RAISING FAIR INDIVIDUALS WHO CAN ENSURE ORGANIZATIONAL JUSTICE: THE CASE OF FARABI

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Abstract

Justice is one of the most discussed topics from archaic societies to the present day. Justice is a superior principle that is needed at every stage of social life. Justice is also important for the employees of companies operating in the business world. The concept of organizational justice, which expresses the fair design of individuals' business relationships, is a reflection of this process. Although much significance is attached to this phenomenon, there is no serious research on how to raise fair individuals who will internalize this in life and actually do it. This study aims to contribute to the mentioned shortcoming. Opinions of the famous Islamic philosopher Farabi were taken as a basis. The most important factor in raising the fair individual is education. In education, the role of parents and teachers are very important. Vocational and character education must be together in this process.

Keywords: *Fair Individual, Organizational Justice, Farabi.*

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ÖRGÜTSEL ADALETİ SAĞLAYABİLECEK ADİL BİREYLERİN YETİŞTİRİLMESİ: FARABİ ÖRNEĞİ

Öz

Adalet, arkaik toplumlardan günümüze kadar üzerinde en çok tartışılan konulardan biridir. Erdemlerin erdemi olarak kabul edilen adalet, toplumsal hayatın her aşamasında ihtiyaç duyulan üstün bir ilkedir. Doğal olarak adalet, iş dünyasında faaliyet gösteren firma çalışanları açısından da önem arz eder. Bireylerin iş ilişkilerinin adil dizaynını ifade eden örgütsel adalet kavramı bu sürecin bir yansımasıdır. Günümüzde örgütsel adalet olgusu üzerinde yoğun tartışmalar yaşanır. Ancak bunu pratik hayatta özümseyecek ve fiilen gerçekleştirecek adil yönetici ve çalışanların nasıl yetiştirileceğine dair ciddi araştırmalar yoktur. Dolayısıyla bu çalışmada, bahsedilen önemli eksikliğin giderilmesine naçizane bir katkı sağlamak amaçlanmıştır. Örgütsel adaleti eyleme geçirecek adil bireylerin yetiştirilmesine dair zemin oluşturabilmek için ünlü İslam filozofu Farabi'nin görüşleri referans alınmıştır. Bulgulara göre adil bireyin yetiştirilmesinde en önemli etken eğitimdir. Eğitim konusunda ise anne-babanın ve öğretmenlerin rolü çok önemlidir. Adil bireyin hangi mekanizmalar ile üretileceğinin ortaya çıkarılması bundan sonraki teorik ve pratik çalışmalara zemin oluşturması açısından ciddi bir adım olarak görülebilir.

Anahtar Kelimeler: *Adil Birey, Örgütsel Adalet, Farabi.*

1. INTRODUCTION

In the Western world, a lot of studies are done in almost every period on the content, justification, theoretical framework or conceptual aspect of justice. Besides, the fair actions of the individual, the purposes of these actions, the possibilities and conditions required for them are also discussed. Issues such as the definition and determination of the means that achieve the goals, their distribution and the conditions in life are also covered. Despite this intense work and deep discussions, it is seen that injustices, dissatisfaction and complaints do not fall from the agenda in economic life, especially in the

business world. It is not clarified how to raise the managers and employees who will internalize and actualize the produced justice theories in practical life. It is a big deficiency in studies that do not focus directly on this issue and only be contented with weak references.

On the other hand, the basic organizations of the business world are considered to act on the principle of minimum cost-maximum profit. In this respect, the modern economic system transforms companies into organizations that are abstracted from all kinds of values. Many thinkers such as Weber, Habermas, Parsons, MacIntyre, Rawls, Sen think like that. Capitalist organizations, in the words of Weber, perform with a purpose-rational conception. To realize their rational goals, they adopt a system where everything, including human, is instrumentalized. The managers of the capitalist organizations take a benefit-oriented approach towards their employees and their employees towards each other. Mainstream economic theories also motivate actions, activities and practices aimed at self-interest, benefit, pleasure and success. The fact that the managers consist of specialists without spirit and sensualists without hearth and other employees loss of meaning and freedom in organizations that turn into an iron cage causes problems to increase constantly.

The instrumental-rationality based market system. This system transforms human from being an agent (subject) and turns into a foreign vehicle for himself/herself and the product he/she produces. It feels the need to renew naturally and necessarily as a result of the negative developments and social transformations. In other words, the chronicization of the problems affecting the social dimension of the system rather than the economic dimension leads to increased demand and longing for justice. In this direction, business firms are considered as socio-economic organizations rather than an economic and mechanical formations. The view that the motive that guides organizational

behavior is only profit does not lose its popularity. It is noteworthy to put forward opinions regarding the fair behavior of managers and employees. Asserting the firm family model (stakeholder) is among the most striking examples.

Today's business world is extremely competitive. This situation creates a structure that encourages injustice. Therefore, the demand for organizational justice is always on the agenda. However, it is not very logical and rational to suggest fair action in an environment dominated by utilitarian individuals. It is almost not welcomed in a climate with utilitarian motivation to ask the individual to give up his own interest to give the right to the other. The main reason for this is the lack of a valuable background in the actions of individuals who only criticize their own success. As it is known, the individual's fair action depends on both his own will and the influence of his socio-political environment. Changing environmental conditions from a macro perspective is not easy in the short term. However, it is more possible to ensure that micro units act fairly at their own will.

It is important to present theories of justice, to discover what justice is or to emphasize the nature of justice. What is my suggestion? The explanation of raising the fair individual can be offered as a more refined and effective solution to achieving organizational justice. Because action arises from thought, thought arises from intention, intention arises mindset. In this respect, the issue of organizational justice will be briefly mentioned first, then how to raise the fair individual who will apply organizational justice in real life will be covered in Farabi, one of the rare thinkers who examine this issue in detail.

2. ORGANIZATIONAL JUSTICE

Organizational justice refers to bringing the principle of justice to the forefront in the management understanding of firms (Moorman, 1991: 847). It means

that managers treat all employees fairly according to predetermined criteria in internal activities (Colquitt et al., 2001: 429). It is the state of fairness in decisions regarding the factors such as job description and distribution, empowerment, wage levels, promotion criteria, career plans, working hours, rewarding (Greenberg, 1990: 403). It is also important that the counter party perceives justice, since there are at least two parties in fair action. The fact that employees or workers have a positive feeling in the attitudes of managers shows that organizational justice has been achieved (Fox et al., 2001: 297). On the other hand, organizational justice can be used for holistic positive situations, although the situation itself is bad. An example of this is the deduction or dismissal of someone who is always late for work without a valid excuse. This concept covers employees' perceptions about the correctness of organizational practices and decisions and the effects of these perceptions on employees (Beekun et al., 2005: 139).

According to researches, the existence of organizational justice increases labor productivity and motivation (Colquitt, 2001: 393). Because the most important factor that increases the motivation of the employees is meeting the demands of the employees and their expectations from the business they work. Employees want the earnings they deserve within the company to be distributed fairly among all employees. Employees who think that they are not treated fairly can act reactively. The concept of organizational justice may also include the fairness of the behavior of other employees in the company to each other and to managers (Folder et al., 1998: 30).

The term organizational justice, which can be seen as the institutionalization of individual justice, takes place with the generalization of actions that require high motivation. To be qualified managers and employees as "fair individuals", all relations within the organization must be built on the principles of justice

and equity in general (Colquitt, 2012: 533-534; Freeman et al., 1983: 93-94). In this context, organizational justice consists of the sum of individual justice accumulation and organizational justice accumulation. The accumulation of individual justice covers the individual's actions and relationships, contracts and agreements, both daily and within the organization. The individual identifies justice with his personality by constantly performing his actions on justice and equity. At the point reached, the individual cannot act unfairly, even though he/she wants it in the internal relations. This type of behavior includes contradiction to one's character, personality and experience. Organizational justice accumulation is the experience of justice created and accumulated by members of the company family. This motivates individuals to perform the justice verb. This accumulation creates a driving force for the individual to choose the alternative of justice without hesitation in cases where he may be in conflict. It will not be psychologically and socially difficult for the employee to choose the fair one, even if he is against him. The high level of fair action within the organization causes employees to react to unfair behavior and actions by others. It can be said that social pressure within the firm forces all employees in the organization to take fair action (Carroll, 1991: 45-46). Of course, the existence of such an environment is possible with the generalization of moral maturity and the system of values in society. In capitalist organizations, it is difficult to talk about such an environment.

For this reason, the source of the problem should be addressed to raise a fair individual today. It is necessary to construct the fair behavior of the personality, character and mentality of the individual in an internalized way. Below, an attempt will be made to draw a road map based on Farabi's views on this issue.

3. RAISING A FAIR INDIVIDUAL IN FARABI

3.1. Handling of Human in Farabi

Farabi, the great Islamic scholar and philosopher, addresses the issue of raising the fair individual with a comprehensive and detailed approach. He thinks towards the nature of human in his works. He identifies happiness with the human being to achieve the best, as he is inspired by Aristotle (Baeck, 1994: 108; Netton, 1999: 1). In his work titled *Tahsil*, he describes a human being as a creature trying to reach the ultimate maturity. In his work, *Nevamis*, he expresses one dimension of the human in a way that corresponds to the rational understanding of mainstream economics. Accordingly, he can determine what is useful for him and what is not. Hence, Farabi defines human being as a learning creature. According to him, as soon as a person is born, he does not have professional knowledge. He is born with some tendencies. Some begin life with a tendency to art, some to virtues, values or some talent. Likewise, man is not prone to congenital negative actions (Walzer, 2020). Farabi tries to emphasize that man can be raised as a fair individual by pointing out the learning potential and ability in these definitions.

According to Farabi, every person has different abilities and powers. Besides, some people can be mentioned with such qualities as some intelligent, some virtuous, confused or foolish (Farabi, 2005b: 80). In this respect, he evaluates people in two different categories as perfect and non-perfect. The society is categorized in the same way. The perfect society is divided into three as big, medium and small. All people live in the city in the large community. A part of the society lives in the city in the middle society. A small society is a society formed by the people of the city. The non-perfect society is the village,

neighborhood, street and household (Farabi, 1986: 117). It is possible for man to achieve supreme wellbeing by living in urban society. Because human beings cannot get their needs alone due to their creation. By nature, it needs cooperation. The need for assistance and the establishment of the division of labor are the reasons for the formation of society. Socialization is the main way to ensure that people reach their supreme perfection and become just individuals (Farabi, 2009: 125).

3.2. The Role and Nature of Mind in Raising the Fair Individual

From Aristotle to Farabi and other important thinkers, the mind was the instrument of unity and harmony in the universe. According to Farabi, it includes the thought of Allah, morality and law, and provided the integrity of Allah-human universe. Rationalists substituted the mind for the revelation and finished the need for the revelation and prepared an environment for the mind to fail. The inactivation of mind meant the inactivation of theology and philosophy. So, the emergence of the fair individual was at great risk.

Farabi attaches great importance to the concept of mind for raising the fair individual. He states that mind has four degrees: *Potential intellect, intellect in actuality, acquired intellect and effective (agent) intellect*. The potential intellect and intellect in actuality describe the mind as a passive mind. The potential intellect expresses the ability to grasp information and be affected by them (Kaya, 2003: 319). This level is the lowest level of human mind. Intellect in actuality is the level of kinetic mind that is beginning to be influenced by the justifiable things. Acquired intellect is a high degree of mind enlightened by the effective mind (Sokolowski, 1989: 131). The person who reaches this stage reaches the highest wisdom. According to Farabi, the mind is virtually a divine verb and the mind that the philosopher and prophet have. It is the last

boundary of the human mind matter and form. At this point, acquired mind provides a fusion with the highest degree of agent mind (Farabi, 1998: 70-71).

The person who has the acquired mind, focuses primarily on the purpose of creation to have the character of a fair individual. He takes steps to achieve supreme wellbeing or happiness. This steps are learning and taking action. In other words, one should know both theoretical philosophy and practical philosophy (Farabi, 1991: 46). This "will" be the bridge between the two. Learning and will are the product of the mind. These two types allow people to reach maturity (Farabi, 1987: 171).

In this regard, Farabi emphasizes the elements of knowledge and knowing. Knowledge, which is the essence of human wisdom, includes the information that man brings inborn (Farabi, 1990: 68-69). This accumulation, which Farabi calls the first principles, consists of compulsory knowledge and recommended knowledge. Farabi states that the individual reaches information from his environment and experiences. Thus the mind constructs the theoretical mind from the stored inputs (Farabi, 2005b: 129). In the transition from theoretical mind to practical mind, there are humanistic verbs. Good verbs exhibited by the fair individual are medium and moderate verbs that are excluded from exaggeration and understatement. According to Farabi, mildness states virtue. Such rational verbs far from exaggeration and understatement reveal good morals (Farabi, 1987: 21). The rational and virtuous verbs in the middle also bring people to happiness (Farabi, 1991: 52).

3.3. The First Environment Where the Fair Individual is Raised: Virtuous Society

Farabi believes that there is a degree of maturity that people can reach and this degree varies according to people. The individual cannot rise to this level with

his own knowledge and skills. For this he needs a certain social solidarity and cooperation. There are social structures that enable the development of the character and personality of man. The most remarkable of these structures is "city society". The coexistence in the settlements, where the population is increasing, should be born not by force but by volition and volunteerism. Smart and free people create a perfect urban society as Weber emphasized the same for Western cities (Weber, 1978: 1226). According to Farabi, people in free society can turn towards good or bad by their own will. Those who come together to realize the good form the virtuous society.

Farabi likens the virtuous city organization to a healthy body. If all organs in a healthy body help each other and continue the life of the creature, individuals in social life also prepare the ground for the health of the society by performing the duties assigned to them. The creation of each individual with different qualities, capacities and abilities is for the division of labor. Each individual is created in different phrases to do things that other individuals cannot. This feature leads to the development and diversification of arts and professions in the city (Farabi, 1986: 125).

On the other hand, the virtuous city must have a manager. According to the Farabi, the ideal manager has a degree of acquired intellect. Morality and justice are the product of this stage. He gives clues about the fair individual here. Being a fair individual is possible by reaching the level of acquired mind. The fair individual can reach this level of mind through worship, abstemiousness and deep ratiocination. In this process, he gets rid of the animal emotions and begins to be enlightened with divine knowledge (Güriz, 2003: 185; Craig, 1998: 557).

A fair individual or manager ensures that love spreads in the community. He brings people closer together with love attachment, not with a culture of fear.

In a virtuous society, justice works extremely well. Justice is also subject to love. Love can be natural or willing. The mother's love for her baby is natural. Willful love is due to virtue, interest or pleasure. It is the positive love Farabi talks about here. The ideal individual, which provides social merging, constantly instills virtues to the people to whom he is responsible and his environment. Therefore, we can describe the ideal-fair management with expressions such as philosopher-king or prophet-philosopher (Farabi, 2005b: 93-95).

Achieving the highest level of happiness, the virtuous manager designs actions that lead to true happiness both for him and for the society (Aristotle, 1906: 2). The virtuous manager divides the law among the people of the city he heads, by making laws to ensure the highest happiness of the people, and then protects and maintains it (Farabi, 2001: 46). Because the real purpose of man is not only to ensure his own happiness. One should make himself and his environment happy. For this reason, reaching the highest happiness is possible by connecting with the active or agent mind individually and living in a virtuous city as a society (Bakar, 1998: 115-116).

3.4. The Second Environment Where the Fair Individual is Raised: The Family

As will be noted, Farabi attaches great importance to the development of the mind of the subject. He sees being able to act morally and fairly as a result of the process of meeting human mind and divine mind. The fair individual is the one who connects the human mind with the divine mind. According to him, all cruelty and injustice are the work of minds that have not developed and are not enlightened. *Education* is very important for the development of the mind. Farabi predicts that the members of the "virtuous society" can be maximized through formal and informal education. People may be fair in their behavior. Indeed, education is a great asset to the development of society, the healthy and good transfer of traditional knowledge to new generations, and the

production of new knowledge. A strong family forms a sub-dynamic of the virtuous community project.

Farabi also adopts the virtuous community image in the virtuous family. The family, which is the core unit of society, is a willful association like society. The parents position is like the position of the virtuous community manager (Farabi, 1980: 40-41). There is a parallel between the Allah's rule of the universe, the ruler's management of the city, and the parents' family (Farabi, 1998: 83-84). According to Farabi, parents should think rationally. Rational thinking sets the ultimate goal. Theoretical mind plays a big role in determining correct goals. Among the abundance of purposes, the mind that may make people better must be in the father or mother (Farabi, 1998: 102-103). Just as the manager of the virtuous society is obliged to demand and care for the members of the community, the parents are responsible for the well-being of the family members. Head of family should also conduct its own behavior with this responsibility. Because wrong actions may affect family members. There can be possibility of bad examples for their children.

Farabi argues that new generations can be educated and moral and fair subjects can be raised in the family. Parents' actions, decisions, discourses are very important in terms of gaining moral virtues to individuals. Moral maturity, which is one of the most important features of the fair individual, is one of the gains in the family. The parent or head of the family is both the educator and the trainer of the family members. According to Farabi, education is not one-dimensional but multi-dimensional activity. Teaching is the activity of gaining theoretical virtues to new generations. Education is an activity to gain moral virtues and to acquire a new profession. In this case, it must be necessary to teach the family members theoretical virtues and to support them with words or behaviors in acquiring moral virtues and performing arts. By gaining moral

virtues, people are given the ability to control their ego. The ability to specialize in a certain area is gained through vocational education (Farabi, 1999: 70–71).

As explained earlier, Farabi touches on the importance of love in educating a fair individual. The way to adopt and internalize virtuous acts to new generations is through love. Man is an emotional being. It is also important to address the feelings of the person in the education stage. Considering the rational and emotional side of the human together requires that it must be examined as a whole. To be successful or to bring moral virtues to family members, the method and dose of education should be designed and adjusted according to the person's character. It is essential that the person providing the family education is equipped with knowledge as a member of a virtuous society and has reached moral maturity (Farabi, 1980: 168-169). The healthy structure of the family depends on the fact that parents develop themselves in terms of theoretical and practical virtues and instill this maturity into family members. A fair individual to be fully raised, both theoretical and practical virtues must be presented together. Education without moral knowledge and practice is not exactly education. Moral education is of great importance for the raising of a fair individual. The main purpose of moral education is to bring people to the highest happiness (Farabi, 1996: 251).

3.5. The Nature of Education

According to Aristo, the ultimate goal of man is happiness. Happiness occurs when the best is achieved. The first step to the best situation or happiness is knowledge. So what is there to know? Aristotle mentions that for happiness, which is the result of a good life, concepts such as justice, morality, beauty and good should be known and internalized (Hardie, 1968: 33). In other words, he says that it is necessary to know the ways, methods and conditions needed to achieve the best goal. According to the thinker, the life and actions of the

virtuous and rational individual are shaped within the framework of knowledge. This process leads the individual to happiness. Knowledge is also obtained through education. It is possible to reach happiness, goodness and right with education (Aristotle, 1906: 5-6).

"Human beings" ultimate purpose is identical with the purpose they set for education, He deals with theoretical-practical education and moral education as a whole. First of all, since people are created with different features and abilities, they need education to protect and develop these features and to gain new skills (Farabi, 1998: 84). Moral education constitutes another dimension of education. Moral education is one of the main conditions for raising fair individuals. Someone reaching moral maturity may have a free will and a balanced character structure. He encourages people for good and avoids bad actions. He thinks of the benefit of the other as he thinks of his own benefit. Strives to make society better all the time. He takes on a righteous, compassionate, sharing and helpful character. The virtuous family and the virtuous city need fair individuals who have reached this maturity. Moral education is essential for the true happiness of the individual (Farabi, 1996: 252; Aristotle, 1906: 1-16).

Another dynamic of the educational process is consultation. Family consultation on finding, understanding and choosing what is good, useful and fair should be done. His ideas should be consulted, especially if there is a person who is experienced or specialized in a particular subject. Because consultation is one of the principles that the manager should also be based on. In this respect, consultation is an important part of family education (Farabi, 1999: 57).

While preparing the person for the life of society, gaining the necessary knowledge and attitudes as well as the necessary vocational skills are among the basic objectives of education (Farabi, 1980: 31-32). Accordingly, education

aims at enhancing the artistic and vocational competence of the person, while basing on the development of the person in terms of character. This task that Farabi imposes on education is important for the survival of the society.

As our mental state affects our decisions, Farabi shows mental health as one of the aims of education and explains how the wrong behavior impairs mental health. Accordingly, just as a bad method is applied in the writing work, writing ability becomes worse and as a result, if the person develops the art of bad writing, bad skills develop over time in those who do bad behavior. These behaviors create bad trends in their souls. As a result, the souls of people become ill. They start enjoying these bad trends (Farabi, 1999: 94). In this way, education aims to use methods that may treat people with mental disabilities.

According to what is mentioned, the most important aim of the human being is happiness, and the most important purpose of education should be happiness. Education aims for individuals to have the necessary conditions to gain happiness. Teaching may first introduce them with theoretical power and adopt them as goals. What to do to reach happiness is determined by thinking. With the means of willpower, it is possible for them to perform behaviors that will make people happy. As such, their behavior can be beautiful, virtuous, good and fair (Farabi, 1998: 102).

According to Farabi, there are two types of good like naturel good, voluntary good or certain good. The formation of the voluntary good depends on the condition that the abilities in the human essence fulfill their virtues. The head of the family who realizes these virtues can be the virtuous head of the family, and will educate those who are responsible for their education to be virtuous. (Farabi, 1998: 80).

According to Farabi, the head of the family should adopt the principle of suitability for the education of people in the family. Farabi's understanding of education is not static but has a dynamic understanding that can change according to the age. The head of the family should educate the family members with principles that are appropriate to the moral understanding of his period (Farabi, 1999: 57).

3.6. The Teacher

Man needs to know what happiness is, to aim and to consider it. He also needs to know and do what it takes to achieve happiness. We can say he is a teacher and a guide who may teach him what happiness is and what he should do about it (Farabi, 1998: 87). The teacher's task is to bring theoretical virtues, intellectual virtues, moral virtues and practical arts to existence in societies and cities. Teachers need to be competent in theoretical and practical virtues to fulfill this task properly. They must also strive to bring these virtues to students. Accordingly, some qualities that a good teacher should have are as follows (Farabi, 1988: 191). The teacher himself will know happiness so that he can teach others; therefore, he must have knowledge or wisdom. The teacher needs to know how to achieve happiness. This requires him to bear intellectual virtues such as practical mind and practical wisdom. Sometimes, although he grasps and knows happiness, he does not aim for it, does not want it or does not want it enough, he aims for an object other than happiness.

The teacher should inspire people in this direction so that happiness is desired enough, and they should evoke excitement and enthusiasm in them. The teacher should correct his morality so that his desire is directed towards reality, not pleasure and taste. The teacher should be restrained in his love for wise people, he should not be overly exaggerated in this regard. It should not be too hard or too soft in its behavior towards its students. Because violent pressure

causes the student to feel hatred against his teacher. The extremely humble behavior of the teacher also leads to the shaking of trust against his personality and knowledge. The teacher should devote most of his time to science. Because the efforts on unscientific subjects make the teacher irregular. A good teacher should follow the virtuous president in terms of qualifications and purpose. The aim of the manager should be the aim of the teacher and not the separate purpose. The teacher should gather his students around this goal. This is one of the most important issues in building a virtuous society. In other words, the ideal of achieving true happiness should be one and the same between the president and the people, the head of the family and others of the family, the teacher and the students. One of the most important features of a good teacher/educator is that he/she knows the student/educated. Whether it is education in general terms or moral education, getting to know the student/educated is one of the basic conditions for getting results. It is not correct for the educated to acquire various habits without knowing and understanding the childhood world (Atay, 1974: 39-62).

Farabi talks about three important actors/teachers in the issue of raising a fair individual. These are the manager of the society, the head of the family and the teacher. Among these three subjects, the first teacher is the manager of society. Everybody cannot reach this level. Philosopher kings or philosopher prophets are those who can internalize theoretical and practical virtues and fully practice religious and moral values. However, these managers and their reflections (the head of the family and the teacher) can make other people fair individuals. Education is the main method in this process. It is the education provided by the state. Formal education is like a virtuous martial art. Philosopher prophets are compared to a fair warrior in this respect. Managers and other actors act by knowing that all individuals are created with the ability to take their share from the best and happiness, and they will receive these shares according to their

abilities. For this reason, each individual should be raised to the extent of his character and ability. The fair individual matures with a fair art. The justice mechanism operates the educational process. In other words, Farabi integrates the meaning of justice in the field of law into education.

Another dimension of education and fair individual connection is the acquisition of rights and competencies of the people educated from previous generations. It is not possible for the new generation to achieve this alone. The educator is the person who may provide this legacy to children and young people and mobilize them according to their personality and ensure that they acquire justice as a basic principle (Farabi, 1986: 40-42).

4. CONCLUSION AND DISCUSSION

Justice is a virtue, a principle or a value that mankind absolutely needs at every stage of life. Although a lot of work has been written on justice, injustice also shows an ongoing course in the Western world. As a result of social and economic injustice harassing people and fueling their demands for justice, a unique understanding of justice is created for each period and tradition. In the modern period, the sense of justice of capitalism dominates Western societies. Despite all modernity developments, it is evident that the secular understanding of justice is a sub-branch of the capitalist system, which tends to increase rather than eliminate injustices.

The theory of justice, developed in response to the capitalist formation, naturally covers the business world today. In this regard, organizational justice takes place in business and management discipline as a concept that increases its popularity. Organizational justice means simply to behave fairly in all internal activities of the firms. According to the theoretical and practical researches, the perception of organizational justice provides positive social outputs such as

motivation, belonging and productivity in the enterprises. However, given the current economic injustice, it does not seem possible for the organization manager or employees to fully establish organizational justice in a society dominated by secular understanding.

Managers and employees must be fair individuals to actually eliminate the injustices that recur every day in the business world. However, this basic judgment is not by emphasizing the importance of the fair individual, but by emphasizing how to become a fair individual or how to raise a fair individual. Aristotle addressed this issue with a weak reference, but without serious guidance. Farabi, who developed Aristotle's views with Islamic philosophy and understanding, is among the rare thinkers who are concerned with raising the fair individual.

Such as Aristotle, Farabi emphasizes education in raising fair people. He presents a very comprehensive educational project. In the education method that may ensure the raise of the fair individual, he takes the mind to the center. According to him, only the human mind integrated with the divine mind can fulfill justice. The fair individual can come up with three stages of education in urban societies, families and schools. There are three educators who may raise the fair individual. The manager of the virtuous society, the head of the family and the teacher are very important in this process. These three actors must have reached moral maturity, internalize virtuous actions, integrate with divine/agent mind, have theoretical and practical knowledge and virtues, know teaching and training skills, focus on the supreme wellbeing and happiness, and instill these into their environment. During the acquisition of theoretical and practical virtues, the method and dosage of education should be adjusted according to the person's character, and transfer should be made with a culture of love.

If analogy is made with reference to Farabi, an organization in which organizational justice is fully established is like a virtuous firm. People with complete willpower and volunteerism, as well as conscious high morality, can come together to reveal these organizations. For example, moral, virtuous, conscious and fair entrepreneurs can establish an organization based on virtuous ethics and organize their employees, customers and suppliers within the framework of these principles. Virtuous managers can approach their employees as they deserve as a subject or aim. With the awareness that everyone in the firm is a family member, everyone can work to achieve the supreme wellbeing and happiness. Instead of secular/rational behavior where profit, benefit, pleasure is the only purpose, value-oriented rational and fair approach such as sharing and solidarity can be substituted. In short, a serious character education with religious and moral content should be provided with the necessary professional formations. These virtuous and moral people (fair individuals) who may establish and develop micro enterprises can be defended as the basic solution in the matter of reaching organizational justice.

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GENİŞLETİLMİŞ ÖZET

Adalet, insanoğlunun hayatın her aşamasında mutlak ihtiyaç duyduğu bir erdem, bir ilke veya bir değerdir. Batı dünyasında adalet üzerine yığınla eser yazılmasına rağmen adaletsizlik de her dönem süregelen bir seyir gösterir. Sosyal ve iktisadi adaletsizliğin insanları bezdirmesi ve adalet taleplerini körüklemesi sonucu her dönemin ve geleneğin kendine özgü bir adalet anlayışı oluşur. Modern döneme gelindiğinde ise kapitalizmin adalet anlayışı Batı toplumlarına egemen olur. Tüm modernite gelişmelerine rağmen seküler adalet anlayışının, adaletsizlikleri gidermek bir yana, arttırma eğiliminde olan kapitalist sistemin bir alt şubesi olduğu gözler önündedir.

Günümüzde kapitalist formasyona tepki olarak geliştirilen adalet teorileri tabii olarak iş dünyasını da kapsar niteliktedir. Bu meyanda örgütsel adalet, popülerliğini arttıran bir kavram olarak işletme disiplininde ve yönetim alanında yer alır. Örgütsel adalet, sade bir tabirle yöneticilerin firma içi tüm faaliyetlerinde adil davranmaları anlamına gelir. Yapılan teorik ve pratik araştırmalara göre örgütsel adalet algısı işletmelerde çalışan motivasyonu, aidiyetliği ve verimliliğinin artması gibi olumlu sosyal çıktıların alınmasını sağlar. Ancak mevcut iktisadi adaletsizlik göz önüne alındığında firma yönetici veya çalışanlarının örgütsel adaleti tam anlamıyla tesis etmesi seküler anlayışın egemen olduğu bir toplumda olası gözükmemektedir.

İş dünyasında her gün nükseden adaletsizlikleri gerçekten ortadan kaldırabilmek için yönetici ve çalışanların adil birey olmaları gerekir. Ancak bu temel yargı, adil bireyin önemini vurgulayarak değil, nasıl adil birey olunacağını veya adil bireyin nasıl yetiştirileceğini vurgulayarak gerçekleşir. Bu konuya Aristo güçsüz bir atıfla değinmiş, ancak ciddi bir kılavuzluk yapmamıştır. Aristo'nun görüşlerini İslam felsefe ve anlayışıyla geliştiren Farabi adil bireyin yetiştirilmesi meselesine eğilen nadir düşünürler arasındadır.

Aristo gibi Farabi de adil insanın yetiştirilmesinde eğitimi öne çıkarır. O, çok geniş kapsamlı bir eğitim projesi ortaya koyar. Farabi'de insanın nihai amacı ile eğitim için belirlediği amaçlar birbirine denktir. O, teorik-pratik eğitimini ve ahlak eğitimini bütün olarak ele alır. Öncelikle insanlar farklı özellik ve yeteneklerle yaratıldığından gerek bu özelliklerin korunması ve geliştirilmesi gerekse yeni yeteneklerin kazandırılması için eğitime ihtiyaç duyarlar. Eğitimin diğer bir boyutunu ahlak eğitimi oluşturur. Ahlak eğitimi, adil birey yetiştirmenin başlıca şartlarından biridir. Ahlaki olgunluğa erişen birisi özgür irade ve dengeli bir karakter yapısına sahip olur. İnsanları iyiye teşvik eder, kötü eylemlerden uzak durur. Kendi faydasını düşündüğü gibi karşısındakinin de faydasını düşünür. Toplumun her zaman daha iyiye ulaşması için çabalar. Hakkaniyetli, merhametli, şefkatli, paylaşımcı, yardımsever karaktere bürünür. Erdemli ailenin ve erdemli

şehrin bu olgunluğa erişmiş adil bireylere ihtiyacı vardır. Bireyin gerçek mutluluğu için ahlak eğitimi şarttır.

Adil bireyin yetiştirilmesini sağlayacak eğitim yönteminde aklı merkeze alır. Sadece ilahi akıl ile bütünleşen insani aklın adaleti tam olarak yerine getirebileceğini savunur. Ahlaklı ve adaletli davranabilmeyi, insanî akılla ilahî aklın buluşması sürecinin bir sonucu olarak görür. Adil birey insani akıl ile ilahi aklı buluşturan kişidir. Ona göre tüm zulüm ve haksızlık gelişmemiş ve aydınlanmamış akılların eseridir. Aklın geliştirilmesi için eğitim büyük önem arz eder. Farabi 'erdemli toplum' üyelerinin formel ve informel eğitim yoluyla akıl seviyelerinin en üst düzeye çıkarılabileceğini ve bu akılla kişilerin davranışlarında adaletli davranacağını öngörür. Gerçekten eğitimin, toplumun gelişmesi, geleneksel bilginin yeni nesillere sağlıklı biçimde aktarılması ve yeni bilginin üretilmesi konusunda ne kadar büyük bir önemi hâiz olduğu mâlumdur.

Adil bireyin şehir toplumlarında, ailede ve okulda üç aşamalı eğitim sonucu ortaya çıkabileceğini söyler. Adil bireyi eğitecek üç eğitmenden bahseder. Farabi'ye göre erdemli toplumun yöneticisi, anne-baba ve öğretmenin bu süreçte rolü çok önemlidir. Yaratanın kainatı yönetmesi, yöneticinin şehri yönetmesi, anne ya da babanın aileyi yönetmesi arasında paralellik bulunur. Bu üç aktörün ahlaki olgunluğa erişmiş olması, erdemli eylemleri içselleştirmeleri, faal akılla bütünleşmeleri, teorik ve pratik bilgi ve erdemlere sahip olmaları, öğretme ve eğitme yeteneklerini bilmeleri, en üstün iyiye odaklanıp çevrelerine de bunu aşılamaları gerekir. Teorik ve pratik erdemlerin kazandırılması esnasında kişinin yapısına göre eğitimin yöntemi ve dozu ayarlanmalı ve sevgi kültürüyle aktarım yapılmalıdır.

İnsanın en temel amacı mutluluk olduğuna göre, eğitimin en önemli amacı da mutluluk olmalıdır. Eğitim, bireylerin mutluluğu kazanmaları için gerekli şartlara sahip olmalarını amaçlar. Öğretim ilk önce onlara, mutluluğu kuramsal güçle tanıtacak ve amaç olarak benimsetecektir. Mutluluğa ulaşmak için ne yapılmasının gerektiği, düşünme vasıtası ile tespit edilir. İrade gücünün vasıtaları ile insanı mutluluğa ulaştıracak davranışları yapabilmeleri eğitim sayesinde mümkündür. Böyle olunca da onların davranışları güzel, erdemli, iyi ve adil olacaktır.

Örgütsel adaletin tam anlamıyla tesis edildiği bir işletme, Farabi referans alınarak analoji yapılırsa, erdemli bir firma gibidir. Tamamen iradi ve gönüllülük ve aynı zamanda bilinçli bir yüksek erdemlilik ahlakına sahip insanlar bir araya gelerek bu organizasyonları ortaya çıkarabilir. Mesela ahlaklı, erdemli, bilinçli ve adil girişimciler, erdemlilik ahlakına dayalı bir firma kurup çalışanlarını, müşterilerini ve tedarikçilerini bu ilkeler çerçevesinde organize edebilir. Erdemli yöneticiler, çalışanlarına bir özne veya amaç olarak hak ettiği şekilde

yaklaşabilir. Firmadaki herkesin bir aile olduğu bilinciyle herkesin en üstün iyiye ve mutluluğa ulaşması için çalışılabilir. Tek amacın kâr, fayda, haz olduğu seküler/rasyonel davranış yerine paylaşma, dayanışma, yardımlaşma gibi değer yönelimli rasyonel ve adil yaklaşım ikame edilebilir. Kısaca, gerekli mesleki formasyonlarla birlikte dini ve ahlaki içerikli ciddi bir karakter eğitimi verilmelidir. Mikro işletmeleri kurup geliştirecek bu erdemli ve ahlaklı kişiler, örgütsel adalete ulaşma meselesinde temel çözüm olarak savunulabilir.