

Cultivating the Capabilities of the Marginal Person in Language Study

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Abstract—This paper seeks a method to cultivate the capabilities of the marginal person in language study by focusing on the concept of capability. The traditional utilitarianism and contractarianism ignore the marginal person at the beginning of the design of social structure, since one of the crucial motivations they pursued is mutual advantage. In contemporary society, Rawls innovatively mixes the Kantian ideas and the contractarian traditions, proposing the theory of justice to address the issue of inequality. Whereas, Amartya Sen find some drawbacks of Rawls' theory and criticize it, for this reason, Amartya Sen initially and creatively came up with the concept of capability to deal with the unequal phenomenon in his book *The Quality of Life*. Furthermore, Martha Nussbaum, based on Amartya Sen's capability approach, provided a core capabilities list to extend the scope of justice towards the marginal person, so as to help the disabilities and impairments get more actual opportunities to live a dignified life. She emphasized the vital roles of the government, the education, as well as the institution within her theory. In order to better find a method for understanding and supporting the marginal person, this paper would illustrate the radical interpretation model of triangulation proposed by Davidson within his method of truth-conditional theory of meaning. Consequently, combined the concept of capability with the model of triangulation, the difficulties which the marginal person have encountered could be dealt with reasonably and appropriately.

Index Terms—capability, meaning, marginal persons, inequality, triangulation

I. INTRODUCTION: THE NEGLECTION OF THE MARGINAL PERSON BY UTILITARIANISM AND CONTRACTARIANISM

Comparatively speaking, Utilitarianism argued that the most correct behavior was to maximize people's utility. Its founder, Jeremy Bentham, described utility as the sum of all the pleasures of an action minus the pain of all the people who participate in. Later, John Stuart Mill proposed "the Greatest Happiness Principle" to evaluate behaviors, based on the idea that the pursuit of pleasure and the avoidance of pain are worthy of pursuing in life. Although one person always completes the analysis from his own point of view, all people's happiness and pain are evaluated equally. From this perspective, we could conclude that the moral theory of utilitarianism has two basic characteristics: first, it sets welfare as the only thing with intrinsic value, and all other things have instrumental value since they contribute to the promotion of human welfare; Second, it regards maximization of human welfare as the goal of individuals and social institutions, and provides a standard for the correctness of moral behavior. From a rational point of view, It mainly adopts the strategy of the cost-benefit analysis, and divides happiness and sadness into equal units through the method of economic statistics, and different types of units can be mutually commensurable. Using the sum of the statistics to measure the effectiveness and correctness of the government, we could get the guidance of the justification and implementation of the social laws.

In contemporary society, Rawls, as the representative of the modern contractarianism, explicitly supports the idea that a social contract could be reached between the contracting parties with roughly equal rights and resources, so that no one can dominate the others within it. This view can be traced back to "the circumstance of justice" proposed by Hume and the classical social contract doctrine, since any solution to any problem, to some extent, depends on the design and analysis of specific environment. However, since the Hume argued that each contracting party is roughly equal and only concerns for mutual advantage, it is obvious that the argument has excluded some physically or mentally disadvantaged groups, in which "benefit" is defined in economic terms and "income and wealth" plays a central role in measuring the relative social status. Although the "veil of ignorance", proposed by Rawls, introduces moral constraints on the way by which each contracting party can achieve its own interests, each party reasonably departs from the state of nature only for self-interested, and the contracting parties are considered "free, equal, and independent." The presumption of the person who has the so-called "two moral powers", namely the conception of justice and the practical reasoning, infringed the interests of the disabled, not to say the severely impaired peoples. For Rawls, the boundaries of society only include the members of a society who are fully cooperative. The contracting parties have not incorporated the rights of the disabled into the contract under the circumstance of justice, and the specific problems of the disabled have not been solved by the principle of justice. Even if, as Rawls proposed, we could postpone the issue to the derivative stage to solve, it also was hard to fully satisfy the needs of the disabilities and impairments. Then, the solution to this problem is merely for the reason of mercy or charity, not justice. The equality of human rights and human dignity has been infringed at the beginning of theoretical construction, making the disabilities and impairments marginalized by social system.

In short, the utilitarian cost-benefit model, which simply sums up utility, apparently ignores interpersonal differences and irrational factors, and therefore ignores the marginal groups. Economists concede that the utilitarian approach does not address the issue of human dignity. Whereas, from the times of the Adam Smith, economics has been complete, independent, and separated from moral ethics. Utilitarian take the utility of individual behavior as the standard of social moral value, and realize the goal of the greatest happiness of the greatest number of people eventually. As for the individuals, everyone has the freedom and right to pursue the maximization of happiness. For the government, we should pursue the maximization of happiness for the greatest number of people, and the satisfaction degree of happiness is the manifestation of the principle of utilitarianism. On the contrary, contractarianism traditionally insisted procedural justice, that is, the design of principle of justice should be constructed under the circumstance of justice, which included two vital elements: roughly equal beings and two moral powers (conception of justice and conception of goodness). In order to meet the above characteristics, we should put the issue of the disabilities and impairments at the initial stage of constructing the just society.

II. THE CONCEPT OF CAPABILITY BE PROPOSED BY AMARTYA SEN

Based on Amartya Sen's view of "multiply identity" and "development as freedom", in 1975 Amartya Sen gave a lecture in Stanford University on "what is equality? In his lecture, he first connected the issue of "capability" with the issue of "justice". The analysis method of equal capability is an important methodology of equality theory in contemporary political philosophy. The capability approach proposed by Amartya Sen is one of the representative theories, which has emphasized the two core concepts of "freedom" and "agency"(Sen, 1999,p.3). In addition, Amartya Sen has focused more on the economic sphere, particularly on comparative measures of quality of life that dominate international development and policy, and he continued to theorize the capability approach as a universal assessment system that can be used for a broad assessment of quality of life. Sen argues that economists' methods of measuring economic well-being in terms of gross national product, utility or welfare are insufficient to assess the quality of life of people in developing world, because traditional economic criteria measures welfare by the total number of individuals, and they do not take into account the distribution of income or utility. (Nussbaum, Martha; Sen, Amartya, 1993, p.77)Moreover, income distribution is still not an adequate measurement of the happiness or quality of life. Comparatively speaking, the capability approach was originally designed as an alternative to economic utilitarianism. On the one hand, Sen argues that individuals' needs for resources are different and constantly changing. On the other hand, people's capability of turning resources into functionings is various. Resources, therefore, not be regarded as a measurement of the well-being. Actually, two people who have similar resources may comparatively differ in the most important aspects of social justice. And we should shift our focus from social primary goods or resources to what these social primary goods can do for us or have any effect on human beings. This problem will become particularly prominent when we are faced with the disabilities and impairments, because the disabled cannot get the same quality of life as normal people with the same level of incomes, which make it wrong to think that different kinds of people with the same income level have identical standard of living or the quality of life. Thus, the better measurement of the quality of life for individuals and societies is not the utility or resources, such as income and wealth, but the extent to which they are able to do and to be (doings and beings).

Functionings are usually related to our physical health, while capabilities are the realization of our functionings, which should be regarded as the goal of public policy. Suppose two people have similar functionings, but they differ in their capabilities. Character A is so poor that he cannot afford three meals per day. Relatively speaking, Character B is so well-off that she doesn't have to worry about the food, and she can decide whether to eat more food or not, but she wants to maintain her star figure. Hence, Character A and character B obviously have the similar functionings for they only eat little or no food, however, they have different capabilities. Meanwhile, we could introduce character C, assuming that two people have similar capabilities, but they are different in terms of functioning. Character C enjoys a relatively comfortable and affluent life, so he doesn't have to worry about food. However, he decides to eat regularly in order to keep healthy. Finally, Character B and character C have similar capabilities. They both have plenty of food, but their functionings are not the same. In conclusion, functionings are referring to the person's ability to rank his or her desires or preferences in a specific order and is able to fulfill them, and the capabilities are kinds of substantial freedom to pursue people's various actual and possible functionings. Now let's introduce characters D and E as an example. Assuming that two people have the same primary goods, but they also have different capabilities to transform the primary goods into functionings. For example, both character D and character E have a private car, but character D does not have a driver's license and cannot drive. Character E has a driver's license and can drive. As a result, these two people who both own a private car show different capabilities in the functionings of being able to drive. Meanwhile, a good society endows its citizens with sufficient capacity of turning the capabilities into functionings.

The capability approach takes into account the diversity of resource allocation, since it recognizes that different amounts and types of resources will ensure the possibility of providing functions for different individuals. Consequently, the framework is flexible enough to require specific resources in any necessary configuration to maximize an individual's capabilities (the possible functionings). This approach is not centered on the resources or functions that the parties have in the process of evaluation, but rather on comparing their capabilities, and thus focusing on their doings and beings. A key concept of Sen and other capability advocates is "conversion factors," which include personal, social,

and environmental factors that affect how a person is free to realize their functionings. For example, a person's ability to overcome poverty depends on his characteristics, such as age, gender, disability and health. If Anny is disabled, she may earn less and need more resources to enjoy functions than normal human beings. Income enables people to converse the primary goods to functionings. In addition, the social environments, including the availability and quality of public health care and public education, social networks and their relationships, also play an important role in determining an individual's ability to turn resources into functionings as well as social standards. Furthermore, the natural environments such as pollution levels, climate and natural disasters also affect the level of income to maintain a good quality of life. Thus, the capability approach provides a more accurate measure of well-being than income itself, and is well suited as a measure of the delivery of public services.

It is imperative for us to focus on the concept of capability which emphasized the diversity and difference, and was regarded as a vital value in judging the social justice. As Robeyns puts it, "everyone has a unique profile of transformational factors, some of which are physical and some of which are shared with all people with the same social characteristics (for example, the same gender, class or race characteristics)." (Robeyns, 2011, p.10) Sen believes that social justice should be understood as everyone having an equal and actual opportunity to develop their possible functionings to achieve their goals based on their own values. (Sen, 2010, p.37) Sen's view of social justice focuses on an individual's internal understanding of achieving their own happiness and how they can live a worthy life they pursued, rather than merely on external measures, such as personal income or other social primary goods that an individual has. A just society means that a person's origin and its uneven starting point in his/her life will not generate a negative impact on his/her future life. Therefore, the redistribution of resources is not enough to achieve social equality. Society needs to ensure that everyone has equal access to social, educational and political activities, as well as the health care and employment opportunities. In summary, the capability approach shifts from focusing on social primary goods to capability. Within this framework of justice, the capability approach emphasizes what kind of freedom do individuals have to do and to be, and how society provides opportunities for them. In addition, the capability approach stresses the diversities and conversion factors, which are the unique features of respecting individuals, and society should provide some supporting fundamentals for the human development. The capability approach transcended the scope of income as a fair social policy, and proposed the concept of capability as a measurement for the social justice for all beings. It is imperative for us to appeal to a kind of humanity universalism that respects the common beliefs of human nature.

III. TOWARDS THE MARGINAL PERSON: MARTHA NUSSBAUM'S CAPABILITY THEORY OF JUSTICE

Turning to the version of capability theory proposed by Martha Nussbaum, there is no doubt that the resources are not sufficient measurement of well-being, for two people with similar amounts of resources may actually differ in the many crucial aspects of social justice. This problem will become particularly acute as we come to the issue of disability and impairment. We cannot rule out the fact that people in wheelchairs may have the same, or higher, income and wealth as the normal people. Comparatively speaking, their ability to move freely from one place to another is lower than others. No matter how much we pay a person in a wheelchair, the fact remains that he/she still does not make the full use of public spaces. Even if the problem can be alleviated to some extent through the help of others, it is not the fundamental solution to the problem. Therefore, the ultimate goal of society, from the perspective of Nussbaum, is that "the redesign of the social structure is the core of dignity and self-esteem." (Nussbaum, 2006, 164.) Nussbaum, who inherits Aristotle, believes that a well-ordered theory of social justice should be equipped with the following two characteristics: First, a good social justice theory should be abstract and universal over time, and furthermore, it should transcend the political conflicts across various areas. Second, the theory of social justice should be adjusted to getting accustomed to the most urgent issues in contemporary society.

Nussbaum's core capabilities list remains the heart of her approach. This is also one of the major differences between her approach and Sen's, and it is crucial that she wants to expand this capabilities approach beyond its comparative use. The list captures and generates Nussbaum's Aristotelian description of human dignity, according to Nussbaum's intuitive starting point of how do we live with dignity. Hence, we just need to ask ourselves: "what are the things that are so important without them, we cannot live a life worth living as a real human life in the process of establishing the core capabilities list." (Nussbaum, 2006, 74.) At the beginning, Nussbaum aligned herself with the tradition of human rights and natural law, thereby justifying her claim that countries that failed to guarantee their citizens with the mentioned rights were unjust, regardless of the level of wealth. In addition, Nussbaum argued that the core capabilities would be the subject of a broad overlapping consensus among those with different conceptions of goodness. From the perspective of Nussbaum, each capability is indispensable for us, in order to live a truly worthy of human life, which was shaped by human practical reason and sociability. In other words, without any capabilities she listed, our life would not be considered as a dignified one. Therefore, Nussbaum defends her core capabilities list by appealing to the criteria of what it means to be a truly human. Consequently, in order to solve the problem of the minimum threshold of capability and the human dignity, Nussbaum emphasizes that, in her book *Frontiers of justice: disability, nationality, species membership*, for human beings to live a good life of dignity, the minimum threshold of the ten core capabilities of all citizens should be at least ensured in a decent well-ordered society. Meanwhile, she proposes "the Central Capabilities List" (Nussbaum, 2006, 76-78.). (the earliest version is in her book *Women and Human Development: The*

Capabilities Approach (Nussbaum, 2000a, p.77-78), and the latest is in the book *Creating capabilities: the human development approach* (Nussbaum, 2011, p.33-34.).)

The Central Human Capabilities

1. Life. Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced as to be not worth living.

2. Bodily Health. Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.

3. Bodily Integrity. Being able to move freely from place to place; to be secure against violent assault, including sexual assault and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.

4. Senses, Imagination, and Thought. Being able to use the senses, to imagine, think, and reason—and to do these things in a “truly human” way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing works and events of one's own choice, religious, literary, musical, and so forth. Being able to use one's mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech, and freedom of religious exercise. Being able to have pleasurable experiences and to avoid nonbeneficial pain.

5. Emotions. Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one's emotional development blighted by fear and anxiety. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)

6. Practical Reason. Being able to form a conception of the good and to engage in critical reflection about the planning of one's life. (This entails protection for the liberty of conscience and religious observance.)

7. Affiliation.

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.

8. Other Species. Being able to live with concern for and in relation to animals, plants, and the world of nature.

9. Play. Being able to laugh, to play, to enjoy recreational activities.

10. Control over One's Environment.

A. Political. Being able to participate effectively in political choices that govern one's life; having the right of political participation, protections of free speech and association.

B. Material. Being able to hold property (both land and movable goods), and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure. In work, being able to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.

For people with disabilities, they need an atypical social arrangement. In addition, it is important to pay attention to the role of caring. Many jobs caring for the disabled are not only unpaid, but also difficult to gain social recognition to a large extent. However, the core capability list provides a very useful set of social benchmarks in terms of strategies between the caregiver and the caretakers, including three aspects: the public sector, the education system, and the workplace. The existing phenomena is that the work burdened by female in the family is not regarded as a kind of real work. Consequently, the public sector tries to solve it through cash payments or income support, so as to give the social dignity and recognition to relevant persons. Nussbaum said: "because of the very emphasis on public education concept of sociality, on the public policy, for mental disorders and physical disability problems we should first solve the guardian rights. The role of the guardianship is no longer dealing with one's incompetence, but a way to promote their core capability." (Nussbaum, 2006, p.196.) The usual approach is to let the disabled to choose functionings as many as possible. Moreover, we should pay attention to the field of education, especially the education on children with mental and physical disorders. As a result, Nussbaum came up with "Individualized Education Program". Initially, we should identify and locate groups of children whose needs have not been addressed. Then, we could give their parents procedural protection in the process of evaluation and disposal of their children through the hearing process and judicial review. Considering the crucial position of the potential cognition of individuality, especially for the disabilities and impairments, the individualized education actions are required, which would use the method of “the minimal environment constrains” to appropriately meet the needs of the marginal person.

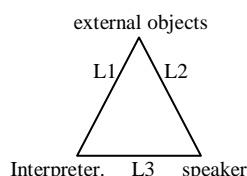
In order to find social services and legal structure of guardianship, on the one hand, Nussbaum has put forward the idea of "mentorship", namely guarantor or trustee's actions should be approved by the marginal person and their rights and obligations are roughly similar to the role of lawyer. This approach is suitable for individual needs by which special

groups acquire core capabilities. However, its cost needs to be jointly paid by the government and the market. Comparatively speaking, this scheme is not adequate. To a certain extent, the decisive decision is still usually made by the guarantor and trustee, not the mentally and physically disabled person themselves. Social services, on the other hand, include contact person, companionship, personal assistant and escort person. Nussbaum pointed out that "this procedural approach should follow four principles: the principle of necessity, the principle of flexibility, the principle of self-determination and the principle of rights preservation." (Nussbaum, 2006, p.198.) The law will construct a diversity of procedural safeguards, including personal interviews, litigation, and limited guardianship. The concept of capability, as a richer vision of equality, is closely linked to the insistence of the disability rights movement. The capability approach allows us to take into account the barriers and discrimination experienced by people with disabilities and impairments. By focusing on core human capabilities that everyone has the right to develop, it provides actors and policymakers with a simple and verifiable way to measure whether an individual's capabilities are maximized. It does not rely on lengthy definitions of what the disability is, or the nuances between different types of disability. The capability approach will also mark a great progress in the better understanding of the equality and just theory, so as to achieve the social recognition for the marginal person.

The capability approach is an incomplete and partial explanation of social justice. Although Nussbaum used the core human capability list to demarcate the minimum threshold of human rights, it is not about how justice would deal with the inequality above the threshold. The list merely concerns the explanation and clarification of the minimum level of the core rights of society, which does not truly and absolutely address the issue of inequality. Therefore, from the point of this view, the capability approach is not a best solution to address the whole issues of inequality. It, however, at least, could be beneficial to provide a vital framework and guidance for such analysis.

IV. IMPROVING THE UNDERSTANDING OF LANGUAGE LEARNING: DAVIDSON'S IDEA OF TRIANGULATION

Donald Davidson, as one of the Willard Van Orman Quine's student, not only did inherit and develop the Quine's theory of meaning, but also combined the Tarski's theory of truth. He has put forward a thought experiment of the radical interpretation, and drawn its "truth-conditional theory of meaning" (Davidson, 2001b, p. 57). Davidson regarded the interpretation of the speech-acts as a starting point of theory of meaning, and also, he argued that the meaning of the statement is equal to the truth-condition of statement, indicating that there has existed strong logical connection between the concept of meaning respectively in Quine's radical translation and Davidson's radical interpretation. Therefore, he proposed the concept of "triangulation (as shown in the figure below)" in his 1982 article "Rational Animals".



In the model, he clearly and obviously pointed out that the interpreter, the speaker and the external object have constituted the framework of triangular measurement, and each element occupies a vertex of the triangulation. When the speaker says "this is a cat," the interpreter has a belief -- "This is a cat if and only if speakers said this is a cat", then the interpreter will compare what he saw with the speaker's statement at the same moment. There must exist some kind of objective reality in the public environment according to the shared beliefs that both interpreters and speakers held. Meanwhile, we could adjust and modify the truth-attitudes inside our beliefs with the changing environment, so as to form an objective evaluation of the same object and obtain the objective standard of similarity. As the above scheme shown, L1 represents the connection between the interpreter and external objects, L2 represents the connection between the speaker and external objects, and L3 represents the relationship between the interpreter and the speaker. As for the interpreters, by observing the truth-attitude of the speaker as well as the responsiveness of the speaker, the interpreter could understand the meaning of the statement. For the speaker, he will interact with interpreter to adjust his statements by the inductive method. For external objects, it manifests the causality between external objects and intersubjective, and represents the common causes among the interpreter, the speaker and the external objects in the process of the communication. As far as I'm concerned, the principle of charity makes the beliefs inside the different subjects' consistency with each other. Only when we combined the observation of external objects with the intersubjective during the process of communication, are we possible to realize whether the statement is true or not. Even if we shared the same beliefs, the meaning of the expression did not lie in conformity with social conventions, but depends on the truth-attitude of the speaker and whether the statement conforms to the condition of the external objects. On one hand, the similar reactions and characteristics are shaped by the communication of intersubjective under the shared environment. On the other hand, in the triangle model, the external objects will give the corresponding response to the interpreter and the speaker respectively. Whether the interpreter and the speaker belong to the common cultural background or not, the meaning of a sentence is indeed not determined by social conventions, but depends on whether our truth-attitude of the sentence is consistent with the objective world. Hence, the interaction among different subjects are necessary conditions for us to make a meaningful communication possible.

The radical interpretation model of triangulation not only explains how possible language communication and understanding is, but also explains the necessary conditions for the generation of the meaning and how to ensure the certainty of knowledge. In summing up his theory of truth conditional meaning, Davidson, from the perspective of objective reality, pointed out that we could relatively avoid the uncertainty, and distinguish different levels of thought development by combining the semantic method with the model of triangulation. (Davidson, 2005, p.132) As for the question of how thoughts come into being, Davidson advocates to give his own understanding of generating conditions of thoughts from the perspective of situation and language. Moreover, Davidson considered that the sharing environment of social interaction plays an indispensable role in the process of thoughts formation, since objectives and existences are prior to our thoughts. As long as the subjectivity is strictly restricted, it can be relatively avoided to make a substantial understanding of any agency. Davidson argued that we should place the interpreter and the speaker in a triangulation model, and observe the speech-acts of others in a shared circumstance. (Davidson, 2001a, p.33) Namely, when we are making communications with each other, it is such kind of empirical activities that made us endow the objective content into the form of our thoughts. Consequently, in the process of explaining the structural triangulation model, the content and form of our thoughts can be determined to a certain extent, since our behaviors are constantly figuring and confirming the references, and the stability of knowledge should depend on the certainty of the thoughts.

Davidson, from the standpoint of analytical philosophy, considered the world of knowledge as an objective world that exists independently, separating from the world of thoughts and languages, and he argued the concept of meaning is the truth-condition for the objective truth. (Davidson, 2001c, p.101) The existence of the objective world, as a kind of structural existence, is reflected by languages. As a result, we could get a structural understanding of the objective world through a structural analysis of language. Finally, what we should do is integrate the different kinds of language, and construct a theory of truth by analyzing the whole system of language. Therefore, we could make a radical interpretation of language through presupposing the principle of charity and the holism theory of meaning. The specific steps of radical interpretation are following. Firstly, the interpreter has to believe what the speaker said was true. Secondly, the compatibility and commensurability of statements among the subjects are guaranteed by the principle of charity. For the next step, we could place the theory of meaning in a well-ordered triangle including the speakers, interpreters, and external objects, in order to discovery the meaning of language.

When we are applying the truth-conditions to the languages, we could understand the meaning of sentences, since the speech, beliefs, attitudes and external circumstance are mutually interconnected. The existence of one party is conditioned on the existence of the other two parties, and the three parties are integrated into a holistic context. The interpreter understands the utterances of the speaker from the holistic view, which includes the interpretive behavior of meaning. A triangulation model, a holistic theory of meaning, proposed by Davidson, in the process of language study, is beneficial to our understanding of language. From this point, the causal mechanism constructed by his semantic externalism is a reconstruction of our epistemology. We could take advantage of the model of triangulation to get better understanding and interpretation of languages among persons with diverse culture background, especially for the marginal person, as well as getting the true inner thoughts of them.

V. CONCLUSION

The world has witnessed the rapid development and improvement of the quality in our daily life. However, our society obviously ignored the interests of the marginal person at the beginning of its establishment. As we have discussed above, the utilitarian cost-benefit model uses the principle—"the greatest happiness of the greatest number of people", which apparently ignored the interpersonal differences and some irrational factors. In addition, the traditional contractarianism has been insisting that the procedural justice should be designed under the circumstance of justice. Similarly, Rawls used the veil of ignorance in the original position to guarantee his idea of the procedural justice. Thus, the fact that the marginal person was excluded by the presumption of contractarianism, namely the rationality and benefit-motivated, we should pay more attention to the initial design of the structure of our society.

On the contrary, the Amartya Sen and Martha Nussbaum, the representatives of capabilityarianism, argued that individuals' needs for resources are various and inconvergence, and people's capability to turn resources into functionings is constantly changing. Resources, therefore, are not as a perfect measurement of well-being. Notably, Amartya Sen creatively proposed the concept of capability through the distinction between the functionings and capabilities, and furthermore, linking the issue of justice with the capability. From the perspective of Amartya Sen, the functionings are "beings and doings", that is, various states of human beings and activities that a person can be engaged in, which is a conceptual category that is in itself morally neutral. Comparatively, the capabilities are a person's actual freedom or opportunities to achieve their goals and what they have reason to value. Furthermore, the main contribution of Martha Nussbaum is the central capabilities list to theorize the capability approach, and to extend the scope of justice to the marginal person. In conclusion, a partial capability theory of justice specifies the minimal threshold of the capabilities list for all persons, which required all governments in all nations to guarantee it. As far as I'm concerned, the capabilities list is universally applicable and dynamic changing, therefore, it is essentially suitable for all human beings independently, regardless of the nationality or the cultural background.

Not only do we attach the importance to the concept of capability in the language study, but also, we should discover the ways by which we could better understand the ideas that the language conveyed. In order to achieve the goal, we

have to combine the concept of capability with the model of triangulation. Davidson appealed to the model of triangulation in the process of radical interpretation by taking advantage of the Tarski's truth-conditional theory of meaning. On one hand, it explained the possibility of catching the meaning of the statements; on the other hand, it explained the necessary conditions for generating the meaning and ensuring the certainty of knowledge. Consequently, Davidson made the understanding possible by using this semantic externalism of a holistic theory of meaning in the process of language study. It's contributive to getting convenient interaction among different persons, especially for the marginal person, which is more feasible to get the understanding of the meaning of sentences.

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