

The capability approach to justice by Amartya Sen

YAHIAOUI Abdelkader ^{1*}

¹ University oran1(algeria), yahiaoui.abdelkader@univ-oran1.dz

Received: 28/10/2024

Accepted: 04/03/2025

Published:12/04/2025

المخلص : منهج أمارتيا سن للعدالة القائم على القدرات يتحدى النظريات التقليدية التي تركز على توزيع الموارد، ويدعو بدلاً من ذلك إلى التركيز على القدرات الفردية، أي الحريات الحقيقية التي يمتلكها الناس ليعيشوا حياة يجدونها ذات قيمة. من خلال نقده للمذهب النفعي ونظرية جون رولز حول السلع الأساسية، يجادل سن بأن المجتمع العادل حقًا يجب أن يمكن الأفراد من تحقيق إمكاناتهم من خلال فرص تتوافق مع تطلعاتهم واحتياجاتهم الفريدة. يعترف إطاره بتعقيد التنوع البشري والسياقات الاجتماعية، مدمجًا بين الرؤى الاقتصادية والعمق الفلسفي. يعيد هذا المنهج صياغة التنمية باعتبارها توسيعًا للحريات الأساسية، متجاوزًا الثروة نحو تعزيز الظروف التي تدعم قدرات الأفراد على الازدهار. الكلمات المفتاحية: نهج القدرات، العدالة، الحريات، الرفاهية البشرية، التنمية.

Abstract:

Amartya Sen’s capability approach to justice challenges conventional theories centered on resource distribution, advocating instead for a focus on individual capabilities—the genuine freedoms people have to lead lives they find valuable. By critiquing utilitarianism and Rawls’ theory of primary goods, Sen argues that a truly just society must enable individuals to realize their potential through opportunities that align with their unique aspirations and needs. His framework recognizes the complexity of human diversity and social contexts, combining economic insights with philosophical depth. This approach reframes development as the expansion of essential freedoms, moving beyond wealth toward fostering conditions that support individuals’ capacities to thrive.

Keywords: Capability Approach, Justice, Freedoms, Human Well-being, Development.

*Corresponding author

1. INTRODUCTION

Justice is one of the most extensively debated issues in contemporary philosophy and politics, especially in the wake of the events of September 11, which exposed extremist parties and policies and sparked discussions about identity and belonging in diverse and different societies. These events not only highlighted social and political tensions but also revealed a comprehensive identity crisis affecting many individuals and groups. With the escalation of this crisis, philosophical and political debates about concepts of justice, long marginalized by modernity, have resurfaced, making the discussion of social injustice, deprivation, poverty, and famine more urgent and significant. The twenty-first century has witnessed a resurgence of these problems and crises in a more acute form on the philosophical and political stage.

In this context, the dialectic of identity and violence has become closely linked to Islamophobia, with issues of deprivation and poverty confined to a narrow material framework focused on income deficiency. Despite efforts by international bodies and systems to increase income and reduce poverty, the phenomenon seems to be worsening daily, with a continued focus on purely material interpretations of these problems. Amid these events and charged contexts of intellectual and political conflicts, the economist and Indian philosopher Amartya Sen emerged, undertaking the task of critiquing classical theories of justice centered solely on the distribution of material resources. Sen argues that these theories are deficient because they overlook the deeper aspects of justice, which relate to individuals' capabilities and their ability to achieve a dignified and satisfactory life.

Through his focus on the concept of capabilities, Sen proposes that justice should be measured by the extent to which individuals are enabled to realize their potentials and live a life they value, rather than merely focusing on the distribution of wealth and income. Amartya Sen seeks to balance human beings with their reality, between reason as a means of thinking and analysis, and the lived reality where all manifestations of injustice and deprivation that require a critical philosophical approach are evident. Sen advocates a practical approach that focuses on human diversity and differences in social and political contexts, emphasizing that justice is not achieved through institutions alone.

This approach has had a profound impact on contemporary philosophy, especially with John Rawls adopting its concepts and considering justice as an absolute concept that can be realized through the structure of social institutions. Rawls presented justice as a theoretical framework that can be practically achieved, transcending traditional philosophical orientations towards a vision that serves the aspirations of contemporary human societies, focusing on achieving equality for marginalized and vulnerable groups, particularly under the dominance of pragmatism and the increasing influence of the linguistic turn in Anglo-Saxon philosophy.

This approach brings to the forefront the critical tradition produced by capitalism, especially after World War II, the collapse of the Soviet Union, and the rise of the United States as a global power. This major power not only imposed its policies but also sought to monopolize the wealth generated by the war, leading to its economic advancement and material wealth. Despite the material wealth achieved by capitalist countries, this wealth has produced counterproductive and negative results for the vulnerable countries, especially the Third World countries. From colonialism and exploitation to economic dependency on essential materials and services, individuals were exploited in the production process to serve liberal societies, some of which evolved into neoliberalism, leading to widespread corruption, violence, and social injustice. These effects infiltrated modes and methods of thinking, as well as social and political relations, necessitating a reconsideration of the purpose of justice. This reconsideration became necessary after World War II, with the emergence of the United States as the sole superpower, seeking to impose its hegemony on the international arena to serve the interests of the liberal world. This global shift led to the monopolization of a large portion of wealth, helping capitalist countries advance and prosper at the expense of vulnerable countries.

The current philosophical and social context reflects an urgent need to review the fundamental goals of justice, amidst a changing global reality that imposes new challenges. Philosophy must strive to achieve a model of comprehensive justice that extends beyond theoretical agreements to encompass social and political institutions, aiming to serve the interest of humans as free and rational beings and to liberate societies from the constraints of

exploitation and economic and political domination. This justice must strive to achieve equality and freedom for every individual, requiring a theoretical and institutional framework that balances different forces and ensures everyone's rights.

In this context, the central issue of our research paper crystallizes in the following question: Do the social, economic, and political changes witnessed in the twenty-first century allow for surpassing the absolute concept of justice? This issue opens the field for a deep discussion on how to redefine justice in light of contemporary challenges.

Several subsidiary questions stem from this issue to help clarify and detail this discussion, including:

- What is the concept of justice according to Sen?
- How can traditional principles of justice be reconciled with the stark inequalities of the twenty-first century?
- Has Amartya Sen succeeded in using his capability approach as a means to enhance aspects of equality and justice?

This research paper aims to explore the ability of Amartya Sen's approach to provide a comprehensive and practical vision of justice that goes beyond traditional and materialistic interpretations. Through this, we seek to understand how this approach can offer solutions to the social, economic, and political challenges we face in the twenty-first century, allowing us to develop a more just and equitable model for society.

2. Amartya Sen and His Philosophy

2.1 Biography

Amartya Sen was born on November 3, 1933, in Santiniketan, West Bengal, India. He received his early education in Santiniketan, and then moved to Presidency College in Kolkata to study economics. Subsequently, he earned a scholarship to Trinity College at the University of Cambridge, where he completed his studies and obtained a Ph.D. in economics

Sen began his academic career at Jadavpur University in Kolkata, and later worked at several prestigious universities around the world, including the University of Delhi, the University of Oxford, the London School of Economics, and Harvard University. At Harvard, Sen held the position of Professor of Economics and Philosophy, where he worked on integrating philosophy with economics to provide new insights into justice and economic welfare ¹

2.2 Philosophical Contributions

Amartya Sen is regarded as one of the foremost economic philosophers of the modern era, significantly contributing to the development of justice theory through several key concepts, most notably:

2.2.1 The Capability Approach

Sen introduced the "capability" approach as an alternative to the traditional focus on resources in assessing social justice. According to Sen, true justice is not merely about the distribution of resources but rather about the ability of individuals to achieve their goals and live lives they value. This concept emphasizes individual capabilities and freedom of choice, providing a deeper dimension to the understanding of justice

Sen's capability approach highlights the importance of enabling individuals to pursue and realize their own objectives, thereby fostering a more comprehensive and human-centered view of social justice. Through his work, Sen has challenged conventional economic theories and introduced a framework that bridges economics and philosophy, emphasizing the intrinsic value of human freedom and the multifaceted nature of well-being ²

2.2.2 Amartya Sen's Critique of Classical Theories

In his critique of classical theories of justice, Amartya Sen strongly criticizes theories that focus solely on the distribution of material resources. Sen argues that these theories are insufficient because they overlook the deeper aspects of justice, which relate to individuals' capabilities and their ability to lead fulfilling and valuable lives. ³

2.2.3 Critique of Utilitarianism

Sen points out that justice theories based on the principle of utility measure justice by the total benefit that can be achieved through the distribution of resources. However, Sen

criticizes this approach for its excessive focus on material outcomes and its failure to consider individuals' circumstances and their actual capabilities to utilize these resources. Sen expresses concern that this approach can lead to the neglect of vulnerable and marginalized groups in society ⁴.

2.2.4 Critique of John Rawls

While Sen acknowledges the importance of John Rawls' contributions to the field of justice, he criticizes Rawls' concept of "primary goods." Sen argues that primary goods such as income and wealth are not sufficient to ensure justice, because individuals vary in their ability to convert these resources into a good life. Instead, Sen suggests that the focus should be on individuals' actual capabilities and what they can achieve with these resources ⁵.

2.2.5 Capabilities as an Alternative

Sen introduces the concept of capabilities as an alternative to traditional theories. He believes that justice should be measured by the extent to which individuals are empowered to realize their capabilities and live a life they value, rather than solely focusing on the distribution of wealth and income. This approach provides a more comprehensive understanding of justice, taking into account human diversity and differences in social and political contexts ⁶.

3. Key Concepts of Amartya Sen

3.1 Welfare as Capability

Sen believes that welfare should not be measured solely by income or material wealth but by individuals' abilities to achieve their potential and basic freedoms. He proposes that public policies should focus on expanding individuals' capabilities rather than merely increasing their income .

3.2 Development as Freedom

Amartya Sen emphasizes that freedom is the primary goal of development. He argues that development should enhance individuals' freedoms and their ability to make life choices, leading to a comprehensive improvement in their quality of life .

3.3 Incomplete Justice

Sen introduces the concept of "incomplete justice," which focuses on improving current conditions rather than striving for an ideal state of justice. He believes that justice should be an ongoing process aimed at reducing injustice rather than achieving an elusive ideal model.

4. Rationality, Objectivity, and Neutrality in Amartya Sen's Philosophy

According to Amartya Sen, reason represents a structure through which our ideas about justice are formed, considering it as one of its requisites, as he was able to clarify in his book "The Idea of Justice". Justice manifests here during thinking and feeling of injustice. Sen preferred to research the landmarks of real justice based on simulating the oppression, misery, and coercion experienced by individuals in all societies. His ultimate goal was not to chart a theoretical path to justice but to establish a balance between thought as a mechanism for criticism, evaluation, and analysis, and the reality in which these practical measures are situated, focusing on the factors that Sen considers direct causes for the absence of justice such as poverty, unemployment, income disparity, and others. Sen also sees that replacing traditional laws with persuasion and consensus is the essence of justice. He derived this concept from Edmund Burke's statement in the English Parliament in 1789: "A great deal has been said, and much of it exaggerated, much of it misunderstood." Burke's expression of the impossibility of silence reflects despotic injustices that defy description, but Sen believes that the feeling of injustice should give us a strong incentive to diagnose these situations, using reason to analyze and diagnose them effectively⁷.

Sen believes that justice goes beyond mere feelings of injustice; it requires the initiative to use reason to diagnose injustice. In this, Sen criticizes the strict Enlightenment rationality that saw reason as a tool for achieving justice and progress, where the current reason could diminish the role of Enlightenment reason, which corrupted the French state and revealed the savagery of the system. For Sen, reason is a critical tool against ideology and blind belief. Sen agrees with the Austrian philosopher Ludwig Wittgenstein, who claimed that he would be the best of people if he combined thought (reason) with virtue (morality). Sen argues that

the rationality he emphasizes is not strict Enlightenment rationality but a rationality that considers the definite effectiveness of reason in achieving justice, progress, and prosperity .

Sen's analysis of justice is not the monolithic Western rational model but a platform that believes in plurality and cognitive diversity. Focusing solely on Western literature restricts political philosophy and the requisites of justice, making it narrow and limited in scope. Therefore, reason must be adapted objectively, focusing on objectivity and neutrality as an approach to achieving comprehensive justice ⁸.

Objectivity, for Amartya Sen, represents the cornerstone of his understanding of justice, where he sees true justice requiring the use of reason as a tool for balancing self-interest and social reality. In his book "The Idea of Justice," Sen elucidates that objectivity manifests in the ability to think critically and analytically, away from ideologies and blind beliefs.

Sen calls for replacing fixed traditional laws with persuasion and consensus, pointing to the importance of plurality and diversity in intellectual understanding. Sen relies on the concept of the impartial spectator by Adam Smith in advocating for objectivity, emphasizing the importance of viewing issues through the eyes of others to achieve comprehensive and fair assessments.

Sen distinguishes between two types of neutrality: open neutrality and closed neutrality. Open neutrality, as embodied by Adam Smith's concept of the impartial spectator, is a tool for open-minded thinking towards others, whereas closed neutrality is limited to a particular society and increases misery and division. Therefore, every individual must regard themselves as neutral observers to issue sincere and impartial judgments. Sen differentiates between open neutrality, which requires neutral evaluations that encompass everyone, and closed neutrality, which is restricted to a particular society. Open neutrality is considered a tool to transcend rigid dogmas and think through the eyes of others, while closed neutrality leads to increased misery and social divisions ⁹.

Sen's approach to justice differs from previous approaches, as he presents justice within a framework of rational objectivity and open neutrality towards others. This approach seeks to overcome the ethical selfishness that has led humans to wars and conflicts and works to establish a social and political framework that enhances justice and progress. Without these

requisites, justice fades away, and conflicts escalate. Therefore, the philosophy advocated by Sen is a practical philosophy that transcends the traditional boundaries of theoretical thought to promote justice in practical reality .

5. Manifestation of Justice in Amartya Sen's Thought

5.1 The Capability Approach as Freedom

Traditional economic approaches have often focused heavily on economic efficiency without adequately considering individuals' fundamental freedoms and human rights. This limited focus reveals a fundamental shortcoming in these economic theories, as they have typically relied on income and wealth indicators alone to explain development, neglecting broader dimensions of individual freedom and human capability. The relationship between income and inequality is often complex and inconsistent, contrasting with Sen's view, which posits freedom as an essential condition for achieving equitable economic development. According to Sen, development is "a process of expanding the real freedoms that people enjoy" ¹⁰. This comprehensive definition exposes the longstanding materialistic constraint on the concept of development. In Sen's view, poverty, while partially reflecting low income, is not directly or sufficiently defined by it alone. This justification forms the core of Sen's argument against the notion that economic growth equates to development. He argues that the appropriate concept of development must transcend the accumulation of wealth, the increase of Gross National Product (GNP), and other income-related variables. We must look beyond economic growth, though not dismiss its importance. High growth rates should be seen as means to greater ends, primarily freedom and justice, as tools for enhancing these values. If freedom contributes to development, it must also work to eliminate all forms of unfreedom such as poverty, famine, gender bias, deprivation, and social and political exclusion.

In this context, it is crucial to highlight "the effectiveness of individuals as members of the public, participating in economic, social, and political actions," ¹¹ by recognizing their substantive individual freedoms, which are principal determinants in social effectiveness and in evaluating opportunities for building the lives individuals wish to lead. From Sen's

perspective on development as freedom, freedom itself is synonymous with capability. Permanently fulfilling human needs is one of the requisites of true justice.

Through his proposal of the capability paradigm, Amartya Sen aims to interpret and understand human characteristics more precisely than traditional economic methods, which link justice to the extent of utility achieved, or as John Rawls considers primary goods like income and capital as the basis for justice . In contrast, Sen associates capability with the effectiveness of entitlements and provides an example related to commodities. He rejects viewing commodities normatively and instead emphasizes their attributes. Rather than considering commodities such as rice, apples, and lentils as mere material values, Sen prefers to base his analysis on their nutritional value and taste.

This shift in perspective highlights that what matters is not just what individuals do with commodities based on their attributes and qualities, but how these attributes can be transformed into actions through their functions of use. It follows the effectiveness of individuals capable of using these commodities to achieve their ends. In other words, capability is a formulation of freedom or a type of substantive freedom, aimed at creating an alternative entity of functions and different life forms, with the goal of improving various aspects of life by enhancing the human element, thus expanding opportunities and choices in terms of freedom and democracy .

Amartya Sen's vision transcends classical literature by placing the human being at the center of the development process, thereby giving significant importance to value and political variables. This is one of the primary reasons Sen emphasizes that individuals must have the freedom to act according to their decisions, that is, according to their choices, ensuring the proper functioning of the market mechanism, as it relies on the people's opinions rather than on systems and dictatorships that exert tyranny over their political freedoms, such as the right to participate in decision-making¹².

If freedom is both a means and an end in enabling broad development and progress encompassing all aspects of life, this reflects the foundational and instrumental role of freedoms within a developmental scope. The foundational role pertains to the role of substantive individual freedoms in enriching the necessities of social life through a set of

primary capabilities. These capabilities include "the ability to avoid deprivations such as famines, undernutrition, treatable diseases, and premature death, as well as freedoms associated with literacy and education" . Additionally, there are political freedoms such as participation in decision-making and freedom of expression, which undoubtedly contribute to economic progress and the equitable improvement of individuals' living conditions¹³ .

The instrumental role, which Sen suggests in this context, encompasses five types of instrumental freedoms that should be interlinked: political freedoms, economic facilities, social opportunities, transparency guarantees, and protective security. These freedoms complement each other and contribute to the expansion of social services. Consequently, development becomes a rational and ethical human project, as it contributes to expanding individuals' choices in terms of freedom, making institutional and societal participation a socially mature necessity in the face of market mechanisms and a society of contradictions .

This means that the more the role of the private sector and the market is required, the more it must be exercised within the framework of the general developmental orientations set by developmental systems according to national interests. These orientations translate the comprehensive national development plan into programs and projects that define the policies necessary to improve their implementation. In this sense, development becomes a humanitarian, rational, and ethical project, as it contributes to expanding individuals' choices in terms of freedom, making institutional and societal participation a socially mature necessity in the face of the market mechanism and a society marked by contradictions .

Additionally, Sen believes that development must adhere to ethical laws. This applies not only to the concept of development but also to his attempt to build the economy on an ethical foundation that values values. His primary goal is to make the economy a means to achieve a more just and humane world in all fields, surpassing the absurdity of daily conflicts and wars for survival ¹⁴.

It becomes evident how Sen presents the relationship between freedom (capability) and justice as complementary concepts, as one cannot be conceived without the other. Thus, his approach to economic and social problems, among others, reflects an optimistic view of

linking the idea of justice with the concept of capability to overcome all forms of poverty and deprivation in the world.

Sen's ultimate goal is to liberate humanity from the constraints of principles advocated by classical literature, moving beyond the mere accumulation of capital and wealth. This is achieved through a set of rational ethical standards that help determine the course of life and realize the desired goal, which is associated with universal realistic social justice that permeates all aspects and paths of life. Expanding human capabilities ultimately means broadening and enriching the ways of life ¹⁵.

6. A Manifestation of Justice

In a world dominated by rapid modernity, overlapping goals, and conflicting interests, the greatest challenge at all levels is to attempt to build new foundations and procedures precisely aimed at mitigating these conflicts. The main feature of the current reality lies in its rapid journey, where democracy has become a concept associated only with the hegemony of major powers.

These powers and organizations suffice to impose their widespread control over systems and companies that serve their interests, leading to the loss of democracy's original meaning related to preserving individuals' freedoms and protecting their rights. Democracy, which was originally a reciprocal relationship governed by respect between the ruler and the people, has now become a tool to achieve the interests of major powers .

Under these circumstances, personal variations and physical environment disparities cannot be ignored, as it is not only about the advanced countries monopolizing progress but extends to politics that distinguish between "us" and "them" ¹⁶. Here lies the importance of enhancing the connection between public discourse and the choice of capabilities in social evaluation, as emphasized by both John Rawls and Amartya Sen .

Amartya Sen's approach aims to expose extremist groups that falsely claim to advocate democracy, only to achieve their expansionist goals and control over opposing systems. These groups exploit the concept of democracy to justify their intervention and dominance over the world. Therefore, more impactful and effective means must be adopted to expose these false systems and work towards transforming them into genuine democracy both

intellectually and practically¹⁷. This integrated democracy must respect individual affiliations and identities, as advocated by John Stuart Mill for governance through discussion, where truth emerges from free dialogue in an open environment, where individuals seek agreement through understanding and intellectual participation .

This means that democracy embodies justice in reality, and its absence also means the absence of justice. Therefore, democracy cannot be confined to specific institutions alone because "democracy is more than just specific institutions like voting and elections; these institutions are important, but they are part of a larger fabric that includes dialogue, freedom of information, and unrestricted debate. These are the key features of civil paths towards peace"¹⁸.

From a religious perspective, Sen argues that the absence of democracy is attributed to the policies and extreme right-wing parties that fuel political violence under the slogan that religion is the engine of history, as noted by both Francis Fukuyama and Samuel Huntington. These extreme policies are what have brought this problem back to the political and philosophical arena. Sen sees that the pursuit of these policies for control and power justifies their approach in exploiting religion to achieve their expansionist goals .

This brings back the classical concept of democracy to the critical stage, where theorists find it natural to question whether a country is suitable for democracy. However, this view changed in the twentieth century to focus more on making that country suitable through adopting democracy.

Globalization and technological advancements have become supportive means for this approach that fuels hostility, as highlighted by Herbert Marcuse, where it has become a popular practice adopted by people spontaneously and automatically, where they are willing to sacrifice without individual selfish calculations or thinking about the returns from participation .

For Sen, the solution to overcoming the exacerbation of this problem lies in "appropriate media operation, activating political machinery, and through educational activities and other means to generate mutual understanding." These means can contribute to enhancing

dialogue and mutual respect, leading to the construction of a genuine democracy based on justice and inclusivity, away from narrow interests and coercive control .

On another note, Sen emphasizes in his discussion of the Bengal famine of 1943, which claimed the lives of three million people, that the problem was not in the shortage of food supplies or the exclusive focus on production, but in the absence of democracy. He argues that severe famine never occurred in any independent state with relatively free press and freedom of expression. Hunger is not only a result of low income but has multiple reasons related to the ability to access food. Hence, "famine occurs when some people cannot secure entitlements to enough food, whether through purchase or production, and the total food supply becomes a single causative factor among many in determining entitlements for each group of people in the economy" .¹⁹

Sen proposes some strategies to activate democracy among all humans, guided by the example of the Commonwealth as the best approach. These strategies include:

1. Enhancing dialogue, debate, and dignity.
2. Using dialogue and believing in multiplicity of parties.
3. Committing to civil equality away from military initiatives.
4. Addressing injustices and exploitation.
5. Political participation and integration.
6. Women's political participation.
7. Emphasizing the positive role of media and communications.
8. Focusing on education and upbringing with an emphasis on youth categories²⁰.

To achieve democratic justice on a global scale, it requires open-minded thinking and recognition of others and their differences, in addition to promoting tolerance among various beliefs, commitments, and actions. This call has been emphasized by many advocates of

cultural pluralism such as Roger Garoudy, where achieving democracy depends on our actual behavioral patterns and the impact of political and social interactions .

Despite the increase in manifestations of political and social bigotry and despotism, which have negatively affected the trajectories of democratic systems and made them serve oppressive parties, global bodies and institutions must bridge this gap and work towards achieving development and progress among all individuals. This can be achieved through an approach of capacity and social choice that ensures fair equality among all members of society on a global scale, and provides a suitable environment for protecting human rights²¹.

7. The contributions made by Amartya Sen's approach to justice

Amartya Sen did not aim to establish a theory striving for universal justice across all societies or to establish normative standards governing a just society, as advocated by social contract theorists, particularly John Rawls. Instead, Sen aimed to construct a horizon of justice within a diverse conceptual framework, avoiding the reduction of justice to a narrow theoretical framework. Rather than confining justice within a limited theoretical paradigm, he sought to extend it to manifest in all minds and practices. For instance, it would be inaccurate to assert the existence of a Western or Eastern philosophy of justice; instead, it should be critically examined irrespective of individuals' orientations or beliefs during research or study. The mind is not singular but pluralistic .

This is what Sen was able to elucidate through his major contributions, starting with the report of the United Nations body he co-founded with the Pakistani economist Mahbub ul Haq in 1990. This report emerged in response to the failure of development strategies and economic growth based on the inequitable distribution of development benefits and profits to a minority of people²².

Therefore, Sen proposed the capability approach as a procedural solution to mitigate negative phenomena such as poverty and famine. The capability approach focuses on providing opportunities for individuals to lead lives they value and choose for themselves, with an emphasis on individual freedoms and comprehensive human development. This approach acknowledges the plurality of minds and moves away from one-sided beliefs, thereby promoting justice comprehensively and multidimensionally.

Sen's approach to justice aims to achieve a broader and more inclusive vision of justice, surpassing narrow theoretical frameworks and integrating justice into everyday life and social interactions. This approach allows for an understanding of justice in a more dynamic manner, adapting to human and societal diversity²³. The capability approach, as delineated by Amartya Sen, revealed the value of the effort he devoted to the issue of justice and to all the problems that hinder individuals from achieving it and its consequences on societal progress and developmental prosperity, viewing humans primarily as living beings. Sen's project is distinguished by his concern for ethical values in expanding development, as he returns these values to their social, human, and moral roots. The concern for values is a concern for the people for whom development is initiated and accomplished, making the call for freedom an ethical one as well, not derogatory to the audience in their traditions and heritage.

What makes his call for justice a broadly inclusive one is that it is of exceptional ethical structure that magnifies the culture, values, and beliefs of the other. Indeed, this is the most significant contribution made by Amartya Sen, as his approach represents a multidimensional conceptual framework that liberates justice from the closed theoretical realm and makes it manifest in everyday minds and practices. This is an explicit call from Sen to engage in justice within a framework that encourages emotional and rational uptake.

To embody justice in reality, Sen believes that we must first believe in it, and secondly, feel the injustice and suffering that individuals experience daily, so that we can present a conception of justice that serves the nature and aspirations of societies. This approach recognizes the diversity of minds and rejects one-sided belief, thereby enhancing justice comprehensively and multidimensionally²⁴.

Sen's contributions are related to promoting dialogue, discussion, and dignity, and commitment to civil equality, far from military initiatives, and addressing injustices and exploitation, political participation and integration, and interest in the positive role of media and communications, and concern for education and upbringing. These values and standards contribute to achieving democratic justice globally, requiring open-minded

thinking, recognizing the other, and promoting tolerance among different beliefs and commitments .

This is an explicit call from Amartya Sen to achieve justice within a framework that encourages emotional and rational uptake. In other words, to embody justice in reality, we must first believe in it, and secondly, feel the injustice and suffering that individuals experience daily, so that we can present a conception of justice that serves the nature and .

Sen does not exclude the role of religion or values from the developmental process; rather, he sees it as individuals misusing these concepts, which contributes to causing harsh transformations in the human environment through resorting to violence. Therefore, rational thinking must be applied to consider the consequences of this conceptual confinement and its results, which usually contribute to harming many individuals and also lead to the corruption and destruction of international and political relations²⁵ .

The essence of Sen's development justice project embodies exploring that the first origin of economic science is linked to ethics, while the second origin is associated with the engineering approach based on logistical issues rather than purposes, as it is an approach related to market performance and functions and the digital economy .

Amartya Sen's presentation of justice as a multidimensional approach reflects its religious, social, ethical, political, and economic nature. It is a field for the emergence of many concepts such as equality and equal opportunities, taking it out of the realm of utilitarian philosophies, led by Jeremy Bentham's philosophy, which imposes the dominance of the majority over the minority, and also liberation movements led by John Stuart Mill, which seek absolute freedom for the individual without considering the freedoms and rights of other individuals and groups. Thus, Sen takes a middle position between these two currents, seeing justice as a reciprocal relationship between the individual and the community, by expanding the scope of social choices for individuals in all areas²⁶ .

Sen says: "As for my efforts in areas such as evaluating inequality and measuring poverty, adjusting the distribution of national income, and environmental assessment, they are primarily based on an expanded informational framework for modern social choice theory".

This approach seeks to achieve comprehensive justice that includes various social, economic, and political dimensions, contributing to building a more just and equitable global society.

Amartya Sen attaches great importance to the problem of inequality, considering it a major cause of deepening the gap and increasing instances of injustice against women. Sen calls for raising collective consciousness through his book "Peace and the Democratic Society" to consider women and men equally without excluding their roles or marginalizing them, through empowerment mechanisms and ensuring a set of rights and freedoms that enhance women's status in all societies, especially in third world countries where women's suffering is increasingly evident .

The ideas presented by Amartya Sen have influenced many of the approaches and strategies upon which current developmental trends are based, as demonstrated by the Commonwealth Secretariat in its report entitled "Civil Paths to Peace" on violence and its forms, where it turned to adopting a set of measures developed by Sen. These measures are strategic measures to guide society because "civil initiatives, both nationally and globally, are essential for successfully addressing organized violence and terrorism in today's world" .

Sen's most significant contribution to current philosophy is his call to abandon the dream of complete justice, as it is an ideal justice that cannot be achieved in an actual and comprehensive manner in all regions and at the same time unless we can embody Plato's utopian world, which is impossible. Justice can only be achieved relatively through adopting a new rational conception based on the mechanisms of dialogue and discussion ²⁷.

4. CONCLUSION

The conclusion of a research paper needs to summarize the content and purpose of the article. The conclusion of a research paper needs to summarize the content and purpose of the article. The conclusion of a research paper needs to summarize the content and purpose of the article. The conclusion of a research paper needs to summarize the content and purpose of the article. The conclusion of a research paper needs to summarize the content and purpose of the article. The conclusion of a research paper needs to summarize the content and purpose of the article. The conclusion of a research paper needs to summarize the content and purpose of the article.

5. Bibliography List :

1. Drèze, Jean, & Sen, Amartya, India: Development and Participation, Oxford University Press, 2002.
2. 19. Sen, Amartya, The Economics of Philosophy, Routledge, New York, 2009.
3. Nussbaum, Martha, & Sen, Amartya (Eds.), The Quality of Life, Oxford University Press, 1993.
4. Robeyns, Ingrid ("The Capability Approach: A Theoretical Survey"), Journal of Human Development, 6(1), 2005.
5. Sen, Amartya, Inequality Reexamined, Harvard University Press, 1992, page : .
6. Sen, Amartya, Equality of What? In S. McMurrin (Ed.), Tanner Lectures on Human Values, Cambridge University Press, 1980 .
7. Nussbaum
8. Sen, Amartya, The Standard of Living, Cambridge University Press, 1987.
9. Burke, Edmund, Reflections on the Revolution in France, J. Dodsley, London, 1790.
10. . Wittgenstein, Ludwig, Philosophical Investigations, Blackwell Publishing ,1953 .
11. Smith, Adam, The Theory of Moral Sentiments, A. Millar, 1759.
12. Rawls, John, A Theory of Justice, Belknap Press, Cambridge, MA, 1971, page :54 .
13. Sen, Amartya, Development as Freedom, Alfred A. Knopf, New York, 1999, page :40
14. Rawls, John, A Theory of Justice, Belknap Press, Cambridge, MA, 1971, page : 66.
15. Sen, Amartya, Development as Freedom, Alfred A. Knopf, New York, 1999, page : 90.
16. Rawls, John, A Theory of Justice, Belknap Press, Cambridge, MA, 1971, page : 87.
17. Mill, John Stuart, On Liberty, John W. Parker and Son, London, 1859, page :74 .
18. Huntington, Samuel, The Clash of Civilizations and the Remaking of World Order, Simon & Schuster, 1996, page :45 .
19. Marcuse, Herbert, One-Dimensional Man, Beacon Press, 1964, page : 34.
20. Sen, Amartya, Poverty and Famines: An Essay on Entitlement and Deprivation, Oxford University Press, 1981, page :56 .
21. Sen, Amartya, Development as Freedom, Alfred A. Knopf, New York, 1999, page :134
22. Sen, Amartya, Development as Freedom, Alfred A. Knopf, New York, 1999, page :03
23. Sen, Amartya, Development as Freedom, Alfred A. Knopf, New York, 1999, page :67
24. Sen, Amartya, Development as Freedom, Alfred A. Knopf, New York, 1999, page :112
25. Garoudy, Roger, Cultural Pluralism and Democracy, Oxford University Press, 2003, page :89 .
26. Garoudy, Roger, Cultural Pluralism and Democracy, Oxford University Press, 2003, page :113 .
27. Sen, Amartya, The Idea of Justice, Harvard University Press, Cambridge, MA, 2006, page :17 .