

Dimensions of Development in the Thinking of Nobel Laureate in Economics Amartya Sen

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Abstract: *Political freedom and civil liberties are important directly because there is no need to justify themselves and indirectly their impact on the economy. When people lack political freedoms or human rights (even if they enjoy favorable economic conditions) they are deprived of important liberties to live and the opportunity to participate in critical discussion of public issues. (A. Sen, Development and Freedom, 2000, page 33) Scope of Sen's contribution and economic theory Amartya Sen is a unique character among modern economists. Your interests intellectually – reflected in a vast output, which in turn has given rise to an extensive literature – covers diverse areas such as welfare economics, social choice, ethics and philosophy, as well as many of the most pressing ones – development, justice, poverty. Economic and political-social problems like inequality etc. On the other hand, its effect on the vision of various organisms is remarkable. The United Nations, the World Bank and countless international public and non-governmental organizations. Professor Atkinson said that Sen “feels equally comfortable writing for the Journal of Philosophy.*

Keywords: political freedom, human rights, economic theory Amartya Sen, welfare economics



I. INTRODUCTION

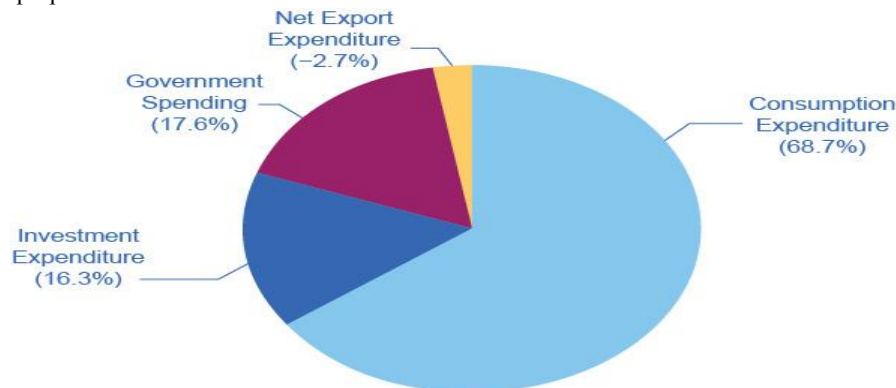
Economic Journal", and reminded that at Harvard he was simultaneously a professor of economics and philosophy. His particular approach has served to broaden this perspective of the economy, despite the fact that his message has not been received by many people. The enthusiasm of, linked to the neoclassical paradigm or its followers Marxist and neo-Keynesian currents. In this sense, Adam's work is ironic given that Smith, whose invisible hand theorem is a cornerstone of modern economic theory, is exactly one of the main sources of Sen. Inspiration for innovative ideas of. In this regard Richard Cooper points out that “Most economists today avoid moral philosophy – that is, the study

- Of social justice – considering it too broad (soft) to treat
- Rigorous analytical. But Amartya Sen is associated with the oldest tradition of evaluation
- Considerations of economic efficiency – which are prominent in the analyses.
- Modern economic decisions – with respect to their social consequences since such decisions. They need an ethical framework."
- Most of the economy – says Sen – is highly concentrated.

Partly as political and sociological factors, and on the other hand an intensity in a very narrow field as philosophical issues, "except in the fields of observation, for one. But these issues are often at the center of economic problems. It is part of our own heritage to be interested in them. After all, the content of modern economics was established by Adam Smith, who had a vision. These words show that, ultimately, Sen's position is reflected in his. The essence is "a return to the sources". Thus it is clear that "...welfare economics is an important branch of 'practical reason'. There is no satisfactory basis for this. Expect that the various ideas that characterize practical reason can be analyzed by, among others, Aristotle, Kant, Smith, Hume, Marx or Mill. Some real meaning, such as, can be avoided by resorting to some simple formulas. Utilitarian maximization of the sum of utilities, or the search for support in it, is being guided by some mechanical criterion of optimality, or technical efficiency.

II. MAXIMIZATION OF GROSS NATIONAL PRODUCT

Sen defended the idea raised by Kant in his Foundations of the Metaphysics of Metaphysics, according to which man himself is an end rather than a means to other ends, thus revealing the fundamental root of Sen's thought. Human beings are indeed the beneficiaries of progress, but they are also, directly or indirectly, the "agents of all production". While focusing on these double schemes the paper usually confuses ends and means, as policies that explicitly or implicitly target their objectives at producing prosperity are the essence of progress. Sen argues that the problem is not that the pursuit of economic prosperity in itself is questionable, but at the level at which the ultimate objective lies. "Is it," he asks, "just a goal?" Intermediate, whose importance depends on how much it contributes to the life of human being? Or is it the ultimate purpose of the work done?"



V. MAN'S TRAJECTORY FROM SOCIAL SELECTION THEORY TO THE CONCEPT OF EVOLUTION




In the autobiography written by Sen on the occasion of his Nobel Prize, the economist describes the stages through which his academic interests passed and which also led him to propose a new foundation of development and ideas about it, evaluation, and equality. Tracing its relationship with the problems of poverty and justice.⁶ Sen describes how during his studies at the President's College (1951–1953), an excellent institution in Calcutta, he was able to appreciate the gravity of his countriesObserve the difference between the social problems affecting the academic and the quality of the environment he was thrown into and the proximity of the suffering that affected the lower strata of society. Given his sensitivity to the situation and his political commitment favorable to tolerance and pluralism, the senator faced a dilemma in coordinating his beliefs with forms of product development (the idea of developing a human development index, HDI).

VI. ABOUT WELL-BEING AND ABILITIES

It is known that within the framework of traditional economic theory, economic actors (be they described as "consumers", "individuals", "families", housewives in oeconomique, etc.), plan their actions based on the principle of rationality. Guiding instrumentality, according to which the choice between alternatives is based on a preference for the one or those that best satisfy its objectives, and the extent to which such objectives are achieved determines their satisfaction, i.e. the level of utility. And since it assumes that each entity knows the consequences of different

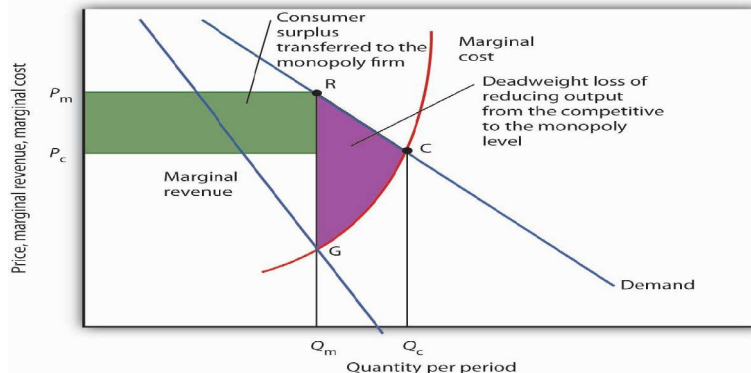
combinations of goods, he will choose that which will give him the most utility. Now, the choices open up. The choices include those goods which are in the market (i.e., personal goods). They can be exchanged between themselves, in the process, with or without the intervention of arithmetic (money). Similarly, the theory refers solely to individual agents, rational among whom there is no information asymmetry; this also means that all goods generate positive utility, and there is a direct relationship between the good and utility. It is the postulate confirming the existence of this direct relationship that leads Sen towards it.



-  Resource needs for consumption (e.g. provisioning services)
-  Access and exposure to environment (e.g. regulating and cultural services)
-  Links between resource uses (e.g. water needed for food production)

VII. CRITICISM OF WELFARE ECONOMICS

Because of the simplifying assumptions involved, individual behavior and well-being are assessed in relation to the "information base" on which it is assessed, that is, the "inventory" of the set of goods. Available individually and collectively. His argument is based on the fact that there is confusion between concept, end and means. The sheer breadth of the set of available assets cannot be considered an indicator of well-being, because nothing other than the quantity and quality of the things one possesses constitutes the means to achieving well-being. This is because there are many factors, personal and social, that create a relationship between objects and what can happen with them in terms of satisfaction. It is possible that opposites occur between different people: one person who has more may be less happy than another who has fewer resources, depending on the assessment question. . In other words, the essential information is not merely the possession of the goods but the receipt (what Sen calls functioning) of what has been reached. The notion of functioning's (or realizations) should be taken in a very broad sense, because they refer to "what a person can do" and "this" can include activities (such as eating, reading or watching) or states of mind. Can. Existence or existence, for example being well nourished, not having malaria, not being embarrassed by bad clothes or shoes, etc.



VIII. FEELINGS CANNOT BE REPRESENTED NUMERICALLY

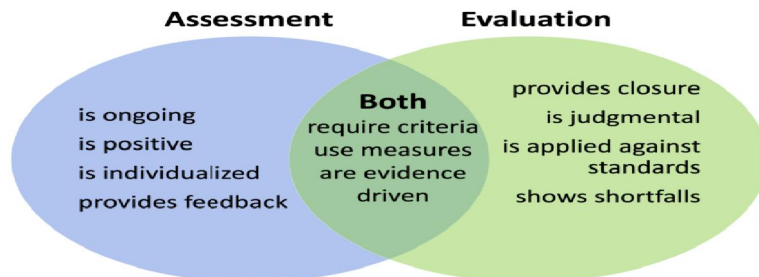
What must be known, however, is the set of experiences from which it is possible to choose what they are, capacities of choice, and therein lies what Sen Calls "freedom of well-being". In this way – to put it artificially – the priority of freedom as an objective is raised above the achievements actually achieved. It is this freedom that defines the range of capabilities from which it is possible to choose combinations or preferred combinations, and thus expands the set of capabilities. It is a reflection of the quality of your life. On the other hand, determining the horizon of well-being – the range of real opportunities a society can open up to its members – can set precise objectives for evaluating and improving social institutions. In short, the living conditions of a population improve with the expansion of capabilities, and that is, people actually have things to do and do. They express the space of possibility of operation. The effect of this is to allow us to take into account the positive freedoms that a person enjoys in the general sense, the freedom to do this or that.³ Competencies, governance, independence and justice.

Capabilities are the link that allows transformation operations into assets (receipts) in operation. Therefore, people have assessments that determine whether some activities (including those that are possible) are superior to others. It is undeniable that some types of functional preferences, such as those related to health and nutrition, can be considered so universal that there is no problem in finding agreement between the different evaluations set for them by people in a society. However, it is possible that different people (and/or social groups) have different evaluations of societies.

IX. THE ASSESSMENT SHOULD BE DONE IN EACH CASE AFTER A DELIBERATIVE PROCESS

To provide a basis for comparison within a society and between different societies. This would lead to the conclusion that a fundamental element required is the specification of capabilities (which Sen did not set out to do), which led to criticism of the concept of capabilities itself as "vague". Sen gives several reasons to maintain a position of "indeterminacy" in the face of Martha Nussbaum's objections who pointed out the importance of having clearly identified basic capabilities. For example, Sen argues that a single list that would apply to all human life would introduce excessive specificity, and the need to be excessively broad. Finally, "incomplete theory" has positive value, which is conforms to various concrete principles," and can be accomplished with rational public debate, a valuable process in itself. ¹⁰ The fact that freedom is the necessary condition to permit discussion and evaluation of just social institutions. These are the same They should enable people to act in pursuit of their valued ends, that is, they are in a position to exercise their agency capacity, and to do so without being restricted or harassed by others in that exercise. Sen Outlines five areas of fundamental freedoms that must be legitimated to allow and promote development, defined as the expansion of the space of capabilities; they are:

(a) Independence policy; (b) economic prospects; (c) social opportunities; (d) guaranteed transparency, and (e) security protection. Refer to the first opportunity for the population to determine who should run the government and according to what principles, as well as the right to control and count the authorities with complete freedom of expression. Economic opportunities point to the right for individuals to utilize their economic resources and access markets. Social opportunities relate to the availability of certain basic services for development, such as health and education. Guarantees of transparency are those that allow citizens to trust the honesty of the objectives and processes of rulers. Ultimately, the very existence of security provides the space where security mechanisms can be relied upon to mitigate situations of social crisis. Sen emphasizes that the achievement of social justice depends not only on the form of institutions but also the effectiveness of their practice, and it is here that freedom policies and social opportunities acquire their special relevance. As a result, freedoms are important in the development process for several reasons.



Fundamental cause

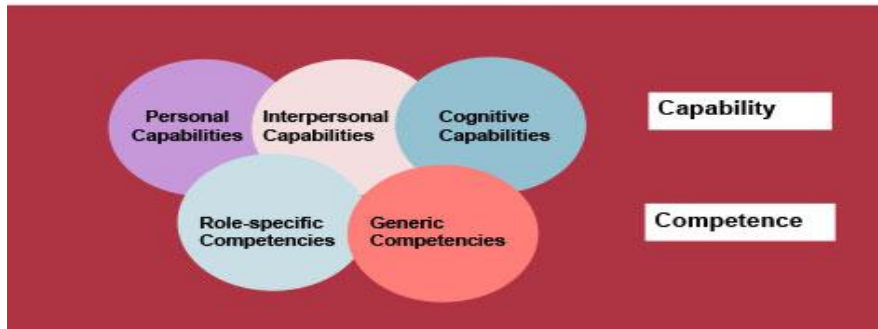
(a) They have a direct function in promoting the conversion of goods into valuable exhibits; (b) play an important role in ensuring that the needs and concerns of the population are addressed by institutions that are public and social, and (c) provide a constructive function in ensuring the possibilities for independent opinion and dialogue.

X. THERE IS A HUGE DIFFERENCE BETWEEN CAPABILITY APPROACH AND UTILITARIAN THEORY

There are also implications in the concept of justice when evaluating freedom, a topic on which Sen disagrees with Rawls: "If whose freedom people enjoy is the privileged domain of justice, then the primary study of goods is the basis for evaluating what. Provide an inadequate information basis for deciding what is appropriate and what is not. We have to test their capabilities. We can really enjoy. It is possible that the practical implications of such dependence – both political and moral – are too great." The same implications arise in relation to the issue of inequality. Indeed, Sen Inequality Reexamined states that a person's ability to perform Efficiency provides a general approach to evaluating the functioning of social systems, and it provides a particular way to evaluate equality and inequality. In its most primary sense, inequality refers to the uneven distribution of well-being of people and social groups. And since then well-being depends on a variety of components that include everything from wealth to material things, education, health, participation in social life, etc., the conditions that nurture full human flourishing, and the constituent elements.



Professional capability framework



XI. WELFARE INEQUALITY MEANS THE INEQUALITIES EXISTING IN ALL OF THEM

Dimensions. Analyzing viewpoint inequality in the context of capabilities and achievements focuses on the latter (for example, income level). Monetary value or consumption), or in other variables that lend themselves to quantification. However, without achievements the interaction between resources and/or opportunities, the latter must be real opportunities – as Sen points out – and in the same line of thought they are linked to freedom.

Criticism of capabilities approach

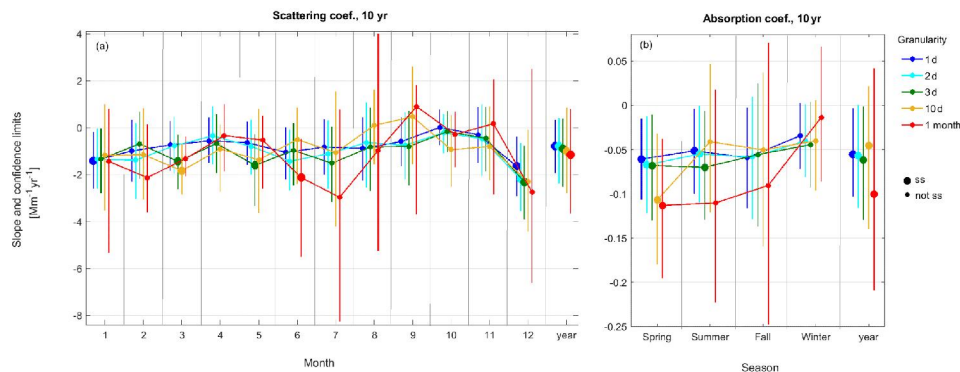
The capabilities approach has given rise to some critical expressions. These are of diverse nature: in some cases the questionnaire is directed at the concept of competence itself; the second group reflects the need to expand and specify its content, and the third place emphasizes the problems related to the operationalization of the concept of capabilities. In the first case, it has been objected that the concept of capabilities proposed by Sen suffers from ambiguity, and requires further clarification. An example of this line of thought is Sudan's book Criticism of Inequality Reexamined, where the objection is that "Sen proposes that, when we evaluate the good for a person, we should consider his functioning, his capabilities. Or both things. This statement is vague, but intentionally so. It is not entirely clear as Sen sees the normative status of capabilities in relation to their operations." These are presented as "dimensions of well-being", but Sen then argues that positive freedom is a good in itself: being free to choose how to live is one of the good things in life. Thus freedom is one of the dimensions of well-being. But in Sen's analysis, freedom is not a function. Rather, "it is identified by a set of vectors." "Feasibility of operations." Therefore this is not completely correct.





XII. THEORETICAL APPROACH, SOLUTION TO THE PROBLEM OF SEN'S POSITION

It lies in evaluating capabilities only. The set of capabilities tells us what combinations of operations are possible. From this we can infer that the chosen combination of functions is one of the elements of that set; but if the set has more than one element, then knowledge of the set does not matter except knowledge of the combination chosen. To this he adds his Geodon, in his opinion, de Sen's argument should be interpreted in the sense that the evaluation of well-being is a function of both sets of capabilities (representatives). Extension of positive liberty), as well as the combination of methodology chosen (representative of other dimensions of well-being that are not positive liberty). As a result, Sudden argues for a broader theoretical elaboration and to better articulate the relationships between capabilities, well-being, and justice.

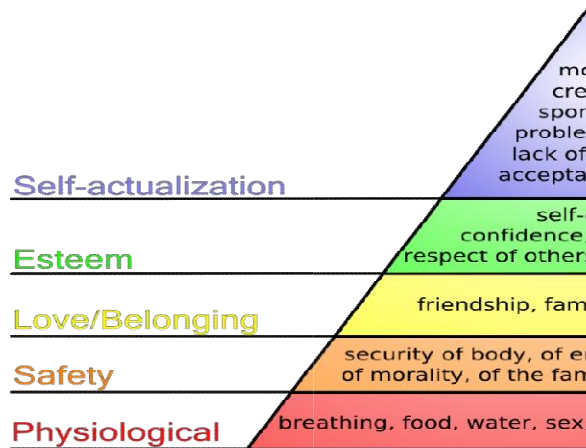


XIII. A DIFFERENT APPROACH INSPIRED THE CONTRIBUTIONS OF WILLIAM JACKSON

Which indicates that the issue of capabilities needs to be kept within the scope of social structure. In this author's opinion, the social context of capabilities has been "latent" in Sen's work, but in a marginal dimension and inadequately theorized. Thus the model of the individual retains vestiges of neoclassical economics. Individuals choose their functioning's from a set of capabilities, in the same way that a consumer chooses a set of goods within a budget set. Another line of thought about the capabilities approach is one that refers to the problems of operationalization of the concept. Is, and has given rise to critical observation and suggestion of alternative viewpoints. Meghan Desai, believes that only when resources are sufficient to guarantee certain basic needs achievements can be evaluated and standard of living can be determined. And when that is not the case, it is more important to examine social resource deficits. This idea leads various authors to propose the replacement of the concept of capabilities as the axis of evaluation of well-being due to its emphasis on universal human needs. Examples of this stream are found in the contributions of Martha Nussbaum, Doyle Wigs, and Manfred Max-Need, as well as in the conceptualization of needs.

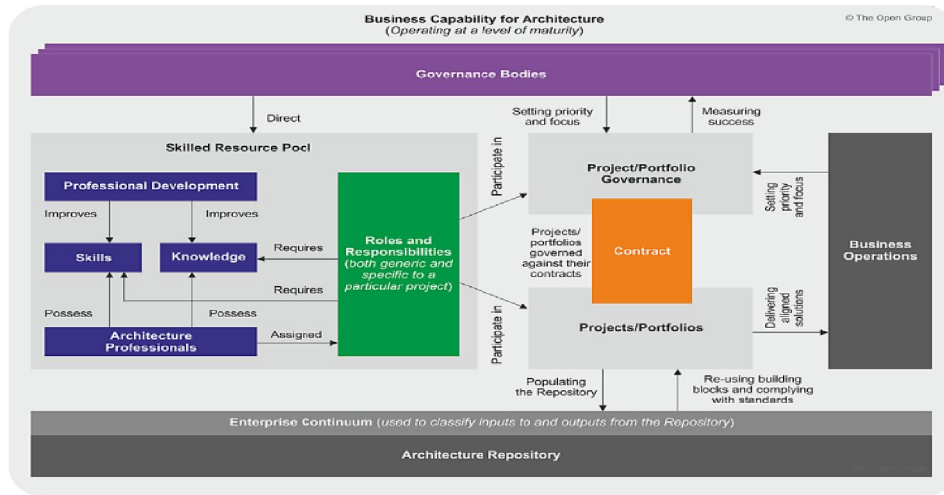
XIV. HUMANITIES ORIGINATED FROM PSYCHOLOGY AND ANTHROPOLOGY PROPOSED BY ABRAHAM MASLOW

It presents a scale of different types of needs that appear throughout the development of human life. For this author, the different types of needs they form a scale that starts from the primary needs for subsistence that follow security, belonging and affection, esteem and self-actualization. And Boltvinik says that "the substitution and embodiment of the requirements for dual capacities, although it has the virtue of involving the tension between power and realization and, therefore, introduce (however conceived) the concept of freedom." Everything as freedom of choice), absolutely abandons the contradictory character between necessity and freedom. When we talk about needs it is clear that the "empire of". Freedom begins, or even better, can begin when needs are met (when the scope of needs has been exceeded) There is no freedom possible in poverty. On the other hand, in Sen's model, freedom appears to exist across the spectrum of living standards" and Alike believes that, "The fear that underlies many criticisms of the capabilities world is that [its operation] will somehow This is not possible for practical reasons (...) Other critics worry that, even if specified in its most complete form, Sen's approach to capabilities would be too vague and general to generate responses." 18 We believe that this objection these are valid only if this is not the case. The caveat offered by Sen is taken into account when he refers to the "deliberate uncertainty" in which the details of capabilities are left out, and implicitly it is intended to include all those capabilities. The intention is to include those in whom it might be thought of as an evaluation scheme (perhaps a composite index?) that covers them as a whole. However, it is worth remembering Sen's words that "inside." In social research it is certainly more important to be vaguely right than absolutely wrong."



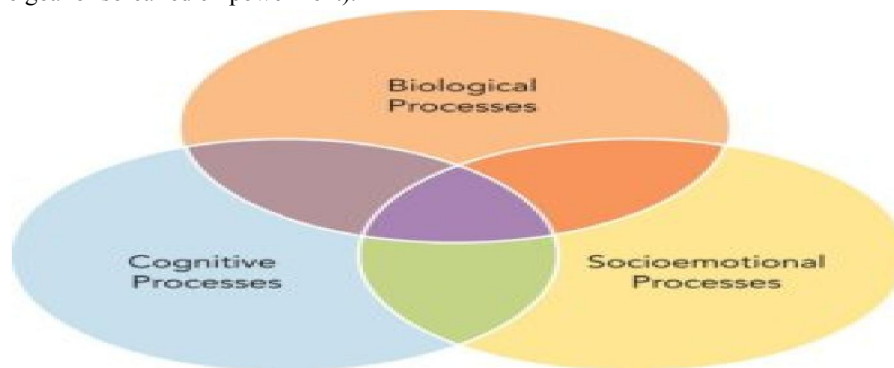
XV. APPLICATION OF CAPABILITIES TO STUDY DEVELOPMENT AND POVERTY

With the publication of reports prepared by UNDP since 1990, it appears on the world stage the concept of human development in which Mehboob up Haw, proposed to give comprehensive content to the concept of development. "The basic objective of development is to expand the options of the population. In theory, these choices could be infinite and change over time. People often value feelings that are not at all, or not immediately, evident in statistics of income or growth: greater access to knowledge, better nutrition and services, health, safe living conditions, protection from crime and violence, physical activity, satisfactory leisure sense of time, political and cultural freedom and participation in community activities. The goal of development is to provide a creative environment enabling people to remain healthy for a long time."



XVI. IN THE YEARS THAT FOLLOWED, THE APPROACH TO HUMAN DEVELOPMENT HAS EVOLVED

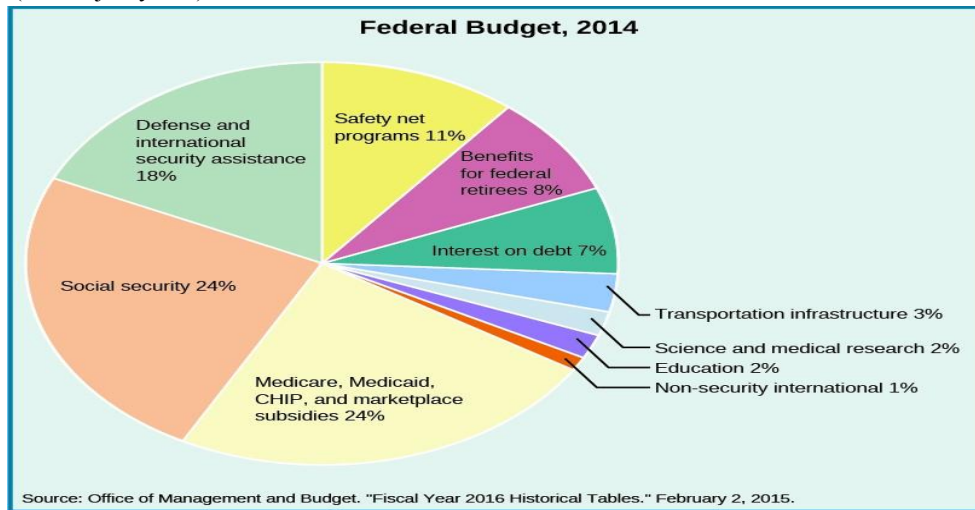
The publication of its initial edition, in which emphasis was placed on the various challenges of the economic, political and social reality was becoming evident. In the initial phase, these focused on the allocation of public resources to health and education, while in later years the focus was on the quality, efficiency and equity of basic services, capacity building of the poorest and most disadvantaged groups in the debate the design of people and policies to assert their interests (i.e. the goal of so-called empowerment).



XVII. COMPARATIVELY LESS ATTENTION WAS PAID TO INDEPENDENCE IN THE BEGINNING

In the political and social and in the potential of collective agency in relation to the individual (remember the above objection of 'individualist bias's that he received from Krishna Sen's approach). Comparatively, this space gained more relevance as allocated to institutional reforms, and more recently to environmental problems. In this sense, Sachiko Fukuda-Parr, economist UNDP highlights (in full agreement with Sen's thinking) that while the first HDR was published at a time when the last phase of the era was planning (as a synonym for development) currently, "we are in an era of rapid globalization. Economic and political liberalization sets the context for development and priorities have changed. The capabilities of participation in social action and collective agency have become more important. The forces of society are called upon to promote political debate on problems that are important for the well-being of the population, that is, for human development. Collective action by actors other than the state, particularly civil society groups, plays a broader role in shaping the direction of development and there is growing consensus on the importance of civil society in promoting development. The political changes of the 80s and 90s have also contributed to a broader consensus on the intrinsic value of political freedom and human rights." Finally, and to reinforce Sen's intellectual commitment to democracy, the Indian Economist wrote "Democracy is a The study titled "As a Universal Value"

strongly refutes positions that support the idea that authoritarian systems are more effective than democratic ones at promoting economic growth. So democracy has the merit of being considered a universal value. Sen has expressed this by thinking passionately "What exactly is democracy? We should not identify democracy with majority rule. Democracy has complex demands, which certainly include the right to vote and electoral outcomes. This also includes respect for the protection of freedom, respect for rights and the need to guarantee free discussion and dissemination of news and ideas. Elections may also be held which would be seriously lacking if the various competitors do not get the opportunity to present their respective proposals. Adequate opportunities to, or if voters do not have freedom of access to information and viewpoints of main characters. Democracy is a demanding system and not merely a mechanical condition (like majority rule) taken in isolation.



XVIII. CLOSING: A REFLECTIVE LOOK AND THE OPEN ROAD

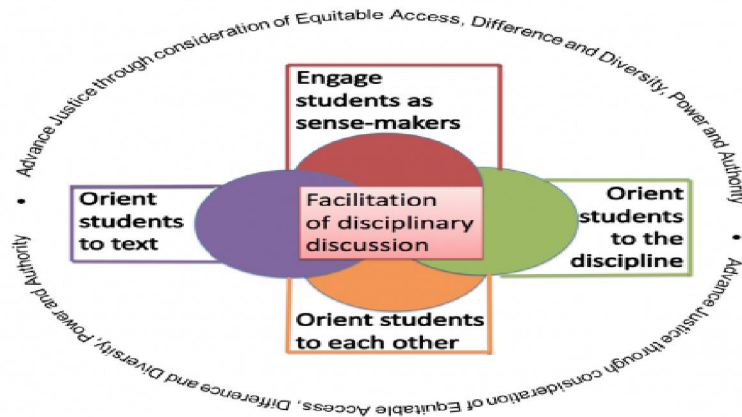
Through an exceptionally comprehensive work, Amartya Sen offers a journey that, based on rigorous theoretical foundations, lays out a normative framework for evaluating some of the most serious problems affecting individual well-being, social order, and the design of policies. Action to solve problems of society, such as poverty and inequality, providing a new perspective of development economics. The capacity approach is a contribution that broadens the possibilities of the economy, opening channels of communication with other disciplines. His contribution to incorporating ethics into the debate is one of the merits recognized by the Swedish Academy of Economics by awarding him the Nobel Prize. The vastness of the intellectual field covered by Sen is remarkable, which allowed him to cover highly sophisticated theoretical issues and focus his attention on problems of concrete reality. Equally important is the fact that in recent years the literature on growth has been incorporating the analysis of topics that were previously considered foreign to economic science, as they attempt to create indicators through which they by providing do not want to operationalize the concepts raised by Sen in the theoretical field.

As stated earlier, one of the objections raised to Sen's approach is its alleged individualistic bias. However, what has already been said allows us to affirm that the perspective extends from the individual to the social, which leads him to value the agency capacity, as a way of integrating capacities. Collective dimension of the individual. In his presidential speech at the American Economic Association, the senator stressed the need to pay greater attention to the rationality of the behavior of the individual as an integral part of rational social decisions. In particular, the practical scope of social choice theory, in its traditional form, has been largely reduced by its tendency to ignore the formation of S values through social interactions... "And the concept according to which individuals are always The argument of Homo economics may lead to a misrepresentation of social concerns and values. Thus, "many of the contemporary world's most pressing problems, from prevention to famine to environmental protection, call for the creation of values through public debate."



XIX. IN FACT, THE ISSUE OF SOCIAL CHOICE IS THE ISSUE THAT SEN CONSIDERS HIS

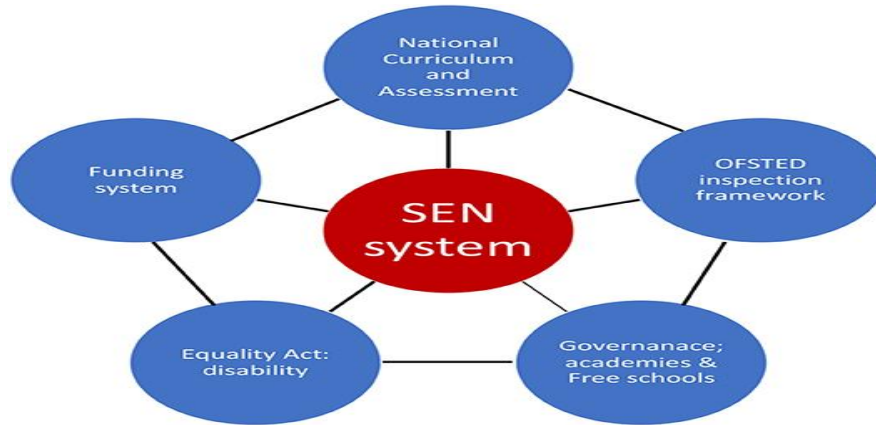
Most significant contributions, as stated in an interview published in the magazine Finance and Development in September 2004. 24And it may be added that the issue of his lecture on receiving the Nobel Prize was, of course, the possibility of social choice, a matter on which, as it will be remembered, focused his attention in the first phase of his intellectual production. . Recognition of this possibility "provides a systematic and systematic framework for evaluating inequalities, whether poverty or poverty." The capabilities approach cannot in any sense constitute a paradigm for identifying intolerable atrocities and violations of freedom. Harsh. On the one hand, the concept of paradigm is still problematic and has been the subject of many definitions, and on the other hand, Kuhn himself, who introduced the term, admits that it would be better to replace the term "paradigm" with "matrix". Disciplinary", which refers to "the common heritage of people who practice a certain discipline."



XX. SEN'S APPROACH IS NATURALLY MULTIDISCIPLINARY

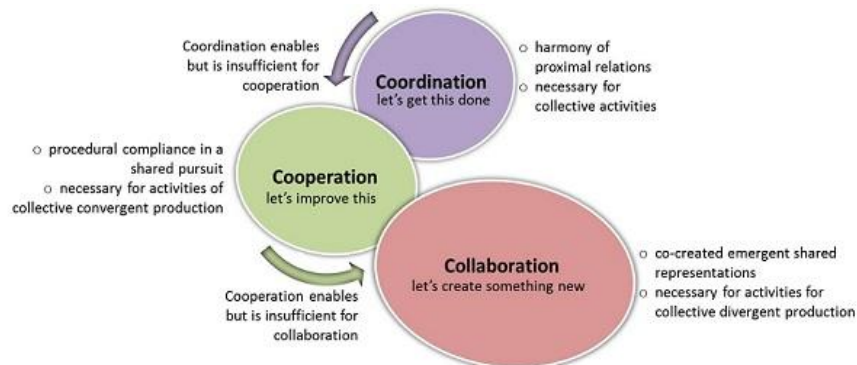
As a result, it is not appropriate to encapsulate itself within the framework of a single discipline. Scientific, which has its own set of concepts, patterns and technical tools. Therefore, its operation requires collaboration of approaches from different fields. Scientists focus on one problem that they want to analyze together, be it development, poverty or inequality. And the disciplines are many that must be applied to the solution of multifaceted and complex problems, such as the one mentioned or others similar, if we were facing a paradigm, defined in the indicated sense, it would be necessary to have a theoretical tool for the study under study. is sufficient to cover the entire problem, of which the tool is equally broad in its scope. Obviously this does not count at present with that framework and, what is more, in fact one difficulty is that science social groups have experienced a process of fragmentation, which persists towards the same problem. Approach. Of course, recognizing this reality does not prevent recognizing the importance of the efforts required to achieve greater complementarity. Is it appropriate to classify Sen's approach as interdisciplinary? This

question opens me up to a more general problem, which we will only mention here. The terms "interdisciplinary" and "multidisciplinary" or "multidisciplinary" are often used interchangeably. Interchangeable, but they are not the same thing. The topic has been the subject of an extensive specialized literature, but for our present purpose it is enough to recognize the need for cooperation between the disciplines, the aim of which is not necessarily to achieve a kind of "formal consolidation", but that it develops an approach better. Seek communication and integration of perspectives for understanding of the phenomenon. In the relations between economics, sociology, and the sciences of politics, there are concrete examples of this type of cross-fertilization, but efforts are more frequent on the part of sociologists—especially those who work in the field of economic sociology—and of political scientists, Economists who are from this area. Amartya Sen, as is clearly and widely recognized.



XXI. CONCLUSION

Scientific fields, and the application of that vision in the study of serious problems social. A similar expansion of vision probably helps. Is it appropriate to classify Sen's approach as interdisciplinary? This question opens me up to a more general problem, which we will only mention here. The terms "interdisciplinary" and "multidisciplinary" or "multidisciplinary" are often used interchangeably. Interchangeable, but they are not the same thing. The topic has been the subject of an extensive specialized literature, but for our present purpose it is enough to recognize the need for cooperation between the disciplines, the aim of which is not necessarily to achieve a kind of "formal consolidation", but from which a vision The angle evolves to discover communication and integration of perspectives for a better understanding of the phenomenon. In the relations between economics, sociology, and science, politics are concrete examples of this type of cross-fertilization, but efforts are more frequent on the part of sociologists—especially those who work in the field of economic sociology—and of political scientists. , who is an economist from this region. Amartya Sen is, as is clearly and widely recognized, an excellent example of integrating knowledge from diverse scientific fields, and the application of that vision in the study of serious social problems. Perhaps seeking a similar breadth of vision would help economics for a fuller understanding of reality. For the rest, it is clear that, when it comes to formulating recommendations or designing specific policies, such practice is as necessary as it is unavoidable.



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