

THE PROBLEM OF JUSTICE IN THE HISTORY OF PHILOSOPHY: FROM CLASSICAL CONCEPTS TO CONTEMPORARY INTERPRETATIONS

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CULTURE. IDENTITY. JUSTICE

Abstract. This article presents a comprehensive analysis of the concept of justice within the context of various philosophical and religious traditions, as well as contemporary theoretical approaches. This papers' goal was to fit in classical philosophical outsets with contemporary clarifications of justice, thus contributing to a holistic consideration of this category in the prism of its historical advance and current social implication. The key objective of the paper was to detect the structures of justice in antique philosophy, examine the alterations of the notion in early modern European thought, liken philosophical and spiritual clarifications, and discover modern methods to view justice. The organizational basis of the study comprised historical-philosophical analysis, a comparative approach, cultural-contextual and conceptual analysis, as well as fundamentals of interdisciplinary search. The paper scrutinizes the impact of socio-historical and cultural influences on the creation of thoughts of impartiality, accentuating their linking with the expansion of social establishments and vicissitudes in value alignments. Distinct consideration is assumed to the experiential part of the paper, founded on a review of students in the humanities, intended at detecting present relations with the concept of «justice» and measuring the meaning of its important features. The review data permitted for the documentation of leading semantic mechanisms, with concepts of equivalence and human rights, ethical accountability and morality, as well as reasonable supply of resources. The information gotten added the theoretic analysis and allowed an evaluation of modern identifications with classical philosophical outsets. To conclude, justice is known as a multidimensional

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category, encircling normative-legal, moral-ethical, and socio-practical features, demonstrating both the steadiness of philosophical backgrounds and their version to the circumstances of modern civilization.

Keywords: social inequality, human rights, philosophical thought, law, freedom, equality.

Introduction

The category of justice occupies an important place in philosophy. It usually reveals the foundations of the moral, social and political structure of society. That is why addressing this topic helps us understand the principles by which benefits, duties, and responsibilities are distributed in society. Here the question arises of how to evaluate the actions of people and the work of public institutions. Justice encompasses several meanings at once. It includes ideas about equality, what is right, legality and moral justification. For this reason, interest in it has persisted throughout the history of philosophical thought [1].

Today this problem is especially acute. Modern society is becoming increasingly complex, and social inequality manifests itself in various forms. Against this background, there is growing interest in how one can justify a fair distribution of resources and opportunities. Another point is also important. Philosophical and religious views on justice differ significantly, so comparing them helps us better understand both the general features of this concept and the specific features that have developed in different traditions [2]. In addition, the topic is being further developed in connection with changes in law, economics and technology. This makes it necessary to re-read already known concepts [3].

Of particular interest is how the understanding of justice has changed in different eras. Already in ancient philosophy great importance was attached to it. At that time, justice was considered a sign of correct social order and an important quality of a person's inner life. It was understood as an order in which the state and the soul are properly structured, and reason occupies a leading place [3]. But it wasn't just a matter of philosophical reasoning. The content of this concept was also influenced by customs, norms and life experiences of people in specific societies.

Later the picture became more complex. In classical and modern European thought, justice was increasingly viewed through law, freedom, equality, and the social contract. This has led to the emergence of different ideas about what the social structure should be and what the legal order should be based on [4]. The main emphasis also gradually changed. While justice was previously often understood as harmony, later it was increasingly associated with equal treatment, common rules, and the law that regulates relations between people [5]. Later theories grew out of this. They have already placed the distribution of benefits, access to opportunities, and the protection of human rights and freedoms at the center of attention.

This topic cannot be considered only within the framework of Western philosophy. Eastern philosophical arrangements and spiritual experiences also led to noteworthy bequests. In these tactics, justice is frequently understood over the concepts of

congruence, responsibility, ethical directive, and devotion to the rules of the world and society. This is a significant idea. In many circumstances, justice here is related to loyalty to the recognized order, which includes both the world construction and relationships amid individuals. This leads to the obligation to obey to the standards that sustain the constancy of society and order in human relations [6-7]. Such approaches expand the field of analysis itself. They show that understanding justice depends not only on the logic of the theory, but also on the time, culture and environment in which this theory arose.

At the present stage, various approaches are increasingly trying not just to list, but to combine into a more general system. It's noticeable. The concepts of social, economic, legal and global justice occupy a special place. Each of them answers in its own way the question of how equality and protection of rights in different spheres of life should be ensured in society [3]. At the same time, new topics are emerging. The development of technology, the digital environment, and more complex forms of social interaction has led to the discussion of justice in new contexts. Today, it is increasingly being considered in relation to digital platforms, algorithmic solutions and global-scale processes [8].

Thus, the study of the problem of justice in the history of philosophy allows us to trace how the content of this concept has changed from antiquity to the present day. But not only that. This analysis shows that, despite all the differences in approaches, a certain stable core remains, which is associated with ideas about a proper, equal and morally justified order. This is precisely why the category of justice remains significant both for historical and philosophical analysis and for understanding contemporary social processes.

The scientific novelty of this study lies in the fact that the problem of justice is considered not only in historical and philosophical terms, but also as a subject for comparing different traditions. In this work, classical philosophical, religious and modern socio-theoretical approaches are considered not in isolation, but within the framework of a general analytical framework. This made it possible to identify a three-component structure of understanding justice. It includes normative-legal, moral-ethical and social-distributive dimensions. This division makes it possible to compare ancient, modern European, religious and modern approaches as interconnected ways of understanding the same category. The empirical novelty of the work lies in the fact that the study shows how these semantic dimensions are manifested in the ideas of modern youth. This method is reliable to modern study, which interprets justice as a multidimensional phenomenon that comprises lawful, ethical and social values [3;9].

To achieve this goal, the following tasks are solved in the work:

1. consider how justice was understood in ancient philosophy, including as harmony, moral order and the basis of social structure;
2. to trace how the understanding of justice changed in Western European philosophy of the New Age, with attention to the ideas of equality, freedom and universal law;
3. compare philosophical and religious interpretations of justice in order to highlight their common features and differences associated with different traditions;

4. consider modern approaches to understanding justice, in particular social, economic, legal and global justice, and show their significance for the analysis of current social processes;

5. to identify the main semantic clusters of perception of justice in the consciousness of modern youth and compare them with classical philosophical concepts and modern theoretical approaches.

Methodology

The work uses philosophical texts and scientific research that reflect the development of ideas about justice in different traditions and in different historical periods. The scope of consideration included ancient, modern European and Eastern philosophy, as well as religious teachings. The analysis included works that consider justice as a moral, social and legal principle. Modern research devoted to this category in the context of global and technological changes was also included [3;8].

An important part of the work was the empirical stage. It included a survey of 50 humanities students from the 2nd, 3rd and 4th years. The study involved respondents aged 18 to 23 years, studying at higher educational institutions in the city of Almaty, Republic of Kazakhstan. The sample included representatives from various areas of the humanities. Participants were recruited voluntarily through study groups and electronic communication platforms.

The author's questionnaire was used to collect data. Its composition was based on the technique of free associations used in research on social representations. In addition, the questionnaire included a block of evaluative questions related to the importance of key aspects of justice. To identify substantive ideas about justice, a questionnaire prepared by the authors based on the technique of free association was used [10] and adapted to the objectives of this study (Appendix 1). The valuation module was advanced by means of the "Justice Sensitivity Inventory" [11]. and the "Personal Belief in a Just World Scale" [12]. Answers to the reports were noted on a 5-point Likert scale.

The survey involved three stages. The 1st stage encompassed socio-demographic interrogations. At the 2nd stage, the group was queried to term 3 to 5 words or expressions connected to the notion of «justice». The third block was aimed at assessing the importance of key aspects of justice.

Data processing was carried out using methods of descriptive statistics and frequency analysis. The answers to open-ended questions were combined into large semantic clusters. This made it possible to identify three leading directions in the understanding of justice: normative and legal, moral and ethical, as well as social and distributive.

Literature review

The analysis of the category of justice in historical and philosophical terms requires reference to a wide range of studies. In these works, justice is considered as a complex and multi-valued phenomenon. Its meaning is formed at the intersection of

moral, social and cultural factors. A number of modern publications emphasize that justice acts not only as a norm, but also as a category that changes its content depending on the historical situation and prevailing ideas about the world [13]. For this reason, researchers have paid much attention to how views on justice have changed, from early philosophical approaches to modern theoretical models. This makes it possible to see both the continuity and changes in the understanding of this category in different intellectual traditions.

Ancient philosophy occupies a significant place in the study of this problem. It was here that the basic approaches to understanding justice were laid. In works on Plato's philosophical legacy, it is usually considered as a principle of harmony, which relates both to the structure of the state and to the internal structure of the human soul. It is around the idea that the fragments of the entire take their place, and the cognizance is on the principal role [1;3]. In studies devoted to Aristotle's views, attention is more often focused on the legal side of the issue. In this case, justice is understood as an equal distribution of benefits and responsibilities, taking into account the merits and needs of people, as well as the relationship between legal and natural law [1]. Already at this stage, two lines can be seen. One is concerned with ethics and harmony. The other with law and distribution. Both were later further developed.

In the philosophy of the New Age, the problem of justice takes a different direction. Here it is already noticeably more closely connected with social and political life. Studies on Enlightenment thinkers emphasize that justice began to be viewed through the ideas of rights, freedom, and equality. At the same time, there is growing interest in the social contract as the basis of social order [4]. The idea of the universality of moral norms also gains great importance. These norms are understood as binding on all members of society. It is in this logic that the ideas of equality before the law and responsibility for violating the rights of others develop. As a result, the focus of attention in modern European philosophy is gradually shifting. What comes to the forefront is no longer the metaphysical side of the issue, but social and legal forms of justice.

A special place in scientific literature is occupied by modern theories of justice, developed in the social and political philosophy of the 20th and 21st centuries. Such works often consider principles of fair distribution of resources and opportunities. No less important is the question of how to reduce social inequality. In a number of studies, justice is explained through rational choice under uncertainty. This makes it possible to formulate principles aimed at supporting equal opportunities and protecting the most vulnerable groups. But the range of issues discussed is not limited to this. Modern approaches affect not only the economic sphere. They also include access to education, health care, political participation and other important public resources.

No less important are studies devoted to religious and Eastern philosophical traditions. Here justice is usually considered in connection with moral order, spiritual norms and the idea of harmony. Such works emphasize that justice can be understood as adherence to the established order. This order can have different foundations: divine law, social duties or the natural order of the world [7]. This leads to the requirement to comply with the rules of conduct and to bear responsibility for their violation. In these

approaches, concepts such as duty, moral improvement and social responsibility play a special role. They are frequently measured to be significant fundamentals of a fair social directive.

Currently, new features of this problematic have been progressively debated. Because the growth of technology, globalization and the cumulative difficulty of social progressions. Investigators talk about queries of algorithmic equality, the influence of computerized arrangements on decision-making, and questions of global supply provision and accountability amid states and provinces [3;7;8]. Such works demonstrate that the concept of justice is not static. It continues to evolve and acquire new meaning in the modern world. Therefore, interest in this topic remains unabated.

Results and discussion

An appeal to the history of philosophical thought shows that ideas about justice were formed over a long period of intellectual development and were one of the fundamental categories of ancient philosophy. Already in the early stages of philosophical understanding of the social and moral order, justice was considered as a principle that ensures the consistency of human actions, the stability of social relations and the conformity of behavior with moral norms. It was the early practice that developed into the initial point for the methodical philosophical study of this class, background the key guidelines for its succeeding theoretic expansion.

In early philosophy, the problematic of justice was exposed chiefly over the interconnectedness of the ethical and social fundamentals of human life. Justice was understood not only as a law of exterior performance, but likewise as a core state of the individual, showing the grade of his or her ethical adulthood and aptitude to associate one's own actions with universal standards. This consideration formed the notion of justice as a type that bonds the individual and social extents of human being [3;1].

One of the original philosophers to thoroughly advance the query of the core of justice was Socrates. Contempt the nonappearance of his own printed papers, his metaphysical interpretations were conserved in the dialogs of his scholars and followers. In the Socratic idea, justice is linked chiefly with human ethical conduct and the search of certainty. The thinker continued from the circumstance that justice was demonstrated in the precise attitude to other persons and in subsequent ethical moralities. The notion of self-knowledge is of important rank in this background: only by considering one's own being and the basics of human life can an individual perform honestly and bring into line his activities with ethical acquaintance [14;13].

The technique of interchange, which Socrates vigorously used in metaphysical rehearsal, was measured by him as a resource of searching for veracity and, similarly, as an instrument for considering moral groups. Throughout the metaphysical conversation, the members in the dialogue required to elucidate the content of ideas, classify inconsistencies, and come nearer to considering the correct sense of justice. Therefore, the notion of justice was shaped as the consequence of a rational and ethical exploration meant at matching human activities with common ethical values [15].

The additional expansion of the antique notion of justice is related to the philosophy of Plato, in which this type has a more organized character. Plato observed justice as the foundation of congruence both in the edifice of society and in the internal assembly of the human personality. In his opinion, a fair society functions rendering the attitude of a precise supply of roles and tasks, in which each participant of the world completes the role for which he is most talented. This dispersal guarantees the steadiness of social direction and endorses the accomplishment of the mutual good [16].

A comparable opinion, giving the thinker, runs in the construction of the human soul. Plato acknowledged numerous consistent mechanisms in it: the balanced principle, the volitional principle, and the range of requirements. Justice ascends when a harmonious relationship is established amid these fragments, in which purpose completes a supervisory meaning, and the other fundamentals are topic to its direction [17]. Thus, Plato's notion links social order with the inner ethical state of the human, seeing justice as a value of harmony and constancy of numerous features of human being.

Aristotle as well completed a noteworthy work in terms of this problem, suggesting a more distinguished tactic in justice comprehension. In his view, justice is demarcated as the code of the right distribution of properties and tasks amid persons. An important feature of his notion is the alteration amid regular and lawful equality. The chief is based on a universal value of ethics and cause, while another is related to precise rules and social norms working in a specific society [18].

Aristotle regarded justice as a state of equilibrium amid extremes and as a value changing relations among individuals in a social setting. Justice suggests giving each being what is fairly his or hers, and thus guarantees the constancy of social communication. In this logic, justice is not only a moral type, but likewise the foundation of social society, meanwhile it controls the delivery of capitals, tasks and chances in culture [16].

A distinct place in the antique sympathetic of fairness is engaged by the viewpoint of Democritus, in which this category is related to the idea of natural directive. Giving his opinion, the world is ruled by certain rules that spread to both the usual and moral scopes. In this background, justice is understood as the conformity of human arrangements with natural laws and as esteem for the benefits of other persons. Democritus highlighted the necessity to esteem the truths and well-being of each individual, seeing justice as a state for preserving social equilibrium and the mutual good [19].

The investigation concerned with ancient metaphysical notions permits us to categorize numerous characteristic structures of the primary justice comprehension. Primarily, this type is thoroughly associated with ethical asset and the inner state of the individual, which is established in the philosophy of Socrates and Plato. Then, justice is regarded as a code of agreement and order, regulating both the inner assembly of the human personality and the structure of society. Third, early thinker's highpoint the interconnection of diverse conduct and social relations, seeing justice as a state for steady social collaboration.

Therefore, ancient attitude shaped central theoretical outlines of understanding justice, which had an important impact on the further expansion of philosophy.

Likewise, it advanced a moral and metaphysical custom of viewing justice as an ethical quality and an inner estate of the human. A naturalistic understanding of justice as conventionality to accepted laws and the impartial command of the world advanced. In conclusion, basics of a normative method connected to the directive of societal relations and the circulation of social assistances started to arise in the works of ancient philosophers.

Thus, these directions arrange the theoretic foundation for following philosophical ideas of justice, defining the further development of thoughts about this type in the European philosophical practice. An analysis of the differences and similarities in the interpretations of ancient thinkers made it possible to systematize the main provisions of their teachings and present them in comparative form (Table 1), which makes it possible to identify the initial conceptual lines of philosophical understanding of justice and trace their further development in later theories.

Table 1 – Comparative interpretations of justice in ancient philosophy

<i>Thinker</i>	<i>Basic understanding of justice</i>	<i>Key Features</i>	<i>Philosophical dimension</i>
Socrates	Justice as adherence to moral principles and the search for truth	internal moral agreement of actions; connection with self-knowledge; moral responsibility of the individual	ethical and philosophical
Plato	Justice as the harmony of the parts of the soul and the correct structure of society	coherence of the elements of the soul; distribution of social roles; achievement of the common good through order and harmony	ethical and social
Aristotle	Justice as a principle of equal and proportionate distribution of benefits and responsibilities	the difference between natural and legal law; regulation of social relations; the principle of proportionality	regulatory and legal
Democritus	Justice as the conformity of human actions with natural laws	respect for the interests of others; alignment of behavior with the natural order; striving for social balance	naturalistic

The data in Table 1 allow us to conclude that already in ancient philosophy justice did not have a single and homogeneous content. On the contrary, in its understanding, several interconnected lines are initially distinguished: moral-personal, harmonizing, normative-legal and naturalistic. This means that subsequent philosophical approaches developed not one universal meaning of justice, but different aspects of this concept, emphasizing either moral virtue, or social order, or proportionality of distribution, or conformity with natural law.

The development of ideas about justice in Western European philosophy of the modern era was largely based on ideas formed in the ancient tradition, but was simultaneously accompanied by a significant rethinking of their content. If in early viewpoint justice was chiefly related to the agreement of societal order and the ethical

state of the human, then in the philosophy of the Enlightenment this category started to be measured chiefly as a code for shaping socio-political relationships. Thus, justice is progressively understood through the thoughts of equivalence of truths, social agreement and the acceptance of moral law, which replicates the measured development of a new regularizing model of societal directive [3].

One of the philosophers whose opinions played an important role in the development of the modern European thoughtful of justice was D. Diderot. In his metaphysical perceptive, justice is measured an essential code of social organization, which suggests guaranteeing equal prospects and rights for all adherents of society. Diderot accentuated that justice cannot be in circumstances of social dissimilarity, honor, or incomplete admittance to rights and incomes. In his clarification, justice is demonstrated chiefly in equivalence beforehand the law and in the formation of such social circumstances in which every individual can have the guard of their civil liberties and independences. This consideration is linked with the criticism of feudal rights and with the assertion of the awareness of equivalent circulation of social prospects [20].

A comparable problematic was advanced in the philosophy of J.-J. Rousseau, who connected the rise of justice with the notion of a social agreement. Giving his idea, individuals tie to make a society founded on a common will, and the arrangement itself must be determined on identical terms, providing each member with similar civil liberties and duties. Rousseau accentuated that justice cannot be founded on human rights or material dominance, as such alterations weaken the code of equivalence. Consequently, a just society necessitates the creation of political establishments that assure equal settings for all citizens and guarantee esteem for their rights [4].

A special place in the philosophical understanding of justice is occupied by the concept of I. Kant, in which this category is considered in connection with universal moral principles. Central to his philosophy is the categorical imperative – the requirement to act in such a way that the principle of one's own behavior can become a universal law. From this perspective, justice is based on the recognition of the equal dignity of every person and the need to view the individual not as a means, but as an end. Kant accentuated that the observation of justice assumes not only the being of legal standards, but similarly the individual moral accountability of the person for their doings and their penalties [21;3].

One more path of understanding of justice is accessible in the attitude of G. V. F. Hegel, who measured it in the background of the historical progress of society. In his notion, regulation and justice are shaped in the course of dialectic advance of social relations, where developing inconsistencies lead to the rise of new arrangements of legal and official structures. Justice, therefore, appears not as an abstract moral norm, but as an expression of an objective spiritual order, manifested in the system of social institutions, legal norms and statehood [22].

The philosophical concepts examined demonstrate that in Western European philosophy of the New Age there is a gradual transformation of the understanding of justice. It ceases to be perceived exclusively as an ethical category and begins to be considered a fundamental principle of social order. As a result, a new model

of interpreting justice is being formed, in which the ideas of equality of rights, the normative nature of the law, and the institutional provision of public order acquire key significance.

A comparison of the philosophical concepts of D. Diderot, J.-J. Rousseau, I. Kant and G. W. F. Hegel allows us to draw attention to the gradual change in the understanding of justice in the philosophy of the New Age. The first step towards understanding this transformation is to turn to the ideas of equality and social contract, within which justice begins to be seen as a principle for organizing social relations. In other words, we are talking about a transition from a predominantly moral understanding of justice to its understanding as the basis of legal and social order. First of all, this is manifested in the affirmation of the equality of people before the law and in the recognition of the need for institutional mechanisms regulating relations between the individual, society and the state. As a result, justice begins to be viewed not only as a moral category, but also as a fundamental principle that determines the structure of social life.

An important area of study into the notion of justice is the contrast of its metaphysical and spiritual understandings, as this category reside in a noteworthy place not only in philosophical thought but similarly in the religious backgrounds of numerous cultures. In sacred teachings, justice is usually observed as a central ethical and spiritual code that describes the relationship among persons, society, and the higher directive of existence. Different religious systems have their own interpretations of this concept, but in general, it is associated with ideas of moral behavior, adherence to established norms, and maintaining harmony in human relationships.

An analysis of religious traditions shows that justice in them can be viewed through several interconnected aspects. On the one hand, it is interpreted as a manifestation of divine law and a higher moral order. Thus, in the Christian tradition, justice is associated with the manifestation of love, mercy and care for one's neighbor. In the Islamic custom, it is articulated in the adherence of heavenly directives and the accountability of man before God, and in succeeding the rules of sacred law. In Judaism, justice is understood as obedience to the standards of the Torah and ethical values that rule relations amid individuals.

But, in religious traditions, justice is definite as the devotion to ethical responsibilities and esteem for the welfares of others, which assumes distinct accountability for one's own doings and their penalties. Lastly, in many religious and cultural backgrounds, justice is viewed as the agreement of social relationships grounded on reciprocated esteem, the contentment of responsibilities, and the conservation of civic directive [1].

A comparable view of justice can be drawn in a sum of Eastern metaphysical and religious traditions. Consequently, in the Buddhist practice, justice is connected to devotion to ethical values and consciousness of the penalties of social activities, which is articulated in the knowledge of karma and accountability for one's own comportment. In Confucian viewpoint, it is thoroughly associated with the agreement of social relationships, devotion to rules of behaviour, and the contentment of an individual's responsibilities in society. In this background, justice seems not only as an ethical obligation, but likewise as a code for preserving command and unity in societal life [3].

An assessment of religious and metaphysical clarifications of justice discloses both resemblances and alterations in how this notion is viewed. Mutual to both backgrounds is an emphasis on ethical rules, a wish to uphold harmonious social relationships, and an acknowledgement of the necessity to follow to convinced guidelines of behaviour. Similarly, religious understandings more frequently subordinate justice with an excellent foundation and heavenly law, while metaphysical ideas characteristically pursue to defend it over a balanced analysis of societal relations and ethical philosophies. This contrast permits us to highpoint the general features of the notion of justice while concurrently representing the social and philosophical specificities of its clarification in many traditions.

A generalization of the main provisions of religious ideas about justice and their comparison with philosophical approaches allows us to systematize the obtained results and present them in comparative form (Table 2), which makes it possible to more accurately identify the universal and culturally specific foundations of this concept.

Table 2 – Concepts of justice in different religions

<i>Religion</i>	<i>Understanding justice</i>	<i>Example</i>
Christianity	Justice comes from God and is shown through love, mercy and care for one’s neighbour.	Helping those in need as an expression of justice through mercy
Islam	Justice is expressed in submission to God, observance of His laws and responsibility before Him.	Application of Shariah norms regulating behaviour and resource allocation
Judaism	Justice is based on adherence to the Torah and moral norms that govern relationships between people.	A judge who makes decisions in accordance with the laws of the Torah
Buddhism	Justice is associated with moral behaviour, compassion, and consideration for the suffering of others.	A friar who endorses harmony and empathy
Confucianism	Justice is the agreement of society, obedience to standards of conduct and social tasks	An educator who nurtures esteem and social agreement

Giving the Table 2, justice holds a mutual ethical connotation across numerous religious backgrounds. But, the foundations on which it is made differ. In philosophy, it is more frequently related to motive, truths, responsibilities, and the building of social relations. In religious systems, divine law, spiritual duty, and a higher moral order typically come to the fore. This difference cannot be considered minor. It helps us see that justice functions not only as a general social value but also as a concept that receives different meanings in different cultural traditions.

The study of justice in modern philosophy and social sciences is associated with the expansion of the content of this concept and its application to various spheres of public life. In modern studies, justice is considered as a multidimensional category, including social, economic, legal and global aspects, each of which reflects certain aspects of the organization of social relations and the distribution of resources in society [3;13].

One of the most important areas of analysis is the concept of social justice, which involves ensuring equality of opportunity and fair distribution of public resources. This tactic spaces specific importance on defensive human rights and autonomies, supportive to socially susceptible clusters, and producing circumstances in which each individual can comprehend their potential, nevertheless of social rank, origin, or other features. Social justice likewise comprises acknowledgement of the variety of culture and the necessity to generate equivalent settings for the contribution of numerous social clusters in civic life.

Lengthwise with this, the problematic of economic justice, connected with the dispersal of material capitals and revenue amid diverse public, lodges a substantial place in contemporary study.

Economic justice includes generating equivalent settings of admittance to economic prospects, safeguarding least values of well-being, and emerging social sustenance instruments intended at dipping economic disparity. The application of these values is measured a significant condition for maintainable social expansion and upholding social steadiness.

An indispensable factor of the contemporary concept of justice is legal justice, which is related to guaranteeing the parity of all people before the regulation and the promise of a reasonable trial. In the legal organisation, justice is articulated in equivalent admittance to justice, impartiality of judicial pronouncements, and the defence of the truths and welfares of each being, irrespective of their social rank.

This code plays a crucial role in upholding faith in state organisations and guaranteeing the steadiness of the legal instruction [3;23]. In current decades, specific consideration has been rewarded to matters of world-wide justice associated to the supply of incomes and prospects between diverse nations and areas of the world.

Global justice entails creating a level playing field for international cooperation, protecting human rights, and jointly addressing global challenges, including economic inequality, environmental challenges, and social conflict. In this context, justice is seen as an important principle of international relations and the sustainable development of the global community.

Modern theoretical approaches to the analysis of justice also include concepts of fair distribution of public goods, within which special attention is paid to the conditions for the formation of equal opportunities and fair social institutions. Modern theoretical approaches to the analysis of justice also include concepts of fair distribution of public goods, within which special attention is paid to the conditions for the formation of equal opportunities and fair social institutions [24;3].

The advance of current technologies and the cumulative difficulty of social procedures are causative to the appearance of new study areas associated to the examination of algorithmic equality and the influence of automatic decision-making organisations on human truths and prospects.

Under these conditions, the problem of justice goes beyond the scope of traditional philosophical discussions and becomes the subject of interdisciplinary analysis, uniting philosophy, law, social sciences and technological research.

Such changes reflect a general trend in the development of modern ideas about justice, which is manifested in the expansion of the content of this concept, the strengthening of the interdisciplinary nature of research and an increasing focus on the practical application of theoretical concepts in solving social and global problems of our time.

To categorise the particulars of awareness of justice in the contemporary youth setting, an associatory examination was led, intended at taking the present connotations related to this notion.

The study intricated second- to fourth-year scholars majoring in the humanities, who were requested to express free relations with the class of “justice” and likewise to evaluate the meaning of its main features. This technique made it conceivable to classify not only intellectual theoretical thoughts, but likewise practice-oriented, value-based and prescriptive clarifications distinguishing of contemporary awareness.

The received responses were processed using frequency analysis, which ensured the identification of stable semantic elements and their subsequent grouping into large semantic clusters.

As a result, three dominant directions of interpretation of justice were identified: normative-legal, moral-ethical and social-distributive (Table 3). This structure correlates with the multidimensional understanding of justice presented in modern research, where it is considered as a set of legal, moral and social principles [3;9].

Table 3 – Associations with the concept of «justice»

Associations	Number of respondents		Typical answers	Meaning
	%	person		
Equality and rights	44 %	22	law, equality, rights, fair trial, non-discrimination, freedom	justice is perceived as equality before the law and a guarantee of rights that ensures social order
Morality and honesty	32 %	16	honesty, conscience, truth, responsibility, correctness	justice is understood as an internal moral principle and regulator of behavior
Resource allocation	24 %	12	income, assistance, support, equal distribution, social guarantees	justice is interpreted as a mechanism for distributing benefits and ensuring equal opportunities

According to Table 3, modern youth’s ideas about justice are formed around three main semantic lines: legal, moral and social. The most protuberant worry was the legal measurement. For many participants, justice is chiefly related to parity beforehand the law, the defence of human rights, and the neutrality of public trials.

This displays that in the discernment of young persons, justice is frequently viewed not so much as an individual value of an individual, but as a feature of the lawful and public order, which should guarantee identical handling of everybody [23;3].

But the matter isn't limited to law alone. The significance of the moral dimension suggests that earlier philosophical notions of justice have not disappeared. Associations with conscience, honesty, and responsibility indicate the persistence of a view in which justice is linked to a person's internal moral principles and to how they build relationships with others. In other words, in the minds of young people, it has a dual character. On the one hand, it is an external principle associated with norms and rules. Supplementary, it is an inside ethical compass that guides a being's conduct [25;26].

The social measurement is likewise significant. It validates that today's ideas of fairness are not incomplete to official equivalence beforehand the law. Participants similarly worth how consistently incomes, social sustenance, and life prospects are dispersed.

In this kind, justice is not just about following the rules. It is similarly supposed as a means to decrease social dissimilarity. This carries the gotten outcomes nearer to contemporary tactics to social and economic fairness, which emphasis on how social establishments dispense prospects and profits amid individuals.

The experiential statistics disclosed not an accidental set of connotations, but a justly all-inclusive consideration of justice. It associates moral accountability, legal equivalence and the wish for a more reasonable circulation of public goods. Consequently, in the thoughts of today's youth, justice is not professed as a restraint and one-dimensional perception. It is perceived more broadly. It encompasses personal moral guidelines, institutional norms, and the expectation of a more orderly social order.

The results obtained demonstrate a substantive continuity between modern ideas about justice and classical philosophical concepts. Thus, the moral and ethical component correlates with the ancient understanding of justice as harmony and virtue, manifested both in the internal state of a person and in social relations. The importance on parity and truths replicates the thoughts of contemporary European philosophy, in which justice is related to common laws, liberty and identical prospects for all adherents of society.

Lastly, the marked emphasis on means spreading and social defence is reliable with modern concepts of societal and financial justice, which highlight the necessity for identical admittance to assistances and the removal of organisational disparities [3;9].

Grounded on the investigation of associatory data, a three-level model of thoughts around justice in the thoughts of contemporary youth was made (Fig. 1). The 1st level – regularising and lawful – comprises such basics as law, truths, parity and the working of the judicial organisation, showing the formal-normative thought of justice.

The 2nd level – ethical and moral – encompasses ethics, morality, accountability and veracity, representing the inner ethical content of this notion.

The 3 level – societal and applied – is related to the circulation of incomes, social sustenance, guaranteeing equal prospects and social agreements, which replicates the actual instruments for applying justice in the social order. The model demonstrates a complex insight of justice, affecting the abstract legal consideration to ethical and moral content and extra to applied social applications.

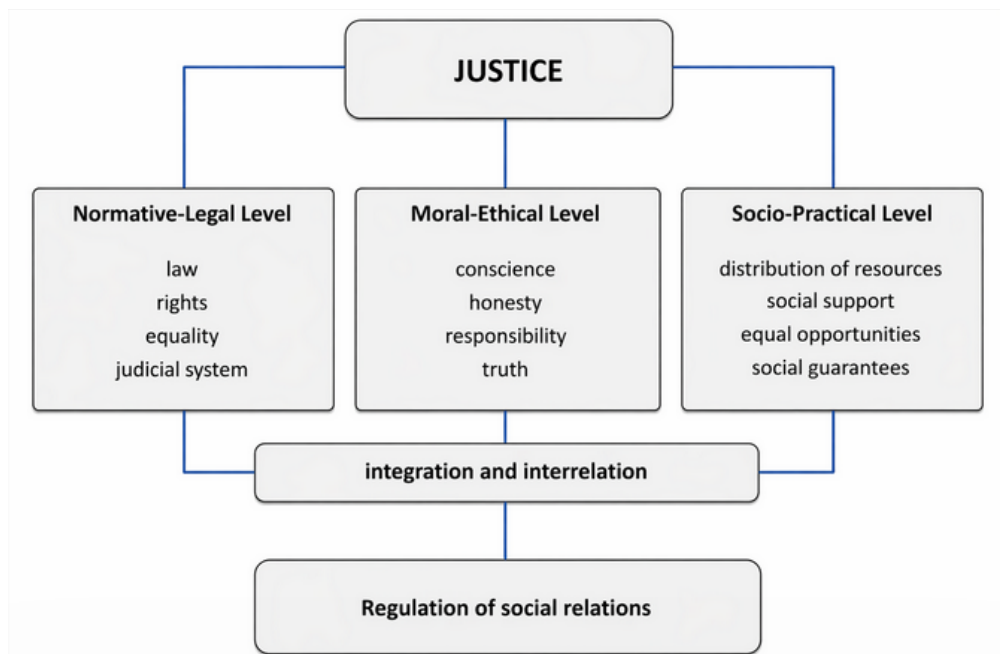


Figure 1 – Model of thoughts around justice
in the thoughts of contemporary youth

The recurrent grouping of legal and moral relations designates the consolidative nature of the perception of justice, in which normative and value-based elements are not opposed but rather complement each other. The simultaneous presence of the category's «equality», «law», «conscience», and «distribution» suggests that justice is understood as a universal principle encompassing both individual behaviour and social relations.

The predominance of legal and social-distributive characteristics is associated not only with current socio-economic conditions. Something else is noticeable here. The very understanding of justice is changing. In ancient and religious-ethical teachings, it was more often associated with virtue, moral order, and what is right. In contemporary European and modern viewpoint, consideration has removed more to parity beforehand the law, lawful assurances, and the circulation of public personal property. Though, these numerous backgrounds do not form a totally united line. They suggest diverse orientation opinions for considering justice. Consequently, there are not solitary networks amid them but likewise important alterations.

The asset of the classical and religious-ethical methods is that they highlight individual ethical accountability and the inner basics of just performance. But they don't always clearly explain the legal and social means by which inequality can be curbed. Modern legal and social theories, by contrast, explain the role of law, rights, and resource redistribution much more accurately. However, this approach sometimes

links justice too closely to external procedures and social mechanisms. This can lead to its moral dimension being overshadowed. The results obtained show that in the minds of modern youth these lines do not exist separately. Justice is understood as something that requires a moral foundation, legal codification, and practical implementation in social life. This is the main theoretical conclusion of the study. It demonstrates that justice cannot be reduced to a single characteristic. It is a complex concept in which virtue, equality of rights, and the distribution of goods constantly interact.

Conclusion

The work carried out has shown that justice in the history of philosophy is not reduced to one immutable principle. Different eras have given it different meanings. Some approaches emphasized moral order and virtue, others law, equality, and social norms, and still others emphasized the distribution of goods and social support. Despite all the differences, a common core remains. It is linked to notions of a proper, equal, and morally acceptable order.

The theoretical significance of the study lies in the fact that philosophical, religious and modern approaches to justice are considered within the framework of one logic, and not separately. This allowed us to see not only their differences, but also their common ground. The work showed that the differences between classical, religious and modern theories are not only related to the question of the source of justice. No less important is which aspect is paramount. In one case, it's a person's intrinsic virtue. In another, it's universal law. In a third, it's equality of rights or the fair distribution of public goods.

The empirical value of the study is related to the analysis of the ideas of modern youth. The results of the association survey showed that in the minds of students, justice is not understood narrowly. It comprises legal parity, ethical accountability, and the request for a more reasonable supply of social profits. This recommends that classical considerations of justice have not gone. They last to continue, but they are demonstrating themselves in new social circumstances.

The applied implication of this paper is likewise quite strong. The data got can be used in extra historical, philosophical, and interdisciplinary revisions of justice. They can similarly be valuable in the didactic process, chiefly when emerging courses in philosophy, ethics, social philosophy, also in civic education. In this background, it is significant to validate not only the history of the awareness of justice but likewise its linking to the worth systems of today's youth. Also, the study results may be pertinent to wider public debates of legal parity, social accountability, resource circulation, and the worth basics of public interchange.

Justice leftovers a main philosophical category nowadays. Attention in it lasts persistent as communal lifetime itself changes, and with it, so do arrangements of disparity, fight, and social expectations. This is precisely why further study of this issue remains important, both for theory and rehearsal, particularly in the background of present social alteration.

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Д. Тойматаев, А. Амантаева, Р. Абдрахманова
Философия тарихындағы әділеттілік мәселесі: классикалық
тұжырымдамалардан қазіргі түсіндірмелерге дейін

Аңдатпа. Мақалада әділеттілік ұғымының тарихи-философиялық дамуы мен қазіргі интерпретациялары кешенді түрде қарастырылады. Бұл мақалалардың мақсаты классикалық философиялық бастамаларды әділеттіліктің қазіргі заманғы түсіндірмелерімен үйлестіру, осылайша бұл санатты оның тарихи дамуы мен қазіргі әлеуметтік салдары тұрғысынан кешенді қарастыруға ықпал ету болды. Мақаланың негізгі мақсаты антикалық философиядағы әділеттілік құрылымдарын анықтау, ерте заманғы еуропалық ой-пікірдегі ұғымның өзгерістерін зерттеу, философиялық және рухани түсіндірмелерді салыстыру және әділеттілікті қарастырудың заманауи әдістерін ашу болды. Зерттеудің ұйымдастырушылық негізі тарихи-философиялық талдау, салыстырмалы тәсіл, мәдени-контекстікалық және тұжырымдамалық талдау, сондай-ақ пәнаралық іздеудің негіздері болды. Мақалада әлеуметтік-тарихи және мәдени әсерлердің бейтараптық ойларының пайда болуына әсерін зерттейді, олардың әлеуметтік институттардың кеңеюімен және құндылықтар үйлесіміндегі ауытқулармен байланысын атап көрсетеді. Гуманитарлық ғылымдар студенттерінің «әділеттілік» ұғымымен қазіргі байланыстарын анықтауға және оның маңызды ерекшеліктерінің мағынасын өлшеуге бағытталған мақаланың тәжірибелік бөліміне ерекше назар аударылады. Шолу деректері эквиваленттілік және адам құқықтары, этикалық жауапкершілік және мораль ұғымдарымен қатар, ресурстардың қолжетімді қорымен жетекші семантикалық механизмдерді құжаттауға мүмкіндік берді. Алынған ақпарат теориялық талдауды

толықтырды және классикалық философиялық бастамалармен қазіргі заманғы сәйкестендіруді бағалауға мүмкіндік берді. Қорытындылай келе, әділеттілік көп өлшемді санат ретінде белгілі, ол нормативтік-құқықтық, моральдық-этикалық және әлеуметтік-практикалық ерекшеліктерді қамтиды, философиялық негіздердің тұрақтылығын да, олардың қазіргі өркениет жағдайларына сәйкестігін де көрсетеді.

Түйін сөздер: әлеуметтік теңсіздік, адам құқықтары, философиялық ой, заң, бостандық, теңдік.

Д. Тойматаев, А. Амантаева, Р. Абдрахманова

Проблема справедливости в истории философии: от классических концепций к современным интерпретациям

Аннотация. В данной статье осуществляется комплексный анализ понятия справедливости в контексте различных философских и религиозных традиций, а также современных теоретических подходов. Цель данной работы заключалась в том, чтобы сопоставить классические философские истоки с современными интерпретациями справедливости, тем самым способствуя целостному рассмотрению этой категории в призме ее исторического развития и нынешнего социального значения. Ключевая задача работы состояла в том, чтобы выявить структуры справедливости в античной философии, изучить изменения этого понятия в ранней современной европейской мысли, сопоставить философские и духовные интерпретации и открыть современные методы осмысления справедливости. Организационная основа исследования включала историко-философский анализ, сравнительный подход, культурно-контекстуальный и концептуальный анализ, а также основы междисциплинарного поиска. В работе исследуется влияние социально-исторических и культурных факторов на формирование представлений о беспристрастности, подчеркивая их связь с расширением социальных институтов и изменениями в ценностных ориентирах. Отдельное внимание уделяется практической части работы, основанной на обзоре работ студентов гуманитарных специальностей, с целью выявления современных отношений с понятием «справедливость» и оценки значения его важных характеристик. Полученные данные позволили задокументировать ведущие семантические механизмы, включающие понятия эквивалентности и прав человека, этической ответственности и морали, а также разумного распределения ресурсов. Информация дополнила теоретический анализ и позволила оценить современные идентификации с классическими философскими истоками. В заключение, справедливость рассматривается как многомерная категория, охватывающая нормативно-правовые, морально-этические и социально-практические аспекты, демонстрируя как стабильность философских основ, так и их соответствие условиям современной цивилизации.

Ключевые слова: социальное неравенство, права человека, философская мысль, право, свобода, равенство.

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