



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2017; 3(7): 1519-1523
www.allresearchjournal.com
Received: 21-05-2017
Accepted: 25-06-2017

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The impact of ethics and impose of justice

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Abstract

Social justice' can be defined as 'the impartial justification of righteous quality for the common welfare of the human race in a designed society of common values'. The concept of social justice with its roots established in ethics has, now a wider scope of meaning in the present day of globalisation than it was in the limited society of restricted reasoning in ancient times. Justice as a concept was seen to provide a base for realizing liberty and equality. Justice thus became a mathematical mystique and equality was its measure. The concepts of humanism have an important role to play within the phenomena of Globalization and have its greater impact on the current society. Social values must be universal in nature and made available to all without taking race into consideration. Humanism is the confidence in the solidarity of humankind and man's capability to consummate himself by his very own exertion. The values of a liberal society, private initiatives and choices can be enjoyed by all in the lives of independence solely on the basis of organized interdependence. A democratic decision expressed in a statute or in a public policy is the most rational and responsible. The interests affected are adequately consulted and the information relied on is the fullest and sounds available. Plato defines that "Justice is another's good." It is in this definition that happiness takes its place as a "by-product" to that which is the best for man. Justice, in this sense, is something that caters to that part of our being that is less conspicuous but more important because it deals with the eternal rather than the temporal.

Keywords: Social justice and equality, social values, democratic, globalization

Introduction

Ethics assume a huge job with regards to Social Justice. While the general public had developed from the notable hunter-gatherer networks to purported Global Village, the major ideas of Justice, freedom, correspondence and brotherhood are the most fundamental concomitants had not changed essentially in that capacity establishments for the social equity framework exists with regards to scruples and moral theory. A definitive objective of a cutting-edge society is to give social Justice in the above setting ideally in an open law-based form by anchoring the poise of the individual and solidarity of the country. For instance the Preamble of Indian Constitution fills the need by announcing that 'The general population of India' are the - wellspring of the Constitution, that sway in Indian commonwealth vests in the general population and that the Indian nation is majority rule with key rights and opportunities ensured to the general population and harmony among the general population and pride of the individual and trustworthiness and solidarity of the country assured ^[1]. Similarly, the Bill of Rights declared inside the United States of America constitution serves to secure the normal privileges of freedom and property of all people inside the nation. This certification of various individual flexibilities, limit the administration's influence in legal and diverse other procedures and retain a few powers to the states and the general population. The point of any cultivated society ought to be to anchor dignity to each person. There can't be nobility without the balance of status and opportunity. The nonattendance of equivalent open doors in any sphere of public activity is a disavowal of equivalent status and equivalent interest in the undertakings of the general public and, subsequently, of its equivalent enrollment. The respect of the individual is scratched and guide extent to his hardship of the equivalent access to social means. V. Indra Sawhney an outstanding contemporary social reformer in India avers:

'The law based establishments are botching when measure up to chance to develop, administer, and give one's best to the general public is denied to a sizeable area of the general public. The hardship of the open doors might be immediate or roundabout as when the fortitude to obtain them is denied. In any case, the outcomes are as forceful ^[2].

It is difficult to define 'social justice' which has a wider scope of interpretation and definitions as it varies from place to person, class to caste, custom to civilization, and race to rationality depending on the source of thinkers, in every phase of changing society, obtaining peace and prosperity, both internal and external in the process of struggle for existence under the concept of liberty and equality which are basic behavioural elements of 'social justice'. Webster defines:

"Justice' as the equality of being righteous, in rectitude, impartial, and fairness; and 'social' as of having to do with humans existing together as a group in a situation in which their relations with one another mark their shared wellbeing ^[3]."

Hence 'social justice' can be defined as 'the impartial justification of righteous quality for the common welfare of the human race in a designed society of common values'. Thus, equality and liberty are the central elements in the concept of 'social justice'; which additionally include, economic and political justice as these are interwoven in one another for full freedom of common human values.

Man's pride and his uniqueness lie in his ability to utilize reason ^[4]. According to Plato, equity is an idea to which one ought to perform in one's work. Aristotle in this foundation displayed a calm, watchful, methodical examination of equity, as the aggregate all things considered. He additionally gave smaller and working idea of equity expressing that equity is uniformity. In this way, Aristotle offered a common supreme incentive on the possibility of everything as brought about by men with reason. Stoics and Roman legitimate framework further refined the common law of reason, equity and balance.

Following David Hume, Kant who presented supernatural technique in thinking came to mean the discernment of brain with flawless opportunity. Kant's essential treatment in this field of down to earth reason is the opportunity for human infringement. Free human infringement isn't only personnel of want yet rather by reason of the subject before the decision is taken. This way, human will is called through and through freedom. The 'all out objective', which is a preeminent guideline of presuppositions, administers the activity of the person who has through and through freedom:

"The man of unrestrained choice with pride, regard and advancement of identity appreciates as the individual numerous new rights in the present day legal prudence ^[5]."

In present-day society, social equity alludes to a fair society, while equity alludes to more than the organization of just laws. It depends on the possibility of a general public which gives people and gatherings reasonable treatment and the offer of the advantages of a general public. Diverse advocates of social equity have created distinctive translations of what comprises reasonable treatment and a simply share.

The concept of social justice with its roots established in ethics has, now a wider scope of meaning in the present day of globalisation than it was in the limited society of restricted reasoning in ancient times. For example caste, race and slavery were hailed by the majority in ancient society, under the ignorance and impression that they were

the providence of God by birth. Today, everyone hates them, at least by outward appearance and slogan for the public sympathy of social justice, though limited to public speech and far from practice. These concepts came only as an afterthought in the American constitutionalism but from the French Revolution onwards, freedom, equality and fraternity became the new slogans, signifying the new virtues in the social order, continue till today.

Justice as a concept was seen to provide a base for realizing liberty and equality. Justice thus became a mathematical mystique and equality was its measure. Thus equality like justice is a foundation value of every democratic society. Yet like justice, equality is not so easily defined, however self-explanatory. Equality has both intrinsic and extrinsic properties. It is valued for its own sake, as an attribute of being human. It is also used as an instrument to obtain other things of validity, which have been realised in the political revolutions, and led the citizens of many nations.

The western civilization is the cradle of the rights of man with all kinds of variations- natural rights, civil rights or human rights. The natives with the assertion of the privileges of man set the standards with which France was to be represented. It depended on Thomas Jefferson's affirmation of Independence which itself depended on the 'Bill of Rights' in America. The 'Revelation of the Rights of Man and residents' has proclaimed the accompanying standards, which have the seeds for belligerence social equity:

1. Men are born free and stay equal in their rights.
2. The motivation behind the legislature is the upkeep of these rights-particularly freedom, property, security and protection from persecution.
3. All administrative control originates from the general population.
4. Freedom implies having the capacity to do anything, which does not hurt any other individual
5. The law is there to secure the freedom all things considered. Laws are surrounded to mirror the desire of the general population and are made by a chosen group.
6. Everyone is alike under the watchful eye of the law.
7. Professions and places of power ought to be held by gifted men, not the individuals who utilize family foundation or cash to anchor them.
8. No man can be blamed, captured or confined with the exception of in cases controlled by the law.
9. Punishment must be proportional to the wrongdoing.
10. There ought to be the right to speak freely, the press and of the inner voice. Everybody has the privilege to their very own sentiment particularly in issues of religion except if it causes public issues.
11. Tax collection important to keep up government ought to be imparted similarly all in agreement to their pay.
12. Tax collection ought to be concurred by a chosen assembly.
13. Community workers ought to be responsible for their activities.
14. The privilege of the property has a place with all.

Every constitution besides the thrust of its leaders is to attain the goal of 'social justice to its citizens'. As an illustration, the Indian legal structure under the Britishers was founded on the notion of fairness before the law. At times, when political leaders under the motivation of selfish interests curb or curtail the provision relating to social justice, the

human society under the pressure of need, will no more suffer the silence, but speak out by its own resources presented by the creator in creation or reason endowed.

No one can shun the truth but the final goal is that 'Truth shall make everyone free.' There is a free course of the relation between truth and freedom. Where there is the truth, there is liberty and where there is liberty in all its form, there is 'social justice'. Though 'social justice' is the subject of law-framers, it should be the concept of a common man and within the framework of the society. The concept of 'social justice' draws the attention of every citizen as every citizen is entitled to the benefit of 'social justice' formed in the framework of ethics and developed to safeguard the overall common good of a nation.

As per Jean-Jacques Rousseau, a French thinker, man is naturally good, and the perfect state will have equity and order; and every part would be free, and the equivalent of each other part. These teachings and tremendous political frameworks which became out of them were, for different reasons, grasped with the most extreme eagerness in France. Nevertheless, the main open authority records in which these feelings are plainly put forward was the assertion of freedom; however in France, the primary article of "The Declaration of Rights of Man and of the Citizen," embraced in 1789. Toward the start of the French Revolution, the affirmation was, "Man is born free but he is in chains everywhere." And as a sensible consequence of this presentation dependent on the educating of Rousseau, the French Convention declared that Negro subjection ought to be abrogated in all the French Colonies and that all men ought to have the privileges of French natives. This was the principal demonstration by which any country in Europe announced the nullification of subjugation and slavery [6].

Infringement of Characteristic Rights

By the side of these assaults by the French Philosophers on bondage as an infringement of common rights, a development emerged in the meantime, mostly in England and in the United States, having a similar question in view, however heaps of Christian standards. The heart was the motivation to act and the outcome was sincere, tenacious and individual work. The African slave exchange was at first the primary purpose of assault by the abolitionists. In Granville sharp who was an advocate to annul subjection in the British Kingdom, asked concealment of bondage based on religious grounds. Just before the Revolution, State of Virginia appealed to that not any more African slave be sent into the province. A couple of years after the fact, Thomas Clarkson, another British abolitionist gave his life to persuading his kinsmen that they ought to disallow the slave trade by law, as abusing each rule of Christian Humanism. Among the religious groups which body that took a functioning part in the annulment of slave trade work were the Quakers, who displayed to the House of Commons an appeal for the cancellation of the slave trade. The Methodists, Presbyterians and Baptists pursued, and in 1789 the general relationship of the Baptists of Virginia settled:

"That subjugation is a rough hardship of the privileges of nature, and conflicting with a Republican Government, and accordingly prescribes to our Brethren to make utilization of each legitimate measure to extirpate this horrendous insidiousness frame the land [7]."

The ceaseless work by a few defenders, for example, Wilberforce, Pitt, Fox, and Burke and the attention in - the press, abolitionists had picked up the help of numerous conspicuous open men in England. Such was the inclination stimulated by the dialogue of the subject, and particularly the general conviction of the infringement of Christian obligation in keeping up the activity that constrained finally by the objection of people in general inner voice, parliament abrogated slave trade in 1807. In the United States, the remote slave trade was restricted in 1808. Right away thereafter, all the oceanic countries of Europe pursued the case of England. The work was delegated by the revelation of the European Congress of Vienna in 1815, connecting every one of the forces to demoralize the movement, as one censured by the law of religion and of nature. In this manner, the two powers religion and reasoning have attempted to realize the annulment of subjection.

In America, the declaration of the Quakers as a Religious Body, against servitude had been uniform from the earliest starting point. In 1688 the German Friends dwelling in German town request of the yearly gathering to take measures against slaveholding. From 1696 to 1776, the general public consistently announced "the bringing in, buy or offer of captives to its individuals to be a disownable offence." In 1776 the holding of slaves was precluded by the order of the Society of companions, and since that time its individuals have been prominent in supporting abolitionist feelings and enactment. The most noteworthy judicatory of the Presbyterian Church made a formal statement for the nullification of subjugation multiple times in between 1787 and 1836. The greater part of the general population perceived the idea of bondage as a wicked demonstration.

But most of the rich people that are accustomed to using the services of the servants were against the movement to abolish slavery. The caste system while eradicated to such extent compared to the pre-independence days, it still exists in the subtle forms, For example, the Barber caste in rural areas still live on cutting the hair for generations and the washerman caste continues to live on washing clothes etc.

Humanism

The concepts of humanism have an imperative function to do within the phenomena of Globalization and have its greater impact on the current society. By following humanistic principles, all the evils in the society can be routed out for the common good. The most important social implication of the Humanism is that in any given situation, social values must be made available to man based on his own recognition, without discrimination based on racial, creed, nationality or the other distinguishing origins. Of all injustices, giving undue importance and bias based on the origin of the individual are not acceptable by the modern society. Social values must be universal in nature and made available to all without taking race into consideration. All systems of societal arrangements must be measured and judged by their actual contribution to a satisfactory state of life for all individuals.

Dogmatic adherence to a preconceived pattern of socioeconomic arrangements is found to be not consistent with the inquiring mind. Presuppositions and postulates should consciously be held subject to the change in the light of widening experience and growing knowledge. The method of testing any system is to find how it works in meeting human needs and its ability to adjust itself to the

changing demands of the people. There should be a process of building values into the social order which has to be considered the major concern to every individual person. It is the primary responsibility of every person. The social order should sustain and enhance all aspects relating to man's existence. Humanism must aim at a social order designed to meet all the needs of the whole man and of all men. Since the wellbeing of all men is the objective of the humanist ideas, efforts must be directed towards a world order embracing all men^[8].

Humanism is the confidence in the solidarity of humankind and man's capability to consummate himself by his very own exertion. Humanists have confidence in the inborn integrity of man or the presence of God while others don't. Some humanist masterminds for example like Leibniz, Goethe and Karl Marx laid more weight on the need to create distinction to the best conceivable degree. Everyone has concern for standards in a general public. Everybody has concern for rules in a society. The agreement is the ultimate criterion for values as well as for facts. British humanist, Harold John Blackham writes:

"Human beings become human in being socialized and society is instituted in the rules, customs, procedures by which demeanor is regulated and cooperation secured, facilitated, and maintained^[9]."

In the environment of the relations of man and the social order, they must rest on what is permanently human. Yet, even this, slowly changes and evolves. The relationship of the individual with society as a concept is the basis of the humanist view of the morality of how the individual should behave towards his fellowmen and how society should behave towards the individual. There is a conflict between personal freedom and the needs whether real or imaginary of society. A society which is the aggregate of individuals applies pressure to restrict the individual. Even liberal and democratic societies are not exceptions in this matter. The individual has to protect his rights himself. Imposing restrictions on individuals for the benefit of the community are necessary. In the event of any conflict between the individual and community protection, the individual should have the maximum possible rights, freedom and choice of action consistent with the rights of others^[10].

H.J. Blackham holds that

"Morality survives simply in a social order and is a role of that society. An autonomous absolute is not a fact of fundamental importance. The conditions laid down in society are the conditions of morality^[11]."

Although man is not born human, he becomes human in a society. A human infant that survives outside the care of other human beings, remains for a time potentially human and then possibly becomes incapable of development as a human being. The child becomes neither man nor wolf when brought up by wolves. Accordingly, the first truth about man is ". Man is the product of culture and becomes specifically human in a particular culture".

A popular humanistic saying "Man is the future of man" is based on the notion that man is the measure of all things. Historical developments have gone far enough to enable men to overrule fate and edge their destiny towards a destination. Man is successful and becomes a person when

he is able to choose and make himself amenable because he finds alternatives if his existence is not linked closely with animal existence. Human life is man's participation in a certain social order. Blackham defines:

"Open society as a society founded on democratic political procedures and institutions that are comparable and complementary to scientific cultural procedures and institutions which are rationally grounded in human experience and open for further experience^[12]."

He holds that the laissez-faire liberal society differs from the open society in respect of non-intervention as a criterion evolved to have good government and interdependence as the basis for independence. The values of a liberal society, private initiatives and choices can be enjoyed by all in the lives of independence solely on the basis of organized interdependence. A human being as Blackham remarks ought to attempt to uphold a progressive equilibrium in his life so that each phase of his development is lived and enjoyed for its own sake and prepares for the future. This is stated to be the main condition of identity, continuity and achievement and another main form of balance is between independence and interdependence, personal interests, and social responsibility. The rules to live and work together which express and regulate our independence are a necessary condition of independence in a modern society.

Political Ramifications

In any given country the political change in the society is possible through politicians and the legislative bodies. The politicians who are responsible for policymaking should adopt the administrative techniques on the basis of humanism which purifies the political society. The alternatives to democratic procedures are likely to bring greater disadvantages to many people. Its authority is wielded by an arbitrary; basing on the evidence of experience, it can be said that they are more likely to legislate and act in their own interests. In any case, there is no incentive, no sanction to bring their own interest in line with the general interest. The basis of power and the government has to be the people. Rule by a party or a coalition, representing a majority and answerable to an electorate based on the universal adult franchise is a historically established procedure. This has proved more serviceable to the interests of more people than any alternative device.

The laws and policies established by democratic procedures are open to reconsideration and reversal considering the experience. A democratic decision expressed in a statute or in a public policy is the most rational and responsible. The interests affected are adequately consulted and the information relied on is the fullest and sounds available. Modern techniques of communication and of collecting and organizing information should improve the standard of rationality while taking the account of relevant information and of responsibility considering effected interests^[13].

M.N. Roy maintains that democracy is possible only on the basis of humanist philosophy which suggests that a democratic society and its political organization can be built. Provided there is the foundation of voluntary, intelligent and purposeful cooperation of man who is conscious in pursuing the ideal of freedom to be experienced individually. He holds that only humanist

political practice indeed can build a democratic state on the basis of individual liberty and reorganization of society as a cooperative commonwealth of free men who would guarantee their own freedom by zealously defending the freedom of others.¹⁴

Contemporary education philosopher, V.P. Varma rightly observes that the basic values of a humanistic political system can be termed as liberty, equality, justice, fraternity, international fellowship and fearlessness. Humanism supports the democratic way. He aptly puts it in the following words: ·

"Man's ability for equity makes majority rule government conceivable; however, man's tendency to foul play makes vote based system necessary ^[15]."

Voltaire and his individual French thinkers voiced those goals of global harmony and cosmopolitanism of human opportunity and majority rules system which are indispensable to the Humanist viewpoint. A genuine majority rules system is one which invites contrasts had contradictions and treasures an imaginative power in the public arena, minority reactions of existing establishments and winning examples of thought. Just soul isn't closed minded as it perceives the estimation of consistent difficulties to essential suspicions. The possibility of majority rule government has created humanistically without the need or support or authorize in heavenly disclosures or meta-physical assurances. The faith in popular government as the objective and in the vote based process as the strategy isn't subordinate from additional human sources. A social logician and Harvard University teacher, Corliss Lamont says:

"Humanism announces completely that no nation is genuinely law based when racial the protected and different privileges of nationals as a rule. The idea of intrinsic white prevalence in a universe of people groups overwhelmingly dark, brown or yellow in shading has no remaining from a fair, moral or logical perspective. It is completely in opposition to the Humanist outlook ^[16]."

Numerous meanings of equity have been placed ever of the world, however just the one definition which would never be sensibly negated still stands. Plato brought up that the only existence of a distinguished individual emerges from a characteristic concordance among inside components of the spirit, while the vile existence of an onerous individual can keep up its trademark irregularity just by the power of a huge exertion. In this manner, it is basically simpler to be only than to be unfair. This contention bodes well even freely of Plato's bigger hypothesis; it is a summed up to form of the genuinely basic idea that it is simpler to be straightforward than to monitor reality alongside various false tales about it.

Conclusion

For all the other definitions of justice, there seems to be a focus in the wrong direction. The techniques for managing social equity and equity are very unique, yet are neatly intertwined. For instance, individuals living in neediness are more probable than others to be crippled; and affluent individuals are more probable than physically fit individuals

to wind up poor. In order to understand the interrelatedness of social justice and equality, there is a need to study the issues of inequalities and the social disadvantages. While globalization envelops an extensive variety of interconnected circles, including society and innovation, it is the change of the worldwide economy which is of most noteworthy significance to any examination of worldwide equity. Whereas a vastly imbalanced global economy is not new - what is new is the degree of global economic integration, as well as the increasing integration of information resources and cross-pollination of culture across the Globe.

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