

Social justice

Sociology



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Social justice is defined as justice exercised within a society, particularly as it is exercised by and among the various social classes of that society. A socially just society is defined by its advocates and practitioners as being based on the principles of equality and solidarity; this pedagogy also maintains that the socially just society both understands and values human rights, as well as recognizing the dignity of every human being.[1][2] The Constitution of the International Labour Organization affirms that " universal and lasting peace can be established only if it is based upon social justice." [3] Furthermore, the Vienna Declaration and Programme of Action treats social justice as a purpose of the human rights education.[4] The term and modern concept of " social justice" was coined by the Jesuit Luigi Taparelli in 1840 based on the teachings of St. Thomas Aquinas and given further exposure in 1848 by Antonio Rosmini-Serbati.[1][2][5][6][7] The phrase has taken on a very controverted and variable meaning, depending on who is using it. The idea was elaborated by the moral theologian John A. Ryan, who initiated the concept of a living wage. Father Coughlin also used the term in his publications in the 1930s and the 1940s. It is a part of Catholic social teaching, the Protestants' Social Gospel, and is one of the Four Pillars of the Green Party upheld by green parties worldwide. Social justice as a secular concept, distinct from religious teachings, emerged mainly in the late twentieth century, influenced primarily by philosopher John Rawls. Some tenets of social justice have been adopted by those on the left of the political spectrum. The Filipino value system or Filipino values refers to the set of values or the value system that a majority of the Filipino have historically held important in their lives. This Philippine value system includes their own unique assemblage of consistent ideologies, moral codes, ethical

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practices, etiquette, and cultural and personal values that are promoted by their society. As with any society though, the values that an individual holds sacred can differ on the basis of religion, upbringing and other factors. As a general description, the distinct value system of Filipinos is rooted primarily in personal alliance systems, especially those based in kinship, obligation, friendship, religion (particularly Christianity), and commercial relationships.

[1] Social Justice in the Liberal State [1] is a book written by Bruce A.

Ackerman, recipient of the French Order of Merit,[2] Sterling Professor of Law and Political Science at Yale, and the author of fifteen books that have had a broad influence in political philosophy, constitutional law, and public policy.

[3] The book is an essay in political philosophy,[2] a "new view" of the theoretical foundations of liberalism that will "challenge us to clarify our own implicit notions of liberal democracy." [4] Ackerman addresses the positive case for a liberalism that glorifies neither the state bureaucracy nor the private market. References to the sphere of relations among states are few,

but the breadth of the attack on the fundamental issues of man and society is impressive.[5] To Ackerman, liberalism is a kind of structured conversation in which verbal negotiation among those with differing visions of the good life is an alternative to the exercise of naked power.[6] Ackerman has mounted a profound challenge to contract thinking. It works, crudely, on the idea that the premises of a course of contract reasoning can be manipulated so as to yield (more or less) any conclusion that the theorist has some antecedent interest in producing.[7] The social contract is the contract which would be confirmed by the entire population, under ideal conditions, after perfect and complete consideration.[8] Ackerman has offered a suggestion for determining whether any persons among a genetically diverse group are

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genetically disadvantaged. His suggestion is that, to be genetically undominated, a person must possess a set of abilities that permit him to pursue some life purpose that some persons have, with as much facility as any other person is able to pursue that life purpose. And Ackerman asserts that every person has a right to be genetically undominated.[9] The privatization of religious convictions is also strongly defended. Ackerman argues for a maximal separation doctrine in that religion does not have an appropriate place in the public realm of a liberal democracy.[10] The book also briefly suggests [11] " responsive lotteries", [12] prototypes of lottery voting as a way to decide issues, but leaves the question hanging in the air, inviting others to devote more serious thought to lottery voting.[11] " Labor to keep alive in your breast that little spark of celestial fire, called conscience."---George Washington " The glow of one warm thought is to me worth more than money." ---Thomas Jefferson Activism without spirituality is just an angry mob." - Sharing the truth and shining a light on corruption is only the first step. We must also be brave enough to look within and search for that which we can align with, a solution. Working toward what we want VS being angry at what we don't want. It is time to take responsibility for our thoughts and how we reside on this world. - Bernard Alvarez 1. Open your heart. Don't let life make you cold and callous. Remember that to truly enjoy life you have to be open to the reality that sometimes it hurts too. Keep opening your heart to love. 2. Give sincere compliments. I've blogged before about how our society is so critical that people often don't even know how to receive compliments. I'm not suggesting you go around throwing out so many compliments that they become meaningless, but sometimes letting someone know that you notice them in a positive way is exactly what that

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person needed—and that positivity will come back to you. 3. Put effort into life. My husband often says that people have a sense of entitlement, that they think they're owed success or happiness. Guess what? You're not. The reality is that life isn't fair; happiness often takes working at having a positive outlook and mindset and worthwhile success comes from effort. However, I truly believe that God, the universe, or whatever you believe in, helps people that help themselves. 4. Be honest, but not hurtful. Honesty should be your only policy, but not when this honesty serves to make you feel better while hurting someone else. Learn when to be open and forthright—and when to keep your yapper shut. 5. Sing. Yes, sing. Singing clears our energy and brings lightness to our hearts. It really doesn't matter if you're a good singer. Just close the door, turn on your favorite song and belt out a tune—I promise you'll feel invigorated. 6. Play. Every single day you should be doing something fun. Even if you have the craziest day at work or your kids are sick, there's always one minute to joke and laugh with your spouse, to read a few pages of an inspiring book or to simply play along with your children (trust me, kids know how to have fun). Even making dinner can be enjoyable—if you have the right attitude. 7. Drink water. I love water—a lot. If you don't like water, too bad, drink it anyway. 8. Quit reading the news. All right, I'm certainly not saying that we should become uneducated drones, but how often do you read unnecessarily damaging headlines—about depressing things that you can't change or that don't really affect you—and you feel like crap afterwards? So stop. Put down your phone or the TV remote and, I don't know, sing a song instead. 9. Hug. Hugging is so underrated. Hugs help you become happy and relaxed almost instantly. Too often the people that we love become ordinary faces that we don't spend

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enough time loving in basic human ways, like hugging. 10. Forgive. Almost every day presents us with challenging people or situations. These people and opportunities are put in our way because they serve to make us better people—if we allow it. So stop carrying old baggage around, and open yourself to the notion that every minute provides you the chance to start again—regardless of the date. Let yourself move forward—without the weight of burdens that don't serve your best self. While I don't believe in New Year's resolutions, I definitely do believe that every day can bring us closer to our highest, happiest selves; so consider trying these 10 small things on a regular basis—because it's these little steps that get you where you want to be. Social Work combines the insight of psychology with the reality of the world in which people function. As social workers we influence the direction of people's lives through exploring those connections. Psychology is a science. Social Work is the application of that science in the context of the person and where that person is in their life. social justice is defined as justice exercised within a society, particularly as it is exercised by and among the various social classes of that society. A socially just society is defined by its advocates and practioners as being based on the principles of equality and solidarity; this pedagogy also maintains that the socially just society both understands and values human rights, as well as recognizing the dignity of every human being. The Constitution of the International Labour Organization affirms that " universal and lasting peace can be established only if it is based upon social justice." Furthermore, the Vienna Declaration and Programme of Action treats social justice as a purpose of the human rights education. The term and modern concept of " social justice" was coined by the Jesuit Luigi Taparelli in 1840 based on the teachings of St.

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Thomas Aquinas and given further exposure in 1848 by Antonio Rosmini-Serbati. The phrase has taken on a very controverted and variable meaning, depending on who is using it. The idea was elaborated by the moral theologian John A. Ryan, who initiated the concept of a living wage. Father Coughlin also used the term in his publications in the 1930s and the 1940s. It is a part of Catholic social teaching, the Protestants' Social Gospel, and is one of the Four Pillars of the Green Party upheld by green parties worldwide. Social justice as a secular concept, distinct from religious teachings, emerged mainly in the late twentieth century, influenced primarily by philosopher John Rawls. Some tenets of social justice have been adopted by those on the left of the political spectrum. The Filipino value system arises from our culture or way of life, our distinctive way of becoming human in this particular place and time. We speak of Filipino values in a fourfold sense. First, although mankind shares universal human values, it is obvious that certain values take on for us a distinctively Filipino flavor. Secondly, when we speak of Filipino values, we do not mean that elements of these Filipino values are absent in the value systems of other peoples and cultures. All people eat, talk and sing, but they eat different foods, speak various languages and sing different songs. Thus, we easily recognize Filipino, American, Chinese, Japanese or any other foreign food, language or music. The difference lies in the way these elements are ranked, combined or emphasized so that they take on a distinctively Filipino slant or cast. For instance, in China, honesty and hard work may rank highest; Chinese and Japanese cultures give great value to politeness and beauty; American culture to promptness and efficiency; and Filipino culture to trust in God and family centeredness. In this sense of value-ranking and priority of values, we

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can speak of dominant Filipino values. Thirdly, universal human values in a Filipino context (historical, cultural, socio-economic, political, moral and religious) take on a distinctive set of Filipino meanings and motivations. This is true not only of the aims and goals, beliefs, convictions, and social principles of the traditional value system of the lowland rural family but also of what Fr. Horacio de la Costa, S. J. calls the Filipino "nationalistic" tradition (pagsasarili, pagkakaisa, pakikisama, pakikipagkapwa-tao, and pagkabayani.) A Filipino value or disvalue does not exist alone, in isolation or in a vacuum. Filipino values like bahala na, utang na loob, hiya, pakikisama, pakiusap are clustered around core values like social acceptance, economic security, social Moral, values and ethics define who we are and what we believe. Culture, religion, and many other things affect our beliefs. One uses various types of ethics when surrounded by different groups. Knowing between right and wrong is a good foundation to practice good ethics and morals. These things make morals, ethics and values important in society. many factors can contribute to what we think is morally right or wrong. Religion, for example, may create a barrier on to what extent we do something. Some religions set rules, or guidelines on which they limit what we do. Cultures as well contribute to people's decisions. Many times our values and ethics disagree with different people who hold different views and beliefs. This has become evident with one of the most well – known religion in China – Confucianism. Although it is not considered as an organized religion, it teaches how we should live our lives. K'ung Fu Tzu, also known as Confucius, who founded the philosophy believed that his society could be saved only if it emphasized in sincerity in personal and public conduct. This is due to the sorrowful fact that during his time constant warfare existed that

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extended through the surrounding states from where he was. Chinese society had been altered due to rapid political change, leading to people simply ignoring the set standards of social behavior. Confucius feared that this would ultimately lead to the destruction of his society, and felt it was necessary to act as soon as possible if there was to be any hope to stop this impending self-destruction of his society. Confucian teachings served as a guide to conduct that not only influenced his people but also his wisdom has considerably spread in other countries. Everyone has their own set of values, " socially shared conceptions of what is good, desirable, and proper or bad. " Our values influence our orientations, actions, reactions, and interpretations,.