

Participant Name : Md Shajad Khan.

Address : Lilong Bazar.

Email: shajadkhan1411@gmail.com.

Contact number : 7005154917

Institution Name : D.M College of arts

Essay Topic : " My Idea of Justice "

Justice is the first virtue of social institutions, as truth is the systems of thought. Law is often thought as the ultimate expression of Justice in society. But justice is more than just the law. Justice is a criterion by which good laws of a society are evaluated. Justice is treating equals equally and unequals unequally in proportion to their inequality.

The idea of Justice occupies centre stage both in ethics and in legal and political philosophy. It is one of the most important moral and political concepts. The word comes from the Latin word "Jus", meaning right or law. The Oxford English dictionary defines the 'just' person as one who typically "does what is right" and is disposed to "giving everyone" his or her due, " offering the word 'fair' as a synonym.

Often when people think of the study of justice they think immediately of crime, perhaps a particular crime, the arrest of a person by police, the courts and the eventual incarceration of an offender in jail and their possible rehabilitation. Another common theme is to describe justice in terms of the laws and rules of society. Crime and Laws are part of the study of justice, but only a part. Studying how these process work together is the study of the criminal justice system. However, the study of justice entails more than just the operation of our criminal system and how to respond to a particular action by passing a law to make that activity a crime.

The study of justice is also concerned with how a person came to be in trouble with the law in the first place. Factors contributing to behaviour in contravention to society's laws from both an individual perspective and also on a broader societal level allow s much richer Justice analysis. Studying this behaviour in relation to social factors such as poverty, racism and education can significantly inform our understanding of preventing crime and government law-making. Trying to understand why poor and marginalized people in our society fill our jails and

our hospitals and have higher suicide rates than the rest of the population is also part of the study of justice.

A related pursuit is to study what is or is not labelled as crime in our society. Historically, being drunk or using recreational drugs was not a crime. In some developed countries prostitution is legal activity. In many countries and even in Canada, many workplace deaths and injuries completely preventable with proper safety equipment are labelled "accident", not "crimes". What is or is not prosecuted for crime in our society are parts of the study of justice.

Studying justice is also considered with many aspects of our society. In fact, the study of justice by such people as Plato and Aristotle pre - existed modern notions of law and crime. How people are rewarded for their efforts in working, farming, creating and inventing and who profits from these activities such as corporations, retail stores and governments are also a concern of justice. Is the distribution of rewards fair ? Are developing countries in other parts of the world paid a just price for their goods and services, or are their people employed in sweat shops working long hours for very little compensation ? How the environment of some of these developing countries supplying oil, rubber and other natural resources is affected and the impacts of climate change on these countries and their people in exchange for distribution is influenced by international human rights is also a paramount concern of justice studies.

In respect of the entire multitude of issues and topics pursued in justice studies, a few common rules exist, regardless of the topic. The first rule is that our own ethnocentrism (or preferences for practices and values reflective of our own culture) must be recognised. The potential of justice studies can only be achieved if we are able to break from our particular cultural background to take into account broader considerations that can affect the outcome that we are ethnocentric and we think normatively (within the confines of our own values, norms, experiences and perspectives) is a first step in pursuing the study of law. If we are considering the distribution of the environment in a developing country supplying North America with oil and gas, it is necessary to consider the perspective of people living in that developing country. Similarly, if considering the appropriateness of a woman to wear a head scarf while playing soccer we would have to approach the issue from the woman's perspective. To disregard her perspective and consider only the thoughts, feelings and views of people where head scarves are not common, is not pursuing the study of justice. We must disengage from our personal emotion and recognise that we are products of our own cultural, religious and class background and, like most people, have a tendency to regard our own norms, values and standpoint as superior to all others.

The second rule in justice studies is recognising that often the dominant viewpoint or the views of the majority are not the same as justice. The idea of justice can't be captured by any single

morality or standpoint but only emerges from the interaction among contending perspectives. Regard must be given to the perspectives of the marginalized, the poor and other minorities. Justice requires recognition that sometimes minorities and the oppressed must receive what may be regarded as "special status" and privilege to prevent what otherwise would be tyranny of the majority or tyranny of the most powerful groups or people in society. To think from the perspective of one viewpoint and morality, especially when that perspective is the dominant standpoint or the majority of the population limits meaningful contribution to broader issue of justice.

In the example of the crime of drug possession, we can expand our understanding of the issues if we consider that in some countries the use of recreational drugs is illegal. This exercise expands our consideration of this topic outside of the norms, values and culture that the use of and, therefore, possession of recreational drugs is illegal. We are able to recognise our own thoughts pattern, biases and perhaps prejudices. When we expand our thinking and begin to consider thoughtfully and respectfully the position, viewpoints, thoughts and opinions of the other, we approach the study of justice not as a debate between two viewpoints, but as a problematic. This approach challenges our traditional thinking and makes us embrace a plurality of positions.

The study of justice is also multidisciplinary as it combines several usually separate branches of learning or fields of expertise. In this way, no one profession, be it law, no one profession, be it law, philosophy, history or sociology, has an exclusive claim to the study of justice. Each of these disciplines, and several more, play an important role in the study of justice. Knowing about the contributions of each discipline to the study of justice provides an important base to understanding justice.

Political Science and the study of the organisation, structure, operation and administration of government is crucial for understanding justice system, the role of understanding the justice system, the role of courts, correction and the development of laws. Often the media will portray a particular court decision as "outrageous" and blame either the judge or perhaps the lawyer. However, upon a closer analysis, students realise the government was responsible for writing and passing the laws, which the court and the judge simply applied. Ultimately, the people elected the government.

Sociology, the systematic of social structure, is crucial when studying justice or fairness within society. Law and the justice system of a society constitute a social structure that is influenced by other social structures in society. As an example, the laws surrounding marriage and divorce are influenced, at least in part, by the structure of the family. Changing norms and patterns of the family or the definition of what a family is, have had symbiotic affects on the laws surrounding the family. Sociology focuses on the study of social structures and how human

beings produce, reproduce and change social structures such as families and laws. The application of the principles of sociology to the study of law and the justice system improves and informs our understanding of justice.

Criminology makes an important contribution to the study of justice. Criminology is concerned with the study of etiology or cause of crime. It looks at the role of the social setting and the interactions of various social groups in the cause of crime, as well as the biosocial and psychological causes of crime that tend to focus on the individual and their free will.

Justice consists of righteousness, or complete virtue in relation to one's neighbour. Justice is a set of character, attitudes and good habits. The definition of justice is also a moving target, conceptualizing justice is an ever changing, subjective process of assessing the fairness of relations between individuals and groups of people.

Fairness is also a part of justice. This is the idea of treating equals equally. For example, two people doing the same job competently with the same amount of experience and training should get the same pay. There should not be distinctions in rates of pay based on gender, age, racial or ethnic background or any other factor not related to performance on the job. Fairness however also means in certain circumstances, treating people unequally in order to recognise and correct past injustices. For instance, if women or members of racial justice minorities have been historically excluded from certain (relatively well paid and desirable) occupations, there may be a justifiable case for employment equity measures - giving suitable candidates from the disadvantage group preference in hiring. Hence, there can be sometimes a distinction (perhaps tension) between what is considered fair at the individual and collective levels.

This concept of justice also denotes "procedural fairness" - ensuring that everyone receives a fair hearing and due process in courts (for example, their case follows all the requirements of knowing the case against them, they have enough time to prepare and they have an impartial judge,) tribunals, appeal boards and other formal decision making bodies. For example, people with a low income should not be denied competent representation in court by a lawyer if they are charged with a serious criminal offence, even though they cannot afford legal fees. Legal aid schemes, in principle, are supposed to ensure such legal representation for all. Procedural fairness also demands a transparent process for decision-making that can clearly be understood by all, ready access to practical help to make one's case and the right to appeal a decision to a higher body if one feels that one has been unjustly treated.

Equality is also a part of justice. This common understanding of justice is embodied in equal citizenship rights for all persons (for example, the right of all to vote in elections and run for political office and equal entitlement to universal public programs such as health and education). Equality also demands that there be an equitable sharing of civic burdens, such as paying taxes (although "progressive" taxation schemes may require the wealthy to pay

proportionately more, they are about fairness) or performing compulsory military service for a set period of time (in countries where this is required).

Equality has also economic and social dimensions. Does everyone enjoy adequate economic security through some combination of labour market earnings and income security programs provided through government ? Do all people in society have ready access to adequate and affordable housing, sufficient, safe and nutritious food and other public goods such as transportation and green space ? Justice demands equality of access for everyone to adequate income, decent and affordable housing, food security and other necessities of a modest but dignified life. A disabled person may require more resources than an able bodied person for such things as transportation, communication or housing.

The social aspect of justice brings up the questions of distributive justice - how resources (for example, money, natural talents , health care or political power) and opportunities (for example, places in the best institutions or access to the best jobs and the most lucrative business opportunities) are divided up among everyone in society. Unjust distributions may require corrective measures, in other words, "redistributive justice". For example, wealthy people may be required to pay more taxes than those with modest or low incomes, so that government can fund a reasonable level of public services for all. Once again, treating every individual exactly the same may not be possible or even desirable if we are to realise a collectively just distribution of money, social recognition and political power. Such a redistribution of economic resources, positive social status and the representation in decision making bodies may serve the collective good of society by creating a fairer, more inclusive and more harmonious social order, even if some privileged individuals end up with less than they started with.

Moral righteousness is the final aspect of justice. This encompasses the ideal virtue and ethical conduct. Individuals are thought to be "just" when they engage in altruistic behaviour to help others or make society a better place and set an example of altruistic conduct in both their personal responsibilities (as a spouse, a parent or friend) as well as civic and public roles (as an employee, elected politician or club president).

Social justice is the broadest form of justice and relates to whether people have access to the things they need to live a secure and dignified life. Social justice refers to the conception of justice applied to our entire society, the idea a "just" society is one in which individuals and groups receive fair treatment and a fair share of the benefits of society. Social justice works towards the realisation of a world where all members of a society, regardless of background, have basic human rights and equal access to their community's wealth and resources.

An ideal definition of " justice " might be : A set of Ideas, values and social practices to ensure that all persons and groups enjoy economic security, can participate effectively in democratic

decision - making, exercise mutual respect and caring for one another and live their lives in ways that protect and sustain the natural environment for future generations.

----- THE END -----

