



Searching for social peace:

a theory of Justice to determine the
nature of impacts in social LCA

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Context

- Social LCA : « what are the social consequences caused by one change in one life cycle (in comparison with the reference state)? »
- Method under construction
- Which categories of impacts should be assessed?

Depends on the theory of:

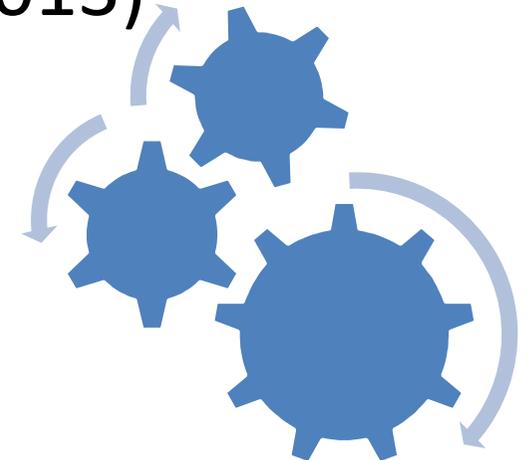
What is worth in the social world?

Outlook

- 1- Current approaches for LCA
- 2- Sustainable development or not?
- 3- A theory for social peace
- 4- A conceptual normative framework for SLCA
- 5- Conclusions

1-Challenging theoretical approaches for Social Life Cycle Assessment

- Ecological Modernization Theory (Mol and Spaargaren, 2000)
- Dimensions of life adapted to SLCA (Reitinger et al. 2011)
- Multiple Capital Model articulated with Sen's Capacities (Feschet and Garrabé, 2013)



The three former approaches set:



- Strict methodological individualism
- Do not matter about **permanence**
- Are embedded in the « sustainable development framework »

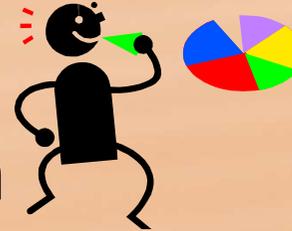
2-Sustainable development or not?

- Are we experiencing « sustainable development »?
 - Societies do their best to avoid sustainability (Blüdhorn, 2013)
 - Social phenomena surrounding ecological stakes are power struggles for income (Leroy, 2010)

We set that social life cycle methods might be constructed in the context of **no-growth**.

How to live together in the world (Thévenot, 2004) ?

From sustainable development to Justice



- If the context is no-growth
- « How to obtain or preserve a peaceful and permanente coexitence between the different groups of humans involved in the life-cycle? »
- OK if they **feel equity** among one another through shared created/destroyed values, stemming from life cycle changes.

3- A theory for social peace

- « De la Justification » Boltanski and Thévenot, 1991
- From practical experience of « how people make justification thanks to the nature of the worth »
- Gathers the different concepts of Justice developed by different European political philosophers. 
- An apparent plurality among concepts of Justice relies on the same common Grammar. 

It works at local scale...

From Justice to Ethics

An exemple

- The reputation of a city as a tourist area
- The inhabitants of the city
- Militant hotelkeeper, citizen flourishing the city
- Person who litters in the street
- Anyone can contribute to the good reputation of the city
- Spending time to talk with tourists, learning foreign language

Regarding the axiom...

Local common good (a6)

The group of equivalent human (a1)

The highest state of worth (a2/a4)

The smallest state of worth (a2/a4)

Common dignity of the inhabitants (a3)

The sacrifice (a6)

4- A conceptual normative framework for SLCA

- The area of protection is « permanent social peace »
- The change in the life cycle confronts different **Ethics**, at different steps of the life cycle
- The Social assessment = how are Ethics affected by the change?
- How the axioms of the local common good are, or might be, affected by the change?
 - Either by affecting the characteristics of the persons
 - Either by affecting the local Common Good.

5- Conclusions

- Value chains can strengthen or impede social peace.
- The consequences of the change in the life cycle upon social peace can be assessed by combining:
 - general pathways (changes in health, training...)
 - and ad hoc inquiries about the local Common Good.
- The theory provides a list of impacts and issues used to determine the indicators.
- Isolated people are not under consideration, nor unstructured groups. The groups that can upset social peace are highlighted.
- The scope is European Ethics, and compatible with no-growth.

References

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Different concepts of Justice

- Saint Augustin
- Bossuet
- Hobbes
- Rousseau
- A. Smith
- Saint Simon
- *La Cité de Dieu*
- *La Politique*
- *Le Léviathan*
- *Le Contrat social*
- *La Richesse des Nations*
- *Le système industriel*



The six axioms of the Grammar of Justice

(Boltanski and Thévenot, 1991)

Name of the axiom

- A1: Common Humanity • All the humans are equivalent
- A2/A4 Dissemblance of actors • There are different possible states for the actors (at least two)
- A3: Common dignity • Everyone has equal power to reach higher states of worth
- A5: Sacrifice • Reaching higher state of worth requires a sacrifice
- A6: Common Good • The Common Good specifies the welfare associated with each state of worth, and benefits other actors (including the smaller)

