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**Nature as a medium of the manifestation and increase of unequal opportunities for a good life?**

**Central question:**

Do the anthropogenic influences on nature lead to an interference of agency and to a manifestation or even strengthening of relations of power and inequality?

**Context, relevance and research interest:**

The starting point of this research is the indisputable interwoven relations of human life and nature in terms of human impact and dependency on nature. The research will concentrate on the retroaction on human lives regarding human influences on nature.

The intention is to find out if these mediated human actions do manifest or even increase existing inequalities in terms of the distribution of possibilities to live a good life. Therefore the influence on agency of relevant people has to be analysed. The central hypothesis is that on one hand, a specific cluster of people have the power to influence nature but on the other hand, the consequences of these actions are not equally distributed within and among different societies. These consequences also do not concentrate on the people who caused these actions. The characteristics of the initiators who intrude into nature seem to have an above-average allocation of different kinds of resources and opportunities. However, people who are more likely to be confronted with the effects of these actions seem to be those who live in underprivileged circumstances. That is why the role of nature has to be scrutinised in terms of the indirect manifestation and increase of power relations and inequalities in freedom of action of the relevant persons. In analysing the scope of actions and aspirations of individual persons but also referring to specific clusters and positions in a society, these multiple perspectives will be combined under the theoretical roof of the context- and especially person-sensitive Capability Approach of Amartya Sen and Martha Nussbaum. In this framework, the individual conception of a good life is taken into consideration while taking into account if the realization of these plans becomes constrained by nature-mediated actions of other (more privileged) people.