International Social Science Journal

WILEY

INTERNATIONAL SOCIAL SCIENCE JOURNAL

EDITORIAL

Social Well-Being in an Unsettled World: 75 Years of the International Social Science Journal

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Received: 17 November 2025 | **Revised:** 17 November 2025 | **Accepted:** 18 November 2025

ABSTRACT

Marking the 75th anniversary of the *International Social Science Journal*, this Special Issue examines social well-being in an era of intersecting crises that deepen inequality, climate disruption, demographic ageing, forced displacement, digital saturation, and changing family and community life. Engaging in dialogue with diverse scholarly perspectives from economics, sustainability studies, psychology, sociology, politics and social work, the issue develops an approach regarding social well-being as a multidimensional and relational human condition. Contributions trace how welfare regimes, financial systems, and technological change shape security, opportunity, and life chances. The articles in this special issue also uncover how climate injustice and socio-ecological degradation undermine livelihoods, cultural continuity, and multispecies futures. In addition, they expose how social ties, community, and belonging buffer loneliness, distress, and marginalisation across the life course. The articles empirically explore these themes in diverse contexts, including digital media use, financial therapy and innovation, later-life poverty, refugee camps, caregiving under health stressors and remote work. This combined scholarly contribution shows that social well-being is produced at the intersection of material resources, institutional quality, social relationships, and ecological conditions, and that it cannot be secured completely through narrow methodological approaches or a single disciplinary insight.

1 | Introduction

Seventy-five years after the *International Social Science Journal* (ISSJ) was founded under the auspices of UNESCO, the question related to social well-being has become more urgent than ever. Social well-being has been shaped by interlocking crises, environmental disruption, digital saturation, widening inequalities, demographic ageing, forced displacement and shifting forms of family and community life. In such a context, the study of social well-being signifies more than a normative aspiration considering the fact that it has become a practical and analytical necessity. This anniversary Special Issue demonstrates ISSJ's long-standing commitment to interdisciplinary inquiry and public-facing scholarship. It brings together economic, psychological, sociological, environmental and practice-based perspectives to understand how individuals and communities navigate new pressures and reimagine collectivity and future.

The issue opens with the reflection of all editor's contribution, which traces the intellectual terrain from welfare economics and climate-justice perspectives to psychological well-being, maritime and environmental sociology, and the ethics and practice of social work. These perspectives highlight a consistent insight that social well-being is not reducible to individual attributes. It emerges from structural conditions, institutional arrangements, social relationships, ecological stability, and the capacity of societies to distribute risks and opportunities fairly. Well-being

is relational, and at the same time it is shaped by the environments, communities, and socio-political systems in which people live.

The articles selected for this Special Issue extend and exemplify these themes. They demonstrate how social well-being is defined across the life course, across geographies and across rapidly changing social and technological landscapes. Several contributions examine how digital transformations intersect with well-being. What Motivates Users to Engage with the Dark Side of Social Media? investigates how young adults in India navigate the emotional, social and behavioural consequences of intensive social media use. Using a mixed-methods design, the authors show that social media can produce both connection and harm, complicating assumptions about digital participation and subjective well-being. This resonates strongly with our reflections on technological transitions, emotional resilience, and the psychological costs of digital saturation. Others explore well-being in contexts where family structures, identities and social norms are undergoing profound transformation. Taught, Told or Taboo examines financial socialisation among transgender youth and reveals how families act as sites of both empowerment and exclusion. The article speaks directly to broader concerns about social rights, belonging and the conditions under which marginalised groups build secure futures. Displacement and conflict are central concerns of social policy, sociology and social work that features prominently in Social Cohesion in Protracted Displacement article as it focuses on young people in refugee camps, the authors show how everyday peace is constrained by resource scarcity, institutional limitations and social fragmentation. Their findings highlight that social cohesion needs to be nurtured through supportive infrastructures, inclusive community design and long-term stability.

Well-being in financial and economic life is unveiled from multiple angles. Enhancing Financial Well-Being brings a solution-focused financial therapy intervention to the fore and shows how short and structured approaches can bolster people's sense of control, reduce stress and improve financial decision-making. In a different geographical and demographic context, An Analysis of the Antecedents of Poverty Among Households Headed by Older People in South Africa investigates the structural roots of later-life poverty and reveals how gender, employment histories, household composition and social protection regimes shape vulnerability. Complementing these perspectives, The Impact of Financial Innovation on Well-Being examines selected African countries and demonstrates how innovations function differently depending on the strength of state capacity. This finding ties directly to our discussion of institutional quality and long-term development pathways. This issue also demonstrates how well-being is embedded within family and health systems. Impact of Children's Feeding/Swallowing Difficulties on Parents provides a psychometric validation of the Greek version of the Feeding/Swallowing Impact Survey and reveals the substantial emotional and practical burdens experienced by caregivers. This connection between caregiving, health stressors and social well-being reverberates the broader discussion of social support networks by positioning it as buffers against risk. Finally, the rapidly expanding domain of remote work is discussed in Virtual Presenteeism and Employee Well-Being as the authors show how pressure to remain constantly available in digital work environments can undermine mental health, job satisfaction and productivity.

These articles extend our interdisciplinary reflections into concrete empirical terrain. They uncover a shared insight by pointing out that social well-being depends not only on what individuals do or choose but also on the social institutions, family structures, ecosystems, economies and technologies that shape their lives. They demonstrate that well-being is not a static attribute. It is determined by an evolving relationship between people and the social systems they inhabit. As the ISSJ commemorates its 75th anniversary, this Special Issue affirms a forward-looking commitment that aims to examine social well-being as a multidimensional, relational, and globally significant field of social inquiry. In bringing these diverse perspectives together, the journal marks both a continuation of its foundational mission and a renewed agenda for the decades ahead.

2 | Social Well-Being in Economics

The idea of promoting societal well-being is one of the main goals of economic policy and thought (Feldman and Serrano 2006; Jones 2005). However, the history of this concept may be broadly understood as a long-standing debate between two intellectual traditions: one that emphasises the moral aspects of well-being, and the other that seeks to quantify it scientifically.

Adam Smith, in his *Theory of Moral Sentiments* (2010 [1759]), described well-being as virtue guided by an 'impartial spectator', that is, an internal sense of propriety. For Smith happiness depended on social harmony and moral conduct, serving as a pre-requisite for economic prosperity. Jeremy Bentham (1996 [1789]) later offered a different framework. In his view, utility was measurable pleasure, calculated through a 'felicific calculus' to achieve 'the greatest happiness of the greatest number'. John Stuart Mill (1998 [1861]) modified Bentham's approach by distinguishing 'higher' from 'lower' pleasures, though this qualitative distinction complicated the measurement that Bentham had sought. The marginal revolution of the 1870s shifted focus from total utility to individual choice and marginal utility, laying the groundwork for modern welfare economics (Moscati 2019; Wasserman 2019). This approach prioritised individual preferences and choices as the basis for well-being, moving away from utilitarian aggregation. V. Pareto (1906) further developed this into an ordinal framework, which states that an allocation is optimal when no individual can be improved without harming another. This criterion avoids interpersonal utility comparisons but consequently cannot address distribution. A society with extreme inequality could be Pareto-efficient if redistribution would disadvantage any wealthy individual (Cohen 1995; Shaw 1999).

In the 1920s, Arthur Pigou (2017 [1920]) reintroduced distribution through the principle of diminishing marginal utility, arguing that transfers to poorer persons increase total welfare. Lionel Robbins challenged this view, stating that interpersonal utility comparisons involve value judgments rather than scientific facts. Kenneth Arrow's Impossibility Theorem (1951) further showed that aggregating individual ordinal preferences into social preferences, whereas meeting basic fairness conditions

is mathematically impossible. By the 1950s, welfare economics confronted a difficulty: It could remain silent on distribution (Pareto), rely on non-verifiable comparisons (Pigou) or accept mathematical impossibility (Arrow).

Later developments offered three responses. Richard Easterlin (1974, 1995) suggested that although richer people report higher happiness within countries at any given time, national happiness does not rise with long-term income growth, a finding known as the Easterlin Paradox (Clark et al. 2008). This suggests well-being depends on relative rather than absolute income. A. Sen's (1999, 2009) capability approach defined well-being through 'functionings' (states of being and doing) and 'capabilities' (freedoms to achieve them). Sen identified the problem of 'adaptive preferences', where individuals in disadvantaged circumstances may report satisfaction despite objective deprivation. Borrowing from psychology, Daniel Kahneman distinguished between 'decision utility' (what individuals choose) and 'experienced utility' (what they actually feel), demonstrating that these often diverge.

These critiques produced new measurement tools. For instance, the Human Development Index, developed by Mahbub ul-Haq and Amartya Sen (Stanton 2007), combines life expectancy, education and income to measure capabilities. The *World Happiness Report* (Helliwell et al. 2012) measures evaluative well-being directly through the Cantril Ladder question, which asks respondents to rate their life on a scale of 0 to 10. In this regard, welfare economics has moved from a singular focus on utility maximisation, usually measured by income or consumption, to a broader understanding of well-being that incorporates social and psychological dimensions. Current practice recognises the limitations of earlier models and embraces a more holistic view, with indicators that reflect both objective conditions and subjective experiences.

Economists have long approached social well-being through welfare, understood as the aggregate level of utility or satisfaction individuals derive from consumption, leisure and other goods, which involves diverse individual preferences, distribution of resources and institutional behaviour. However, the aggregation—the linkage between individual utilities and social welfare—is nontrivial. Arrow (1950)'s social choice theory demonstrated that no aggregation of individual preferences can simultaneously satisfy the core axioms of fairness and coherence, making explicit that social well-being is unavoidably normative. Atkinson (1970) later formalised the ethical content of inequality measurement, showing that any meaningful measure must be grounded in a social welfare function that reflects a society's preference regarding inequality. These insights point to a broader notion of welfare that includes not only efficiency but also fairness, risk, and institutional quality.

Modern empirical research in economics contributed to this broader perspective. Studies of subjective well-being reveal that individuals evaluate their lives through multiple channels—material living standards, emotional stability, social trust, and institutional quality. Kahneman and Deaton (2010) show that although income improves life evaluation, emotional well-being is shaped strongly by non-market factors such as security, stress and community ties. Cross-country evidence documented by Helliwell et al. (2021) further shows that societies with stronger social institutions, lower inequality and higher equality of opportunity exhibit higher well-being even after accounting for income differences. Relatedly, Stiglitz et al. (2009)'s report argued for a multidimensional measurement agenda that explicitly incorporates nonincome dimensions into assessments of social progress. These works as a whole support the idea that social well-being is better understood as the combination of tangible resources and the social environments within which individuals navigate risk, build expectations and pursue opportunities.

Institutional quality plays a central role. At the macro level, historical analyses, such as Acemoglu et al. (2001)'s study of colonial institutions, show that protections for property rights and constraints on executive power shape long-run economic performances, thereby supporting health, education and social security systems that are fundamental to well-being. More recent evidence demonstrates that democratic governance improves economic performance in the long run and enhances public-goods provision and 'perhaps also by inducing greater investment and lower social unrest' (Acemoglu et al. 2019). At a micro level, results of social experiments on neighbourhood mobility, such as Chetty et al. (2016), show that exposure to better social environments in childhood yields substantial gains in adult earnings, college attendance, and family stability.

More recent economic research has expanded the study of social well-being by emphasising the welfare consequences of technological transitions. Some works, such as Graetz and Michaels (2018) showing that industrial robots increased productivity without substantially reducing total employment, highlight potential welfare gains through labour-augmenting technological change. Other works stress the displacement effects of automation. Acemoglu and Restrepo (2022) demonstrate that rapid automation and the reallocation of tasks have large distributional effects on wages and employment, reshaping opportunities across skill groups and contributing to widening inequality. This broader research agenda suggests that technological transitions are not inherently welfare-improving, but instead shape social well-being through the balance between substitution, complementarity, and redistribution.

This body of economic research shows that social well-being is inherently multidimensional. Welfare cannot be inferred from income alone but must be understood in relation to the institutional and social environments that shape opportunity and buffer risk. Tangible resources, social supports, and technological transitions shape how individuals navigate uncertainty and form expectations about their lives. As societies confront demographic change, climate pressures, and rapid advances in automation and artificial intelligence, researchers must develop frameworks that capture both the efficiency and distributional consequences of these forces and their implications for life quality and social cohesion. Seen in this light, the economic study of social well-being converges with sustainability and climate justice debates, which insist that prosperity cannot be detached from planetary limits or from the unequal burdens borne by different communities. The next contribution turns explicitly to these socio-ecological foundations.

3 | Social Well-Being, Sustainability and Socio-Ecological Systems

Contemporary understandings of social well-being increasingly recognise that human flourishing is inseparable from the health of the socio-ecological systems in which people live (Adger 2010; Raworth 2017). As climate change accelerates and environmental degradation deepens, the conditions that support collective well-being, such as secure livelihoods, cultural continuity, healthy environments and equitable access to resources, are profoundly reshaped. Thus, taking a sustainability focused perspective therefore widens the lens on social well-being, situating it within interdependent human, ecological and more-than-human worlds.

Climate justice offers a crucial organising framework for this expanded understanding. It highlights how vulnerability and resilience are unevenly distributed, reflecting histories of colonialism, structural inequality and environmental racism (Whyte 2018, 2021). Communities who have contributed least to the climate crisis, such as Indigenous peoples, small-island states and low-income households the world over, experience the most acute disruptions to safety, dignity and opportunity. Social well-being in this context cannot be reduced to individual attributes or economic indicators; it must account for collective rights, lived relationships to land and water, and the capacity of communities to sustain meaningful futures under conditions of planetary instability.

A holistic approach to well-being also requires acknowledging that humans are embedded within multispecies networks of care, dependence and co-creation. Environmental humanities and posthumanist scholarship have long argued that well-being is not exclusively human but emerges from relationships among people, animals, ecosystems, infrastructures, and technologies (Haraway 2016; Tsing 2015). Climate change as manifested through habitat loss, ocean acidification, biodiversity decline, and disruptions to more-than-human life undermines not only ecological integrity but also the social, cultural and emotional dimensions of human well-being. For many communities, especially those whose identities and livelihoods are intertwined with land-, river- and ocean-based relations, multispecies thriving is itself core to social well-being. In this sense, well-being is co-constituted: The flourishing of humans is bound to the flourishing of other beings.

Socio-ecological systems thinking further reinforces this relational view by demonstrating the mutual feedbacks between environmental conditions and social life (Folke et al. 2021). Resilient societies depend on resilient ecosystems; degraded or unjust systems generate cumulative vulnerabilities that compromise physical health, mental well-being, social cohesion, and intergenerational prospects. Approaches that integrate community knowledge, indigenous governance, and participatory environmental stewardship have shown particular promise in strengthening both ecological integrity and social well-being. These practices not only support adaptation and resilience but also foster agency, belonging and collective purpose.

Sustainability-oriented perspectives invite a broader reframing of social well-being, a perspective that moves beyond individualistic or economistic measures towards relational, place-based and justice-oriented understandings. They emphasise that well-being is embedded in webs of connection: between generations, between communities and their environments, and across species. In an era defined by climatic and ecological change, attending to these entanglements is essential for cultivating equitable and thriving futures for all. These socio-ecological insights intersect directly with psychological research on how people experience connection, loneliness, and community in their everyday lives, which we turn to next.

4 | When Psychology Matters in Social Well-Being

Psychological well-being is a general subjective assessment of the degree to which individuals feel content with their current situation and corresponding mental health (Joshanloo et al. 2018; Shapiro and Keyes 2008). Psychological social well-being, a component of the World Health Organization (WHO)'s definition of health (WHO 2025), has a narrower focus in that the parameters are defined in terms of interactions with others. Ni et al. (2020) examined the association between mental well-being and social well-being in a large sample of individuals from Hong Kong. Although social well-being was defined as the harmonic connections and interactions within the family only and not with friends or individuals outside of the family, Ni et al. (2020) reported that both social well-being and mental well-being were negatively associated with depressive symptoms and positively associated with both happiness and life satisfaction. In an investigation of Canadians, Baerg MacDonald and Schermer (2025) reported that on the basis of three large samples, a sense of community is negatively associated with reports of loneliness. As loneliness has been found to be positively associated with depression, these results demonstrate that having a sense of connection with others, resulting in higher social well-being, has a positive effect upon mental health.

Following the lockdowns associated with the COVID-19 pandemic, both the public and researchers renewed their interest in how social well-being impacts individuals in that forced exclusion from others results in negative psychological states such as loneliness. Baerg MacDonald et al. (2025) examined three cohorts of high school students in from Canada over 4 years and demonstrated that loneliness was highest during the lockdowns but that those students who had positive relationships with their friends and families had reductions in loneliness. The results of Baerg MacDonald et al. (2025) highlight that positive relationships with others can be a protective factor against loneliness, and relatedly, help to improve well-being even after individuals have experienced loneliness from forced isolation from others.

Research investigating the relationship between subjective and social well-being has revealed that the association may not be bidirectional. In a longitudinal study of Americans, Joshanloo et al. (2018) reported that social well-being predicted later subjective well-being, but that subjective well-being did not predict future subjective well-being. These findings, in conjunction with those reported above, highlight the importance of being socially healthy and participating within a community.

The psychological literature therefore underscores that social well-being is not only an outcome of structural and environmental conditions but also a mediator of how individuals cope with crises, from pandemics to economic disruption. This emphasis on lived experience connects back to the long-standing debates in welfare economics over how best to conceptualise and measure well-being, to which we now return. These trajectories at the individual level resonate strongly with contemporary sociological work that embeds well-being in changing social, environmental, and maritime contexts.

5 | Sociology, Environment and Maritime Worlds

Social well-being and its social policy implications can be understood through a broader sociological perspective. During the 1990s and at the turn of the century, a new wave of social policy theorists such as M. Cahill (1994) and T. Fitzpatrick (2001) were already arguing that social policy should extend its remit to new and emerging areas, acknowledging that social dimensions cut across diverse domains. Fast forward to 2025, and two such areas that are receiving increasing sociological attention are the environmental and the maritime.

Environmental sociology examines the interactions between society and the environment. Here, social structures, institutions and behaviours influence, and are influenced by, ecological systems. Foundational scholars, such as Dunlap and Catton (1978a, 1978b), argued that sociology should shift from an anthropocentric paradigm towards one that recognises ecological limits and interdependence. More recently, environmental sociologists have expanded this approach, for example, by factoring in the social dimensions of environmental impacts (Stuart 2021).

From this perspective, social well-being depends not only on more mainstream indicators, such as those related to the economy and health, but also on environmental ones related to areas such as climate change, pollution, and biodiversity. This also includes concepts such as environmental and climate justice and their respective political and social implications.

On similar lines, but also through its own sociological imagination, maritime sociology explores the social dimensions of the sea and maritime life. Since the 1970s, Ludwik Janiszewski was instrumental in the development of this sub-discipline in Poland. He proposed the concept of marinisation—the process through which the sea influences social life on land (Janiszewski and Sosnowski 1984). More recent scholars have sought to update the theory of marinisation by integrating it with posthumanist perspectives such as Actor-Network Theory, and analysing the myriad respective interactions, for example, within port cities (Bartłomiejski and Kowalewski 2022).

In the meantime, an emerging community of maritime sociologists (Kołodziej and Kołodziej-Durnaś 2022; Grasmeier et al. 2022) is developing, investigating areas such as maritime professions, coastal communities and maritime space and place. Through these perspectives, maritime sociology operationalises the concept of social well-being to include living with and by the sea.

Aspects of social well-being related to environmental sociology and maritime sociology can in turn be analysed through the discourse and methods of social impact assessment. This 'includes the processes of analysing, monitoring, and managing the intended and unintended social consequences, both positive and negative, of planned interventions (policies, programs, plans, projects) and any social change processes invoked by those interventions. Its primary purpose is to bring about a more sustainable and equitable biophysical and human environment' (Vanclay 2003, 5). In this regard, according to F. Vanclay (2003), social impacts can be analysed in relation to people's way of life, culture, community, political systems, environment, health and well-being, personal and property rights, and their fears and aspirations. These sociological approaches, including environmental, maritime and policy-oriented, point towards concrete interventions and institutional reforms. The next section shows how these insights are taken up in the practice-based field of social work.

6 | Social Work and Well-Being

Social work is a practice-based profession and an academic discipline that seeks to promote social change, strengthen social cohesion and support the empowerment of individuals and communities (IFSW 2014). A core objective of the profession is to enhance people's well-being, which is a multidimensional concept, including social, psychological, physical and economic aspects of life. Rights-based and empowerment-oriented approaches help address these dimensions together. Yet, today's risk society continues to create significant barriers that limit people's opportunities to achieve and sustain well-being.

Neoliberal policy trends represent one of the most prominent challenges. These policies have reframed well-being as an individual responsibility rather than a collective one, contributing to increased social disconnection, competition, and feelings of isolation (Becker et al. 2021). At the same time, austerity measures have placed additional pressure on groups that already face structural disadvantages (Macdonald and Morgan 2021). This combination has deepened inequalities and weakened the social supports that are essential for the well-being of vulnerable populations. These vulnerabilities became even more visible during the COVID-19 pandemic, which further exposed how fragile well-being can be under rapidly changing social conditions. Many individuals experienced uncertainty, stress, and isolation, showing that strong social networks are essential for maintaining psychological and social stability (Clair et al. 2021; Esposito et al. 2022). Social work can help address these challenges by promoting collective forms of support, strengthening community networks, and advocating for policies that protect the well-being of those most affected.

Digital and environmental transformations—the 'twin transition'—are becoming major forces shaping well-being, creating both new opportunities and growing risks (Alasoini 2024). Digitalisation influences well-being by expanding access to services while also producing new inequalities. Limited digital tools and skills restrict participation in education, employment, and social life, making digital well-being an emerging concern. At the same time, climate change places additional pressure

on individuals and communities, as environmental risks, displacement, and changing living conditions directly affect quality of life. Given these developments, social work has a key responsibility to address inequalities linked to both transitions by reducing digital exclusion, supporting adaptation to climate-related risks and challenging intergenerational environmental injustices.

In a global context marked by conflict, displacement, and recurrent crises, protecting well-being becomes increasingly complex. Social well-being should be recognised as a fundamental human right, not a privilege dependent on stability. Therefore, social work must continue to advocate for supportive policies and evidence-based practices that strengthen the resilience and well-being of affected groups. Achieving this goal, however, requires a clear understanding of how well-being is shaped in different contexts and for different populations. Although descriptive studies help define the problems, research on evidence-based intervention outcomes is essential for building stronger, more effective responses.

This special issue aims to deepen this understanding by examining pathways that support and sustain the well-being of disadvantaged populations. It is expected that the contributions will offer valuable insights for readers and strengthen the evidence base required for designing effective, evidence-informed social work interventions.

7 | Concluding Reflections

Social well-being emerges as a shared horizon in this special issue. It is neither a single metric nor a disciplinary property. Economics reminds us that welfare depends on distributional arrangements, institutional quality, and technological change; sustainability perspectives show that any account of well-being must acknowledge planetary limits and historical injustices; psychological research brings another perspective, pointing out that community and connection are vital buffers against loneliness and distress where sociology embeds well-being within community as well as environmental and policy regimes; and social work translates these insights into everyday practice, advocacy, and intervention. These perspectives from diverse disciplines of the social sciences suggest that the conditions for a good and functional society are produced at the intersection of material resources, social relations, and political power.

For the ISSJ, marking its 75th anniversary with this Special Issue is therefore more than a commemorative attempt. Since its foundation under UNESCO, ISSJ has become a key venue where debates about development, justice, and global responsibility have been articulated across disciplinary, linguistic, and regional boundaries. The journal has consistently provided space for contributions from and about the Global South, for comparative work that unsettles methodological nationalism, and for reflections that bridge empirical research and normative questions of human dignity and collective responsibility. The present issue carries this lineage forward by approaching social well-being as a problem that can only be addressed through such cross-cutting interdisciplinary dialogue.

The articles gathered in this special issue also reaffirm that social well-being cannot be secured through technical interventions or narrow sectoral reforms. They show that digital regulation, financial innovation, refugee policy, mental health provision, family support, and labour governance all matter, yet none of these domains operates in isolation. Democratic institutions, ecological stewardship, inclusive communities, and robust systems of social protection are mutually reinforcing conditions. ISSJ's long-standing commitment to interdisciplinarity and policy relevance positions the journal as an essential forum for tracing these interdependencies and for scrutinising the unintended consequences of reforms that are enforced in the name of growth, security or efficiency.

Looking ahead, this Special Issue charts an agenda for the next decades of research and practice. It calls for conceptual frameworks that integrate economic inequality, socio-ecological vulnerability, and psychosocial well-being; for methodologies that combine qualitative and quantitative evidence across regions. It demands scholarship that treats well-being as a collective right anchored in international human rights norms. In doing so, the issue underscores ISSJ's role as a convening platform. It is an intellectual place where scholars, practitioners, and policymakers can jointly interrogate how social orders are organised and for whom they work.

As the ISSJ is approaching its eighth decade, social well-being stands as both an object of analysis and a guiding principle. As editors, we bring these disciplinary perspectives into conversation and foreground voices from diverse contexts. In doing so, the journal renews its founding mandate regarding our objective to bridge social science disciplines. This renewal provides us an opportunity of clarifying complex social conditions under which people can live with dignity and progress peacefully.

Conflicts of Interest

The authors declare no conflicts of interest.

Data Availability Statement

Data sharing not applicable to this article as no datasets were generated or analysed during the current study.

Endnotes

[1] This is to note that all editors contributed to this special issue equally.

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