

Ideas and Theories Related to the Social Justice Problem in the History of Philosophy

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Abstract

The main aim of the article is to research the social justice problem in the history of philosophy, which constantly brings about discussions and debates in society. First and foremost the essence and theory of the social justice problem, as well as its importance for society are reviewed, and evaluated as a universal value. Social justice is such a problem that it should be related to the various aspects of humans' life, such as economic, social, political and cultural. To speak of a unit concept of social justice according to all kinds of societies is beyond the realm of possibility. Social justice owns a historically variable nature. Herewith, the alteration of dominating value and social relations in the society or the diversity of these factors in various societies in the same historical period has also had its effect on the concept of social justice, along with its interpretation and meaning.

In the research material, from the ancient times to the present the views, ideas and theories of several philosophers (Confucius, Plato, Aristotle, A. Augustine, A. Thomas, J. Bruno, N. Machiavelli, T. Campanella, T. More, G. Gracia, J. Russo, T. Hobbs, J. Locke, J. Mill, I. Kant, G. Hegel, I. G. Fichte, K. Marx, J. Rawls, S. Miller, P. Kozlovsky, O. Hoffe, Y. Habermas, R. Xear, A. McIntyre, V. Solovyov, Arkhalensky, Y. I. Sulin, V. L. Gugarinov, A. A. Huseynov, Y. A. Dubko, V. A. Gatov, in Azerbaijan Z. Goyushov, I. Mammadzade, A. Ahmadov, A. Guliyev, A. Abbasov and others.) on the problem of social justice have been analyzed and some generalizations have been concluded. The dissection indicates that the concept of social justice is comprehensive, and this side requires different – philosophical, sociological, economic, political-legal, ethical, even spiritual-psychological approaches. Application significant: material can be used in seminars and lectures in HEIs.

Keywords: history of philosophy, social justice, society, classes, social equality, liberalism, freedom

Ідеї та теорії, пов'язані з проблемою соціальної справедливості в історії філософії

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Анотація

Основною метою статті є дослідження проблеми соціальної справедливості в історії філософії, яка постійно викликає дискусії в суспільстві. У першу чергу розглядається сутність і теорія проблеми соціальної справедливості, а також її значення для суспільства та оцінюється як загальнолюдська цінність. Соціальна справедливість є такою проблемою, що її слід пов'язувати з різними аспектами людського життя, такими як економічні, соціальні, політичні та культурні. Говорити про єдину концепцію соціальної справедливості для всіх типів суспільств неможливо. Соціальна справедливість має історично мінливий характер. При цьому зміна домінуючих ціннісних і соціальних відносин у суспільстві або розмаїття цих факторів у різних суспільствах в один і той самий історичний період також вплинула на концепцію соціальної справедливості разом з її інтерпретацією та значенням.

У матеріалі дослідження від найдавніших часів до сьогодення представлені погляди, ідеї та теорії ряду філософів (Конфуцій, Платон, Арістотель, А. Августин, А. Фома, Дж. Бруно, Н. Макіавеллі, Т. Кампанелла, Т. Морє, Г. Грасія, Дж. Руссо, Т. Гоббс, Дж. Локк, Дж. Мілль, І. Кант, Г. Гегель, І. Г. Фіхте, К. Маркс, Дж. Ролз, С. Міллер, П. Козловський, О. Хоффе, Ю. Хабермас, Р. Ксер, А. Макінтайр, В. Соловйов, Архаленський, Ю. І. Сулін, В. Л. Гугарінов, А. А. Гусейнов, Ю. А. Дубко, В. А. Гатов, в Азербайджані З. Гююшов, І. Мамедзаде, А. Ахмедов, А. Гулієв, А. Аббасов та ін.), проаналізовано проблему соціальної справедливості та зроблено деякі узагальнення. Дослідження свідчить про те, що поняття соціальної справедливості є всеосяжним, і ця сторона потребує різних – філософських, соціологічних, економічних, політико-правових, етичних і навіть духовно-психологічних підходів. Важливість застосування: матеріал може бути використаний на семінарах і лекціях у вищих навчальних закладах.

Ключові слова: а історія філософії, соціальна справедливість, суспільство, класи, соціальна рівність, лібералізм, свобода

Introduction.

Social justice ideal is one of the most central problems of philosophy in the era of modern global transformations, integration and democratization. Social justice is a universal value considered by mankind, thinkers and scientists for centuries, understood and studied by various philosophical directions, theories and methodological rules. This fundamental philosophical category has been surveyed via religious, moral-social, legal and economic aspects.

Affirmation of the principle of social justice in society as well as the topicality of this subject matter is related to the normal activity of the integration mechanisms in social life. Historical studies of philosophy prove that social justice ideal has become a powerful factor in changing social relations by capturing the minds and hearts of large masses of people.

One of the factors, which determine the relevance of the issue, is based on the multilateral functions of social justice in society. Social justice in society:

1. social unity, national solidarity;
2. the legitimacy of the existing social structure;
3. strengthening of public order and rules;
4. provides constant control over the observance of the most optimal balance between collective and individual, public and private interests.

So, social justice realizes its regulatory function at different levels of social systems. All this makes a philosophical analysis necessary to reveal the role of social justice phenomenon in its organization in public life, the formation mechanism of its content and the scale of its influence.

Formulation of the problem.

The special consideration of social justice ideal as an object of interdisciplinary research, has led to discussions and debates around question. Philosophy, history of philosophy, religious concepts, ethics, aesthetics, jurisprudence, economic theories have given many approaches and concepts that consider justice. The problem of social justice has aroused serious scientific interests in thinkers of different periods. All humanitarian teachings in relation to a human and society appeal to this problem. In these theories the ideal of social justice acts as a criterion of "humanity" of society.

Objectives of research:

- Analysis of the social justice phenomenon from a socio-philosophical context;
- Studying the philosophical-historical roots of the social justice problem, searching for the various views, ideas and theories on the social justice problem in the history of philosophy;
- Indicating of the importance of economic, social, political-legal, cultural aspects of the social justice phenomenon.

Main part.

The basis of the study of the theoretical and methodological foundations of social justice ideal was

created in the works by the classics, such as Confucius, Plato, Aristotle, T. Hobbs, J. Locke, I. Kant, G. Hegel, K. Marx and others.

Conceptions of justice as a social value are associated with the names of Confucius, Plato and Aristotle. In their theories, justice based on ethical aspect is analyzed in terms of the degree of integration of public and private interests. Plato, who considered the wise, brave and insightful "ideal state" which consists of three groups (those who rule the country, those who protect the country – soldiers, and producers – farmers, artisans), considered the absence of conflicts between them and conditions of mutual understanding as the main condition (Platon, 1999, pp. 126-220). He stated in his work, named "The State" that "we accept that the state is fair if each of these three groups does its job" (Platon, 1999, p. 149). Another interesting point is that Plato was not a supporter of any group, but of the common good: "We create the state not for one of the groups of its population, but for the happiness of the state as a whole. When our state grows and improves, all its clans should be given the opportunity to take their share of general prosperity according to their natural indicators" (Platon, 1999, pp. 126-127). Plato saw the cause of social inequality, injustice and social suffering in private property and did not accept excessive wealth and poverty. As he emphasized: "Wealth and poverty. One of them leads to luxury, laziness, new customs, and the other one, apart from new customs, leads to meanness and crime" (Platon, 1999, p. 128).

Unlike Plato, another ancient philosopher Aristotle was a supporter of private property. He associated the basis of social inequality not to property relations, but to human nature. Aristotle considered slavery to be a natural state of the organization of society as a natural state of the organization of society and said that "one is a slave, and the other is a free man by nature". For the first time, Aristotle began to use the concept of "middle class" in relation to society. According to his point of view in "Politics" there should be noted this idea: "Each state consists of three parts: The very rich, the very poor and the middle class. Average livelihood is the best welfare. Mediocrity level is best for obedience to intelligence". Thus, if we proceed from the natural composition of the state, then the state structure created from average people should be considered the best. Such citizens are whole and harmless in the state. They do not look at other people's property like the poor, who look at the wealth of the rich. They do not hate anyone and no one hates them and they live safely. Therefore, the state where the moderates are in the majority is considered a good structure. Because such a structure is free from extreme rich-extreme poor polarization, that is, from an internal explosive device" (Aristotel, 1997, pp. 144-145).

Apparently, according to Aristotle, a free human society should consist of three classes: the rich, the middle class, and the poor. As Aristotle indicated, the middle class is beneficial for the security of the society.

While enumerating the duties of the state, he specifically mentioned the prevention of excessive enrichment of citizens. In Aristotle's ideal state – *Politia*, it was assumed possible to eliminate the polarization of the state and the poor with the dominance of the classes with an average standard of living. The idea of “the larger the middle class, the more stable the society itself” used by many scientists in our modern times, belongs to Aristotle. He wrote: “A moderate state structure is the best, because it alone does not lead to internal confusion; where there is a large number of moderate citizens, there is less grouping and disagreement among citizens” (Aristotel, 1997, p. 146). Aristotle distinguished several types of justice: legal, political and social types of justice.

In medieval philosophy, God was supposed the incarnation of justice. In this period, as in other fields, religious-idealist ideas prevailed in relation to society. The real reasons for the division of society into different classes, as well as the reasons of social inequality and injustice are not investigated, in the theories by the philosophers such as A. Augustine, A. Thomas, it was accepted that this is the result of divine will (Augustine Aurelius, 1998). Theologians presented justice as an acquired virtue. Injustice was the result of the failure of human intelligence. Justice could only be realized in a Christian state. Based on the belief that all human beings are equal before God and the law, the notion of “fairness” as related to access is often linked with the notion of “equality” to imply that all people, regardless of their gender, race, age, class, language, religion and occupation, are entitled to benefit from public goods and resources (Khechen, 2013, p. 5).

Only during the renaissance – from the 15th – 16th centuries, social division of labor, property relations, the division of people into different classes and stratas, ways to achieve social equity, social justice, etc. such social philosophical problems became the object of research of individual philosophers and scientists (J. Bruno, N. Machiavelli, T. Campanella, T. More, etc.).

In the new era, justice is analyzed from a legal perspective, and this view forms another liberal concept. Classical German philosophy associates justice with the fulfillment of moral duty, harmony of individual and public interests (I. Kant, I. G. Fichte). Hegel, later K. Marx studied justice from the angle of personality alienation, self-alienation. The social concept of the justice ideal was developed in the works by G. Grazia, J. Russo, T. Hobbs, J. Locke, and J. Mill in the new age. According to G. Garcia, the main demand of humanity is to accept justice as a social virtue. This period was an important stage in the epistemological understanding of the essence of the phenomenon of social justice. Philosophers of the new age considered justice to be the main factor in creating social order. They characterized justice as a moral and legal regulator of society. T. Hobbs emphasized that, justice is the unchanging will, which gives to each man his own. Thus, where there is no

property, there is no injustice, and where there is no state, there is no property, because there everyone has the right to everything. Therefore, where there is no state, there is no injustice (Hobbes, 2001, p. 56).

During this period, new models of philosophical cognizance of the social structure emerged in European countries, social justice was recognized as the main means of legal legitimization formed between the state and society.

Representatives of Enlightenment philosophy studied social justice as a phenomenon, that depends on the socio-cultural characteristics of a specific society.

The concept of J. Rawls had a great impact on the realization and content of justice in modern society. His book “Theory of Justice” written in the 70s of the 20th century still retains its scientific importance. In his work, J. Rawls investigated justice in social systems as a justification of the significance of the moral criteria of the values of social events. He characterizes social justice as fairness in his “Theory of Justice”. According to his theory, all the members of society accept justice as a basic principle. J. Rawls commented on the liberal content of justice and the objective factors affecting it. Meanwhile he writes his thoughts down as follows: “Citizens’ freedom should be guaranteed in a just society, and the right guaranteed by freedom should not be the subject of political bargaining and interests” (Rawls, 1995, p. 13).

Sharp polemics in Western social sciences regarding J. Rawl's ideas about justice continue even now.

Researches such as S. Miller, P. Kozlovski, O. Hoffe examine the liberal traditions of justice from a political-legal perspective.

Y. Habermas, R. Xear and A. McIntyre studied justice from an ethical aspect in their works.

In the 20th century, social justice concept was searched theoretically, but the issue of its practical application was also taken into consideration. During this period, philosophical ideas about social justice became definitively conceptualized.

Modern researchers pointed out that liberalism experienced a deep crisis in Western countries at the end of the 19th century and the beginning of the 20th century. Simultaneously they paid more attention to egalitarian and distributive forms of justice and they tried to show that collective community values had priority over individual-liberal values.

In modern Western countries, the social contract is taken as the basis of philosophy during the liberal interpretation of justice. The analysis of the evolution of ideas about social justice in the history of world philosophical thoughts and its modern interpretation shows that justice ideal can be defined as a category of social philosophy.

In this theoretical concept, O. Hoffe analyzed the phenomenon of social justice from two methodological aspects: 1) Which social, political and economic conditions shape social justice? 2) Which answer to them

is considered fair? O. Hoffer considered it necessary to control morality over law. He proposed to replace the concept of “natural right” with the concept of “political justice” (Hoffer, 2007, pp. 64-65). The main principle of political justice is the right to freedom of everyone.

Modern libertarian, left-liberal, perfectionist, communal, and functional theories of justice have determined the place and role of social justice in society based on the following conceptual scheme: justice is the evaluation and criterion of conditions, goals, means and results of human activity.

In Western theories, the ideal of justice remained committed to equality, but differed from pragmatism. The main goal of social development was considered public benefit. There was a consensus among the representatives of this tendency. Because they put forward the social ideal as an unconditional respect for the formal rights of the individual, as well as a requirement to realize the reconstruction of society on a rational basis in an intelligent and fair way. But soon there was a difference of opinion between them. Some, especially liberals, believed that individual freedom and the goal of welfare were incompatible. Any attempt by society realizing collective welfare violates human rights. Left liberals were for a compromise between freedom and welfare. Communitarians strongly criticized liberalism and developed the thesis about the social nature of man. Neoliberals', especially libertarians' conceptions of justice refused humanistic imperatives and other moral motives and this was the main flaw of their conception. Justice was understood as the equality of free individuals, which actually led to the fairness or selfishness of the owners. Communitarianism opted for the moral recognition of social justice.

Thus, the idea of justice humanizes social relations as a whole and leads to the development of the idea of human freedom. Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason justice denies that the loss of freedom for some is made right by a greater good shared by others. It does not allow that the sacrifices imposed on a welfare outweighed by the larger sum of advantages enjoyed by many. Therefore in a just society the liberties of equal citizenship are taken as settled; the rights secured by justice are not subject to political bargaining or to the calculus of social interests (Rawls, 1999, p. 3). Social justice is a philosophical category about the actual state of social relations.

Discussions.

In the 19th and 20th centuries, researchers such as V. Solovyov, S. L. Frank, N. A. Berdyayev, B. N. Chicherin, P. I. Novgorodov, and I. A. Ilyin studied the philosophy of justice in Russia. During the Soviet period in Russia, they paid significant attention to the problem of justice. Its socio-philosophical aspects were studied by L. G. Grinberg, T. N. Zaslavsky, A. G. Zdravamslev, G. B. Svyatokhin, from the political aspect G. A. Alekseyev, R.

A. Gabitov, B. N. Kalinikov, A. I. Sokolov and others. Some of the philosophers – L. M. Arkhalensky, Y. I. Sulin, V. L. Gugarinov, A. A. Huseynov, Y. A. Dubko, V. A. Gatov and others interpreted justice as an ethical category.

In the 90s of the 20th century, the works on justice decreased due to objective reasons. In the 20th-21st centuries, the sociocultural specificity of the idea of justice became an object of research.

In the Islamic religion, justice advocates the equal protection for everyone's rights without any discrimination, as well as it supports the fight against violence without compromise, and the protection of the oppressed in relation to oppressors. Supreme justice in Islam is an indicator of an impartial, compassionate and tolerant approach to events. The principle of supreme justice preached in Islam is inculcated to all people regardless of ethnic, racial and religious affiliation. According to Islamic scholars, conscience is directly under the command of God and beyond the control of man. No matter what a person decides within himself, his conscience does not give up on it and tells what is right under all circumstances. On the one hand, not paying attention to what the truth is, and on the other hand, disobeying it, creates “pain of conscience”. Like all positive qualities, honesty and justice are inextricably linked. As an honest person is always with the right and justice, a just person also acts according to the judgment of conscience. In the Koran, people are said: “Do not covet each other's property unless you have the right to do this. Do not give it (your property) to the judges (bribe) so that you can acquire a part of the people's wealth knowing that it is forbidden to you!” (The Holy Book Koran, 1992, p. 20).

In Islam, justice is an integral part of the theoretical mind and keeps the deed under mental, intellectual and literary control, regulates them, does not allow any of them to exceed their limits, and keeps them within a moderate framework. The obedience of practical reason to theoretical reason is the essence of justice.

In Islam four virtues – wisdom, bravery, chastity and justice are counted the highest moral qualities of a person.

Azerbaijani researchers Z. Goyushov, I. Mamadzade studied the problem of justice in the history of philosophy and modern society. A. Ahmadov studied the problem of justice in Islam, A. Guliyev researched social justice from the legal aspect. Doctor of Philosophy A. Abbasov interpreted the problem of justice from the geopolitical and social-philosophical aspects in his work “Geopolitical and social philosophy: for the sake of fair order and progress” (Abbasov, 2017).

Despite the serious interest and various approaches to the problem of justice, that problem has not been searched in sufficient detail as an integral attribute of society and social system.

The problem related to the role of the state in the realization of the justice ideal is also an important

issue. A just state in a democratic, civil society realizes the principle of the equality of each person's dignity in the sense of material, individual, labor, physical and intellectual opportunities. States are divided into legal, social, moral and just states according to the criterion of humanity. The duty of the state is close participation in the formation of a fair and rational way of life in society. The degree of development of the state depends on the level of justice. Social justice depends on the political regime. In democratic societies justice should become an effective social process.

The experience of developed countries shows that the optimal balance between market efficiency and justice is achieved through the formation of the welfare state or the most general welfare state. H.Heller introduced the concept of "social-legal state" into the political arena. Indeed, it is impossible to create a social welfare state without legal guarantees and regulation. The main characteristics of the welfare state are as the followings:

- Having perfect legislation in the social field;
- Preparation and implementation of various social programs by the state;
- Building civil society;
- Social responsibility of the state to its citizens;
- Provision of social protection of every citizen by the state and creation of decent living conditions;
- Creation of equal opportunities for everyone to obtain decent social, economic, and cultural life guarantees;
- High level of economic development of the country.

The building of social state began in the middle of the last century, after World War II. For the first time in the world, in 1949, the Federal Republic of Germany declared itself a social state. The main condition for the establishment of a social state is the provision of social justice, democracy and the rule of law in the state.

As in all the former post-Soviet countries, it can not be denied that positive decisions were made in solving the problem of social justice, despite the fact that serious problems occurred in Soviet construction in Azerbaijan.

During the Soviet period the realization of the ideas of social justice in Azerbaijan allowed this problem to be combined with higher humanistic principles. These principles became the meaning of life in people's lives and social existence. Social solidarity and activism rose among them, attempts were made to create a just society, as well as peoples' friendship and a creative labor society all over the planet.

The model of social justice became an integral part of the Soviet social structure and outlook. Under the conditions of the totalitarian regime, the Communist Party tried to realize the idea and principles of social justice in order to rely on the masses of the people and make them directly participants in the process of the renewal of society.

During the first years of Heydar Aliyev's rule (1969-1982), social justice became the main basic value in

society in the Azerbaijan SSR, and these ideas left a deep impression on the minds of the people. H.Aliyev's "Let justice triumph!" principle led Azerbaijan to the path of building a fair society in the former USSR. H. Aliyev said in his interview: "We had to help people and instill faith in truth and justice in them...We confidently speak about the necessity of the process of clearing everything which is unjust, about the inviolability of the principle "the law is the law for all!" (Andriyanov, & Mirelamov, 2008, p. 133). The principle of the rule of law was the core of the ideal of Soviet social justice implemented by H. Aliyev in Azerbaijan.

In the first years of independence in Azerbaijan, the violation of the principles of social justice and the tension between the people and the government culminated. Of course, people do not have the same mind, intelligence, physical and spiritual qualities, and they do not have the same position and opportunity in society and life. In a state with an improper social protection system, each person, depending on his individual qualities, can not skillfully use the equal conditions, laws and opportunities created for everyone and satisfy his material and moral needs to the same extent. However, in the countries with a socially functional economy, the state organizes the assistance of the most affluent sections of the society to the poor and the provision of minimum living conditions for their living, using tax and targeted social assistance mechanisms. Achieving social stability in such societies, protecting the principles of humanism and justice are the main directions of the state's policy. Two main characteristic aspects of social policy should be distinguished, which defines the establishment of a socially functional national economy formed on the basis of market relations as the main strategy. The first of these is that the social policy has a stable character and is based on the country's economic base, and the second is based on a perfect and successfully tested normative legal framework in the world experience.

In the modern society of Azerbaijan the principles of justice and equality form unity with each other and the creation of equal opportunities for all people and citizens, national minorities become political and moral ideals, at the same time economic justice, fair distribution of material and non-material benefits, equality of opportunity and elimination of gender discrimination become reality. Today, democratic equality has become the main principle of individual and public, economic and social justice in the society of Azerbaijan. In democratic societies, the concept of equality also extends to include the political sphere, with effective decision-making processes in place to ensure an equal voice for all citizens (Khechen, 2013, p. 5).

The realization of the ideal of justice in a multicultural and tolerant environment in Azerbaijan is particularly interesting. In philosophy this type of social justice is mentioned as "intercultural justice". This justice is a complete, universal type of worldview and it is formed on

the basis of the unique experience of different societies and cultures. In modern scientific literature, there are many opposite theoretical models of intercultural justice. Four of them are followings:

1. Ideas related to cultural diversity and pluralism of moral values;
2. Ideas that are necessary in the cultural context for the preservation of individual identity;
3. Ideas with the necessity of cultural acceptance to ensure equal social status of citizens;
4. Ideas that are necessary for cultural acceptance to preserve the stability and unity of a democratic political society.

Thus, some surveys show that a realistic integrative intercultural justice theoretical model should be obtained.

In the conditions of global transformations, the situation of social justice ideal in society is also of interest. In the period of global transformations the perception of justice is qualitatively related to the emergence of a new global justice. The idea of global justice suggests the acceptance of cultural diversity as a requirement for equal development of all subjects of the world community. This process realizes the elimination of social inequality, racial, gender, ethnic, economic, and cultural differences of individuals. From this point of view, in Azerbaijan the influence of social justice ideal on the development of global justice, its role in ensuring the future development of world civilization with joint efforts as an equal subject of the historical process is also challenging as well.

Results and Conclusions.

Summarizing our thoughts, we can group our results as follows:

1. Although the ideal of social justice is a multifaceted concept, it reflects the unity and proportionality of equality and inequality. The

essence of justice category has a certainty that is most adequately expressed in comparison with the concepts of freedom, truth and purity. The category of justice is a socio-philosophical category. The relevance of social justice ideal is possible in the context of a certain philosophical outlook;

2. The content of the ideal of justice in European philosophy has changed from time to time as a result of evolution. In the pre-industrial society, justice was considered as a universal virtue, it was combined with political, moral and legal content as a philosophical category. In the industrial society, justice became differentiated and became the subject of political course. In European traditions, the idea of justice is based on the principles of humanism and freedom;

3. Justice has been investigated as a legal and theological value as a category of social, political philosophy and ethics, it has also attracted attention as a value norm of the great ideologies of the time – liberalism, conservatism and Marxist approaches and modern political theories. In the 20th century, J. Rawls made valuable contributions to the development of the theory of justice;

4. Justice has become an integral part of human rights in modern society, and social justice ideal has been realized in the context of the establishment of social order that ensures a high-quality human life;

5. The ontological nature of justice in society can be characterized as a normative value. Justice, which is a subjectively accepted norm, can be a factor that activates the social dialogue of existing social relations, requiring its transformation and renewal;

6. In conclusion, we can show that the actualization of the problem of social justice today is related to the complex conditions of human civilization.

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