



One Definition of Justice is “Giving to Ach What He or She is Due.” The Problem is knowing What is “Due”

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Received Date: 06-13-2019

Accepted Date: 06-18-2019

Published Date: 06-25-2019

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Abstract

Functionally, “justice” is a set of universal principles which guide people in judging what is right and what is wrong, no matter what culture and society they live in. Justice is one of the four “cardinal virtues” of classical moral philosophy, along with courage, temperance (self-control) and prudence (efficiency). (Faith, hope and charity are considered to be the three “religious” virtues.)

Virtues or “good habits” help individuals to develop fully their human potentials, thus enabling them to serve their own self-interests as well as work in harmony with others for their common good. The ultimate purpose of all the virtues is to elevate the dignity and sovereignty of the human person.

Four Types of Justice

There are four types of justice that people can seek when they have been wronged.

Distributive justice: Distributive justice, also known as economic justice, is about fairness in what people receive, from goods to attention. Its roots are in social order and it is at the roots of socialism, where equality is a fundamental principle.

If people do not think that they are getting their fair share of something, they will seek first to gain what they believe they deserve. They may well also seek other forms of justice.

Procedural justice: The principle of fairness is also found in the idea of fair play (as opposed to the fair share of distributive justice).

If people believe that a fair process was used in deciding what it to be distributed, then they may well accept an imbalance in what they receive in comparison to others. If they see both procedural and distributive injustice, they will likely seek restorative and/or retributive justice.

Restorative justice: The first thing that the betrayed person may seek from the betrayer is some form of restitution, putting things back as they should be.

The simplest form of restitution is a straightforward apology. Restoration means putting things back as they were, so it may include some act of contrition to demonstrate one is truly sorry. This may include action and even extra payment to the offended party. Restorative justice is also known as corrective justice.

Retributive justice: Retributive justice works on the principle of punishment, although what constitutes fair and proportional punishment is widely debated. While the intent may be to dissuade the perpetrator or others from future wrong-doing, the re-offending rate of many criminals indicates the limited success of this approach.

Punishment in practice is more about the satisfaction of victims and those who care about them. This strays into the realm of revenge, which can be many times more severe than reparation as the hurt party seeks to make the other person suffer in return. In such cases 'justice' is typically defined.

Emotionally rather than with intent for fairness or prevention

After the discussion of justice meaning and different types for justice, we now will discuss in details the social justice which is completely related to our case.

The case itself that the national Egyptian team wins an important game which makes all the country happy and proud.

The Egyptian president announce a huge financial rewards for each player of the football team here there is a change in the Egyptian situation; they are happy and proud but asking why they took these millions while we are a poor nation and suffering from high prices and a lot of taxes.

The social media are crowded discuss this issue and some Egyptian people ask why why??? And others are preparing their young sons to be football players.

Social Justice: 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 collaborate with others, at whatever level of the "Common Good" in which we participate, to design and continually perfect our institutions as tools for personal and social development.

Defining Economic Justice: Economic justice, which touches the individual person as well as the social order, encompasses the moral principles which guide us in designing our economic institutions. These institutions determine how each person earns a living, enters into contracts, exchanges goods and services with others and otherwise produces an independent material foundation for his or her economic sustenance. The ultimate purpose of economic justice is to free each person to engage creatively in the unlimited work beyond economics, that of the mind and the spirit.

The Three Principles of Economic Justice

Like every system, economic justice involves input, out-take, and feedback for restoring harmony or balance between input and out-take. Within the system of economic justice as defined by Louis Kelso and Mortimer Adler, there are three essential and interdependent principles: Participative Justice (the input principle), Distributive Justice (the out-take principle), and Social Justice (the feedback and corrective principle). Like the legs of a three-legged stool, if any of these principles is weakened or missing, the system of economic justice will collapse.

Participative Justice: "Participative Justice" describes how each of us makes an "input" to the economic process in order to earn a living. It requires equal access to the means (through social institutions such as our money and credit system) of acquiring private property in productive assets, as well as equal opportunity to engage in productive work.

The principle of participation does not guarantee equal results. It requires, however, that every person possess the equal human right to participate in/contribute to the production of marketable goods and services — through one's labor (as a worker) and/or through one's productive capital (as an owner). Thus, this principle rejects monop-

olies, special privileges, and other exclusionary social barriers to the full participation and economic self-reliance of every person.

Distributive Justice: “Distributive Justice” defines the “output” or “out-take” rights of an economic system matched to each person’s labor and capital inputs. Through the distributive features of private property within a free and open marketplace, distributive justice becomes automatically linked to participative justice, and incomes become linked to productive contributions. The principle of distributive justice involves the sanctity of property and contracts. It turns to the free and open marketplace, not government, as the most objective and democratic means for determining the just price, the just wage, and the just profit.

Many confuse the distributive principles of justice with those of charity. Charity involves the concept “to each according to his needs,” whereas “distributive justice” is based on the idea “to each according to his contribution.” Confusing these principles leads to endless conflict and scarcity, forcing government to intervene excessively to maintain social order.

Social Justice: “Social Justice” is the “feedback and corrective” principle that detects distortions of the input and/or out-take principles and guides the corrections needed to restore a just and balanced economic order for all. This principle is violated by unjust barriers to participation, by monopolies or by some using their property to harm or exploit others.

Economic harmony results when Participative and Distributive Justice are operating fully for every person within a system or institution. The Oxford English Dictionary defines “economic harmonies” as “Laws of social adjustment under which the self-interest of one man or group of men, if given free play, will produce results offering the maximum advantage to other men and the community as a whole.” Social Justice offers guidelines for controlling monopolies, building checks-and-balances within social institutions, and resynchronizing distribution (out-take) with participation (input). The first two principles of economic justice flow from the eternal human search for justice in general, which automatically requires a balance between input and out-take, i.e., “to each according to what he is

due.” Social Justice, on the other hand, reflects the human striving for other universal values such as Truth, Love and Beauty. It compels people to look beyond what is, to what ought to be, and continually repair and improve their systems for the good of every person.

It should be noted that Louis Kelso and Mortimer Adler referred to the third principle as “the principle of limitation” as a restraint on human tendencies toward greed and monopoly that lead to exclusion and exploitation of others. Given the potential synergies inherent in economic justice in today’s high technology world, CESJ feels that the concept of “social justice” is more appropriate and more-encompassing than the term “limitation” in describing the third component of economic justice. Furthermore, the harmony that results from the operation of social justice is more consistent with the truism that a society that seeks peace must first work for justice.

“From the above, it is clear that the Egyptian community suffering a lot from the absence of the social / economic justice with all its three components, so when this case takes place they neglect the victory, happiness and pride and only ask why?”

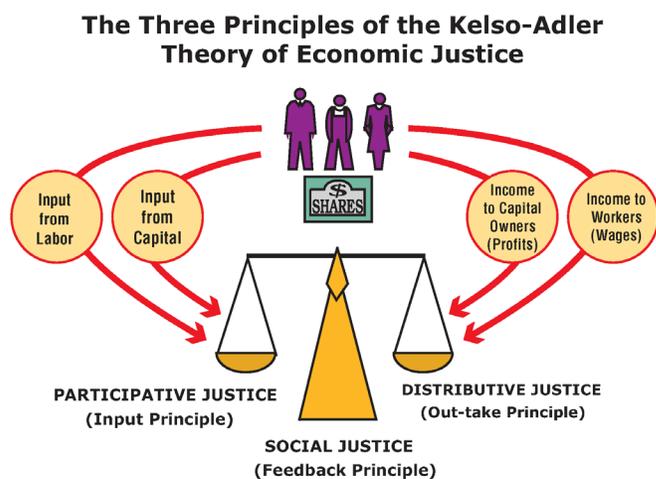


Figure 1: The Three Principles of the kelso-Adler Theory of Economic Justice.

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