



## ORGANISZTIONAL JUSTICE: A STEP TOWARDS SOCIAL JUSTICE

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### ABSTRACT

*The scholars of humanities discipline have long been concerned with the subject of Justice and its relationship with all aspects of the society, including the employees behaviour in organizations. The aim of this study is to present a comparative analysis of organizational justice. Since today's societies have organizational structure, and organizations are responsible for managing and supervising the daily affairs of the society, it is best to extend and enforce justice from the organizations. Also, this paper aims to prove that, now more than ever, the issue at any kind of justice is a subject of great importance in the society and its' organizations. Every scholar of the humanities discipline must strive to highlight this issue. Most scholars believe that justice is a social virtue and an important factor for development, excellence, welfare and security in the society. The results of this study and the findings of most researchers indicate that there are three important components of organizational justice, which are also the components of social justice: distributive justice, procedural justice and interactional justice. These three components are directly linked to organizational commitment, career satisfaction, social satisfaction, customers' satisfaction as the beneficiaries of the society and the employees' performance.*

**Keywords:** social justice, organizational justice, distributive justice, procedural justice, interactional justice, organization.

### INTRODUCTION

Dahrendorf believed that the emergence of sociology is rooted in the need to scientifically observe the social issues such as social injustice (Abdollahi, 2006). War is a social and global issue which is the result of injustice in human societies. However, war is the cause of many social issues, for instance, poverty, theft and family crisis. The literal meaning of justice is being just and enforcing justice (Moin Encyclopedic dictionary). Considering the range of meanings that justice has, this word is sacred and it is a critical factor of the social life. As the knowledge of various fields of study were developed, different types of justice were defined. But the basic definition for justice, which is related to the humanities discipline, is the distribution of resources and wealth within a structure. The subject of justice includes many social relations. Furthermore, different categories of justice are usually discussed when there is Injustice and inequality throughout an individual's life. This study examines the definition of justice in liberal terms that is more distributed in nature. Based on this definition, the government and the organizations must not discriminate between their citizens and their employees. According to the theories of John Rawls, this view defines the justice in organizations as the organizational justice, which its enforcement realises the justice in the society, because the society is comprised of large and small organizations. Therefore, the study of justice and its' nature has a long history, and the realisation of justice has been amongst the oldest ideals of mankind throughout history. The written texts

shows us that even before the ancient times and the invention of writing system, humans have studied the concept of justice, (Ravandi, 1988) so much so that they have represented the concept of justice with ostrich feathers<sup>1</sup>. There are various definitions of justice. The first definitions of justice are outlined by Socrates, Plato and Aristotle. According to Socrates, justice precedes everything (Bergmann, 1979). After Socrates, his disciple, Plato defined justice in his book "Republic". His view of justice in this book is the first and the oldest elaborative definition in the ancient political philosophy of the world (Marami, 2000). Based on Plato's viewpoint, when everyone in the government is doing the task they are qualified for, justice is realised. This view is similar to the concept of a fair person: he/she is an individual that his/her characteristics (anger lust and reason) are in accordance with another and united by his/her mind (Akhavan Kazemi, 2004).

Aristotle, who was also a disciple of Plato, believed that justice means behaving in an equal manner toward others (Marami, 2000). In Aristotle's view, the reason for revolutions in nations and societies is that people are treated unjustly (Akhavan Kazemi, 2004).

Thomas Aquinas believed that real justice in society is realised when a ruler rewards each person based on their competence (Akhavan Kazemi, 2004). It seems that in Aristotle's and the Aquinas' time, politicians were regarded as the enforcers of justice. The social state of people in those times, the belief in multiple and various gods (which some of them were corporeal) compelled this viewpoint.

Despite the oppression of ideologies by the church, during the Renaissance era the westerners became familiar with Islamic philosophy and Islamic scholars such as Al-farabi and Ibn-Sina, especially during the Crusades. This familiarity led to the emergence of philosophers such as Thomas Aquinas, Roger Bacon and others.

In the Renaissance era, some sought to reform the society and realise justice by presenting an ideal, albeit fanciful concept of society. The book of Utopia by Thomas More and the City of the Sun by Tommas Campanella are examples of this belief. The creation of these books was in response to the injustice in the society of that time.

Thomas Moore has a very extensive definition of justice: "Human equality in affairs, services and generally in life." Hobbes, an English philosopher, was one of the most essential political theorists. He used the social contract theory to define the society, the base requirements of humans and achieving the citizens' satisfaction in the society.

Hobbes philosophy relies on the concept of natural law that states: "Do unto others as you would have them do unto you (Abd. Al. Rahman, 1997)." He believed that this law is even recognised by the least reasonable individuals.

In Hobbes' philosophy, justice is viewed as the People's attitudes in contracts, agreements and keeping their promises. In other words, justice is a result of humans' mutual fulfilment of promises and commitments in the society.

In the book "Leviathan", Hobbes states: "Injustice is nothing but the unfulfilling of an agreement, and whatever that is unjust is just (Popkin, 1981)." In Hobbes' view point, justice is not an objective standard in the human society. Justice is a result of agreement between humans. In fact, the most important issue in Hobbes' viewpoint is the security of citizens in a society, and

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<sup>1</sup> Maat, who was the goddess of justice was sometimes depicted with an ostrich feather on her head

not the realisation of justice. In other words, he considers the realisation of justice in the society to be equal to the security of citizens.

John Locke, an English philosopher, believed that “all humans are created from a single essence and they have a pure and good nature. Accordingly, everyone are naturally equal and have complete freedom and are governed by the law of nature. Locke believed that this law is no different than the law of Reason. And it is the law of Reason and God's voice that resides within mankind (Popkin, 1981).” Therefore, in Locke's viewpoint, the government is bound to enforce the natural law and to prevent difficulties that might stem from the sovereignty of state.

John Stuart Mill, in his essay “On Liberty”, gives considerable regard to liberty in society and believes that: “it is only fitting to call liberty by its' proper name when everyone in the society pursue their interests without harming everyone else <sup>2</sup>.” Mill considers the human mind to be the most important factor of change and evolution in the society. By emphasizing on respecting other individuals' rights and interests, he implicates the basic principles of justice.

Locke, who is also a political philosopher, defines justice in the context of social contracts. He believes that people are entitled to hold protests against government when “the political power that is secured by the social contract is abused <sup>3</sup>.” Locke supports the idea of social contracts. In his view the relation between justice and freedom in society is that humans must freely participate in social contracts. Whatever they will achieve in this contract as a part of their free agreement will be just. People will achieve free social and political behaviour based on their free agreements. The perfect civil life of humans in a society is created and endures as a result of this mutual agreement. Locke also refers to people's satisfaction in a society as a principle of that society's political power.

In Montesquieu's viewpoint, natural law is regarded as every being's (including humans) nature, the relationship it has with others, its effects and consequences (Montesquieu, 1970). This sets a standard for justice that precedes the positive law<sup>4</sup>. He believes that in a natural state, as compared to a civil state, there has always been justice and fair relations. In Montesquieu's perspective, while justice is not based on agreements and social contracts (according to Hobbes and the Lockes' theories), it is something that stems from human desires and inclinations. Since humans have various inclinations in different societies, the concept of justice is different in each society. Like Aristotle, Montesquieu believed in moderation for legislation and policy making<sup>5</sup>.

In Hume's era, the church was not as influential as before. Hume, who was inspired by Locke and had introduced the concept of empiricism, wanted to disentangle philosophy from all manner of spiritual self-reflection. He put the emphasis on the benefit principle, and introduced people's usefulness in society. Therefore, in his mind, “whichever that is beneficial to the society is approved and is the cause for satisfaction (Copelston, 1998).”

Similar to John Locke's viewpoint, Hume believed that the law must be applied equally for everyone. He regards justice and its realisation as a means to reach satisfaction and gaining general benefits in a society.

General benefits of a society result from the realisation of justice. Reflecting on the beneficial results of justice helps to understand the excellence of this virtue (Copelston, 1998).

<sup>2</sup> Hamidreza Taleghani, Freedom and Justice, p. 1, m.blogfa.drhamta.www-

<sup>3</sup> Ibid

<sup>4</sup> Human made laws that oblige or specify an action

<sup>5</sup> Jean-Jaques, p.113



Hume views of the governments as a man-made system. Therefore, the most important advantage that governments have is that they can enforce justice.

The prevalent thought among many philosophers of justice is that they must regard justice as a virtue, value or a measure that is free of any desires or personal interest of humans. In this view, justice must be upheld in all aspects of life, whether it is an individual's life or in general contexts, such as society, legislation, government, political decisions, distributing resources and wealth. One must also conform his character and thoughts to the principles of justice and its requirements. Based on this viewpoint, justice is above a person's personal interests, and he is duty bound to uphold it if he is to have a rational and just life. Of course, our definition of justice, its principles and realisation is different than that of this views' advocates. Hume considers the validity of justice in its usefulness and providing social interests and satisfaction in a society. He believes that Justice is realised when a society, with regards to Its' interests, functions in a realistic manner.

People who see that their political-social system provide their interests will approve its' ethics. Hence, people will obey the system, because it is beneficial and it functions. Moral principles also result from usefulness and are dependent on it. Principles such as justice, morality, freedom and such are not historical, their validity relies on their usefulness.

So, Hume considers justice and freedom to be equal, because each one benefits the society. And He regarded security and justice to be the results of freedom.

Regardless of Aristotle's belief of justice as a prominent virtue, in Hume's view, justice is not a virtue in and of itself; it is realising and upholding justice that is considered a virtue.

Rousseau, an english philosopher, points out that the nature of things is good and orderly, and it is not reliant on human agreement. All justice comes from God because he is the creator of all. But if we could accept this grand and heavenly view of justice, we would not need any laws or governments. According to Rousseau, there is certainly a comprehensive sense of justice that results from human wisdom. But if such justice is to have any value, it must be mutual. Laws of justice that have no natural consequences are ineffective. "What remains from this inefficiency of justice only benefits the oppressive and only harms the just. Because a just person applies justice for everyone, while an oppressive individual is unjust towards everyone<sup>6</sup>." In this viewpoint, justice is only realised through implementing laws.

Jean-jacques Rousseau considers the decadence in societies to be a result of inequality and injustice of the enlightened modern societies. The reason for this decline is that modern societies persuade their citizens to oppress their natural desires, and instead encourage them to behave in a false manner. Meanwhile, the modern societies promote radical inequalities among their citizens<sup>7</sup>.

Adam Smith, an english philosopher, uses the word sympathy (a word used by Hume) and recasts it as empathy. In his perspective, no characteristics of mind will be accepted as virtue, except for when it benefits the self or others.

However, in Smith's view, acceptance comes before usefulness, but acceptance is a result of human customs and habits. Therefore, following laws and norms in a society is a result of its general customs, and customs of people are created for continuing human generations.

<sup>6</sup> Deutsche Welle, Bahram Mohebi,com.atSPACE.philosophers//:http

<sup>7</sup> Jamshidi, p.22, an excerpt of Soringer, p.168



Upholding justice is also reliant on the growth of a society. The society of today has grown during many stages. It was roughly in the second stage that the concept of owning domestic animals emerged and an initial notion of ownership, justice and government followed as a result.

In the later stages of growth, this notion became more comprehensive and governments were created on the basis of upholding social order and justice. Accordingly, Smith regards the emergence of commercial society to be the highest point in the history of social growth, because justice and moral judgement are respect values in the commercial society. In general he believes that Justice is a result of economic growth and profitability in the society. As a result, justice in each society follows its rules and customs. This viewpoint is conservative. In Smith's viewpoint, the invisible hand<sup>8</sup> and economic procedures act in a manner that results in realising the social justice in a society<sup>9</sup>.

During the last centuries, societies have grown intellectually and mankind has been centralised in philosophy. This led to the expanding attitudes towards human values. Today, we observe that in the liberal stance, justice means that the government must not discriminate between its' citizens, unless there are distinct differences between them regarding a special issue. In three greek philosophers' definitions of justice (and also in Aquinas's definition), justice is a political concept because its' enforcer is the government. Similarly, the fair distribution of power in the society is an important subject in the liberal concept of justice.

Marx's famous motto "from each according to his ability to each according to his needs" represent a radical notion of justice. in this motto, the central aspect of justice is the fair distribution of wealth, just as the society is growing and developing industrially<sup>10</sup>. The literal meaning of justice encompasses many things, but the word "justice" with the meanings of equality and fairness is widely used, and it is closer to the subject of this paper. Also, justice is defined in most social fields, and organizational justice is one of them. The subject of organizational justice is important, because various organizations have developed in today's societies and they had a major role to play in people's lives. This has caused many scholars, especially sociologists and industrial psychologists, to shift their attention to this matter. One of the basic goals of organizations is to uphold justice in order to provide job satisfaction for their employees. Organizational Justice alludes to the fair and moral behaviour of individuals within an organization, and the manner of relationship that an organization has with other institutions. Philosophers (specially John Rawls) who have been concerned with introducing a concept of fairness and fair distribution, give a special regard to this subject. The main subject of John Rawls' theory was social procedures and organizations (Garrett Jan, 2005). On one hand, today's organizations are one of the important institutions in society, and they distinctly represent the distribution of resources and the manner of distribution in human societies.

Furthermore, Rawls states that justice is prevalent in most aspects of human life, and that it is one of the foremost social virtues (like honesty) (Rawls, 1971).

In addition to previous discussions, the subject of justice is so important that in Quran, God refers to it in many forms, including organizational justice: "that people may maintain (their affairs) in justice." Justice is one of God's attributes and therefore, a principal of creation. Islam has a

<sup>8</sup> The unintended social benefits of an individual's self-interested actions

<sup>9</sup> Jamshidi, p.81

<sup>10</sup> Ibid, p.24



particular worldview based on justice. “When we say that justice is one of God’s attributes, it means that justice is one of the major principles of existence and human life. As a result, justice must be a principle of our society (Shariati, 1981).” In this sense, organizational justice is also consequential. Justice in organizations is important, because it is directly related to important organizational and social processes, such as work ethics, organizational commitment, job satisfaction, customer satisfaction and employee performance (Eberlin and Tatum, 2005).

The author of this paper believes that another necessity of studying justice is its’ impact on people’s behaviour in a society. Humans are social animals and their main advantage over animals is how they interact with each other. The basis of human interaction is human behaviour. Human interactions form the social capital<sup>11</sup> which enables humans. Sympathy, altruism and respect are all instances of behaviours that are applauded in a society. Not only do they play a major part in society’s welfare and satisfaction, lack of these traits in today’s society (especially in industrial societies) is difficult to comprehend and compromises the integrity of humanity. For instance, Augustus Conte considered altruism to be an original desire within humans. He considered human willingness to form a family to be the first sign of altruism. Families are the core of society and eventually their expansion leads to the creation of governments. Further, Conte believed that justice significantly influences the general behaviour of people in a society and their personality by affecting their personal thoughts and morality.

John Rawls believes that social justice is related to the citizens’ self-confidence and evolution of personality. For the audience of this paper, the necessity of justice in children’s growth in social groups and institutions is an established fact. Studies have shown that the processes of applying justice are very important in organizations. These processes might impact the employees’ beliefs and behaviours. The fair treatment of employees by their organizations generally leads to the employees’ increased commitment to their organizations and better extra role performances<sup>12</sup>.

On the other hand, people who feel that they are treated unjustly are more likely to leave their organizations or show less commitment, and even might behave abnormally, for example, seeking retaliation (Robbins and Judge, 2011). These issues will likely create challenges for an organization’s survival and development.

### *The study of Justice in organizations*

The conducted studies of organizational justice in recent years have significantly expanded due to the importance of their subject. One of the main reasons for studying organizational justice is that organizations manage the citizens’ daily affairs in a society. If an organization’s employees uphold justice in the organization, this means that justice is upheld in the society as well. The organizations are competing to attract clients. Applying justice, equality and indiscrimination between an organization’s employees changes their behaviour and attitude; it causes them to be fair and just in their treatment of the organization’s clientele. The author believes that this is an accepted principle and an unspoken rule in organizations. The modern concept of organizational Justice was first introduced by Greenberg in 1970’s; Fernandes and Awamleh

<sup>11</sup> The networks of relationships among people who live and work in a particular society, enabling that society to function effectively

<sup>12</sup> Certain behaviours of employees which are not part of their formal job requirements as they cannot be prescribed or required in advance for a given job, but they help in the smooth functioning of the organisation as a social system



convey the idea of Greenberg and state that “organizational structure refers to the fair treatment of employees by their organizations (Amirkhani and Poorezat, 2009).”

Greenberg emphasises “the perceptions of fair wages and benefits and facilities by employees, because the rules for these instances might be fair in the eyes of employers, but it might not be perceived as such by the employees.” Further, Greenberg defines organizational Justice as the fair treatment of employees by their organization. “It is the organization's employees that perceive and determine the fairness of the organization’s procedures by observing and comparing their workload, work schedule, wage levels, benefits and facilities (Cedwyn and Raed, 2006).”

The previous studies indicate that the concept of organizational justice first originated from “social exchange” and “group value” theories. These two theories justify the importance of justice for individuals.

In the group value theory and its relational model (which was presented by Lind and Tyler), justice is regarded as an indication of long-term relations between employers and their employees. An individual’s self-respect is closely tied to his social identity. Employees usually perceived justice in their workplace when they see that their employers are respectful and treat them fairly. The social exchange theory states that people need to interact with each other in order to satisfy their social needs. Therefore, it is necessary to establish norms in interdependent relations. Based on this theory, “If an individual feels as if he is unjustly treated, he will try to retaliate in order to regain his loss (Tyler and Lind, 1992).”

There are three types of justice in an organization: distributive justice, procedural Justice and interactional justice. Distributive justice was the first concept of justice that was studied by social psychologists. Distributive justice means that the appropriation of wages within an organization has been conducted in a fair manner. The decline of distributive justice leads to to the employees’ inefficiency, withdrawal behaviour, less corporation, undesirable quality of work and stress. Distributive justice is considered to be one of the most important types of justice in societies and organizations, and many scholars have highlighted its importance. As Aristotle sought to explain the principles of distributive justice and formulate the rules of controlling social interactions (Olaf, 1986), John Rawls emphasizes that factors such as social status, family status and nationality must not affect the distribution of wages and benefits among employees (Rawls, 1996). We must keep in mind that distributive justice is not only limited to the fairness of wages, but also encompasses a wide range of organisational consequences, including promotions, bonuses, penalties, work schedules, benefits and performance assessments.

Procedural justice is defined as justice that is perceived by a process that determines the distribution of wages. The level of satisfaction within an organization is increased through perceiving procedural justice. Distributive justice is related to official policy decision-making within an organization. In general, the studies show us that if organizational procedures are perceived to be just and fair, business partners and employees will be more satisfied (Arjmandnia and Hosseinkhani, 2011). In procedural justice, it is assumed that if there are two employees with the same level of competence and efficiency, and if one earns more wages than the other, the employee that receives less will not consider this an injustice on behalf of the organization; he will blame this inequality on the organization's policies regarding wages and legal factors, because he is completely aware of the organizations’ distribution policies.



The third type of Justice in organizations is interactional justice. In this concept, organizational justice is conveyed from managers to their subordinates (Afjeh, 2006).

In interactional justice, relations between individuals in an organization (especially between employers and employees) and the quality of these relations are highlighted. Are there honesty and mutual respect among the people in an organization? Interactional justice is important, because if an employee feels the injustice in his relations with others, it is more likely that instead of reacting to his employer's behaviour, he will hold the organization responsible; this will lead to negative behaviours and dissatisfaction, and might as well affect the employees' performance and the organization itself.

The basis of methodology

Similar to most studies conducted by sociologists and social science researchers, these studies were based on structuralism<sup>13</sup> and functionalism<sup>14</sup>. The aim of previous studies was to understand human societies by studying their internal structure, and also the function of their diverse components. The current study also uses this method, and an analysis of a structuralism was utilised in this paper. Furthermore, the basis of our methodology seeks to uncover the philosophical trends that influence the society. Through this discovery, the mutual effect of social justice and social satisfaction becomes clear.

## RESULTS

As mentioned before, the conducted studies demonstrate that the perception of justice has a positive relation with employees' behaviour, organization, procedures, job satisfaction, organizational commitment, commitment to customers, organizational identity, motivation, performance, etc. Some examples are described below.

**Job satisfaction:** Job satisfaction means that an employee is satisfied with his designated job and performs it willingly. Luneng's study (1998) results showed that procedural justice and distributive justice both affect job satisfaction in merged companies. Lam and Simon S. K. (2002) showed that organizational Justice and job satisfaction are related to the employees' performance and their absence from work (Simon, 2002).

**Commitment:** Commitment means that a person commits himself to perform his tasks without without the pressure from the organization or his supervisors. The previous studies have confirmed the effect of justice on organizational commitment. Greenberg (1995) stated in his study that procedural justice affects organizational outcomes such as commitment (David De and Marius van, 2006).

**Organizational identity:** Organizational identity determines the value and psychological status of employees. Greenberg and Dejik (2006) conducted a study in the Netherlands that determined that organizational leaders enhanced organizational identity and mutual trust between employees by applying justice in organizational procedures (David De and Marius van, 2006).

**Motivation and performance:** Motivation is a requirement for the beginning and continuation of a given task. Farmer (2004) found that distributive justice has the maximum effect on job

<sup>13</sup> The methodology that implies elements of human culture must be understood by way of their relationship to a broader overarching system or a structure

<sup>14</sup> A theory based on the premise that all aspects of a society- institutions, roles, norms, etc- serve a purpose and that all are indispensable for the long-term survival of the society



satisfaction, while commitment, motivation and performance are influenced by procedural justice (David John and Rosemary, 1996).

With the sample of 296 employees from Tehran government office, the results of this study indicate that “the precession of justice by the employees and their satisfaction directly affect their work commitment; and this can have a direct influence on customer satisfaction (Noroozi, 2009).”

Although, all of the components of social justice are part of a bigger concept - especially distributive justice that directly affects social justice - some of the recent studies shows that social justice is as important as distributive justice (in relation with employees) and that there is a connection between management and employees behaviour and performance.

A study with a sample of 700 individuals was conducted in order to determine the effect of justice on satisfaction. The results showed that “inequality might be felt in even the most insignificant actions of supervisors; this in turn will increase the potential in equality in organizational decision-making. Both of these perceived inequalities will affect the general level of employees’ satisfaction regarding their job, organization, supervisors and coworkers. Consequently, inequality will increase ineffective behaviours in the organization (Javadin et al., 2009).”

Today, the organization's goals regarding efficiency have essentially changed. Unlike the older approaches, the new strategies are centred around various measures that are mostly non-financial. In the administrative systems of the country, administrative health and citizen satisfaction regarding government systems are considered to be one of the main measures of assessing the administrative system and improving its performance.

Customer service and customer satisfaction are one of them foremost priorities and strategies of successful organizations. Organizations that don't pay attention to their customers needs and demands, set product- based planning (instead of customer focused approach) as their main strategy; this will lead them to lose the competition in the market. Today, customer service is not limited to commercial organizations. Since the 90's and with the introduction of citizen and management based theories, customer service became a very important concept in government organizations. Considering that the main goal of the government management is to secure the public interest, therefore, all citizens are considered to be customers of the government organizations.

The studies have shown that perceived organizational justice is related to job performance. Also, one of the most important consequences of organizational justice that has been recently highlighted is organizational citizen behaviour and its various aspects (Sobhani Nejad and Yoozbashi, Shariati 2010). In today's society, justice is present in all aspects of life, and to reach equality in all of society's institutions, international organizations and governments, justice must be upheld.


## CONCLUSION

Summary: The study of justice has a long history and realising in the society has been one of the oldest ideals of mankind. Also, the concept of justice is both a rational and a heavenly. The Western philosophers have been primarily concerned with the concept of justice, and they have analysed it from various viewpoints. Since the beginning of the Renaissance era, social concepts (which were transformed like other fields of science) were also changed. Philosophies of justice



were more elaborately defined, and with the opening up of political and social space, concepts of inequality and Injustice were also introduced. After the beginning of the Renaissance era, humans and human resources were the centre of philosophical discussions. Today, it is commonly believed that organizations are responsible for much of the society's daily affairs, and job satisfaction plays a major part in organizations (Sayid Javadi *et al.*, 2009). Job satisfaction is closely tied to the perceived justice and equality in organizations. On one hand, job satisfaction helps to improve the employees' performance and increases customer satisfaction through altruism. On the other hand, it helps to promote the organization's goals. This requires organizations to promote justice and more importantly, to smooth the conditions of perceiving justice by the employees. As mentioned before, organizational justice and its three components have a positive correlation with organizational commitment (Ghafoori and Golparvar, 2010). Likewise, organizational justice also has a positive correlation with civil and citizen behavior (Raminmehr *et al.*, 2010). Furthermore, the study results show that organizational justice has multiple correlations with job satisfaction (Taami and Shekarshan, 2005). These results and the results of many studies indicate that organizational justice will guide the society toward social justice.

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