Different Attitudes And Interpretations Toward Social Justice In Western Philosophical Thought

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ABSTRACT

In this article, the basis of Social Justice as an idea is based on the requirement to treat all people equally. Accordingly, it is clarified that no one should be discriminated against on the basis of social, religious and cultural prejudices, and that everyone should have such minimum resources that they can create their own concept of "good life".

Introduction

Social justice as an idea is based on the requirement to treat all people equally. Accordingly, no one should be discriminated against on the basis of social, religious and cultural prejudices. Everyone should have such minimum resources that they can create their own concept of "good life". This concept of social justice and expressions related to it are widely used in the field of political theory in developed and developing countries. But this does not mean that its meaning is always clear. Theorists used this concept in their own way. For example, the slogan of social justice became the main basis for political mobilization of marginalized groups in the country. Moving forward from liberal-egalitarianism in liberal normative political theory, several dimensions have been added to social justice theory. For example, minority rights, multiculturalism, rights of indigenous peoples, etc. Similarly, in the field of feminism, the theories of women's rights have been implemented at various levels and issues of women's empowerment are related to their social justice.

Although the idea of social justice can be seen as an idea in the basic teachings of various religions, the practical form in which most religions or sects have come forward, or the way they have developed, has many highs and lows. The idea of social justice appeared in the social sciences in the post-Enlightenment era and has been refined over time. Classical liberalism ended all kinds of old customs and traditions that bound people and set them free to live as they pleased. It emphasized giving freedom to every person and treating them equally. But all this was limited by formal freedom or equality. In the late nineteenth century, many liberals supported government intervention to improve the economic well-being of individuals and to enjoy their liberties. Many utopian socialists argued that people should not be discriminated against on economic, social, or cultural grounds.

Obviously, all these ideas had a deep concern for social justice.

Literature Analysis And Methodology

Marx criticized all these ideas and emphasized that such a concept as justice is necessary only in capitalism, because in such a system the majority of the proletariat is exploited by the minority who control the means of production. Through the revolution, he aims to establish a system where everyone can work according to their abilities and receive things according to their needs. But the practical form of Marxism and liberalism that appeared in the first half of the 20th century were not their guarantees. A few years after the Marxist-inspired Russian Revolution, Stalin created an authoritarian structure. On the other hand, liberalism and capitalism, due to internal complications, led the world to horrors such as two world wars, the Great Depression, Fascism and Nazism. In order to get rid of the crisis of capitalism, capitalist countries tried to apply all measures, from the classical liberal formula to Keynesian policy. In this context, talk of social justice faded into the background or was used only as a demonstration. During this period, in the ongoing struggle against colonialism, human freedom, the rights of the weaker sections of the society, etc., were raised sharply. Especially in the Indian independence movement, there was a serious debate on the issue of social justice for all classes. As a result of these debates, provisions such as reservation in the parliament and jobs for deprived sections of society, giving rights to minorities according to their faith, and protecting their language were agreed upon. These agreements later became part of the Indian constitution.

At the same time, in the normative liberal theory, the issue of taxing high-income individuals for the benefit or well-being of certain classes of society has become controversial. Keynes proposed employment regulations through government intervention to save capitalism from decline, but scholars such as Friedrich Van Hayek, Milton Friedman, and later Robert Nozick criticized government intervention in economic activity. According to these scientists, this harms the freedom and economic independence of the individual. In his 1971 book, A Theory of Justice, John Rawls made a strong case for why the state should actively intervene in the welfare of the weaker sections of society. According to his theory, Rawls seems to have tried to achieve the goal of distributive justice by introducing the concept of purely procedural justice. In his theory of justice, he defended the right to equal freedom for all. At the same time, it was determined that social and economic differences should be regulated in such a way that the most deprived groups benefit more through the principle of discrimination.

In the following years, many criticisms of Rawls's theory also appeared, which in fact represented many new dimensions in the context of social justice. From this point of view, it is possible to highlight the criticisms expressed by communists and feminists. Communists criticized liberalism in general and Rawls's theory in particular for introducing an atomistic conception of the individual. The individual Rawls imagines is completely cut off from his context and society. Later, in the late 1980s, liberals tried to accommodate the critiques of communitarians within liberalism, resulting in the concept of multiculturalism. In this, it was believed that justice can be done in real conditions only with minority groups. They had the freedom to protect and openly express various aspects of their culture. For this, it is necessary to recognize their social rights. Thus, at the level of theoretical discourse, multiculturalism has added a new dimension to the concept of "social justice".

It should be mentioned here that feminist movements, civil rights movements, gay, lesbian and transgender movements, environmental movements began to appear in the West since the sixties. In the following decades, their distribution increased and they also deepened the theoretical debate. For example, feminists have criticized liberalism and Rawlsian fundamentalism. Through their analysis, they highlight patriarchy as the biggest obstacle to equality for feminists. Similarly, gay, lesbian, and transgender people

have challenged the dominant contours of "normal life" in society and demanded equal status for themselves. In the West, the civil rights movement, especially in American society, demanded equality for blacks. Local residents demanded their cultural rights and organized many actions. Multiculturalists tried to combine all these aspects in their theoretical framework. All these aspects have added many new aspects to the meaning of social justice. This shows that social justice has different meanings for different groups. In fact, social justice appeared in a more radical form in developing societies than in Western societies. For example, blacks in South Africa fought hard against apartheid and for their share of power. The nature of this struggle was different from that of blacks in America because blacks in South Africa faced more oppressive conditions.

Discussion And Results

It cannot be denied that under the slogan of social justice, different classes in different societies were encouraged to demand and fight for a decent life for themselves. In the theoretical debate, many dimensions have been added to social justice from utopian socialism to the present day. It should also be noted that the struggle for social justice in developing societies is surrounded by many complications compared to developed societies. In most cases, people in these societies have faced a lot of structural violence and, in many cases, even state violence in their struggle for social justice. But ongoing struggles for social justice have led to fundamental changes in these societies. In general, social justice theory has added many new dimensions over time in the form of concepts or slogans, as well as attracting groups that have long remained silent or in the background.

Despite the fact that Socrates lived before such thinkers as Plato and Aristotle, his thoughts and outstanding works have been preserved to this day. One of the main reasons for this is the unwanted events and deaths that happened to him due to his thoughts that could create a chaotic effect for the time he lived. More

information about Socrates' ideas can be found in Plato's Republic and other works.

Socrates briefly explains his opinion on the concept of "justice": "Justice is that everyone does his own business and does not interfere in things that do not belong to him." To elaborate on this point, Socrates begins with the human soul and then continues with his ideal republican form of government. In the Republic, Plato gave his ideas in the form of dialogues and spoke on behalf of the philosophers who lived before him.

Therefore, it is not clear whether the words of Socrates belong only to Socrates or whether Plato wants to express his theory in the language of his teacher. In any case, it can be assumed that most of the ideas expressed by Socrates in the dialogues belong to him. According to Plato, Socrates believed that each person's soul consists of three parts (mental/psychological powers): the first, the "logical" logic, which includes logic and reason; the second - "spiritual" logics, which include all feelings and emotions; and the third is the epithetic "appetite", which includes instincts that can be called lust.

According to Socrates, if a person wants to live well, he must balance these three parts, and logic must control the other two parts. In another dialogue of Plato called Phaedron, Socrates compares the human soul to a chariot drawn by two horses, one white and the other black, and the charioteer driving them. Here, the "logical" part is the charioteer, the white horse is the "spiritual" part, and the dark horse is the "appetizing" part, that is, the parts of the soul. The two horses try to pull the cart as they please, but the coachman intervenes and guides it to the right place. According to Socrates, only in such a state can a person live in peace and harmony.

Plato and Socrates wrote that in an ideal republic, citizens should be divided into three social classes according to their intellectual and moral strength. The first class, the philosopher-kings, are the rulers of the state and take the place of charioteers; assistants - soldiers and guards of the state; peasants and artisans became producers. These three social classes

correspond to the three parts of the human soul: the philosopher-kings represent the "rational" part, the helpers the "spiritual" part, and the producers the "appetite" part. In order to manage the city-state in a fair, balanced and systematic manner, the two lower classes should obey the philosopher kings, all classes should deal with their own problems, and not interfere in each other's affairs so as not to disturb each other.

Conclusion

In conclusion, justice for Socrates is balance, a common concept of the ancient Greeks. This is also self-awareness, because a person must first recognize his strengths and weaknesses, then be ready to learn from others, obey his superiors, and not interfere in the work of others in order not to interfere with anyone.

The ancient Greek philosopher Plato is one of the most influential thinkers in the history of political philosophy. Since Plato was a student of Socrates, his main source of inspiration was Socrates. One of the most important questions that Socrates sought answers to throughout his life was justice. Therefore, after his teacher, Plato tries to find an answer to this question and writes the most famous work "Republic" dedicated to the discussion of justice. Since he was a student of Socrates, the influence of his teacher can be seen in Plato's writings and it is felt that he agrees with Socrates on some points. Plato believed that justice is the true principle of social life. For him, justice requires goodness, as well as obedience to the law. According to Plato, justice is one of the highest virtues. This is Plato's brief opinion about the concept of "justice". Of course, he gave long and detailed explanations to arrive at this point.

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