

The Conceptualization of the Study of Social Justice: A Systematic Review

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Abstract

To understand the nature of social justice as a concept one has to subscribe to the historical background of social justice and its relevance up to this day. The nature of this paper is to reveal the origins of the concept of social justice which stem from the religious context by an Italian philosopher named Luigi Taparelli. Social justice as a foundation of human rights is also presented in this paper.

This paper attempts to explore on the following research questions, ‘what is social justice?’ ‘what is the importance of social justice in the society?’ The main objective of this study is to discover the importance of social justice as the foundation of human rights account. This paper also substantiates the core message of principles of social justice in the society. Methodology adopted is exploratory and interpretive and data collected from various sources, books and journals in line with social justice. Ultimately, real solutions depend on new ideas that better reflect fundamental values social justice the paper concludes by putting forward the four types of justice.

Keywords: Equity; Justice; Social Justice; human rights; systematic review.

Introduction

Social Justice is a concept that has fascinated philosophers ever since Plato in *The Republic* formalized the argument that an ideal state would rest on four virtues wisdom, courage, moderation, and justice. The addition of the word social is to clearly distinguish Social Justice from the concept of Justice as applied in the law- state-administered systems, which label behaviour as unacceptable and enforce a formal mechanism of control, may produce results that do not match the philosophical definitions of social justice - and from more informal concepts of justice embedded in systems of public policy and morality and which differ from culture to culture and therefore lack universality(Rajaratnam, 2021).

The enactment of social justice is complex and contested. John Rawls (Garrett, 2005) claims that justice is the first virtue of social institutions, as truth is of systems of thought. Today, proponents of diametrically opposed visions of society, secular and religious, march under the banner of social justice. A theory however elegant and economical must be rejected or revised if it is untrue; likewise laws and institutions no matter how efficient and well - arranged must be reformed or abolished if they are unjust(Gierveld et al., 2009)(McKenzie et al., 2008)(AY, 2010). Social institutions in this context refer to the phenomenology of individuals’ behavior in the society.

Social justice is a concept that originates in philosophical discourse but is widely used in both ordinary language and social science, often without being clearly defined(AY, 2010). The main objective of this paper is to unpack this term and explore on its characteristics in context of today’s societal problems.

For several motives, social justice theory is important to consider in the context of adolescence (Ayala et al., 2011). Social justice has been the animating ideal of democratic governments throughout the twentieth century (Miller, 2001). There are principles of social justice that can direct justice system from all social perspectives.

Principles of justice cannot be based on a conception of the common good, since any such conception is necessarily rooted in a particular way of life and set of cultural self-understandings and therefore will fail the test of universalization (Moon, 2003).

Throughout U.S. social welfare history, the discourse on social justice has largely occurred on a parallel track to those over racial, ethnic, gender or sexual equality. Yet, debates over the relationship between social justice and social welfare inevitably involve conflicts over the meaning of such terms as race, citizenship, and culture (Reisch, 2007).

Multiculturalism as a series of “initiatives to discover through interchange across multiple diversities, the strengths of personal and group identity and the human treasure to be mined out of the richness of our cultural and historical differences” (Reisch, 2007).

Among some scholars, multiculturalism has been limited to the addition of perspectives on race, gender, and sexual orientation into existing theoretical and conceptual frameworks (Gutierrez, 1997; Lum, 2000) (Reisch, 2007).

Relegating Social Justice to a function of the state leads to an abrogation of the responsibility of every person to act in a socially just manner and organize with others to correct defects in the social order (Williams, 1989).

To achieve the research aims and address the key research questions, this study firstly conducted a systematic literature review (Luzzani et al., 2021). Data synthesis is a principal feature of the systematic review (Edoardo Aromataris, 2014). Understanding how people perceive the boundaries of groups that are the recipients of benefits or burdens facilitates prediction of when conflict may emerge and, potentially, how individuals will respond to differences in what is perceived as just (Hegtvedt, 2005)

The study employs systematic review, the “systematic review,” also known as the “research synthesis,” aims to provide a comprehensive, unbiased synthesis of many relevant studies in a single document. One way to think about a systematic review is as analogous to a primary study.

Definition of terms

This section briefly defines some of the key concepts of this paper and unpacking the topic *The Conceptualization of the study of Social Justice: A systematic review.*

Social justice is generally defined as the fair and equitable distribution of power, resources, and obligations in society to all people, regardless of race or ethnicity, age, gender, ability status, sexual orientation, and religious or spiritual (Ayala et al., 2011). The concept of equitable distribution is further discussed in the section of results.

Social Justice, according to Father Ferree, is one of the virtues in a major advance in moral philosophy becoming known as “social morality.” Moreover, Social morality deals with the duty which each of us is personally obliged to perform in caring for the common good (Williams, 1989).

According to (Lucas, 1972) Justice has always been regarded as one of the fundamental political virtues. No association of human individuals could subsist, says Hume, “were no regard paid to the laws of equity and justice”, and nearly every thinker who has turned to consider human society.

Materials and Methods

To analyse the nature of this paper and to achieve the research objective, the qualitative method is employed. Qualitative research is the systematic inquiry into social phenomena in natural settings (Teherani et al., 2015).

Systematic review, and meta-analysis specifically, is generally recognized today as superior to the traditional literature where the review's conclusion was based on a "vote count" (Mullen & Ram, 2006).

Research techniques to be employed

Thus, the steps are parallel for both a primary study and a systematic review (Mullen & Ram, 2006):

1. Specify the study's aims,
2. Set inclusion criteria for participants/evidence,
3. Design the recruitment/search strategy,
4. Screen potential participants/evidence against inclusion criteria,
5. Decide on measures and design the data collection protocol,
6. Select an appropriate metric to represent the magnitude of the findings and assess the likelihood that these findings could be the result of chance,
7. Collect the data/code the primary studies,
8. Analyze and display the data using appropriate methods,
9. Draw conclusions based on the data and discuss alternate interpretations in view of the study's strengths and limitations

Not only is there similarity in the steps between a primary study and a systematic review, both are expected to report the methods used so that the process is "transparent" (in the language of management) or "replicable" (in the language of scientific inquiry) (Mullen & Ram, 2006).

According to (Alasuutari, 2010; Creswell, n.d.) qualitative research relies on data obtained by the researcher from first-hand observation, interviews, questionnaires (on which participants write descriptively), focus groups, participant-observation, recordings made in natural settings, documents, and artifacts. The data are generally nonnumerical. Qualitative methods include ethnography, grounded theory, discourse analysis, and interpretative phenomenological analysis. Qualitative research methods have been used in sociology, anthropology, political science, psychology, social work, and educational research.

Qualitative researchers study individuals' understanding of their social reality.

This also includes a consideration of the theoretical debates and the normative and ideological assumptions that are built into paradigmatic conceptions (Fitcher, 2018).

Given the interest in knowing the entire theoretical body existing in this line, no specific search criteria were defined in relation to the type of document, language, or year of publication. Once the studies were identified, the references were exported to Mendeley and duplicate cases were removed (Mar et al., 2021).

Results

This section comprises of literature review. Literature reviews have long been a means of summarizing and presenting overviews of knowledge, current and historical, derived from a body of literature. (Mullen & Ram, 2006) (Edoardo Aromataris, 2014).

This section also contains data synthesis from various sources.

The Historical background of social justice

To have an understanding and the origins of social justice a historical background needs to be unpack. Social justice is a concept that originates in philosophical discourse but is widely used in both ordinary language and social science, often without being clearly defined (AY, 2010). By providing an historical background to the concept of social justice we intend to bring into critical relief those underlying assumptions from which social justice proponents argue. Ultimately, engaging a critical history of social justice will provide a background to which and foundation from which educators interested in teaching for social justice can better interpret their own viewpoints in and among other positions (Boyles et al., 2009). Today, paleoanthropological evidence supports the view that notions of social justice and equity are extremely ancient. Ravens, for example, have been observed to attack those who violate social norms. Dogs get jealous if their playmates get treats and they do not. Wolves who don't "play fair" are often ostracized—a penalty that may well lead to the wolf's death (Bekoff, 2004; Brosnan, 2006) (Hatfield et al., 2008).

From our perspective, it is crucial to consider the historical, social, and political conditions that shape transnational forms of activism, that raise social justice questions about state and international practices and policies, and that foster rhizomatic links to other anticipated contestations, forms of knowledge, and everyday transformations (Lacey, 2013). Social justice" as originally defined by Luigi Taparelli, SJ, (1793-1862) seen as a moral obligation arising in conscience with the identification of the other as another self, endowed by the common creator with unalienable equal rights—in the abstract, though not in concrete fact (Behr, 2018). Social justice is used to denote a regulative principle of order; again, their focus is not virtue but power (Capeheart & Milovanovic, 2020).

In the Roman-Greek tradition, it was Cicero, who elaborated the concept of social justice, when he declared, "we are born for justice, and that right is based, not upon man's opinion, but upon nature. This fact will immediately be plain if you once get a clear conception of man's fellowship and union with his fellow – men, for no single thing is so like another, so exactly, its counterpart, as all of us are to one another (Hantal, 2021). Social justice is a much used but ill-defined and problematic term in both Catholic social teaching (CST) where it developed and in social work, where it has become a "core value (Adams, 2012). The earliest recorded ideas of social justice applied solely to a particular people or nation with the intention of redressing effects of hierarchical inequalities, particularly inherited inequalities. For instance, the Bible contains references to the jubilee year when slaves were freed, debts and obligations were liquidated, and land was returned to original owners. This redistribution was primarily between individuals and was not applied universally (Starr, 2011). With this emphasis, Leo, in his 1891 encyclical letter, *Rerum Novarum*, set up the approach that Pius XI forty years later captured with the term "social justice," deploying it throughout his 1931 encyclical *Quadragesimo Anno*, and thereby making it canonical (Adams, 2012).

In the early modern period of the 17th and 18th centuries, social justice was used to rationalise consolidation of state power under the authority of absolute monarchs. For example, Thomas Hobbes (1588-1679) saw the construction of an external authority (state or leviathan) was essential to the maintenance of a just society. The state would create and enforce laws and social norms to preserve peace and restrain humans from harming each other in the pursuit of self-interest. This concept of a just society was consistent with the emergence of commercial and industrialised capitalism (Starr, 2011).

Karl Marx (1818-1883) argued that humans did not have a fixed innate nature, but were instead defined by their social relationships, which in turn, were dependent on the economic structure of society and the classes it produced. It is ironic, then, that Marx himself was notoriously suspi-

cious about the meaning and use of the term “justice,” which (having studied law) he equated with the concept of jurisprudence. He rejected Hobbes’ idea that injustice was caused by human competition, selfishness and aggression. Marx argued that the roots of injustice lie in political-economic structures based on subjugation, discrimination, exploitation and privilege. Justice would prevail when individuals received what they needed on the basis of their humanity and not on what they deserved because of their social class origin or productivity (AY, 2010), (Starr, 2011).

In United States of America by the 1990s, the concept of multiculturalism had evolved substantially from its original emphasis on racial justice and its assimilationist roots based on cultural pluralism. It had primarily become a means to encourage racial, ethnic, gender, and cultural diversity, strengthen group identity, consciousness, and esteem, and promote what would have formerly been regarded as separatist practice (Gross, 1995; Keyes, 1991), (Reisch, 2007). Based on a human rights perspective, they posit eight core “social justice values”: life; freedom and liberty; equality and non-discrimination; justice; solidarity; social responsibility; evolution; peace and non-violence; and relations between humankind and nature (Reisch, 2007).

John Rawls’ concept of social justice is probably the most influential. Rawls noted that people possessed certain rights that could not be taken away from them, meaning the government should have never tried to oppress any part of society with claims of facilitating the public good or satisfying the greatest number, as suggested by Mill and Bentham. what Rawls call “common good conceptions of justice” are radically different from the political liberal conception he champions (Moon, 2003) (StudyCorgi, 2020).

Rawls postulated two fundamentals of social justice;

1) Each person has equal right to the most extensive system of personal liberty compatible with a system of total liberty for all

2) Social and economic inequality are to be arranged so that they are both

(a) To the greatest benefit to the least advantaged in society (so that the least well-off people are made as well off as possible, which could mean giving an unequal/greater amount to the people least well off).

(b) Attached to positions open to all under conditions of fair equality of opportunity (so that everyone in society has a reasonable chance of obtaining the positions in society that make decisions about inequalities).

Rawls paid particular attention to those who were disadvantaged at birth with undeserved inequalities. His ‘principles of redress’ provided that those with fewer native assets should be compensated (Starr, 2011).

Social justice activists aim to see this achieved in the world that we live in now and for future generations. Many of these issues were genuinely new to the sociological scene. Social justice issues revolve around structures or human actions within society that result in people being treated unfairly or unjustly. Addressing social justice issues could (Newman & Massengill, 2006) (Caritas, 2021).

- Working against discrimination
- Mitigating the effects of climate change on communities
- Ensuring workers are valued and treated fairly
- Preventing the marginalisation of people from society
- Challenging unjust government policies that contribute to the oppression of some people in a society
- Ensuring the powerful don’t abuse their power

- Promoting peace instead of violence
- Ensuring men, women, and children are able to flourish
- Preventing corruption and promoting transparency and accountability (Caritas, 2021)

Social justice and Multiculturalism

Multiculturalism and social justice are too often classified as secondary or tertiary prevention approaches (Bray April, 2015).

None of history's great philosophers—not Plato or Aristotle, or Confucius or Averroes, or even Rousseau or Kant—saw the need to consider justice or the redress of injustices from a social perspective. The concept first surfaced in Western thought and political language in the wake of the industrial revolution and the parallel development of the socialist doctrine (Nations, 2006).

The concept of Equality

The values of “equal concern and respect” and “freedom” are central (Stronks et al., 2016). The issue of equality of opportunities further complicates efforts to determine whether ground has been lost or gained in the realm of social justice (Nations, 2006). The principle of equality calls for the equal distribution of resources and is widely endorsed as the default principle in social settings where cooperation and harmony are primary goals. Need calls for unequal distribution of resources such that those who are most in need receive the larger portions (Fuel et al., 2015).

Reciprocity or mutuality does not necessarily mean that people benefit equally; whether equality is required depends on publicly accepted standards. Coalition experiments suggest that females are more likely to prefer an equality to an equity principle in allocating rewards to coalition members while the opposite is true for males. (Moon, 2003) (Cook & Hegtvedt, 1983).

Human rights

Scholars are sharply divided over when human rights emerged and who were the principal protagonists (Langford, 2018). Human rights are nested in general principles of social justice, like fair equality of opportunity, that are designed to regulate the overall institutional structure of a political society (Hibbert, 2017).

The protection of human rights and the promotion of social justice are both important grounds and they are also different. Though the effort to promote social justice can encompass the protection of human rights, the reverse does not seem to be true (Troost & Lettinga, 2015). Human rights are one of the utmost substantial principles of social justice and form a foundational part of the concept. The concepts; human rights and social justice are married, they supplement each other.

Human rights are fundamental to societies that respect the civil, economic, political, cultural, and legal rights of individuals and governments, organizations, and individuals must be held responsible if they fail to ensure the upholding of these rights. They are extremely important in many societies and are recognized internationally through institutions, such as the International Criminal Court and the United Nations Human Rights Council (Education, 2015).

One of the concerns of those wanting to keep the protection of human rights separate from the promotion of social justice is that failure to do this would subject human rights issues to the balancing that is required when addressing social justice (Troost & Lettinga, 2015).

A prominent theoretical ground for the dominant, discontinuous view of human rights and social justice is a distinction between their underpinning justificatory interests, or what Charles Beitz calls their “justifying purposes” (Beitz 2009, pp. 128–29). Human rights and the further rights of social justice, he argues, “are grounded in interests of different degrees of urgency and therefore exert different weights” on the distributive requirements of political and socioeconomic institutions (Beitz 2009, p. 142) (Hibbert, 2017).

Social justice in context of South Africa

Different societies may construct different systems of rights and obligations binding their members. In South Africa, social justice was reflected in the anti-apartheid movement, which not only called for the abolition of racial discrimination, but also for the promotion of rights for women, workers and other vulnerable people (Moon, 2003) (Studios, 2021). Social justice requires strong and coherent policies in a multitude of areas. Fiscal, monetary and other economic policies, as well as social policies, incorporate specific objectives but must all be geared towards the overall social goal of promoting the welfare of a country's citizens and increasingly, in this age of global interdependence, the citizens of the world (Nations, 2006). Society has, indisputably, an entity, and personality as well, distinct from that of its individual members. It is, therefore, an obligation of the society that justice (whatever be its contents and in whatever manner it may be figured in a given situation at a given point of time) is done to its members and is not denied on account of the prevailing social conditions to them by the society itself (Gregory, 1975).

Social justice encompasses economic justice. Social justice is the virtue which guides us in creating those organized human interactions we call institutions. In turn, social institutions, when justly organized, provide us with access to what is good for the person, both individually and in our associations with others. Social justice also imposes on each of us a personal responsibility to work with others to design and continually perfect our institutions as tools for personal and social development (Foundation, 2016).

Today, social justice projects in South Africa concern themselves with economic justice, public participation and socio-economic rights, accountability and improved access to services in a range of different sectors (Studios, 2021).

Characteristics of Social Justice

This concept of social justice emphasises value of human wellbeing (Starr, 2011). Conceptually, social justice combines the classical duality of justice as state of affairs and as state of character (virtue). In the case of social justice, the virtue sense has been neglected and the term reduced to a matter of government policies and programs (Adams, 2012).

Gandhian perspective of justice

To understand Gandhi and his viewpoints it is important to understand his milieu and his background. Gandhi's thoughts and what he wrote are inextricably linked with his religious background and upbringing, and the socio-economic and political reality of his times of a subjugated and oppressed nation (Palakkappillil, 2015).

Gandhi's views on social justice were based on the insights he drew from his encounters with culture and religion—his own and those of others. They are all about a spiritual revolution which has to begin with the individual, with no regret whatsoever, even if one has to be alone in the struggle (Palakkappillil, 2015).

Mohandas Karamchand Gandhi (M. K. Gandhi) was one the great leader had an experience of a presence of justice for his times, as well as for the world today. He also had a view that there must be a primary method to attain a just society where everyone's wellbeing is ensured—that is, "holding on to truth" (satyagraha) and on the basis of this, the next principle of non-violence (ahimsa) will be followed. An incident from his life-- as a young lawyer he ensured that a civil dispute is settled amicably between the parties, which included his first client in South Africa-- reflect upon his commitment towards resorting to extra-judicial mechanisms to arrive at "justice". The Gandhian mediators would aspire at both fostering empowerments of the disputing parties and recognition between opponents (Manthan, 2018).

Principles of Social Justice

David Miller argues that principles of justice must be understood contextually, with each principle finding its natural home in a different form of human association. Because modern societies are complex, the theory of justice must be complex, too. The three primary components in Miller's scheme are the principles of desert, need, and equality (Miller, 2001). Social justice depends on four essential goals, namely: human rights, access, participation, and equity. Social justice can't be achieved without these four principles (Soken-Huberty, 2021).

Equity

The principle of equity derives from the recognition that the concept of fairness as equal or uniform distribution is not always possible or implementable, particularly in view of existing injustices that have prevented or reduced the ability of certain individuals or groups to gain equal access to public goods, resources and opportunities in the first place (Khechen, 2013).

Equity theory argues that fairness means that people's rewards should be proportional to their contribution (Tyler, 2000).

This view of equity continues to side line the broader moral and social purposes of schooling (Keddie, 2014). Many people believe that "equality" is one of the principles of social justice, but it's actually "equity." What's the difference? Equity takes into account the effects of discrimination and aims for an equal outcome. There's a graphic that demonstrates this well: three people are trying to see over a fence (Soken-Huberty, 2021).

Human Rights

Perhaps the most important principle in this discussion, human rights are inherent to all individuals, regardless of socioeconomic status. Human rights and social justice are inevitably intertwined, and it's impossible to have one without the other. In this country, these rights are manifest in laws that grant freedom of speech, voting rights, criminal justice protections, and other basic rights (University, 2020).

Participation

People feel more fairly treated if they are allowed to participate in the resolution of their problems or conducts by presenting their suggestions about what should be done (Tyler, 2000). Participation in the context of social justice means involving people in decisions that govern their lives. This includes not only engaging them in deciding on the kind of public services needed in their areas but also ensuring their full participation in political and cultural life. More specifically, the rationale for public participation is twofold and includes: (a) achieving better distributive outcomes; and (b) strengthening democracy. As to the second point, the notion of participation is linked to power, and participation is believed to shift existing power relationships as it strengthens the position of traditionally weak and marginalized groups and individuals vis-à-vis other such actors as public and social institutions.

Four propositions of Equity theory

Proposition I: Men and women are "hardwired" to try to maximize pleasure and minimize pain.

Proposition II: Society, however, has a vested interest in persuading people to behave fairly and equitably. Groups will generally reward members who treat others equitably and punish those who treat others inequitably.

Proposition III: Given societal pressures, people are most comfortable when they perceive that they are getting roughly what they deserve from life and love. If people feel over-benefited,

they may experience pity, guilt, and shame; if under benefited, they may experience anger, sadness, and resentment.

Proposition IV: People in inequitable relationships will attempt to reduce their distress through a variety of techniques—by restoring psychological equity, actual equity, or leaving the relationship (Hatfield et al., 2008).

The general principles of equity theory have been used as a framework for investigating the giving and accepting of resources in close, intimate, ongoing social relationships including close friendships, romantic relationships and marriages (Tyler & Smith, 1995).

The nature of Rights

To protect individual liberties to information about circumstances and decisions affecting them and to appeal decisions to people feel are unfair (T, 2007).

Another major social justice sociologist was Alvin W. Gouldner. Unlike Mills, Gouldner (1970:399) acknowledged the importance of the civil rights movement as “training ground, inspiration, and stimulus to the New Left (Romero, 2020).

Rights as a key principle of social justice can be divided into the following two sub-groups: (a) legal rights, which include inherited rights, and other lawful rights such as the right to receive payment for one’s jobs according to agreed terms; and (b) moral rights, which include people’s basic human rights, liberties and such entitlements as the right of “giving people a say in affairs that concern them”²⁴ and the right of certain groups to particular geographic territories.²⁵ In socially just societies, moral rights, even in the absence of legal guarantees, are protected by adequate procedures, norms and rules, some of which are universally accepted, as is the case with human rights, for instance (Khechen, 2013).

Gender equality

The way things stand, it will take 100 years for global gender equality to become a reality. In the United States, it’s 208 years away. Obstacles like the gender pay gap, weakening reproductive rights, and unequal education opportunities hold women back. Social justice activists consider gender equality, which affects other issues like racial equality, one of the most important social justice issues of our time (Soken-Huberty, 2021).

LGBTQ and Rights

People in the LGBTQ+ community face high levels of violence and discrimination all over the world. Among other challenges, it affects their ability to find employment, shelter, healthcare, and safety. It’s more dangerous in some states than others, but even in the most progressive countries, social justice for the LGBTQ+ community is not well-established

In sum, these principles can be used to implement prevention programs and can help program leaders reach social justice goals by working to eliminate social inequalities (Ayala et al., 2011).

Interactional (or Informal) Justice

The philosopher Frankena (1962) observed;

“Society does not consist merely of the law or the state: it has also a more informal aspect, comprised of its cultural institutions, conventions, moral rules, and moral sanctions.” Thus, he argued, “In order for society to be fully just, it must be just in its informal as well as in its formal aspect” (p. 2). If this is correct, then it is possible to speak of social injustice as arising not merely as a consequence of unfair treatment proffered by institutionally sanctioned authority figures, such as politicians, judges, police officers, bosses, teachers, and so on, but also on the basis of how citizens tend to treat one another (AY, 2010).

The vicissitudes of contemporary geopolitics have brought with them an array of new issues and questions about emerging forms of sociability and conflict (Wagner-pacifici & Hall, 2012).

Distributive Justice

Social justice may be defined primarily as distributive justice. Scholars increasingly propose distributive justice as a means to foster effective and fair outcomes in climate adaptation (Troost & Lettinga, 2015) (Joshi et al., 2021).

Social justice is treated as synonymous with distributive justice, which again is often identified with unqualified references to justice

The first model of distributive justice is equity theory (Adams, 1965). It originally developed in the context of work organizations to explain workers' reactions to their wages, and subsequently developed into a general theory of justice (Tyler & Smith, 1995).

Distributive Equality

If two situations are equally good in terms of well-being, and one is better than the other in terms of equality, it is better. If two situations are equally good both in terms of well-being and in terms of equality, they are equally good.

Social Justice as a Virtue

Just as social work emerged as responses to the new social conditions, with their new freedoms and new dislocations, insecurities, and needs, so social justice emerged as a new virtue, a new form of the cardinal virtue of justice for the new times (Adams, 2012).

Social justice is the virtue required for and developed by civil society. It empowers the mediating structures (Berger & Neuhaus, 1996), the space between individual and state, the free associations admired by Tocqueville in America and championed by Leo XIII (Adams, 2012).

The virtue of social justice expresses two aspects of the human person in society.

The first he calls the subjectivity of the individual. The person as self-experiencing agent cannot be reduced to his economic functions. From the Christian vision of the person as co-creator and unable fully to find himself except through the sincere gift of self-arises the correct view of society.

This second aspect refers to the social nature of man, the fact that persons are social, not as bees in a nest or cogs in a machine, but precisely in their full humanity. This is what John Paul calls the subjectivity of society (Adams, 2012). Social Justice is a moral assessment of the way in which wealth, jobs, opportunities & other goods are distributed among different persons or social classes (Corner, 2020)

Integrating the social and economic dimensions of development

Many Arab governments are quite eloquent in expressing their commitment to the principles of social justice in their social policies, economic visions and development strategies and plans. For instance, the "Economic Vision 2030" for Bahrain recognizes the linkage between economic success and a thriving just society where "[e]very individual can make a worth-while contribution to society given the means and presented with the opportunity". Specifically, it identifies justice with fairness which it associates with:

(a) free and fair competition and transparency in all actions of both public and private sectors whether these actions involve "employment, land for public auction or the outcome of a tender"; and

(b) ensuring that laws that combat corruption are justly enforced (Khechen, 2013).

Four types of Justice

Justice is action in accordance with the requirements of some law. Whether these rules are grounded in human consensus or societal norms, they are supposed to ensure that all members of

society receive fair treatment. Issues of justice arise in several different spheres and play a significant role in causing, perpetuating, and addressing conflict (Burgess, 2020).

Distributive justice

As the social sciences advanced in the quest for reliable knowledge about human behavioural and social phenomena, a variety of ideas, insights, and theoretical accounts emerged to sharpen understanding of distributive justice (Sabbagh, 2016).

Distributive justice also known as economic justice is a concept that addresses the ownership of goods in a society. It assumes that there is a large amount of fairness in the distribution of goods. Equal work should provide individuals with an equal outcome in terms of goods acquired or the ability to acquire goods. Distributive justice is absent when equal work does not produce equal outcomes or when an individual or a group acquires a disproportionate amount of goods (Jordan, 2021). Distributive justice is concerned with the shape or manner in which resources (and outcomes) are distributed across people, and which frameworks and resulting distributions are morally acceptable (Fuel et al., 2015).

Distributive justice is concerned with the fair distribution of the burdens and benefits of social cooperation among diverse persons with competing needs and claims that distributive justice, or economic justice, is concerned with giving all members of society a "fair share" of the benefits and resources available. A theory of distributive justice must set out an account of political justification specifying the weight to be assigned to various kinds of relevant considerations and providing an acceptable description of the standpoint from which judgments are formed (Fuel et al., 2015) (Burgess, 2020).

Indeed, societal structures and institutions can either enhance security or exacerbate vulnerability by shaping the distribution of resources in society. The frameworks with which society decides upon its structures, laws, and institutions are important because the distributions of (access to) resources that result from them impact peoples' lives (Joshi et al., 2021).

The social life can be regarded as fundamentally a meeting of justice sentiments; and groups of all sizes can be described and characterized by the distribution of Justice Evaluations among their members.

Procedural justice

Procedural justice is concerned with making and implementing decisions according to fair processes that ensure "fair treatment." Rules must be impartially followed and consistently applied in order to generate an unbiased decision. Those carrying out the procedures should be neutral, and those directly affected by the decisions should have some voice or representation in the decision-making process (Burgess, 2020).

Retributive justice

Retributive justice appeals to the notion of "just desert" the idea that people deserve to be treated in the same way they treat others. It is a retroactive approach that justifies punishment as a response to past injustice or wrongdoing (Burgess, 2020).

Retributive justice is fascinating in a sense that people believe that it is important to respond actively to rule-breaking through acts of vengeance or retribution. These acts are carried out both personally and by friends and families of victims, and often by only vaguely self-interested people such as neighbours (Tyler & Smith, 1995).

Restorative justice

Restorative justice aims to strengthen the community and prevent similar harms from happening in the future. At the national level, such processes are often carried out through victim-

offender mediation programs, while at the international level restorative justice is often a matter of instituting truth and reconciliation commissions (Burgess, 2020).

Conclusions

The reception of social justice is worth investigating in the context of academics. This study sets an example of giving birth to unexplained words which were not being considered before. The historical framework of social justice plays a significant role in understanding the nature and importance of social justice in the society. The study also introduced the components of social justice and their theoretical foundations.

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