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Sociology As a Catalyst For Economic Justice: Innovative Solutions For All

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Abstract: In this introductory section, I provide a brief historical and theoretical overview of sociology, the discipline and the practice. This grounding serves as background to the symposium from an international conference. A brief overview of the sociological concepts of structural equality, status passage, the Darwinian World Economic model, and the Cascino Global Macro model will be considered. The concluding section invites discussion in a forum that explores the new ideas presented here. The discipline of sociology has been characterized as the study of societies over time. More succinctly, sociology is the discipline that investigates how societies divide and assign categories of individuals, whether these are classes in an economic system, races in a political system, or status in a social system. Importantly, sociology is also the science of re-connection.

Keywords: economy, justice, innovative, solutions

1. Introduction

During the 1960s, sociology was described as the discipline that institutionalized the critical questioning right for smooth interaction. Over the past 30 years, perspectives on social change and the need for political action and the ability to take action as mere instrumental factors have been brought to the center of the sociological field. In the book that is considered a significant work, sociology as a crisis discipline was founded. In this book, the author goes beyond previous studies of the social order and suicide as the conceptualization of solidarity and examines the subdivision of organisms based on structure, ontology, and function. This work transforms the theoretical foundations of natural sciences, politics, and economics, appending some of the fundamental concepts of natural beings. The book has since had a comparable impact in the field of sociology and has inspired many generations of sociologists. The problem is raised as one of transposing to these parts of society the schema of the biological individual. The difficulty is to articulate the individual and social problematics into what is called a preparatory movement. The solution is to postulate the interdependence of particular social facts that shape the distant structure of social reality.

The Division of Labour in Society highlights the concept of the process of change and the role of sociology as a scientific discipline in the phenomena of change. This volume bridges the gap between social structure, economic organization, and the social and ethical forces of social change. The book constitutes a critical foundation for the scientific analysis of social equilibrium and change. Sociology concludes that it is an outcome of a transposition movement with both theoretical and practical outcomes. It is

certainly the science of institutions dedicated to the moral foundations of society. A sociology therefore covers a broad, particularly sophisticated, and established field, with a clear agenda that is to explore and redefine the processes of social changes in the shape of both self-interaction and social action. Succeeding generations of sociologists have been able to apply and give contemporary meaning to this orientation. Each of these fields is reified and can itself be practiced as an autonomous discipline. The various social sciences have a clear role to play. They present us with at hand, not yet problematized, useful to our ongoing modes of action. Yet, in the last century, the sociological self-problems of crisis observation from within have inherently re-linked important questions dealing with society. The priority before the social scientist is to systematically recombine various sectors and aspects of social reality to be treated, setting again into motion new methods and patterns of action.

1.1. Background and Significance

Racial capitalism really means that it's not the case that economic inequality and racial inequality should be held apart. They tend to be and should be understood as being mutually constitutive. The commonsense idea that a free-market economy is colorblind or automatically leads to greater racial justice is absolutely ahistorical. It's simply not the case. The economy that we live in today functions based on various points in the history of the country and its relationship with violence and domination, which has led to a place where racial hierarchy has continued to exist and to be part of what drives economic inequality, not in the outliers or marginal situations, but in the very essentials. We will not overcome the problem of racial inequality simply through affirmative action, which is not to say that I object to affirmative action. It's important. But the issue is deeper than mere representation, numbers, or diversity. We also have to think more critically about the kind of economic system that we are operating within. That's why the argument that has been made, and that so many of you are working on across the country, is that we really have to think about what kind of economy it is that we are seeking to create. And that brings me to the third question, which is the one about political economy. To clarify, I don't mean I'm just doing this as a word association game. But to say that we really have to unpack what it is that is driving the engine of economic distribution. Why is it that we have such extraordinary inequality, not only in terms of wealth but also, more importantly, in terms of income? The underlying fact is that wealth calls its cousins after it to provide itself a fatted life. If you look at the data, the structural relations about what generates wealth over time are absolutely critical, because it's that which dictates the kind of distribution of the compensation that different investments end up making. In turn, it is the differences in wealth that then lead to the differences in financial capability and relative control over political debates, which then distorts the structures of the legal system and the political questions in which rights are being defined, both economic and social. In doing so, that political question provides an escape hatch or a parallel system of adverse selection that allows for the very bad story of the monopolization of violence that

undermines human rights and the rule of law to prevail. So that means, I think if we take that seriously, and this is my standard trope in the classroom, we have to think about our future as a people. It's not good enough. It's not merely that racial capitalism is harmful to African American dignity and to the way in which their story, history, and inheritance are rendered invisible and economically immaterial in the present. It affects all of us; a political structure that is oligarchical is not a democracy. A legal system that can be hijacked by a few bad players who utilize their political power and the adverse selection stories and mechanisms to set them up leads to the very ugly story of the monetization of corruption, the payment of the blank check that some of our friends and their associates are involved in. That's not just about people's private lives. It distorts the character of the public sphere. In doing so, it alters both the character of the governance of conflict and the control over the possibility of humanity flourishing.

1.2. Purpose and Scope of the Work

There are many paths to address these issues, but here we document a few, namely, research and innovation efforts in underrepresented groups, and leveraging the insights from these communities to advance social and economic progress. Often, the alarm is raised about underrepresented groups in critical disciplines - medicine, economics, and computer science come to mind - and ad hoc and uncoordinated policies are proposed to correct these imbalances through scholarships, targeted programs, and through a system of mechanisms to bring people from underprivileged backgrounds into the economic system. We increasingly believe that a coordinated collaboration strategy is necessary across sectors that intentionally seeks to leverage the strengths that these diverse communities bring to the meeting table. We believe that the challenge is significant, but not insurmountable, and we demonstrate how the academic disciplines of sociology and medicine have emerged to provide models for the academic, private, and non-profit sectors to lead in this area.

In being intentional about the representation of minorities in any field, it is paramount that such groups highlight the benefits of their presence in such a system. Due to the focus of this work, we endeavor to shape some of the benefits of minority representation towards science and technical endeavors, taking an economic as well as social justice perspective. In this work, we focus on the benefits of minorities in life sciences research and innovation. This work harnesses the textbook sociological arguments about economic justice and social justice, and further, around cultural and economic capital by race and ethnicity. To do this comprehensively is a daunting if not impossible task, so we focus on medicine and sociology, two disciplines where they seem to dominate the creation, discussion, and disbursement of ideas having broad implications for community-wide health and connectedness.

2. Foundations of Economic Justice

Economic justice is the fair distribution of the economic benefits and burdens within and between societies. A broad consensus exists that questions of economic justice are key to determining the legitimacy of a society's political and economic institutions and outcomes (Center for Jesuit Education, 2018). The precise contours of economic justice are not without dispute, but most approaches agree that the distribution of wealth, income, opportunity, access to the economy's basic structure, and the terms of cooperative activities are centrally at issue. Fairness is what links economic justice to the economic component of the common good. Scholarly reflections on the common good and economic justice often take a particularly philosophical or theological tone, and much of the debate about economic justice and the common good has its roots in these disciplines. However, translating normative concerns about the fair distribution of economic benefits and burdens into policy demands is fundamentally a study of applied political economy. Thus, a broader focus is taken, including a wide array of perspectives from sociologists, political scientists, legal scholars, and economists, who together have examined much of the evidence on the operation and implications of alternative arrangements for the economic life of societies. Disputes emerge not only about the fairness of particular states or aspects of economic life, but also about the best methods for determining a society's compliance with core standards of fairness. However, the perspective adopted tries mostly to keep the focus on issues that are in the spirit of examining the broad compatibility of the existing or proposed structure of the world economy with ideals of distributive fairness.

2.1. Theoretical Underpinnings of Economic Justice

The literature review herein is predicated on social justice and the global problem of capitalism. It will show how sociology (sociologists, social workers) is needed as intellectual resource of economic justice and as catalyst in the development of bold, innovative solutions to the economic problems faced by underdeveloped countries. By drawing on sociology, for example, debate on micro- versus macro-explanations of poverty, theory on the diffusion of technology and new views of underdevelopment can be engendered between identical actors. Sociology, then, can transform the debate on the nature of economic ties and hence provide a focus for innovative economic strategies which are no mere a mirror image of global strategy, but based on local condition.

A second reason for the stress on sociology is that it highlights the usefulness of other subjects on the nature of the economic problems. The global spread of a particular mode of capitalism raises the issue of whether political solutions to economic problems (just a different type of capitalism) will be wholly effective. Consideration of the sociological literature can open up different types of political action and suggest a different perspective for industrialised countries to take on pressing economic issue. A third manner in which the use of social science is defended is that it can prompt much-needed

self-scrutiny of actors' work. This is exemplified in the increasingly bitter debates over the methods and motivations of workers in countries in terms: preserving jobs in the North at the expense of workers in the South ((A Compa, 1998)).

2.2. Historical Perspectives on Economic Inequality

Economic disparity is projected to persist, if not worsen, in the United States. Compelling performance disparity frames the Launching Reliable Opportunities for Believing in Excellence (LOBE) vision. Since the passing of the Smith-Hughes Act in 1917, vocational learning has historically disadvantaged minority students through curriculum tracking into low-wage jobs. Thus, an unwritten -- less visible -- caste system held in place by privilege and means maintains the “roped-off, unprivileged” sector comprised of black and brown communities, assimilating in 1933 workforce advancement to overtake situationally designed intellectual curriculum. Inflexibility to adjust policy is revealed, allowing the cycle to precipitously descend the value of these students. Today, intensive efforts toward a more inclusive society are still met with resistance as if it would lead to unfair advancement to those who need it most. Amid improvement is a rising tide of fear and despair. Such is the world before the 2020 pandemic laid bare pre-existing health, educational, and economic inequality. Any collective dream of equity and prosperity is restrained. So, there must be concern for restoring the right to pursue normative values of educational social justice (Ubong, 2013). Justice measured by a neutral respect for the pure procedural avoidance of discrimination suggests leveling the playing field for all learners being essential. But compensatory initiatives are persistently cyclical, triggering the battle for equality of outcomes focused on racial outcomes acknowledging the ongoing history of policy entitlement level advantage. Needed is a conceptual framework rooted in a broader understanding of equity, aiding the apprehension of wealth as the lever for transformative power allowing all learners equal fiscal resources to meet the mastery of knowledge. Post-mastery, first generation racial equity democratizing that wealth would fundamentally dislocate bias of low-ending implicational occupational practice.

3. The Intersection of Sociology and Economics

Centuries have prepared the ground for the new field of sociology, and it practically only came into existence during the transition from the pre-modern to the modern era. It was not until the 19th century that sociology was born, at a time when rationality began to assume a basis of its own and establish itself as the basis of social relations. Since the beginning of the 20th century, the economy, boosted by its exchange medium, has been thrust into the very heart of social relations. Today's society is completely impregnated by economic values, national wealth, the salariat, occupational demarcation by way of division of labor, the agro-food domain, wealth distribution and consumption. (Trigilia, 2005) It is because they are highly economic in content that these questions are henceforth the very subject matter of sociology. And so do many other questions based

on codes and monetary norms about the arrangements and economies of possessions, about the consequences of money and finance, about the moralities and styles of life. The way that money is managed, the labor code and contractual relationships, the economic performance or inefficiency of enterprises, the actuarial policies and indebtedness of nations, the way States or firms build and manage their funds – all this and so much more are branches of sociology. Many sociologists contribute to this domain, sometimes being even reknowned in the economic community.

Sociology has become an indispensable asset for a better understanding of the economy, for a wiser action upon it and a more just distributive policy. However, mainstream economics is not only a fertile field for the development of sociological inquiries. As (Rogowski, 2017) prosaically underscores, mainstream economics brings forth its own weaknesses as well as the modern views about the economy that are themselves controversial among mainstream economists. From the very beginning of the social sciences era, sociology has set itself off to study the economy in a way that differs radically from the economic approach. With the great success economists had in developing neoclassical theory, up to supply-side economics, they attracted attention with more or less exclusivity of politicians, business owners and public administrators alike. There were in fact deep doubts about the effectiveness of direct policies to conduct the economy. Of exercising a steering control upon the courses of the economic machine. These trends reproduce the main tenets of mainstream economics. On the one hand, there can be long term gains if state intervention is minimal and accepts the institutional and social rules given by neoliberal economic management. On the other hand, to refurbish the job and wealth a sound economy has to favorize the affluent and the firms; as for the others, they are advised to mend their ways and / or stiffen their belt.

3.1. Key Concepts in Sociology and Economics

Innovative solutions are needed to overcome economic inconsistencies, discriminations, and exclusions on grounds of personal, and group-induced factors, such as: gender, race, ethnicity, country of origin, health status, professional background, religion, age, and sexual orientation. Fortunately, there are many sociological theories aspiring to give a description, and understand the reasons for emergence of social, and economic inequalities, and the ways of fighting them on the frame of fundamental human and civil rights.

Since the financial market crash in 2008, American society has paid more attention to economic issues, and civic participation in discussing, and protestation against economic policies and results became more salient. The Occupy Wall Street movement named among their demands “Economic Justice For All”. Occupy Wall Street activism constituted both a critical moment in the debate about economic justice, and symptomatic of broader social concern. Given the high standard of living in developed countries, such as the United States, Western Europe, Canada, Japan, South Korea, and Australia, where

poverty, and social disparities are relatively smaller than in low, and middle income countries, the economic inequality has not been a focal issue of sociologists working in developed countries. In social science, the biggest factor of long-lived wealth, and economic inequalities between people is still an accumulation of inborn or familial obtained and locally accumulated wealth, followed by better education, personal, professional, and social relations, work experiences, better income, and survey results. Earning discrepancy between work and cultural, educational, and social background can lead to descending mobility, and thus downwardly inherited economic, and social position by progeny (Rogowski, 2017).

3.2. Sociological Theories of Economic Justice

Since the deterministic stances fail to understand the abstract and general processes through sociological research on Turkish labor history and sociology of work. Classical sociological theories, namely Marxism, modernization theory, functionalism, and world-systems theory; and the modern sociological theories namely neo-liberalist and structuration theory, post-Fordism, flexible accumulation, McDonalidization and “deskilling” theses, the concept of the “infoworker”, the dromology treatise, space, and time-compression arguments are critically examined. Instead of these pre-formulated theories, it is suggested that another theoretical agenda should be drawn by concentrating on the reconsidering of the concepts mentioned above in the Turkish context. At the heart of the article is the idea that socio-economic transformations cannot be well understood by dependence on this or that sociological determinism. Further, it is supposed that sophisticated sociological explanations cannot stand without a strong basis of historical and empirical research. Contributions of labor process approach and its predecessor, the Braverman thesis, which argues the “degradation of labor” are discussed. It is argued that this thesis cannot set forth a deterministic relationship and overlooks the varieties of resistance in the workplace. Therefore, the further sociological research, focusing on the subordinated groups of the society, namely the workers, and collection of their activity are highlighted. It is finally argued, compared with the repetitive worker actions, with little need to initiative, creativity, flexibility, or thinking; labor history in the hundreds of years long processes offers a better way to analyze the social structures, relationships power, the organization of economic world as well as the daily lives of workers and craftsmen... while destined, the treatment of conceptual and methodological domains of a sociology of work in a broader scale.

4. Innovative Solutions for Economic Justice

Economic justice is often defined as the fair distribution of economic benefits and burdens. Fairness, however, is a concept that is contested, especially as it links economic justice to the common good. Some see issues of economic justice in terms of strict equality, while others demand proportional fairness. Still others see economic justice in something like the results-oriented sense that justice is about making certain that those

who have less are given more. We are witnessing a three-decade transformation of our political economy, which raises serious questions about the economic justice for the bottom 60% of society (Center for Jesuit Education, 2018).

The erosion of collective bargaining, the rise of shareholder capitalism, the now-all-too-familiar effects of the digital revolution on various measures of inequality, growth and employment, and the increasingly dominant effort to rethink everything from school reform and health care to monetary policy and financial regulation in terms of narrow efficiency and incentive considerations – all have combined to generate sufficient concern across a wide range of disciplines to suggest that rising inequality may well be one of the most significant shifts in the United States economy over the past half-century. But perhaps the most compelling body of research to emerge in recent years concerns the importance of the initial endowment of resources, and in this sense, inequality of outcomes is not merely unfair, it also has deeply pernicious consequences. Of course, there have always been market fundamentalists for whom any focus on fairness is anathema, people who argue, and with some justification, that a minimum level of inequality is necessary for growth. But as with all issues of economic justice, the facts are much more complex than ideologues often allow.

4.1. Technological Innovations and Economic Equality

Rising inequality is a critical concern for societies worldwide. In the United States, the financial crisis of 2008 exacerbated the long-term trends of wage stagnation and wealth concentration. In Europe, austerity efforts post-2008 saw decreasing public spending on social programs. Similarly, emerging high-growth economies such as Brazil, India, and China have highlighted common prosperity, livelihood security, and income adequacy as central goals.

Among these nations, China's ninth five-year plan for development was the first to elevate common prosperity from a policy oversight to a calculus of development. Subsequent plans elaborated common prosperity as the aspiration to universally distribute economic opportunity, welfare, and social inclusion—particularly benefiting underdeveloped (gendered, regional, ethnic, and rural) groups, promoting binding mechanisms for social engagement and social protection, and encouraging diverse investment, entrepreneurship, innovation, technical literacy, and employment opportunity.

However, common prosperity has remained elusive. China's unequal distribution of wealth ranks as one of the world's highest, with the Gini index oscillating between 0.47 and 0.53—amongst the most unequal of the G20 nations. Rooftop Capital's baton report depicts the accumulating wealth of China's Fortune 500 elite as the nucleus of a state capitalist resource empire. It interlaces financial, industrial, and trading domains into a

monopoly network that eclipses labor, professional, landless rural, and discriminated migrant populations—a feudalistic hierarchy in conformity with analysis.

Such dynamics have spelled disproportionate welfare for the elite and anachronistic exploitation for the popsicle. Even the prospective advent of the mega regions like the greater bay area perpetuates a dual society of basket-case shanshui polis on the transit axis of parasitologic and viroid lobotomy. And the realm of online celebrity capitalists, e-commerce de-professionalized small-business domesticates, influencer economy charlatans, investment scammers, and crypto crooks remains overfree and underprotected. Nowhere is such exuberant inequality more apparent than in megacities that bring together immense wealth with stark poverty, fostering social exclusion, structural disempowerment, spatial immobility, and various forms of deprivation.

4.2. Community-Based Approaches to Economic Empowerment

Communities in Rural Appalachia have long grappled with issues of self-sufficiency, unemployment, and poverty. The Global Financial Crisis of 2008 and the subsequent slow recovery exposed just how vulnerable and disempowered individuals and their communities could be, both in terms of governmental fiscal structure and economic development. Now, more than ever, there is a need to begin to reimagine community-development strategies such as participatory economic models, the formation of cooperatives, or alternative local currency systems outside the dominant and unsustainable economic paradigms.

Nested in Appalachian sociological research, much of the available literature on this region focuses on public health, living conditions, land use, or the overall state of the community. However, this research inquiry seeks to address the social, political, economic, and racial justice implications surrounding the establishment of a participatory food hub in a small mountain town in Tennessee. More precisely, this project will consider the obstacles and challenges one community-led organization has faced in attempting to open the town's first food cooperative and how federal- and state-level policy have intervened and left the community disempowered in their attempts to combat widening economic disparities and food insecurity (Basu, 2006).

In reinforcing the argument that applied sociologists have a firm position in the pursuit of economic justice, this particular research project will highlight the complexities and the opportunities faced by low- and middle-income communities in their attempts to create alternative economic models and will stress the importance of action-based and engaged sociological praxes in challenging the status quo. It is only through such interdictive and innovative community-focused work, it will be argued, that the material conditions of economic and social disparities can be remade and intertwined injustices made known (R. Pitegoff, 2017).

5. Case Studies and Best Practices

In 40 cases across the globe, sociologists have mobilized expertise, knowledge, and resources that engage economic justice. Within these are: globalization and public sociology, economic impacts of immigration, frugal innovation in developing economies, economic alternatives for the public good, sexism, and hegemonic masculinity, local sustainability vs. global connectivity in the Black Hills, and economic and religiously sustainable solutions for Hawaii. Sociologists can use this initiative to advance credible knowledge, explore equivalent projects, and shape the discipline itself to prefer public engagement.

Sociologists are catalytic agents in fostering platforms that could resolve conflicts, advance positive alternatives, and be discovered that compromise conflicting economic interests. Simply, the discipline provides good information concerning what would and wouldn't be helpful. Instead of functioning for the recipients of their choice, specialties and methods find a common goal to increase economic justice. Concerns On The Global Sphere was a peer-reviewed project initiated in 2015 that supports the role of sociologists in worldwide needs. Discouraging of Graciela Montes, this year explored an ecumenical dialogue with sociology and catholic social teachings from Pope Francis. Relying on theological influences of communication, there is a planetary responsibility for communication in encounter. The social doctrine calls for a discourse over an integral ecology interacting to attain total well-being (Center for Jesuit Education, 2018). Broadly, an unswerving content is a global utilization to hold and consider commitments offered to sociological concerns to support economic justice on an international level.

5.1. Successful Models of Economic Justice Implementation

Economic justice is the fair distribution of the benefits and burdens of economic institutions, whereas fairness means that special consideration is given to the needs of the poor and weaker members of the community. If economic benefits are distributed unfairly, the common good is neglected. Fairness is concerned with the fair treatment of others; thus fairness inherently links economic justice to the common good (Center for Jesuit Education, 2018). Public policies are just to the extent that they address economic injustices that would cause structural inequality and poverty, and procedures institutions are just to the extent their rules and outcomes are fair. Procedural fairness in economic processes consists in the idea that if everyone cooperates and competes within the economic marketplace, distribution of economic benefits and burdens will be produced and reproduced according to the value of individuals' contributions. That value is determined by supply and demand, collective bargaining, and other fruits from competition within the marketplace. Thus, just transactions and distributive shares will be achieved if everyone has just given and taken according to fair rules of the market. People who work in the same job classification receive the same rate of pay with few

exceptions. Coordinating control is distinguished by its use of throughput on an established level, regardless of the actual capacity of the resource.

5.2. Lessons Learned from Failed Initiatives

In detailing the struggle for economic justice, the role education and sociology play must be explored through its struggles, potential, and continued failings through a number of more recent and less publicized short-lived programs. Since its inception, education has been trumpeted as the “great equalizer,” a panacea to end societal inequities. This notion was reinforced in 1979 by a widely touted study which found “education [was] more important than controversial factors like family background and race in determining students’ success in school.” The conclusion was meteoric rise in educational policy discussions emphasizing the virtues of educational investment to increase productivity and the dangers of early exit from formal education. Education was said to be both a public end to achieve “social utility” and a personal means to accumulate future rewards. Unfortunately, the lofty promises of education far transcend the reality in the context of modern capitalism, a fact which should be self-evident after considerable investigation (Ha-Quyen Ho, 2017). The formation and perpetuation of modern education systems should not be seen merely as a vehicle for democratic reproduction of oncoming generations. They are instead an organic element of late capitalist accumulation whose history, function, and effect are transformational rather than fundamental. The conception of schools as benign socializing institutions responsible for advancing foot soldiers of freedom neglects the fact that public education is largely the result of capitalist consternation over the moral, mental, and military readiness of the labor class. The peculiar nature of formal education within the bourgeois arrangement is evident upon observing the differential growth spurts of public and private funding.

6. Ethical Considerations in Advancing Economic Justice

The goal of sociology as a discipline is to conduct science that recognizes disparities and strives to mitigate them. In its ideal formation, sociology functions as a catalyst for economic justice, though rarely does it acknowledge this as its primary project. Concurrently, the ethos of the discipline often falls short in translating its findings into tools for substantive, real-world change. These arrears hinder the full realization of the discipline’s potency as a vehicle for economic reform and justice. Given these unique strengths and weaknesses, this paper pivots towards a grants-based framework. It seeks to adapt and appropriate key components from the scholarship model, and to thereby identify opportunities for revolutionary growth within sociology. Several near-future research narrative plans, incorporating these techniques in already proposed or largely conceptualized directions, will be outlined. As a coherent exegesis of these ideas, they provide an integrated strategy that may be keenly considered and engaged. First, however, a methodological emphasis: the purpose is not passively to reflect an existing state of knowledge but to translate this knowledge into a dynamic agenda for research

that will drive sociological inquiry forward. Emerging from this frame are proleptic steps taken towards funding decisions and broader intellectual engagement. These scaffolds induce reflexivity, as well as bridging conceptual divides between individual projects, particularly in cross-cutting thematic spaces.

6.1. Ethical Dilemmas in Economic Policy

Economic policymakers around the world face ethical dilemmas with distributional implications. Economic models are sometimes a useful tool for evaluation, but they shape international as well as national policy. Economic history and philosophical considerations provide insights into the ethical aspects of these issues (Beeson, 2003). In terms of distributional equity, tradeoffs between not just efficiency and equity in the conventional sense but also equity between generations and between actors at different points within the same generation are considered.

Economic justice requires that economic outcomes are not simply analyzed in terms of market imperatives or in globally aggregated form. Instead, an ethical framework should demand that the way individuals or groups arrive at certain market or broader economic states should also be of concern (Halliday, 2019). Such a broader approach to understanding economic policy has been criticized for advocating an unattainable degree of consensus within political communities. Attempting to ground the development of economic policy recommendations in ethical arguments requires asking that the normative dimensions of such prescriptions be made more explicit and transparent than is conventionally the case. On the other hand, imposing an ethical straitjacket upon the way in which economic resources are utilized may be ill-starred. Economic policy recommendations may be the outcome of complex, perhaps even incommensurable considerations – some of which are more readily captured in economic models than will be in broader ethical analyses. Parliamentary democracy is an inherently bossy arrangement. Similarly, the rational institutional and macroeconomic policy frameworks that have been put in place in many countries since the 1970s purport to strip decision-making about certain areas of economic policy from democratic accountability altogether.

6.2. The Moral Imperative of Reducing Economic Disparities

Solving the increasing inequality of income and wealth, recently becoming severe, is now an urgent problem for the stability of the national state and the international community. Social unrest triggered by inequality greatly lowers productivity and creates a vicious cycle that increases inequality in a sort of economic fall into the inequality-poverty trap. Continuing social unrest fueled by inequality may vividly destabilize the abnormally unified state-divided international community, possibly leading to war. In addition, inequality is a cause of various problems, such as declining public security, human rights violations, and environmental degradation. In light of these facts, reducing inequality reduces onward momentum in poverty reduction, threatens peace and social cohesion and

fosters crime, disease, corruption, insurgency and crime, and the Sustainable Development Goals whose target is 2030, are to strengthen jointly “Goal 10: Reduce Inequality within and among Nations” of 16 goals. In the first place, the agenda of “The Shaping of the Fourth Industrial Revolution” at the forum in January, 2017, was mainly “Income and Wealth Disparity.” This was also the main topic of the 2019 forum because it was recognized as an imminent problem among the political and economic elite of the country. Furthermore, Goal 10 has long been, in the introduction to the Chapter Venice Merchant between the compilation of Politeia and Politikon Nomos. It directly mentions statutory quotas for poor people as a means of abolishing usurious regulations, underlying the multidimensional nature of growth.

Economic relations that influence inequality in the city have historically taken three or four patterns since antiquity. The city of Venice of the high and late middle Ages and the modernization of China are examples of this. Economic relations intervening in exchange are mosaics of reciprocity, shared and reallocated, commodity exchange, and financial redistribution. Human economy, advocated by the anthropologist, and the Client Earth, away from the overthrow of capitalism on the substitution to them continuing its exchange, equality is necessary by means of this paper a commodity exchange and aim to deepen the discussion. Out-of-the-box accumulation and globalization can be seen as increased monetary power, but power economy cannot be regarded as an essential material of capitalism. On the contrary, capitalism that buys labor force through the market economy of monetary exchange, and at the same time realizes the combination with the power economy by using the financial market. This combination is a very efficient system of wealth extraction, with one-to-one operators, comparing this to the development towards alliance, stratagem, and meritocracy.

7. Conclusion

Sociology, above and alongside its place and status in the pantheon of social sciences, is an ongoing/disciplined and vibrant field/mode of inquiry and action driven by a passion to advance human freedom and bring about social change (Harley Dickinson, 2011). This is true for the founding figures of the discipline such as Karl Marx or the muckrakers of the Chicago School but also later during the rise grant and professionalization of the discipline with the likes of C. Wright Mills. The discourse of sociologists everywhere is molded in no small part by the canonical texts of an intellectual heritage rich in vision and advocacy for a society of justice, peace, and freedom that can seem simultaneously so close and yet so far. Here are four innovative ideas: a guaranteed annual income or basic income for all citizens; a trade justice internationalism that would adapt agreements to protect human rights and the environment; local, national, and/or international land trusts that would make large-scale and ecologically meaningful conservation more affordable; an international convention for economic fairness, empowerment, and environmental justice that would target international economic relations more generally

would directly address the global distribution of resources, wealth, and power. On the other hand, there has been policy sociology that may provide some assistance to non-profits, think tanks, and government in documenting social problems. Four research reports were prepared and carried out on spec to address four identity politics communities in Canada (men, French-Canadians, Europeans, and Whites) with an eye to shaming corporations with diversity mishaps. There has also been the professional canister of sociology as expert witness for other occupations. Finally, there has been an even wider complexity of sociology qua regulatory force.

From the beginning social theory has been motivated by the desire to advance human freedom and bring about social change. Sociology has its origins in either the late 18th or early 19th century, and from the very first empirical analysis, sociologists have been hard at work trying to better understand the world and, in disseminating the findings of their research, thereby create the conditions necessary to make a better world (Harley Dickinson, 2011).

Sociology has also spawned relevant public figures and organizations that are explicitly engaged in the project of constructing a more just world. So it is also the case that this analysis can also be positioned in dialogue with the field of professional sociology. The principle idea that undergirds sociological praxis is also the principal methodological/moral concern of the public sociologist more experimentally; that is, is there a way that both the intellectual skills of a sociologist and those sociological means of inquiry can be employed to actively contribute to the making of a better world? The specialties of Modernity of Sociology as a formal discipline is often traced back to the late 18th century, to the works of August Comte, Ibn Khaldun, and Harriet Martineau. At issue here is the division of sociological labour; meaning all socials looking to the craft it is they have spent enormous time working. Wassermann and Strübing's were issued the potent reminder against a view of sociology that lionizes only the theoretical contributions of a fictitious prescient isolate geniuses. Relatively unprofreshlaized foreigners workers contemporaneously capitalism in the bases of production but does not a static picture remain current? This is particularly true in the North America setting, where the post industrial shift occurred in a space informed by free trade legacy and thus much more akin to a postmodern restructuration than it once was. Effectively, then, this necessitated a considerable amount of empirical work by sociologists in order to come to see the his physical epoch with the bases of analyses within the celebrated Marxian edifice.

In relations of unequal power sociologists can help those who seek changes. One ought to attain emancipation rather than achieve domination. This is because domination is always a balance which could be overturned. While the dominating class exert power physically, psychically or economically over others, the dominated enrich and fortify this domination. Therefore, the help of the dominated should not limit itself recognizing its

own power internally. It should help to break the conditions under which the dominating class infringe their power, and this demands some sociological vision. It is supposedly macro sociology which is the most suitable for observing whole social behaviours because of its ability to do so by disregarding partial and local interest.

If one regards undermining the power of the dominating class as a task which cannot be attained without the help of macro sociology, the hierarchical structure of society, and similarly dominated properties underlying it, such as the monopolization of powers in terms of job opportunities, access to information and so on, could be dealt with. So far the dominating power of the bourgeoisie is frequently carried on, one may not ignore the fact that the evolution of capitalism transforms relationships among the bourgeoisie, and inevitably, the context in which they exert power changes as well. Because of multifarious political and social reasons, the Turkish bourgeoisie was overlapped with the hierarchy of bureaucratic class. Centralization of the state, following the ruin of the Ottoman Empire, was initially put into act by warlords, bureaucrats, pashas and beys were merged into new ruling structures (Harley Dickinson, 2011).

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