be protected against violence. Equality and nonviolence are reflexively demanded by any exercise of public reasoning. I argue that it is possible to say the same about, e.g., a minimal threshold of culture, education, security and health. Those capabilities, involved in the capability of being able to exercise public reasoning, I argue, are reflexively needed as conditions of possibility of Amartya Sen's theories of capability and justice. Being reflexively necessary, the capability of "being able to exercise public reasoning" and all other capabilities that this activity demands are not a matter of choice. Rather, they are condition of possibility, i.e., transcendental capabilities. There's no capability research and there is no practice of justice in Sen's terms without those capabilities. I conclude that, if justice is a matter of public reasoning and

capability reflects the life one has reason to value, there are necessary capabilities in Sen's philosophy, even if they might be implicit if no one expresses them on a list.

Exploring the Human Development Paradigm and Capability Approach and interaction with the perspective of the Encyclical Letter LAUDATO SI' of Pope Francis On Care for our Common Home and key document in the 2019 Synod of Bishops for the Pan-Amazon Region.

Carla Francini

Creser Foundation

The life of indigenous, mestizo, riverside, peasant, quilombola afro-descendant peoples and traditional communities all over the world are threatened by destruction, environmental exploitation and the systematic violation of their territorial rights. The rights to self-determination, demarcation of territories and prior, free and informed consultation must be upheld.

The social, cultural and economic conditions of these peoples distinguish them from other sectors of the national community, and they are governed wholly or partly by their own customs or traditions or by special legislation (cf. International Labour Organisation [ILO], Indigenous and Tribal Peoples Convention, 1989 (No. 169), art. 1, 1a).

For the Catholic Church, the defence of life, community, land and indigenous people's rights is an evangelical principle, in defence of human dignity: "I came so that they might have life and have it more abundantly" (Jn 10:10b). This was the starting point of October 2019 Synod of Bishops for the Pan-Amazon Region.

The Amazon, also called Panamazonia, is a vast territory over 9 countries: Bolivia, Peru, Ecuador, Colombia, Venezuela, Brazil, Guyana, Suriname and French Guiana.

During the event it was pointed out how Indigenous peoples aspire to better living conditions, especially in health and education. They want to enjoy sustainable development that they themselves choose and shape and that stays in harmony with their traditional ways of life, in a dialogue between their ancestral wisdom and technology and the new ones acquired.

The displacement of indigenous groups expelled from their territories or attracted by the false allure of urban culture represents a specific feature of migratory movements in the Amazon.

Listening to the cry of the earth and the cry of the poor and of the peoples of the Amazon, with whom the Catholic Church wanted to walk together, was a call to a true integral conversion, to a simple and modest style of life, all nourished by a mystical spirituality in the style of St Francis of Assisi, a model of integral conversion lived with Christian happiness and joy (cf. LS 12).

These traditions deserve to be known, understood in their own expressions and in their relationship with the forest and mother earth.

Indigenous youth have enormous potential and actively participate in their communities and organisations by contributing as leaders and animators, in defence of rights, especially with respect to territory, health and education. On the other hand, they are the main victims of insecurity over indigenous lands and the absence of specific public policies.

The ancestral wisdom of the aboriginal peoples, wherever in the world, should be re-affirmed and build up connections world-wide engaging in innovative conversations and exploring the potential for new synergies.

After a long journey of listening to the People of the Amazon, which Pope Francis inaugurated during his visit to the Amazon, 19 January 2018, the Synod of Bishops for the Pan-Amazon Region took place in Rome from 6 to 26 October 2019. The aim was to share open, free and respectful perspectives between bishops, pastors in the Amazon, missionaries, and representatives of the indigenous peoples of the Amazon and representatives of indigenous peoples from all over the world.

The event was marked by the urgency of the theme that calls for opening new paths for the environment with the conviction of listening to the voice of the peoples in the light of the *Encyclical Laudato Si'* **On Care for our Common Home.**

Participants displayed acute awareness of the dramatic state of destruction affecting the Amazon. The territory and its inhabitants are disappearing, especially the indigenous peoples. The Amazon rainforest is a "biological heart" for the increasingly threatened earth. Radical changes are urgently needed as it is scientifically proven that the disappearance of the Amazon biome will have a catastrophic impact on the planet as a whole.

This highlights the importance of listening to the voice of the Amazon, the cry of the wounded land and its inhabitants. There was an active participation of more than 87,000 people from cities and from different cultures, along with numerous groups from other ecclesial and religious sectors and the contributions of academics and civil society organisations.

In times of global climate change and rapid technological challenges, politicians and academics argue that we need to consider our responsibilities to future generations.

I argue with this paper, in the practitioner session, that we need to understand also how to talk and debate about responsibilities in order to help, with narratives and the respective technicalities too, new policy and legal paths as appropriate approach to protect legally public goods as rivers or seas.

Pope Francis, in this direction, talked and opened the doors to the "ecological sins".

I would like to share the experience of the communication plan and the analysis I provided for a Foundation aiming at helping communities in Latino America under the conceptual framework of Amartya Sen's Capability Approach, Laudato Si' Encyclical and Human Development and SDGs.

Following an inclusive approach, the indigenous views of the world and nature, will help to drive a fundamental perspective change and a shift towards an economic paradigm even more connected with the capability approach.

📢 Speaker, Chair

Carla Francini Healthcare & life science practitioner, academic research projects in communication sciences, social choice. Coordinator TG sustainable HD at, HDCA

📢 **Speakers**

Dawn Watkins Professor of Law, University of Leicester

André Folloni PUCPR

9:30pm

Day 3, Stream 1, Session 4: Energy Justice
🕐 9:30pm - 11:00pm, Jul 2
📍 Online

Live Sessions 1

Indigenous people's rights on forest land in India: A way towards solution to climate resilience

<u>Madhulika Sahoo</u>

Vellore Institute of Technology, India

Energy security dilemma through capability approach – The case of India and Iran relations

<u>DEBASISH DAS</u>

Central University of Kerala, India, India

Energy Justice from the Bottom-up: A Capability Approach to Community Acceptance of Wind Energy in Mexico

<u>Paola Velasco-Herrejon</u>[1], Thomas Bauwens[2]

[1]University of Cambridge, United Kingdom; [2]Copernicus Institute of Sustainable Development, Universiteit Utrecht

Abstracts:

Indigenous people's rights on forest land in India: A way towards solution to climate resilience

<u>Madhulika Sahoo</u>

Vellore Institute of Technology, India

Indigenous peoples constitute less than 5% of the world's population, they safeguard 80% of the world's remaining biodiversity, thereby playing a key role in climate protection (United Nations, 2019). Indigenous peoples often have a spiritual connection to nature. Indigenous peoples recognize nature as an integral part of their identity. Safeguarding the health of nature is a fundamental way to show respect and protect one's own health. Furthermore, indigenous peoples, resilience is rooted in traditional knowledge, as their capability to adapt to environmental change is based first and foremost on in-depth understanding of the forest.

Indian government enacted Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 in order to recognition rights of the Indigenous people on the forestland. However, recently the Supreme Court of India is hearing a matter on the constitutional validity of indigenous people rights under the act (Kukreti, 2019). The indigenous people who are unable to establish the claims will be evicted from the forest. The decision has led many tribal communities demanding justice and recognition of their rights on forestland. The present paper discuss the importance of giving rights to the indigenous people on the forest that they have been protecting for ages. The justice on recognition of forest rights can be seen through capability approach not only to understand their right but see indigenous people as climate resilience.

In this paper I have tried to understand rights of the tribal communities of Odisha state in India through Nussbaum central capabilities. According to Nussbaum's capabilities approach is the idea that justice should be defined in terms of people's capabilities to do and be different things (Bockstael & Watene, 2016). By "capabilities," Nussbaum means the conditions or states of enablement that make it possible for people to achieve things; capabilities are people's real opportunities to achieve outcomes they value. Nussbaum's capability control over one's environment look at the people's right on forest (Schlosberg, 2012). For example- Control over one's environment. (A) Political. Being able to participate effectively in political choices that govern one's life; having the right of political participation, protections of free speech and association. (B) Material. Being able to hold property (both land and moveable goods), not just formally but in terms of real opportunity; having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from

unwarranted search and seizure (Holland, 2008).

Looking at the current situation of indigenous people of Odisha through capability lenses, one can clearly state that the plight of the indigenous people is in grave. The eviction of indigenous people due to rejection of forest rights may lead to landlessness, joblessness and homelessness. It is important that the government acknowledge indigenous people rights on forestland, give them dignified citizenship and help accelerate their functioning as for combating climate resilience.

Energy security dilemma through capability approach – The case of India and Iran relations

DEBASISH DAS

Central University of Kerala, India, India

The paradigm of energy security is based on the classic economics theory of demand and supply which has encouraged the modern critical geopolitical scenarios. When it comes to geopolitics, it expands it horizons beyond the basic definitions of demand and supply to strategic, political and security & defense concerns. The commodities namely crude oil, natural gas and nuclear energy are defined as strategic commodities whose movement can has the ability to restructure politics, society and economy both on positive as well as negative note. However, movement of such strategic commodities is highly influenced by the inherent political rationalities of the states that operationalizes policies based on it. Political rationalities refer to the dialectics of polity depending on the preoccupied or transitional notions of governance. Some of the classic political theories such as liberalism, communism, socialism, realism etc. are the sources of evolving political rationalities. The evolution in political rationalities is found through the expansion of globalization in which the core ideas of classical political theories lose their momentum to adjust with market normatives. This evolutionary phase has given birth to rationalities like neoliberalism and neoconservatism that are hybrid and lethal political instruments with capabilities to pierce the social fabric dynamically at any given point of time.

To be specific, neoliberalism poses a market-political centric governance system and neoconservatism poses a moral-political governance system. However, in reality, no state governance is completely neoliberal or neoconservative, though the states are identified with either of those based on majority of policy lenience to any of them. In this context, India can be identified as a quasi-neoliberal state and Iran as a quasi-neoconservative state. The commonality between the two is that both have a right-wing principlist governments but ready to embrace market imperatives. Difference between the two lies in terms of democratic posture wherein the state of Iran is governed by Islamic indoctrination and the state of India is a constitutional government having larger public mandate. In other words, though Iran has an election system so as to prove an Islamic democracy, it is superseded by the rule of ulama and Islamic clergy. In Indian scenario, the outcome of election process is decisive for the appointment of a government. Thus, the functions of a political rationality in two different state structure fetch two different outcomes. India can be identified as quasi-neoliberal because of reserving a substantial amount of conservatism in terms of nationalism and secular outlook to overpower the religious diversity. On the contrary, Iran can be identified as quasi-neoconservative because the emergence of nuclear technology has necessitated the theocratic state to increase its engagement at global stage. It compels Iran to embrace a substantial amount of neoliberalism to acquire advance technologies and know-how not only through the channels of nuclear technology but also in other areas such as agriculture, medical, communications, education, science and space. It so happens despite having deep rooted theocratic governance.

The distribution of energy commodities automatically turns into a subject matter of those political rationalities that trigger the sensitive issues of national security. There arises a linear relationship between the national security and energy security. The capability of a state to produce, acquire and retain the regularity of access to energy resources determines the degree of attaining national security. Since energy resources are used in a wide range of activities such as industry, research and development, agriculture, transport, healthcare, defense etc., it is a primary need of an economy. Thus, national security paradigm stands on the security of the primary need that supports the development of the economy. In this regard, the capability approach is attributable to the ability of a state to secure the energy resources domestically and internationally. India strives to secure its growing energy needs where Iran finds an opportunity to fulfill it. On the other hand, Iran is in continuous lookout for rewarding markets for supplying its oil resources for which India serves as a unique client. Question is, how capable they are to reciprocate mutually in this respect?

The abilities of India and Iran to reciprocate in terms of dealings in energy commodities is the subject matter of control and monitoring by the international community. The subject is highly sensitive pertaining to the socio-economic development and political stability in the respective states. The research paper aims to present the challenges of interdependence between the two states based on their political and strategic capabilities in the domain of energy security. In this regard, comparative analysis of the neoliberalist and neoconservative rationalities and their respective effects on the political orientations of the states shall be the methodology to demonstrate the energy security scenario between the two nations. Through the prism of comparative politics of the two nations, the levels of human development in terms of both societal and economic situations of the two shall be focused. The paper shall conclude with the scopes and limitations of the states in the domain of energy security and policies and situations where improvements could be done.

A Capability Approach to Energy Justice and Social Acceptance of Energy Technologies

Paola Velasco-Herrejon[1], Thomas Bauwens[2]

[1]University of Cambridge, United Kingdom; [2]Copernicus Institute of Sustainable Development, Universiteit Utrecht

Promoting common interest in climate change mitigation would be more effective if solutions resulted in all stakeholders being better off. However, this is rarely the case since strategies to reduce greenhouse gas emissions usually result in winners and losers (WCED, 1987), and the development renewable energy technologies (RETs) are no exception. The adoption of ambitious renewable energy targets has had profound social, economic and environmental implications that operate at scales ranging from local to global and have raised questions about social justice in capitalist societies (Shearman and Smith 2007). Therefore, identifying key social justice issues affecting social acceptance of RETs has become hugely important in advancing the proliferation of clean energy.

The concept of "energy justice", founded in the environmental justice literature (Schlosberg 2009, 2013; Walker, 2012), is a useful conceptual framework to identify the ways in which benefits and ills related to RETs are distributed (*distributive* justice), remediated (*procedural* justice) and victims recognised (*recognition* justice) (Heffron and McCauley, 2014; McCauley et al., 2013; Sovacool and Dworkin 2015). Furthermore, similar to environmental justice, energy justice has no universal definition. It is situated and contextual, based in the circumstances of time and place and defined depending on one's beliefs, opinions and values. Thus, its contextual definition has important implications for the formulation, implementation, and evaluation of policy and science (Walker 2012). This paper aims to address three important gaps in the energy justice literature: (1) there is limited literature on the links between social acceptance of RETs and energy justice; (2) even though the capability

approach (CA) has been proposed to theoretically extend the concept of energy justice as a way to bridge ideal and abstract notions of justice (Schlosberg 2012) and to capture tensions between well-being and climate change mitigation (Wood and Roelich 2019), it has only been empirically applied within an energy justice framing linked to energy usage and energy poverty (Day et al., 2016; Walker and Day, 2012), and not applied to energy production; and (3) hardly any attempts have been made to look at social acceptance in the context of emerging economies and to engage in how indigenous communities interpret energy production related issues, and what kind of improvements and strategies they would propose and endorse.

To contribute to bridging these gaps, this paper aims to extend the energy justice framework (e.g. Jenkins et al. 2016, McCauley et al. 2013, Sovacool 2013, Heffron and McCauley 2014, and Sovacool and Dworkin 2014) with the CA and its focus on freedoms, agency, and public deliberation (Sen 1985, 1992, 1999, 2009; Nussbaum, 2000, 2003, 2011) to understand factors affecting acceptance of energy technologies. Specifically, this paper will aim to answer the following questions: 1) How can the CA contribute to a bottom-up approach to energy justice? 2) To what extent can this enhance understandings of social acceptance of energy technologies? The CA is a normative framework for the evaluation of people's advantages (Comim, Fennell, and Annand 2019) that offers a deeper context-sensitive analysis of justice issues (Schlosberg 2004; Walker 2009) by allowing individuals to define what justice ought to be. Whilst recognising that opposition to energy infrastructure is fundamentally a problem of distributive, recognition and procedural injustices, we argue that operationalising the CA may unveil nuances of what these justice tenets mean to people in the ground, in the aim of building a bottom-up approach to energy justice. An increased understanding of the complex conceptions of justice within a community can lead to an improved awareness of justice implications related to acceptance of energy technologies.

To do so, we use the case of a wind energy siting to detail how the distributional, recognition and procedural elements of energy justice link to well-being perceptions related to wind energy, proposing a characterisation of this concept for this research. This is done by operationalising the CA to identify well-being-related concerns of indigenous people living in three communities neighbouring wind installations located in Southern Mexico that have low, medium and high levels of opposition, thus providing a useful comparative stance. Data will be drawn from 103 semi-structured interviews and a large-scale questionnaire-based survey (N = 380) conducted between September 2017 and June 2018.

Findings confirm the importance of looking at distributive/procedural/recognition justice. Nonetheless, the CA is needed to help illustrate the points at which misguided wind energy siting can conflict with indigenous population's well-being attainment based on their own understanding of a good life. Only by recognising people's valued capabilities we can understand and act upon factors affecting social acceptance of RETs. Using Mexico as a case study, this paper contributes to bridging the gap of literature availability about social acceptance of wind energy in developing countries. Furthermore, this paper positions the capability approach as a useful justice framework to understand how the lives of the poor and marginalised are shaped by the introduction and expansion of wind power in the areas where indigenous populations have lived for more than a thousand years, and to which their livelihoods depend on. As a result, the further integration of the capability approach in an energy justice framework results key to understand factors affecting an inclusive energy transition.

📢 Chair

Christine J Winter Post Doctoral Research Fellow , The University of Sydney

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📢 Speakers

Debasish Das Senior Research Fellow and PhD Scholar, Central University of Kerala, India

Paola Velasco Graduate Teaching Assistant, University of Cambridge

Mohammad Fotros

Day 3, Stream 2, Session 4: Sustainability and Displacement
🕐 9:30pm - 11:00pm, Jul 2
📍 Online

`Live Sessions 2`

Nudge for the planet: how behavioral economics can contribute to an ethical shift towards sustainable human

development

<u>Juan Carlos Mantilla</u>

Paris 1 Panthéon Sorbonne, France

Developing a Capabilities Approach to Climate Change-Induced Displacement

<u>Sophia Sideris</u>

Carleton University, Canada

Abstracts:

Nudge for the planet: how behavioral economics can contribute to an ethical shift towards sustainable human development

<u>Juan Carlos Mantilla</u>

Paris 1 Panthéon Sorbonne, France

This paper examines the potential of libertarian paternalism to contribute to sustainable human development through *nudge* type policies, and develops an ethical debate around libertarian paternalism's place on a view of human development that is simultaneously sensible to the contemporary debates on environmental ethics, and deeply committed to liberal democracy. Libertarian paternalism is an approach developed by SUNSTEIN and THALER (2003, 2010) aiming to correct, through the architecture of choice, the tendency that human beings have to act in an irrational manner, while preserving a fairly wide margin of choice, so as not to limit their fundamental freedoms. They draw on the main developments in behavioral economics, of which THALER can be considered one of the main theorists, alongside other equally decisive authors like Daniel KAHNEMAN and Amos TVERSKY. The main policy instrument proposed to achieve this objective is the nudge. Nudges are interventions aimed at orienting the choices of free individuals towards their own well-being by influencing the architecture of choice, while respecting their right to decide. It is a welfarist approach that aims to be compatible with political liberalism. However, in liberal societies, where fundamental freedoms have the status of constitutional principles, such an approach raises a fundamental ethical question which must be addressed if we plan to use nudging as an instrument of public policy: under what conditions can public and private institutions intervene on the architecture of choice to protect individuals from the harms they can do to themselves? Are there any ethical limits to take into account when designing and applying nudges? This is a complex question which deserves reflection on the theoretical justification of libertarian paternalism, the conditions of application of the architecture of choice, and the social risks that the approach could entail. Thus, this paper has four parts: The first part synthesizes the environmental ethics debate about intrinsic value that questions the legitimacy of a predominantly anthropocentric conception of development, and calls for an ethical shift to sustainability. It defends the argument that this shift can and should be made under liberal democratic principles, and that the capabilities approach to human development could be an effective normative framework for this new ethical demands. The second is devoted to the presentation of libertarian paternalism and the main findings of behavioral economics on which it relies theoretically; this section ends with a review of the main developments of nudge policy around the world. The third part corresponds to a reflection about its ethical legitimacy under the political frame of liberal democratic societies and societies that aspire to justice; this section addresses the principal risks of libertarian paternalism, notably the risks of manipulation and loss of autonomy, and concludes with the proposition of a set of circumstances under which intervening the architecture of choice would be legitimate. Finally, the fourth part addresses the potential uses of libertarian paternalism for sustainable development in the present context of ecological crisis. It ends with a proposition of a set of "green nudges" that could be highly effective in transforming individual citizens' and organizations' behavior through the promotion of more sustainable choices. A final reflection highlights the partial success of more traditional policy measures for fighting climate change based on information, incentives and obligations, and suggests the need for new, creative ideas that could contribute to the establishing of more sustainable behaviors and practices in both the public and private spheres.

Developing a Capabilities Approach to Climate Change-Induced Displacement

<u>Sophia Sideris</u>

Carleton University, Canada

According to the Internal Displacement Monitoring Centre, more than half of the 30.6 million people newly displaced in 2017 were displaced by environmental disasters (IDMC 2018). The Intergovernmental Panel on Climate Change (IPCC 2012) has concluded with a high degree of certainty that increasingly severe weather events caused by anthropogenic climate change will lead to increased levels of human displacement in the coming years. Yet, many individuals who are or will be displaced by climate change fall through the cracks of existing international protections. Because they are not technically "persecuted" due to their membership in a protected class, individuals displaced due to climate change do not satisfy the refugee definition and thus are not subject to the protections laid out in the 1951 UN Refugee Convention. Furthermore, causal and conceptual issues exist in distinguishing the causes of displacement (since climate change interacts with and exacerbates other drivers of displacement), and thus in distinguishing "climate migrants" from other kinds of migrants. For example, in cases of long-term, slow-onset environmental change that exacerbates poverty, climate migrants might be seen as "economic migrants", to whom some believe no assistance is due. Other avenues in global governance have been proposed to fill the gap in protection, including the human rights regime, the Guiding Principles on Internal Displacement, labour migration, international security etc., (Martin 2010, McAdam 2016) but a comprehensive global response has yet to be mounted.

Since "climate migrant" is a relatively new idea in the discourse on forced migration, one strategy for motivating the protection of climate migrants is to marshal moral arguments showing what this class of displaced persons is owed by the international community. In this paper I argue that the capabilities approach is one such normative framework that could be applied to motivate protection for environmental migrants of various types. This paper will be a scoping exercise that seeks to assess the suitability of the capabilities approach to this particular problem, including its strengths and its limits. A small body of work already exists that applies the capabilities approach to the issues in immigration (see Preibisch et al. 2016, UNDP/Risse 2009). Likewise, work also exists connecting the capabilities approach to climate change, including Roy and Venema (2002), and Crabtree (2019). My interest, and particular contribution, is to apply the capabilities approach to the nexus of these two issues – forced displacement and climate change.

I propose a number of areas where the capabilities approach has useful insights into the moral entitlements of climate migrants. The main benefit that I develop is that the capabilities approach does not take as morally relevant the distinction between causes of migration. Whether or

not displacement is caused by anthropogenic climate change or some other factor(s) is irrelevant to the duty to aid those who have seen their opportunity-sets dwindle. Thus, the capabilities approach is not hindered by the requirement of unravelling causal threads in the issue of climate displacement.

A further benefit is, as Bonfanti (2014) argues, in focussing on the needs and opportunities of displaced persons themselves, the capabilities approach can take a migrant-centred, rather than host-country centred approach to the ethics of migration. This allows us to tailor policy responses to the particular needs of migrants themselves. In other ongoing research I am engaged in the task of "disaggregating" the concept of climate migrant into a number of subcategories based on more particular aspects of the experience of displacement (e.g. internal vs. international, slow vs. rapid onset climate change, etc.). In this paper I further develop Bonfanti's insight into the idea that a capabilities framework would allow us to take a more contextual approach to addressing the needs of different types of climate migrants. It is feasible that different types of climate migrants as I distinguish them would present with broad similarities in their capability deficits.

Lastly, I argue that the capabilities approach can be used to augment existing scholarly work on forced migration. For example, in his influential work *Survival Migration*, Alexander Betts (2013) argues that global refugee regime fails to protect individuals threatened by conflict, food insecurity, and environmental change, and proposes the new category of "survival migrant". Since survival migrants are distinguished on the basis of their needs and life prospects, as opposed to the narrow definition set out in the 1951 Refugee Convention, Betts's account could be fruitfully augmented by an appeal to capabilities. Furthermore, work on human security that has already been applied to issues of environmental change and forced displacement (Commission on Human Security 2003) also dovetails nicely with the capabilities approach.

Unfortunately, some benefits of the capabilities approach may also turn out to be hindrances to its applicability at least where policymakers are interested in motivating protections for climate migrants. For example, where it does not take as morally relevant differences in the causes of displacement, the capabilities approach cannot theorize the moral blameworthiness of the parties involved in creating the environmental conditions that drive displacement. This makes it difficult to pick out who exactly should be responsible for assisting climate migrants, never mind holding large emitters accountable for their role in driving climate change. Despite this limitation, I believe that it is a worthwhile contribution to the theoretical toolbox of academics and policymakers alike.

📢 Chair

Andrew Crabtree Adjunct Associate Professor, Copenhagen Business School

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📢 Speakers

Juan Carlos Mantilla

Sophia Sideris Doctoral Student, Carleton University

Day 3, Stream 3, Session 4: Capabilities, and Autonomy
🕐 9:30pm - 11:00pm, Jul 2
📍 Online

Live Sessions 3

Central capabilities and important capabilities

Eric Palmer

Allegheny College, United States of America

Globalisation and the role of the city (in preserving and expanding space for individuals' political autonomy).

Jack Lawrence Simpson

University of Leeds, United Kingdom

Abstracts:

Central capabilities and important capabilities

Eric Palmer

Allegheny College, United States of America

Martha Nussbaum's list of central capabilities, its versions, and its contents are more than familiar as topics of discussion at HDCA and they are

abundantly treated in a mature literature. I hope to cast new light by proposing an adjustment to the concept that draws upon pragmatism and discourse ethics. The adjustment addresses the main concerns of Amartya Sen and David Crocker. It does not impinge upon, and so preserves, Nussbaum's rationale for forwarding capabilities as a political project, as opposed to a comprehensive cosmopolitan project. It retains but demands significant alteration to philosophical discourse concerning capabilities and, consequently, also alters the relation of capabilities to national constitutions, a relation that Nussbaum finds to be especially valuable.

The proposed adjustment, compactly stated, replaces the "central" capabilities with a historically contingent (and so, non-fixed) list of "important" capabilities that are generated through discourse in the public sphere. Important capabilities, much like Nussbaum's central capabilities, should be recognized as of highest importance for understanding flourishing and barriers to flourishing. Like central capabilities, many of them will deserve guarantee in political constitutions. The proposal rejects the familiar capabilities list, yet a group engaged in philosophical or political discussion may well pick up a list very similar to one that has been proposed for the central capabilities. But the list should be understood to be a relatively stable yet mutable central agenda for collective inquiry and for political advancement of human flourishing.

The conceptual distance between "central" and "important" is indeed not vast, and this proposal may appear to verge on triviality, at least for any except philosophers. I argue that it is not trivial. The heart of the proposal is that a commitment to discursive conditions should replace Nussbaum's choice of an "Aristotelian essentialism" that promotes a "thick and vague" theory of the good that precedes constitutional conversations and informs philosophical discussion of flourishing and of rights.

This presentation argues for the proposal along two fronts. Its significance may be indicated, first, by noting that rights – even human rights, some of which correspond to supposed central capabilities – are best understood as pressing concerns that are shaped by historical circumstances. Some rights, such as the right to privacy and the right to education, may best be understood as having come into being during the past several centuries, as technology, productivity and social arrangements provide the conditions for their necessity. Other candidate rights have come into being very recently, indeed, since Nussbaum began her project of formulating lists: the right to identity (as recognized in the constitution of Argentina, 2012) is one such case; a human right to internet access is also currently at focus in the public sphere. Both are, arguably, ripening as international legal norms. Other rights may shift as historical conditions change, and some, such as the right to privacy, may even sunset in the very near future. If rights that are the legal image of central capabilities come to be rights and disappear, this presents a particularly clear indication that an approach countenancing mutable important capabilities may be superior to an essentialist understanding of central capabilities that ground rights claims and constitutional conversations.

A second case for proposing important capabilities in place of central capabilities involves the conditions under which any capabilities list is generated. If our understanding of human wellbeing precedes discourse, then the possibility for generating understanding of wellbeing through the public sphere is hampered and likely is hedged by the limits of self-understanding of elites. Self-understanding as well as social justice may even be limited by discussion structured at the outset by a list of central capabilities that antecedently frame constitutional discourse. Ecuador's national interpretation of the "Rights of the good way of living (*buen vivir*)" articulated within its recently adopted Constitution may present a relevant case. The Constitution also frames *buen vivir* as "*sumak kawsay,*" a Kichwa dialect term, but this ideal may not be compatible with the liberal conception of the individual, for some Kichwa political activists have explicitly identified *sumak kawsay* as a genuine departure from liberal conceptions of individualism. It may be that the understanding of many of those engaged in drafting the document, including capability theorists who were central to the process, diverged greatly from the understanding of people who received the concept within its original cultural context. The familiar language of development economics, liberalism and capabilities, then, may bias understanding where such language frames discussion. Thus philosophers, government officials and representatives with backgrounds dissimilar to others within a larger political community may begin from a "thick, vague theory of the good" that leaves too thin a passage for public reason, obscuring alternatives.

The proposed adjustment grounds a mutable capabilities list in a pragmatic historical account of civil and human rights. It offers discursive, non-foundational conceptions of individual and social human flourishing, which may also be considered conceptions of human development.

Globalisation and the role of the city (in preserving and expanding space for individuals' political autonomy).

<u>Jack Lawrence Simpson</u>

University of Leeds, United Kingdom

The late twentieth century to early twenty first has seen a dramatic expansion of globalised trade and communication. Using the Capability Approach, I propose that we can understand elements of this phenomena as a threat to political autonomy. As the world has become more global, nation states have struggled to preserve and expand the space for the political agency of individuals. At the same time, an increasing amount of people are living in urban environments. This is true in both relative and absolute terms. The city then has increasingly become the political unit through which people pursue their goals. Cumulatively I propose these factors suggest that a new political theory of cities, one based on capabilities, might prove fruitful. Such a city, a city of capabilities, would offer an alternative to the city as a node of global capital. By reframing the city, using the capability approach, it is hoped that two things are achieved. Firstly, we can understand why globalisation may pose a threat to political autonomy, and in turn why a threat to political autonomy is potentially problematic. Secondly, using the capability approach we can provide a framework for understanding the ends, or goals of the city. By viewing the city in such a way, it is hoped that space can be held for the political autonomy of citizens, which counters some of the threat to agency by globalisation. By holding such space, it is hoped citizens have the required environment to live more flourishing lives, whilst simultaneously not feeling so threatened by the global environment that they now encounter, and are integrated into.

The dramatic expansion of globalised trade and communication has created increasingly interwoven lives of global citizens. This expansion of the ability of some to affect others poses issues for how political autonomy is preserved. Ie how does this expansion affect those who are most subject to such expansion? We might suppose such an expansion to follow existing power inequalities.

But computing power, and communicative developments have done more than merely reproduce existing inequalities. They may exacerbate them. They substantially affect the possibilities of holding and utilising information. Computing power has radically affected the way humans can;

    Gather & store information

    Use information (including for analysis and communication)

This radically altered environment of information technology, along with ideological convergence in economic policy has been part of what has made possible the dramatic increases in integration, in the world in which we now find ourselves. This latest phase of globalisation poses

challenges, if we consider political autonomy key to human flourishing.

The importance of political autonomy will be framed using the capability approach framework, a normative framework used across philosophy, economics and various applied fields in social science to analyse the justness of social arrangements and to make determinations regarding the wellbeing of individuals. The Capability Approach can offer a framework through which to understand the justness of the social arrangement, and also means through which to attempt to achieve such ends. One significant tenet, which the argument rests upon is the importance of political autonomy, to be part of key decision making processes which affect one's life.

Through a capabilities framework this presentation argues that the city can, in part, offer structures to develop citizen capabilities and to better protect these capabilities from pressures created by the globalised economy (this is particularly important as states struggle to deal with these forces). The value of this investigation sits within a context where globally, more and more people are living in cities and urban environments. In turn, the city represents a space in which more and more people are striving to flourish. In other words, by using a capabilities framework, it is possible to argue that cities can/should be used to

develop citizen capabilities. At the same time, the capability approach can also be used to offer cities a guiding framework that challenges economic orthodoxy.

The study combines the political theory of the capability approach, that is, the ethical framing of how we ought to judge a society and individual's wellbeing, with empirical data that shows the world has indeed become more interwoven.

I think by articulating the threat these forces of globalisation (economic integration and expanded communicative technologies) pose to individuals' political autonomy, we can see the benefits an application of the capability approach can offer by;

> 1. Analysing these issues pertaining to political autonomy, that have arisen through processes of globalisation.
> 2. In response to these issues, show how the city as a political unit may be envisaged as a response. The city can be seen to be a key space in preserving and expanding space for political autonomy.

I hope this may also explain some of the rejection of globalisation in more recent years (a return of protectionism, nationalism etc), and in doing so, show how the capability approach might be a useful framework for showing how some of this may be staved off in future.

I think this fits in with some of the key themes of the conference, most notably Sustainability & Justice, sustainable development and SDGs, Capabilities and living standards, Urban and rural capabilities, Democracy and deliberation, and would benefit from discussion at the conference.

📢 Speaker, chair

Jack Simpson University Of Leeds

📢 Speaker

Eric Palmer Professor, Philosophy, Allegheny College

Day 3, Stream 4, Session 4: Working with Children
🕐 9:30pm - 11:00pm, Jul 2
📍 Online

Live Sessions 4

Mātauranga Māori and Social Work

Fiona Te Momo

Massey University

Children's Voices and Choices: Q-Methodology as a Capability Measure

Ines Meier

Rutgers University, United States of America

Revisiting the Role of the Researcher Working with Children: a view from the CA

Graciela Tonon

Universidad Nacional de Lomas de Zamora/Universidad de Palermo, Argentine Republic

Abstracts:

Mātauranga Māori and Social Work

Fiona Te Momo[1]

[1]Massey University

The Indigenous people of Aotearoa New Zealand are called Māori. The social work profession in Aotearoa New Zealand has gained international recognition for implementing bicultural codes of practice, recognizing the Treaty of Waitangi, and adopting Māori models. The point of difference that sets the social work practice apart from other practices across the world is the implementation of Indigenous knowledge and values within the field of practice. From a government perspective the Social Workers Registration Board in Aotearoa New Zealand (2018) expects social workers to abide by 11 principles in the codes of conduct with the first principle being "act with integrity and honesty" and the second principle is to "respect the status of Māori as tangata whenua". The Social Work Registration Board provide seven descriptions to show how the second principle can be implemented in practice. The first practice is for social workers to form working partnerships with Māori clients and their family/whānau. The second practice talks about working in a culturally appropriate manner and recognizing the diverse Māori population. The third practice requires social workers to understand Te Ao Māori, the Māori world, and apply bicultural practice models in the field. The fourth practice involves the utilization of Māori social work and/or bicultural models of practice to protect the integrity of Māori as tangata whenua. The fifth practice is about facilitating the Māori clients' ability to access the services they need whereas the sixth practice implores social workers to engage in cultural supervision. The seventh practice encourages social workers to implement safe, responsive and relevant cultural supervision for clients. In order for social workers to achieve the principles and practices required of them to be registered and become successful social workers in Aotearoa New Zealand they would need to learn about Mātauranga Māori.

Children's Voices and Choices: Q-Methodology as a Capability Measure

Ines Meier

Rutgers University, United States of America

The capability approach offers a normative framework to reveal inequalities between resources available to children and children's capabilities (Unterhalter et al., 2007). To understand the well-being of individual children, an approach is needed that gives children voice without risking "glossing over the diversity of children's own lives and experiences" and to treat children as individuals and not just as part of a (minority) group (James, 2007, p. 262). Adult social scientists should think reflexively about their work and ask, as Tisdall (2008, p. 420) suggests, "hard questions about our [researchers'] own positioning, the position of children and young people's participation, and of children and young people themselves." In order to advance theorizing about as well as practicing of participation rights, it is time to be more engaged with children in conversations in which children are heard and on equal footing with their adult citizen counterparts. Alderson (2008) suggests that involving children in research more directly – by acknowledging children as subjects who can speak on their own and have valid opinions and thoughts – "can rescue them from silence and exclusion" (Alderson, 2008, p. 278).

In order to reach the goal to create a child-led evaluation of capabilities, this paper will introduce a measure of capabilities with an example of a recent research study on children's views on their opportunities that involved children directly in the research process in two ways. First, children from the ages of 9 to 14 participated in the construction of the measure used to assess capabilities. Second, children in the same age range participated directly as respondents in the research.

The technique used in this study is Q methodology, which is the systematic study of subjectivity to investigate people's beliefs and attitudes (Brown, 1993). In a Q sort task, participants receive cards with a set of statements about some topic or issue and are asked to rank-order the cards along a continuum, usually with responses ranging from agree to disagree (e.g., Brown, 1993), in a forced normal distribution. One way to establish a set of statements is by interviewing the participants involved in the study in order to elicit a concourse, which is in the language of the participants and therefore commonly understood (see Stephenson, 1993). Participants can rank statements any way they want, thus allowing them to determine the importance of each statement from their own perspective without the researcher giving meaning up front (Ward, 2009). Furthermore, through the ranking method, participants are forced to consider their answer more carefully than, for example, in a questionnaire, while having the freedom throughout the sorting to move statements. During and after the sorting procedure, participants can elaborate on their choices, thus giving deeper insight into their choices.

Q methodology provides solutions to some of the possible concerns that can arise in constructing and executing a research study with children. Brown advocates utilizing Q methodology as "the basis for a scientific approach to subjectivity that enables poor people or any other group to express themselves with minimal involvement from outsiders and minimal bias from externally imposed or ostensibly derived meanings" (Brown, 2005, p. 198). The capability approach, as opposed to other normative frameworks, is also interested in the well-being of individuals since it "embraces ethical individualism" in which individuals are what is of concern while not ignoring the effects of social structures and institutions on individuals (Robeyns, 2005). Q methodology affords the researcher to study these individual viewpoints as well as group viewpoints through quantitative and qualitative analyses.

I also selected Q-methodology for my research with children in order to address Scott's (2008) and others concerns about language by involving children directly in establishing the statements. Children participating in this study were treated as agents and active social actors in that they helped to construct the study and participated in it. Viewing children this way acknowledges criticism of children's invisibility in research, as it also acknowledges one of the main aspects of the capabilities approach in which the agency of an individual is part of a person's overall capability (Sen, 1999). This method also demonstrated flexibility with a list of capabilities. Children in this study developed the additional capability of "Equality."

Overall, the children in this study gave very positive feedback on the methodology. They voiced appreciation for being able to come up with their own statements of what a particular capability meant to them, e.g. one statement for Equality was "I want boys and girls to be treated equally." Each child was able to sort at his or her own pace and in a manner they were comfortable with. Also, questions and comments were possible during and after the sorting, explaining why some of the decisions were made as some children were musing aloud about where to place to cards. Having the finished the sorting, the visual aid of the sort in front of them helped to frame the conversation as well as spark topics for discussion.

A final advantage of this methodology was that it used ranking (in a forced distribution) of statements about capabilities. Consequently, meaning was given to each statement through evaluating items in relation to each other. As McKeown and Thomas (2013) explained: "when performing a Q sort, or a series of Q sorts, the participant engages in behavior common to many life situations: a viewer flipping through television channels with a remote controller, a teacher evaluating essays and making judgments of their respective quality on the basis of a continuum of

excellence, …" (McKeown & Thomas, 2013, p. 25). One example of how ranking can be a factor in leading to different results is demonstrated in the high importance given to mental well-being in this Q sort where it was relatively unimportant in Biggeri et al.'s (2006) survey of children's views on their capabilities.

Revisiting the Role of the Researcher Working with Children: a view from the CA

Graciela Tonon

Universidad Nacional de Lomas de Zamora/Universidad de Palermo, Argentine Republic

Children are part of a social group that presents certain characteristics related to the historical time in which they live, by showing their perceptions and opinions about reality in a free and creative way. According to Comim, Ballet, Bigger & Iervese (2011, pp.3-4) there are several reasons why researchers who are interested in the capability approach should pay closer attention to children's issues; thus, the authors propose placing children at the center of the development studies agenda, regarding them as agents in the process of development of their capabilities and well-being. Therefore researchers need to work with children in a participatory context.

Childhood, as a social category, has been traditionally disqualified, either by overlooking what children might potentially become or do; or by comparing their current roles with those they might perform in the future (when they grow up), disregarding what they may be able to do in the present time. In addition, the traditional outlook, does not consider children competent enough to provide information about their personal and social experiences. García Palacio & Hecht (2009, p. 164) point out that it is necessary to consider children as social agents who participate and offer legitimacy to the social processes they are involved in; moreover, their analysis is not only valid but also necessary for social research and exposes the importance of considering children´s various outlooks and opinions on the processes they take part in.

We aim to place children in the role of true protagonists of the study; hence our decision to question them directly. Regarding children as the protagonists of research studies implies exceeding the traditional model based on the idea that the researcher is the sole bearer of knowledge and that the person investigated is a passive object that the researcher deals with.

During a lecture delivered in Paris, in 1999, Sen made reference to the importance of investing on childhood, and pointed out that the improvement of children´s quality of life through education, health, security, and prevention of traumatic experiences, may be crucial to their development (p. 5). In this respect Sen (1999, pp. 5-6) mentioned four connections: a) the capabilities enjoyed by adults are strongly linked to their childhood experiences; b) the direct effect of the capability to lead a good life, together with the preparation and building of confidence during childhood are a further contribution to human beings´ ability to earn their living and be economically productive; c) the importance of social ties, i.e. people´s ability to coexist with others, to take part in social activities, and avoid social disasters, are all influenced by the skills acquired during childhood; d) the last connection is of a political character: the construction of any democratic society requires the participation of citizens since childhood.

The concept of participation is polysemic. Drydyk (2008, p.2) expressed that it is complicated because participation has been loosely used to cover a wide spectrum of types of engagement. For Sen (2000) the possibilities of participation depend on the nature of social institutions and, in this sense, the State and society play a leading role in terms of responsibility. Comim, Ballet, Biggeri & Iervese (2011,p.12) expressed that social participation is a visible action in public-societal contexts and a clear manifestation of citizenship, intended as inclusion in a society, with full rights and opportunities. In this presentation participation implies considering persons as the protagonists of their decisions; thus, participation is more than acting together, it is about making decisions together (Tonon, 2012, p. 15).

Research with children is a challenge which has, firstly, led us to revise our practice as researchers in the construction of a scenario that will allow the true prominence of the person. In order to achieve this, we propose to analyze the role of the researcher that works with children, considering two dimensions: personal and political. The personal dimension is centered round the researcher´s perceptions and experiences (Tonon, 2015, pp.26-28) and the process begins with the researcher´s recognition of his/ her own socio-cultural and historical position, which involves ethics and politics, in connection with the research work (Gianturco, 2005).The political dimension analyses the decision process in the academic research-field, which implies analyzing the power of the system and its different forms of expression (Tonon, 2015, p.29-30).

📢 Speaker, chair

Graciela H. Tonon Doctor Political Science-Social Worker, Professor and Director Universidad Nacional de Lomas de Zamora & Universidad de Palermo, Argentina

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📢 Speakers

Ines Meier Rutgers University

Fiona Te momo 2020HDCA (Albany) Maori Advisory Group Chair, Massey University

11:00pm

Plenary Panel 3.2 (Sessions runs till 12:30am): New Horizons and the Human Development Reports: Where to From Here?

🕐 11:00pm - 11:59pm, Jul 2

📍 Online

Live Keynotes

Celebrating 30 Yrs of the Human Development Reports (HDR), this plenary panel brings together HDR authors (past and present) to reflect on the importance of the HDRs over the last 30 yrs, and to consider the relevance of the reports now and in the future. Chaired by Sakiko Fukuda-Parr, panelists share their experiences working on the HDRs, why they think the reports have been so important over the last 30 yrs, and how they think new challenges can and should transform them.

📢 **Speaker, Chair**

sakiko Fukuda-Parr Program Director and Professor of International Affairs , The New School

📢 **Speakers**

Pedro Conceicao Lead Author, HDR, Human Development Report Office, UNDP

Kate Raworth Senior Research Associate, Oxford University

Arunabha Ghosh Founder - CEO, Council on Energy, Environment and Water

11:55pm

Closing and Karakia (12:30AM till 1:00AM)

🕐 11:55pm - 11:55pm, Jul 2

📍 Online

Live Keynotes

📢 **Speakers**

Apirana Pewhairangi Cultural Advisor, 2020HDCA Maori Advisory Group, Massey University

Jay Drydyk Carleton University

Kerry Taylor Head, School of Humanities, Massey University

Krushil Watene Philosophy, Massey University

Tom De Herdt professor, University of Antwerp - Institute of Development Policy

Fri, Jul 03, 2020

6:00am

Prerecorded: Young Scholars
🕐 6:00am - 6:00am, Jul 3
📍 Prerecorded

Prerecorded: Young Scholars

23 Subsessions

- **Reconciling Conflicting Agendas for Inclusive Education: Human Rights, Capabilities, and Sexual and Gender Minority Children**
  🕐 6:00am - 6:00am, Jul 3
  📍 Prerecorded

- **Studying abroad and the impact on the home country's development**
  🕐 6:00am - 6:00am, Jul 3
  📍 Prerecorded

- **Right to Education Act and Social inclusion: A Study of Implementation of Right to Education Policy in Jaipur District of Rajasthan, India**
  🕐 6:00am - 6:00am, Jul 3
  📍 Prerecorded

- **A dynamic capability approach to analyze the multiple dimensions of vulnerability of farm households around an irrigated perimeter**
  🕐 6:00am - 6:00am, Jul 3
  📍 Prerecorded

- **Creating Self Organization through Cultural Competence in the Craft Industry of India**
  🕐 6:00am - 6:00am, Jul 3
  📍 Prerecorded

- **Climate change and structural injustice: conceptualizing responsibility in addressing climate change**
  🕐 6:00am - 6:00am, Jul 3
  📍 Prerecorded

- **The materialization and the positive transcendence of capability:based on the perspective of Marx**
  🕐 6:00am - 6:00am, Jul 3
  📍 Prerecorded

- **Student Safety and Experiences of Discrimination on Campus: Applying a**

- **Capabilities Perspective**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Residential Care as a Choice? Ethnographic Accounts of People with Intellectual Disabilities in a Flemish Care Institution.**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **An Empirical Analysis to Evaluate the Impact of Social Innovation on Expanding Women's Capabilities in Low Income Areas in Kenya**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **No more colouring outside the lines? Exploring the space for 'meaning-making' and 'exit' in education in relation to early school leaving.**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Assessing the Impact of Deafness on Children's Capability**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Capabilities of the Youth in Urban Spaces: A Case for India**
  - 🕐 6:00am - 6:00am, Jul 3

- **Operationalisation of Capability Approach Using Affordances in Information and Communication Technology For Development(ICT4D)**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Governing Cities: Exploring Dimensions of Social Justice and Sustainability**
  - 🕐 6:00am - 6:00am, Jul 3

- **Is Women Empowerment the Emperor's New Clothes?: A Case Study of Self Help Groups under National Rural Livelihood Mission in India**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Goods' properties before property of goods**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Poverty conceptualization as a normative and political debate - how should we think about poverty for social justice and sustainability?**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Principles of good practice to prevent violence against women in Australia's Northern Territory.**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Restructuring Power: Positioning Anti-Racism Frameworks in International Relations**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **The capability approach in the education of people with disabilities in Brazil**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Corporate Social Responsibility in India: Development and Social Justice from the Welfare State to the Markets**
  - 🕐 6:00am - 6:00am, Jul 3
  - 📍 Prerecorded

- **Labour broking practice, banning or flexible regulation? Perceptions of selected trade unions and employers in Zimbabwe.**
  🕐 6:00am - 6:00am, Jul 3
  📍 Prerecorded

7:00am

Prerecorded: Indigenous Communities
🕐 7:00am - 7:00am, Jul 3
📍 Prerecorded

`Prerecorded Sessions`

6 Subsessions

- **Afro-Indigenous people's knowledge and Philosophy about development and well-being: The Garifuna People in Central America**
  🕐 7:00am - 7:00am, Jul 3
  📍 Prerecorded

- **Capabilities for a just transition to renewable energy: Aboriginal people in north-western Australia**
  🕐 7:00am - 7:00am, Jul 3
  📍 Prerecorded

- **Indigenous philosophy, approach and sustainable tourism**
  🕐 7:00am - 7:00am, Jul 3
  📍 Prerecorded

- **Struggling between Indigenous Values and Demonized Identity: A case study of Bedia Women performers in India**
  🕐 7:00am - 7:00am, Jul 3
  📍 Prerecorded

- **Tribes at the bottom of their indigenous urban space: A contestation in human capabilities generation**
  🕐 7:00am - 7:00am, Jul 3
  📍 Prerecorded

- **Exploring the life experiences of indigenous minorities through the lens of the capability approach: An interpretative phenomenological analysis of Indigenous Women in Peninsular Malaysia.**
  🕐 7:00am - 7:00am, Jul 3
  📍 Prerecorded

8:00am

Prerecorded: Education
🕐 8:00am - 8:00am, Jul 3
📍 Prerecorded

`Prerecorded Sessions`

10 Subsessions

- **Academic paths in a massification context. Factors influencing drop out**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **University education in prisons in Uruguay. Well-being and self-determination in contexts of deprivation of freedom.**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **Technology Stewardship and the Capabilities Approach: Assessing a Leadership Training Program for Agricultural Communities of Practice in Sri Lanka and Trinidad**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **Capabilities and Conflict: An Examination of Colombia's Educational Revolution and its Role in Peacebuilding**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **Inclusion in Education in Threatening Times**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **The supply of technical education in young people and the productive structure. Spatial analysis for the case of Uruguay**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **Well-being and School Engagement of students at Secondary level through the lens of Capability Approach**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **Capabilities and public value approaches in Education: a systematic review**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **Capability and Diversity of Education Models in Japan: Rethinking Aspiration Formation from the Perspectives of Regular-School Absentees and Free Schools**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

- **Bringing the Inside Out: Incarcerated Students' Viewpoints on their Opportunities**
  🕐 8:00am - 8:00am, Jul 3
  📍 Prerecorded

9:00am

Prerecorded: Quantitative Measures
🕐 9:00am - 9:00am, Jul 3
📍 Prerecorded

`Prerecorded Sessions`

13 Subsessions

- **Measuring poverty to leave no-one behind: The IDM in South Africa**
  🕐 9:00am - 9:00am, Jul 3
  📍 Prerecorded

- **Using a multidimensional wellbeing survey in Peru to inform normative choices in the design of poverty measures**
  🕐 9:00am - 9:00am, Jul 3
  📍 Prerecorded

- **Gender Really Matters: The Inequality of Opportunities in Labor Market Outcomes in Arts and Entertainment in Brazil**
  🕐 9:00am - 9:00am, Jul 3
  📍 Prerecorded

- **Human Capabilities Index: Approach to a pilot calculation for Colombia.**
  🕐 9:00am - 9:00am, Jul 3
  📍 Prerecorded

- **Human Development, Inequality and Flood Damage: Empirical Evidences from the Indian States**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

- **Indices for Measuring Inequality in Longevity: Theory and an Application to India**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

- **Institutions, Democracy, and Societal Well-Being: Case Studies of Indonesia, the Philippines and Thailand**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

- **Measurement of Horizontal Inequalities in India : Capabilities Approach**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

- **Substitutes and complements – the curious case of poverty measure**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

- **Trajectories Behind Urban to Rural Migration: A Study on Rural West Bengal, India**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

- **Assessing the economic burden of unpaid domestic work: The case of Colombia**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

- **International Migration, Remittances and Non-income Poverty Reduction in Africa**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

- **A Comparison of Income and Fuzzy Index of Multidimensional Poverty in Sub-Saharan Africa**
  - 🕐 9:00am - 9:00am, Jul 3
  - 📍 Prerecorded

10:00am

Prerecorded: Health
🕐 10:00am - 10:00am, Jul 3
📍 Prerecorded

`Prerecorded Sessions`

4 Subsessions

- **Addiction as Capabilities Failure**
  - 🕐 10:00am - 10:00am, Jul 3
  - 📍 Prerecorded

- **Transition with Dignity: Connecting individuals with significant disabilities with their exit from school in Aotearoa New Zealand**
  - 🕐 10:00am - 10:00am, Jul 3
  - 📍 Prerecorded

- **Poverty and mental health: a systematic review of poverty dimensions in outstanding quality research papers about depression**
  - 🕐 10:00am - 10:00am, Jul 3
  - 📍 Prerecorded

- **Private Sector in Medical Education and Human Resource Development for Health in**

India: Understanding the Regional Variations
⏲ 10:00am - 10:00am, Jul 3
📍 Prerecorded

11:00am

Prerecorded: Participatory Methods
⏲ 11:00am - 11:00am, Jul 3
📍 Prerecorded

Prerecorded Sessions

3 Subsessions

- **Expanding capabilities through urban interventions**
  ⏲ 11:00am - 11:00am, Jul 3
  📍 Prerecorded

- **Theorising inequality through a Human Development and Capability Approach**
  ⏲ 11:00am - 11:00am, Jul 3
  📍 Prerecorded

- **Post COVID-19: Harnessing skills for the tourism workforce in a transforming industry in Zimbabwe**
  ⏲ 11:00am - 11:00am, Jul 3
  📍 Prerecorded

12:00pm

Prerecorded: Sustainable Human Development
⏲ 12:00pm - 12:00pm, Jul 3
📍 Prerecorded

Prerecorded Sessions

5 Subsessions

- **Eco-capital, cultural commons and collective agency – Two experimental schooling cases for cultivating sustainable future**
  ⏲ 12:00pm - 12:00pm, Jul 3
  📍 Prerecorded

- **Peasant migration, intergenerational mobility and sustainable development: An exploratory study in the settlement areas of Alakode Panchayat,Kannur, Kerala**
  ⏲ 12:00pm - 12:00pm, Jul 3
  📍 Prerecorded

- **Rural livelihood and Mangrove degradation: A Sustainable cases study of Namkhana Block, West Bengal, India**
  ⏲ 12:00pm - 12:00pm, Jul 3
  📍 Prerecorded

- **Capability Approach to Explain the Roles of University-Based Incubator in Social Enterprise Development: Lessons from Creative Hub, Gajah Mada University, Indonesia**
  ⏲ 12:00pm - 12:00pm, Jul 3
  📍 Prerecorded

- **Dimensions of Sustainable Wellbeing. Operationalization and measurement, based on the central capabilities of M. Nussbaum's approach**
  ⏲ 12:00pm - 12:00pm, Jul 3
  📍 Prerecorded

1:00pm

Prerecorded: Technology, Innovation, and Design
🕐 1:00pm - 1:00pm, Jul 3
📍 Prerecorded

Prerecorded Sessions

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1 Subsessions

- **Like Me By My Profile: The Role of Online Cues, Information Congruence, and Gender Congruence on Online Impression Formation**
  🕐 1:00pm - 1:00pm, Jul 3
  📍 Prerecorded

2:00pm

Prerecorded: Gender and Capabilities
🕐 2:00pm - 2:00pm, Jul 3
📍 Prerecorded

Prerecorded Sessions

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6 Subsessions

- **The contribution of women to socioeconomic development in Brazil: an empirical analysis from the Federal Constitution of 1988**
  🕐 2:00pm - 2:00pm, Jul 3
  📍 Prerecorded

- **Development of women in agriculture in rural Sri Lanka**
  🕐 2:00pm - 2:00pm, Jul 3
  📍 Prerecorded

- **Microfinance, capabilities and agency development among rural women: Evidence from Bangladesh**
  🕐 2:00pm - 2:00pm, Jul 3
  📍 Prerecorded

- **Sustainable Development Goals and Disasters: Challenges for Woman in India.**
  🕐 2:00pm - 2:00pm, Jul 3
  📍 Prerecorded

- **The Transformation of Women Leadership toward Social Justice and Inclusion among Female School Principals in Southeast Asia**
  🕐 2:00pm - 2:00pm, Jul 3
  📍 Prerecorded

- **Using a capability perspective on coping strategies in relation to sexual violence against girls and young women with disabilities in Ethiopia.**
  🕐 2:00pm - 2:00pm, Jul 3
  📍 Prerecorded

3:00pm

Prerecorded: Ethics and Development
🕐 3:00pm - 3:00pm, Jul 3
📍 Prerecorded

Prerecorded Sessions

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6 Subsessions

- **Sustainable Wellbeing: A Perspective from South America**
  - 🕐 3:00pm - 3:00pm, Jul 3
  - 📍 Prerecorded

- **Knowledge Management as a tool for Human Development**
  - 🕐 3:00pm - 3:00pm, Jul 3
  - 📍 Prerecorded

- **The body as the place for politics and the paradox of fighting against violence. An approach to the concept of violence in Jacques Derrida and Judith Butler.**
  - 🕐 3:00pm - 3:00pm, Jul 3
  - 📍 Prerecorded

- **Vulnerability and Autonomy: The Art of Imagining**
  - 🕐 3:00pm - 3:00pm, Jul 3
  - 📍 Prerecorded

- **World Government - A Gandhian Thought**
  - 🕐 3:00pm - 3:00pm, Jul 3
  - 📍 Prerecorded

- **Corporate Social Responsibility Law in India: The Capabilities Approach Perspective**
  - 🕐 3:00pm - 3:00pm, Jul 3
  - 📍 Prerecorded

4:00pm

Prerecorded: Foundational Issues
🕐 4:00pm - 4:00pm, Jul 3
📍 Prerecorded

Prerecorded Sessions

10 Subsessions

- **Economists against Philosophy: A wall that needs fall to create better papers about Human Development and Capability Approach**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **Emotional capability, mindfulness agency and pedagogy for compassionate critical thinking**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **Emotional Injustice and Emotional Capability**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **Ending Poverty Below and Above 1.5°C: Complementarities of the Human Rights and the Capabilities Approach for Climate Change Adaptation in Latin America**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **Katarúngan: An Account of Justice as a Virtue from a Filipino Perspective**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **Recognition of a normative dimension of the other as ground for global justice**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **The capability to live in the community with equal standing**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **The Capability Approach and Structured Pluralism**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **Conceptualising Capabilities and Dimensions of Advantage as Needs**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

- **The Grammar of Development and Decolonial Dialogues**
  - 🕐 4:00pm - 4:00pm, Jul 3
  - 📍 Prerecorded

5:00pm

Prerecorded: Children and Youth
🕐 5:00pm - 5:00pm, Jul 3
📍 Prerecorded

`Prerecorded Sessions`

3 Subsessions

- **Multidimensional Deprivation among Children in India**
  - 🕐 5:00pm - 5:00pm, Jul 3
  - 📍 Prerecorded

- **Political emotions in the process of building capabilities for peace in two schools in Colombia.**
  - 🕐 5:00pm - 5:00pm, Jul 3
  - 📍 Prerecorded

- **Construction of roles and agency of children in the water crisis in insular Chile**
  - 🕐 5:00pm - 5:00pm, Jul 3
  - 📍 Prerecorded

6:00pm

Empowerment and Collective Capabilities
🕐 6:00pm - 6:00pm, Jul 3
📍 Prerecorded

`Prerecorded Sessions`

1 Subsessions

- **Students' agency and activism in creating sustainable institutions: The case of the Ubuntu Chain Initiative in South Africa**
  - 🕐 6:00pm - 6:00pm, Jul 3
  - 📍 Prerecorded

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