Laura Moschini

# *Ethics: how to create a Global Ecosystem by fostering entrepreneurship and personal growth?*

**Abstract:**

This paper is inspired by the topics of my three speeches at the WEF-Women Economic Forum, World Congress on Goodness Economy, held in New Delhi from April 26th to May 1st 2018[1]. To create a sustainable, fair and equitable global ecosystem, characterized both by economic progress and social welfare, by respect for the environment and a responsible use of its resources, it is necessary to talk about true Ethics. True Ethics, in fact, indicates necessary tools to achieve Global Citizenship through the reconstruction of the relationship between Ethics, Economics and Politics. Nowadays, in the age of algorithms, it is also necessary to reconsider the relationship between the so-called humanistic and technological sciences so that they can work together to achieve the UN Sustainability Goals for 2030.

**Key-words:** Economic Progress; Ethics; Global Citizenship; Social Justice; Sustainability

Even if the word Ethics is one of the most quoted words today and Ethical Codes are almost mandatory in business, as well as in administrative and institutional activities, they are standardized and general, and therefore have no real value. Consequently, even in democratic systems (or better, in social systems that define themselves as a democracy) the social, economic, educational and institutional rules and habits often do not provide adequate answers to the true questions of Ethics:

«How does one have to live in order to have a good and happy life, in a just and orderly society» and according to

[1] WEF 2018, <http://www.wef.org.in/annual-wef-2018-new-delhi/> (ultimo accesso 20.09.2018). The titles of my speeches are: *Creating an inspired, sustainable and integrated global ecosystem to foster entrepreneurship and personal growth; Improving Gender Equality in a STEM Environment: from STEM to STHEAM; We need to talk about Ethics for a new concept of Economics starting from a Gender perspective* (plenary).

Editoriale
Il tema di B@bel
Spazio aperto
Ventaglio delle donne
Filosofia e...
Immagini e Filosofia
Giardino di B@bel
Ai margini del giorno
Libri ed eventi

UN 17 Sustainable Development Goals (SDGs)[2], «also in an equitable and sustainable society»?

So, despite the large diffusion of Ethics as a term and Ethical as a Code, could we affirm that they represent the meaning and the overall 'sense' of true Ethical issues? Responding to this question is not easy, but it would be easier if the intended goals and the risks we faced were fully understood. But, how can we do this?

First of all, it is important to underline that true Ethics doesn't give directives. Ethics intends only to suggest questions to spur reflection, starting from knowledge and *in primis* from the knowledge of ourselves. As Socrates taught us, in order to answer Ethics basic questions we need to examine ourselves and understand what we really need, what we want and what would make us happy (Socratic self-examination). The reason for this is that starting from oneself lets us understand that our own needs, desires and expectations are the same as any other human beings, even though they seem to be 'different' from us in terms of behaviour, origin, social, physical or psychological conditions, etc.[3]. To do this causes empathy and produces the willingness to communicate and to form dialogues, and to consider this as a tool to better understand other people's reasons in order to build better relationships and overcome conflicts. Not just this, but empathy and dialogue allow us to feel like citizens of the world. The Greek and Roman Stoics resumed the thought of Socrates and implemented it into 'liberal education', liberal in the sense that it frees the mind from prejudice and conformism, allowing people to be able to operate with an open mind and sensitivity as citizens of the world. For the Roman Stoic Seneca this means 'cultivating humanity'. The idea of the cultured/cultivated person as a citizen of the world has strongly influenced Western thought until now, even though it is a thought that has always had many enemies (the same Socrates and Seneca were themselves sentenced to death because of it).

[2] UN 17 SDG, <https://www.un.org/sustainabledevelopment/sustainable-development-goals/> (ultimo accesso 20.09.2018).
[3] Cfr. M. Nussbaum, *Cultivating Humanity. A Classical Defense of Reform in Liberal Education,* Harvard University Press, Cambridge-London 1998 (trad. it. *Coltivare l'Umanità. I classici, il multiculturalismo, l'educazione contemporanea*, Carocci, Roma 2002).

Despite the opposition still existing against it, from a true Ethical point of view, it is necessary and urgent to strengthen this citizen of the world idea and reinforce liberal education to achieve it[4].

In essence to act ethically, i.e. in a conscious and responsible way, should not be too difficult but it requires us to reconsider most of our priorities, behaviours and prejudices and to re-start from the conception of a society composed of human beings and not of abstract and asexual individuals as we tend to do[5].

Coming back to our question, we can see that according to Aristotle, Ethics, Economics and Politics must be closely linked together to direct Governments' tasks[6] in order to answer the question we have already talked about: «how does one have to live in order to have a good and happy life, in a just, orderly, equitable and sustainable society?». Even if it was placed a long time ago, the question is not overcome. Just like yesterday, today this means ensuring that people become 'citizens'[7] and have good jobs, therefore enjoying/benefiting from a stable economic and social well-being, which in turn enables them to be 'good citizens'. This thought is supported not only by philosophers who believed that only a happy person can be good but even by Henry Ford, one of the fathers of capitalism who affirmed that only a satisfied worker can, with

[4] Global citizenship: A global citizen is someone who is aware of and understands the wider world - and his/her place in it. Global citizens take an active role in their community, and work with others to make our planet more equal, fair and sustainable, compare UNESCO, <http://unesdoc.unesco.org/images/0023/002329/232993e.pdf> (ultimo accesso 20.09.2018).

[5] H. Arendt, *Vita activa. La condizione umana*, Bompiani, Milano 2017. Compare F. Brezzi e M.T. Pansera (edited by), *L'eredità di Hannah Arendt. A cento anni dalla nascita*, B@belonlineprint, Mimesis, Milano-Udine 2007.

[6] Aristotle, *Etica Nicomachea*, by C. Natali, Laterza, Roma 2005; compare M. Tura, *Etica e Filosofia morale*, CUEM, Milano 2008.

[7] Aristotle based much of his discussion on politics on the concept of citizen «He who has the power to take part in the deliberative or judicial administration of any state is said by us to be a citizen of that state. And generally speaking, a state is a body of citizens sufficing for the purposes of life» (Aristotle, *Politics*, Book III, Chapter One by B. Jowett, *On Man In the Universe Translation*, D. Van Nostrand, New York 1943). Embedded in this definition are three concepts: rights, responsibilities and authority, the architecture of citizenship. Citizenship requires all three. Compare J.R. Mathiason, *World Citizenship: the Individual and International Governance,* <http://www.un.org/esa/socdev/egms/docs/2012/WorldCitizenship.pdf> (ultimo accesso 20.09.2018).

his family, buy and even enjoy what he has produced[8].

As we can see from its origins, Ethics deals with Economics and can continue to be useful to companies as well as to public administrations. It enables them to be competitive and at the same time, to produce social systems that are able to take care of everyone's needs, no one excluded thanks to Politics. In synthesis, the three sciences can implement wellness and a high quality of life if they act together. This means implementing quality education that allows everyone to study/cultivate and deepen his/her cultural and professional interests. It means creating pleasant spaces where one can spend his/her free time and it means people being able to enjoy the natural environment, eating good food and drinking clean water while breathing clean air and so on.

Anyway dealing with Ethics, true Ethics, in our topic means calling on knowledge (considered by Socrates the highest amongst the Virtues) and responsibility as means of reaching awareness and empathy. Empathy we should feel not only towards the social but also towards the natural environment in which we live. In fact, to be able to benefit from a Global Ecosystem, nobody and nothing can be left behind or harmed without subsequently compromising the existence of others. Just to mention a couple of examples, if we cause poverty or if we do not help those in need, then we can feel insecure, in danger or even just uncomfortable in our environment; if we pollute the ocean by filling it with plastic, we can live a little more comfortably using plastic dishes and cutlery, but we will not have clean water or fish in it any more.

This is why I completely agree with thinking in terms of a Global Citizenship for a Global Ecosystem. This makes it clear that we as human beings are just part of this Ecosystem, we are not its owners. Our planet is reminding us of this in an increasingly explicit way (through the increasing frequency of tornadoes, melting glaciers, decreasing water availability and so on). This means that we have to feel responsible and take care not only of our quality of life but also of the security of the environmental heritage, in order to preserve at least the same quality of life for future generations. And, as we can see, the concept

[8] Compare H. Ford, *La mia vita e la mia opera*, Apollo, Bologna 1925.

of a Global Ecosystem completely meets both Ethical issues and UN 17 SDG-Sustainable Development Goals in which the success of one depends on the success of the others.

And, as we can see, the concept of a Global Ecosystem completely meets both Ethical issues and UN 17 SDG-Sustainable Development Goals in which the success of one depends on the success of the others.

*By Istat.it*

This means that to implement a quality education that is fair and inclusive (ob. 4), for example, it is not enough to just have one or two good laws, instead a social system based on peace, justice and solid institutions is needed (ob. 16). One that is ready to reduce inequalities (ob. 10) and to achieve well-being and quality of life for everybody (ob. 3). A system where, Gender Equality (ob. 5) goes hand in hand with decent work for sustainable economic growth (ob. 8), in sustainable cities and communities (ob. 11). At the same time, achieving well-being and quality of life (ob. 3) also requires the development of enterprises, innovation, infrastructures (ob. 9) and attention to responsible consumption and production (ob. 12). It also requires the development of clean and accessible energy sources (ob. 7) that allow for the preservation of life on

earth (ob. 15) and underwater (ob. 14), as well as help the fight against climate change (ob.13). In turn this allows an effective fight against hunger (ob. 2) and poverty (ob.1) favouring access to clean water and sanitation (ob. 6).

Among the goals, last but not least is goal n. 17. Partnership for the goals, which is about working together. It stresses the need of an integrated contribution in order to obtain social, economic and environmental sustainability. But in what sense integrated? The suggestion I am going to present is that a sustainable integrated approach requires the overcoming of: cultural, social and political barriers (barriers based on conflicts among differences, any kind of differences). This is possible through overcoming cultural barriers and through breaking down the scientific and educational barriers between the so called Hard Sciences[9] and Humanities. The aim is to make it possible for all sciences to work together towards the sole goal of a good life for everybody, without distinction between gender, age, skin colour, culture, abilities, etc., in a healthy, beautiful, social and natural environment (also in regards to future generations).

But this is not enough. Overcoming cultural barriers requires breaking down gender barriers in order to allow the active participation of women in all social activities. We need to overcome these barriers because women are 'simply' in all parts of society and all parts of society have problems in affirming the value of their skills, qualities and points of view, even in regards to the relationship between Hard Sciences and Humanities. Not only these but: the women's point of view and priorities had the largest representation in the largest of the United Nations conferences, the Fourth World Conference on Women held in 1995 at Beijing. The women involved, discussed both women's rights and advancement in all fields (women's Empowerment and Gender Mainstreaming), and about international public policy in order to achieve the

[9] Hard Sciences (HS): science or a branch of science, in which facts and theories can be firmly and exactly measured, tested or proved, compare Cambridge Dictionary, <https://dictionary.cambridge.org/it/dizionario/inglese/hard-science> (ultimo accesso 20.09.2018). Examples of HS are physics, chemistry, astronomy and sciences that have been grouped in the STEM Science, Technologies, Engineering, Mathematics.

indicated goals[10].

But as we know, international solutions to global problems can only be obtained if people accept the decisions taken as legitimate and act accordingly to implement them by taking responsibility. In short, world citizenship or better global citizenship is a necessary pre-condition as well as a consequence of international action[11]. For this reason international programmatic statements like the Platform for Action adopted by the Fourth World Conference on Women are constituted as the premise for the establishment of the UN 17 Sustainability goals and the beginning of attaching some responsibilities to individuals.

All this having been said, Goal n. 5, which aims to achieve Gender Equality can be considered together with goal n. 17 the most transversal goal (even if it is the least considered in conferences as well as in policies). Gender Equality as we know, is the fundamental premise to empower girls and women, allowing them to participate in all areas of society. Both girls' and women's Empowerment, as well as the necessity to work together starting from oneself, are clearly described in the SDGs Preamble[12]. It asks everyone to live in an Ethical way i.e. to be active and responsible citizens. The Sustainable Agenda 2030 asks each person to

[10] Gender Mainstreaming and Empowerment are the key principles coming out of the UN Conference held in Beijing in 1995. According to EIGE-European Institute for Gender Equality «Gender Mainstreaming has been embraced internationally as a strategy towards realizing Gender Equality. It involves the integration of a gender perspective into the preparation, design, implementation, monitoring and evaluation of policies, regulatory measures and spending programs, with a view to promoting equality between women and men, and combating discrimination». Compare <http://eige.europa.eu/gender-mainstreaming> (ultimo accesso 20.09.2018). Empowerment: the conquest of self-awareness and of control over one's choice, decisions, acts, both in the context of personal relationships and in political and social life. The Feminist movement has favoured the women empowerment process.

[11] Compare Mathiason, *World Citizenship: Creating a new Civic Competence World Citizenship: the Individual and International Governance,* cit.

[12] SDGs Preamble: «This Agenda is a plan of action for people, planet and prosperity [...] All countries and all stakeholders, acting in collaborative partnership, will implement this plan [...]. As we embark on this collective journey, we pledge that no one will be left behind. [...] The 17 Sustainable Development Goals and 169 targets [...] seek to realize the human rights of all and to achieve gender equality and the empowerment of all women and girls. They are integrated and indivisible and balance the three dimensions of sustainable development: the economic, social and environmental» in <http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E> (ultimo accesso 20.09.2018).

«Be the Change» and to «Take action» through stating that «An easy way to start being the change is to look at our Lazy Person's Guide to Saving the World to get inspired to live sustainable every day!»[13].

So, in order to foster entrepreneurship and personal growth in accordance with an Ethically inspired and integrated sustainable approach, it is important that as in the studies, every field of work has a sole goal in mind: to be useful for the progress of humanity in order to obtain wellbeing and happiness for all.

Nobel Prize winner and philosopher Amartya Sen has described the effects of policies mainly oriented by uncritical and subsequently un-ethical technology based studies for many years very well. These studies deal with an abstract and asexual concept of society and of individuals that are considered as numbers. As we know, abstract and neutral individuals just for their 'simplicity' are the preferred subjects for the formulation of models based on big data and algorithms. The problem is that these kinds of models are used on humans not on abstract and asexual people, so from the results we can see: great inequalities, immense poverty, exaggerated wealth for few people as well as overwhelming wars[14].

According Amartya Sen, several scientists especially women scientists (among them EWM-European Women in Mathematics[15], IAFFE-International Association for Feminist Economics[16]), entrepreneurs and policy makers feel the need to overcome the cited barriers.

Among them, Josh M. Olejarz of the *Harvard Business Review* affirms that a world full of algorithms, computational thinking and big data could only be a one-way world. To escape this drift would be philosophy, literature and poetry[17]. Christian Madsbjerg, Director of ReD Company Associates US, in *Sense making. The Power of the Humanities in the Age of the Algorithm* considers that the 'obsession' about data often creates

[13] Take action, <https://www.un.org/sustainabledevelopment/be-the-change/> (ultimo accesso 20.9.2018).
[14] A. Sen, *Etica ed Economia*, Laterza, Roma 2006.
[15] EWM,<http://europeanwomeninmaths.org> (ultimo accesso 20.09.2018).
[16] IAFFE, <http://www.iaffe.org> (ultimo accesso 20.09.2018).
[17] J.M. Olejarz., *Liberal Arts in Data Age*, in «Harvard Business Review», July-August 2017, pp. 144-145.

incredible shortcomings, with risks to humanity. Blind devotion to numbers endangers businesses, governments, school world and the lives of individuals. The 'sense making' i.e. the ability to give meaning to our actions that comes from philosophy and poetry «teach us to identify what our attention deserves and to establish what really counts»[18].

The question we need to be asking is: how can we promote a spirit of entrepreneurial initiative and personal growth from a sustainable Ethical point of view? First of all, overcoming barriers urges us to promote an open minded and critical thought process starting from childhood education, just as Ethics teaches and Italian National Indications for the Curriculum affirms[19]. Then, as we have seen, through unifying knowledge it is possible to understand that considerations about Human instances can enrich not only the purpose of study and research in technological fields – at the same time allowing for new business opportunities – but also direct them to what has finally become the goal of all the countries of the world: social, environmental and economic sustainability (17 SDGs).

This new point of view allows one to understand that each business or job can produce both economic progress and a good life for the individual as well as for others. Consequently this allows us to feel good and happy about ourselves because we can live well and be aware that we are ethically participating in the social as well economic progress of our society.

In regards to overcoming barriers against women in cultural, scientific and educational fields in order to improve Gender Equality and Women's Empowerment in Science, Technology, Engineering and Mathematics (STEM), it is necessary to fight stereotypes and prejudices in schools and in the *media*. As we know, many initiatives have been created to raise awareness among public opinion, teachers, families and girls with the aim of bringing women into the studies and allowing them to work in the scientific and technological fields. But this is not enough.

[18] C. Madsbjerg, *Sensemaking. The Power of the Humanities in the Age of the Algorithm*, Hachette Books, New York 2017.
[19] Compare, Nussbaum, *Coltivare l'umanità*, cit., e Tura, *Etica e filosofia morale,* cit. and *Nuovo umanesimo* in *Indicazioni Nazionali per il Curriculo della scuola dell'infanzia e del primo ciclo dell'istruzione*, MIUR, 2012.

In order to improve Gender Equality in STEM we need to do more than just mention some exceptional female scientists, show their lives or scientific, scientific discoveries or reduce university fees to female STEM students. What we need to do is firstly re-consider the 'sense' and the goals of the Hard Sciences, so that we can bring them closer to the daily lives of human beings and their needs. Secondly, it is necessary to make Gender Mainstreaming – that is to consider women's point of view in every area at every level of our society, including decision-making at work[20].

This means we have to favour the transition from STEM to STHEAM (STEM + Humanities and Arts), reconsidering the goals of research as based on their utility in terms of sustainability, well-being and quality of life, starting from Gender Equality. Bringing Gender Equality into science means allowing a different, but present in at least 52% of the population, point of view. This influences study and research goals as well as allowing them to be enriched: to realize Gender Equality means giving attention to the subjectivity of individuals, to the existence of differences among them that must be considered because no one can be left behind, and finally it means aiming for wellbeing and quality of life for everybody.

It is not only a question of social and economic progress but it is a question regarding fundamental human rights and full democracy. To be pragmatic, let's see some examples that help us link Ethical issues, entrepreneurship and personal growth.

Today, internet is everywhere and everything is becoming digitalized. Algorithms are used to decide everything in every field. Through Big Data we have no more secrets or true privacy: the use of the internet and social networks allows the crumbs of information that we also unconsciously leave behind be collected in order to 'predict' what we

[20] Gender Mainstreaming and Empowerment, see n. 11. They are the key-principles coming out from the UN Conference held in Peking in 1995. According to EIGE-European Institute for Gender Equality Gender Mainstreaming has been embraced internationally as a strategy towards realizing Gender Equality. It involves the integration of a gender perspective into the preparation, design, implementation, monitoring and evaluation of policies, regulatory measures and spending programs, with a view to promoting equality between women and men, and combating discrimination. Compare <https://eige.europa.eu/gender-mainstreaming> (ultimo accesso 20.09.2018).

like to do or buy and what we feel from an emotional or health point of view[21]. This is the future we say, but we know that as we are talking about it, the future is already present and is already working. We know that we cannot do anything without using Big Data and Algorithms in the already present future because we cannot stop using technology in everyday life and in political decision making.

Having said this however, through critical thought and awareness we can learn to defend ourselves from what we consider to be unpleasant, and an invasion of our privacy even dangerous. We can also learn how to use new technologies in order to improve our quality of life and that of future generations in the direction we like. For these reasons, it is extremely important to break down the barriers between the human sciences and the hard sciences and consider both from a women's point of view. A point of view closer to life and in particular to daily life and its quality.

The first example is about the digitalization of what concerns the conservation, enhancement and dissemination of knowledge about our cultural, landscape, artistic, linguistic and popular traditions of heritage. If many opportunities can be realized in regards to work and income at the same time it would also enable personal satisfaction due to having brought culture into every home both central and remote, as well as to people who may not be able to move from their homes for different reasons.

I'm talking about the DiCultHer-Digital Cultural Heritage Arts and Humanities School[22], an Italian project in which more than 70 institutions, universities, scholars and researchers of all disciplines take part in eliminating scientific, cultural and gender barriers with the aim of increasing new job opportunities. It is a good practice to link technologies, cultural heritage and gender equality in order to facilitate the gender equality in the STHEAM. It is for this that one of the most important initiatives contributing to the achievement of the DiCultHer goals for 2018 is the project *From STEM to Digital SHTEAM*, in which the Roma TRE University Pole is involved. The aim of the DiCultHer

[21] D. Talia, *La società calcolabile e i big data. Algoritmi e persone nel mondo digitale*, Rubettino, Soveria Mannelli 2018.
[22] DiCultHer, <https://www.diculther.it> (ultimo accesso 20.09.2018).

network together with *Europeana*[23] (the most relevant aggregator of European digital cultural content) is to ensure the implementation of the «right of every citizen to be educated in the knowledge and responsible use of digital technology for the protection and enhancement of cultural heritage and places of culture»[24]. At the same time it intends to promote education for all citizens and to promote intercultural dialogue, in order to become a driving force for social and economic development. As well as this, it also intends to be a strategic resource that uses digital means as an instrument to create and reinforce the European cultural identity.

The second example is about Giulia Baccarin a biomedical engineer. She is a very good example of how a scientist can learn why Gender Equality is important in STEM and in defining Algorithms.

She invented algorithms to make a t-shirt with air bags to protect elderly people from falling while walking, but just recently she realized that neither she, her teachers, nor the t-shirt makers understood that the t-shirt had been made to suit just men. In fact, the data used to obtain the algorithms was all related to men. Since men and women walk very differently, her t-shirt could only protect elderly men, not elderly women. This experience allowed her to understand the existence of a question about both the goals of the sciences and the way Sciences (intended as Hard Sciences) are taught. In synthesis, the question is about the 'sense' of scientific research. This is an ethical question because it concerns the meaning and the impact on the society of knowledge. It may not be a coincidence that a woman scientist has asked herself this question, considering that the lives of women and girls (girls who will be women in the future) are conditioned by prejudice. This demonstrates the importance of considering women's point of view and their experience in science, research and society in general. So, even if «AI-artificial intelligence is the tool of the future», she asks, «what can happen if the underlying algorithms were learning the logic of prejudice? What would this mean in terms of gender equality, job search, and society's development?

[23] Europeana, <https://ec.europa.eu/digital-single-market/en/europeana-european-digital-library-all> (ultimo accesso 20.09.2018).
[24] <http://ec.europa.eu/assets/eac/culture/library/publications/2014-heritage-communication_en.pdf> (ultimo accesso 20.09.2018).

We are called to determine how we want the Artificial Intelligence of the future to be programmed and what kind of society we want to live in. Only inclusive scientific community representative of all kinds of differences and minorities will increase our collective intelligence»[25].

Finally, how can we eliminate gender barriers in Economics? As in Hard Sciences in budgeting activities algorithms are commonly and largely used. This would demonstrate that they are neutral activities and therefore it makes no sense to talk about a gender point of view when we talk about them. On the contrary, as for Hard Sciences the way in which budgets and spending chapters are established is not neutral at all and reproduces the power relations that exist in society and between the sexes[26].

EIGE-European Institute for Gender Equality considers Gender Budgeting as a strategy to achieve equality between women and men by focusing on how public resources are collected and spent[27]. According to Janet Stotsky «Gender budgeting is an approach to budgeting that can improve it when fiscal policies and administrative procedures are structured to address gender inequality [...]. When properly done, one can say that gender budgeting is good budgeting»[28].

The link between Ethics and Gender Budgeting is seen not only through the original link between Ethics, Economics and Politics, which aims to achieve wellbeing for the population and for the principles on which the GB are founded: equity, transparency, effectiveness and efficiency. Principles that, as Stotsky suggests, make Gender Budgets 'good' budgets according to Ethical criteria. The link between Ethics and Gender Budgeting is also evident through what Amartya Sen and Martha Nussbaum describe as the *Capabilities* Theory. It is an economic theory originally conceived by Amartya Sen in the 1980s as an alternative approach to the classic welfare economics. The Capabilities Theory aims to restore

[25] G. Baccarin, <https://www.youtube.com/watch?v=JAxLIu0OXRY> (ultimo accesso 20.9.2018).
[26] T. Addabbo, D. Lanzi, A. Picchio, *Gender Auditing in a Capability Approach*, CAP-*Papers*, n. 40, 2008 <https://core.ac.uk/download/pdf/6644003.pdf> (ultimo accesso 20.09.2018).
[27] EIGE <http://eige.europa.eu/gender-mainstreaming/methods-tools/gender-budgeting> (ultimo accesso 20.09.2018).
[28] J.G. Stosky., *Gender Budgeting: Fiscal context and Current Outcomes*, IMT-International Monetary Fund, 2016.

dignity to every person through the centrality of human being in political and economic policies. Thanks to a close collaboration with Sen and other thinkers, the political philosopher Martha Nussbaum considered Sen's basic principles in terms of 10 capabilities, i.e. a set of capabilities made up of opportunities, personal skills, social circumstances and their interaction with access to resources[29]. Even if Nussbaum did not claim her list as definite and unchanging, Sen argues that an exact list would be too difficult to define[30].

Despite some differences, both Sen and Nussbaum agree in considering human development as deeply linked to people's freedom and awareness about their conditions as well as what they want to do or to be. They also agree with the idea that economic policies have to foster all this to in order to improve human as well as economic development.

According to the Stanford Encyclopedia of Philosophy it is an approach based on two core normative claims: first, the claim that the freedom to achieve well-being is of primary moral importance, and second, that freedom to achieve well-being is to be understood in terms of people's capabilities, that is, their real opportunities to do and be what they have reason to value[31].

The Capability Approach is used today in regards to Gender Budgeting activities in many public administrations around the world to define priorities and goals and consequently establish the expense chapters starting from a gender point of view. As we know, the Gender point of view allows one to consider the needs of every person even of those generally not considered like women, children, the elderly or 'different' people, in the budgeting definitions.

Gender Budgeting is also adopted by some Italian administrations and has inspired the system of indicators BES-Benessere Equo e Sostenibile

[29] M. Nussbaum, *Creating Capabilities: The Human Development Approach*, Harvard University Press, Cambridge-London 2011, pp. 33-34.
[30] M. Nussbaum, *Capabilities as Fundamental Entitlements: Sen and Social Justice,* in «Feminist Economics» 9/2.3, 2003, pp. 33-59. On the argument see also: L. Moschini, *Gender Mainstreaming e capabilities approach nella formazione alla cittadinanz*a, in G. Alessandrini (a cura di), *La Pedagogia di Martha Nussbaum. Approccio alle capacità e sfide educative*, Franco Angeli, Milano 2014.
[31] Capability Approach on Stanford Encyclopedia of Philosophy, <https://plato.stanford.edu/entries/capability-approach/> (ultimo accesso 20.09.2018).

(Fair and Sustainable Wellness)[32] developed to direct the Italian governments to implement policies to improve the quality of life of the population and not only the GDP (Gross Domestic Product).

In conclusion, talking about Ethics is important in order to highlight its true 'sense' and the contribution it can give in every field and overall in building a Global Ecosystem through a Global Citizenship, according to the UN 17 Sustainable Development Goals and their premises.

[32] BES, <https://www.istat.it/it/benessere-e-sostenibilità/misure-del-benessere> (ultimo accesso 20.09.2018).
See also <http://asvis.it/home/46-2375/approvato-linserimento-dei-12-indicatori-di-benessere-equo-e-sostenibile-nel-def#.WzCRGTJaaHo> (ultimo accesso 20.09.2018).