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**Sociology and Social Justice**

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## **Sociology and Social Justice**

### **Third Module**

The challenge posed by Dr. Morris in the third module of inequality challenges social scientists' practice of social justice. He suggests that social scientists can use either practice oppressive or liberating social science. In addition, Dr. Morris maintains that oppression, inequality, and injustices are not always the consequence of willful action. Still, they can also result from societal behaviors guided by certain ideals and standards. Oppression may develop not merely because society intentionally aims to disfavor particular groups of individuals but rather as a result of the impacts of cultural norms, regulations, and uncontested prejudices, which social scientists can choose to practice. He also mentions that slavery has always been associated with violence through lengthy history as a destructive system of exploitation and oppression, which currently equates to mental slavery practiced by social scientists in their social science practice. On the contrary, scholarly research on slavery mainly through oppressive social science practice has attempted to define the specific traits of violence at its core.

However, social scientists can practice liberating social science with the considerations of the paradigms present in social science, as Bennett et al. (2017) argued. The first paradigm, in this case, is positivism which guides the concepts of objectivity, knowledge, and deductive reasoning. This paradigm delves deeper into a logical deduction. The constructivist context is based on the impression that society should and can be experimentally and rationally assumed. Positivism also advocates for a valuation science whereby scholars put their biases and ideals aside to search for accurate, realistic, and foreseeable truth. In addition, social scientists employ social constructionism in practicing liberating social science. As rationalists pursue the facts, social constructionists trust that reality is unsolidified. Truth contrasts depending on whoever is

questioned, and individual's philosophies of truth alter every period due to their relationships with other people. Instead of the presence of impartial truth, we hypothesize reality regarding encounters and some perspectives we have encountered, in line with this paradigm. Our experience is shaped by our social circumstances and interaction, which is key to the social constructivism viewpoint that can govern social scientists in their practice.

### Reference

Bennett, N. J., Roth, R., Klain, S. C., Chan, K., Christie, P., Clark, D. A., ... & Wyborn, C.  
(2017). *Conservation Social Science: Understanding and Integrating Human Dimensions  
to Improve Conservation*. *Biological Conservation*, 205, 93-108.

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