

Weaving together the path towards women-inclusive social justice through a capabilities approach

Jesús Alfredo MORALES CARRERO¹

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ABSTRACT: Addressing the challenges inherent to the social inclusion of women in fair and equitable conditions is not only a task of fundamental rights, but also the objective of global programs for the dignification of this social actor. This research, as a result of a documentary review with a qualitative approach, first proposed to analyze the axiological, practical and theoretical elements of inclusive social justice for women and, subsequently, to establish a relationship with the capabilities approach; in an attempt to specify strategic lines of action that result in the construction of public policies that favor full integration and the exercise of individual freedoms. The results indicate that promoting transcendental changes that enhance the coherent and effective performance of the supra-complexity of women requires the expansion of the possibilities to act, decide and participate in the adoption of their life course; a process that depends significantly on the synergistic operation of both the institutional apparatus, as well as society and women, from which arises the weaving of horizons that dignify, lifestyles that safeguard the development of their personality and reiterate the reciprocal commitment to their recognition and the protection of their moral integrity above any historical, social and cultural conditioning. In conclusion, the integral and sustainable human development of women requires the promotion of critical awareness that, together with mobilizing wills, seeks to vindicate their capacity for agency and the search for a state of full realization.

KEYWORDS: Dignified existence, human rights, dignified recognition, individual freedoms, social commitment.

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¹ Politólogo y Doctor en Antropología, Universidad de Los Andes, Mérida-Venezuela, lectoescrituraula@gmail.com, ORCID <https://orcid.org/0000-0002-8379-2482>

INTRODUCTION

Guiding women in the search for their full realization as human beings is one of the tasks of global agendas and international conventions against discrimination. In this sense, efforts to achieve their integration in the political affairs on which the consolidation of their supra-complexity depends have focused on strengthening not only their doing but also their being, dimensions that imply transcendence towards schemes of full well-being, without restrictions and by the requirements of a globalized world inserted in the dynamism that brings with it recurrent changes.

This emphasis on the empowerment of women's social performance reveals, according to the capabilities approach, a possibility to resize their performance through their access to educational mechanisms and training processes, both permanent and lifelong, in an attempt to substantiate opportunities that help in their integration of employability possibilities; which, together with expanding and diversifying women's social performance, contribute to their competent work and the exercise of their human capabilities (Rey, 2021; Morales, 2023a).

Addressing the realization of women suggests then, bringing them closer to the enjoyment of their freedoms and empowering them so that from their capacity for agency they can overcome the socio-historical limitations, which have been attributed not only to the reduction of their worth but also their participation in fair conditions in any scenario of social life (Deneulin, 2019). As part of the approach to address profound inequality, these purposes also imply the establishment of ethical principles that strengthen the socially effective performance of women in all spheres (Crespo, 2011).

This implies promoting the exercise of individual freedoms and the capacity for agency, as tools to strengthen the development of a whole life (Nussbaum, 2012a), as the antidote from which it is possible to reduce the onslaught of inequality and, consequently, to promote the vindication of the opportunities necessary to build new achievements that enhance their full, protagonist and autonomous functioning within the various dimensions of social life (Morales, 2023b; Sen, 2023). In other words, it is a matter of overcoming patterns of discrimination through the creation of fair conditions that promote the multidimensional development of women, thus guaranteeing the construction of their personal life projects in which their dignity is vindicated (Nussbaum, 1999).

As part of the purposes of the capabilities approach, it proposes the systematic search for equal and equitable treatment that allows women to enjoy the same opportunities in any context, thus guaranteeing the choice of lifestyles that enhance their dignified performance, which, combined with institutional support, broadens the concrete possibilities of their individual and collective action, which, as edges associated with human development, open new horizons of protagonist participation in public life.

From the perspective of Nussbaum (2005), these purposes are intended to expand the capacity for an agency that enables women to act fully, thus enjoying fair access to the distribution of resources that, in addition to promoting real opportunities for personal and social fulfillment, allow for the organization and enrichment of sustainable living conditions.

These commitments, widely shared by the international conventions on women's human rights, are nothing more than a reiterative invitation to the construction of a fairer and more inclusive world, in which the exercise of individual freedoms widens the path towards a new scheme of well-being based on permanent dignity (Ferrajoli, 2006), as well as in the empowerment of social capabilities, which provide women with the necessary means for the construction of their destiny, the structuring of a life without limitations or asymmetries and the diversification of their performance (Martínez, 2009).

Achieving these tasks requires from both society and the institutional apparatus, the willingness to build inclusive spaces, in which the reciprocal recognition of pluralism allows women to expand the possibilities to act within the framework of social justice; as the universal value that seeks to establish the parameters from which to define conscious courses of action that contribute to the welfare of this social actor (Migliore, 2019). This research, as a result of a documentary review with a qualitative approach, was proposed in the first instance, to analyze the practical, theoretical, and epistemic contributions of inclusive social justice that in its relationship with the capabilities approach strengthen the effective performance of women in the social, political, economic and cultural context; specifying strategic lines of action that result in the construction of public policies focused on full integration and the exercise of individual freedoms.

METHODOLOGY

This documentary research with a qualitative approach assumed the essential sources of information that address the purposes of inclusive social justice, individual freedoms, and human rights, as well as the capabilities approach as elements that, combined synergistically, favor the socially effective integration and sustainable human development of women (pioneering texts); from which the theoretical, conceptual and epistemic referents were taken, based on which to build a series of approaches that approach an integral and holistic vision on the empowerment and human development of women as subjects of rights; processes that take on special importance in the present century, given the global social requirements that revolve around women's rights. Likewise, secondary sources (scientific and specialized journals) were reviewed to specify renewed positions that would contribute to the process of substantiating the discussion.

The content analysis technique was used in order to specify the theoretical contributions, conceptual and practical elements, based on which to approach the construction of consistent arguments that define not only the relevance of the author's theoretical positions but also the challenges faced by the institutional apparatus and the States in the task of operationally consolidating the constructs under study.

The analysis criteria considered were their direct references, statements, and positions that emphasize the importance, relevance, and pertinence of the object of study at present; the common aspects that provide solutions to the requirements of inclusion, social justice, equity, and the common good, as well as active participation in public affairs and in the decision-making processes on which the transcendence of dignified lifestyles depends. Concerning the axiological criterion, an attempt was made to determine the ethical responsibility of women in terms of social and political co-responsibility, thus reiterating what was stated by the authors throughout their works.

RESULTS

Information analysis

Building opportunities for the socially effective inclusion of women as subjects of rights and social agents requires, from the capabilities approach, the synergic unification of efforts associated with the empowerment of the faculties of both being and doing (Nussbaum, 1999). In other words, it is a matter of resizing the hope of coexisting in a climate of respect, in which the banner of respect and egalitarian recognition of this social agent is erected as the categorical imperative from which to configure a socio-cultural scheme that is sensibly inclusive and fair (Sen, 2021).

Given the foregoing, the development of possibilities for women's fulfillment should be understood as the result of their insertion in political and social schemes, in which their actions and actions constitute ways of vindicating the repositioning of women in their rightful place, i.e., in the place where fundamental rights are a response to the requirements associated with the safeguarding of moral integrity, human dignity and the attainment of the maximum development of individual capacities, on which depends both the well-being of women and that of their families, in the place where fundamental rights are a response to the requirements associated with the safeguarding of moral integrity, human dignity and the achievement of the maximum development of individual capacities on which both well-being and quality of life depend (Morales, 2024; UNESCO, 2015).

Undertaking institutional actions in this direction implies the search for real and contextualized possibilities that together with responding to the circumstances of a world permeated by exclusion, discrimination, and individualism, reiterates the commitment to life in which mutual respect and the overlapping of equality configure the conditions for good living, in which the emphasis of strategic actions provide concrete answers to the core problems faced by women, thus expanding their autonomous and effective participation in the various dimensions of society.

In this sense, the construction of inclusive public policies requires the active participation of women in political decision-making. This approach should be the starting point for strengthening two key aspects of their performance. On the one hand, it is essential to place them in contexts that favor the development of their capacities, allowing them to access dignified status. On the

other hand, it is necessary to broaden the social mechanisms that provide them with the tools to generate profound changes that improve their quality of life, and their integral wellbeing and contribute to sustainable human development.

Thus, the exercise of individual freedoms takes on special importance because it contains not only the way to operationalize healthy lifestyles but also how to ensure that existing competencies and skills emerge, resizing the maximization of both personal fulfillment and the elevation of the level of satisfaction (Morales, 2020; Sen, 2010).

This, in the words of Lafarga (2016), is nothing more than the result of the precision of tasks associated with the individual life project, which as a process under construction, adjustment, and permanent reformulation must involve the discovery of answers associated with full human existence; this implies being available with critical flexibility to value its context, the opportunities it offers and genuine precision of the necessary resources to consolidate particular interests as well as sustainable lifestyles.

In this sense, this section analyzes two key aspects: on the one hand, inclusive social justice for women within the framework of individual freedoms and human rights; and on the other, the focus on women's capabilities and dignity. Thus, some fundamental elements are proposed for the construction of public policies that enhance women's human development.

Inclusive social justice for women within the framework of individual freedoms and human rights

To guarantee the greatest amount of happiness and the enjoyment of individual freedoms as part of the human rights that assist women as well as any other subject of law (Nussbaum, 2010; Sen, 2010). This implicitly refers to the configuration of qualitative changes that allow women to direct their actions towards the satisfaction of their requirements, making use of the enjoyment and enjoyment of the necessary resources provided by the institutional apparatus and by the laws, enabling them to consolidate the preferences and interests associated with their personal life project.

This, as part of fundamental rights, involves the creation of conditions that allow women to organize their lives, establish priorities, and give course to personal vision, as dimensions in the function of raising their quality of life not only progressively, but also systematically, to ensure

that their requirements reach both timely management and their vindication (Ibáñez, 2016; Sen, 2000), thus guaranteeing the overcoming of poverty, exclusion and historical discrimination, thus avoiding their reproduction in the future.

For women's liberation, this implies their insertion in proactive schemes or inclusive social participation, in which access to new possibilities to build their human development within the framework of sustainability is superimposed, as an ideal, according to Nussbaum (2012a), it is necessary to operationalize women's political participation and their freedoms, to consolidate courses of action that promote their effective performance and encourage the diversification of their capabilities.

To concretize institutional and social actions aimed at achieving these aims, it is essential to refer to lifelong learning throughout life. This process not only enhances the cognitive dimension of women but also opens up greater possibilities for mobility. In this context, women, by accessing both immediate and future opportunities, can build the foundations of a dignified life, contribute to a just society, and participate in the creation of a world with the necessary conditions for the development of human capabilities, which are essential requirements for a fulfilled existence (Russo, 2011).

As part of the aims of inclusive social justice, this implies breaking with the socio-historical burdens that have perpetuated not only the submission of women but have also limited their scope of action, preventing the exercise of fundamental rights from fulfilling their true aims. Consequently, promoting the purposes related to the achievement of a fully human life implies offering women access to material support networks and specialized counseling, which contribute to the empowerment of a dignified life.

The aforementioned as part of the fundamental rights requires involving women in the appropriate use of the necessary means and mechanisms to empower them through the assignment of roles that, together with making their functioning more dynamic, contribute to the complex task of increasing productivity, making use of the freedom to choose, expressing their will and defining the parameters of individual performance by their requirements. Thus, guaranteeing the unrestricted performance of women requires enriching the scaffolding of

possibilities of realization, which defines the outline of qualitative differences to motivate the feeling of enjoyment, satisfaction, and fulfillment.

In the words of Lafarga (2016), the dignification of the existence of the human being not only corresponds to a generalized purpose of inclusion programs but also, the link through which it is possible to build citizens aware of their personal life project, of the construction of answers consistent with their interests and preferences, until configuring the means to overcome inequality; this suggests the realization of healthy growth, of access to resources and mechanisms that enrich competent interaction with the world.

From the institutional point of view, this means the deployment of actions that result in significant improvements in both doing and being, thus allowing the emergence of possibilities for both existence and well-being that are gratifying for women's lives. In other words, it is a matter of promoting fair and equitably sustainable human development, in which the overcoming of dysfunctionalities begins with the construction of cooperation networks, based on the emphasis of the collective will that revolves around the search for happiness and good living, as a categorical imperative on which transcendence towards schemes of existence free of deprivation depends.

From the perspective of Nussbaum (2010), the development of women within the framework of social justice is based on the expansion of personal freedoms, not only to assume one's performance as a conscious subject but also to undertake actions that result in the construction of spaces in which, in addition to prioritizing autonomy, participation in political affairs is also operationalized, allowing women greater possibilities of empowerment to exercise their agency and capabilities without conditioning, as well as to free their potential for the consolidation of their well-being.

This framework of requirements positions the institutional apparatus as the articulator of effective changes, with special emphasis on the creation of opportunities that promote living conditions framed in freedom and equitable treatment, as sine qua non elements through which to ensure access to “possibilities of choice in the most relevant spheres of society” (Nussbaum, 1999, p. 257). This implies repositioning the value of women so that in the social dimension their

status can be assumed as the categorical imperative that urges fair and equitable treatment based on the common good.

In these terms, to undertake actions from the dignification of existence that seeks inclusive social justice and human rights requires a shift towards the realization of transcendental purposes that help women in the task of intertwining their freedoms, their political and social rights with personal preferences, and interests; to seek alternatives for human welfare that not only minimize the effects of subjection to the so-called historical discrimination but also broaden the horizons that vindicate the leading role that corresponds to women in society (Nussbaum, 1999).

The capabilities approach and the dignity of women

The dignification of women as subjects of rights involves a series of multidimensional challenges that seek, among other aspects, to overcome the socio-historical and cultural patterns that have conditioned their discrimination, exclusion, and subjection to unfair treatment. Hence, the capabilities approach emerges as a possibility to expand and diversify opportunities to transform life, through access to not only educational possibilities but also employability that help them become leading agents in the construction of their future (Colmenarejo, 2016; Nussbaum, 1997).

Empowering women means leading them towards the construction of the foundations of their life plans, providing them with the mechanisms to explore their vocational qualities and preferences to redimension their timely performance in the face of challenges. In addition, to assist in the task of undertaking new horizons that deepen their independence by providing them with the necessary means to manage, from the recognition of their value, the areas and scenarios in which they can access to give greater sustainability to their initiatives.

This emphasis on training women for active life involves making them co-participants in the transformation of their reality, assuming from a sense of co-responsibility the choice of reasonable ways of life, whose transcendence allows them to create spaces for their integral performance. This implies empowering their capacity to face challenges competitively, approaching them with an attitude of openness and flexibility, and recognizing in these potential answers the solutions to everyday problems.

According to Nussbaum (2012a) and Sen (2000), human capabilities as links of transcendental changes in human existence implies the operationalization of a series of dimensions associated with the consolidation of the following tasks: strengthening the political and social environment through conscious practices that involve the other in equal conditions, promoting common efforts that lead to liberating entrepreneurship, the exercise of creativity as a quality on which depends on the development of innovations, as well as the disposition of imagination, divergent thinking and critical reasoning as cognitive operations on which depends the scope of opportunities framed in the so-called inclusive social justice.

In this sense, the capabilities approach guarantees the integration of women in an effective performance that involves the collective, institutional, and social dimensions, to resize their dignified living. This implies reinforcing qualities and virtues that, qualitatively, facilitate the exchange of women with their immediate and mediate context, allowing them to become proactively involved and generating an increase in benefits. Consequently, Nussbaum (2010) points out that only through the political inclusion of women can the necessary connections be established to access resources and mechanisms that allow them to achieve a fully human life.

Therefore, mobilizing the human capacities of women towards the consolidation of their well-being requires guiding them in the task of discovering the ideal mechanisms to face problems, determine solutions, and specify new alternatives; in which the emphasis is to promote the full development that, being based on the emergence of special advantages, diversify the opportunities to achieve the ideals of human dignity, among which it is necessary: building real possibilities associated with being, doing, acting and deciding; assuming with autonomy the personal life project as well as the appropriation of the necessary means to promote their sustainable human development and, defining political and social aims that have as a goal to raise human functioning.

In other words, the capabilities approach should be understood as an energizing process of human qualities, which seeks to lead women to discover the necessary means to overcome the threshold of their potential, awakening in this social actor the motivating desire for change; which invites the deployment of personal and sustained will that, together with the strengthening of existing capabilities, helps to maximize the quality of life.

The construction of public policies to promote women's human development

Generating the necessary conditions to achieve the effective social inclusion of women in public affairs is one of the complex challenges faced by political processes at the global level; among other reasons, due to the need to address the supra-complexity of requirements that this social subject deserves to achieve her full and fair realization (Martínez, 2009). In this sense, inserting women in fruitful experiences that result in their wellbeing begins with raising the possibilities of existence, until their independence and autonomy reach their realization in all contexts.

From the perspective of Nussbaum (1999), the construction of public policies with a gender perspective should consider the synergic agreement between the institutional apparatus and society, in an attempt to reduce the adverse conditions to their integral human development, among which are “violence against women, women's hunger, women's unjust education” (p. 199).

This means promoting political actions that result in the exercise and enjoyment of their human rights and individual freedoms, to the point of minimizing the effects of historical exclusion and systematic inequality as risk factors, the repercussions of which have reduced them, making it impossible for them to act in a timely and protagonist manner in the processes inherent to their quality of life (Nussbaum and Sen, 1998). Hence, the construction of public policies in the area of gender implies, among other aspects, the search for the integral human development of women, in which the emphasis is on the empowerment of their competencies and attitudes to act, decide, and assume responsibility for overcoming the socio-historical and cultural burdens that have conditioned their growth.

In these terms, public policies are conceived as mechanisms that not only operationalize inclusion schemes to insert women into a dignified life but also as specific and contextualized responses, whose transformative capacity allows effectively achieving the good life; in which human dignity, moral integrity and performance consistent with the particularities of a world in recurrent change are vindicated (Lafarga, 2016).

It is a matter, then, of promoting, through institutional action, the expansion of opportunities that favor continuous multidimensional growth. This process begins with the construction of a new citizen, whose critical conscience drives him/her to assume, from his/her value, the task of facing

the challenges of proactive participation. It is not enough just to demand to be heard, but also to generate contributions that, converted into actions, contribute to the increase of longevity indexes. These, framed within the principles of inclusive social justice, will foster conditions for equitable treatment (Nussbaum, 2012a).

This involves access to mechanisms that operationalize real, situated, and contextualized opportunities, whose implications result in the systematic and sustainable improvement of the feeling of integral well-being; that is to say, that resize the conditions of full stability in which constant growth makes possible the creation of expectations that are not only attainable but also defining of a promising future in which achieving freedom without questioning contributes to materialize transcendental goals.

Guiding actions that materialize quality of life for women requires government programs to promote social security schemes that include, among other aspects, the satisfaction of requirements related to preventive and integral health, which, together with increasing the possibilities of longevity, also facilitate adequate functioning. This means orchestrating efforts from different directions to configure related capabilities, in which the operation of women on their reality allows them to join initiatives competently.

In this sense, the construction of public policies in the area of comprehensive care for women should begin with the definition of goals, purposes, and initiatives that favor the determination of the so-called personal life project that will help them to strengthen their intentions of empowerment; which should contain as fundamental edges access to educational processes that enhance the cognitive dimension, their critical competence to decide on their future, define courses of action and actions both strategic and sustainable that vindicate their quality of life (Morales, 2023a; Sen, 1997).

Given the above, women's participation in the political affairs of their context is also understood as a strategic way of vindicating the right to inclusion within the framework of social justice, which allows their voice to be heard and be willing to listen to the requirements associated with the responsibilities that permeate their role as subjects of law are considered sine qua non requirements for consolidating affiliations in the multiple contexts in which they can play an active and protagonist role.

In the words of Nussbaum (2010), the insertion of women in public processes not only constitutes an invitation to overcome social, cultural, and historical barriers but also the social and institutional disposition to admit that their condition as subjects of law makes them bearers of guarantees, as well as of normative devices that seek, among other aspects, the protection of their physical integrity, the safeguarding of their human dignity and the enjoyment of a peaceful environment.

This suggests building democratizing environments of existence, in which common actions are interwoven by reciprocal respect, recognition of personal worth, and critical tolerance; as elements that are combined in a synergetic way make it possible to act within the framework of positive freedom, in which there is not only full awareness of living well but also co-responsibility in the task of unifying solidarity efforts that reiterate the struggle for equality, justice and the common good (Rodríguez, 2009).

Therefore, it is through both strategic and synergic institutional actions that it is possible to lead women towards the discovery of their potential to increase not only their status but also to strengthen their operational capacity, to act effectively in the exercise of fertile roles (Sen, 2020); this refers to the permanent and systematic escalation to new schemes of action, in which the purpose is nothing more than the coherent definition of their autonomy and freedom, as requirements that, when combined, give space to the emergence of full realization.

Building cross-cutting public policies for these tasks implies promoting respect and recognition of women for themselves, but also motivating social esteem that guarantees their recognition as subjects of rights, whose competencies result in the enjoyment of conditions of equality in any context, in any activity and social challenge; Thus achieving two tangential purposes for a dignified and full human existence, on the one hand, the exercise of conscious actions that contribute to overcoming vulnerabilities and, on the other hand, reaching levels of security, stability, and balance that result in the realization of their independence.

In these terms, it is possible to affirm that the vindication of women's existence within the parameters of inclusive social justice implies urging them to assume the role of driving their faculties and personal capacities, as the means to create horizons of permanent human dignity (Nussbaum, 1999); This procedure implies placing women in the full exercise of their rights,

thus ensuring that, from their leading position, they responsibly face the demands of a context permeated by discrimination and exclusion; in the face of which it is possible to act from the commitment that contributes to the task of overcoming barriers until reaching positions that guarantee the sustained safeguarding of moral, emotional, physical and social integrity (Sen, 1981).

Thus, the conquest of possibilities for the achievement of a life framed in the canons of quality of life and integral well-being, demands from society as well as from the institutional apparatus, the disposition to build a common life project, in which universal values and the operationalization of human rights are erected as axes through which to weave conditions of relationship that make political and social life an opportunity to face historical inequality, adverse conditions and the burdens that have narrowed the horizons towards a full and viable existence.

Given the above, in the words of Pizarro and Méndez (2006), this implies the construction of conditions vindicating security and confidence, as requirements for women to develop a sense of personal worth that will assist them in the process of creating real opportunities that maximize their quality of life and the balanced performance of their being and doing.

In the words of Lafarga (2016), the unification of institutional efforts should focus on the following edges of human supra-complexity: expanding participation schemes through normative mechanisms that sustain the participatory and protagonist insertion of women in the social and political context; maximizing the channels of access, enjoyment, and enjoyment of resources to boost their multidimensional growth and, finally, motivating the creation of social and institutional support networks that lead to the effective operationalization of solutions to women's requirements.

DISCUSSION

The capabilities approach as a process that reinforces human potential constitutes a hopeful alternative that seeks to lead existence toward the maximization of personal performance, allowing the individual not only to strengthen his willingness to face the challenges of his context but also to improve the conditions inherent to his competitive performance; which entails as an intentionality the consolidation of transcendental achievements that vindicate both integral wellbeing and quality of life (Sen, 1999).

In these terms, the emphasis on the construction of substantial improvements in the dimensions of doing, thinking, and deciding, positions the capabilities approach as an integral, holistic, and sustainable transforming process, which aims to increase women's flexibility in the face of the requirements of a world in recurrent change; whose dynamism is nothing more than an invitation to the emergence of the highest virtues and personal qualities on which their fulfillment depends.

Seen in this way, the empowerment of the cognitive dimension in women is intended to consolidate their capacity to take on emerging challenges with a proactive disposition, which should be understood as the result of the operationalization of permanent critical reflection on their conditions, that is, on their present status and on the status they should enjoy as subjects of rights, who have a series of guarantees that suggest living well as a *sine qua non* alternative from which their full human development derives (Griffin, 2001; Sen, 2006).

Dignifying the existence of women requires the revitalizing force of fundamental changes in lifestyles, which begin with the consideration of self-respect, the recognition of their value, and the recovery of a critical sense, as elements that, when combined synergistically, not only represent possibilities for empowering women, but as indispensable requirements to promote their social positioning, their insertion in productive schemes and political processes, as dimensions to consolidate the transcendence towards an operative and functional life.

From this perspective, learning to live through the discovery of one's potential is understood as a way of inserting oneself in the multiplicity of functions and roles existing in the social and collective dimension (Morales, 2021); in which acting competitively not only suggests having adaptive faculties but also deploying attitudes associated with a permanent objection, with the review of current conditions and the determination of their real contribution to the breaking of

domination schemes that seek to systematically reproduce the destructive submission of both one's own will and personal freedom.

Consequently, the capabilities approach as a liberating process with profound implications in the cognitive, moral, ethical, political, and social dimensions implies the search for equitable, equal, and fair treatment in which women, conceiving themselves as subjects of rights, assume the active role and create the necessary conditions to carry out the goals on which depends, among other aspects, the construction of a personal life project by the demands of an increasingly demanding context (Nussbaum, 2012a).

Thus, the emphatic struggle for the enjoyment of women's self-determination and the enjoyment of the benefits inherent to personal freedoms, entail links of transforming processes that seek to address the pluridiversity of women and the complexity of their particular requirements, as a starting point to resize their social status. Strictly speaking, this is nothing more than a response to institutional demands that entail, among other aspects, the expansion of opportunities to enjoy permanent literacy experiences, access to vocational attention processes that result in the definition of attitudes and aptitudes, as well as the configuration of the necessary means to rationally choose sustainable lifestyles.

Making women literate as part of the tasks of the capabilities approach, suggests bringing them closer to the meaningful and effective management of information data of various kinds, which processes from the critical sense broadens the transit towards personal and collective practices that result in the management of problems of their context. This is required as a demand of the global agendas that seek to empower women, inserting them in the commitment to use knowledge coherently and pertinently, requiring strategic responses that promote a more optimistic vision of the world, of their reality (Villaruel, 2019).

This access to information and the large amount of content offered by the various media constitutes a strategic way out in terms of diversifying opportunities that, as part of individual freedoms, seek to push women towards the determination that will enable them to connect with a world that increasingly requires more emphasis on overcoming the inequality gap that has historically excluded this social actor (Morales, 2022; Nussbaum, 2010; Sen, 2011). In this sense, broadening the scheme of action for women suggests the synergic unification of

institutional and social efforts that allow for the re-dimensioning of human functioning through the transformation of political as well as material conditions.

Implicitly, this takes for granted the institutional commitment to safeguarding moral integrity and human dignity through the insertion of women in public life, that is, in matters in which playing valuable roles provides them with the qualities to join ambitious objectives on which depends significantly the construction of citizens whose capabilities assist them in the task of managing personal needs, as well as to achieve the fulfillment of the interests associated with their life project.

Given the above, guaranteeing the well-being of women through their empowerment implies, among other aspects, the suppression of enslaving thinking (Nussbaum, 2012a), which has conditioned performance and full action, in which its immediate effects are specified as the difficulty to affiliate with personal freedom, which together with favoring access to opportunities and resources, also propitiates the continuity of the organization of a society based on sustainable equity. This level of collective sensibility represents a way of dignifying women by allowing them to participate not only in personal matters but also in those related to the association, helping them to build a dignified life.

This implies, for the processes of intervention in terms of effective social inclusion of women, that dignity as a universal ideal should be materialized in a permanent ascent, providing this social agent with the growth opportunities necessary to lead a pleasant life. In other words, it is a matter of ensuring that women's egalitarian rights assist them in consolidating the possibilities of realization that will ensure the advancement of their status, the fulfillment of their personal life project, and the enjoyment of the resources necessary to build a promising future.

According to the above, a dignified life that will result in overcoming discrimination and exclusion destructive of the moral integrity of women requires promoting actions that consider the capabilities to meet, from a holistic and comprehensive view, the requirements on which to build an existence free of immediate, mediate and future deprivations; Thus contributing to sustainable human development, in which not only is it possible to strengthen existing competencies and skills, but also to foster the emergence of new skills that will propel them towards a full human life (Nussbaum, 2012b).

This accumulation of purposes, leaves for granted the need to resize the functioning of women in the multiple dimensions of social life, a process that has its basis in the fusion of efforts between the institutional apparatus and society, as a way to sponsor as part of the programs and inclusion the positioning without restrictions; that is to say, in which a series of freedoms associated with: the manifestation of own will, of autonomous and unconditioned decision, the freedom to associate, to join from the collective effort in the construction of viable initiatives that improve their condition not only present but also future (Sen, 2000).

Thus, the dignification of women as a task of public policies on gender implies the implementation of global legal principles that lead to the appropriation of rights and guarantees associated with equality in terms of access to education and comprehensive health programs, the enjoyment of a life free of violence, mistreatment, and humiliation, and also the possibility of achieving a conscious existence, in which the core objective is to maximize the functioning required to live in society (Ferrajoli, 2016).

In other words, it is a matter of inserting women in the co-responsibility of joining common efforts that, adhering to the commitments of inclusion programs in terms of empowerment and attainment of full autonomy, ensure them the conditions to successfully take advantage of opportunities; thus ensuring that their capacities assist them in facing the problems, as well as the emerging global challenges on which the attainment of self-realization depends (Nussbaum, 2006; Sen, 1985).

This implies moving towards the appropriation of inclusive social justice, through the use of liberating educational mechanisms, which together with resizing their capacity to act in public, economic, and productive life, also lead to the reorientation and adjustment of tasks associated with integral wellbeing and quality of life. This implies empowering women's affiliation to multidimensional growth initiatives to ensure that the allocation of resources and access to support mechanisms position them in a new social status that is dignified and fair.

CONCLUSIONS

Dignifying the existence of women as one of the most complex challenges facing global agendas in terms of inclusive care and vindication of human life entails real possibilities in terms of achieving the greatest amount of happiness for this social actor. This involves not only guiding women towards the precision of the mechanisms to achieve a full, autonomous, and independent life but also leading them to discover, based on their interests and preferences, how to develop their personal life projects.

In this sense, achieving the insertion of women in the schemes of well-being and quality of life requires the institutional apparatus and society in general to adopt integrating and synergetic attitudes, capable of orchestrating both timely and contextualized solutions that help in the task of competitively exercising functions and roles in a virtuous manner within collective life. This, as part of the objectives of inclusive social justice, is nothing more than a hopeful response to the particular requirements of women, among which the following is the most important: their performance within the political and social contexts under equal conditions.

To this end, it is essential to strengthen women's adaptive disposition to face both the changes and transformations in their immediate environment, and in which they can participate with a proactive attitude to question the socio-historical and cultural burdens that have limited their effective performance as subjects of law; they are assisted by a series of guarantees and mechanisms that, in addition to seeking the elevation of their status and the recognition of their permanent dignity, also delineate their self-determination, the exercise of their basic freedoms and the mechanisms necessary to achieve a full life.

Thus, empowering women as an alternative for their dignity suggests inserting them in training and continuing education processes, which not only result in the development of critical awareness, but also in the entrepreneurial, innovative, and inventive spirit that together with promoting their full freedom, also makes viable the access to new opportunities associated with the occupation of spaces within the social scenario. Seen in this way, the search for women's full freedom as a transforming social agent begins with literacy in the use of data, information, and content that contribute not only to the expansion of their vision of the world but also to the exercise of their conscious citizenship.

Therefore, undertaking the challenges inherent to the inclusion of women in the multiple spaces of collective life is required as a way of vindicating their performance, their capacity for agency and the manifestation of their potential, as elements that, when placed in an operative relationship, provide the means to revitalize their freedom to decide on their destiny, on their personal affairs and on the goals that can make the greatest contribution to their individual life project. This implies recognizing their diversity and respecting their plurality, as aspects consubstantial with the empowerment of citizens capable of perceiving themselves as worthy and competent to join in the conviction of equality.

In other words, building spaces for the exercise of women's will and protagonist action begins with the awakening of citizen awareness, in which the protection of dignity is superimposed over any social and cultural conditioning; which implies raising the moral virtues of society that sensitizes each member to live well, in harmony and with a commitment to equal and dignified treatment that vindicates the common welfare of all: the safeguarding of individual freedoms and fundamental rights as part of the common heritage of humanity.

Assuming these tasks as tangential axes for the construction of public policies for the effective social inclusion of women entails hopeful solutions to blur the asymmetries, inequality gaps, and exclusionary conditions that have been transmitted from generation to generation and have reduced the emergence of women's potential to participate in the social, economic and political structure. This implies expanding opportunities for access to resources that promote the consolidation of diverse and ambitious objectives that position women on the plane of equality, equity, and justice.

This institutional action should be understood as a sine qua non possibility to build the foundations of a sustainable existence that helps women in the task of living in hopeful, healthy conditions and in whose personal search permanent growth is estimated; that is, overcoming social incongruities through the appropriation of political and legal mechanisms that empower women to face the challenging reality from the conscious commitment to procure their human development.

In synthesis, dignifying the existence of women in the framework of inclusive social justice requires the institutional apparatus and the processes of vindication of their performance as

subjects of rights, in whom not only to enhance their individual qualities but also the elevation of the conditions of operational functional and dignified longevity; which are based on the participation in the economic growth schemes, in the access to productive activities, in the construction of public policies transversalized by the critical conscience that together with the resizing of the enjoyment of the integral well-being, result in the enjoyment of opportunities associated with the consolidation of being, doing and coexisting.

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