



THE BUDDHIST PRINCIPLES OF SOCIAL JUSTICE**Dr. S. V. Dani****Associate Professor in History , SSAK GFG College ,
Hirevankalakunta. Tq.Yelaburga Dist.Koppal.****ABSTRACT:**

Buddhists accept that there is no central distinction between any human. Each individual is esteemed and ought to be dealt with reasonably and subsequently with equity. Mahayana Buddhists accept that everybody ought to be dealt with similarly in light of the fact that we as a whole have 'Buddha Nature', ie the capacity to become edified . Buddhism is one of the world's biggest religions and began 2,500 years prior in India. Buddhists accept that the human existence is one of torment, and that contemplation, otherworldly and actual work, and appropriate conduct are the ways of accomplishing edification, or nirvana. Buddhism, religion and theory that created from the lessons of the Buddha (Sanskrit: "Stirred One"), an instructor who lived in



northern India between the mid-sixth and mid-fourth hundreds of years BCE (before the Common Era). Spreading from India to Central and Southeast Asia, China, Korea, and Japan, Buddhism has assumed a focal part in the profound, social, and public activity of Asia, and, starting in the twentieth century, it spread toward the West. Buddhism is differently perceived as a religion, a way of thinking, or a bunch of convictions and practices in view of the lessons of the Buddha, or "Stirred One"- the title given to the Indian profound searcher Siddhartha Gautama after he achieved illumination over 2,600 years prior. The Buddha's most popular lessons, the four respectable facts and the eightfold way, depict the idea of human anguish and a method for freeing oneself from the existential aggravation of living and accomplish nirvana. The Buddhist is constrained by the design of reality to look for equity. The unweaving of the karma holding all in the languishing of wanting presence brings over the virtuosity of those looking for illumination. These lessons spread from India all through Asia and in the end the remainder of the world. While the more extensive Buddhist family incorporates a wide range of schools with their own convictions and practices, these different customs share a conviction that one can come to comprehend the reality of presence by carrying on with a moral life devoted to otherworldly turn of events.

KEY WORDS: *Buddhist Principles; Social Justice; Social Work***INTRODUCTION**

The idea of civil rights, which was vital to the political idea creating and supporting the French Revolution of 1789, as brought about by current scholars, is scarcely 200 years of age. In the western practice when we go to prior periods, we find that at whatever point and any place social organizations like family, tribe, occupations and so forth emerged, equity was looked for in thought and convictions of humanity, and civil rights played no part in it. Be that as it may, the possibility of human nobility and the significance of human life has been the premise, all things considered. In any case, practically the

antiquated methods of reasoning in general and religions gave meager consideration to issues of civil rights in the cutting edge sense. Strolling down the world of fond memories to Protestantism and the Renaissance, and at last back to the Biblical idea of individual, we see that social issues have been tended to from early times. Nonetheless, it didn't worry about the fundamental inquiries of civil rights. It was distinctly from the eighteenth century that civil rights arose as a significant issue in political idea and social way of thinking in the West; and the utilization of the term 'civil rights' in true records began from the last option part of the nineteenth century.

For over twenty years key masterminds of Engaged Buddhism have utilized terms like "equity" and "civil rights" openly. However regardless of more complex conversations of other philosophical themes, Engaged Buddhists have not plainly characterized what they mean by the term equity. Considering that the term is unified with a rich philosophical history in the West and has no immediate equal in Buddhist idea, it is officeholder upon Engaged Buddhist scholars to characterize what they mean when they utilize this term assuming they are to take part in any kind of significant exchange on equity and related issues in the global local area. In this paper, to delineate how Engaged Buddhists may start this significant profession, I would zero in on two cases. In the first place, I will talk about John Rawls' hypothesis of "equity as reasonableness" and contrast that and a few customary Buddhist thoughts and investigate potential Buddhist reasoning, reactions, and variations. Second, I will examine a generally new model known as supportive equity contrary to the inescapable utilization of retributive models executed all over the planet and consider the manners in which that Buddhism appears to loan itself very well to "helpful" models, especially with respect to law enforcement. The two models are only starting focuses for conversation used to outline how and why Engaged Buddhists should take part more straightforwardly in worldwide philosophical talk on equity.

Henceforth a sound society would contain several fundamental parts opportunity and ethical quality. Additionally, in the advancement of an individual, for example his abilities and capacities, the job of society is critical. In their words, progress of the individual is inconceivable without a trace of a dynamic culture, a general public which adds to the advancement of the person. Consequently, the main issue of civil rights is the means by which to save ethical quality without subverting individual opportunity and moral sense. In the background of the above conversation it tends to be securely held that the idea of civil rights is very near the idea of humanism. Humanism might be characterized as a way of thinking and a mentality of brain which gives supremacy to human individual and perceives his/her entitlement to live as a free person with nobility. Such acknowledgment is the fundamental guideline of civil rights. Subsequently, humanism gives philosophical foundation to the idea of civil rights. Buddha understood the more profound meaning of human life. He focused upon the supremacy of human interests and felt that no godlike or heavenly element, other than his deeds, would have the option to change man's predetermination. Consequently, the Buddhist way of thinking might be portrayed as Humanism. Humanism isn't just a hypothesis yet it is overwhelmingly pragmatic in standpoint. Essentially, it is worried about the manners in which that would be useful in the disposal of human torment. Buddha completely understood the striking quality of simple hypothetical arrangement of torment. It is because of this reason that his regulation of 'Four Noble Truths' isn't simply ready to clarify obviously the human torment, yet in addition the best approach to its disposal as 'Eightfold Path.' Through the acknowledgment of hypothesis and practice Buddha found the way to the refinement of man and the recovery of man as a stringently individual. This projects Buddha as a vigorous ally of civil rights and, immediately, a boss of basic freedoms. Curiously, more than 2,000 years back Gautam Buddha raised the issue of freedom, uniformity and club as a rebel against the oppressive, progressive social framework in India. Albeit Buddhist idea only from time to time resolves the issue of civil rights in the advanced sense, that is, as far as such things as basic liberties, the fair circulation of assets, the unprejudiced law and order, and political opportunity, still it takes up friendly issues truly and maintains that public great can be acknowledged through the advancement of individual ethical quality. Look for edification holds supremacy in Buddhism. Having shown his followers and aided them be edified, he then, at that point, asked them to lecture others. Buddha requested that his followers work for other people, however attested that to help other people one should initially become edified

and, immediately, be recuperated. It has been explained through one of Buddhist decrees: 'One who is debilitated can't fix others'. Subsequently, it would not be appropriate to guarantee that Buddhism is absent to the relational element of human experience. The first conviction that one who is debilitated can't fix others came to be fundamentally changed by the bodhisattva ideal, which showed up in the later period of Buddhism known as Mahayana Buddhism. Albeit the Buddhism is chiefly worried about moral issue, viz. that of torment, it assumed the otherworldly issue that everything is ephemeral. Buddha felt that the two issues are connected. Accordingly, to examine civil rights in the Buddhist viewpoint it is evidently legitimate to talk about it in the illumination of the two essential inclinations in Buddhist reasoning - mystical and moral.

TYPES OF BUDDHISM

- Theravada Buddhism: Prevalent in Thailand, Sri Lanka, Cambodia, Laos and Burma.
- Mahayana Buddhism: Prevalent in China, Japan, Taiwan, Korea, Singapore and Vietnam.
- Tibetan Buddhism: Prevalent in Tibet, Nepal, Mongolia, Bhutan, and portions of Russia and northern India.

Antiquated Buddhist sacred text and principle created in a few firmly related abstract dialects of old India, particularly in Pali and Sanskrit. In this article Pali and Sanskrit words that have acquired cash in English are treated as English words and are delivered in the structure wherein they show up in English-language word references. Exemptions happen in exceptional conditions as, for instance, on account of the Sanskrit expression dharma (Pali: dhamma), which has implications that are not normally connected with the term dharma as it is normal utilized in English. Pali structures are given in the areas on the center lessons of early Buddhism that are remade principally from Pali texts and in segments that arrangement with Buddhist practices in which the essential holy language is Pali. Sanskrit structures are given in the areas that arrangement with Buddhist customs whose essential consecrated language is Sanskrit and in different segments that arrangement with customs whose essential holy messages were made an interpretation of from Sanskrit into a Central or East Asian language like Tibetan or Chinese.

BUDDHIST RESOURCES

However Buddhism has not officially examined equity in the manner that it has been talked about in Western philosophical customs, this shouldn't imply that that thoughts and directors are absent and that there isn't a lot to draw from in Buddhist writing, moral conversations, Buddhist depictions about the idea of the real world and its approaches to working, as well as our approaches to realizing (that is, Buddhist epistemology or pramaa.navaada thought). A lot is express; different aspects can be preoccupied in productive ways. In his book, *Seeds of Peace: A Buddhist Vision for Renewing Society*, driving Engaged Buddhist mastermind and lobbyist, Sulak Sivaraksa, proposes various creative ways Buddhists can contemplate and follow up on fundamental issues that plague our contemporary social orders and circumstances. He is a scholarly legend for some Engaged Buddhists, and his all consuming purpose is an exemplification of the Engaged Buddhist beliefs he upholds. A lot of his hypothetical work spins around the topic of how we are to fabricate an equitable society, one that for him, by definition, encapsulates the essential standards of Buddhism. How treats society that encapsulates, or if nothing else induces, quest for Buddhism's most noteworthy standards resemble? Furthermore how are we to approach endeavoring to make such a general public, or possibly move that overall way? His strategy is to start by going to customary writing as our essential wellspring of astuteness on such subjects

METAPHYSICAL PERSPECTIVE:

The core of powerful point of view in Buddhism is that everything is dependent upon future developments and rot (sarvam antiyam). It depends on the Buddhist cardinal principle of 'everything is enduring' (sarvam duhkham). Buddha was totally persuaded through his own perception that the

entire world is loaded with wretchedness. Long and challenging long stretches of compensation caused him to understand that hopelessness is because of the transient person of the real world. Clarifying this part of Buddhism Rhys Davids says: Apropos to the proposition of temporariness, apparently the idea of 'civil rights' would be outsider corresponding to Buddhist way of thinking. This is for the straightforward explanation that the fundamental statute of civil rights includes an independent and free person, which has all the earmarks of being inconsistent to the standard of fleetingness. In addition, equity surmises others also; Undoubtedly, Buddhism is a man focused religion, however the centrality of man doesn't in any capacity conflict with the hypothesis of fleetingness. Nonetheless, Buddhist's idea of man is fairly not the same as the normal view that there is a withstanding substance in man. The overall conviction is that while body goes through changes, atma doesn't change. Notwithstanding, as indicated by Buddha, there is no such soul, as there is no congruity of an indistinguishable substance in man. Yet, he doesn't deny the progression of the surge of progressive expresses that form one's life. In his view, life is a solid series of states wherein every one of the state relies upon the condition simply going before and leads to one succeeding it. Accordingly, Buddha clarified congruity of life series based on causal association going through various series. Consequently, to zero in Buddhist view on civil rights, it is apparently conceivable to extend it in the radiance of their idea of man

CONCEPT OF MAN IN BUDDHISM:

Buddhists reject ritualism and emphasize upon human will and action. They posit man as the maker of his destiny. The importance of human action and will may be derived from the last sermon of Buddha to his disciples whom he preached to take only themselves as their guide and light. Buddha says Such views of Buddha led early Buddhists to adopt a consistently dynamic and analytic approach to personal identity. But Buddhists were not interested in understanding man's nature for its own sake. Their highest goal was Nirvana, which they characterized as the cessation of all suffering. Being a thorough realist and empiricist, Buddha not only accepted the reality of man, he also did not rest content with the realization of the plight of man.

However, Buddhists view of man is an implication of their doctrine of 'self'. They used the word 'self' to denote two separate entities, one is metaphysical and another is psychological. The latter sense of self is identified with that of 'man'. Hence, the denial of self, in the former sense, does not mean the denial of man. The denial is restricted to a unitary, homogeneous, non-empirical substance called atma, 'self'. Either such a substance itself has been held illusory or the identification of empirical self with it has been questioned

LEGAL JUSTICE :

Legitimate equity is equity according to regulation. Each layer of individuals are dependent upon a similar overall set of laws. In spite of the fact that at the hour of Buddha there was no undeniable arrangement of regulation as today, still the soul of lawful equity was, without a doubt, innate in the possibility of fairness, as Buddha was agreeable to giving equivalent stage to every single individual regardless of standing, statement of faith and sex. Buddhists saw all people as equivalent; thusly Buddhism was focused on the guideline of human balance. Buddha assaulted the rank framework what separated the general public in upper and lower positions, in this manner denying the lower stations of specific privileges, for example, the investigation of Vedas. Buddha has been considered as a popularity based crusader against the imbalances of the standing framework and the unfilled assumptions of the Brahmanical philosophy. He is viewed as having debilitated the underpinnings of the common strict and social design by renouncing the life-changing person of the Vedas and by provoking the pompous cases to respect, significance and legitimacy to Brahmin ministers. The accompanying lines plainly portray the dismissal of ascriptive predominance in light of the actual reality of birth in a specific gotra and family.

Once more, at the hour of Buddha the situation with ladies had extensively gone down. Buddha attempted to offer a position of high standing to ladies. He didn't acknowledge the predominant Brahmanic view that a child was essential for a man's salvation. Albeit in the early years Buddha

wouldn't concede ladies to the Sangha or local area of celibates however later on he permitted the request for the nuns to be found. All things considered, «he urged on a little youngster of eligible age the widespread prudence of faithfulness, regard and dutifulness to older folks, proficiency in house-keeping, love of harmony and so on. However, no place in Pativriyam (faithfulness and commitment to spouse) the later Brahmanic ideal of give up and all retaining dedication to husband was lectured (Ibid.,p.129). Buddhism perceived the singularity and autonomy of ladies, and their equality with men. Thus, a young lady could stay unmarried by turning into a Bhikkuni. Indeed, even a widow could track down break in renunciation. Buddhism additionally look at the spread of purdah (cloak) framework that was pervasive in a few regal families. It is obvious from current realities, expressed over, that we can't describe Buddha as having started with the unequivocal goal of testing the Brahmin organization, and raising the financial and economic wellbeing of the discouraged, the slaves and the untouchables. Yet, he focused on the development of those raised feelings like a feeling of general sympathy (metta) and innovative charitableness, the encouraging of which will undoubtedly diminish social abuse and social strain. Through the development of sympathy it is feasible to transcend the drives of actual nature and furthermore over the socially hostile powers of resistance, struggle and adversarial contest. Social convenience and transformation will undoubtedly follow as the outcomes of the act of metta. With its thoughts of maitri and karuna, Buddhism encourages man to develop that non-abrasiveness of sentiments which shivers to submit minimal injury to the animals. In the language of present day sociologies, the message of Buddha passes that legitimacy has on to supplant a wide range of abstract contemplations like predisposition, station inclination, bias and so on. The Madhuriya Sutta of the Majjhima Nikaya propounds outright correspondence of the multitude of four orders such a long ways as the discipline for underhanded deeds and award for exemplary activities, both in this mainstream world and then some, are concerned. It mocks the cases of Brahmanical predominance as unwarranted and counter-intuitive.

POLITICAL JUSTICE:

The premise of political equity is that strategically or financially more grounded individuals should not be enabled to disregard general set of laws. Verily in Buddhism there is no unequivocal collection of social and political hypothesis tantamount to its brain science or power. By the by, a Buddhist political hypothesis can be found essentially from fundamental Buddhism for example from Dharma. Buddhism is of the view that political power is fundamental for style and support a general public whose residents are allowed to live in nobility, amicability and common regard, liberated from the debasement of destitution and war. In such a general public of good heart, all people track down consolation and backing in utilizing their human condition in the act of intelligence and sympathy. Political activity, in this manner, includes the Buddhist ideal of moving toward every circumstance without bias, yet with merited attentiveness in inquiries of force and struggle, social mistreatment and equity. These social and political struggles are the extraordinary public samsaric driving energies of our life to which an individual reacts with both animosity and selfrepression. The Buddha Dharma offers the chance of changing the energies of the person into astuteness and empathy. This might show that Buddhist development was primarily worried about moral progression and mystic enlightenment and not with political undertakings. All things considered, political repercussions followed from Buddhism. In the Brahmajala Sutta, Gautama Buddha decidedly expresses that he is essentially intrigued by friendly attachment and co-activity and in the demonstration of accommodating those individuals who are separated. Early Buddhism had critical political results. From the proof of the Buddha's talks, or suttas in the Digha Nikaya, obviously early Buddhists were particularly worried about the making of political conditions good for the singular development of Buddhist qualities(Mahaparinibbana-sutta,p.110). An extraordinary illustration of this, in later times, is the momentous «welfare state» made by the Buddhist sovereign.

The Buddhist political equity orders extraordinary obligation to the lord. As the head of state he should stick to explicit set of principles, as he is in charge of issues of the state. Buddha felt that the individual moral direct of the lord, alongside his authorities, would be communicated in the political

issues of the state. Along these lines, the upright person of the state would assist with winning widespread uprightness on the planet. Thus, liberation through quiet conjunction would turn out to be effectively feasible for all. In certain entries of the Pali Texts an equal has been drawn between a Buddha and a ruler, as both held similar regarded place according to individuals. The two have a similar goal, for example the prosperity of individuals. Both are likewise a vital piece of the common experimental presence, and the political great and prosperity is guaranteed through them. The Kutadana sutta of the Digha-Nikaya clarifies that the wellbeing of individuals and their monetary, as well as material success ought to be of extraordinary worry for the state and the public authority. Political power might show and support social and financial designs, which breed both material hardship and otherworldly corruption for a great many individuals. Buddhists are, hence, worried about political activity, first, in the immediate help of non-volitionally caused enduring now and later on, and, besides, with the production of social karmic conditions great for the accompanying of the way that prompts the suspension of volitionally-caused torment, the making of a general public which watches out for the aging of shrewdness and empathy rather than the wilting of them

ECONOMIC JUSTICE:

The premise of monetary equity is that despite the fact that individuals contrast in mental and actual abilities still everybody should have enough. Buddhist financial equity follows from the statute of non-taking - I won't take (Sallie B. King, 1995, p.131-132). Buddha opposed individual taking as he felt that it causes languishing. Essentially, taking (or double-dealing), which a strong gathering or society rehearses against less strong gathering or society, would cause enduring and, hence, is contradictory to the fundamental Buddhist rule. Buddha felt that it isn't ideal for some to eat while many starve. Buddhism is the Middle Path among extravagance and need; subsequently all individuals should have adequate for wellbeing and prosperity, and to help endeavors to satisfy higher requirements. Disparity powers hatred, outrage and, eventually, brutality. To forestall brutality there should be harsh value. As the mentality of Buddhists was leaned towards moral journeys and mental consummations, its way of thinking didn't give any select program to the financial advancement of the mass. On the off chance that any individual was financially foiled, he could join the Samgha and, along these lines, get away from the disgrace and privations of the monetary world. Be that as it may, there was no alleviation given by Buddhism to him assuming he kept on excess in dynamic public activity. The hour of Buddha economy was not modern. The exchange and trade was in agrarian items and not in modern products. There was no huge scope fabricating framework pervasive around then regardless of the notice of 'shresthis.' The overall economy of the time was country.

The Buddhist idea of work, which targets empowering the person to defeat his inner self centeredness by going along with him with others in a typical assignment, tracks down satisfaction in a Marxist financial framework. In a socialist society likewise the entire local area works for a long term benefit and not to bring about some benefit for any person. In the process it allows each individual an opportunity to use and foster his resources. The Marxist proverb "From each as indicated by his ability, to each as per his need" underlines the poise of human work and normal great which is actually a groundbreaking truth of any financial framework. When the entire human local area acknowledges this rule of normal great the general public will rebuild itself, address itself to the government assistance of individuals and make ready for civil rights. Accordingly, aggregate co-usable framework was interestingly presented through Buddhist Samgha, which can be supposed to be an antiquated communism.

THE ORIGINS OF BUDDHISM

Buddhism, established in the late sixth century B.C.E. by Siddhartha Gautama (the "Buddha"), is a significant religion in a large portion of the nations of Asia. Buddhism has expected various structures, however for each situation there has been an endeavor to draw from the valuable encounters of the Buddha, his lessons, and the "soul" or "substance" of his teachings (called dhamma or dharma) as models for the strict life. In any case, not until the composition of the Buddha Charita (life of the

Buddha) by Ashvaghosa in the first or second century C.E. do we have a comprehensive record of his life. The Buddha was conceived (ca. 563 B.C.E.) in a spot called Lumbini close to the Himalayan lower regions, and he started educating around Benares (at Sarnath). His era in general was one of profound, scholarly, and social maturity. This was the age when the Hindu ideal of renunciation of family and social life by sacred people looking for Truth initially became boundless, and when the Upanishads were composed. Both should be visible as creating some distance from the centrality of the Vedic fire penance. Siddhartha Gautama was the fighter child of a lord and sovereign. As indicated by legend, at his introduction to the world a diviner anticipated that he may turn into a renouncer (pulling out from the transient life). To forestall this, his dad furnished him with numerous extravagances and delights. Be that as it may, as a youngster, he once went on a progression of four chariot rides where he previously saw the more extreme types of human affliction: advanced age, disease, and passing (a body), as well as a plain renouncer. The differentiation between his life and this human experiencing caused him to understand that every one of the delights on earth where truth be told momentary, and could cover human anguish. Leaving his better half and new child ("Rahula"- shackle) he took on a few instructors and attempted extreme renunciation in the backwoods until the mark of close starvation. At last, understanding that this also was just adding really enduring, he ate food and plunked down underneath a tree to ruminate. Before sun-up (or some say a half year after the fact!) he had achieved Nirvana (Enlightenment), which gave both the genuine solutions to the reasons for affliction and super durable delivery from it.

CONCLUSION:

Ruler Buddha went against the Brahmanical social framework, their doctrine and strange notion and ministry. He helped individuals to practice reason and not to be driven like moronic cows. He achieved versatile development in the way of life and progress of various nations by his social request and his humanistic development. Buddha didn't restrict himself to relieving Indian culture, his point was to fix humanity as he looked to convey man from his servitude. Significant Buddhist commitment to Indian and world culture too, is the possibility of social and strict correspondence. The Buddha did an energetic mission against social segregation. All through Buddhist writing, we observe him driving discussions and conversations with the Brahmanas, continuously keeping up with equivalent cases, everything being equal, to virtue. He announced that the immaculateness of a man doesn't rely on his introduction to the world, yet upon his activities. He annihilated the crucial premise of the Brahmanic culture. Buddha realized that assuming all men are equivalent in misery, they should likewise be equivalent in liberation. He attempts to encourage them to liberate themselves from infection, advanced age and passing; and, as all creatures are presented to these means to an end, they all reserve a privilege to the instructing, which by illuminating them is to free them. In presence of same kind of misery, he sees no friendly differentiation; the slave is for him as extraordinary as a ruler's child. He is stuck, not such a huge amount by the maltreatments and the disasters of the general public in which he lives, as by those which are indivisible from mankind itself, and it is to the concealment of these that he commits himself, the others appearing to him exceptionally inconsequential in correlation. Despite the fact that Buddha was a profound and moral educator, and reformer, social, monetary political and lawful ramifications in all actuality do follow from his teachings. He understood each human person as being stripped with specific obligations, and the greatness and salvation of people rely on ideal execution of their given obligations. All in all, individual privileges and poises are firmly entwined with comparing obligations. Maybe obligation is more significant over right, and the individual is answerable for the general public as well with respect to himself. Subsequently, one needs to assume one's part well as one's interior change, individual flawlessness and otherworldly greatness are essential. The underpinning of Buddhist way is the comprehension of one's ethical obligations towards other. Buddhists never engaged the chance of restricting man to his actual casing and, immediately, to one life. Buddha held that every single man is an expected Buddha, in this manner each one should appreciate equivalent privileges and opportunity. Just in a free society one can seek after one's objective. As the objective is same for everybody, all things considered, all are equivalent. In this

way, the idea of civil rights is very in order of Buddhist Philosophy. Evidently taking a prompt to it, the standards of balance, clique and freedom are the main goals and rules in the Constitution of the greater part of the nations across the globe and individuals are endeavoring to achieve this ideal.

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