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The Intersection of Philosophy, Economics, and Equality: A Comprehensive Guide to Interdisciplinary Solutions

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Abstract: The fundamental aspect considered is the choice of an item evaluated and the weighing assigned to the item in such evaluation. An ethical judgement is made concerning what proportion of the populace is to be impacted by succeeding in the evaluation of a particular item.

Keywords: philosophy, economics, equality

1. Introduction

This article is an effort to elucidate and apply the rudiments of ethics and equality in a manner so far unattempted (James E., 2015). Three traditions or methodologies for success in achieving a particular end are reviewed: a stochastic process; a research program; and a game theoretic algorithm. In each case, it is argued that there cannot be regarded as constituting a criterion of success in evaluation cognizable within the two traditions of ethics and welfare economics. Three possible methodologies of evaluation are then presented. Two are derived from possible interpretations of the present ethical justifications contained herein. The third consists of an operationalization of what is considered to be the intuitively most compelling structure for the reasoning of many of these norms concerning the evaluation of success. In its simplest form, success is taken as an increase in the percentage of personal income received annually by the poorest quartile of the population exceeding 19.6 percent (S. CICARELLI, 2019).

The rest of this article is developed as follows: the choice of what is to be evaluated is considered. A proposal is made that evaluation be considered on the basis of either personal income or equal per capita shares of personal income. The proposal is entirely egalitarian in that the binary success functions considered involve a comparison between the base year and any subsequent year of only the four quartiles of income recipients as defined in the base year.

1.1. Purpose and Scope of the Book

The central issue of this book is the increasingly glaring mismatch between, on one hand, an economics that makes assumptions which are both unrealistic and, putatively at least, justified by the non-empirical evidence of the remarkable success of mathematical proof of logical results (most of which results, as it happens, do not actually justify the assumptions) and, on the other hand, a social philosophy that places a tremendous practical and moral value on egalitarianism.

A great many people find the economic side of this mismatch morally offensive. Many, including the present authors, also find it theoretically disappointing. For all of these people, the difficulties are compounded by the impressive mathematico-deductive sophistication of many of the defense.

It is proposed to step back from the mire of current clamor and confusion. A novel distinction between three types of reason: dogmatic, empirical, and dialogic. Dogmatic reason is characterized by three traits. It has consistent, fixed axioms and procedures; it is skeptical only of rival value-systems; and it treats evidence as relatively unproblematic. Empirical and dialogic reason, by contrast, have certain important features in common: both are characterized by deep awareness of the fallibility and ignorance that are inherent in all human form of contact with the world (S. CICALI, 2019).

1.2. Overview of Philosophy, Economics, and Equality

Philosophy is the study of the nature, causes or laws of things, or of quest for a general understanding of values. The former is sometimes referred to as “natural philosophy”. Natural philosophy is essentially the fundamental search undertaken by the early cosmologists, who sought a priori, deductive understanding of the essential substratum of the universe. The origins of philosophy are usually dated from the seventh century BC with the Milesian cosmologists. Greek philosophers after the Milesians broadened out beyond questions concerning the fundamental entities of the cosmos and natural processes. In particular, they were concerned to understand what the nature and sources of change are, leading to inquiries concerning the problem of change. This is often taken to be the essential mark of philosophy. For an analysis and elucidation of these notions of change and causal agency, however, a tenable philosophy of time is required. The best way to approach this system is first to address the development of philosophy in terms of the movement from the Milesians to Plato. This involves, in the first place, a brief outline of the developments associated with the earliest Greek philosophers and the questions that inspired them (James E., 2015). Economics is broadly speaking concerned with the analysis of the production, distribution and consumption of goods and services. There is a wide range of methodologies for addressing economic problems. These range from simple verbal understandings, through statistics and empirical methods, to complex mathematical models. However, regardless of the approach taken, there are certain metaphysical assumptions which lie behind economic analysis. The first and most abstract assumption is that of wealth. Recognizing that wealth is a component of a person’s means, it can be defined as that property which can be converted easily into a store of value, viz. cash. Implicit within such a definition is the idea of transferability. It is this assumption which underlies almost all neoclassical analysis. For example, the idea of utility is essentially a sophisticated representation by early ‘marginalists’ of the everyday notion in the marketplace of equivalent exchange, namely, that people will maximise their utility or happiness when, subject to a budget constraint, they obtain a

certain quantity of an item for each unit of cash spent. Although wealth can be taken as comprising both objects (e.g., cars, houses, etc.) and rights received over others (e.g., shares in a company), there is also the issue of how wealth is utilised. The most common answer to this question is that wealth is utilised to observe preferences. Increasing wealth is then “an unadulterated boon for it increases individual preference fulfillment” (S. CICARELLI, 2019). However, there is a long philosophical and theological tradition that wealth involves great moral responsibility – at the very least in its conspicuous consumption, but more radically in its very formation. In addition, there are claims in both literature and ethnography that the poor may actually make meaningful inferences from the increased wealth of their rich neighbours. Such people observe these things as trashy, corrupting pleasures that they would rather avoid. Wealth also intrinsically involves resource implications. This, according to economic theory, provides the incentive for individuals to accumulate wealth and positively correlate wealth with societal welfare, *ex se*. It is this aspect which is fundamental to understandings of the accumulation and distribution of wealth. At the same time, this acceptance is too schemaeic.

2. Part I: Foundations of Philosophy, Economics, and Equality

I see that you have a theoretical slant in focus. This makes sense because the enterprise of philosophy is a theoretical subject. In one sense that is true. However, it is possible to address practical questions from one’s theoretical perspective. When doing political theory or normative ethics, one is studying norms that inform practice. Moral agents are expected to mold their thinking and behavior in various areas of life to conform to discovered principles. Questions about justice, law, rights, or politics are closely linked to practice. These theoretical subjects inform and mold what we do and how we think, often in very concrete ways. In a different light, subjecting one’s practices to ethical inquiry is itself a practice that can be considered a kind of theory.

Another important related discipline is economics. Concerns about justice often hinge on economic considerations. Furthermore, economic facts and considerations have a large bearing on where wealth is generated and distributed. Questions about what fairness consists in often generate fairness considerations. Some concerns about justice might not be concerns about fairness but would likely implicate an economic dimension of concern. Political theory can help to analyze these kinds of economic concerns but is often helped by the examination of economic frameworks. There are some who worry that this economic methodology is too restrictive (James E., 2015). Econometric analysis, for example, only tests economic models with the tools of economic theory. This methodology rules out analysis or confirmation of normative economic theories with experimental, historical, or case study methods. That was an example of the interaction between philosophy, economics, and equality and how that interaction plays a crucial role to inform on the subject raised.

2.1. Insights 1: Historical Perspectives

This paper introduces a facet of Victorian radicalism which was antagonistic to the PPE (Philosophy, Politics, and Economics) understanding of liberty and which anticipates aspects of contemporary liberal egalitarianism. The central subject here is the Development Commission which the Association for Promoting Rational Suffrage established in 1838 and which Chartist cooperators and their Gladstonian liberal sponsors rescued in 1844. The objectives pursued by the Commissioners are noted and their recommendations are presented along with the rationale provided in the supplementary tract by Carpenter and Hodgskin. An advocacy of smallholdings, cooperative workshops, and cooperative communities. The differences between this PPE understanding of liberty and the understanding of liberty imputed to the Commissioners by their Benthamite critics are highlighted. A contemporary parallel which adopts the Commissioners' understanding of liberty and urges those working in the PPE approach to do likewise in the foundational Insights to collectively authored volume by twelve academics who locate themselves within one of the three disciplines, declares that if economic science teaches the existence of an implicitly existing Pareto optimal distributional status and that any deviation from this leads to a situation which can be improved by the actions of particular policy instruments, then an economist beginning his meeting with the philosopher could say little more than that the job is largely in the hands of the politicians: what policies are implemented clearly has distributional implications, perhaps the economist could insist that these should not have been unforeseen by the philosopher and other such criticisms. The claim is that due to fundamental horizontal interdependence, the standards of living of the least well-off are not causally the concern of any one policy instrument (Evensky, 2011).

2.2. Insights 2: Key Concepts and Theories

Utilitarians, generally, are concerned that, of all possible states of the universe, this should be as good a state as possible, subject to the constraints placed upon the individual by competition. Some property-owning democracy supporters wish to maintain the separation of ownership and control and regard markets as valuable, but they seek to establish more equal initial distributions, in terms of both the distribution of wealth and the pre-existing distribution of competition-fostering resources. The method of isolated changes is to establish what would be the outcome of the model under conditions of full information; changes can then be made to specific parts of the system and the new equilibrium sought. How one views the new discrimination on taste criterion is influenced by how wide, or narrow, a class one considers taste to include. With a narrow interpretation, the criterion is less inegalitarian than under a more expansive conception.

Consider the choice of items evaluated and the weighting given to the items. Moreover, ethical judgments are required concerning the proportion of the population required for success in the evaluation of any item; these issues do not arise where the measure of

evaluation is money. There are two traditions in economics: the ethical tradition, broadly conceived and the tradition concerned with the apportioning of scarce, or otherwise scarce, resources to different ends—a location from which policy conclusions can be drawn (James E., 2015). In general terms, the distinction between ends and means may be perceived as that between ends being what is being attempted and means being how the items that are directed towards the ends are used. There is a net of means and ends. Means are deemed all items under evaluation; ends are the weights of the net attached to these means. There is also a preponderance between the means and ends. Applied to status goods, competition for such goods is a means, as opposed to an end.

3. Part II: Philosophical Frameworks and Equality

Bringing about equality has taken on a new importance due to the dramatic rise in income inequality in the new democracies of Africa, Asia and eastern Europe that have emerged since the end of the cold war. This degree of income inequality is similar to that which exists in twenty-first century Western European countries. But every democratic country has more income inequality today, than it will manage by around the year 2100. This is pretty much the only prediction I'm prepared to make about what the future will be like. It's a nice safe one to make because the prediction is safe both short and long term. These short run figures show that, with greater income equality, you have more social justice. (James E., 2015) Where normative economics stops with the first question, some further considerations are considered under a new name, normative political economy (NPE). It reviews normative consequences of information economics which have become fruitful in positive economics long time ago and recommendation for neoclassical markets to achieve first and second best shape in them, made some years ago by a minority of business and information economists, now support great crafted reform proposals of some parliamentarians. NPE is based on idea that there are the better or worse transformations of a givers' information signals into economy signals, due to their inciting the first-and-second-best shapes of some markets otherwise unable to come out of themselves. (Marshall, 2017) This idea is elaborated on with a vignette and proved with tributed economic work. Economics ethics refers to the ethical treatment of formative information and interpretations thereof. Approach of ethics to economics is characterized as pragmatical and relatively untraditional. The first can be used to make the business reform proposals not susceptible of examination in conventional and mainstream normative economics. This appearance has risen demands for new economic knowledge entity, normative political economics. Most of these proposed material changes like in risk medicine are of proper ethical implications. There is an important proportional technique to describe empirically justified moral expectations of how businesses treat their private and common information.

3.1. Insights 3: Ethics and Justice

This reader starts Insights 3: Ethics and Justice. Just as medicine's emphasis on individual-level dilemmas connects it with individual morality and ethics, public health's population-level emphasis inevitably connects it with political philosophy, and with justice in particular. This has become increasingly evident in light of environmental quandaries, bioterrorism concerns, and efforts to contain communicable diseases across national borders. Both in the biomedical realm and in the domain of public health, it is crucial to understand the landscape of justice, an endeavor that involves analyzing philosophers' contributions on the topic.

Many goods can be evaluated in diverse ways from multiple locations (Persad, 2019). This varied evaluability of public health interventions reflects the partiality and fallibility of the actors who are engaged in resource allocation or prioritization choices over time. However, despite the dimness of some of the perceived issues, it is clear that not all the aspects of public health can be comprehended free-standing.

On one side, it is also a population level process that oversees the apportionment of harm and welfare. In this way it necessitates deliberations about what discrimination is just, or what equivalently the entitlements and duties of individuals are vis-à-vis the procurement of welfare and whereabouts of harm. A middle side workfully apprehended in justice public health literature but intrinsic to public health morality concern the rights and responsibilities that can be ascribed to jurisdictions.

3.2. Insights 4: Political Philosophy

Insights 4 focuses on what political philosophy can do to solve the problems of the distribution of income and wealth between the inherited rich and the entrepreneurial class. Suppose a society with only two types of individuals: the Ks, who get their income from investments in physical or human capital and own the whole capital of the society, and the Rs, who work for the Ks, and, as a consequence, receive quite a low income. Therefore, public administrators, i.e., the political class, are members of society who have a special talent. Their problem is to find the best way to attract political talent. The political class must set a satisfactory stock of public inputs. The best choice is either zero or a number close to the total stock of public input. Political philosophy will develop a proposal to build a bridge between the traditional analysis presented above and the statistic and econometric analyses. When the analysis switches to reality, the assumptions behind the proposed model will change. In particular, individuals will no longer be ex-ante identical. Their ex-ante talent is unknown to themselves. The market will then organize and exhibit a sorting mechanism: ex-post politicians will be those who reveal themselves as the most talented politicians.

4. Part III: Economic Principles and Equality

It is the material basis, with its economic principles, that must first be considered. Here the needed interdisciplinary approach extends to moral philosophy and, on the issues of method, it bears on usual conceptions of both disciplines. It presents a new moral science with a methodology significantly broader than the ideas of Hume and Wittgenstein. Being itself a counter example, there is a warning against letting valid practicality concerns efface the distinction between philosophy and pragmatism.

Considerations of equality carry a moral imperative without which humanity is surely doomed. They also begin in economic principles. These are understood by only a small part of humanity. This is an aspect of the larger, surprising and insufficiently remarked fact that wisdom and goodness remain comparatively rare throughout society.

The main studies, in which discussion of principles of material well-being has often resulted, have been pursued by a discipline indifferent to ethical considerations. At issue is the relative success, in fostering well-being for individual people or states, of different institutions and material arrangements within a global political economy. Commentary has not been restricted to professional economists since the trust, awe and terror in which that discipline have been held are deserved (James E., 2015). This is another remarkable and largely unremarked fact that is itself worthy of economic study. Home to the greatest debate on the most critical issues and least expert in it has been the one supposedly most expert in discussion.

4.1. Insights 5: Microeconomics and Inequality

Bold policies to expand distribution on the basis of economic relations that eliminate income inequality and also positive effects on economic improvement are considered. Economics, focusing on macroeconomics in Insights' 1 and 8, brings out a comprehensive theory that aims to eliminate income inequality. But distribution is exactly policy construction based on economic relations. As an examination of the distribution policy adopted in the mode of wealth exchange found in Insights 5, policy will be examined based on a particular mode of exchange, micro-economics in economics, commodity exchange, so that policies contained in micro-economics are statistically confirmed in the United States and Japan if they are realized.

Distribution is discussed, and here again, the intention is how to distribute on the basis of economic relations in the United States and Japan. In micro-economics, the welfare economics of neoclassical supply and demand models focuses on commodity economies and is criticizable for not considering all the economies that actually exist. In view of this situation, in Insights 5, (Kato, 2024), redistribution, commodity exchange economic relationship that investigates economic relations will be recorded, and will be performed. Moreover, since the contents of micro-economics that free-market economic policies such as Japan's liberalization and deregulation policies are consistent and are realized

will be statistically tested in affluent states and Japan in the 21st century, the spreading policy will be responsible for whether there is actually an effect on regional expansion.

4.2. Insights 6: Macroeconomics and Distribution

Insights 6 contains a guide to macroeconomics and the distribution of income. The metric is given a prominent place in Insights 7 and is presented as a lead-in to themes of distribution in the first Insights, to be taken up again in Insights 2. These themes include the fascinating but unexplored philosophic-economic relationship illustrated by the preadamic economists; economists' indifference as a group to the distributional implications of their theories; the irony of government control of inflation which amounts to cooperation in further concentrating the income group is conditioned by casting political and economic power relationships in terms of deserts in a conception of economic person and nature which excludes tradition, risk, and human capital. In Insights 8, economists' theory of personality and behavior, its philosophical bases, its historical embroilment with arid determinism, its ramifications in other sub-specialties, and its ongoing devolution into banalities around the vagaries of hedonism, will be explicated and critiqued.

5. Part IV: Interdisciplinary Approaches

Philosophy is an ancient discipline which contains very extensive literature, as ancient as the earliest written works of the Western tradition. Furthermore, much of that literature is not organized with the intention to instruct the reader economically, or with the knowledge taken for granted that economists may lack. The central importance of methodology in philosophy is akin to its importance in later science, especially in economics. Deadwood doctrine either comes to dominate the literature for 2000 years, or a method which by the standards or reasonable practice within the field is regarded as rather competent lacks any attention of philosophers until the last 200 years. Where is methodology in the literature of longitudinal practical and social philosophy? Aren't the common, tying together a society vast enough and different enough from weaker side charges to so argue, but the short answer is that economists, in their recent peculiar position, should attend to a far wider range of literature, and so better reflect about less conventional methods says that short tomes aren't economics, and by example applied theory is what both he and the great glut of scientific economists mean by economics (James E., 2015). Though it wouldn't be suitable for the points raised to seek advice on them from himself, but as a recent Nobel laureate, he makes a good example of the scientific economic method at play. As a developing new science, economics has employed a method that modern scientist jurors and teachers passed it down from their studies of the positive sciences in the early modern tradition, beginning with the theories of Galileo, Copernicus, Brahe, and Kepler. This method has come to be known as hypothetical-deductive. It is ideal, though in practice different scientists employ it to different degrees or not at all. Political economy contains a number of separate forms of

inquiry that aren't scientific in the above sense. The older methods in the sciences of wealth concern themselves with the economy of society as it currently exists, whereas other inquiries take as their subject what would be the economy in the form it might be with the best possible use of the resources available.

5.1. Insights 7: Behavioral Economics and Decision Making

In this Insights we propose the integration of philosophy, economics, and behavioral science to improve decision-making and consequently reduce inequality. We argue that a given decision problem is embedded in a social structure that can either enable or constrain the available choices. This approach is illustrated and developed in 9 specific applications relevant to poverty reduction. Four applications concern the modification of economic structures through changes in market regulation or by replacing competitive structures with alternative institutions. Five further applications are at the individual level, and concern decision-making processes. Some of these later applications involve innovative preservation policies aimed at creating an awareness of new opportunities (Santiago Dalton, 1970). In all cases we analyze the structure of the available decision-making processes and outline a number of policy recommendations relying on the proposed integrated methodology.

Philosophy addresses what values ought to be pursued. Economics, as formulated by its most recent mathematical approach, is often limited to the modeling of instrumental choice among exogenously given alternatives. In effect, this limits the set of values that could be chosen. However, choice, even of goals, is a complex matter and is not well characterized by textbook economic models. Behavioral and experimental economics show the limitations of the neoclassical approach. Bounded Rational Choice as the historical counterpart of neoclassical not mutually exclusive irrational choice already sensitized philosophers and theorists of justice to the limits of choice. Economists have elaborated on this idea mostly in terms of choice structuring rules, so that even in the absence of preference restrictions rational policy recommendations could depend on how choices are presented.

5.2. Insights 8: Social Choice Theory and Welfare Economics

Since there has been an important interaction in economics between the development of models and ideas of social choice theory, on the one hand, and the examination of policy issues and the evaluation of economic performance in a social context, on the other. Social choice theory has generated numerous ideas, models and results that have not only found applications in various areas of economics, but also have influenced the development of other social sciences. Social choice, along with welfare economics, also contributes to the philosophical analysis of the nature of social welfare and individual well-being. Broadly speaking, the philosophy of these disciplines, which are particularly concerned with equality and equity issues, shall be addressed in this context.

6. Part V: Case Studies and Applications

I study two essential components of economic evaluation: the choice of items evaluated and the weighting given to the items. This is expressed in the contemporary literature on the subject in readily interpretable ways. Ethical judgments are required concerning the choice set, as well as the evaluation function. In addition, it is necessary to make ethical judgments concerning the proportion of the population to be required for success in the evaluation of any item, with more strident success conditions requiring more information.

There are two grand traditions in the discussion of a “framework” for economics: the ethical tradition carried largely in philosophy, and engineering. It is the latter tradition which dominates the contemporary discussion, a discussion generally made very mathematically heavy; such heavy mathematics, whilst having its uses, is color-blind with respect to ethical ends. Our common experience is all the time harnessed to ends which embrace both praiseworthy and unworthy considerations, and heavy mathematics does not render rises above the human condition.

An ethical methodology for the evaluation of economics has two key characteristics. First, so far as it exists, a “moral science” adopts a method which (a) is consistent with moral or human concerns, and (b) excludes criteria often found in the engineering tradition. And second, a “moral science” is concerned that the results of the study contribute to moral ends (James E., 2015).

6.1. Insights 9: Education and Equality of Opportunity

For the government is established to advance the good of all, and a person would not consent to principles that do not even allow them the opportunity to be considered for certain goods. Thus, all democratic citizens must have the equal opportunity to attain primary goods that are distributed unequally (Robb, 2013). According to Rawls, the first condition necessary to satisfy this principle is that all citizens have equal rights. This includes some economic rights, such as freedom of occupation and industry, and the right to hold personal property. Rawls also claims that this condition is “clearly compatible with the natural scheme,” essentially, that this condition cannot be addressed further. Indeed, not all interpretations of naturalness agree with Rawls’ attribution and this is actually far from clear. Gaining primary social goods such as income, wealth, or power through economic rights is not easy or reliable for most citizens in contemporary societies. Moreover, even if most citizens do gain economic goods through their economic rights, rather than improving the worst-off, a person generally sees their position in the inequalities grow worse over time. Active intervention is needed to level the playing field.

What is meant by equality of opportunity is the subject of the next two Insights. In the United States today, opportunities to attain social goods are strongly dependent on education. Among philosophers, political and legal theorists, and social scientists today,

the precise relationship between public education and equality of opportunity is heavily contested. The debate regarding educational opportunities came to the forefront of American educational policy in 1973, when the United States Supreme Court upheld a state system of financing public education based in part on revenue from local property taxes, maintaining large discrepancies in the amount of money spent on the education of a student in a wealthy district than that spent on the education of a student in a less-wealthy district. Since this case, notions of educational equality became less central, and a rhetoric of adequacy took its place. Propelled by the Court's recognition of the importance that all students receive an "adequate" education, this notion holds that it is less important that all educational opportunities are equal to each other in quality, and more important that the quality of all education surpasses some discernable floor.

6.2. Insights 10: Health Care and Social Equity

Insights 10 gives an overview of the ethical, economic, legal, and political issues arising in the family of policy measures often termed social health insurance. General expositions in these areas are broached in an initial Insights, Insights 10a, 'Health Care and Social Equity'. This Insights is broadly conceived as a key point of reference for the specific applications of the general concepts occurring in several other parts of the book.

Among the several traditions of philosophical analysis that are proclaimed, Pateman's Examination of Aristotle's Ethics as Social Criticism and Cohen's Study in Marxist Theory of Value-Based Inequalities are of particular note; the latter is explored at some length, not because it is the most correct of the analyses but because it is perhaps the best executed and is apparently influential. A number of the criticisms of Cohen's Marxist theory are relevantly transposable to the theory of income distributions and the state.

Regarding the relationship between social equity and social efficiency in health care, it is commonplace in conventional analysis, but also conceptually not difficult to show, that the often conflicting interests of economic efficiency and social justice are most readily reconciled by a two-stage decision-making criterion: sub-optimal resource and hence income distributions are considered as the given framework within which those goods and services that operate primarily to improve health status are distributed in a second stage. Such a schema has the great virtue of simplicity, but at the cost of considerable neglect of key issues (Persad, 2019).

7. Part VI: Future Directions and Challenges

Philosophical and economic analyses are used together to explore contemporary problems of equality and the just distribution of income. In the first part of the book, this approach is used to expose flaws of some standard economic analyses. The demonstration that some standard defences of current inequalities are unsatisfactory may help to persuade some that second-best solutions are required, and hence that radical egalitarian proposals are mistaken. The two traditions give attention to different aspects

of distribution and this makes possible a complementary approach. For example, economic analysis identifies the effect of taxes and subsidies on incentives to consume goods or use inputs; by itself, this says nothing about the ethical merit of these tax-and-subsidy schemes. On the other hand, political philosophy and ethics pay little attention to economic constraints. The first part of the book combines a discussion of the extent of income inequality with examination of the means of transfer. Since monetary distributions are examined, part of the ground is lost to a 'left version' since cash transfers funded by taxes on cash incomes are controversial. This text employs two intuitively powerful arguments – the levelling-down objection and the rejection of the Pareto criterion – both of which rely on cash income distribution. This focus derives from concern about why conservative economic and political forces in Britain win support for their claims that this income distribution is justified. An initial response from egalitarians is to expose where the standard economic defences of this distribution go wrong. In part, this is a disagreement with the assumptions of these accounts, but more fundamentally, the argument is that such accounts are silent on the fundamental question of how income should be assessed.

7.1. Insights 11: Technological Advancements and Income Disparities

Emerging technologies in the digital era offer great promise for economic development, job growth, improvement in the quality of work life, and productivity, as well as for the redistribution of work across time, people, and spatial domains. Although the internet economy is in the process of a self-correction, the information era is altering the nature of work, transforming the nation's industrial base, creating a host of new economic phenomena that may have a profound impact on the distribution of income, and eroding the real earnings of those at the bottom of the wage scale. Many fear that the job structures that will emerge are in and of themselves likely to generate widening income inequality (V. W. Stone, 2002). Automation and computer technology provide both sectors an opportunity to employ an ever more limited number of workers. Finally, if the social ills associated with an unequal distribution of income are profound enough, societal will can simply cause these changes not to occur.

The reality is such that we are living in an age of continuing income disparities. Although the Gini coefficient has remained relatively stable over the past decade, definitions and patterns of wealth and income are as diverse, complex, and changing as the phenomena they attempt to describe. Furthermore, to do nothing in the face of income inequality is to recruit societal decay. Another potentially fruitful area of analysis examines why and how children of the digital elite are socialized to perpetuate their own privilege, and how education markets are working to exacerbate and recycle income disparities. All have implications for the unique patterns and structures of inequality generated in the historical moment of the emerging digital era.

7.2. Insights 12: Globalization and International Cooperation

12. Globalization and International Cooperation (CONT.)

8. Conclusion

It is a well-known problem that necessary goods created by economic activities do not reach each and every single person. This unequal status has remained unsolved throughout human history and it is a pertinent issue for researchers who continue to grapple with what can be done within the context of economics, philosophy, or other disciplines.

From an economic perspective, carrying out a distribution experiment involving some individuals who have essential goods and others who seek them is problematic, because in most real distribution networks, consumers only receive goods and never distribute them (Kato, 2024). A real experiment would require participants to play a buyer role and a seller role interdependently, which is a cumbersome approach. On the other hand, practicing a socioeconomically imbalanced style to create markets of buyers and sellers for necessary goods runs counter to the principle of human equality. It is inequitable for some people to have possessions of imperative goods and other people to try to procure them. In the real world, the situation is even contradictory. Essential goods suppliers aim to sell to as many buyers as possible, but all people in need of vital goods should not have to pay for them.

Persistent disparities in the distribution of necessary goods have also been discussed in the field of philosophy. The fairness doctrine described by (James E., 2015) specifies that it is important to deal with unfair primal goods like goods of a socio-economic foundation in social systems where there can be disparities. However, the philosophical method may be narrow to derive tangible and multi-dimensional guidelines for eliminating the problem of disparities in the circulation of necessary goods.

8.1. Summary of Key Findings and Recommendations

Solving the problem of intolerable global inequality is an urgent issue now if only because of the signs of increasing social unrest (Kato, 2024). Social unrest is not good for productivity levels, which in turn is not good for producing the surpluses upon which any significant reduction in poverty levels depends. Social unrest is also detrimental to the health of democratic forms of government. The vicious circle of productivity, inequality, and social unrest cries out for a reversal. Inequalities in income and assets have greatly increased over the past quarter of a century. Wealth inequality is now, at least in some significant markets, higher than at any time in the previous two centuries, and has an unhealthy capacity to make itself more unequal. This is followed by an analysis of the “convergence” of around twenty countries since the late 1980s. In light of this achievement, the focus then turns to within- and between-country inequality trends.

There is a special emphasis on the distributional consequences of rising inequality within countries and a policy response that can be formulated.

A “grand challenge” for the items on which success if desired be resolved. This entailed an ethical evaluation. A policy identification methodology has been developed, which utilises both the analytical and normative capacities of economics. This takes the form of an extension of the economic approach to policy evaluation to include the technique of cost-benefit analysis. A critical survey of the academic literature is utilised. There are ethical judgments to be made in considering the choice of the items to be the subject of an evaluation, and the weights to be given to these items. Success in the evaluation of any item would require what has been described as “an infinity of ethical judgements”. A conspectus of the extent literature, combined with consultations with expert advisors, can result in an improved ability to assess the ethical implications of different policy alternatives. Some claims that the forces of globalisation were partly responsible for stimulating the more recent rounds of poverty reduction in China and India, and might, therefore, partially justify a more “multilateral” focus by the United Nations.

8.2. Implications for Policy and Practice

Solving the problem of inequality is an urgent issue. Social unrest creates a vicious cycle: it lowers productivity, increases inequality, and fuels further social unrest. The world’s nations have already experienced such a vicious cycle domestically, and now that they are moving toward a borderless global economy, it is feared that one such will occur worldwide. The Global Economic Theory for Stability is launched here as a grasp of diseases based on such a fear. The inequality of wealth is indicated as an automatic epidemic of the developed country welfare state system (Kato, 2024). This is a hypothesis that is natural in Global Economic Theory for Stability and at the same time consistent with and supports works of and .

The world is now getting older and older, which is a disaster for the welfare state. The pension expenditure explosion triggers enormous government borrowing demand. For the Japanese economy, this borrowing demand works within the country, and for the US economy, borrowed money from outside the country; capitalism and Anglo-Saxon capitalism have worked effectively and stably. However, based on National Income Identity, it must then expand the current account deficit seriously, and it has the risk of repeating the Plaza Agreement’s swamp economically, which is the condition of a vicious cycle of the underpound.

9. References

Please consider the choice of items evaluated and the weighting given to the items, as well as the ethical judgments required concerning the proportion of the population required for success in the evaluation of any item (James E., 2015). An ethical methodology, whether economics, development economics, welfare theory, or the ethics,

or the economics of ethics and social philosophy, has two characteristic features. First, a “moral science” adopts a method consistent with moral or human concerns. Second, a “moral science” is explicitly concerned that the study contribute to moral ends. My responses have these features. The issue of globalization is central to the concerns of ethics, economics, and political economics. Globalization and concern for global issues has a much longer history than is often acknowledged, one current international focus seems as partial and politically motivated. A positive assessment is greatly needed, building on the good news of recent years and dealing with continuing difficulties. Recent explicit ethical discussions of globalization have too limited a focus. In the context of future scenarios, multiple considerations need to be weighed. The evaluation of economic incentives has implicit norms. Preference should be given to scenarios which support or facilitate goals that are clearly value in normative terms. Sharply contrasting national experiences reflect the plural nature of the international system. Integrated and concerted multinational action can be effective in addressing international coordination failures, if a donor contribution and can assist in stabilizing volatile international financial markets. Economic and Monetary Union, even in the absence of full tax harmonization, would imply that some tax competition will no longer be tenable. The need of the hour is fiscal solidarity, going beyond aid, to permit the roll-over of debt by low and middle income countries that might otherwise face a liquidity crisis. Based on the vast literature on globalization and the excellent and wide-ranging points raised in their paper, there are several ways I could use the tools to fill that gap. Considering the plural values involved, it is important to note that there has also been an emphasis on liberal values in the recent literature on globalization. While this emphasizes the devastation of civil freedoms in developing countries and sees international economic openness as a way of improving democracy, my focus is much broader. It embodies a consideration of a wider range of freedoms (of which the political is but one part) within all countries and also considers the effect of non-democratic but genuinely free market economies. Since the seminal work of Amartya Sen, there has been a flourishing of work on freedom and this has been widely used to develop the Human Development Index. A more general inter-disciplinary turn in development studies can be claimed as a good development. In light of this vast literature on globalization and the many excellent and wide-ranging points raised by Sen, Peart, and Levy, I have proposed a new, expanded framework for ethics and economics, the underlying principles of which have roots in the work of Sen. The expanded framework embodies a consideration of the nature of choice, richness of objectives, doubts about comparison, diversity of judgements and proof requirements. The mechanism underlying these considerations can be characterized as the acknowledgement of societal plurality and opacity. Further, this expanded framework is structured around complexities of preference, distribution, aggregation and leverage and can thus be used by ethicists, economists, political economists, development studies, welfare theoreticians, policy analysts, and interested others in various ways, including the

evaluation of social states, policies, markets, political institutions, social practices, patterns of behaviour and ideas. The expanded framework is or can also be represented as a novel analytical tool sparked by ethical considerations. Used in the right way, such a tool can strive towards a more just and enriching world by promoting initiatives, research, markets or policies that account for the complexity and diversity of human life, whilst being informed by fundamental values of social justice, tolerance, reciprocity and collective solidarity.

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