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IMPACT OF ECONOMIC THEORY OF AMARTYA SEN ON FREEDOM AND HUMAN RIGHTS

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ABSTRACT

In the past, prevailing techniques have described per capita GDP performance, food availability and low income. The emphasis was placed on economic efficiency without assigning any obvious importance to fundamental freedoms, individual agencies and human rights. Instead, Sen's research stressed a fundamental idea of assessing market outcomes and government interventions for human benefit. It increased awareness of the significance for socio-economic outcomes of human rights. It disputes the idea that the role of human rights in fostering economic safety and restricted developments without guarantees of human rights should have priority over the civil and policy rights. It examines the ways that the Sen research programme has strengthened and expanded the human rights discourse in the fields of ethics and economy and how its work has promoted cross-fertilization and integration across traditional fields. Freedom, which plays a significant part in social processes, is one of the basic human needs. Human development involves the expansion of human choices needed for the concept of freedom. The primary factor for the improvement of welfare is human development, while freedom is a key instrument for attaining it.

Introduction

Professor Amartya Sen's human rights accomplishments are discussed in this article. There are three reasons behind the paper. First of all, Sen's ethical and economic contributions strengthened and broadened the theoretical human rights discussion in a substantial and consecutive manner. Sen's work on ethics has called for the exclusion and the development of the framework that enables meaningful and consistent conceptualisation of accepted international standards in the fields of poverty, starvation and famine from the characterisation of basic freedoms and human rights. Sen has raised a wide-ranging critique of standards which take no fundamental

freedoms and respect for human rights and has been pioneering to develop new paradigms and techniques which take account of these issues.

"Sen" development is a process that enhances the liberties that people benefit from. Development must lead to the eradication of barriers restricting human freedom. Poverty and tyranny, economic scarcity and deep social distress, neglect of government finances and criticism of repressive governments. The development definition of Amartya Sen is the fiftieth year of the development notion that contains all previous designs. In fact, people and human capital are mostly ignored for the decrease of economic developments in the developing countries. It is undoubtedly a profound and comprehensive understanding at every level of society that is required for this ability. Economic growth is the possibility for all society's members to exploit and allocate resources for production, commerce and infrastructure with all kinds of 'ethnic, religious and non-discriminatory aspects,' depending on their capacity and abilities. Typically, the opportunities provided are driven by a rise in GDP and per capita income. An study of the previous century's history and development discourses, especially since the 1950s, shows that indicators at first were only material in nature and development discourses were progressively moving from one economy to another. Culture, policy and society are included. The economy of Amartya Sen covers a range of economic research topics, ranging from theory of social decision making to issues of poverty and inequality, to the role of government and social action in enhancing quality of life.

The first is primarily and ultimately the rise in liberty that should be the only acceptable evaluation of human progress, and the second is that development depends on free organised people. Sen proposes two reasons for making freedom the basic element of development: Many will support this first declaration, as long as the concept of liberty is wide enough to ensure that Sen is free of financial or spiritual wants. The second assertion has been more controversial in the mainstream economic and public speech: economists are not able to afford such a spending since they typically reduce public costs like education, housing, health care, and social welfare. Sen's many contributions to the people under the status are not monetarily limited. That is the main aim of this short book: to convey the whole work of Sen to the reader in philosophy, economics and politics. The second objective at the same time is to focus on his greatest ideas and development. In other words, even in the beginning sketch, this little book can't hope to cover the whole huge corpus as an introduction to Sen's ideas.

The United Nations Development Program defines "the process of improving people's choices," which states that they are "performing, educating, living a decent standard of living" and "political freedom, other human rights and various other elements of respect for themselves" The United Nations Development Programme. Human growth is thus much more than economic progress, merely a means of extending people's choices.

Human development involves studying the human situation and focusing on capability. In order to assess actual progress in human development, the UN Human Development Index is adjusted for inequality. It is an alternative approach to emphasise economic growth and to explain progress more closely.

Literature Review

Muhammad Hashem Omari (2021) The fundamental issue is that freedom is linked to growth and that these two processes are interactive. Economic growth, on the one hand, provides more benefits for the inhabitants of the community via amenities, education, health, etc. It also raises awareness of the public. On the other hand, the freedom to participate to the process of growth leads to social justice and equality of opportunity for the responsible and responsible people, holders and authorities. These connections need a deeper understanding of the link between development and freedom. Economist Amartya Sen raised the discussion about development and freedom (Nobel Prize winner in economics in 1998). This economist provides a new viewpoint and believes that progress is an expansion of fundamental liberties. He considers freedom as the ultimate goal of development as a measure of human quality of life.

Hamilton Lawrence (2020) Amartya Kumar Sen is one of the world's leading public intellectuals. After the 2nd World War, he is arguably the world's best-known economic, social and political thinker. In 1998 he won the Nobel Prize in the economic area, although he contributed much to a variety of philosophical, social, and political topics. His work on social decision theory has become crucial. His approach to capacity has changed our way of thinking about human wellbeing and quality of life, and he shakes many of the theoretical buildings that we build on our best way to conceive of our lives together as freedom, institutions, living levels and justice and democracy.

Roshen Fernando and Warwick McKibbin (2019) It is extremely difficult for policymakers to respond adequately to macroeconomic policy and to see the disease's developments and economic effects. This paper explores seven different scenarios for developing COVID-19 in the year to come utilising Lee and McKibbin (2003) and Sidorenko's modelling technique to identify potential economic outcomes (2006). It analyses the impact of different scenarios on macroeconomic results and financial markets inside the global hybrid DSGE/CGE general balance models. The scenarios in this article reveal that even a small pandemic may significantly influence the global economy in the near term. The scenarios demonstrate how much spending may be hindered by greater investment in the public health system in all the nations, but particularly in the less developed economies, whose health systems are less developed and populated.

Louise Sheiner, Karen Dynan (2018) Our research indicates that although GDP is not an integral measure of prosperity or even economic success, it does not work for the sake of national accounts alone, and that the GDP idea should offer a lot of information directly linked to wellbeing. One major exception is that fluctuations in real GDP are acceptable in terms of economic welfare changes. In view of the potential for changes in the importance, in time, of these activities to affect the extent to which changes in GDP reflect social changes, it is recommendable that non-market activities which are concerned with economic well-being should be excluded.

Rajapakse Nadeera (2016) This essay contends that incorporating Amartya's higher learning method into the evaluation provides a broader multi-writer framework that meets the requirement for a normative ideal. In reality, it focuses on social justice as the metric to assess and mould universities. Therefore, the article requires education to include not only the demands of human capital in society but also the needs and aspirations for individual growth stated in the capacity approach. The approach to

capability incorporates Social justice in the list of goals and raises other problems beyond traditional neoclassics: how universities may contribute to the creation of a better society, with respect to human dignity and well-being for everyone. Section 1 highlights the neo-classic economic theory behind the competing conceptions of human capital in the Anglo-Saxon countries.

Human Rights as Natural Rights

The traditional argument that they are not human rights is because they are not natural, since they are not economic, social and cultural rights and thus the right to develop. They are not human rights. As Jack Donnelly puts it in the Universal Declaration, "The definition of human rights is obvious and unmistakable, not as a consequence of social cooperative activities. These rights are universal and everyone has them; that is, inherent rights. They are also universal." Human rights are based in this paradigm on negative liberty, such as the rights to life, freedom and freedom of speech, while the law prohibits the death, incarceration and silence of a person with the right to freedoms to be guaranteed by the state. Economic and social rights are nevertheless connected to the positive liberties which the State must offer and protect via constructive action. According to this view, they are not natural rights and thus not human rights. The right to development is seen as a common right, more than just the sum of individual or personal rights, and thus not as a human right.

These arguments have all been strongly refuted in the literature. The Universal Declaration has several elements that go beyond natural rights. Indeed, it is solidly based on a plurality of international law components that see the uniqueness of a person as essential to the community, with a large number of economic and social rights. The human rights of a group or collective (people or nation, ethnic or linguistic group) cannot indeed be seen as basic to those of an individual, provided that the responsibilities for fulfilling them and guaranteeing them are possible.

Social Choice Theory

Sen emphasises all of his work that he contributed the most gratifyingly to the theory of social choice that he believes "goes towards the basic foundation of democracy." The theme is based on work of Marquis de Condorcet in the 18th century, a French mathematician and revolutionary thinker. But in the early 1950s the concept took on its present form, thanks to Kenneth Arrow of Stanford University (who shared the Nobel Prize for economics with Sir John Hicks in 1972).

Sen found the theory of social decision not only interesting in theory, but it also provided him with a framework for dealing with actual policy problems, particularly the best way of estimating social progress. Traditionally, the economic community relies on national revenue statistics like GNP and GDP, which measure total income or output of a firm. However, Sen rejected these numbers as completely inadequate for two reasons. The well-being and freedom of a person rely on numerous effects on non-income such as disability, susceptibility to and exposure to illness and the lack of schools. First, income distribution problems were not addressed. The head-count method for measuring poverty has also been addressed.

In 1976, Sen created a new poverty metric that takes the 'relative deprivation' of individuals in account; it was widely used by academic circles (albeit not by many policymakers). In 1989 his close friend Mr Mahbub ul Haq asked him to help draught

the new human development report of the United Nations Development Programme, a social security measure. Sen says that Haq simply wants a number other than GNP, as opposed to a vector or a number, that takes account of different impacts on human well-being. Recalling his discussion, Sen remembers with a smile, "I told him that it would be very disgusting." Yes, I would want a metric as vulgar as GNP, but better." And he said. And he said. Sen ultimately contributed to the development of the Human Development Index based on observer properties of living conditions. This index is the widest worldwide comparative wellbeing measure ever acknowledged. "If you look like an issue with the GNP indice, but if you don't stop there," he says, "it's been the index's work."

Sen's extensive and lengthy research of inequality, in particular the disparity in gender, led to his analysis of "missing women": the millions of women who die prematurely every year from inequalities of health care, home neglect and societal carelessness in China, India, North Africa and Western Asia. 'While excess women's mortality has been decreased or reversed in many countries worldwide,' he says, 'a new and strong contributor of 'missing women' is being deliberately aborted by women's foetuses.'

The Human Right to Freedom From Hunger And Competitive Market Outcomes

The 'approach to entitlement' has also led to consideration of the possible causes of hunger when reasonable behaviour. This argument is important to assess the markets that cannot and can not provide in idealised conditions of perfect competition from the perspective of fundamental freedoms and human rights. The study by Sen shows that competitive markets are likely to be evident, but not everyone's right to survive. If individuals and organisations do not have the direct right to food, non-survival may take place, with unstable food rights not as a result of a market failure (as is often recognised), but as markets functions. This research contains problems that omit the probability of starvation due to failure to buy sufficient food through production or trade or that there will be a behavioural response to anticipated families if all economic players are rational.

Fundamental Freedoms and Human Rights

Sen suggested new methods to reflect on human rights and fundamental freedoms. The previous discussion of fundamental freedom and human rights was often excluded from poverty and hunger. This method was questioned by Sen and said:

‘When we assess inequalities across the world in being able to avoid preventable morbidity, or escapable hunger, or premature mortality, we are not merely examining differences in well-being... [T]he available data regarding the realization of disease, hunger, and early mortality tell us a great deal about the presence or absence of certain central basic freedoms’ (1992, 69).

The philosopher Friedrik A. Hayek and the philosopher Robert Nozick are firmly against this approach. The opinion of the 'outcome-independent' is criticised by Sen and is advocating the setting of 'consequency' techniques for the freedom and rights characterisation (which argued that socio-economic repercussions are generally irrelevant for ethical evaluation). The idea is "unplaatable" and does not reflect "complex interdependence" in relation to the exercise of the freedoms and rights of society and its assessment of them. The idea is that consequences of life, death, htion and food are intrinsally questions of moral indifference and have a low moral

importance (1984,1987). Sen also rejected merely negative characteristics of freedoms and rights by emphasising on the absence of intentional force as an exclusive condition for the freedom of the individual as well as what a person truly can do or can achieve. In this conceptual framework, it is important to characterise freedoms and rights and [poverty,] tyranny, bad economic opportunities and systemic deprivation of social security, neglect of public institutions, intolerance or overactivity to lack or deprive of any particular capacity or real opportunity, and to deny political and civic liberties.

‘FREEDOM OF CHOICE’ AND ‘OPPORTUNITY FREEDOM’

Sen's formal proposals on integrating the notions of freedom of choice and freedom of opportunity with mathematics and welfare economics show an underlying concern for the concept of fundamental freedoms and human rights.

‘Freedom of choice’

Sen has criticized conventional economic frameworks for their lack of focus on agency and participation, formulating a set of technological suggestions to cover the selection and scope and suitability of the chances for preferred interaction.

The characterisation of the First Welfare Freedom in ‘Opportunity-Freedom’ Space

The formal axioms mentioned above also offer the foundation for redefining the First Theorem of Welfare Economics in terms of 'opportunity-freedom' instead of usefulness. Standard framework frameworks are tantamount to economic efficiency and assume that (1) preferences are established by choices; (2) decisions are driven by a self-evident maximisation of welfare. Sen argued that the basic analytical results of the Arrow-Débreu theorem are not supposed (2) and that if some interpretation of the individual advantage other than usefulness is taken, it would be supposed that competitive market results are effective under some conditions (such as the absence of externalities).

‘Liberty-rights’ and ‘basic rights’

Sen finally made a number of important proposals in the economic sector to incorporate the notions of 'freedom' and 'fundamental rights' in the theory of social choice. His contributions here formalise the contradiction between the Pareto criterion and the notion of a 'private domain' and provide a basis for the future development of official representation of fundamental laws of economic and social choice (fundamental or human).

Liberty-rights

These concepts in Sen modify Arrow's social decision framework and extend it to include an explicit requirement that coincides with the notion of respect for personal liberties in the process of social choice. Whereas the social choice framework for Arrow required social choices to satisfy the requirement for non-dictatorship, Sen (1970b) reinforced the requirement to respect the individual 'rights of freedom' by introducing conditions that make the social results of people 'decisive' in the process. Sen (1970b) When a person prefers x to y — and when the choice between y and x is well characterised as a matter of personality — the fulfilment of individual freedom demands that this person's decision should define the relation of social preference. Social states which do not respect individual freedom rights are thus considered "worse" than social states, which recognise and enforce the individual freedom rights. Sen's "Paretian Liberal" impossibility arises in recognition and formalisation of a

potential conflict between the Pareto Optimality principle and freedom of the individual (conceptualised as freedom of choice within a private domain). The results demonstrate that if at least two individuals are assured to have a social preference for at least a pair of options which is properly characterised as belonging to the personal domain, conflicting preferences may arise (e.g. x socially preferred to y, and y to z and z to x).

'Basic Rights'

Sen's critics of the theoretical and social decision-making formulations of individual rights argued that individual rights cannot be taken into consideration when it comes to individual "decision on social outcomes." Sen also emphasised the importance to capture and formalise the idea of individual rights in game-theoretical frameworks. For instance Gaertner et al (1992), with individual rights and duties conceptualised for the authorisation of each actor to select the eligible strategies and the obligation to choose a strategy which is not-eligible, is capturing and formalising the idea of individual rights with respect to permitted behaviour strategies. Sen emphasised, on the other hand, the limitations of the words which focus only on the legal permissions and responsibilities to act or not to take action in respect of the critique of 'independence consequences' in Part I. In contrast to the Hayekian-Nozickian approach to results-independence, the game-theoretical model of rights and freedoms frequently reflects the likely effects of different specs of the game-forms on individuals in the area of basic freedoms and human rights. This problem may be achieved within a game theory context by working backwards from effects to antecedents and taking the social circumstances 'created' into account by defining sets of acceptable game-form strategies. This enables us to conceptualise the game theoretical approach with regard to specifying sets of derived laws or rules for laying down and implementing basic rights.

Amartya Sen and Economics of Welfare

Modern public election theory, a study of policy mechanics and organisations collectively selecting individual preference, under situations in which markets fail to provide the optimal results, address the decision-making process. Modern public choice theory is founded on Bergson-Samuelson and Arrow's impossibility theorem's theoretical underpinnings of the social welfare function. Kenneth Arrow showed the inherent instability of collection decisions from his pessimist viewpoint in his 'Social Choice and Individual Values.' Sen's work on the social economy in the first years was greatly influenced by Kenneth Arrow and his 'Impossibility Theorem' in social choices. Simply stated, theorem states that under certain acceptable conditions society cannot logically reach a collective choice on the basis of individual preferences. Sen worked in many dimensions with the 'Impossibility Theorem,' as were many other welfare theorists. Sen tried to create a social order by setting more broad conditions in terms of the individual command in an early article published on *Econometrica* in 1966, "A Possibility Theorem on Majority Decisions." In a Collaborative Article with Prasanta Pattanaik, published in the *Journal of Economic Theory*, in the article titled "Necessary and sufficient conditions of rational election by majority decision," he later turned from a social order into a rational option, which does not require the premise of transitivity. Sen showed how to reach a joint decision if certain limited assumptions of Arrow are unlocked. That certainly leads to a loss of generality, but Sen thinks that the impossibility theorem of Arrow does not really need this pureness.

In the words of Sen himself: "It should be stressed that theoretical research tends more to be pure systems of collective choice than social choices..... Although purity is a basic characteristic to olive oil, sea air and people's history, it does not apply to public institutions." Unlike Arrow, his idea of social choice was not only elegant for theory, but also a superior practical solution for decision makers. Sen's comments state: "The important issue (in social choices) is how long we can continue to some political path by widely approved rulings, and our main emphasis must be this practical problem."

Conclusion

Human rights issues have generally been analysed in the past in many areas of academia. Philosophers concentrated on fundamental ethical issues and lawyers on issues related to international legal obligations, but both scholarly perspectives tended to disregard the institutional and economic and structural elements affecting individual freedoms and human rights. This article analyses the contributions of Nobel laureate Professor Amartya Sen to human rights. Sen's work is supported by the creation of new lines of ethics and economics research, the expansion and deeper development of human rights discourse, and the promotion of cross-fertilization and integration with human rights across the traditional field.

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