A proposal of survey questions to measure social inclusion in a sustainable development framework. The case of Geneva

Pimentel, Ana

UNIVERSITÉ DE GENÈVE
GENEVA SCHOOL OF SOCIAL SCIENCES

A PROPOSAL OF SURVEY QUESTIONS TO MEASURE SOCIAL INCLUSION IN A SUSTAINABLE DEVELOPMENT FRAMEWORK

THE CASE OF GENEVA

Ana Pimentel

Master Thesis
Submitted in fulfillment of the requirements of the degree of Master of Standardization, Social Regulation and Sustainable Development

Under the supervision of Clémentine Rossier

February 2023

University of Geneva – Department of Sociology
www.unige.ch/sciences-societe/socio

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

ACRONYMS

ACPQ: Australian Community Participation Questionnaire
GDP: Gross Domestic Product
EFG: *Enquête sur les familles et les générations*
ELRC: *Enquête sur la langue, la religion et la culture*
ESPA: *Enquête Suisse sur la population active*
ESS: *Enquête Suisse sur la Santé*
EU: European Union
GWP: Gallup World Poll
ICCPR: International Covenant on Civil and Political Rights
ICESCR: International Covenant on Economic, Social and Cultural Rights
IPCC: Intergovernmental Panel on Climate Change
IUCN: Union of Conservation of Nature and Natural Resources
NDCs: Nationally Determined Contributions
SDGs: Sustainable Development Goals
SILC: Statistics on Income and Living Conditions
UDHR: Universal Declaration of Human Rights
UN: United Nations
UNDP: United Nations Development Programme
UNIL: *Université de Lausanne*
VES: *Enquête sur le vivre ensemble en Suisse*
WVS: World Values Survey

ABSTRACT

Sustainable development frameworks are being developed in response to existing environmental and social problems. In the implementation of the Doughnut model in Geneva arises the question of how to measure social inclusion through a questionnaire. Through a review of the literature on the concept of social inclusion and other related theories, a relational concept of social inclusion emerges. Relations with others matter at three levels: Micro, with close relationships, the support perceived and the regularity of contacts; meso – non-discrimination and participation in specific communities, such as work, sport, cultural or volunteering activities; and macro – trust and participation in a broad society, a country level. The aim is for the questionnaire to include also subjective questions since most of the existing indicators are objective and it is important to combine them also with the perception of the people themselves. This study concludes that the ideal survey consists of six questions, one subjective and one objective for each of the three levels of integration. Existing surveys in Switzerland and in Geneva are analysed, as well how social inclusion is being measured and how this concept is being included in different sustainable development frameworks. This study questionnaire proposal is based on the Statistics on Income and Living Conditions questionnaire applied in European countries; but the data is not available for the canton of Geneva level. Given the summary characteristics of sustainable development frameworks and aiming at representation at canton level, a shorter version of only two questions based on the *Enquête Suisse sur la Santé* questionnaire is also proposed, focusing on support and participation.

INTRODUCTION

Environmental and social issues must be tackled without delay. Several countries, regions, and cities are studying and implementing sustainable development frameworks in view of hastening these processes. The canton of Geneva is one of them, and the work undertaken by the region in 2021 gave rise to the need for this research. Sustainable development frameworks focus not only on environmental issues, but just as importantly on social aspects. After a brief introduction on the current social and environmental context and on the Doughnut model, one of the most advanced sustainable development frameworks, a literature review is conducted on the concept of social inclusion. This is a concept which has been used in a variety of ways and that is still useful today to tap into aspects of social foundations which remain insufficiently integrated into social policy. The way "social inclusion" is framed in the main theories that are used to think about human welfare is explored, using approaches such as Human Rights, Human Needs, Self-Determination, Social Quality theories and the Capabilities Approach. From here the conceptual framework and methodology for the present study are presented. A review is then provided on how social inclusion is measured in surveys in Switzerland. Next, a choice of survey questions / indicators is proposed to measure social inclusion according to the literature reviewed and in the context of a sustainable development framework, keeping the canton of Geneva in mind.

SOCIAL AND ENVIRONMENTAL CONTEXT

Science shows that planet Earth is experiencing an increase in temperature in the oceans, land and atmosphere with extremely harmful consequences for the planet and humanity. To contain the increase in global warming to less than 1.5°C, the limit calculated not to be exceeded and to which we are close, drastic reductions in greenhouse gas emissions must urgently take place. Otherwise, humanity will increasingly suffer with the extreme effects of climate change, such as melting ice caps, rising sea levels, floods, droughts and an increased threat of fire. These events are already happening and have a huge impact on human livelihoods, especially in developing countries, and on nature (IPCC, 2022). The economic path followed so far, especially since the industrial revolution, focuses on a permanent goal of economic growth based on fossil fuels. This way of producing and consuming is leading to greenhouse gas emissions while destroying the planet's biodiversity and ultimately leading to climate change. And in relation to social aspects, it is leading to an increase in inequality over time (Brand et al., 2021).

It is now proposed that the planet has geologically transitioned from the Holocene, a geological epoch of thousands of years with stable global temperatures, to the Anthropocene, where various changes in the balance of planet Earth have been occurring with increased human action. Social scientists have appropriated this term and gone even further, with Jason W. Moore (2017) saying that we are instead in the Capitalocene, because what characterises this age is not a general issue of human activity, a Human/Nature divide, but a capitalist system dominated by the decisions of a few empowered human beings. A

way of life in which the goal of limitless accumulation of capital is leading to enormous environmental and social repercussions. Moore also refers to McBrien (2016, as cited in Moore, 2017, p. 597), who called the current period the Necrocene, as it is leading to extinction. Capitalism is marked by potentially irreversible impacts on the environment, but also by a social cleavage, derived from inequalities and various types of social exclusion, which could lead to even more serious social conflict and destructuring, with the eventual collapse of democracies and the well-being they provide (Fuchs, 2017). Capitalism can be summarised very briefly as the dominant economic model that focuses on generating profit, on the accumulation of capital to be distributed to the shareholders of companies, and that is also based on private property. This economic model has not only environmental repercussions but also social repercussions, as mentioned previously. Inequality of income and wealth within countries has been increasing in most countries since the 1980s, mainly due to economic deregulation and liberalisation, which are political decisions. Overall, inequality between countries has been decreasing and within countries increasing (Chancel et al., 2022).

Knowing that human activity is responsible for the rise in inequality and for the global temperature rise, and knowing its causes, can inform us on what needs to be changed. Historically, there have been several moments and events when these problems have been identified and attempts made to begin to change them. Environmental issues have been long discussed, with examples coming from the forestry sector and Thomas R. Malthus on resource management in the 18th and 19th centuries (Du Pisani, 2006). With the industrial revolution and the decline of traditional forms of provision, as the family and the community, Western welfare states were consolidated. In 1844 the first Rochdale cooperative was founded focusing on social inequality with regard to purchasing power, with principles similar to those of today's cooperative model (The Ohio State University, n.d.). Furthermore, there was an emergence of concepts such as solidarity – "the binding of individuals into a cohesive collectivity on the basis of normative obligations" (Smelser & Baltes, 2001) – and the creation of non-profit organisations that seek to balance the growing capitalism system.

A landmark moment was in 1949, when the United Nations (UN) Scientific Conference on the Conservation and Utilization of Resources in New York addressed resource depletion and excessive use. Also, the publication of Rachel Carson's 1968 book, Silent Spring, where she linked the use of pesticides to the destruction of wildlife. The year 1972 was very relevant, with the Club of Rome presenting the Meadows Report, Limits to Grow, where through mathematical models researchers studied the consequences of population increase and finite resources. And, in June of the same year, the UN organised the Conference on the Human Environment in Stockholm, where the heads of state pledged to take responsibility for protecting and promoting human and environmental health and well-being.

In the 1970s, the concept of social inclusion – "process of improving the terms of participation in society, particularly for people who are disadvantaged, through enhancing opportunities, access to resources, voice and respect for rights" (United Nations, 2016, p. 17) –, concept with a central role in this study, started to be used in France and to form the basis of public policies. European countries then incorporated this concept as well as a basis for implementing European Union policies, and international development organisations and development agencies followed. The first use of the term sustainable development is attributed to the International Union of Conservation of Nature and

Natural Resources (IUCN), when it published the Word Conservation Strategy in 1980. In 1987 the UN World Commission on Environment and Development published a report titled "Our Common future"(1987), that became known as the Brutland Report named after its chairperson, in which sustainable development is defined as following:

> Humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs

In 1988 the creation of a scientific body named the Intergovernmental Panel on Climate Change (IPCC) was intended to provide policy makers with current data and continues to serve this objective. The United Nations Conference on Environment and Development (UNCED), held in Rio de Janeiro in 1992, was where, among others, national governments adopted Agenda 21. In 2000, eight Millennium Development Goals were set, such as eradicating extreme poverty and hunger and ensuring environmental sustainability by 2015. In 2001, the first World Social Forum was held in Porto Alegre, an annual meeting of civil society organisations with the aim of jointly finding solutions different from the mainstream framework.

In 2009, a very important study by Rockström et al. was presented, which stated nine processes that regulate the stability and resilience of the Earth system and define the planet's environmental boundaries. In 2015, a new framework of seventeen Sustainable Development Goals (SDGs) for 2030 was agreed at a UN General Assembly by all its member states, to replace the unmet Millennium Development goals. The UN also defined for this period, as one of the basic principles, the Leave No One Behind principle, which represents the commitment of its member states to:

> eradicate poverty in all its forms, end discrimination and exclusion, and reduce the inequalities and vulnerabilities that leave people behind and undermine the potential of individuals and of humanity as a whole. (UN Sustainable Development Group, n.d.).

In the same year the Paris Agreement was signed to limit global warming to less than 2, preferably 1.5 degrees Celsius, compared to pre-industrial levels, with each country setting their nationally determined contributions (NDCs), the actions it will take to reduce greenhouse gas emissions.

It is now 50 years since the first UN conference on the environment, and the world economy continues to operate primarily based on a linear model, centred on growth and capital accumulation. On the environment, the title of the UN Environment Programme's 2021 Emissions Gap Report summarises it well: "The heat is on – A world of climate promises not yet delivered". As for social issues, inequalities continue to increase, and by 2021 the top 10% represented 76% of global wealth and 52% of global income, the middle 40% captured 22% of global wealth and 39.5% of global income, while the bottom 50% represented 2% of global wealth and 8.5% of global income (Chancel et al., 2022). Increasing inequality is a social issue, but also an environmental problem. The Emissions Gap Report 2020 published by the United Nations Environment Programme tells us that "the combined emissions of the richest 1% of the global population account for more than the poorest 50%." (United Nations Environment Programme, 2021).

It is easy to see that economic, environmental and social aspects are linked in many ways. And this applies to the topic which interests us: the role of social relations for human well-being. As next seen, individuals need to be in relations with others and to feel useful to /

respected by / supported by others. This is evident in two ways. People need to (feel they) belong to a certain society and they need to (feel they) belong to a smaller community, i.e., have friends and close relationships. These are two relevant social aspects that can also influence or be influenced by economic, environmental, political and cultural factors.

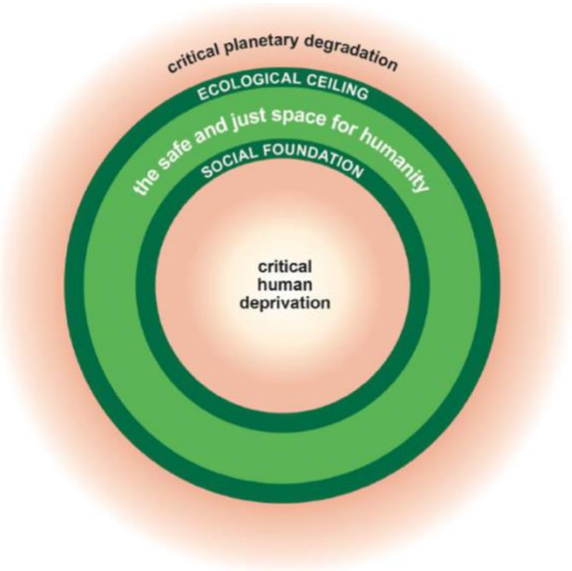
To increase the well-being of the population and decrease environmental issues there has been a search for frameworks and indicators that break away from the economic GDP and that pay attention to social and environmental factors. New concepts and frameworks have emerged, such as the circular economy. The Doughnut Model by Kate Raworth is probably the most recognized framework that allows measurement of both environmental and social factors and is beginning to be explored for application mainly at city level. This model is especially interesting because it is open to the integration of new dimensions in the social foundations of human well-being. Moreover, it differs in several aspects from the SDGs, as economic growth is no longer part of the goals, reflecting her economic theory, and it is a visual model instead of a very long list of indicators.

THE DOUGHNUT MODEL AND SOCIAL INCLUSION

Kate Raworth's Doughnut model is a recent model that was presented in an Oxfam Discussion Paper for the Rio + 20 UN's Conference, where she stated:

> Humanity's challenge in the 21st century is to eradicate poverty and achieve prosperity for all within the means of the planet's limited natural resources. In the run-up to Rio+20, this discussion paper presents a visual framework – shaped like a Doughnut – which brings planetary boundaries together with social boundaries, creating a safe and just space between the two, in which humanity can thrive. Moving into this space demands far greater equity – within and between countries – in the use of natural resources, and far greater efficiency in transforming those resources to meet human needs (Raworth, 2012, p. 1).

Figure 1: The Doughnut model



Source: Raworth (2017)

This model uncovers inter-relations between indicators as it shows social foundations interactions with planetary boundaries. This 2012 paper aggregated the environmental boundaries of Rockström et al. and social foundations based on what governments submitted as priorities for Rio+20 (in 2012). Later, when updating social foundations for the social priorities set out in the SDGs, Raworth (2017) states that this review work will continue, following the evolution of international norms and standards and the corresponding data collection. And she suggests other possible social dimensions to explore which are not yet integrated in the SDGs, such as community resilience, self-assessed well-being and cultural rights. Indeed, global frameworks such as the SDGs are especially pertinent for low-income nations where many basic material needs (nutrition, water and sanitation, education, income security, etc.) still need to be met. Immaterial dimensions matter more to produce human well-being in wealthy nations and are increasingly taken into account in models such as the Doughnut.

This study focuses on social support and feelings of belonging, participation in the community or society as a source of well-being and how it can be integrated in larger sustainable development indicators frameworks in wealthy countries. These dimensions are often defined as "social inclusion". While this notion is large and can be understood in different ways, it constitutes a useful entry point given the acceptance of the concept of social inclusion in public policy. In this study, the aim is to understand how to define social inclusion, and to propose questions to measure it in a sample survey. The need for this study arose during the preparation of the implementation of the Doughnut Model for the Geneva region as it is a recent model. Social inclusion was defined as a key social dimension for human well-being, but more work was needed to understand the concept and propose ways to measure it. Furthermore, critics of surveys for public policies claim that they lack theoretical basis for the use of such measures, or they sometimes focus only on subjective or objective aspects, while the concept is powerful - as next seen - because it integrates both dimensions.

LITERATURE REVIEW

A literature review on social inclusion and related theories, such as human rights, human needs, self-determination, social quality and the capabilities approach, is now carried out in order to provide a theoretical basis to this study.

SOCIAL INCLUSION

The term social inclusion has often been used in relation to social exclusion but reaching an agreement on both these definitions has been complex (Rawal, 2008). Historically, the premise of the welfare state was established around 1880 in Western countries, and its development was ushered by events such as World War I, the Great Depression and World War II. After the second world war, welfare states reached a certain maturity, with coverage of individual health risks, education, unemployment and a pension system. Despite these extensive efforts, welfare states have been challenged across Europe in the decades following WWII, because they often seem to not be covering all those in need. In France, during the 1960s, a debate on exclusion emerged (Silver, 1994, pp. 531–532) and René Lenoir, who was in the mid 1970s the French government's Secretary of State for Social Action, is generally recognised as the first to establishing the term social inclusion / exclusion (Sen, 2000; Silver, 1994). He considered that a tenth of the French population was excluded and defined the excluded mainly as:

> the mentally and physically handicapped, suicidal people, aged invalids, abused children, substance abusers, delinquents, single parents, multi-problem households, marginal, asocial persons, and other social 'misfits'. (Lenoir, 1974, as cited in Silver, 1994, p. 532)

The concept of "social exclusion" was probably born in France in relation to the French Enlightenment and the French Revolution and demands for "liberty, equality and fraternity" (Sen, 2000, p. 24). Although this is identified as the first time this expression has been used, the idea behind this concept goes back a long way. Aristotle already viewed human lives as social lives, considering that a person that does not have the ability to carry out chosen and social valued activities will have an impoverished life (Sen, 2000, p. 4). Other kinds of exclusion of individuals were identified after that. In the 1980s, people who were long term or recurrently unemployed, or young and unemployed were seen as at risk of exclusion. However, economic exclusion was not the only dimension that mattered. Relational instability seemed to be increasing at that time through family insecurity and a decline in network solidarity leading to greater risks of social isolation (Silver, 1994, p. 533). Social exclusion then also gained a spatial dimension, with populations at risk of exclusion – for example immigrants – often living in the suburbs of cities (Silver, 1994, p. 534).

Following this first debate on social exclusion, decision makers in France introduced public policies in order to insert, integrate the "excluded". These first policies were meant to tackle both subjective exclusion and objective relational and economic conditions, as both subjective and objective dimensions were deemed relevant (Silver, 1994). For instance,

in 1982 a public policy called *Politique de la ville* was implemented in neighbourhoods experiencing social unrest, unemployment and poor living conditions (Donzelot, 1991, cited in Barou, 2014, p. 10). This policy was in place for thirty years and had some positive results, with housing being improved, an increase of public facilities and services, and a growth of inhabitants' associations. Nevertheless, the rate of unemployment in these neighbourhoods remained much higher than national average (Barou, 2014, p. 11). In 1984 there was a reform of the unemployment insurance system which allowed some non-eligible unemployed people to apply to the *allocation de solidarité spécifique* from then on. This was a basic allowance conditioned on wealth and past activity and the amount was well below the poverty line. In 1988 the *revenue minimum d'insertion* was also introduced as a right to obtain a decent means of subsistence (Legros, 2012, p. 10).

These policies aimed to provide support to people, to increase their personal responsibility and their integration into society, while decreasing tensions. Still, in the late 1980s, social and political developments led to the increasing ideological exclusion of immigrants and an increase of xenophobia with debates such as on Muslin girls' headscarves (Silver, 1994, p. 534), issues that continue to be discussed today in France. The second generation of non-European immigrants, mainly Maghrebian descendants, are in part culturally integrated. They often do not speak their parents' language or are not connected to their parents' origins. But they still have a much higher rate of unemployment than the national average and feel excluded from the French society (Dubet and Lapeyronnie, 1992, as cited in Barou, 2014, p.10).

Relevant to the discussion on causes of exclusion and public policies aimed at fighting against it, Amartya Sen (2000) tells us about active and passive exclusion. As an example of active exclusion, he cites the (lack of) citizenship rights of immigrants. He argues that the existence of stronger right-wing movements in France and Germany, when compared to the United Kingdom (U.K.), may be a result of the difficulties in obtaining citizenship rights and the corresponding right to vote. In France and Germany legal immigrants are kept outside the political system for a very long period, which contributes to detrimental policies for immigrants and their social exclusion. In the U.K. there is not only British citizenship, but also Commonwealth citizenship, which refers in general to former British colonies. These countries have had similar rights, including the right to vote in the U.K., although there are differences among these countries. This has reduced the (active) exclusion of immigrants from countries with ties to the U.K. as they have similar rights, are able to vote, and so they are considered to a greater level when implementing public policies. This consequently reduces their exclusion and right-wing movements. The author identifies similar stories in Asia. On passive exclusion, Sen (2000) provides the example of an economic recession that causes unemployment, especially among young people and unskilled workers, leading to exclusion. He underlines that even when unemployment is not a direct effect of public policies, the governments should intervene so that unemployed people can again have more resources and be more easily included back into society.

Going back to the contextual history of the concept of exclusion, the European Union embraced the use of the concept during the 1980s, which tended to replace the term poverty (Rawal, 2008). Social exclusion highlights more dimensions than poverty (Aasland & Fløtten, 2001, p. 164). Poverty is often used as an economic concept and operationalized as insufficient income. Nevertheless, authors such as Sen (2000) believe that poverty should be considered in a broader sense, in terms of poor living and "capability" deprivation (i.e. non-capacity to lead a chosen and socially valued life). To him the latter notion, like social

exclusion, is a multi-layered concept. What social inclusion adds (compared to the notion of "poverty" and "capability") is a new focus on relational characteristics, although the idea that acceptance by others and interaction with others is essential to leading a fulfilling life is obviously not foreign to the capability approach.

Following on from this focus on relational aspects, the "inclusion" notion pays attention to the objective but also subjective dimensions of relatedness. Social inclusion is indeed essential to individual lives and to one's social life given the importance of the subjective feeling of being part of a community, feeling respected and valued by others; at the same time objective social interactions, exchanges, can increase inclusion opportunities such as being able to find a job (Sen, 2000). Social inclusion can thus be defined minimally as having enough objective resources, such as income, social relations and engagements in socially valued activities, and subjectively as feeling respected as a member of society.

Since then, the use of the concept of social exclusion has expanded in Europe and is used abundantly by social development agencies. The First World Summit on Social Development was held in 1995 in Copenhagen (Rawal, 2008, p. 178). However, concepts of social inclusion and exclusion differ across academic and settings (Rawal, 2008, p. 170). They vary as well according to their time and context, as the ideal of an inclusive society is specific to a country or region. Each territory models the economic, social and political dimensions of social exclusion in accordance with its history, institutions, social structures and culture, providing different resources and opportunities of inclusion to individuals (Silver, 2015).

Hilary Silver (1994) categorises different frameworks of social exclusion into three paradigms. The first one, already described, is the solidarity paradigm which draws on the French Republican tradition. Solidarity is seen as the responsibility of society to provide all with social safeguarding policies, a system of rights and duties based on the notion of social bonds and community. If this bond between the individual and the society ceases, a bond that is cultural and moral instead of economically interested, exclusion occurs. The second paradigm, the specialisation perspective, has its origins in Anglo-American liberalism, where exclusion is a result of the economic division of labour, social differentiation, and separation of spheres. Exclusion is associated more strongly with discrimination, and public policies more often acknowledged as charity. Finally, in the monopoly paradigm, drawing on social democracy, exclusion arises from the constitution of powerful groups, from the formation of group monopolies. Such hierarchical power relations coercively impose a social order which results in social inequality. Only with full democratic citizenship, participation or membership can the exclusion of the poorest be reverted.

Some authors consider that the term social exclusion provides a better understanding of the realities of disadvantaged groups (Rawal, 2008, p. 161) and others that it is "so evocative, ambiguous, multidimensional and elastic that it can be defined in many different ways" (Silver, 1994, p. 536). A very clear way to observe this is when Silver (1994, p. 541) lists what can be put under the umbrella of social inclusion:

> a few of the things the literature says people may be excluded from: a livelihood; secure, permanent employment; earnings; property, credit, or land; housing; the minimal or prevailing consumption level; education, skills, and cultural capital; the benefits provided by the welfare state; citizenship and equality before the law; participation in the democratic process; public goods; the nation or the dominant race; the family and sociability; humane treatment, respect, personal fulfilment, understanding.

In this definition, inclusion is synonymous to meeting human needs (Doyal & Gough, 1995) or enjoying all human rights. However, in a narrower definition, social inclusion is "the process of improving the terms for individuals and groups to take part in society" (World Bank, 2013, p. 3). Here the relational aspects (both objective and subjective) are stressed; the material is important but inclusion refers more specifically to being included in "the nation or the dominant race; the family and sociability; humane treatment, respect, personal fulfilment, understanding" (Silver, 1994, p. 541). In this definition, although the economic dimension is present, the "defining characteristic of exclusion is thus gradual withdrawal from face-to-face social relations" (Silver, 1994, p. 558). According to this author, relational inclusion comprises two main dimensions: first, belonging to a family and having close relationships. The second dimension is being and feeling part of the wider group: engaging in socially valued activities, feeling respected by and belonging to a society.

Current examples of social inclusion policies that affect individuals at both these levels are for instance same sex weddings. Having the same rights as heterosexual couples provides LGBTIQA+ the same opportunities as heterosexual individuals and helps them consequently to be and feel more integrated both in their close relationships and in society as a whole. The same applies to the right to abortion: thanks to this right, women can make safe decisions about their life (avoid undesired unions or births) and have better quality close ties; this right also symbolically empowers women at societal level, they are not assumed to have more family obligations then men.

After this first section on social inclusion, the literature review continues to explore three different efforts that emerged during the 20th century to understand what minimum resources should be ensured so that individuals live a good life, and what welfare states should provide to protect individuals. These were the Human rights (1948-1966), the Human needs (1970-1980s) and the Capabilities and Human development approaches (end of 1980s). A review is also provided on the theories of Self-Determination and Social Quality. In what follows it was examined how the notions covered by "social inclusion", such as engagement in activities valued by and respect / validation by larger groups and access to support/ and feeling part of a family are treated in these three traditions.

HUMAN RIGHTS

The human rights approach is a legal discipline that focuses, as the name says, on the entitlement to something, on what are considered a person's rights, individual human rights in the context of a society (Dalle Mulle, 2022). Different authors point to different historical origins for this approach, the first again being the period of the Enlightenment, the revolutions of the 18th century, and the French *Déclaration des droits de l'homme et du citoyen* in 1789. In this period human rights were thought of in national perspectives and excluded large groups of people such as women, slaves and other minorities (Dalle Mulle, 2022). The second period refers to the second half of the 1940s, after the second World War, when human rights were seen as international rights and the Universal Declaration of Human Rights (UDHR) was created, although it was not binding (Dalle Mulle, 2022). During this

period there was a conflict in high-income countries between rights being adopted and the colonial aims that many countries still had (Mallard et al., 2022). Finally, in the 1970s with the independence of most of the colonies and the development of the civil rights movement in the United States, human rights began to form a global language. The International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) were established based on the UDHR (Mallard et al., 2022), but this time seeking to ensure its enforcement.

Human rights have become a political and legally framed approach, based on several instruments and institutions, with more or less success according to the involvement of countries and international actors. Various critics of human rights have appeared, mostly since the 2000s and from the Global South, expressing the belief that the autonomy of a sovereign state should not be overpassed by international norms. The first criticism is that Global North uses these theories as an excuse to interfere with the sovereignty of Southern countries for geopolitical objectives. The second criticism is that they are individualistic and not compatible with the more communitarian culture of the Global South countries. Finally, by focusing on civil and political rights not enough attention is being paid to social rights, such as inequalities, with the minimal understanding of human rights (i.e. civil and political rights) considered insufficient (Dalle Mulle, 2022). Beyond that, there has been an evolution of what human rights are, often based not only on the absence of laws protecting specific human rights but as well due to complaints regarding the unfairness of existing laws (Clapham, 2022).

Some of the main problems of today are issues that concern the current human rights movement: climate change and justice, gender equality, sexual and reproductive health, the growing power of the economy, and levels of structural violence and injustice (Clapham, 2022). The thirty basic human rights inscribed in the UDHR are:

> All human beings are free and equal; No discrimination; Right to life; No slavery; No torture and inhuman treatment; Same right to use law; Equal before the law; Right to treated fair by court; No unfair detainment; Right to trial; Innocent until proved guilty; Right to privacy; Right to asylum; Right to nationality; Rights to marry and have family; Right to own things; Freedom of thought and religion; Freedom of opinion and expression; Right to assemble; Right to democracy; Right to social security; Right to work; Right to rest and holiday; Right of social service; Right to education; Right of cultural and art; Freedom around the world; Subject to law; Human rights can't be taken away (United Nations, 1948).

Regarding the rights reflected on the ICESCR and ICCPR, the website of the Office of the High Commissioner of Human Rights provides this table as a summary:

Table 1: Human Rights

ICESCR	ICCPR
• Freedom from discrimination • Right to equality between men and women • Right to life • Freedom from torture • Freedom from slavery • Right to liberty and security of person • Right to be treated with humanity in detention • Freedom of movement • Freedom of non-citizens from arbitrary expulsion • Right to fair trial • Right to recognition before the law • Right to privacy • Freedom of religion and belief • Freedom of expression • Right of peaceful assembly • Freedom of association • Right to marry and found a family • Right of children to birth registration and a nationality • Right to participate in public affairs • Right to equality before the law • Minority rights	• Freedom from discrimination • Right to equality between men and women • Right to work • Freedom to choose and accept work • Right to just and favourable conditions at work • Right to form trade unions • Right to strike • Right to social security • Right of mothers to special protection before and after birth • Freedom of children from social and economic exploitation • Right to an adequate standard of living • Freedom from hunger • Right to health • Right to education • Freedom of parents to choose schooling for their children • Right to take part in cultural life • Right to enjoy benefits of science • Right of authors to moral and material interests from works • Freedom to undertake scientific research and creative activity

Source: OHCHR (n.d.)

When comparing the human rights approach with the relational dimension of the social inclusion concept there are several points of interaction. In particular, the freedom from discrimination, the right to equality between men and women, the right to nationality, to marry and have family, to take part in cultural life, and minority rights all speak of different aspects of the social/relational life. It is crucial that these rights are inscribed in laws and can be assured by courts, given their role as guidelines in society and the ability for justice to intervene when not respected. Law can work as an accelerator as well as diminishing

cultural differences such as among genders or minorities. Nevertheless, these laws are not enough and cannot guarantee by themselves that all individuals can engage in socially meaningful activities, can feel respected in the larger groups and have a sense of belonging, can be and feel part of smaller groups such as a family or close friends. Human rights aim to provide a framework for the well-being of a person, guaranteeing all their rights, but these do not directly imply that all individuals enjoy all these rights. In particular, some relational shortcomings linked to health issues can be difficult to avoid. For example, a person when having health issues can decide to retreat from society. Or individual skills and environments may be unconducive to social relations so that some people might not have close relationships or engage in meaningful activities: active programs are needed to change these environments as well as helping individuals acquire the necessary skills. So, although the connections between these two approaches exist, their focus is different; they are both needed.

HUMAN NEEDS THEORIES

Human needs theories have been postulated by scholars in different fields and are more specifically thought of as the foundation for social policies. The economist Manfred Max-Neef focused much of his research on human development and fundamental needs, studying communities and their collective decisions regarding needs and how to meet them.

A relevant point is the differentiation between needs and wants / desires, with needs being considered universal (Max-Neef et al., 1991). This conclusion has been used by several authors. More recently, Fuchs et al. (2021) summarised that desires are "endless, untrammelled, subjective and not a condition for human flourishing", while needs are "limited, universal, irreductible, unsubstitutable and a condition for human flourishing". This distinction is particularly relevant given the limited resources and planetary boundaries already discussed. Human needs are not only about the resources needed for survival; the goal is well-being, having the necessary conditions to thrive, universal needs for well-being in a context of limited resources (Fuchs et al., 2021).

In 1991, Max-Neef detailed the various human needs in a number of existential and axiological categories, which together with their satisfiers, are displayed in a matrix (Ekins & Max-Neef, 1992):

Table 2: Human Needs by Ekins & Max-Neef

Needs according to existential characteristics / Needs according to axiological characteristics	**BEING** (personal or collective attributes)	**HAVING** (institutions, norms, tools)	**DOING** (personal or collective actions)	**INTERACTING** (spaces or atmospheres)
SUBSISTENCE	1/ Physical health, mental health, equilibrium, sense of humour, adaptability	2/ Food, shelter, work	3/ Feed, procreate, rest, work	4/ Living environment, social setting
PROTECTION	5/Care, adaptability, autonomy, equilibrium, solidarity	6/ Insurance systems, savings, social security, health systems, rights, family, work	7/ Co-operate, prevent, plan, take care of, cure, help	8/ Living space, social environment, dwelling
AFFECTION	9/ Self esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humour	10/ Friendships, partners, family, partnerships, relationships with nature	11/ Make love, caress, express emotions, share, take care of, cultivate, appreciate	12/ Privacy, intimacy, home, spaces of togetherness
UNDERSTANDING	13/ Critical conscience, receptiveness, curiosity, astonishment, discipline intuition, rationality	14/ Literature, teachers, method, educational and communication policies	15/ Investigate, study, educate, experiment, analyse, meditate, interpret	16/ Settings of formative interaction, schools, universities, academies groups, communities, family
PARTICIPATION	17/ Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humour	18/ Rights, responsibilities, duties, privileges, work	19/ Become affiliated, cooperate, propose, share, dissent, obey, interact, agree on, express opinions	20/ Settings of participative interaction, parties, associations, churches, communities, neighbourhoods, family
LEISURE	21/ Curiosity, receptiveness, imagination, recklessness, sense of humour, lack of worry, tranquillity, sensuality	22/ Games, spectacles, clubs, parties, peace of mind	23/ Day-dream, brood, dream recall old times, give way to fantasies, remember, relax, have fun, play	24/Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
CREATION	25/ Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	26/ Abilities, skills, method, work	27/ Work, invent, build, design compose, interpret	28/ Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
IDENTITY	29/ Sense of belonging, consistency , differentiation, self-esteem, assertiveness	30/ Symbols, language, religions, habits, customs, reference groups, roles, groups, sexuality, values, norms, historic memory, work	31/ Commit oneself, integrate oneself, confront, decide on, get to know oneself , recognize oneself, actualize oneself, grow	32/ Social rhythms, every day settings, setting which one belongs to, maturation stages
FREEDOM	33/Autonomy, self-esteem, determination, passion, assertiveness, open mindedness, boldness, rebelliousness, tolerance	34/ Equal rights	35/ Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey, meditate	36/ Temporal/special plasticity

Source: Ekins & Max-Neef (1992)

The needs are each further detailed according to four existential categories which are: being, having, doing and interacting. And the nine needs, according to axiological categories, are: subsistence, protection, affection, understanding, participation, creation, leisure, identity, freedom. The crossing of this matrix then presents the satisfiers of these fundamental needs (Ekins & Max-Neef, 1992).

The distinction between needs and need satisfiers is an important contribution brought by this framework. For instance, satisfiers such as food and shelter are necessary to satisfy the need of subsistence, but they are not the needs. Furthermore, a need may be satisfied by several satisfiers, or a single satisfier can provide for several needs; there is not a one-to-one correspondence (Ekins & Max-Neef, 1992). The fundamental needs are universal, limited and the same in different cultures and historical periods. In opposition, how to achieve them, the satisfiers, the methods adopted, vary according to each society and economic, social and political systems (Ekins & Max-Neef, 1992). This draws attention to the fact that "sustainability is not about limiting people's needs, but rather about questioning the satisfiers that are used to satisfy human needs" (Fuchs et al., 2021).

All the universal needs identified in this theory according to axiological characteristics, crossed with several categories of existential needs, embrace the relational topics which interest us here. Some are connected to the relation with the society, and in particular the "identity" need. It is satisfied by "a sense of belonging, self-esteem, assertiveness" (being), "symbols, norms, groups, etc." (having), "commit oneself, integrate oneself, confront oneself, etc." (doing), "social rhythm, everyday settings, etc." (interacting). While another need is more specific to close relationships: the "affection" need. It can be satisfied by "friendships, partners, family" (having), "self-respect, receptiveness, solidarity, etc." (being), "sharing" (doing) and "home, intimate place, etc." (interacting). Another relevant need in the context of social inclusion is also "participation", which is satisfied by "adaptability, receptiveness, solidarity, willingness, etc." (being), "rights, responsibilities, etc." (having), "become affiliated, cooperate, …, interact, agree on, express opinions" (doing), and "settings of participative interaction, parties, associations, churches, communities, neighbourhoods, family (interacting) (Ekins & Max-Neef, 1992). So, there is a lot of common ground here with social inclusion concept: these needs talk specifically about essential relational needs for a person to feel included, at the small group level and in the larger society.

Other authors who worked on this concept were Doyal and Gough, who in 1991 published the book "A Theory of Human Need". Gough outlines this theory as a crucial foundation to face climate change while focusing on justice through generations and globally (Gough, 2015). He also addresses the differences between needs and wants and the importance of evolving from the orthodox economics based on consumer preferences that is disconnected from current problems (Gough, 2015).

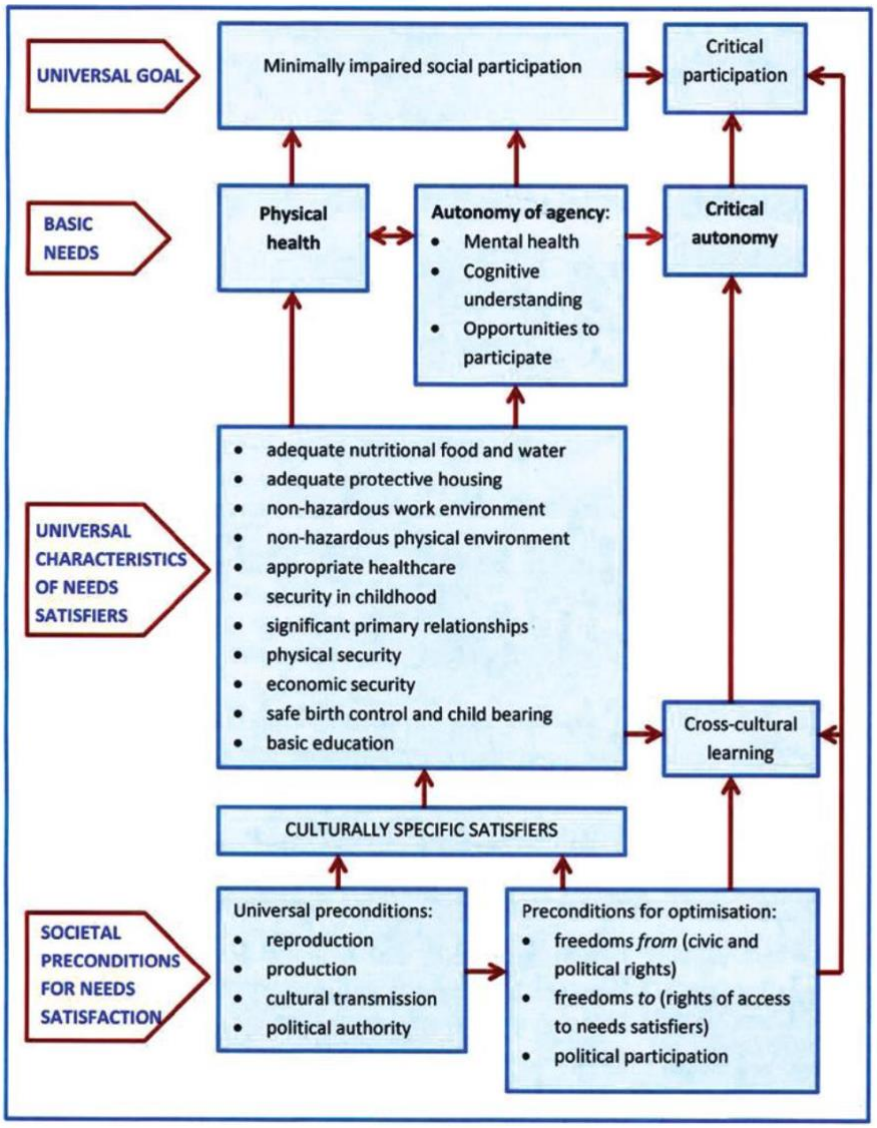
The theory of human need comprises of different types of hierarchical human needs. The Universal Goal presented is "minimally impaired social participation". The universality of needs is explained as when they are not met, it causes some kind of serious harm. Serious harm is defined as the "significantly impaired pursuit of goals which are deemed to be of value by individuals". Such detriment can also be described "in terms of impaired social participation" (Gough, 2015, pp. 1196–1197). At the same time and given human's action social character, a person's goals should not be hurtful to the social interaction with others, or even future generations as mentioned.

Health and autonomy are considered to be basic needs, which Gough (2015) describes as universal conditions for the universal goal. Health is more than survival, it is having the necessary physical health, such as manual, mental and emotional capacity to perform practical daily tasks. As for autonomy, Gough states that it is about being able to make informed and competent decisions about what to do and how to do it. Autonomy, the individual levels of agency, are dependent on three variables. First, the prerequisite of mental health that allows a person to act. Second, the cognitive understanding that a person has, such as competences, knowledge of themselves, and their culture. And finally, the opportunities each one has to participate in society. It is also indicated that autonomy is not an individualistic capacity but is relational, with dependencies between individuals and with the planet (Gough, 2015).

The author also refers to critical autonomy and participation, referring to the questioning of cultural frames such as rules and interaction to change them, which reflects the need for political freedom, going further than freedom of agency. Another argument is the biological

background of human needs, the way human evolution and genetics influence human needs. This means, for example, that being mammals influences the way we feed or warm ourselves. Together with what has been previously explained, ten universal characteristics of need satisfaction, also named 'intermediate' needs, and societal preconditions for need satisfaction are represented in the following figure, summarising Gough's theory of human needs.

Figure 2: Human Needs by Ian Gough



Source: Gough (2015)

In this work the authors use Max-Neef's distinction of needs and satisfiers, with the characteristics of universal satisfiers being the set of features that contribute to the satisfaction of basic needs in all contexts, geographically and in time. Note that these ten 'intermediate´ needs still focus much on the satisfaction of material needs. Ian Gough (2015, p. 1202) presents the first six as contributing to physical health and the following five to autonomy. Critiques of need theories advocate going beyond material needs, although these are also important. The satisfiers are operationalised through laws and public policies, and are a defining part of different contexts, while needs are universal. Laws and

public policies ensuring human need satisfaction aim at protecting the weakest just like human rights.

When situating Gough's human needs theory vis à vis the notion of social inclusion, the universal goal identified by Gough (2015), "minimally impaired social participation" refers to the ability of a person to be part of the society, included in a community, stating the acknowledgement of "the social character of human action" (2015, p. 1197). The author also states that autonomy is a "relational, not an individualistic, capacity" (2015, p. 1199). So, according to this theory our major goal should be being part of the society (being socially included) without harming it, and this is achieved by meeting both basic and 'intermediate' needs. Here the wider conception of "social inclusion" is back, which was deemed less useful.

At the same time, two relational dimensions are present among the diverse needs. First, Gough explains that cognitive aptitudes and childhood are key to shaping the relationships with others. Besides, one of the 'intermediate' needs that he identifies is the need for significant primary relationships, which corresponds to the close relationships identified for a person to be and feel socially included. Second, one of the close determinants of autonomy is having opportunities to perform socially significant activities; and "cultural transmission" is presented as decisive when referring to critical autonomy and critical social participation (that is being part of the decision-making process, being able to change the normative and structural context). This author thus adds an interesting nuance to the "engage in socially meaningful activities and feeling part of and respected by society" definitions seen earlier. Being respected by and a full member of society also means, at its best, being able to participate in the decision of bringing change to this society. However, Gough stipulates that critical autonomy and participation is optional: it is a higher level of well-being.

CAPABILITIES APPROACH

Amartya Sen's capabilities approach also has its origins in Aristotle Eudemonia and in economic theories. Sen's perspective of poverty as capability deprivation has already been addressed in this study. Income and other resources provide the freedom to have an acceptable life (according to prevailing social standards). The resources needed vary among people, according to individual factors and context (Sen, 1994). Sen conveys that the capability of achieving functionings which are valuable to us (and others) is what characterises our well-being and freedom (Sen, 1994). Capabilities are the "doings and the beings that people can achieve if they so choose" and "functionings are capabilities that have been realized" (Robeyns & Byskov, 2021). Capabilities are a type of freedom, it's not only about the ability of an individual but also about the choice (Nussbaum, 2011). A person is able or not (depending on the conversion factors) to convert a collection of means into functionings depending as well on the context (Robeyns & Byskov, 2021).

Based on this capabilities approach, development policies in the early 1990s incorporated the international development theories. While these still support the need for economic

growth, they created the United Nations Human Development Index, which goes beyond Gross Domestic Product as a metric to measure development.

Martha Nussbaum joined Sen's studies and states that although her work is based on the same Capabilities approach, hers and Sen's have some differences as she added a human needs approach. She starts by adding other notions, such as human dignity and thresholds. She questions "What are people actually able to do and to be? What real opportunities are available to them?". The goal is to better understand how to improve people's quality of life, while being focused in contributing concretely for a decrease of social injustice and inequality (Nussbaum, 2011). Hence, the author established a list of ten central capabilities that should be guaranteed for everyone, and these are: Life; Bodily health; Bodily integrity; Senses, imagination, and thought; Emotions; Practical reason; Affiliation; Other species; Play; and Control over one's environment (Political and material). More generally she highlights that this approach is focused on individual persons - on each one having these capabilities - but also on the society, groups, are the context or an instrument to achieve these capabilities (Nussbaum, 2011).

The most direct and obvious central capability connected with the relational core of social inclusion is affiliation, that is described by Nussbaum (2011, p. 34) as:

> A) Being able to live with and toward others, to recognize and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another. (Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation, and also protecting the freedom of assembly and political speech.) (B) Having the social bases of self-respect and nonhumiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails provisions of nondiscrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion, national origin.

Moreover, other central capabilities are instantly related to connections with people, with the author referring for example "… to love those who love and care for us" when describing emotions (Nussbaum, 2011, p. 34).

Sen's view on the capability approach vis a vis social exclusion was already discussed in the introduction, with the author stating that social exclusion brings a relational perspective and reinforces the idea of poverty as capability deprivation. To him, social exclusion can hinder an individual in two ways, first "constitutively", as it is harmful per se, humans being social beings. Second, social exclusion can harm people "instrumentally", as a person that is excluded will be more deprived, for example will have less connections that could be helpful to find a job (Sen, 2000).

In conclusion, relational aspects are present in the capabilities approach, although they are not its focus. The distinction between inclusion in bigger or smaller groups is not highlighted. Compared to the capability approach, the human need theories are currently preferred by scholars as they do not imply economic growth; they help combine planetary boundaries and social minima. There are still other useful theories on well-being that are next presented. First, the Self-Determination Theory and to conclude the Social Quality Theory.

SELF-DETERMINATION THEORY

Ryan and Deci (2008) studies since the 1970s on individual psychological well-being gave rise to the Self-Determination Theory. This body of work is nowadays a dominant psychological theory on motivation, eudemonic well-being and the factors that foster them.

These authors define three types of motivation. The first type is autonomous motivation, which consists of both intrinsic and types of extrinsic motivation with which people voluntarily and deeply identify themselves. The second is called controlled motivation, and is based on regulations, both external or internalised. Finally, there is amotivation, being devoid of motivation. The authors also distinguish two types of goals. As examples of extrinsic goals, the authors refer to wealth, material assets and fame. And personal growth, affiliation, contributing to one's community and physical health as examples of intrinsic (Ryan et al., 2008). Autonomous motivation is more often linked to intrinsic goals, and controlled motivation to extrinsic goals. However, any extrinsic goals as long as it is deeply internalised can lead to autonomous motivation and reversely, intrinsic goals can be imposed to a person, leading to controlled motivation. Autonomous motivation leads to better outcomes and greater psychological well-being but is not "morally" good necessarily.

Research in different contexts regarding intrinsic motivation and internalisation has found that meeting three basic psychological needs (autonomy, "relatedness" and competence) is a precondition for autonomous motivation which itself leads to effective functioning, goal attainment and well-being. Autonomy is described as having a choice and volition. Competence refers to the efficacy each one has in its activities and environment. And "relatedness" is about the bonds created with others, feeling cared and connected to other people, having a sense of belonging. Pursuing extrinsic goals is usually not so linked with the satisfaction of these basic needs, which explains that they are less often linked to autonomous motivation and its positive effects on well-being (Ryan et al., 2008).

Psychological studies have been stressing the relevance of the need for "relatedness", of warm, trusting and supportive relationships, for a higher well-being (Ryan & Deci, 2001). "Relatedness" is as well an important resilience factor across life (Mikulincer & Florian, 1998, as cited in Ryan & Deci, 2001) and of happiness (Argyle, 1987; Myers, 1999, as cited in Ryan & Deci, 2001) while loneliness is negatively related to positive affect and life satisfaction (Lee & Ishii-Kuntz, 1987, as cited in Ryan & Deci, 2001).

The promotion of eudaimonic living is also likely better for society as well, as people pay more attention to the other, take responsibility in their actions and live better, have a more complete life. They are more prosocial, which benefits themselves and the community. While hedonic or subjective well-being is based on immediate pleasure, on emotions, and doesn't have the same level of contribution for the individual or for the well-being of society, adding the bigger environmental footprints caused by consumerism (Ryan et al., 2008).

Ryan et al. (2008) state that the social context for eudaimonic well-being can be observed on two levels, a macro level that refers to the society, to the cultural and economic setting, and to a micro level, the family. Researchers (Kasser et al., 1995 cited in Ryan et al., 2008) found that by benefitting from psychological support, such as maternal support to autonomy as well as warmth, a teenager will enjoy more autonomy, more "relatedness",

and thus will be a more fully functioning human being (via "autonomous motivation" that is the deep internalisation and appropriation of the goals and activities expected from adolescents), than one raised in a more controlling environment. The presence of positive close relationships while growing will influence the well-being and also the way a person relates more on a societal level. An autonomous, social and competent person will more likely be less materialistic and contribute less to consumerism and environmental consequences (Ryan et al., 2008). This is a relevant perspective also for policy making: social relations and inclusion, on the micro and macro level, influence not only individual life goals and well-being, but also the environmental concerns and results.

The Ryan and Deci Self-determination theory fully intersects with the two relational dimensions explored in the "social inclusion" concept. Relationships, both on a micro (care of family and close relationships) and macro level (respect by and sense of belonging to bigger groups and society, internalising socially valued goals and engaging in socially valued activities) are a basic need for autonomous motivation, and thus for well-being.

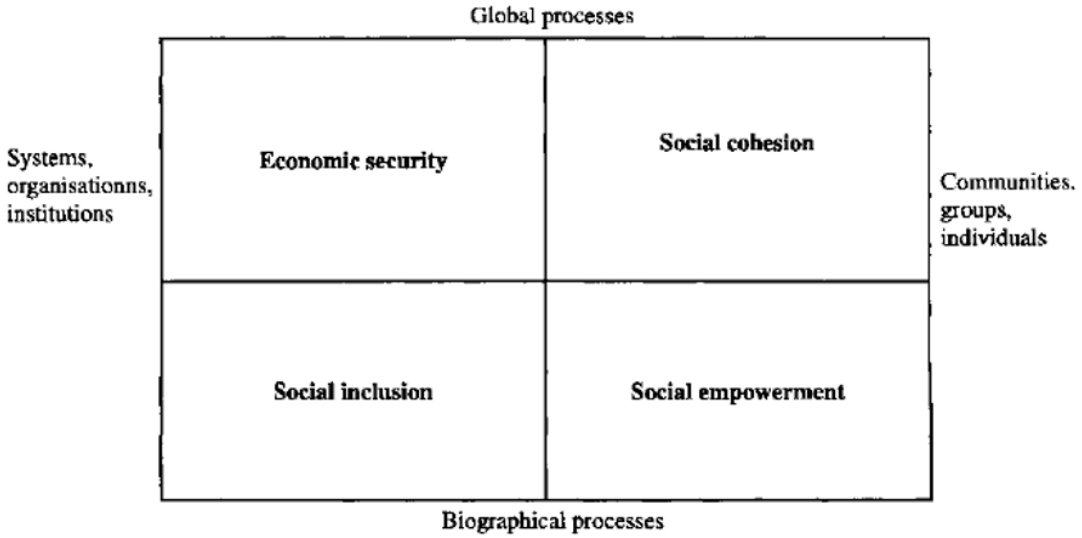
SOCIAL QUALITY

Social Quality is a multidimensional theory which lies at the crossroads of the various perspectives seen so far. Social Quality takes a social psychology approach on the well-being of a society. It responds to the critique that well-being theories and indicators are mainly concerned with psychological, individual states of mind, instead of assessing the quality of a society; it also aims to provide a response to critiques of quality of life or human well-being indicators being a set of a-theoretical indicators put together (Abbott & Wallace, 2012, p. 154). Abbot & Wallace (2012) distinguish societal well-being from individual well-being, although there are strong connections. The former, as in the capability approach, is the context that allows the flourishing and growth of individuals. The latter results from social interactions and culture and is measured through subjective satisfaction.

Context and social interactions are key in permitting capability building and agency. The higher the quality of a society, the more numerous are individual options, social engagement and supposably the life satisfaction (Abbott & Wallace, 2012). The International Association on Social Quality defines Social Quality as "the extent to which people are able to participate in soci(et)al relationships under conditions that enhance their well-being, capacity and individual potential" (International Association on Social Quality, n.d.).

The Social Quality model identifies four different fields: economic security, social cohesion, social inclusion and social empowerment. By considering public policies as the basis for Social Quality, this perspective implies that political decision makers should be informed and knowledgeable about these four areas. And in this study the authors provide guidelines to measure each one of them. These four spheres are the products of interaction between global and biographical processes and of systems, organisations, institutions with communities, groups and individuals. This is represented in the following picture:

Figure 3: The Social Quality model



Source: Abbott & Wallace (2012)

The authors describe that having socio-economic security goes beyond a decent wage, it is about people having enough resources throughout their lives that allow them to seize opportunities and enjoy a dignified life. Social cohesion is about having social stability based on an essential rule of law that builds trust in institutions and others. They describe social inclusion as how much people feel and are integrated into social systems, organisations, institutions, including close family and friends and looser membership networks. On social inclusion Abbot et al. (2016, p. 15) also say that it concerns "membership of a society" describing this as citizenship, access to social support, inclusion in normal day to day activities and civil society. Lastly, the conditions for social empowerment include the existence of means that empower people, such as health and education, the existence of objective means for agency and subjective feelings of agency.

The correspondence between the social inclusion concept as explored until now with the concept of social inclusion used here, as one of the four fields of Social Quality, is strong. The authors referred in 2012 to both the feelings of being integrated in larger groups and of having closer relationships. In 2016 a new version was presented considering three levels of inclusion, instead of the two explained before. They consider that social inclusion occurs at a micro level, which corresponds to the close relationships such as the informal networks of family, friend and neighbours; at a meso level that the authors describe as "civic integration through membership of formal organisations which build trust, shared norms, solidarity and loyalty and permit coordinated action"; and at a macro level, concerning the integration through citizenship rights on social, economic and political dimensions (Abbott et al., 2016, pp. 17–18). This framework thus adds granularity to the aspects of human relationships explored until now (three levels instead of two); moreover, the interplay with other human needs / human rights / capabilities / factors for human healthy functioning is presented in a simplified manner in three concise spheres (social cohesion, economic security, social empowerment).

At the more restrictive level, humans need to belong to a family, to have close relationships, be supportive and have support, feel secure, be loved and have stability in a day-to-day life, which will give space for personal growth and autonomy. Social support is very relevant as "an enduring pattern of continuous or intermittent ties that play a significant part in maintaining the psychological and physical integrity of the individual over time", through three types of support activities: "the significant others help the individual mobilise his psychological resources and master his emotional burdens; they share his tasks; and they provide him with extra supplies of money, materials, tools, skills, and cognitive guidance to improve his handling of his situation" (Caplan, 1974, cited in Song et al., 2014).

Being part of a society, whether in the country where you live, on a more global level, or in a city, referring to the daily reality beyond closer contacts is also important. It is also important to lead valued activities in interaction with others, trusting the institutions present in a person's life, feeling respected and integrated, having similar rights and consideration for the other inhabitants. It makes sense to have both the meso and macro dimensions, as Abbot et al. (2016) suggest, with meso representing the relationships, the participation in institutions such as voluntary work, how they can contribute to the feeling of trust, affiliation, contribution, autonomy, and macro a more societal, country level.

Social participation, that can happen on the three levels (micro, meso and macro) concerns "social activities outside the home that provide opportunities to meet other people in productive or recreational activities" (Van Groenou & Deeg, 2010, p. 448). These can be informal activities such as recreational activities - meeting friends, attending cultural or sports events - or more formally participate or volunteer in community or political organisations (Van Groenou & Deeg, 2010, p. 448). Putnam (1995) states that social participation, part of civic engagement, strongly influences the functioning of institutions. When this author refers to civic engagement, he includes both life in community and political participation, from doing volunteer work, to political participation (such as voting), or reading the newspaper. He also defines social capital as the "main features of social life—networks, norms, and trust—that enable participants to act together more effectively to pursue shared objectives" (1995, pp. 664–665). And he also states that social capital theory assumes that the more people connect with others, the more they will trust them and vice versa, people who participate are people who trust. Levels of trust are defined by the interaction with formal and informal institutions (Wang & Gordon, 2011). And this is easily illustrated. A person who trusts social, cultural and sport institutions will more easily participate in their events, such as volunteering, and vice versa. Plus, a socially included person is usually a person that trusts the government and its institutions (Foster & Frieden, 2017).

To conclude, interactions between human beings play a relevant part in all the theories explored, given their relevance for social inclusion, but with different perspectives depending on each approach. Human relationships are relevant at different levels. Of course, there is much more to inclusion and well-being than that, as it is also underlined by all theories. It is necessary that basic objective needs such as health, education or political stability are satisfied, and these are usually already objectively measured; relational social inclusion is one dimension of human welfare and less present in public policies measures.

Finally, it is interesting and relevant for our climate emergency context to link these considerations on human needs or capabilities or social quality, in which relationships always play a great role, to consequences for the environment. Some authors, like Ryan et al. (2008) have argued that positive social relations and ensuing autonomous motivations bring more personal responsibility. And this leads not only to higher social inclusion and well-being, but also to choosing satisfiers that are environmentally less damaging, as pointed out by Fuchs et al. (2021).

CONCEPTUAL FRAMEWORK AND METHODOLOGY

Given the literature review conducted, this study focused on a perspective of social inclusion where relational aspects are highlighted, as put forth in social sciences definitions and featured strongly in the socio-psychological "social quality" framework as well:

> Social inclusion is both a process and an outcome; it is the state of being a full member of a society and the process by which membership is created, maintained and recognised. It is not the same as equality but is often tied to equality of opportunity and being treated equally - the absence of discrimination, the full and meaningful participation in all aspects of life (Abbott et al., 2016, p. 53).

In this perspective, social policies concentrate on inclusion as a set of processes that pertain to an individuals' identification to larger national communities, their civil society mobilisation, as well as their maintenance of family and social network ties, all dimensions which are necessary to lead meaningful lives in a decent society (Abbott et al., 2016). Integration is needed on the three levels already discussed: at the macro level, as the identification to larger groups (society), at the meso level, as valued activities in interaction with others, and at the micro level, as close relationships among friends and family (Abbott et al., 2016).

The aim of this study is to propose a survey instrument to measure social inclusion, based on the one hand on questions measuring subjective inclusion, to better understand the feeling of the person and their integration at these three levels, and on the other hand on questions measuring objective dimensions that go beyond feelings and emotions. To measure the presence or absence of close ties, interactions at the community level and participation in activities that allow integration into the larger group (such as voting, following the news, etc.). Coombs et al. (2013, p. 3,4) stated that these two aspects of social inclusion should be addressed. The objective questions, for example about participation into a given activity (sport, leisure, church, etc.), indicate how participatory a person is in the society, in this case at the meso level. This dimension is usually measured by the time spent participating or the number of activities in which a person participated. The other questions are subjective: in this case, they pertain to how an individual feels about his or her participation. This aspect is usually measured by a survey question on a person's satisfaction with his or her participation. Furthermore, given the context of considering social inclusion as one of the topics measured in the Doughnut model or another model of sustainable development, there was the additional challenge of finding a way to measure all these dimensions in a short questionnaire, if possible, with questions / data already available in official surveys in Switzerland and the Canton of Geneva.

This study first presented how social inclusion has been measured according to academic literature: articles, books, and other documents researched mainly through Swisscovery, the search interface managed by the Swiss Library Service Platform, and Google. The next step was to identify the existing indicators and survey questions in Switzerland, mainly from the Swiss Federal Statistical Office, that pertains to social inclusion. Surveys and data sets such as Statistics on Income and Living Conditions (SILC), *Enquête sur la langue, la religion et la culture (ELRC)* and *Enquête Suisse sur la Santé* were analysed. A questionnaire draft to measure social inclusion was then proposed. And not to forget the purpose of this work, a

comparison was finally made with social inclusion topics as measured in the Doughnut model and in other sustainable development monitoring systems.

REVIEW OF EXISTING SURVEYS AND PROPOSAL

HOW SOCIAL INCLUSION IS BEING MEASURED

To better understand how social inclusion is being measured, various articles, books, reports, etc. were first analysed. This review brought several considerations. To begin with, the multiplicity of definitions already addressed also translates in different ways of measuring this notion. Another aspect was that measurements of social inclusion often focus on disadvantaged groups, that is on social exclusion, rather than trying to capture integration for the entire whole, which would help understand how degrees of social inclusion improves the well-being of the entire population (Abbott et al., 2016). This can be seen as reflecting neoliberal welfare models, focusing on intervention with the needy rather than on the preventive provision of basic quality social services for all. This welfare model is exemplified in the U.K., and has also been strengthened in the European Union in its strategies for 2020, with the policy framework *Europe 2020* (Abbott et al., 2016, p. 66). At the same time, social inclusion policies have focused on solving exclusion mostly through employment, and measurement reflects this bias. Employment as well as economic security is very important for inclusion, but it is not obvious that a person will be socially integrated just by finding a job, as precarious and low-paid jobs still leave people in poverty (Abbott et al., 2016, p. 65). Moreover, not having a job is not the only or necessarily the main factor of exclusion.

Coombs et al. (2013) also underlined that social inclusion is often measured by focusing on disadvantaged groups, but that in reality, it is also relevant for the well-being of the general population. In their review of recently used social inclusion measures, nine of the ten social inclusion measures assessed were created for a specific public, to assess the social inclusion of people with mental health issues. They also stated that these ten proposed ways of measuring social inclusion for the disadvantaged were recently developed in Australia and in the United Kingdom, which corroborates Abbott et al. (2016)'s claims of them being more used in neoliberal countries such as the U.K.

The one measure listed by Coombs et al. (2013) that was not created for the purpose of use for disadvantaged / disabled people was the Australian Community Participation Questionnaire (ACPQ) by Berry et al. (2007). As the name implies, it focuses only on participation and finds three levels of participation similar to the macro, meso and micro levels mentioned. The dimensions are called *informal social connectedness*, *civic engagement* and *political participation,* which the authors said are further divided into 16 types of participation. This questionnaire is based in 67 items, of which only those with the greatest variability are presented and divided into the following topics: contact with household members, contact with extended family, contact with friends, contact with neighbours, social contact with workmates, organised community activities, religious observance, adult learning, volunteering, leadership in the voluntary sector, giving money to charity, interest in local affairs, interest in national and international affairs, expressing opinions, participating in political groups and organising political action (Berry et al., 2007). The authors explain that not all relevant topics are present in the questionnaire, for example, voting is not included because voting is mandatory in Australia. Two questions are presented per topic, with some of the questions being too detailed for this study goals: for example "I see people in my

immediate household at the start of my day; I eat my main meal with people in my immediate household; (…) My neighbours tell me their news or I tell them mine" (Berry et al., 2007). Altogether, this is a very interesting survey to measure social inclusion, but too long and detailed for the purpose of this study.

Social inclusion indicators were also found in the "social quality" studies mentioned above, as one of the four spheres of social quality: economic security, social cohesion, social inclusion and social empowerment. For social inclusion, Abbott and Wallace described that they used several questions on *social support* related to the following situations: "when ill, need advice, feel depressed, urgently need to borrow money" (2012, p. 160). They also stated that they have used questions regarding the *regularity of contacts* with friends and close relations, on marital status and regarding voting. Another topic is *membership of a political party/trade union*, and they include the subjective indicator to what extent a person *feels excluded from society*. There are three levels of social inclusion, as discussed before, as well as both the subjective and objective dimensions, all of this in a short questionnaire. This proposal provided a good basis for this study. In 2016, Abbott et al. presented another proposal to measure the relational dimensions of social inclusion:

Table 3: Social inclusion relational indicators

SOCIAL INCLUSION	*PRIME INDICATOR*
Active involvement (meso and macro)	• Volunteer activity (%) (source unspecified) • Voiced an opinion to politicians/officials (Gallup World Poll – GWP)
Family and friends (micro)	• Rely on family/friends (GWP) • Easy to make and meet friends (GWP)

Source: Adapted from Abbott et al. (2016)

This proposal was constructed with indicators resulting from surveys such as the Gallup World Poll (GWP) and the World Values Survey (WVS). Once again, social inclusion is measured at different levels and with both objective and subjective indicators.

A third source of inspiration was how the European Union is measuring social inclusion, since, as already mentioned, it has become a relevant concept for EU public policies since the 1980s and 1990s. However, only in 2001 were social inclusion indicators defined in order to implement and monitor the progress on the objectives established in the EU (European Commission & Directorate-General for Employment, 2015, p. 3). These indicators, divided into primary, secondary and context indicators, correspond globally to the material dimensions of inclusion such as risk of poverty, income inequalities, pension adequacy, household income and other dimensions, such as participation in the labour

market or inequalities in access to health care (European Commission & Directorate-General for Employment, 2015). In Switzerland, data for these indicators are collected through the survey SILC - Statistics on Income and Living Conditions, a survey described below. The relational aspects were left out in the European Union social inclusion indicators.

REVIEW OF SURVEYS IMPLEMENTED IN SWITZERLAND

A review was made of existing surveys in Switzerland with regard to the concept of social inclusion. The first representative survey, Statistics on Income and Living Conditions (SILC), is conducted in all European Union countries plus Iceland, Norway and Switzerland, which allows cross-country and NUTS-2 comparisons. In Switzerland there are seven NUTS-2, which are regions generally composed of several cantons. The canton of Geneva, together with the cantons of Vaud and Valais, form NUTS-2 *Région du Lac de Genève*. It focuses on different areas, such as demographic data, income, poverty, housing, work, and social exclusion in its relational dimensions, among others. It has collected yearly cross-sectional data in Switzerland since 2007 and longitudinal data since 2016. There are four different questionnaires — one individual, one on households, one proxy and one on childcare — and in three languages (Office Fédéral de la Statistique, n.d.-g). These are very comprehensive and detailed questionnaires that provide information for several different statistical reports and provided useful examples of questions for this study (translated from the French questionnaire):

- Do you personally owe any debt to family or friends not living in your household? (p. 230)
- Let's say there are 10 federal votes in a year. How many of them do you normally take part in? (p. 278)
- In general, how interested are you in politics, if 0 means "not at all interested" and 10 means "very interested"? (p. 278)
- How much confidence do you have in each of the following institutions, if 0 means "no confidence" and 10 means "full confidence"? (p. 280-281)
    - Trust in the political system in Switzerland; (p. 280)
    - Trust in the judicial system; (p. 280)
    - Trust in the police (p. 281)
- On a scale of 0 to 10, do you think most people can be trusted? (p. 281)
- In the last 12 months, did you participate in any associations, societies, clubs, political parties or other groups? (p. 284)
    - How often in the last 12 months? (p. 285)

    - Are you a supporting or passive member of any associations, societies, clubs, political parties or other groups? (p. 285)

- To what extent do you agree with the following statement: "I feel excluded from society in my daily life"? (p. 286)
- Do you have family members, friends or neighbours to whom you can turn for help? (p. 286)
- In general, how satisfied are you with your personal relationships, e.g. with family, friends or colleagues? (p. 287)
- Do you have a partner, living or not in your household? (p. 290)
- In the past 12 months, have you attended any arts events, such as theatre, circus, concert, opera, or dance performances? (p. 290)
- How often do you normally meet with friends? (p. 299)
- How often do you normally meet with your family or relatives? (p. 299)
- How often do you normally have contact with your family or relatives, e.g., by phone, SMS, letter or internet? (p. 301)
- How often do you normally have contact with friends, e.g., by phone, SMS, letter or internet? (p. 301)
- In the past 12 months, have you volunteered for an organisation, formal group, or club? (p. 303)
- In the past 12 months, have you participated in: - the activities of a political party or interest group; - a public consultation or information meeting; - a peace protest; - signing an initiative, referendum or petition; - a demonstration; - writing letters to a politician or the media? (p. 304)

There were also questions on employment and household members which can be used to assess objectively the presence of (daily) relationships with family members and co-workers. Several of the survey questions provide additional information by explaining concepts and sometimes adding conditions. For example, for the questions on page 299, about the frequency with which the person meets with friends, family or relatives, it is explained that chance encounters and family members living in the same house should not be taken into account.

A second survey implemented in Switzerland is the *Enquête Suisse sur la Santé (ESS),* which has been conducted every five years since 1992 and has the advantage of being representative at cantonal level. It focuses on physical, mental and social well-being, physical disorders and diseases, accidents and disabilities (Office Fédéral de la Statistique, n.d.-c). Although it is more centred on health conditions and their management, there are several questions in this survey linked to the relational approach to social inclusion (translated from the French questionnaire):

- In the past 12 months, have you received help for health reasons from your spouse/partner, relatives, acquaintances or neighbours, e.g., help with shopping, care, meals or administrative tasks? (p. 23)
- How often have you received help from people around you for health reasons? (p. 24)
- In the last 12 months, have you helped one or more people who have health problems, whether or not they live with you? E.g., the sick, the disabled or the elderly, by helping them in their household, by bringing them food or by transporting them. (p. 26)
- How many people are close enough to you that you can rely on them in the event of serious personal problems? (p. 28)
- How often do you participate in the activities of a society, club, political party, cultural association or other groups, including religious groups? (p. 30)
- How often do you find yourself feeling lonely (p. 30)

In this survey there are also very detailed questions on the household: how many people live together and how many days per week, etc., as well as questions on professional occupation.

Another survey implemented by the *Office Fédéral de la Statistique* is the *Enquête sur la langue, la religion et la culture (ELRC).* It is nationally representative, also representative at NUTS-2 and some NUTS-3 are also representative, including at the canton of Geneva level. It has been conducted every five years since 2014 on these three main topics: language, religion and culture. It aims to monitor and contribute to a better integration of different groups and to monitor the success of cultural and multilingualism policies in Switzerland. This is certainly a relevant survey given Switzerland's multiculturalism. In general questions, it addresses some topics such as employment, marital status, how many people live in the same house at least 4 days a week, what are the relations between them and what is the nationality of the respondent (Office Fédéral de la Statistique, n.d.-d). The first part of the questionnaire focuses on language knowledge. Examples of questions in the questionnaire linked to social inclusion are (translated from the French questionnaire):

- How often did you engage in the following activities in the last 12 months? (p. 81)
    - Meeting or going on outings with friends and acquaintances
    - Going to village, neighbourhood and community parties
    - Participate in major traditional or folkloric festivals (1st August, harvest festival, carnival, etc.)
- In the last 12 months, how often did you visit museums or exhibition venues in Switzerland or abroad? (p. 86)
- In the past 12 months, have you been discriminated against because of your religious affiliation in one or more concrete situations in Switzerland? (p. 108)

- In the last 12 months, how often have you been involved as a volunteer in non-profit organisations? (p. 111)

Another survey is the *Enquête sur les familles et les générations (EFG)*, conducted since 2013 with a five years periodicity (Office Fédéral de la Statistique, n.d.-f) and it is representative at the national, NUTS-2 and some NUTS-3 level, including the canton of Geneva. It aims to characterise Swiss households regarding its composition, relationships, division of childcare, housework, occupation, financial situation, health, well-being, religion, values and attitudes, among other topics. Some of these topics have questions connected to support, for example, but they are more specific: "How satisfied are you with the division of childcare between you and your partner?" (p. 44) and "Have you otherwise, in the last 12 months, volunteered to help someone who does not live in your household with household tasks?" (p. 53). Gender equality assessment is present in several of these questions. Questions more directly connected to what has been discussed regarding social inclusion are (translated from the French questionnaire):

- If you have a major problem, who can you turn to for material help, e.g., money? (p. 86)
- With the exception of your partner, among the people who are close to you, is there anyone you can really talk to about personal problems at all times? (p. 86)

The *Enquête Suisse sur la population active (ESPA)* is a survey on work, occupation, which also includes questions on nationality, household composition, level of education and revenue (Office Fédéral de la Statistique, n.d.-b). From 1991 to 2010 it was conducted annually and since then, every three months. It is representative on a national and NUTS-2 level. In this questionnaire there are questions regarding work discrimination such as (translated from the French questionnaire):

- What was the main reason why you had problems finding a job in Switzerland? With one possible answer being: discrimination on the basis of foreign origin (p. 136)
- In your current job, have you ever experienced discrimination? (p. 147)
- For what main reason were you discriminated against? (p. 147)

To conclude, there is also the *Enquête sur le vivre ensemble en Suisse (VeS)*, a survey on diversity and coexistence in Switzerland that is conducted every two years since 2016 and is representative at Swiss and NUTS-2 level (Office Fédéral de la Statistique, n.d.-e). Given Switzerland's multiculturalism, the aim is to understand how different groups coexist. This survey is carried out mostly with a view to understanding how the respondent deals with differences when observing them. There are still a few questions about whether the person is or feels discriminated against (translated from the French questionnaire):

- In the last five years, have you experienced a situation in which you have been discriminated against due to membership of a particular group? (p. 73)

- Think about discrimination in Switzerland. Because of your membership of which group have you been discriminated against? (p. 73)
- In Switzerland, in which concrete situations have you experienced discrimination? (p. 75)

The following table is an overview of the issues found in the different surveys closest to the concept of social inclusion explored.

Table 4: Summary of social inclusion questions collected in surveys by level

MICRO	*MESO*	*MACRO*
ELRC: • How often did you engage in the following activities in the last 12 months? Meeting or going on outings with friends and acquaintances; Going to village, neighbourhood and community parties; Participate in major traditional or folkloric festivals (1st August, harvest festival, carnival, etc.) (p. 81) – MICRO AND MESO	ELRC: • In the past 12 months, have you been discriminated against because of your religious affiliation in one or more concrete situations in Switzerland? (p. 108) • In the last 12 months, how often have you been involved as a volunteer in non-profit organisations? (p. 111)	
SILC • Do you personally owe any debt to family or friends not living in your household? (p. 230) • Do you have family members, friends or neighbours to whom you can turn for help? (p. 286) • In general, how satisfied are you with your personal relationships, e.g., with family, friends or colleagues? (p. 287) – MICRO AND MESO • How often do you normally meet with your family or relatives? (p.299) • How often do you normally meet with friends? (p. 299) • How often do you normally have contact with your family or relatives, e.g., by phone, SMS, letter or internet? (p. 301)	SILC: • To what extent do you agree with the following statement: "I feel excluded from society in my daily life"? (p. 286) MESO AND MACRO • In the last 12 months, did you participate in any associations, societies, clubs, political parties or other groups? (p. 284) – MESO AND MACRO • In the past 12 months, have you attended any arts events, such as theatre, circus, concert, opera, or dance performances? (p. 290) • In the past 12 months, have you volunteered for an organisation, formal group or club? (p. 303)	SILC: • In general, how interested are you in politics, if 0 means "not at all interested" and 10 means "very interested"? (p. 278) • Let's say there are 10 federal votes in a year. How many of them do you normally take part in? (p. 278) • How much confidence do you have in each of the following institutions, if 0 means "no confidence" and 10 means "full confidence"? - Trust in the political system in Switzerland; (p. 280) - Trust in the judicial system in Switzerland; (p. 280) - Trust in the police in Switzerland (p. 281). • In the past 12 months, have you participated in: - the activities of a political party or interest group; - a public consultation or information

• How often do you normally have contact with friends, e.g., by phone, SMS, letter or internet? (p. 301)

ESS:

• How many people are close enough to you that you can rely on them in the event of serious personal problems? (p. 28)

• How often do you find yourself feeling lonely (p. 30)

EFG: With the exception of your partner, among the people who are close to you, is there anyone you can really talk to about personal problems at all times? (p. 86)

VES: In the last five years, have you experienced a situation in which you have been discriminated against due to membership of a particular group? (p. 73)

ESPA:

• What was the main reason why you had problems finding a job in Switzerland? With one possible answer being: discrimination on the basis of foreign origin (p. 136)

• In your current job, have you ever experienced discrimination? (p. 147)

• For what main reason were you discriminated against? (p. 147)

ESS: How often do you participate in the activities of a society, club, political party, cultural association or other groups, including religious groups? (p. 30)

meeting; - a peace protest; - signing an initiative, referendum or petition; - a demonstration; - writing letters to a politician or the media? (p.304)

PROPOSAL OF SURVEY QUESTIONS

Given the literature review the next step is to provide a proposal of survey questions to measure social inclusion with objective and subjective questions for a sustainable development framework, as previously explained. This proposal focuses on the relational definition presented and on the three categories highlighted by Abbot et al. (2016), micro, meso and macro. In addition, by choosing questions from one of the existing surveys, if possible, there is the advantage that it is already implemented and the data available. Looking at the summary table, it can easily be seen that the SILC questionnaire is quite complete and, as it is used at European level, allows comparisons with other countries. Therefore, a first proposal of questions is based on this questionnaire.

At the micro level the proposed question regards connectedness, the main issue is whether a person interacts with close relations and can count on their support. The subjective question is thus whether a person feels supported by family and friends when needed (e.g., when ill, needing advice, feeling depressed, urgently needing to borrow money), as Abbot et al. (2016) described, and the proposed objective question pertains about the regularity of contacts with them. At the objective level, regularity of contacts, participation in meetings with friends and family, as mentioned above, is also present in at least two SILC questions. One on the regularity of contacts with friends and another on the regularity of contacts with family or relatives. The questions proposed at the micro level of the SILC are as follows:

1) Do you have family members, friends or neighbours to whom you can turn for help?

2) How often do you normally meet with friends?

At the meso level, with regard to connectedness, the subjective main issue is the feeling of inclusion in a specific community, the absence of discrimination with neighbours, co-workers or at civic entities and others present in a person's daily life. Objectively, as explained above, community participation, with the proposed question, which can also be considered as referring to a macro level. Both measured again with questions from the SILC questionnaire:

3) To what extent do you agree with the following statement: "I feel excluded from society in my daily life"?

4) In the last 12 months, did you participate in any associations, societies, clubs, political parties or other groups?

At the macro level, trust in institutions that regulate communities can be a measure of subjective social inclusion, as previously explained. A person who feels included in society is usually a person who trusts government institutions. The SILC questionnaire presents several questions on trust in different institutions: political system; Trust in the judicial system; Trust in the police (p. 280-281). The question proposed is the first, about trust in the political system, since it is perhaps a most representative institution of a society, of a government. Objectively, the social practice can be on voting or other political practices, with various questions on SILC on this matter. There are different studies with different

conclusions on the relationship between political participation and social inclusion, with some pointing out that trust in government, in society, can increase political participation (such as voting, participating in referendums, etc.) while others say that distrust can also increase political participation or, when the possibility of change or improvement is not believed in, it leads to political apathy (Lee & Schachter, 2019). And this should be taken into account for a more accurate analysis of the data. Several authors, including Putnam, also consider newspaper readership as a form of social participation and civic engagement, of feeling identified with the society (Ekman & Amnå, 2012). But in the surveys analysed there was no question on this topic. The macro questions proposed are therefore as follows:

5) How much confidence do you have in each of the following institutions, if 0 means "no confidence" and 10 means "full confidence"? - Trust in the political system in Switzerland; (p. 280)

6) In the past 12 months, have you participated in: - the activities of a political party or interest group; - a public consultation or information meeting; - a peace protest; - signing an initiative, referendum or petition; - a demonstration; - writing letters to a politician or the media?

The ideal choice then yields six questions, one subjective and one objective per each dimension, micro, meso and macro:

Table 5: Ideal survey questions proposed

	Micro	*Meso*	*Macro*
Subjective	• Do you have family members, friends or neighbours to whom you can turn for help?	• To what extent do you agree with the following statement: "I feel excluded from society in my daily life"?	• How much confidence do you have in each of the following institutions, if 0 means "no confidence" and 10 means "full confidence"? Trust in the political system in Switzerland
Objective	• How often do you normally meet with friends?	• In the last 12 months, did you participate in any associations, societies, clubs, political parties or other groups?	• In the past 12 months, have you participated in: - the activities of a political party or interest group; - a public consultation or information meeting; - a peace protest; - signing an initiative, referendum or petition; - a demonstration; - writing letters to a politician or the media.

This is a complete questionnaire which measures social inclusion in a relational perspective. Considering the objective of its use in sustainable development frameworks, a shorter version of only three questions would focus only on the subjective questions, as they are arguably more encompassing than objective ones, and the dimension that matters ultimately. An even shorter version could include the two following questions:

1) Micro: Do you have family members, friends or neighbours to whom you can turn for help?

2) Meso/ Macro: To what extent do you agree with the following statement: "I feel excluded from society in my daily life"?

However, the SILC questionnaire is only representative at NUTS-2 level and not at cantonal level. Looking instead at the questionnaires that are already available for the territory of the canton of Geneva, the questionnaire that mainly covers what has been explored is the ESS. Two questions again focus on perceived support at a micro level, and the meso/macro level is an objective question about participation. As seen before, participation is closely linked to trust and not feeling discriminated against. An increase in participation can lead to greater trust, also at institutional level, and a better (feeling of) inclusion. Furthermore, while the meso and macro levels refer to distinct realities, this distinction is not always so easily made and several of the questions found in the revised questionnaires refer to more than one level. And so it goes back to the first theories that essentially talked about social inclusion at two levels, micro and macro. The proposed questions already available in a representative questionnaire at cantonal level (ESS) are as follows:

1) Micro: How many people are close enough to you that you can rely on them in the event of serious personal problems?
2) Meso/ Macro: How often do you participate in the activities of a society, club, political party, cultural association or other groups, including religious groups?

SOCIAL INCLUSION IN SUSTAINABLE DEVELOPMENT FRAMEWORKS

To conclude, and to return to this study's objective, i.e., how to measure social inclusion for the Doughnut Model (or other sustainable development indicators frameworks), a brief analysis of the proposed questionnaire in relation to various sustainable development indicator systems is next presented.

The UN Sustainable Development Goals is the first system examined (Department of Economic and Social Affairs, n.d.). They contain several targets and objective indicators relating to education, employment, occupation, gender equality, violence. There are also several objective indicators to measure social inclusion through income. The following indicators are more connected to what was discussed so far:

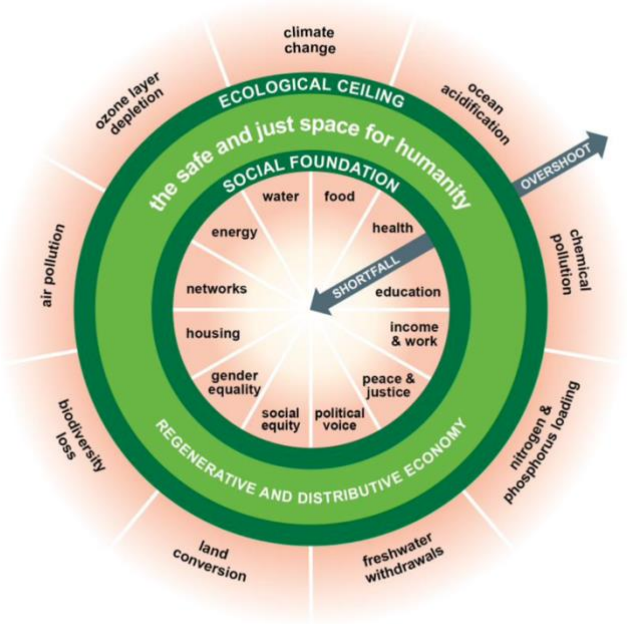
- Indicator 10.3.1 and 16.b.1 – "Proportion of population reporting having personally felt discriminated against or harassed within the previous 12 months on the basis of a ground of discrimination prohibited under international human rights law."

This indicator is used to measure the targets 10.3 – "Ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws, policies and practices and promoting appropriate legislation, policies and action in this regard"; and 16.b – "Promote and enforce non-discriminatory laws and policies for sustainable development". And these are respectively part of the goals: 10. "Reduce inequality within and among countries"; and 16. "Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels."

In sum, the UN Sustainable Development indicators pertaining to social inclusion are mainly concerned with economic security, including indicators on income, public aid and employment, and not so focused on relational aspects, except for discrimination. This is probably because the SDGs have been designed with low-income countries in mind, where economic security for all remains a huge problem. SDGs are adapted by each country, in Switzerland by the MONET system discussed below, which gives much more space to relational social inclusion.

Regarding the Doughnut Model, the second and current version by Kate Raworth (2017) introduced twelve dimensions as social foundations, which are presented in the following image and that are: energy, water, food, health, education, income & work, peace & justice, political voice, social equity, gender equality, housing equality and networks. The social indicator in the Doughnut model most closely linked to this study is part of the networks' dimension: "Population stating that they are without someone to count on for help in times of trouble"; it is measured by data from the Gallup World Poll. It is similar to the subjective question chosen at the micro level about support. The "gender equality" dimension is the only one regarding discrimination. Social equity is measured as an income indicator, not a relational one. Political voice is measured by the World's Bank Voice and Accountability Index, that is the "perceptions of the extent to which a country's citizens are able to participate in selecting their government, as well as freedom of expression, freedom of association, and a free media" (The World Bank, n.d.). This index is a subjective indicator on political participation and a broader indicator than participation, since it also includes an assessment of the liberty of the media.

Figure 4: The Doughnut model operationalized for all countries in the world in 2017



Source: Raworth (2017)

The choice of social priorities in the Doughnut model, as noted before, was based on the UN Sustainable Goals, and the indicators are again mostly objective and situated at the meso and macro levels. It has objective income and labour indicators, with the labour indicator having a limited age range, as it focuses on unemployment up to the age of twenty-four. At the same time, this framework adds the subjective support indicator defined at the micro level, which is very relevant for this study, as well as an indicator on political participation. But the latest version of the Doughnut did not include a general indicator on discrimination, only on gender equality.

Next follows an analysis on what is being done in Switzerland, in the *Grand Genève* region, as well as in the canton of Geneva, and the municipality of Geneva, to measure social inclusion within the frameworks of sustainable development. Firstly, the MONET 2030 indicator system was reviewed and aims to monitor sustainable development in Switzerland. This is done through the 17 UN Sustainable Goals – redefined for Switzerland in relation to the Federal Council's sustainable development strategy for 2030 and on specific topics. For these measurements there are a total 109 indicators (Office Fédéral de la Statistique, n.d.-h). One of the specific themes documented is gender equality: this theme is present through sixteen indicators such as domestic violence, the gender pay gap, and women in the National Council and cantonal parliaments. There are also several indicators related to employment and occupation, but usually focusing on the rates of employment/unemployment of specific groups, such as women, young people or migrants. Generally speaking, MONET includes many objective social measures which are relevant for country comparison. For example, the number of victims of violent offences, collected through Police Crime Statistics is included (Office Fédéral de la Statistique, n.d.-j) rather than the number of people that don't feel safe. The following indicators are more directly linked to the relational definition of social inclusion:

- Victims of discrimination. This indicator is used to assess the SDG 10 "Reduce inequality within and among countries" and SDG 16 "Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels" and Swiss targets 10.3 "No-one is discriminated against, in particular on grounds of origin, race, gender, age, language, social position, way of life, sexual orientation, gender identity, religious, philosophical or political beliefs, or because of a physical, mental or psychological disability" and 16.b "All people are equal before the law and no-one may be discriminated against on account of their origin, race, gender, age, language, social position, lifestyle, religious, ideological or political views or due to a physical, cognitive or mental impairment". The data is collected through the *Enquête sur le vivre ensemble en Suisse* conducted every two years since 2016 by the Federal Statistical Office, and representative at a Swiss and NUTS-2 level. The question used is "In the last five years, have you experienced a situation in which you have been discriminated against due to membership of a particular group? (p. 73) For example, in connection with housing conditions, on the labour market, in public spaces, etc." and measures the share of the population in Switzerland in the last five years that has been a victim of discrimination (Office Fédéral de la Statistique, n.d.-n).

- Trust in the Federal Council. This indicator is also used to assess SDG 16 "Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels" and the Swiss target 16.6 "The authorities follow the principle of freedom of information and act in line with the principles of appropriateness and efficiency". Data is collected yearly since 1997 at a national level by a survey carried out by the Centre for Security Studies at ETH Zurich and the Military Academy, on behalf of the Federal Department of Defence, Civil Protection and Sport. It assesses the subjective feelings of the Swiss population towards this institution on a scale from 1 (no trust) to 10 (complete trust) (Office Fédéral de la Statistique, n.d.-i).

- Voluntary work. The SDG assessed is again SDG 16, but there is no specific target pointed out. Data is collected through the "Unpaid work" module from the *Enquête suisse sur la population active (ESPA)*, conducted by the Federal Statistical Office. This module has been carried out since 1997, generally every three years, the last being 2020, and is representative at national level and NUTS-2. The indicator shows the percentage of the permanent resident population aged 15 and over who, in the four weeks preceding the survey, carried out voluntary work at least once, in an organised or informal setting (Office Fédéral de la Statistique, n.d.-m).

- Participation in cultural activities. The SDG assessed is SDG 16, but there is no specific target pointed out. Data is collected every five years since 2014 through the already addressed *Enquête sur la langue, la religion et la culture (ELRC)* and is representative at the three language regions level and at cantons level, if densified, which includes the Geneva canton. It measures the "percentage of the population taking part in cultural activities as spectators, audiences or visitors, in the permanent resident population aged 15 and over" (Office Fédéral de la Statistique, n.d.-k).

- Participation in elections and national popular votes. Again, the SDG is SDG 16, without a specific target being pointed out. The data is collected through the Federal

Statistical Office's Election and vote statistics, according to the territory and frequency of elections and voting. (Office Fédéral de la Statistique, n.d.-l).

In sum, of the topics that have been defined in the questionnaire proposal, the topic of participation is the most explored here, with several indicators on it, but only at the meso and macro level. The indicators include subjective trust and discrimination, and their objective counterparts (participation and voting), but no indicator at the micro level (perceived support and number of contacts or ties).

The *Cercle Indicateurs* is a national platform for the development and implementation of sustainability indicators for cantons and cities that allow both measures over time and territorial comparisons (Office Fédéral de la Statistique, n.d.-a). These indicators are divided into 35 thematic areas based on three dimensions: environment, economy and society. Here, the indicators are as well compared with the SDGs 2030 Agenda. Looking at the society indicators, there is (Office Fédéral de la Statistique, n.d.-a):

- Participation. The core indicator is participation in elections and votes, with data issued from voting and elections statistics.
- Culture and leisure. The chosen core indicator is expenditure on culture and recreation and is defined by the government expenditure on culture and recreation per capita.
- Integration. The core indicator used to measure it, naturalisations, is defined as the number of applications for naturalisation accepted each year by the Confederation, submitted by foreigners domiciled in the canton, per 1000 foreigners holding a residence permit or settlement permit domiciled in the canton.

There is also an indicator on equal opportunities that refers concretely to gender inequality. These are all objective indicators on meso and macro levels, collected through administrative sources instead of surveys. Moreover, they mix some indicators of desirable outcome (such as voting) with many indicators of means (such as state expenditures on culture). Finally, not only is the micro dimension absent but there are no subjective measures at any level. The indicators used are far removed from the relational social inclusion perspective on which this study focuses.

The canton of Geneva also has the *Plan Climat Cantonal 2030* (Service cantonal du développement durable, 2021), which, as the name implies, is a climate plan and not a sustainable development plan. Social themes and indicators are featured but the idea here is to combat the negative social impact of environmental deterioration measures, so they are very different from a general system to monitor population well-being (example: additional measures to cool buildings in more deprived neighbourhoods, etc.).

Regarding the city of Geneva, its website states that its sustainable development strategies and measurements are based on the UN Agenda 2030 and *Cercle Indicateurs*, so there was no new information here at the city level (Ville de Genève, n.d.).

Lastly, there is also the Grand Genève level, which includes different municipalities of the canton of Geneva, the French Genevois and the District of Nyon, as they coexist as a shared territory, given the everyday interactions between these territories in two different countries. When analysing its website, this territory has mainly planned joint mobility infrastructures (Grand Genève, n.d.).

As previously explained this territory now also intends to apply a more integrated framework, the Doughnut model. In October 2022 a report was published by the University of Lausanne (UNIL), concerning the implementation of the Doughnut Model in the *Grand Genève* region (Centre de compétences en durabilité, 2022). Ensuring a sense of inclusion for all inhabitants of Greater Geneva is one of the ten social and environmental objectives presented for the ecological transition of this territory, amongst which three are social objectives. The measurement of this goal was divided into two indicators: perceived social inclusion and perceived state of democracy. As for the perception of social inclusion, the report states that it will be measured by a statistical survey based on the work of the University of Geneva and that is where this study comes in by proposing a survey. The UNIL report refers to the difficulty of measuring social inclusion and, like this study, highlights topics such as participation in community activities, non-discrimination, social support and membership; in short, it focuses on a relational definition of social inclusion at the micro and meso level. On the second indicator, the perception of the state of democracy, the UNIL report again focuses on topics close to those presented in this study with regard to social inclusion at a macro level. Trust in institutions and political representatives, participation in political decisions or the ability to express oneself are examples of how the second UNIL indicator measures inclusion; these are also part of this study's survey questions proposal. This study's proposal ultimately meets both indicators of the social inclusion objective set by UNIL.

To summarise, the Doughnut model has its origins in the SDGs and goes a step further in featuring relational social inclusion as it also measures it subjectively by including social support. But it also goes one step back compared to the SDGs which features an indicator on perceived discrimination. In Switzerland, MONET 2030 is the Federal Statistical Office's sustainable development framework, which adapts the targets of the SDGs to the context of Switzerland and links it to data from several instruments. It has a higher number of indicators than the Doughnut model; it proposes to measure discrimination as a subjective indicator, and social participation in different community activities as an objective indicator. MONET 2030 includes the subjective indicator trust (at the macro/institutional level) as well as voting behaviour. The only level missing in MONET is the interpersonal level: perceived support could also be an indicator to add in MONET, along with contacts with family and friends. At the cantonal or municipal level, the SDGs indicators for social foundations are based on administrative sources (not surveys): the existing *Cercle Indicateurs* has many shortcomings; the Doughnut model for the *Grand Genève* is much more promising.

In January 2023 the *"Charte Grand Genève en transition"* was signed by the different territorial partners that it is comprised of. In ensuring equity and inclusion of all residents in Greater Geneva, it proposes three indicators to measure progress: non-disabled life expectancy, income inequality and life satisfaction. The two first indicators can be found among the objective indicators in the Doughnut by UNIL. Life satisfaction however comes as a surprise. This indicator has been measured in this territory since 2016 every two to three years and is based on the question "Overall, are you satisfied with the life you are currently living?" (Grand Genève, 2023). Although one of the factors of life satisfaction is definitely the relationships maintained with others, life satisfaction and (relational) social inclusion are two distinct concepts. Life satisfaction is however a way to tap into the subjective aspects of different dimensions at once.

CONCLUSION

Through a literature review, a relational definition of social inclusion emerged, with common topics among different authors and theories. Abbott et al. in 2016 defined social inclusion as "the state of being a full member of a society and the process by which membership is created, maintained and recognised. It is… the absence of discrimination, the full and meaningful participation in all aspects of life" (p. 53). These authors, which used objective and subjective indicators, defined three levels of social inclusion – micro, meso and macro –: they stressed that all three must be evaluated, since being/feeling included at one level doesn't mean that the person is/feels included at the other levels as well.

The measure of social inclusion in a relational perspective ideally needs at least six indicators: three levels and one objective and one subjective indicator for each, according to what was analysed. Subjective measures include having the necessary support, not being discriminated against, and trust in the government. Objective questions focus on three levels of participation, being in contact with people that are close to you, participating in community activities, and participating on a societal level such as participating in referendums or petitions. These topics are present in several of the theories reviewed. Social inclusion as one of the axes of the aforementioned Abbot's Social Quality, as being a participative member of society and having close relations (Silver, 1994). Self-determination theory points to the relevance of "relatedness", trust and support throughout life, as one of the preconditions for motivation and well-being (Ryan & Deci, 2001). Nussbaum (2011), in the Capabilities approach, also presents a list of central capabilities, one of which is affiliation. No discrimination is one of the human rights defined by the UN and is also present in several of the theories reviewed. Human needs theories refer to the importance of satisfying various needs, including affection, participation and identity (Ekins & Max-Neef, 1992). Gough's (2015) Human needs theory refers to the importance of a person feeling part of a community and explains how relationships with others are shaped. It goes further, saying that through participation a person can also contribute to a better society.

The most complete version of questions, with six questions on the topics and levels mentioned, was selected from SILC, as it is a questionnaire already implemented internationally, allowing comparisons between countries. As said, the data should come from the same source (same survey), to be able to detect overlapping exclusion: those who objectively lack ties versus participation in activities, those who have ties versus participation in activities but feel excluded, etc. But SILC is not representative at canton level, only at NUTS-2 level. And in "summary" frameworks like the Doughnut model, we can select just a few indicators. Therefore, a shorter version is proposed for which data is available for the canton of Geneva, based on the ESS questionnaire. It is a two-question proposal with a subjective question on social support (micro) and an objective question on participation (meso/macro). Higher levels of participation are linked to greater trust, less discrimination and higher social inclusion. And with the questions defined, targets to be achieved by the canton should be set. Based on the proposed ESS survey questions, the targets could be, for example: 0% people without support; 0% people without social participation.

However, more work is needed to determine whether the six, three or two indicators proposed, based on a review of theories and survey instruments, are really the best ways to summarise relational deficits in a given population. A statistical analysis using the richest datasets in Switzerland on this topic would help confirm this proposition. Starting from the data itself, such a study would determine what the different components of relational social inclusion are in this country: a factor analysis for example would help determine how to reduce the complexity of all the indicators considered. This study's take is that all theoretically defined dimensions will stick out in such an analysis (perceived social support, number of contacts, perceived discrimination in daily life, social participation, perceived trust in institutions and political participation). The proximity and distance between factors could be investigated (for example are trust and participation on a macro level relatively removed from the rest of the indicators, do they follow their own social logics, while the other factors or indicators are more related?) Also, the importance of the different indicators in their relation to subjective well-being or health for example could be investigated to choose the final set of indicators. Further research is needed also on loneliness, one of the topics that also emerged and is related to several disciplines, to understand whether a question on loneliness, present at ESS survey, could or should be part of this questionnaire. In a public presentation at the end of January of how the *Concept cantonal du développement durable* will be updated, the Canton of Geneva proposes feeling of loneliness as the only "relational" indicator in the framework (out of about 80 indicators).

Social inclusion in all its dimensions is fundamental to the well-being of people and can also lead to more responsible citizens. A more responsible person, as a member of society, will contribute more for the society as a whole and is more aware of her or his own environmental footprint. Social factors are relevant to the wellbeing of a person, of a society, but also have repercussions at environmental level. And if included and responsible citizens are also policy or decision makers, their impact can be even more effective.

REFERENCES

Aasland, A., & Fløtten, T. (2001). Ethnicity and Social Exclusion in Estonia and Latvia. *Europe-Asia Studies*, *53*(7), 1023–1049. https://doi.org/10.1080/09668130120085029

Abbott, P., & Wallace, C. (2012). Social Quality: A Way to Measure the Quality of Society. *Social Indicators Research*, *108*(1), 153–167. https://doi.org/10.1007/s11205-011-9871-0

Abbott, P., Wallace, C., & Sapsford, R. (2016). *The decent society: Planning for social quality*. Routledge, Taylor & Francis Group.

Barou, J. (2014). Integration of immigrants in France: A historical perspective. *Identities*, *21*(6), 642–657. https://doi.org/10.1080/1070289X.2014.882840

Berry, H. L., Rodgers, B., & Dear, K. B. G. (2007). Preliminary development and validation of an Australian community participation questionnaire: Types of participation and associations with distress in a coastal community. *Social Science & Medicine*, *64*(8), 1719–1737. https://doi.org/10.1016/j.socscimed.2006.12.009

Brand, U., Muraca, B., Pineault, É., Sahakian, M., Schaffartzik, A., Novy, A., Streissler, C., Haberl, H., Asara, V., Dietz, K., Lang, M., Kothari, A., Smith, T., Spash, C., Brad, A., Pichler, M., Plank, C., Velegrakis, G., Jahn, T., … Görg, C. (2021). From planetary to societal boundaries: An argument for collectively defined self-limitation. *Sustainability: Science, Practice and Policy*, *17*(1), 264–291. https://doi.org/10.1080/15487733.2021.1940754

Centre de compétences en durabilité. (2022). *Le Donut du Grand Genève, une boussole pour la stratégie de transition écologique du territoire*. Université de Lausanne.

Chancel, L., Piketty, T., Saez, E., & Zucman, G. (2022). *World Inequality Report 2022*. World Inequality Lab.

Clapham, A. (2022, March). *Human Rights: The State of the Art* [Dossiers produced at Graduate Institute of International and Development Studies]. Global Challenges. https://globalchallenges.ch/issue/11/human-rights-the-state-of-the-art/

Coombs, T., Nicholas, A., & Pirkis, J. (2013). A review of social inclusion measures. *Australian & New Zealand Journal of Psychiatry*, *47*(10), 906–919. https://doi.org/10.1177/0004867413491161

Dalle Mulle, E. (2022). Historical Foundations of Human Rights and Contemporary Crises. *Global Challenges. - Graduate Institute of International and Development Studies. - No. 11(2022), Article 3*. https://repository.graduateinstitute.ch/record/299937

Department of Economic and Social Affairs. (n.d.). *Do you know all 17 SDGs?* United Nations Sustainable Development. Retrieved 13 October 2022, from https://sdgs.un.org/goals

Doyal, L., & Gough, I. (1995). *A theory of human need* (3. pr). Macmillan.

Du Pisani, J. A. (2006). Sustainable development – historical roots of the concept. *Environmental Sciences*, *3*(2), 83–96. https://doi.org/10.1080/15693430600688831

Ekins, P., & Max-Neef, M. A. (Eds.). (1992). *Real-life economics: Understanding wealth creation*. Routledge.

Ekman, J., & Amnå, E. (2012). Political participation and civic engagement: Towards a new typology. *Human Affairs*, *22*(3), 283–300. https://doi.org/10.2478/s13374-012-0024-1

European Commission, & Directorate-General for Employment, S. A. and I. (2015). *Social*

protection committee indicators sub-group: Portfolio of EU social indicators for the monitoring of progress towards the EU objectives for social protection and social inclusion. Publications Office. http://bookshop.europa.eu/uri?target=EUB:NOTICE:KE0614163:EN:HTML

Foster, C., & Frieden, J. (2017). Crisis of trust: Socio-economic determinants of Europeans' confidence in government. *European Union Politics*, *18*(4), 511–535. https://doi.org/10.1177/1465116517723499

Fuchs, C. (2017). Critical Social Theory and Sustainable Development: The Role of Class, Capitalism and Domination in a Dialectical Analysis of Un/Sustainability: Critical Social Theory and Sustainable Development. *Sustainable Development*, *25*(5), 443–458. https://doi.org/10.1002/sd.1673

Fuchs, D. A., Gumbert, T., & Sahakian, M. (2021). *Consumption corridors: Living a good life within sustainable limits* (1 Edition). Routledge/Taylor & Francis Group.

Fuchs, D. A., Sahakian, M., Gumbert, T., Di Giulio, A., Maniates, M., Lorek, S., & Graf, A. (2021). *Consumption corridors: Living a good life within sustainable limits* (1 edition). Routledge, Taylor & Francis Group.

Gough, I. (2015). Climate change and sustainable welfare: The centrality of human needs: Fig. 1. *Cambridge Journal of Economics*, *39*(5), 1191–1214. https://doi.org/10.1093/cje/bev039

Grand Genève. (n.d.). *Les Projects du Grand Genève*. Grand Genève. https://www.grand-geneve.org/projets/

Grand Genève. (2023). *Charte Grand Genève en transition*. Grand Genève; https://www.grand-geneve.org/wp-content/uploads/Charte_Grand_Geneve_en_Transition_2023.pdf.

International Association on Social Quality. (n.d.). *Some Basic Principles of Social Quality*. International Association on Social Quality. Retrieved 16 June 2022, from https://socialquality.org/about-iasq/basic-principles-social-quality/

IPCC. (2022). *Global Warming of 1.5°C: IPCC Special Report on Impacts of Global Warming of 1.5°C above Pre-industrial Levels in Context of Strengthening Response to Climate Change, Sustainable Development, and Efforts to Eradicate Poverty* (1st ed.). Cambridge University Press. https://doi.org/10.1017/9781009157940

Lee, Y., & Schachter, H. L. (2019). Exploring the Relationship between Trust in Government and Citizen Participation. *International Journal of Public Administration*, *42*(5), 405–416. https://doi.org/10.1080/01900692.2018.1465956

Legros, M. (2012). *Active Social Inclusion: A minimalist policy* [Country Report - France]. European Comission.

Mallard, G., Eggel, D., & Galvin, M. (2022). Human Rights in Flux: New Directions beyond Universalism. *Global Challenges. - Graduate Institute of International and Development Studies*. https://repository.graduateinstitute.ch/record/299934?ln=en

Max-Neef, M. A., Elizalde, A., & Hopenhayn, M. (1991). *Human scale development: Conception, application and further reflections*. The Apex Press.

Moore, J. W. (2017). The Capitalocene, Part I: On the nature and origins of our ecological crisis. *The Journal of Peasant Studies*, *44*(3), 594–630. https://doi.org/10.1080/03066150.2016.1235036

Nussbaum, M. C. (2011). *Creating capabilities: The human development approach*. Belknap Press of Harvard University Press.

Office Fédéral de la Statistique. (n.d.-a). *Cercle Indicateurs*. Office Fédéral de La Statistique.

Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/developpement-durable/cercle-indicateurs.html

Office Fédéral de la Statistique. (n.d.-b). *Enquête suisse sur la population active*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/travail-remuneration/enquetes/espa.html

Office Fédéral de la Statistique. (n.d.-c). *Enquête suisse sur la Santé*. Office Fédéral de La Statistique. Retrieved 7 August 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/sante/enquetes/sgb.html

Office Fédéral de la Statistique. (n.d.-d). *Enquête sur la langue, la religion et la culture*. Office Fédéral de La Statistique. Retrieved 5 August 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/population/enquetes/esrk.html

Office Fédéral de la Statistique. (n.d.-e). *Enquête sur le vivre ensemble en Suisse*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/population/enquetes/zids.html

Office Fédéral de la Statistique. (n.d.-f). *Enquête sur les familles et les générations*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/population/enquetes/efg.html

Office Fédéral de la Statistique. (n.d.-g). *Enquête sur les revenus et les conditions de vie (SILC)*. Office Fédéral de La Statistique. Retrieved 7 August 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/situation-economique-sociale-population/enquetes/silc.html

Office Fédéral de la Statistique. (n.d.-h). *Le système d'indicateurs MONET 2030*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/developpement-durable/monet-2030.html

Office Fédéral de la Statistique. (n.d.-i). *MONET 2030: Confiance dans le Conseil fédéral*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/developpement-durable/monet-2030/tous-selon-themes/16-paix-justice-institutions/confiance-conseil-federal.html

Office Fédéral de la Statistique. (n.d.-j). *MONET 2030: Infractions de violence*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/developpement-durable/monet-2030/tous-selon-themes/16-paix-justice-institutions/infractions-violence.html

Office Fédéral de la Statistique. (n.d.-k). *MONET 2030: Participation à des activités culturelles*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/developpement-durable/monet-2030/tous-selon-themes/16-paix-justice-institutions/participation-activites-culturelles.html

Office Fédéral de la Statistique. (n.d.-l). *MONET 2030: Participation aux élections et aux votations populaires fédérales*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/developpement-durable/monet-2030/tous-selon-themes/16-paix-justice-institutions/participation-elections-votations-populaires-federales.html

Office Fédéral de la Statistique. (n.d.-m). *MONET 2030: Travail bénévole*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/developpement-durable/monet-

2030/tous-selon-themes/16-paix-justice-institutions/travail-benevole.html

Office Fédéral de la Statistique. (n.d.-n). *MONET 2030: Victimes de discriminations*. Office Fédéral de La Statistique. Retrieved 13 October 2022, from https://www.bfs.admin.ch/bfs/fr/home/statistiques/developpement-durable/monet-2030/tous-selon-themes/16-paix-justice-institutions/victimes-discriminations.html

OHCHR. (n.d.). *International Bill of Human Rights*. OHCHR. Retrieved 12 July 2022, from https://www.ohchr.org/en/what-are-human-rights/international-bill-human-rights

Putnam, R. D. (1995). Tuning In, Tuning Out: The Strange Disappearance of Social Capital in America. *PS: Political Science and Politics*, *28*(4), 664. https://doi.org/10.2307/420517

Rawal, N. (2008). Social Inclusion and Exclusion: A Review. *Dhaulagiri Journal of Sociology and Anthropology*, *2*, 161–180. https://doi.org/10.3126/dsaj.v2i0.1362

Raworth, K. (2012). *A safe and just space for humanity* [Oxfam Discussion Paper]. Oxfam. https://doi.org/10.1163/2210-7975_HRD-9824-0069

Raworth, K. (2017). Supplementary appendix: A Doughnut for the Anthropocene: Humanity's compass in the 21st century. *The Lancet Planetary Health*, *1*(2), e48–e49. https://doi.org/10.1016/S2542-5196(17)30028-1

Robeyns, I., & Byskov, M. F. (2021). *The Capability Approach* (Edward N. Zalta, Ed.). The Stanford Encyclopedia of Philosophy (Winter 2021 Edition). https://plato.stanford.edu/archives/win2021/entries/capability-approach/

Ryan, R. M., & Deci, E. L. (2001). On Happiness and Human Potentials: A Review of Research on Hedonic and Eudaimonic Well-Being. *Annual Review of Psychology*, *52*(1), 141–166. https://doi.org/10.1146/annurev.psych.52.1.141

Ryan, R. M., Huta, V., & Deci, E. L. (2008). Living well: A self-determination theory perspective on eudaimonia. *Journal of Happiness Studies*, *9*(1), 139–170. https://doi.org/10.1007/s10902-006-9023-4

Sen, A. (2000). *Social Exclusion: Concept, application and scrutiny*. Office of Environment and Social Development, Asian Development Bank.

Sen, A. K. (1994). Well-being, Capability and Public policy. *Giornale Degli Economisti e Annali Di Economia*, *Anno 53 7/9*, 333–347.

Service cantonal du développement durable. (2021). *Plan Climat Cantonal 2030*. Service cantonal du développement durable. https://www.ge.ch/document/24973/telecharger

Silver, H. (1994). Social Exclusion and Social Solidarity: Three Paradigms. *International Labour Review, 133, No. 5-6*, 531–578.

Silver, H. (2015). *The Contexts of Social Inclusion* (DESA Working Paper No. 144). United Nations Department of Economic & Social Affairs.

Smelser, N. J., & Baltes, P. B. (Eds.). (2001). *International encyclopedia of the social & behavioral sciences* (1st ed). Elsevier.

Song, L., Son, J., & Lin, N. (2014). Social Support. In J. Scott & P. Carrington, *The SAGE Handbook of Social Network Analysis* (pp. 116–128). SAGE Publications Ltd. https://doi.org/10.4135/9781446294413.n9

The Ohio State University. (n.d.). *Rochdale Pioneers & Early Cooperation*. The Ohio State University. Retrieved 13 August 2022, from https://u.osu.edu/coopmastery/history/history-of-

cooperation/

The World Bank. (n.d.). *Voice and Accountability*. The World Bank. https://govdata360.worldbank.org/indicators/he4b8109f?country=BRA&indicator=382&viz=line_chart&years=1996,2020

UN Sustainable Development Group. (n.d.). *Leave No One Behind*. UN Sustainable Development Group. Retrieved 3 August 2022, from https://unsdg.un.org/2030-agenda/universal-values/leave-no-one-behind

United Nations. (1948). *Universal Declaration of Human Rights*. United Nations. https://www.un.org/en/about-us/universal-declaration-of-human-rights

United Nations (Ed.). (2016). *Leaving no one behind: The imperative of inclusive development*. United Nations.

United Nations Environment Programme. (2021). *Emissions Gap Report 2020*. United Nations.

Van Groenou, M. B., & Deeg, D. J. H. (2010). Formal and informal social participation of the 'young-old' in The Netherlands in 1992 and 2002. *Ageing and Society*, *30*(3), 445–465. https://doi.org/10.1017/S0144686X09990638

Ville de Genève. (n.d.). *Genève, ville durable: Que fait la municipalité?* Ville de Genève. Retrieved 13 October 2022, from https://www.geneve.ch/fr/themes/developpement-durable/municipalite

Wang, L., & Gordon, P. (2011). Trust and institutions: A multilevel analysis. *The Journal of Socio-Economics*, *40*(5), 583–593. https://doi.org/10.1016/j.socec.2011.04.015

WCED. (1987). *Report of the World Commission on Environment and Development*. United Nations. https://digitallibrary.un.org/record/139811

World Bank (Ed.). (2013). *Inclusion matters: The foundation for shared prosperity*. The World Bank.