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 **CHAPTER ONE**

1. Introduction

It is widely acknowledged that there are four categories of social relations: political, social, spiritual, and economic. Political connections are about power, spiritual ties are about spiritual needs, and economic relations are about relationships between individuals about the production, distribution, and consumption of tangible products. Economic, political, and spiritual relationships serve as the foundation for social ties. A measure of social justice, which is derived from the equality of people's opportunities to reach their potential, is the fundamental component of social connections. The two biggest issues facing modern civilization are the disparity in pay between women and Black people. Wage inequality occurs when two employees in a firm perform comparable work at the same skill level, but get different compensation. These circumstances are considered discriminatory and are illegal. Certain research discuss unaccounted-for instances of gender pay disparity (Litman et al., 2020).

These might be instances of discrimination, but it's hard to tell for sure because of the problems that arise when bias and an understandable salary difference are combined. The best approach to handle these situations is to inform employers that, in contrast to talent or hard effort, gender has no bearing whatsoever on earnings. Even while social disparity still exists in contemporary society, it is important to remember that it has greatly decreased from earlier phases of human evolution. This in itself offers hope that social equality will soon be attained. The primary force driving progress in this direction is social fairness. The goal of social justice is central to modern political philosophy.

The term "social justice" has just recently entered the political lexicon, and not much is known about how it was first used in discussions of politics or about its theoretical roots. A significant amount of scholarship has started to tackle this problem, offering a useful historical backdrop to current debates surrounding the idea. Distributive justice theory dates back at least two millennia. It describes how a community or organization should divide its limited resources or goods among people with conflicting demands or claims. This analysis suggests that the age-old topic of what constitutes a just society has been the subject of a major dispute between political philosophers, ranging from Plato to Rawls. Following this approach, Brian Barry declared at the beginning of his Treatise on Social Justice that he was going to tackle 'the question that Plato asked in the Republic two and a half thousand years ago: Justice: what is it? Barry stated that he would be thinking about "the defensibility of unequal relations between people," which is the basic question in any theory of justice, exactly like Plato (Barry, 1989, p. 3).There are other political thinkers who share similar beliefs. According to Iris Marion Young, the Platonic idea of "justice as the virtue of society" should be incorporated into modern ideas of justice. as a whole’, while John Rawls himself also linked his work to classical political theory, stressing, for example, that Aristotle had a conception of social justice (Young, 1990, p. 33; Rawls, 1999, p. 10). Such claims contain important truths, but they also gloss over the complexity of the conceptual history of justice.

They may allude to an age-old struggle over the definition of distributive justice that ignores the unique historical contexts that various political theorists faced and hides how the idea has changed over the course of more than two millennia of debate. Problem Description. Other political thinkers have similar opinions. The foundations of social justice are access, equity, participation, and human rights. Everyone is appreciated, helped, and safeguarded in a just society. It is difficult to achieve social justice because there are numerous problems that must be resolved.

Social justice is the equitable and fair allocation of opportunities, resources, and privileges within society. Originally a theological concept, it is now more broadly understood to mean the equitable configuration of social structures that grants access to advantages in terms of money. Another name for it is distributive justice. It places a strong emphasis on distributing social resources fairly within society. Racism, discrimination, and gender inequality are common topics of social justice advocacy. By establishing rights and obligations inside societal structures, social justice makes it possible for everyone to participate in the benefits and expenses of teamwork. Institutions such as taxation, social insurance, public health, public education, public services, labor laws, and market regulation are all important in ensuring fair distribution of wealth and opportunities.

Ever since Plato and other ancient philosophers wrote about it, the idea of social justice has existed. In The Republic, Plato proposed that "every member of the community must be assigned to the class for which he finds himself best fitted" as the ideal state. According to Plato, the law should "account in the first instance of relations of inequality in which individuals are treated in proportion to their worth and only secondarily of relations of equality," as rights are only recognized between free people. Socrates is credited with creating the concept of the social compact, according to which individuals should abide by social norms and bear its costs because they have benefited from society (via Plato's dialogue Crito).

2. **General Objective**:

* A socially just society ensures that everyone has equal access to income, opportunities, and privileges in order to improve access.

3**. Specific objective:**

* To make certain that the distribution of opportunity and income within a society is equitable.
* To guarantee that access to resources such as healthcare or education is not limited due to factors such as gender, race, ethnicity, class, age, or ability.

 4. **Social Justice Research Questions**:

* What are the normative, ethical, philosophical, and popular meanings currently given to social justice? What topical and conceptual areas can be considered social justice components, issues, and concerns?
* What challenges, distortions, can cooperation arise regarding social justice terms, concepts, and content?
* Are there options for reaching broad common understandings on the concept and term of social justice?
* What are the current social justice issues and challenges, and what are the law, policy, and practice responses to those challenges?

5. **The significance of a social justice study:**

Social justice as an idea has existed from the ancient across the globe, poverty and inequality both inside and between nations are on the rise. Recent natural disasters brought on by rapid climate change, armed wars, geopolitical tensions, and the COVID-19 pandemic have all made the economic and social difficulties worse. In addition to the human tragedies they have caused and the effects they have had on the workplace, these crises have brought attention to the interdependencies and linkages that exist between economies and societies globally, as well as the critical need for coordinated action at the national, regional, and international levels to address them.

Significant demographic shifts, rising migratory flows, extended periods of fragility, and escalating disruptions in economies connected to globalization and technology have all resulted from major worldwide upheavals. Stopping the growing gap between problems and solutions is urgently needed. More inclusive and networked multilateralism is called for, along with a return to global solidarity and a reaffirmation of the social contract between governments and their citizens as well as within societies with a comprehensive human rights framework.

In addition to lowering poverty, inequality, and social unrest, social justice improves the functioning of economies and society. It is essential for achieving the Sustainable Development Goals (SDGs) of the 2030 Agenda for Sustainable Development (2030 Agenda) and plays a significant role in achieving more inclusive and sustainable socioeconomic development paths, particularly at a time when the goals' accomplishment is still far off.

 Therefore, social justice must become one of the cornerstones of the much-needed reinvigorated multilateralism; it must function as both a crucial tool and a unifying ideal for a more successful multilateral system, upholding coherence across a range of policy areas. A First Review of the Literature Given that Adler's Individual Psychology is a value-based theory that emphasizes the inherent dignity of every person, it might come as a surprise that social justice has not garnered much attention from publishers. While social justice has undoubtedly been the subject of individual papers in the past, it has not been the focus of concentrated scholarship.

Given its broad ramifications and the literature's diversity in sociological, psychological, theological, and political discourses, how might Adlerian approach this subject? In order to address the issue of social justice which is the systemic "exclusion" of particular groups of people from many of the opportunities, resources, and rights necessary for a normal way of life Adler's Individual Psychology is re-examining the ways in which institutional behaviors, public policies, laws, and popular beliefs can contribute to issues like judicial injustice, homelessness, hunger, poverty, and illiteracy.

A complex role-playing exercise is used in a public education initiative called "Social Exclusion Simulation" to demonstrate what structural barriers are, how they function, how they affect people's lives, and how they can jeopardize human well-being. There are numerous definitions for social exclusion, even if readers may already know what it means intuitively. Put simply, it's a means of defining modern manifestations of socioeconomic disadvantage.

The procedures by which individuals and groups of people are systematically denied access to opportunities, resources, and rights that are typically available to members of our society and necessary for social integration are the main focus of this definition. The idea of social exclusion is becoming more and more prevalent in global conversations on social policy. Academic institutions, political bodies, neighborhood-based organizations, and sizable non-governmental organizations all frequently discuss exclusion.

6**. Methodology:**

The survey design used in the study was descriptive. According to Kumar and Khawaja, a descriptive survey design facilitates a comprehensive examination and comprehension of a specific phenomenon in its current state. Dileep, Khalid Haim Hilman (2012). Because the objectives of a descriptive survey are predetermined, the data collected can be sufficient and relevant to the study problem (Ko-thari, 2004). Researchers can obtain complete information while lowering data collecting costs by utilizing a descriptive survey design that combines quantitative and qualitative data gathering approaches. A research project that poses questions that necessitate interviews and questionnaires for data gathering should employ a survey design, claim (Ombo, K.D. and Tromp, 006). Further details and a quote from the same author are provided (Creswell, J. W., & Creswell, J. D.,

7**. Limitations of the study**

There are potential limits to my research, including financial constraints, the scarcity of research instruments, a lack of time, and conflicts with other employment.

8**. Organization of the study**

The research is broken up into four chapters. A basic overview of the subject, the social justice problem and its questions, the study's aims and justification, a review of the relevant literature, the study's limits, and other organizational elements are included in the first chapter. Social justice is defined in the second chapter. A response for the inquirer. Ethiopian social justice and the political environment are covered in Chapter 3. Theories of social justice are covered in the last chapter.

**CHAPTER TWO**

1. **Definition of Social Justice**

The concept of social justice posits that every individual should possess equal rights and opportunities and that the wealth and resources of a nation ought to be utilized for the benefit of all citizens

**2**. **Social Justice Questions and answers**

**What are the normative ethical, philosophical, and popular meanings currently given to social justice**?

**2.1. Normative ethics:**

It is a subfield of ethics, or moral philosophy that deals with standards of what is morally acceptable and unacceptable. It involves the creation of moral guidelines that directly affect the standards for acceptable behavior on the part of people and the nature of organizations and lifestyles.

It is usually compared to applied ethics, which is the application of normative ethics to real-world issues, and theoretical ethics, or meta-ethics, which is focused on the nature of ethical theories and moral judgments rather than their substance. Determining the methodology and justification for fundamental moral principles is the main concern of normative ethics. There are two main types of replies to this question: consequentialist (teleological) and deontological (or deontological). The main distinction between them is that, in contrast to teleological theories, deontological theories do not use value.

While teleological theories view the goodness or value created by activities as the primary criterion of their ethical value, deontological theories use the idea of their inherent rightness in setting such standards. Put differently, a teleological approach promotes the idea that certain activities are right because of the goodness of their effects, whereas a deontological approach calls for doing particular things because they are right in principle or because they are intrinsically right. Thus, teleological theories place more emphasis on the good, the valuable, and the desirable, while deontological theories emphasize the concepts of obligation, ought, duty, and right and wrong.

Teleological theories supply material or substantive standards, like enjoyment or pleasure, whereas deontological theories set forth formal or relational criteria, such equality or impartiality. Using normative the field of applied ethics deals with norms and theories related to real-world moral issues. This branch of ethics addresses a wide range of important modern-day concerns, including as social equality, human rights, and the moral consequences of technological discoveries like genetic engineering. Any philosophical theory of what is morally right and wrong or morally good and evil, as well as any system or code of moral norms, principles, or values, can all be considered ethical. The term ethics can also refer to the philosophical study of the ideas of moral right and wrong and moral good and bad.

The latter can be linked to specific faiths, societies, occupations, or almost any other group that is at least partially defined by its ethical perspective. Important Social Justice Concepts Even while social justice is a wide notion, its essentials can still be understood with relative ease. Take into consideration these four tenets that underpin all social justice movements:

**A. Equal opportunity:** According to traditional justice theory, everyone has equal rights under the law and equal opportunities. Social justice activists concur that this is essential, but in order to attain full equality, other measures and safeguards are required.

**B. Equitable results:** According to social justice advocates, a civil society ought to work toward eliminating racial, economic, and other inequalities between groups of people until all have equal access to resources, rights, and privileges. However, as the concept of social justice is ambiguous, individuals may add qualifiers in relation to this particular viewpoint**.**

**C. Human rights:** The social advancement of a society is contingent upon its acknowledgement of the rights of all individuals, irrespective of their race, ethnicity, sexual orientation, potential disabilities, or other distinguishing characteristics. In the view of the law and culture at large, human rights uphold the inherent dignity of every individual.

**D. Inclusion**: Proponents of the ideology contend that everyone should have a place at the table in order to attain social fairness. This guarantees that everyone can participate in determining which social reforms ought to become ingrained in society.

**2.2. What topical and conceptual areas can be considered social justice components, or issues? Concerns?**

The concept of social justice is normative in nature, based on the ideas of equity, rights, equality, and participation. The term "social justice" is not widely understood. Political philosophy serves as the foundation for the modern understanding of this normative concept, but a variety of academic fields have contributed to its definition and theoretical framework, including sociology, social psychology, law and jurisprudence, and human geography.

This section centers on three fundamental concepts that are integral to Rawls' two principles of justice: rights, equality, and equity. Furthermore, considering how much social justice theorists value involvement, "participatory parity" (mostly Fraser), and "the public culture of a democratic society" (Rawls), participation is also mentioned as a fourth essential social justice value.

**A. EQUALITY:** A cornerstone of social justice is equitable access to commodities and services. The idea of "fairness" as it relates to access is frequently linked with the idea of "equality," implying that everyone has the right to benefit from public goods and resources regardless of their gender, race, age, class, language, religion, or occupation. This idea is based on the idea that all people are equal before God and the law. These include the ability to obtain means of subsistence, health care, education, information, and work prospects. In democracies, the idea of equality extends to the political arena, where efficient procedures for making decisions guarantee that every citizen has an equal voice.

**B. EQUITY:** The concept of equity stems from the understanding that fairness, defined as an equal or uniform distribution, is not always achievable or feasible, especially in light of current injustices that have limited or prevented some people or groups from ever having equal access to public goods, resources, and opportunities. In light of this, equal treatment suggests that individuals will receive "deserved" treatment, or what is best for them. Therefore, in order to maximize opportunities and promote justice and fairness for all of its members, a just society would also seek to eliminate or remove any obstacles that prevent particular people or groups such as the poor and those with disabilities from realizing their full potential.

**C. Rights**: a fundamental tenet of social justice, rights can be further subdivided into the following two categories: (a) moral rights, encompassing people's basic human rights, liberties, and entitlements like the right to "giving people a say in affairs that concern them" and the right of certain groups to occupy specific geographic territories; and (b) legal rights, encompassing inherited rights and other lawful rights like the right to contract for one's work according to established terms. In cultures that uphold social justice, moral rights are safeguarded by appropriate procedures, conventions, and standards, some of which are generally recognized, such as human rights, even in the lack of legal protections.

**D. Participation:** refers to a person's involvement in the choices that affect their life in the context of social justice. This entails guaranteeing them complete involvement in political and cultural life in addition to including them in choosing the types of public services required in their communities. The justification for public participation is twofold, specifically: (a) improving distributive outcomes; and (b) bolstering democracy. Regarding the second point, participation is associated with power. It is thought that involvement improves the standing of historically marginalized and weak groups and individuals in comparison to other players, such as public and social institutions, hence altering power dynamics.

**2. 3. What challenges, distortions, and cooperation arise regarding social justice terms, concepts, and content?**

By concentrating on how these ideas might be used as guidelines for socially fair activity at the interpersonal, organizational, community, and societal levels, social work and social justice transcend discussions of abstract social justice concepts and aspirations. The Challenge of Social Justice aims to provide specific time and space for developing more effective social justice habits, especially those pertaining to issues of privilege, race, power, and leadership. It also emphasizes the significance of social justice work through engaging examples, case studies, and exercises. The Challenge aims to promote introspection, social responsibility, and inspire people to recognize and take action against racism and other forms of prejudice, including those perpetrated by public and social institutions.

**2.4. Are there options for reaching broad common understandings on the concept and term of social justice?**

Yes, without a doubt. Although the term "social justice" has its roots in philosophical discourse, it is frequently employed without precise definition in both everyday speech and social research. A basic definition of social justice can be provided by combining the common features of several philosophical interpretations (e.g., Elster, 1992; Feinberg, 1973; Frankena, 1962; Miller, 1999; Walzer, 1983). This definition states that social justice is a situation (real or ideal) in which;

(a) The allocation of benefits and burdens within society follows a principle (or principles) of distribution; (b) the processes, conventions, and laws governing political and other decision-making processes protect fundamental rights, liberties, and entitlements of individuals and groups; and (c) people including members of the public—treat people including humans and possibly other species with dignity and respect. What are the problems and obstacles facing social justice today, and how are they being addressed by law, policy, and practice? Social Justice Concerns It has to be addressed the foundations of social justice are access, equity, participation, and human rights. Everyone is appreciated, helped, and safeguarded in a just society.

**1. The gender pay gap:** around the world, is one of the slowest-moving social justice issues? There’s been progress, but according to the World Bank’s Women, Business, and the Law 2022 report, around 2.4 billion women of working age aren’t getting equal economic opportunities. 95 countries don’t ensure equal pay for equal work. When it comes to lifetime earnings, how big does that gap end up being? Globally, the World Bank Managing Director of Development Policy and Partnership says women make about $172 trillion less than men. Some areas are doing better than others. According to the WE Forum’s Global Gender Gap Report, only five countries got scores higher than 0.800 on wage equality for similar work: Albania, Burundi, Algeria, Iceland, and Singapore. Unfortunately, wage equality for similar work has gone down since 2021 in seven countries, including China and Cambodia.

**2. Income inequality:** While there is a gender pay disparity, it doesn't mean that all males are financially secure. Both the wealth between states and the individuals within them are affected by income inequality. Global wealth disparity worsened and some of the gains made in the previous 20 years were reversed when the epidemic struck. Even though the world economy recovered in 2021, the World Bank predicted that in 2023, global growth would slow down from 55.5% in 2021 to 3.2%. Another significant problem is inflation. Nevertheless, during the first two years of the pandemic, the ten richest men in the world more than doubled their wealth, averaging $1.3 billion a day, while millions sank into poverty. It is difficult to imagine anything that is more unfair than that.

**3. Climate change:** a variety of variables, including fracking, offshore drilling, and agriculture, are responsible for it. Fossil fuel emissions are not decreasing despite numerous warnings over the years and catastrophic occurrences like storms and droughts. The warmest period on record has been the last seven years. Scientists concur that temperatures will climb further in the absence of meaningful action. There will be a billion additional people at danger from increasingly frequent extreme weather events. Combating climate change is crucial because it has an impact on a number of other concerns, including gender equality, food security, and poverty.

**4. Food insecurity**: Food insecurity is a constant problem brought on by supply chain problems, inflation, and climate change. When Russia invaded Ukraine in 2022 and blockaded Ukrainian ports, cutting off food supplies to the rest of the world, the situation became extremely critical. Food insecurity is brought on by occurrences such as war, although hunger has been rising for some time. According to the State of Food Security and Nutrition in the World (SOFI) report for 2022, there were 828 million hungry people in 2021 a 46 million rise from the previous year.

**5. The refugee crisis:** The UN Refugee Agency projects that more than 2 million refugees would require resettlement by 2023. That is a 36% rise over 2022. Numerous factors contribute to this, such as the pandemic, conflict, and climate change. Particularly susceptible to abuse and human trafficking are women and children. A Save the youngsters report claims that violence was experienced by "probably all children" traveling through the Balkans to reach Europe. The most frequent offenders were police officers and smugglers. Social justice concerns must be addressed in relation to refugee resettlement as well as their safety during migration.

**6. Universal healthcare**: The third Sustainable Development Goal is "good health and well-being." It is strongly related to other objectives like sanitization, clean water, and ending hunger. Healthcare for all is necessary to accomplish this goal. The COVID-19 epidemic highlighted the obvious need for it, but many individuals were already not receiving the treatment they needed from healthcare institutions across the globe. Over 930 million individuals, according to the WHO, spend at least 10% of their family income on medical care. Every year, out-of-pocket expenses push 100 million individuals into poverty.
One of the most pressing social justice concerns is universal healthcare, which guarantees that everyone has access to all the medical treatment they require without facing financial hardship.

**7. Poverty:** Although efforts to combat poverty have been made for a long time, the World Bank predicts that severe poverty will not be eradicated by 2030. One main cause for this was COVID-19. 70 million people would live in extreme poverty in 2020. Since worldwide poverty began to be monitored in 11990, this figure indicates the biggest one-year increase. Extreme poverty, defined as making less than $2.15 a day, is concentrated in difficult-to-reach places including rural areas, sub-Saharan Africa, and conflict-affected areas. In order to truly reduce poverty, it is necessary to address a number of other social justice concerns, including gender discrimination, poor healthcare, and education.

**8. Gender-based violence:** This is a worldwide problem. About 30% of women have experienced physical or sexual abuse at some point in their lives, according to the WHO. The majority of violent acts are committed by intimate partners. A victim of this kind of violence may experience physical, mental, emotional, or sexual health problems. Moreover, the violence may be lethal. Approximately 38% of women who are murdered worldwide were killed by their romantic partners. Studies, such as the one published by the US Institute of Peace, discovered that COVID-19 exacerbated gender-based violence. How can violence against women be addressed? It calls for a multifaceted strategy. Essential components of the puzzle include enhanced gender equality, early education, more legal rights for women, and more.

9**. State violence:** there is increasing concern over state-perpetrated violence. In the past few years, we've witnessed multiple instances. 2020 saw increased use of excessive force in response to anti-police rallies in the United States, particularly in New York City, where police forces cornered demonstrators. The demonstrators were unable to leave and were stuck until the beginning of the curfew for the entire city, at which point the police attacked them without notice.

A report by Human Rights Watch stated that “the police response to the peaceful Mott Haven protest was intentional, planned, and unjustified.” In 2022, Iran (which already has a long history of state violence) responded to peaceful protests with brutality. While exact numbers are hard to come by, hundreds of protesters could have been killed, including many children.

**10. Threats to the Trans community:** Although violence and discrimination are commonplace across the LGBTQ+ community as a whole, there has been a rise in threats directed against the Trans community. There are plenty of depressing instances from the United States. The state board of medical in Florida decided to begin the process of preventing minors from undergoing hormone therapy, puberty blockers, or surgery for gender dysphoria. This is in opposition to groups that promote gender-affirming care for youth, such as the American Academy of Pediatrics, the American Medical Association, and the American Psychological Association. A school board in Keller, Texas, decided to outlaw any literature that even alluded to gender fluidity. Such acts are indicative of a concerted effort to restrict the rights of LGBTQ+ individuals.

**11. Undermining democracy:** Global freedom is eroding, according to Freedom House, a group that advocates for and conducts research on political freedom and democracy. According to their 2022 assessment, 60 countries saw worsening democratic conditions, and only 25 saw improvements. For regions like Southeast Asia, where the junta is still in power in Myanmar, 2023 may be worse. at Afghanistan, where the Taliban have retaken power, freedom is likewise at jeopardy. Judges were directed by the Taliban to apply their version of Sharia Law in November, which may pave the way for even more severe breaches of human rights.

**12. Political extremism:** This issue, which is getting worse quickly, is strongly related to the deterioration of democracy. In an effort to halt the electoral vote tally, a riot of Trump supporters stormed the US Capitol on January 6, 2021. This is part of a pattern of overtly violent political extremism that also includes attacks on the husband of House Speaker Nancy Pelosi and a mass shooting in Buffalo. Extremist politics are not exclusive to the US. Shortly after the uprising, a Pro Public article described the burgeoning global network of radical right-wingers. It has been taking place for years. After 9/11, the world paid attention to Islamic extremism, but right-wing extremism developed almost unchecked.

13. **Cybersecurity threats:** A key concern, according to the WEF's Global Risks Report 2022, is cybersecurity vulnerabilities. Following the pandemic, numerous economies experienced a swift digital transformation. Although helpful, that has made cyberattacks more likely. 2022 saw a number of noteworthy attacks, one of which took place in Costa Rica and involved the disruption of financial operations by the Conti cyber gang. Following an attack on the Ministry of Finance, a national emergency was declared across the nation. What is the connection between this and social justice? Safety and privacy are social justice issues that are directly tied to cybersecurity. It is also a social justice problem as to who has access to the greatest cybersecurity solutions. As Merritt Baer's blog post makes clear, cybersecurity is a problem that discriminates against affluence.

**14. Reproductive rights**: Issues of gender equality, healthcare, poverty, LGBTQ+ rights, and other social justice concerns are all connected to reproductive rights. Even if it's not the only reproductive right, the ability to have an abortion nevertheless raises serious issues. Laws differ throughout the world, yet many only permit abortions in cases where the mother's life is in danger. At the time of writing, abortion was outright forbidden in several countries, including Egypt, the Philippines, Iraq, Andorra, the Congo, and the Congo (2022). The right to an abortion can potentially be revoked. The US Supreme Court declared that abortion was not a fundamental right in June, overturning Roe v. Wade. Even more alarmingly, several jurisdictions have already begun to focus on birth control.

**15. Racism** is a social justice issue that persists despite taking many different forms. A global upsurge in anti-Asian hate crimes occurred in 2020. According to a Time story that gathered data from sources like New Zealand, 54% of Chinese poll respondents said they had encountered discrimination. According to data from 2018 and 2019, hate crimes against Chinese, East Asian, and South East Asian people increased by up to 300% in the UK. Additionally, racism towards Black people is still pervasive. In 2022, the National Urban League published its yearly report, which showed that although African Americans had improvements in their economic and health conditions, white people continued to lead in the areas of civic involvement, social justice, and education. These are but two instances of racism and the reasons they must

**CHAPTER THREE**

1. **Social Justice in Ethiopia and the Political Situation**

While social justice implies that everyone is treated equally without regard to social class, this guarantees that privilege is restricted to each particular group within society and that the status of women and the impoverished is worsened. It entails eradicating stark differences in property, income, and wealth. A combination of social and economic justice is known as "distributive justice." Under the emperor's Ethiopia, there is no guarantee of equality of opportunity and prestige for all nations. For a long time and even now, social unfairness has been a serious issue.

 **Part One:**

Since the emergence of modern Ethiopia as a nation state, its political history has been punctuated by conflicts with varying degrees of intensity, ranging from passive resistance to violent confrontations. Successive regimes, until 1991, tried to suppress the unique cultural identities of the country’s more than eighty distinct ethno-linguistic groups and, at the same time, tried to assimilate them into the dominant culture (Keller & Smith 2005). In doing so, these regimes singularly focused on building a highly centralized unitary state and did not see it fit to accommodate the demands of the various ethnic groups for autonomy or self-governance. Explaining why the regimes in the pre-1991 era had turned a deaf ear to the notion of autonomy under some form of federalism, Kymlicka (2006) notes that security fears played an important role in the resistance to federalism during these periods.

History suggests that states almost never accept freedom of mobility in an Ethnic-based federal structure multination federalism under these conditions, except as a result of violent insurgency or international pressure. From the outset, Emperor Haile Selassie and the ruling elite vigorously pursued an assimilationist nation -building process (that had been initiated by Emperor Menilik) by using the Amharic language and Orthodox Christianity, among others, as instruments to forge a common Ethiopian identity (Keller 1981; Messay 2019).

Regardless, the emperor cultivated both at home and abroad the myth that Ethiopia was a multi-ethnic but unitary nation-state. However, by the early 1970s, Ethiopia’s poverty, gross inequalities, and political and economic underdevelopment laid bare the lack of a foundation for such a myth (Keller & Smith 2005). This phenomenon led to protests and violence that ended the reign of the monarchy and brought about the military dictatorship of Mengistu H/Mariam early in the 1970s.

**This was generally the time of land invasion, human rights violations committed by slaves, absolute control, and the treatment of humans as the emperor's property.**

 **Part Two:**

However, it is crucial to briefly discuss the international and geopolitical backdrop of the time and how it influenced the nature of political struggle in Ethiopia before examining the period of the military administration. The political conflict in Ethiopia assumed a new dimension as a result of the shifting global landscape that followed the Second World War, the Third World's subsequent decolonization movement, and the Cold War's ideological division that divided the world into opposing camps.

Equipped with novel theoretical and conceptual instruments sourced from Leninism and Marxism, the burgeoning Ethiopian intelligentsia began defining the essence of Ethiopia's predicaments. While the intellectual elites of Ethiopia at the time agreed that there was oppression, exploitation, and marginalization among the Ethiopian masses, they disagreed over what exactly this oppression, exploitation, and marginalization entailed.

Some of them wanted to describe the issue primarily from a national viewpoint, using the "national question" as the main analytical category. Others, like the Ethiopian Peoples' Revolutionary Party (EPRP), were eager to characterize the issue primarily from a class perspective. The idea behind the "national question" was to highlight the presence of national oppression and the necessity of guaranteeing national self-determination for the diverse ethnic groups that make up the state of Ethiopia. Later on, the differences of opinion among Ethiopia's intellectual elite over the nature of the country's predicament proved to be significant. Having failed to reconcile, the group turned against one another. The military exploited the disorderly state of affairs to grab control. The military junta solidified its hold on power after ruthlessly destroying its opponents. The new leaders vowed to uphold scientific socialism and started reorganizing society in less than two years after the monarchy was overthrown.

The illegitimacy of ethnicity as a political organizing principle was one of the distinguishing characteristics of Ethiopia's brand of scientific socialism (the military regime shared the concerns of the Monarchy's "securitization" of state-minority relations, i.e., the fear that minorities may not be loyal to the state in case of conflict with neighboring states). Rather, the government led by Colonel Mengistu Haile Mariam believed that the most effective way to organize the populace was to divide them into large groups according to their social or economic duties. In doing this, the Mengistu regime failed to effectively address the national question. In a final effort to legitimize itself and its programs, the regime created the Worker’s Party of Ethiopia (WPE) in 1984 and constitutionally established the People’s Democratic Republic of Ethiopia (PDRE) in 1987. The new national assembly, attempting to diffuse discontent among regionally based nationality groups, created twenty -our administrative regions and five autonomous regions (Keller 1995).

The committee, also known as the Derg, endeavored to establish a standard Communist People’s Republic on behalf of the laboring masses and sought to restructure Ethiopian society into a socialist ideal that was collective rather than class-based. It nationalized all land and private property, implemented land reform, ousted the landed nobility, established a state economy, sided with the Soviet Union, controlled with ruthless military power, and forbade political liberties or the emergence of an autonomous civil society. It instituted a discourse of ethno-regional rights for minorities (nationalities in the Stalinist vein) but accorded them little autonomy. The economy soon faltered, agricultural policies were a disaster, democratic practices were nonexistent, and armed resistance movements were a plague until the demise of the Derg in May 1991 (Abbink 2009).

 **This was a time of military juntas, where there was no civil society, no freedom of religion, and no solutions to human rights other than the use of force.**

 **Part Three:**

Mobility Freedom in a Federal Framework Based on Ethnicity after the Mengistu dynasty was overthrown by force, four ethno-nationalist fronts united to form the Ethiopian People's Revolutionary Democratic Front (EPRDF) took control of the country. This signaled the beginning of a new political age that drastically changed the Ethiopian state's organizational framework. Since the armed war was purportedly waged under the justification that, in spite of Ethiopia's diversity in ethnolinguistic communities, these people had long been oppressed by the Ethiopian state and forced to live in poverty and humiliation, rather than Ethiopia representing this diversity (Aregawi 22008).

As it turned out, the state that was often referred to as Ethiopia was actually merely a mirror reflection of the Amhara ruling elite, a particularistic group that had successfully seized control of the state. Put differently, the contention posited that the current Ethiopia was inhospitable to the diverse ethnolinguistic communities that comprised its populace. To put it another way, it could be said that the armed struggle was arguably intended to give birth to a new Ethiopia where all of the constituent ethnic groups would enjoy equal treatment and respect.

Accordingly, with some variations, the goal of the struggle was to demolish the system that had legitimized the domination of a particularistic group over the various ethnolinguistic groups would enjoy equal treatment and respect; to put it differently, it could be said that the armed struggle was arguably aimed at giving birth to a new Ethiopia that would be suitable for ethnic diversity. As Horowitz (1985) argues, among the power-sharing options available to the leaders of deeply divided societies, some form of federalism is believed to reduce conflict between and among culturally defined groups since it provides for the exercise of both self-rule and shared rule.

The Ethiopian state is composed of several ethno-linguistic communities, and the new EPRDF government designed a federal system that is divided along these ethno-linguistic lines. Within two years, the decision was made to reorganize the country's administrative and political structure, resulting in the creation of states or national/regional governments that are mostly (but not completely) based on ethnic backgrounds (Keller & Smith 2005). The fundamental driver driving Ethiopia's federal reorganization since 1991 has been the conviction that granting Ethiopia's ethnic groups the freedom to self-determination will bring about peace and establish a new foundation for the nation's unity. Of the country that served as the main reason behind the federal restructuring of the country since 1991.

It was promised to ethnic communities that they might exercise their right to self-determination, including the option to secede from New Ethiopia. In order to do this, the 1994 Constitution gave Ethiopia's "nations, nationalities, and peoples" sovereignty as opposed to "we, the people," as is customary in other democratic constitutions. Additionally, the constitution calls for the establishment of democratic systems of government to facilitate ethnic self-determination and self-improvement. Each titular group or a confederation of titular groups was given the authority to rule a regional state under the new dispensation. In this way, the new constitution acknowledged the importance of ethnic divisions in controlling who has access to wealth and power.

The presumption was that ethnic communities would feel more included if they were allowed to exercise self-rule in their respective federal subunits and participate in the federal government through their representatives. This would pave the way for improved intergroup relations as well as the emergence of a single, powerful political-economic community. However, one cannot help but feel more disturbed than reassured when they consider how the new system has actually been performing in comparison to its grandiose promises (ICG 2009, 2019; Abbink 2009).

As with any federal system, it is true that the Ethiopian federal arrangement gives its constituent groups the ability to exercise both shared governance and self-government. The participation of ethnic groups in federal, regional, and local governance, that is, in both shared rule and self-rule, has become a reality in the new political dispensation, regardless of all the flaws one could reasonably point out in the way these rights have been exercised. The newly established order has given formerly marginalized ethnic groups the chance to become recognized, grow more self-assured in their language and culture, and engage in some degree of self-governance. For the formerly underserved communities, the new federal structure has also enhanced access to power and resources.

Furthermore, it has made public services like healthcare, education, civil service positions, the legal system, etc. more accessible to ethnic minorities. Despite the above mentioned beneficial accomplishments, the new federal arrangement has had and continues to have significant negative repercussions of its own. For instance, it has increased and aggravated tensions over freedom of mobility based on ethnicity under federal structure, particularly at the state and lower levels, between different ethnic groups throughout a large portion of the nation.

Intense competition between ethnic groups, discriminatory practices that exclude certain groups, and disputes over territory, resources, authority, and budgets have all been exacerbated by the new federal structure (Keller and Smith, 2005; Assefa, 2006; Vaughan, 2006). According to Abbink (2009, 113–14), "In fact, it can be said that a conflict-narrating dynamic was perpetuated in looking at the number of local -evil communal clashes, many violent." There were new disputes arising amongst previously unproblematic groups. But these disputes had stayed local and mostly contained inside the regional subunits, posing a significant danger to the central administration.

It is commonly recognized that the EPRDF's new political structure came about as a result of a military conflict as opposed to a democratic political movement. It was therefore plagued by unequal power dynamics from the start. The TPLF had led the armed battle, and the political groups that made up the new ruling coalition were also creations of the TPLF, which had created them in expectation of its imminent military triumph. Put differently, a coalition of unequal’s formed the governing front (EPRDF) from the beginning (Abdissa 2016).

One could actually claim that the EPRDF power structure consisted of three hierarchical levels: the governing coalition's three parties (ANDM, OPDO, and SEPDM), the affiliated parties that would supposedly rule the five peripheral regional states, and the party that serves as the party's nucleus, the TPLF. Because the governing coalition and the "allied" category owed their very existence to the nucleus party, the parties' continued access to resources and power depended more on their allegiance to the party and its deference than on their commitment to the constituencies they claimed to represent (Abdissa 2016).).

After Prime Minister Melese passed away unexpectedly in 2012 and Hailemariam Desalegn was appointed to the position, the coalition that ruled the country saw a deterioration in power conflicts. After the removal of the "strongman," ANDM and OPDO in particular, who had been secretly miffed at the TPLF's hegemony in the ruling coalition, felt more empowered to speak up and question the current quo. However, the TPLF was committed to continuing its unchallenged hegemony in the spheres of politics, economy, military, and security. The governing coalition became divided due to a fierce power struggle, which in turn affected the legitimacy and efficiency of Prime Minister Hailemariam's administration.

A public uproar was sparked by the government's apparent incompetence and inertia in handling the mounting economic woes, corruption, mismanagement, and abuse of power. This undermined the public's faith in the legitimacy of the system. Formula democracy predominated in this century, but political rights were precarious, and public trust in the legality of the system was undermined by corruption, poor administration, and power abuse, which led to a public uproar. Particularly throughout the past four years, widespread public outcry, originally led by the "youth of Oromo liberation," or "Qeeroo bilsumma Oromo," gained momentum throughout Oromia as a result of the actual or perceived economic and political marginalization of ethnic Oromo people. This led to the ousting of Prime Minister Hailemariam and the Oromia regional government on February 15, 2018, and the appointment of Dr. Abiy Ahmed as the new prime minister on April 2.

Since taking power, Prime Minister Dr. Abiy Ahmed has undergone a series of important reforms at a rapid pace (ICG 2019; Andreas and Samuel 2019). But in spite of and/or because of these reforms, ethnic conflict has intensified more in many parts of the country, including in urban areas (ICG 2019; Tewele & Kursha 2019). The rule of law has been seriously tested, with mass justice being carried out not infrequently and gun-toting vigilante groups mushrooming in various corners of the country, jeopardizing the security of citizens. According to the report by the Geneva-based group, the Internal Displacement Monitoring Center ((IDMC) the humanitarian situation in Ethiopia deteriorated significantly in the first half of 2018, resulting in a total of 1.4 million internally displaced persons. That number reached 2.4 million in early 2019, making Ethiopia a country with the world's biggest internally displaced population (Tewele & Kursha 2019).

It is reasonable to argue that after more than 25 years of testing the new federal structure, Ethiopia's issues have grown more unmanageable, raising the question of why such pathological symptoms have been produced by a system that was supposedly designed to efficiently address past wrongs. How can one explain a situation like this? Mobility Freedom in an Ethnic-Based Federal System Studies have made several attempts in the past to tackle issues related to the new federal structure from diverse angles. For instance, some research (Assefa 2006) linked the issue to the inconsistency between political practice and legally declared ideals. Other people (Merrera 2006) connected the issue to the disparate historical interpretations of Ethiopia held by elites, which have complicated efforts to forge a national agreement on the principles of democratic administration and the political landscape. However, some others (ICG 2009) blamed the issue on the ruling class's lack of commitment to institutionalizing a truly democratic form of government.

These studies typically consider the constitution to be givens and attribute problems to its execution rather than to the text of the constitution. But according to this author, unless one begins to see the constitution as the root of the issue, neither the institutionalization of truly democratic governance nor the achievement of congruence between constitutional principles and practices could effectively address the problems with citizens' freedom of mobility that Ethiopians are currently facing. In fact, the author argues that given the current circumstances, the solutions these studies suggested could worsen the issue of citizen displacement, institutionalize ethnic divisions even more, and restrict citizens' freedom of movement both within and between states.

The issue surrounding citizens' freedom of movement in modern Ethiopia can be better understood by outlining the opposing views that liberals and ethno-nationalists have of citizens' freedom of movement and land ownership, as well as how these views were incorporated into the constitution. As is well known, “land is of supreme social, economic, and even political significance in Ethiopia. Land ownership, or access to land, has traditionally meant social and economic security. For some, it has also meant power and privilege. The land question was perhaps the most critical underlying factor contributing to the revolution of 1974.” Keller (1981, 534). As an agrarian society, the livelihoods of more than eighty percent of the Ethiopian population depend, directly or indirectly, on land. And the freedom of mobility of citizens is closely related to ownership rights particularly those of land.

Therefore, in order to solve issues related to freedom of movement, liberals (pan-Ethiopianists who support individual rights) and ethno-nationalists (who support group rights) must explain their divergent views on property ownership. Lastly, addressing issues related to freedom of mobility would also need looking at how the Ethiopian constitution handles such conflicting ideas about land ownership and mobility. This chapter aims to offer a theoretically and contextually grounded analysis that connects these conflicting conceptions and the way the constitution mediates them to the current crisis surrounding citizens' freedom of mobility and the related land ownership issue. This was a time of general Qero Oromo independence struggles, power abuses by government agencies, corruption, farmer displacement due to investment, and unpaid urban growth.

**The current political climate in Ethiopia is based on the ideology and administrative structure of Minilki.**

 **Chapter Four:**

**Theories of Social Justice**

The first philosophical studies of justice and political authority in the West were undertaken in ancient Greece and Rome by thinkers whose works combined theoretical speculation with generally insightful empirical observations. Arguably the most influential of these works was Plato’s Republic, a lengthy examination, in dialogue form, of justice as both an individual virtue and a defining characteristic of the ideal political community. For Plato, justice in the individual soul and in the city-state consists of the harmonious operation of the major elements out of which each is constituted: reason, spirit, and appetite in the soul; and rulers, guardians (or soldiers), and producers (e.g., farmers and craftsmen) in the city-state.

Harmonious operation in both cases is realized when each element pursues or performs the object or function appropriate to it and does not intrude upon the proper pursuits or functions of other elements. Although Plato’s vision of just society is strikingly undemocratic and class-based, his emphasis on service to the common good through the integrated functioning of social classes became a salient feature of many later theories. (Notably, Plato held that women were just as capable as men and therefore just as deserving of opportunities to contribute to the common good.

Women as well as men, he insisted, would be among the rulers of a just republic.) Like Plato, Aristotle conceived of justice as both an individual virtue and a characteristic of an ideal (or well-functioning) city-state. Aristotle’s theory of political justice has been variously interpreted but is generally understood to encompass the rule of law, the pursuit of the common good (the purpose of the state being to realize the communal basis of the good life for all citizens), the equitable distribution of benefits and burdens among equally deserving or meritorious individuals (distributive justice), and fairness in dealings between individuals (corrective, commutative, or reciprocal justice). Political desert and merit, however, are achieved only by those virtuous citizens who contribute significantly to the common good.

Thus, just society, though based on the competent promotion of the common good, involves a hierarchical social order and an equitable distribution of political rights and responsibilities among ranking members of that hierarchy (see also Aristotle: Political Theory). Aristotle’s understanding of political justice is, to this extent, aristocratic. Aristotle’s view of justice greatly influenced the medieval Christian philosopher St. Thomas Aquinas, who followed Aristotle in holding that the purpose of political authority is to promote the good of the community and that in a just society, benefits would be distributed by social rank, with “more prominent” community members receiving correspondingly greater benefits.

Aquinas’s philosophy and theology became official doctrines of the Roman Catholic Church in the 16th century, and his vision of justice eventually inspired the measured social reforms advocated by the church in the late 19th and early 20th centuries (see below). In the 17th and 18th centuries, the English philosophers Thomas Hobbes and John Locke and the French philosopher Jean-Jacques Rousseau developed influential conceptions of justice based on the notion of a social contract. In primeval times, according to social-contract theory, individuals were born into an anarchic “state of nature,” which they eventually sought to escape because of the danger and misery it entailed or because they wished to experience the advantages of social order.

To do so, they formed a society by means of a compact or agreement that defined a set of rights and duties of or individuals and a set of powers to be exercised by a central government. Social-contract theories thus attempt to legitimate and delimit political authority on the grounds of individual self-interest and rational consent. Conceptions of justice based on social- contract theory were significantly different from earlier understandings, because they viewed justice as a human creation or social construct rather than as an ideal rooted in objective features of human nature and society.

 Locke’s particular version of the social contract, which recognized a set of natural individual rights that the social contract obliged the ruling authority to protect, became the philosophical basis of political liberalism. In the 19th century, the English utilitarian philosophers John Stuart Mill and Henry Sidgwick addressed issues of social justice made prominent by the extreme economic inequalities created by the growth of industrial capitalism in Europe and the United States during the Industrial Revolution.

 Following the utilitarian jurist Jeremy Bentham, who propounded a principle whereby actions are considered morally right or wrong in proportion to the balance of happiness or unhappiness they produce, Mill advanced a theory designed to explain and justify on utilitarian grounds what he understood to be the chief principles of justice, as reflected in the common usage of just, unjust, and related terms. The principles include, among others, the ideas that justice requires respect for the legal and moral rights of individuals and for the right of individuals to possess or receive that which they deserve. Such principles are valid, according to Mill, because a society that consistently observes them (as laws or moral conventions) would, in the long run, experience a greater level of happiness for a greater number of people than would a society that did not. Broadly speaking, Mill’s vision of a just society encompasses the liberal ideals of individual rights (e.g., to life, liberty, and property), democracy, and free enterprise.

Although utilitarianism was a major current of social thought in the 19th and 20th centuries and thus a major intellectual vehicle of social-justice reform, its explanation of the nature of justice eventually proved vulnerable to serious objections, some of which recall the basic difficulties raised against utilitarian accounts of the rightness or wrongness of individual actions. Some critics of utilitarianism, for example, remained unconvinced that Mill’s conception of justice would rule out any conceivable social order in which the enslavement or exploitation of a minority of the population is accepted on the grounds that it facilitates the happiness of the majority. Interest in social-contract theories was revived in the second half of the 20th century by the American political philosopher John Rawls.

In his A Theory of Justice ((1971), Rawls rejects utilitarian accounts of justice (on the basis of the criticism mentioned above) and defends a conception of “justice as fairness.” Rawls argues that justice consists of the basic principles of government that free and rational individuals would agree to in a hypothetical situation of perfect equality. In order to ensure that the principles chosen would be fair, Rawls imagines a group of individuals who have been made ignorant of the social, economic, and historical circumstances from which they come, as well as their basic values and goals, including their conception of what constitutes a “good life.” Situated behind this “veil of ignorance,” any group of individuals would be led by reason and self-interest to agree that;

(1) Each person should have an equal right to the most extensive basic liberty compatible with a similar liberty for others and;

(2) Social and economic inequalities should be arranged so that they are to the greatest benefit of the least advantaged and are attached to offices and positions open to all under conditions of fair equality of opportunity.

Rawls’s first principle ensures most of the basic rights and liberties traditionally associated with modern liberalism and democracy, and his second principle prevents detrimental inequalities of wealth and income and provides for meaningful equality of opportunity to compete for public offices. Rawls’s work is widely interpreted as providing an intellectual model for the modern capitalist welfare state or a market-oriented social democracy. Despite its wide appeal, Rawls’s liberal egalitarianism was soon challenged by advocates of conservative libertarianism, who charged that the society Rawls envisioned is unjust because it would allow (indeed, require) the state to redistribute social and economic goods without the consent of their owners, in violation of the owners’ private property rights.

Some libertarians, following the American philosopher Robert Nozick, argued that a validly derived social contract would justify only a “minimal state,” with powers limited to those necessary to protect citizens against violence, theft, and fraud. Other critics argued that Rawls’s theory does not take sufficient account of a community’s shared understanding of how it is appropriate to live (see communitarianism). Social justice movements: As noted earlier, movements for social justice have been guided and inspired by intellectual understandings of the nature of justice.

An early and important example of such influence is the work of the 19th-century Jesuit scholar Luigi Taparelli, who coined the term social justice in the 1840s. Inspired by Aquinas, Taparelli propounded a conservative vision of justice that legitimates aristocratic rule by grounding it in supposedly natural inequalities between individuals. Later in the 19th century, justice became a central theme of Roman Catholic social teaching, which emerged in response to the dire societal consequences of the Industrial Revolution. The church generally accepted economic inequality and social stratification as the products of natural inequalities of ability between individuals but emphasized the ideally harmonious interworking of socioeconomic classes and the moral obligation of civil society and the state to protect the weak and vulnerable and to promote the common good.

The church’s approach to social justice thus represented a course midway between laissez-faire capitalism, which would reject any state intervention in the economy on behalf of impoverished and exploited industrial workers, and socialism, which would impose state ownership or control of the economy to meet the basic needs of workers and to ensure their material equality. Taparelli’s contention that the state is obliged to intervene on behalf of distressed individuals only in situations where smaller social units, including the family, are unable to address the relevant social problems was embraced by Pope Leo XIII (a former student of Taparelli) in his 1891 encyclical Rerum nova rum (Latin: “Of New Things”; English title On Capital and Labor) and reaffirmed in Pope Pius XI’s 1931 encyclical Quadragesima anno (Latin: “In the Fortieth Year”; English title Reconstruction of the Social Order). In the late 19th and early 20th centuries, legal reformers in England and the United States, some of whom were inspired by utilitarianism, began to apply the notion of social justice to issues of legal, economic, and political inequality, including women’s rights, the rights of workers, and the exploitation of immigrants and children.

In the mid-20th century, racial discrimination and the civil rights of minorities in the United States, particularly African Americans, came to be recognized as a major problem of social justice, as reflected in the nationwide civil rights movement of the 1950s and ’60s. Fin the 1960s and ’70s, women’s rights and the rights of sexual minorities were also major focuses of activists who conceived of their goals in terms of social justice. Later social-justice movements in the United States and Europe were concerned with uncovering and dismantling systemic forms of racial discrimination (see critical race theory) and, more broadly, with identifying the various political, economic, and social mechanisms by which members of racial, ethnic, and cultural minorities were in the estimation of social-justice advocates oppressed, excluded, and exploited, particularly by white majorities.

These developments reflect the gradual broadening of social justice as a practical ideal, now encompassing a number of themes and issues beyond basic rights and economic equality. In general terms, the ideal that activists aimed for was a society that values fairness and equity for all individuals and social groups in all areas of life; that recognizes and respects differing ethnic, cultural, gender, and other identities among citizens; and, most importantly, that affords a dignified and fulfilling existence for all individuals. Equal human rights for all seems like it would be simple enough. However, there are vast social justice issues that plague countries around the globe. Learn what social justice is and how it has morphed over the years, as well as explore several examples of social justice issues affecting our world both historically and today. Global Social Justice Issues when you look at social justice, it is all about equality. To be socially just, every individual must be treated equitably and fairly by society.

Unfortunately, around the world, this utopian ideal is far from reality. Social injustices can happen at small and global scales, in schools, and by whole diverse groups. Whether it is the segregation of an entire cultural group or bullying in the hallways of a school because of your sexual orientation, social injustice is everywhere. Changing Face of Social Justice with the modern era, the face of social justice has changed. While rallies and marches are still prevalent, the Internet is also used to bring social justice issues to light. This can be seen through movements like #black lives matter and the me-too movement against sexual harassment. These campaigns work to expand issues into bigger movements that rally activists together. Now that you know what social justice is and how it's changed, it's time to take a look at a few historical and modern examples. Racial Discrimination While several global organizations are looking to provide equal rights to all, racial discrimination is still a hot topic.

There are laws in place around the world, but incidents still happen to illustrate that racial discrimination has not been eradicated. Here, we explore a few specific examples of racial discrimination. Slavery: A the ultimate example of racial discrimination was slavery, which was abolished in America in 1865. African Americans and people of color were forced into servitude on homes and farms, and they were treated deplorably. You would think that slavery was a non-issue in current culture. However, it is still a social injustice issue found around the world. As of 2017, according to Free the Slaves, 40 million people around the world were still trapped in some form of slavery, including marriage slavery and forced labor. Stereotyping: Stereotyping is something that can happen to any racial group. While there is positive and negative stereotyping, both can have consequences in a society. For example, since 9/11, Muslims have faced discrimination and prejudice in America, sparked by fears of terrorism and acts committed by the Taliban. Segregation: A famous historical example was the segregation of black Americans in the U.S. via Jim Crow laws. Black Americans were required to use specific schools, houses, and medical services, among other institutions and facilities, that were separate and of lesser quality than white Americans. Another famous example of segregation was apartheid in South Africa. Many civil rights movements were founded on the unequal treatment and segregation of a cultural or racial group. Ageism and discrimination come in all shapes and sizes.

The number of birthdays that you have accumulated is another example. Ageism, where the elderly are discriminated against, creates negative stereotypes of the elderly bespeak, feeble, or unable to change. A few examples include being denied work and/or being seen as a burden to society. Denied Work: Many times, the elderly are forced into retirement or looked over for work. For example, workers there over 60 years of age may be asked to retire from their careers. Hey may be laid off to bring in younger, less experienced workers. Those who do contractual work, like farming, may be looked over because of their age, leaving them with little way to support their families. Seen as a Burden: An older individual might also be seen as a burden by their family and their society.

For example, many neighborhoods tailor themselves to the needs of younger generations through playgrounds and new-age restaurants. Those of advanced age may be put into a nursing home or retirement community the moment that society sees them as being no longer useful. However, senior life sty leas shown that children who grow up with an older individual can benefit tremendously. Sexuality and Gender: and discrimination based on age, other hot topics both currently and historically are gender and sexuality. In recent years, gender has morphed into a complicated topic that goes beyond the binary designations of male and female. Explore how these issues can affect work school, and even your home. Wage Gap When it comes to wages in the workplace, there is a noticeable differentiation between men and women. According to the American Association of University Women (AAUW), in 2018, the gender pay gap between and women for the same job was 82 percent. As stated imply, women make 82 percent of what men make doing the same work.

This can be further broken down into a pay gap for minority men and women. LGBTQ Oppression When it comes to oppression and human rights, individuals of the Lesbian, Gay, Bisexual, Transsexual, and ND Queer (LGBTQ) community face several forms of social injustice and oppression. For example, same s-x marriages are outlawed in some states and countries. Additionally, transsexual students often face discrimination and bullying within school settings. Dingy the global education system steps are being mistake no close the education gap between male and female students. However, there are still several areas around the world where girls may never set foot into a classroom at all. UNESCO notes that more than nine million girls never go to school, compared to only six million boys in areas of Africa. Child We Welfare: social workers and human rights activists are working tirelessly to combat issues relating to children and their welfare. Despite their efforts, there are still several problems children face that are harmful to their health and mental wellbeing.

 Forced Child Labor Laws are in place around the world to ensure a safe work environment for children. These laws were drafted based on historically harsh and dangerous working conditions for children. While many would like to believe that child labor is a thing of the past, it persists in some areas around the globe. As an example, India still has children working in forced labor, producing carpets, clothing, footwear, and yarn. Not only are clothe conditions healthy and unsafe, but the work hours are also very long. Child Abuse and Neglect: thousands of children globally are being neglected. They're also being physically, sexually, and emotionally abused. The World Health Organization (WHO) reports that as many as a quarter of adults have been abused as children. This abuse has both social and economic impacts that include mental health problems. Civil Rights for Exceptional Students Many laws have been passed over the years to help enable students with special needs, like those with autism or ADHD. This wasn't always the case, however.

Prior to laws like theory Child Left Behind and Individuals with Disabilities Education Act (IDEA), many children were simply neglected in their education or shuffled into special schools and asylums if they had learning disabilities. While the world is making progressive steps toward equality for exceptional students, many point out how labeling and stereotyping a child based on their disability can have lasting, negative effects. Additionally, many countries around the world lack adaptive services or special education for exceptional children. Poverty and Economic Injustice Poverty and economic injustice issuer human rights and social justice. Not only do men, women, and children in the U.S. and abroad lack access to housing and food, but many also lack access to the basic human necessity of clean water.

 Dive into social injustice issues created by poverty. Lack of Resources When you think of poverty, you might think of having little food or maybe living in a homeless shelter. However, the sad truth is that many individuals don't have access to food, clean water, schooling, he healthcare even sanitation at all. According to The World Counts, more than 485,000 children die from lack of food, shelter, clean water each year. Within the U.S. alone, more than two million children lack clean water, especially Native Americans. Quality His healthcare: poverty and disease go hand in hand. Access to quality healthcare is harder when your income is lower, but access to quality food is diminished too. This means heart disease and diabetes are more likely among impoverished individuals. While there are programs in America for those in poverty, these programs are far from perfect. This means that many poor individuals will go without basic care. Globally, among poorer communities, finding access to healthcare or doctors is nearly no nonexistent. e World Bank and WHO state that nearly half the world lacks access to essential health services a Social Justice Warrior: Not Always a Good Thing Looking at the term "social justice warrior," you would think that it is a good thing. According to its most basic definition, a social justice warrior is someone who fights social injustices around the world.

However, the term itself has taken on a negative connotation recently because of the types of people who are called social justice warriors. These are typically online bloggers or activists who jump on the bandwagon of the most recent social injustice. They then get into overzealous debates that appeal to emotions over logic. A social justice warrior is seen as a self-righteous individual, someone who is looking for online attention rather than promoting the actual cause. Human Rights for All Creating human rights for all isn't as easy as one might think. Rather, it is a long, involved process with new social justice issues coming to the surface daily.

When it comes to social justice, explore examples of courage to see how you can make a change. You can also explore customs, traditions, and values from different cultures, like the meaning of the Kwanzaa holiday, to better understand others. From there, you can choose a social justice topic for an essay that dives deeper into the idea. Social scientists study social mobility in order to ascertain the relative openness or fluidity of a social structure. They are interested in the difficulties different persons or groups experience in acquiring the goods and services that are valued in the culture and may be acquired through unequal contributions. In ascription societies, the stratification system is closed to individual mobility because prestige (or status) is determined at birth.

The amount of education one will receive, the occupational status one will enter, ones in income, and one’s whole lifestyle cannot be changed. In an open-class society, although people start with different advantages, opportunities are available for them to change their initial positions. The life chances of a welfare recipient’s son born in the slums differ considerably from those of a banker’s son born in the suburbs. Although the playing field is tilted and stacked against the slum child, in an achievement-oriented society, the former can achieve as much or more than the latter. The emphasis on vertical social mobility in the American social structure is one of the most striking features of our class system and the basis for what we often call the “American dream.” Kurt Mayer, in Class and Society, puts it this way: “The United States has placed greater emphasis on social mobility than any other large nation in modern times. Americans have firmly proclaimed the idea of equality and freedom of achievement and have acclaimed the large numbers of individuals who have risen from humble origins to positions of prominence and affluence.”

The belief opportunity is strongly embedded in American culture, a view promulgated in the stories of Horatio Alger and songs like “Rags to Riches.” Most Americans would accept the above analysis of mobility and opportunity. But that’s not how the world works: Of formed 5000 years of recorded history, until the late eighteenth century, the ordinary person (nearly 99% of the populace) has lived on the edge of starvation, slightly above subsistence level, with no rights and no justice. Thom the beginning of civilization to the American Revolution, to marches, priests, and warlords (later the nobility class) ruled the world. Economic growth would enhance the wealth of those who were already rich or powerful; the masses were little more than slaves, serfs, peasants, or chattels worked until death or disablement and whose life expectancy was 30 to 35 years depending on the century and society.

Behavior was grounded in appetite, or desire, and self-interest. Those with power and wealth sought to retain their position, and there was minimal or no opposition by fro marking and subordinate people who lacked the ability to oppose what was perceived as the natural order. Nothing could be done to change it, and that is how the world existed for centuries. The idea that humans have rights is a relatively new concept not more than 350 years old. Heredity privilege governed so society, and those of privileged birth were expected to benefit at the expense of the working amasses, who were limited by their unprivileged birth intelligence, any other human strength, and to be extraordinary before it could count for much in comparison to heredity privilege. Each person, relying on traditions of birthright and background and his own resources, labored within a fixed, stratified society.

The rewards went to the rich and powerful, while the ordinary person worked from dawn to dusk and lived in poverty and squalor. The superiority of civilization over barbarianism did very little to change the miserable conditions of working people. In short, life for the common person was brutal and short. The masses were controlled by those who ruled. Tonight bight; there was no rule of law. Human rights, social justice, nonexistent. Plunder and rape, starvation, and war, characterized the flow of events. With the exception of the Greeks and Romans, all the great civilizations of the ancient world would fall under the aristocratic rule of monarchs and emperors, supported win entrenched and corrupt nobility or property class, where the mass were either slaves, manual laborers, peasant farmers who toiled until their deaths. Vast majority of people were nothing more than disposable units of production kept alive at subsistence level. Their function was to keep the system running.

Their wages or economic rewards would mainly cover the cost of their daily existence, of they could produce the next generation of children who would be laborers or tillers People lived by war and conquest and developed first from warlike families, hitch grew into clans and tribes, cemented by blood, which then grew into small villages and settlements and then city-states monarchies, and kingdoms. The warlords who commanded armies were paid by monarchs in gold, property, and files in exchange for their loyalty.

These warring leaders obtained heredity titles and land, and thus transformed into the “"gentry, or nobility class. They gained recognition for possession of goods and people, as well as military valor. The masses whether they were slaves or serfs, peasant farmers or laborers surrendered their rights and freedom to those who could provide security protect them from plunder, and facilitate their survival needs. People were willing to live in a society where goth governmental a heavy hand, even in an authoritarian order, so long as they knew they could live in relative safety; their goal was not to be raped or brutalized by stronger people and roaming armies and to have food on the table. What we are describing here is a gloomy and brutal world and why people are often willing to give up their freedom, including their rights and opportunities. Civilization brought a degree of peace and security to masses, compared to the age of barbarianism.

In a nutshell social order accompanied by a freedom of fear, plunder, and rape takes precedence over economic possessions and prizes and even human rights. In a Hobbesian world, there is no moral high ground. People of power and property seek their own self-preservation and combine by marriage and alliance to obtain more power and property. They act as a force for change at the expense of less powerful people who are just trying to live day-to-day and feed themselves. Our Western Heritage: The Greeks and Romans No Now, ancient Greece and Rome we had slightly different story. Their development was a variation of this theme, from barbarianism to civilization. But their political system was cemented by human agreement. Citizens had a political voice among ruling elites, rather than the simple bloodline and hereditary succession and the complete domination of the masses in the ancient civilizations that preceded them.

 In the Greek era, a distant mirror of the politics of our own age, it was believed that the citizens had certain rights and civic duties and could argue for or against any proposition in the marketplace of ideas the courts, the public arena, etc. Plato’s Republic fashioned a plan for a perfect state ruled by an intellectual elite of philosopher-kings not a money elite or hereditary aristocracy. Society existed to cultivate truth and virtue in its inhabitants, based on assumptions that only knowledgeable men should rule and that all inhabitants who had basic rights should contribute to the general welfare according to their intellectual capacity and particular aptitude. Education, not privileged birth, was the major vehicle for defining the social and economic relations of the residents in Plato’s Republic.

The educational system played a selective role as it rated intellectual aptitude and sorted children into future categories: philosopher kings, auxiliaries and soldiers, and workers. Once assigned to a class, individuals received the appropriate education assigned to their social-economic position, d mobility was frozen. Plato believed that each class would fulfill a necessary function and contribute to the common good. Such a society, he believed, would be harmonious. Even now, both liberal and conservative thinkers, Ove to make comparisons between the ancient Greeks and our Western heritage. To some extent, we are all Greeks at least in terms of our culture and political beliefs. Americans, I believe, are more likely to agree with a dead Greek poet or philosopher than the best k-own lawyers or social scientists of the modern world to bolster an argument or advocate a point of view. We think the ancient scholars from the Greek islands spoke with less spin (and more virtue) than modern politicians and policymakers. This view is especially seen in the writings of traditional educators and philosophers who advocate the classics and great books approach to education. It would be nice to envision America as the sole heir of Athens where democracy first flourished and to be a champion of moral virtue and humanitarianism.

 But we are also Romans. The same land that gave us Cicero and Virgil, and forged the foundations of our Republic, forced humans (gladiators) to square off against each other and against wild animals. It is true that Cicero climbed from relatively humble surroundings to the highest offices of the Roman Empire. With Cicero’s death, however, more precisely his assassination, the Empire lost its staunchest legal advocate and political conscience and soon fell under the autocratic rule of a series of notorious and corrupt emperors who brought ruin and decay to Roman society. In his last years of life, Cicero warned the Senate about patrician greed and class warfare, and to shame his colleagues in the Senate about growing inequality between the patrician and plebian classes. The orator’s words ring loud today: “A belief has become established—and harmful to the Republic at these courts, with you senators as the jury, will never convict any man, however guilty if he has sufficient money.” We must also read Tacitus in terms of “diminutive rivalries.” Strong men will trample weak men in war, politics, business affairs “as long as there are prizes to contend for which move their avarice or their ambition.” We overlook the fact that Greek and Roman society, like all the previous ancient societies, were built on the backs of slaves, and only a minority of Greeks and Romans had the rights and privileges described by the great Greek and Roman philosophers.

We love to trace our philosophical thoughts to Greece and Rome, but we ignore that both civilizations believed in a government run by the well-educated and property class nothing more, if I may add, than an oligarchy and what later would be called the European nobility. The expectation remained in Europe, and the rest of the world (except America), hat the masses were destined to live at brink of starvation, famine, and disease. This was the way it had been since the dawn of civilization. The human condition was characterized first by chaos and then misery a, the strong plundered the weak. Economic life was a struggle, pure and simple. Life was brutal and short, void of human rights or justice.

The idea of a social contract between goth government the people that people had natural rights and could live a decent life, the opportunities for improving their condition, was considered illogical and contrary to the norms of society. It violated the customs and traditions of the relations that bound he churched the faithful, pranced subject people, property owner and peasant, master and servant. Equally disturbing was that in the normal course of events, diary people did not expect anything but misfortune and privation, nor did they expect significant improvement in their social status or standard of living. From the beginning of recorded history, the workers and weaker members of society expected to be pressed down and exploited. The majority opinion was that the passions of men did not conform to the ideas of reason, fairness, and justice; hence, there was the uncritical acceptance of the selfish nature of man and that the strong would prey over the weak. A slightly more optimistic current took hold in America, spearheaded by political leaders who were influenced by the humanitarian ideas of the Age of Enlightenment. Still, the concepts of slavery and indentured servants existed and were woven into the social order during the colonial and post-colonial rears. e platitudes of moral behavior, the common good, and helping the less fortunate (Kant’s doctrines), the natural rights of men (Voltaire’s idea), a social contract between government and the people (Rousseau’s dictum), the notion of “life, liberty, and property” (Locke’s statement), and the substitution of property for “pursuit of happiness” (Jefferson’s modification) were all abstract ideas that went against the tide of opinion and the dictates of reason prior to the American Revolution. In Europe, coke, Voltaire, and Rousseau were considered extremely radical among their contemporaries, promoting ideas based on a false and untenable conception of human nature.

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