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Chapter 1 : Amartya Sen's Capability Theory of Development and Poverty | HubPages

Amartya Kumar Sen is an Indian economist who was awarded the Nobel Prize in Economic Sciences for his contributions to welfare economics and social choice theory, and for his interest in the problems of society's poorest members. Sen was best known for his work on the causes of famine, which.

The award of the Nobel Prize for Economics to the great economist, "a master practitioner of the human sciences," was the best thing that happened to the Nobel Prize in this field. The award represented a break in a two-decade trend reflecting a pronounced "bias in favour of technoeconomics in the service of the free market, private property and footloose finance. Frontline presents this technically rigorous, yet accessible feature - which will run over three consecutive issues - in the understanding that it will be of educative value to the interested layperson and students of economics everywhere, and of considerable interest to specialists. We, the citizens of India and the Third World, have a special reason for celebrating this recognition of the work of a master practitioner of the human sciences. Since its inception, the Nobel Prize for Economics has tended to favour those economists who are seen to have strengthened mainstream economics, with a distinct neoclassical flavour. Even seminal contributions to the development of the subject, such as those made by Michal Kalecki, Joan Robinson, Nicholas Kaldor and Piero Sraffa, have gone unrecognised because they specifically rejected the neoclassical paradigm. But since the 1970s, the bias in favour of technoeconomics in the service of the free market, private property and footloose finance became particularly blatant. The award of the Nobel to Amartya Sen is a break in this trend, and that is our first reason for celebration. A second reason for celebrating the event is that it recognises the central role of human development in the professional endeavour of economists. Despite all pious statements to the contrary, the indices of achievement in the global society are still cast in terms of a rise in per capita incomes: A third reason for celebrating Sen is that in his work the human development of the Third World occupies a central position. The Third World, after all, contains the vast majority of humankind. Moreover, whatever is applicable to problems of human development in the Third World also applies, although in a nuanced fashion, to the poor of the developed capitalist societies. The numbers of the latter have increased precisely during the period when hosannas for the free market have been drowning all other voices among the respectable circles of academics, policy-makers and financiers. What I try to do here is provide a map of the long route Sen has traversed in his search for the sources of human development and freedom. These maiden appearances in the Economic Weekly at once provoked controversies, and Sen replied to his critics in his incisive style Sen, c, d and e. He contributed four articles to the Economic Weekly in one of them in rebuttal of criticisms made by economists whose positions he had shown to be logically faulty. In his very first appearance in the pages of the Economic Weekly, which was recognised as the journal par excellence in which such issues were debated, Sen tackled the problem of the choice of techniques, a subject on which he was to publish his first book Sen, In these articles and his book on the choice of techniques, he criticised purely market-based criteria for the choice of techniques, or criteria that sought to modify the solution thrown up by the market only by taking account of market failures in the static allocation of resources. The award for Sen recognised the central role of human development in the professional endeavour of economists. But he went on to modify the application of this criterion by incorporating the influence of international trade, and choices between imports, domestic production, domestic consumption and exports. He also formulated the problem of choice when future income and consumption streams might grow unsteadily or change their pattern because of technological change or other unforeseen developments, and formulated the problem of maximising an objective function defined over such income or consumption streams Sen, , chapter VII; Bagchi, Besides the qualifications noted above, Sen took into account several other complexities. First, he recognised that when we deal with more than one commodity, the value of the estimated surplus and of the rate of growth of consumption and output would depend on the price vector used to weight the commodity bundle. This price vector can change with a change in

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tastes, an exogenous change in techniques or a change in the rate of discount used to render the streams of costs and revenues comparable, and hence to value the capital stock. Working in Cambridge in the late s, and in close personal contact with Maurice Dobb, Joan Robinson, Piero Sraffa, Luigi Pasinetti and Pierangelo Garegnani, he was aware of the controversy surrounding the valuation of capital and its marginal productivity, but he was not primarily concerned with those issues in his book Sen, , chapter I. From the point of view of gaining a perspective on his later work, his citation of a second, though partly related, class of complications is far more significant *ibid.* Apart from the difficulty introduced by changes in tastes and preferences over time, there is the problem that the relative prices are not independent of the distribution of income. In a society with inequality, as most societies are, the relative prices may not therefore be very meaningful, and we should not attach too much importance to the aggregate figures, conventionally measured, as reflecting total flows of goods and services weighted according to their relative social usefulness. This is another thing that makes it difficult to have precise preference calculations. Finally, Sen sounded a note of caution prefiguring the direction in which much of his later research would move *ibid.* A simple criterion of output - or surplus-rate maximization at given prices is sure to involve some rather naive assumptions about economic facts or social values, as we have seen earlier. If we wish to know what we are doing when we are choosing a particular technique at a particular point of time we really have to work out all these things we have been discussing. If the approach is complicated it is because the real world is not simple. Sen rarely essentialised the nature of actual societies: Although social historians provided plentiful information about the lives of the poor, most economists treated the poor and the deprived as a rather undifferentiated mass. Sen now moved in to put a structure on the economic analysis of the poor and the underprivileged and uncover the many ways in which they get a bad deal from unequal societies. His concern with the poor, of course, goes back to his earliest writings and his first book Sen, Sen never entirely gave up reconnoitring any bit of conceptual terrain he had earlier surveyed. This, of course, applies especially to his work on welfare, deprivation and social choice. One exception seems to be some of his early work on aggregative models of planned and capitalist growth. The Raj-Sen model tackled the problem of how to allocate a given value of foreign exchange resources in the presence of limited export possibilities. Four sectors are distinguished: The results obtained by Raj and Sen strengthened the general conclusion of the Feldman-Mahalanobis model of planning, namely, that a larger allocation of investible resources to the capital goods sector would raise the rate of growth of the economy. It also gave a theoretical underpinning to the contention of Mahalanobis and other top policy-makers around that time that, for instance, if you wanted to raise the rate of growth of agriculture predominantly a consumption good-producing sector, under conditions of a binding foreign exchange constraint, it is better to allocate foreign exchange for importing machinery and technology to build up capacity for expanding the capacity for fertilizer production than to import fertilizer-producing machinery or fertilizers to boost agricultural production. However, with the relative values of parameters assumed in the model, the capacity of the sector producing intermediate goods might turn out to be the limiting variable and slow down the adjustment to the eventual steady-growth state implied by a given allocation of foreign exchange resources as between the different sectors. In a later paper, Atkinson pointed out certain limitations to the posing of the problem of choice in the model. After taking into account allocation directed by shadow prices, he obtained a solution characterised by a convex combination of the ratios of the surplus allotted to the different sectors, in place of the predominantly corner solutions obtained by Raj and Sen. In this model, as in Sen and in some other papers published in the s, questions of intergenerational allocation of resources figured prominently. To Sen, a reasonable answer to such questions seemed to demand a careful consideration of welfare judgments and not just mechanical calculations of rates of growth implied by various combinations of savings, sectoral-output ratios and other constraints such as transversality conditions allowed for by the model-builders. Sen contended that this way of resolving the Harrodian instability problem was an alternative to the neoclassical and the neo-Keynesian postulates for resolution of that problem. In the neoclassical Solow-Swan model, the techniques used vary in response to changes in prices, and thus equalisation between

the warranted and the natural rates is guaranteed, by assumption. In the Kalecki-Kaldor-Robinson models, shares of wages and profit would change so as to equalise the savings generated to the rate of investment required to allow growth at the natural rate. In the Sen model, it is the variation of money wages which equalises the warranted and the natural rates. However, Sen then pointed out that the Harrodian stability requires not just the equality of G_w the warranted rate of growth to G_n the natural rate of growth but also of G_w to G the actual rate of growth. In a capitalist economy, however, G is driven by the actual investment decisions of atomistic investors. Suppose these investors have an investment function and do not simply passively adjust their investment to the savings required to equalise G_n and G_w . How would they do that anyway, without a coordinating agency? Furthermore, the assumption of G_w being continuously equal to G means that whenever G_w rises falls with a rise fall in the rate of interest, "we find ourselves claiming that a rise in the interest rate, stimulates growth and a fall discourages it" *ibid*. I find one of the main conclusions of this paper useful for understanding the later trajectory of his work: Sen may have felt that searching for a credible investment function for a capitalist economy which can still be fitted into a manageable model of growth is akin to searching for the Holy Grail or shall we say, the true birthplace of Lord Rama? He was also bothered by the assumption of homogeneity of capital goods implicit in most growth models, including, of course, the Solow-Swan model. With differing rates of capital gains of different assets the growth path may be indeterminate and not all paths will converge to balanced growth. The simplification achieved by the homogeneity assumption appears to be obtained at a very high cost. The priceless clock is in fine working order. Moving from aggregative growth problems to issues of social choice Be that as it may, Sen has, to my knowledge, never gone back to his work in this area. He also moved to examine the nature of social values and social choice and made himself the most innovative successor of Arrow in that field. While engaged in this endeavour, he also sought to bridge the distance between "social values" and "economic facts", a subject that had engaged his attention from the beginning of his career. For analysing the nature of this independence, Sen introduced the concept of the "isolation paradox". A person may save more today if she knows that B is also going to save more, but not if she has no such knowledge. For while A cares about the welfare of the future generation, she thinks that her saving alone is not going to make much difference to that welfare whereas other persons also saving more is going to make a big enough difference for her to give up a larger part of her current consumption. This phenomenon of two different kinds of behaviour in the two cases was dubbed the "isolation paradox" by Sen. Sen now formulated an alternative game, in which all individuals expect all the others to do the "right thing", that is, save more for the next generation, and accordingly does the right thing herself. This situation was characterised by him as the "assurance problem" or the "assurance game". In the absence of such assurance, a market-based solution might easily produce a rate of saving which is considered too low from a political point of view. One way out of that difficulty would be for the legally constituted authorities to enforce a scheme of compulsory saving. But if the savers are knowledgeably playing an "assurance game", then such outside enforcement is no longer necessary. The general conclusion from these papers is that issues such as the choice of the national rate of saving, the choice of the appropriate shadow prices for programme evaluation, or selection of "appropriate" technologies are necessarily political in nature, and involve the recognition of informational and operational constraints. This approach was then used to set out systematic guidelines for project evaluation in Dasgupta, Marglin and Sen. The Little-Mirrlees criterion essentially rejected the arguments derived from the Meade-Lancaster-Lipsey conceptualisation of the problem of the second best, and was based on the thoroughgoing application of so-called world market or border prices to tradables and those non-tradables which made use of tradables. In a world in which there are many legal and non-transparent and customary restrictions on trade, it does not appear to be sensible to proceed with the evaluation of a project as if such restrictions do not exist. More generally, Sen argued that Little and Mirrlees proceed as if governments consist entirely of technocrats who are determined and able to act "sensibly" supposing that "sense" could be sensibly defined in the first place. In his method of evaluation, Sen would incorporate the constraints under which government or a planning department works. The royal appointment

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of Master is reputed to be the most prestigious academic appointment in the United Kingdom. In this book he used his earlier studies on the allocation of work in peasant families and the differences in entitlement to income according to participation in work or according to family affiliation alone to problematise the notion of surplus labour and its measurement in rural areas. He also used a distinction between contribution of labour to production, her entitlement to income and her perception of herself as being employed or unemployed to show that the measurement of unemployment is not such an "objective" or unambiguous procedure as it was assumed to be. Basically, social arrangements including the nature of the family nuclear, joint or lineage systems, the degree of commercialisation of economic activities and the extent of wage labour would influence the way unemployment is perceived and measured. Policies would also have to be modulated according to the variations in these circumstances and in the objectives pursued by the decision-makers. In a similar way, Sen perceived that "dualism", namely, a gap between wages of similarly qualified labour in urban and rural areas or more generally, between a privileged and an underprivileged sector could also have multiple origins. Accordingly, the ways in which such dualism would be taken into account for evaluation of projects and technologies would also vary from case to case. To be continued

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Chapter 2 : Development as Freedom (Amartya Sen) - book review

Sen A. Employment, Technology, and Development. Oxford: Clarendon Press;

His father Ashutosh Sen was a professor of chemistry at Dhaka University who moved with his family to West Bengal in and worked at various government institutions, including the West Bengal Public Service Commission of which he was the chairman, and the Union Public Service Commission. He served as the Vice Chancellor of Delhi University for some years. From fall, Sen studied at Patha Bhavana, Santiniketan. The school had many progressive features: In addition, the school stressed cultural diversity, and embraced influences from the rest of the world. He was elected President of the Cambridge Majlis. While Sen was officially a Ph. D student at Cambridge though he had finished his research in 1956, he was offered the position of Professor and Head of the Economics Department of the newly created Jadavpur University among the top five Universities in India in Calcutta, and he became the youngest chairman to head the Department of Economics. He served in that position, starting the new Economics Department, during to Meanwhile, Sen was elected to a Prize Fellowship at Trinity College, which gave him four years of freedom to do anything he liked; he made the radical decision to study philosophy. However, because of a lack of enthusiasm for social choice theory in both Trinity and Cambridge, Sen had to choose a different subject for his Ph. Dasgupta, given to Sen while teaching and revising his work at Jadavpur under the supervision of the "brilliant but vigorously intolerant" post-Keynesian, Joan Robinson. In a Developing country, the Dobb-Sen strategy relied on maximising investible surpluses, maintaining constant real wages and using the entire increase in labour productivity, due to technological change, to raise the rate of accumulation. In other words, workers were expected to demand no improvement in their standard of living despite having become more productive. Arrow, while working at the RAND Corporation, had most famously shown that when voters have three or more distinct alternatives options, any ranked order voting system will in at least some situations inevitably conflict with what many assume to be basic democratic norms. An Essay on Entitlement and Deprivation, a book in which he argued that famine occurs not only from a lack of food, but from inequalities built into mechanisms for distributing food. Sen also argued that the Bengal famine was caused by an urban economic boom that raised food prices, thereby causing millions of rural workers to starve to death when their wages did not keep up. As a nine-year-old boy, he witnessed the Bengal famine of 1943, in which three million people perished. This staggering loss of life was unnecessary, Sen later concluded. He presents data that there was an adequate food supply in Bengal at the time, but particular groups of people including rural landless labourers and urban service providers like haircutters did not have the means to buy food as its price rose rapidly due to factors that include British military acquisition, panic buying, hoarding, and price gouging, all connected to the war in the region. In Poverty and Famines, Sen revealed that in many cases of famine, food supplies were not significantly reduced. In Bengal, for example, food production, while down on the previous year, was higher than in previous non-famine years. Sen points to a number of social and economic factors, such as declining wages, unemployment, rising food prices, and poor food-distribution, which led to starvation. However, they still starved because they were not positively free to do anything, they did not have the functioning of nourishment, nor the capability to escape morbidity. This is because top-down development will always trump human rights as long as the definition of terms remains in doubt is a "right" something that must be provided or something that simply cannot be taken away? For instance, in the United States citizens have a hypothetical "right" to vote. To Sen, this concept is fairly empty. In order for citizens to have a capacity to vote, they first must have "functionings". These "functionings" can range from the very broad, such as the availability of education, to the very specific, such as transportation to the polls. Only when such barriers are removed can the citizen truly be said to act out of personal choice. It is up to the individual society to make the list of minimum capabilities guaranteed by that society. Other studies, including one by Emily Oster, had argued that this is an overestimation, though Oster has since then recanted her conclusions. Sen was inspired

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by violent acts he had witnessed as a child leading up to the Partition of India in 1947. This experience led Sen to begin thinking about economic unfreedom from a young age. In *Development as Freedom*, Sen outlines five specific types of freedoms: Political freedoms, the first of these, refers to the ability of the people to have a voice in government and to be able to scrutinize the authorities. Economic freedoms concern both the resources within the market and the market mechanism itself. Any focus on income and wealth in the country would serve to increase the economic facilities for the people. Social opportunities deal with the establishments that provide benefits like healthcare or education for the populace, allowing individuals to live better lives. Transparency guarantees allow individuals to interact with some degree of trust and knowledge of the interaction. Protective security is the system of social safety nets that prevent a group affected by poverty being subjected to terrible misery. However, Sen argues that the increase in real freedoms should be both the ends and the means of development. He elaborates upon this by illustrating the closely interconnected natures of the five main freedoms as he believes that expansion of one of those freedoms can lead to expansion in another one as well. In this regard he discusses the correlation between social opportunities of education and health and how both of these complement economic and political freedoms as a healthy and well-educated person is better suited to make informed economic decisions and be involved in fruitful political demonstrations etc. A comparison is also drawn between China and India to illustrate this interdependence of freedoms. Both countries were working towards developing their economies, China since 1978 and India since 1991. Despite the fact that India opened its economy about a decade later, it was able to see more rapid development as it had always been pro health and education so its population was much more productive than that of China, where health and education was unavailable to about half of the population. Welfare economics seeks to evaluate economic policies in terms of their effects on the well-being of the community. Sen, who devoted his career to such issues, was called the "conscience of his profession". His influential monograph *Collective Choice and Social Welfare*, which addressed problems related to individual rights including formulation of the liberal paradox, justice and equity, majority rule, and the availability of information about individual conditions, inspired researchers to turn their attention to issues of basic welfare. Sen devised methods of measuring poverty that yielded useful information for improving economic conditions for the poor. For instance, his theoretical work on inequality provided an explanation for why there are fewer women than men in India [24] and China despite the fact that in the West and in poor but medically unbiased countries, women have lower mortality rates at all ages, live longer, and make a slight majority of the population. Sen claimed that this skewed ratio results from the better health treatment and childhood opportunities afforded boys in those countries, as well as sex-selective abortions. His views encouraged policy makers to pay attention not only to alleviating immediate suffering but also to finding ways to replace the lost income of the poor—for example through public works—and to maintain stable prices for food. A vigorous defender of political freedom, Sen believed that famines do not occur in functioning democracies because their leaders must be more responsive to the demands of the citizens. In order for economic growth to be achieved, he argued, social reforms—such as improvements in education and public health—must precede economic reform. In opposition to Rawls but also earlier justice theoreticians Immanuel Kant, Jean-Jacques Rousseau or David Hume, and inspired by the philosophical works of Adam Smith and Mary Wollstonecraft, Sen developed a theory that is both comparative and realizations-oriented instead of being transcendental and institutional. However, he still regards institutions and processes as being important. Professional career[edit] Sen began his career both as a teacher and a research scholar in the Department of Economics, Jadavpur University as a Professor of Economics in 1954. He spent two years in that position. He taught as Professor of Economics between 1956 and 1960 and at the Delhi School of Economics where he completed his magnum opus *Collective Choice and Social Welfare* in 1965. Sen was a companion of distinguished economists like Manmohan Singh Ex-Prime Minister of India and a veteran economist responsible for liberalizing the Indian economy, K. In 1962, he joined the London School of Economics as a Professor of Economics where he taught until 1968. In 1969, he joined Harvard as the Thomas W. Lamont University Professor of Economics. In 1971 he was appointed as Master of Trinity College, Cambridge,

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[28] becoming the first Asian head of an Oxbridge college. Nalanda Project[edit] In May , he was appointed as chairman [30] of Nalanda Mentor Group to examine the framework of international cooperation, and proposed structure of partnership, which would govern the establishment of Nalanda International University Project as an international centre of education seeking to revive the ancient center of higher learning which was present in India from the 5th century to On 20 February , Amartya Sen withdrew his candidature for a second term. Membership and associations[edit] He has served as president of the Econometric Society , the International Economic Association , the Indian Economic Association and the American Economic Association However, he denies the comparison to Mother Teresa, saying that he has never tried to follow a lifestyle of dedicated self-sacrifice. A Life Re-examined directed by Suman Ghosh details his life and work. In April , he said that Modi would not make a good Prime Minister. His first wife was Nabaneeta Dev Sen , an Indian writer and scholar, with whom he had two daughters: Antara , a journalist and publisher, and Nandana , a Bollywood actress. Their marriage broke up shortly after they moved to London in Eva died of cancer in The Sens have a house in Cambridge , Massachusetts , which is the base from which they teach during the academic year. He usually spends his winter holidays at his home in Santiniketan in West Bengal , India, where he used to go on long bike rides until recently. Asked how he relaxes, he replies: That gave a leg up to the religious interpretation of India, despite the fact that Sanskrit had a larger atheistic literature than exists in any other classical language. Madhava Acharya , the remarkable 14th century philosopher, wrote this rather great book called Sarvadarshansamgraha, which discussed all the religious schools of thought within the Hindu structure. The first chapter is "Atheism"â€”a very strong presentation of the argument in favor of atheism and materialism. Awards and honours[edit].

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Chapter 3 : Development as Freedom - Amartya Sen - Google Books

Employment, Technology and Development (Oxford India Paperbacks) 2nd Edition. by Amartya Sen (Author) € Visit Amazon's Amartya Sen Page. Find all the books, read.

Share via Email Original Sen € Nobel laureate Amartya Sen believes the expansion of freedom is both the main end and primary means of development. Murdo Macleod In the s, a set of ideas arrived that might best be called human development. This is a tradition of thought that is unashamed to call itself universalist when it comes to the basics € that we all need to live a "good life". And it is unwilling to give up on the belief that we are all equally entitled to enjoy such things. Accordingly, this point of view takes human flourishing, and not its absence, as its entry point to the problem of poverty and global inequality. In many ways, that makes human development thinking the mirror opposite of post-development ideas. Where Arturo Escobar and other post- and anti-development thinkers blamed the very ideology of development for the problems of extreme poverty, human development blames our failure to think broadly enough: This does not mean that we have arrived at some point of optimal balance, an approach containing just the right mix of pragmatism and hope, or just the right way to mix markets and states together. As should by now be clear, there is no single panacea to the problems and pitfalls of development. All the same, human development is perhaps not too far off a workable median either, at least potentially. And the Indian economist Amartya Sen is certainly very close to embodying the human development position better than anyone else. He has had the greatest intellectual influence on its arguments, while the longevity of his career and the magnitude of his contributions across a wide spectrum of issues € covering choice theory in economics to philosophical interventions on the idea of justice itself € have taken such arguments well beyond questions of economic development. Though a Nobel prize-winner in economics, he has chosen not to "consult" with governments on the back of his ideas. He argues that famines are rarely the result of a lack of food. His thinking is pulled together in the book *Development as Freedom*: Sen argues that the expansion of freedom is central to development € "both as the primary end and as the principal means". Sen would have us conceptualise development as freedom in this way because he wants the goal to be wider than, say, a numerical measure of GNP and because he wants us to be able to then pursue that idea systematically, to ensure it is brought about. Of these two instances, the latter is more far-reaching, because it requires thinking about poverty not simply as an aberration, as something that we might somehow solve. It involves acknowledging, rather, that "our privileges are located on the same map as their suffering", as Susan Sontag puts it. The problem of development lies as much in what we classify as wealth and how we go about promoting that as it does in poverty. That development represents a wider set of freedoms than GNP can help us with is also important because of a paradox that Sen expresses in his Tanner lectures pdf of the mids: You could have a good deal of freedom, without achieving much. Accordingly, development becomes not so much about making up for what people lack modernisation, say so much as removing the "unfreedoms" that stop them living in a way they might otherwise choose: Not for him the wishy-washy relativism that gripped many parts of the academy in the s. But not for him either the bone hard individualism of the intellectual right. This means we need to be careful in interpreting Sen. It is not so much that he supports as much individual freedom as will enable the greater good, but that he supports real, lived-in freedoms, or what are often called "capabilities": What use are political freedoms on paper, he challenges, when in practice people are prevented from enjoying them because they also suffer "unfreedoms" of malnutrition, discrimination, or even of greater exposure to epidemiological risk and natural hazard? This claim has yet to be fully taken on board by practitioners and politicians more concerned with addressing perceived needs and the shorter-term political horizon. Part of the reason may be because Sen has chosen not to champion his thought from the leather-bound chair of the presidency of the World Bank. If you think about what he is saying, of course, it soon becomes clear why he could never have done so. One only needs to look to the millennium development goals MDGs to realise this. Freedom is one of the basic values guiding the

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MDGs and, to that extent, Sen has given the idea of human freedom a very modern job description. But he is also aware that the challenge of reconciling freedom with economic productivity harks back to the dawn of Enlightenment political philosophy. Because development is a politically charged field, not to mention an ethically imperative one, we will never resolve the fundamental challenge it poses to society unless we are prepared to do much more of this sort of work. And as Sen has made clear, resolving the challenge of development is becoming more, not less, important in a world torn between the advance of globalisation and the retreat of the political art of good judgment.

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Chapter 4 : Amartya Kumar Sen | Open Library

Employment, Technology and Development focuses on the inter-relationship between institutions, technology, and employment, the author investigates the institutional factors which affect policy-making: modes of production, patterns of ownership, and systems of employment.

Lack of freedom limits people capabilities in different ways. But this freedom is not what is given on paper by the national Constitution; it is also not the right to vote in elections. Loss of lives could have been avoided if people and the media in China had freedom to report the truth. For various self serving reasons local authorities also did not convey the ground reality to their top bosses. In the context, particularly of poor nations, people often think that freedom counterproductive to both political stability and development. Thus, they recommend restrictions and authoritative rule. As a result of development, these economies became more democratic. Taking the same logic forward, Sen points to the breakdown of former Soviet Union and asserts that political liberties are essential for sustainable development. Thus, comparing the development strategies of India and China he argues that democratic India holds more promise for a long term and sustainable development. The only purpose of development is to enrich human life, not economy. Thus, development is the process of expanding human freedom. He asserts that development is enhanced by democracy and the promotion of human rights – notably freedom of the press, speech, and assembly – because they foster clean, honest and accountable governance. Indeed, these interconnections are central to a fuller understanding of the instrumental role of freedom. They essentially include functioning democracy, freedom to scrutinize and criticize actions of authorities, freedom of expression and speech, and presence of free press. Guarantees of Transparent Governance: This concerns transparency in the functioning of authorities so that people can trust the system and information they receive. It includes welfare programs and mechanisms to support and empower the weakest segment of the society. Expanding these freedoms constitute not only the means, but also the end in development. The state must play its role in supporting freedoms by providing infrastructure and easy access to public services, social safety nets, good macroeconomic policies, and environmental protection. What do you think? Freedoms Supports Expansion of Capabilities Freedom means having space to acquire capabilities and using them as one would want to. It is necessary to evaluate the status of freedom enjoyed by the individuals so that effective developmental policies could be framed. It means looking into their capabilities rather than just their income levels – more precisely, evaluating their deprivation in capability terms, not in economic terms. In other words, one needs to probe the potentials of the individual and the constraints in realizing them, as opposed to simply seeing their often averaged out income, consumption or expenditure. It will map out development in terms of freedoms or their lack enjoyed by individuals in the societies – it will be something like a Human Freedom Index. Given the chance, poor can agent o change in their own lives. When people, individually or in groups, are recognized as agents, they can define their priorities and also choose the suitable means to achieve them. However, people differ in the ability to use the available freedom and choices and hence, in what they can achieve. In order to be good agents of change, people need the freedom to be educated and healthy, to speak in public without fear, to participate in the social and political processes, etc. On the positive side, once people have these freedoms they can themselves build the environment in which they can be educated, healthy and speak freely and participate, and so on. Accepting Human Diversity A unique feature of the capability approach is that it recognizes individual differences. The capability approach categorically recognizes that there will be variations among people in conversion of resources into functionings and capabilities. These variations in conversion arise either due to personal or socio-environmental factors. The diversity will also be seen in the variations in the income-using ability of individuals, and also in their income-earning ability. Indeed, if people were not diverse, then inequality in one aspect say income would more or less be identical with inequality in another aspect like capabilities. Poverty is denial of choices to lead a good life. A person has good income but spends it all on drugs. Is he a developed

person? Yes, because he earns money. No, because he wastes on drugs He needs further development and gain "freedom" from drugs. Poverty is Deprivation of Basic Capabilities Poverty must be seen as the deprivation of basic capabilities rather than merely the lowness of incomes. The capability approach has revolutionized the approach to development and poverty. It is taking the thinking into areas never considered relevant before. It recognizes the presence of poverty in the economically rich countries, again in terms of deprivation of capabilities. Inequality and social exclusion have emerged as two most common side effects of the current economic growth model. While it becomes only too obvious in the poor economies, it remains somewhat camouflaged in the opulence of the rich societies. Amartya Sen is the best friend of the poor of the world. Among other things the CA has been used to investigate poverty, inequality, well-being, social justice, gender, social exclusion, health, disability, child poverty and identity. It has also been related to human needs, human rights and human security. Numerous attempts have been made to apply the CA to the measurement of poverty and human well-being. While most applications focus on functioning, some studies have tried to capture capabilities in terms of freedom to choose or human talents and skills. It was a major shift away from seeing development as mere economic growth and towards sustainable human development. It underscored that the economic growth is not an end in itself; it is only an important tool to achieve the end goal, which is human development. Development ought to be people-centric and both socially and environmentally sensitive. Challenges in applying the Capability approach Compared with the income perspective of development translating the capability approach into practice is quite challenging due to the emphasis on value judgments with high informational requirement and its multidimensional nature. In the capability approach the units of evaluations are not opulence utilities, goods and resources but functionings doings and beings. People attach varying importance to different functionings; some functionings can be essential and important, others can be trivial and valueless. But ultimately it is their freedom. Emphasis on freedom to choose also brings out the point that not any choice counts; but only those that reflect an expansion of valuable choices. These will be different for different individuals. They are not mere passive recipients of the benefits of the development programs. Now the question is: Since the capabilities denote potential opportunities they are not directly observable. Thus, the assessment of capabilities has to proceed primarily on the basis of noting the actual functionings; it can be supplemented by other information. It should work because the valuation of actual functionings is one way of assessing how a person values his options. A practical way is to combine the information from income data with social functionings. This should easily work at the macro level and not much difference is expected between the capability approach and other approaches that also explore development in terms of non-income variables. Measuring Capabilities Require Different Procedure The existing poverty evaluations rely on income surveys which provide no guidance for policy interventions other than economic growth through top-down approach. If expansion of human capabilities is going to be the prime goal of development, then progress need to be evaluated differently. To apply the capability approach, capability surveys need to be designed to assess capabilities and potentials, rather than incomes, in order to determine the constraints or un-freedoms that restrict capability expansion. The conditions leading to constraint are, by nature, subjective. It almost entirely revolves around the individual "his abilities and choices. Yet he offers no strategy for creation of such good conduct. In reality, markets are everything but just or moral. His theory is also silent on the impact of global agreements. It ignores the problems of unequal trade rules that favour the rich corporations and individuals. What goes on in the name of liberalization actually breaks down the communities and the sense of justice. Today, people who manage to gain good education and skills find themselves constrained by the way the market functions, which decides where they can sell their labor, to whom, for what price, and the manner how it is used. Their manipulative tactics sap away considerable freedom of individuals "leaving them with practically no choice. It provides a unified view of development and poverty "the opposite side of each other. This then makes poverty also a situation with multidimensional deficits in development. This offers directional guidance to the policymakers. Development also necessarily involves identifying factors that go against such enabling environments. Much research has

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been done on capability theory. Students should consult relevant journals for better accuracy.

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Chapter 5 : Amartya Sen's human science of development

The Hardcover of the Employment, Technology and Development by Amartya Sen at Barnes & Noble. FREE Shipping on \$25 or more!

In it he explores the relationship between freedom and development, the ways in which freedom is both a basic constituent of development in itself and an enabling key to other aspects. No knowledge of economics is assumed – there is no mathematics at all, not a single equation – and the more philosophically complex material is concentrated into a few places. Covering a diverse range of topics, it should have something for anyone involved with development. Rather than the common focus on income and wealth, or on mental satisfaction by utilitarians or processes by libertarians, Sen suggests a focus on what he calls capabilities – substantive human freedoms. And he argues for a broad view of freedom, one that encompasses both processes and opportunities, and for recognition of "the heterogeneity of distinct components of freedom". Freedom is both constitutive of development and instrumental to it: Sen ranges widely in illustrating this, considering the contrast between China and India, education and basic health care as drivers of growth, and mortality reduction in 20th century Britain. Chapter three is more theoretical, with Sen himself suggesting some readers may want to skip sections. In it he explores different informational bases for evaluating justice – utilitarian, libertarian, and Rawlsian – and argues for a focus on the capabilities of people to do and be what they value. He stresses that this is not an "all or none" choice – that even if an approach has limited application, answers to some questions may be useful. Further chapters apply these ideas to specific issues. Sen argues that capability deprivation is a better measure of poverty than low income, because it can capture aspects of poverty hidden by income measures. Illustrative examples include differences between the United States and Europe in healthcare and mortality, comparisons between sub-Saharan African and India in literacy and infant mortality, and gender inequality and "missing women". In chapter five Sen ventures into some of the most contested areas of economics. He surveys the role of markets, their efficiency, their ability to provide public goods, and their relationship with the state. And he considers the targeting and means-testing of welfare, suggesting that capability-directed provisioning may create less distortion of market incentives. Economic needs are considered by some to be more important than political freedoms, but the opposition is, Sen argues, mostly illusory. He also reminds us that democracy, as well as being an end in itself, plays an instrumental role in giving people a voice and a constructive role in shaping values and norms. In chapter seven Sen summarises some of his best-known work, on famines. These are usually caused by a lack of purchasing power or entitlements, not by actual food shortage – famine-struck areas sometimes continue to export food – and are easy and cheap to avoid, with state employment schemes the most straightforward approach. Large-scale famines have never happened in a democracy and, Sen argues, are unlikely to: A similar analysis may be applicable to the Asian monetary crisis at the end of the s. Here he argues that, while improving their well-being is important, enhancing their agency is just as critical. Looking at population growth and food supply, Sen counters doomsday predictions of imminent food shortage. And he points out that Kerala has been more successful than China in limiting population growth, suggesting that China might have done nearly as well without the use of coercion. He then treats at length the "Asian Values" cultural critique. Looking at historical examples, he argues that "Western traditions are not the only ones that prepare us for a freedom-based approach to social understanding" – and that diversity and pluralism are the norm, not the exception. Next comes some more theory, in the area of social choice and individual behavior. Against the idea that selfishness is the only motivating force of importance, Sen stresses that capitalism itself requires other values, touching on business ethics, contracts, the Mafia, and corruption. In his final chapter Sen surveys the relationships between justice, freedom, and responsibility. And he reiterates the advantages of capabilities over narrower measures of human development. The idea of "human capital" is a step forwards, but is still too narrow in its restriction to effects on production; it fails to capture the direct contribution of human

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capabilities to well-being and freedom and their indirect effects on social change. October - buy from Amazon.

Chapter 6 : Amartya Sen - Wikipedia

In some ways, [Employment, Technology and Development](#) (Sen,), written in for the International Labour Organisation (ILO), was the last of the planning exercises carried out by Sen. In this book he used his earlier studies on the allocation of work in peasant families and the differences in entitlement to income (according to

Chapter 7 : Employment, Technology and Development by Amartya Sen

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