Where is the justice when the poor and disenfranchised suffer from social-crises?

Social problems can rightly be traced to the collective individual activities and attitudes of all who live in that society, including the poor and disenfranchised.

Just because a person is poor or disenfranchised does not mean that they do not share in the same thinking as the rich or middle class of the society. Greed, callousness or selfishness, for examples, are found in all classes of society.

It is not inconceivable therefore that many who are homeless, especially in many big cities, because of their inability to pay the rent demanded by greedy landlords are simply experiencing the consequences of their own attitudes/thoughts, even though they are not in the position to exercise greed. Even those who roam the streets because of their drug addiction are experiencing the callous selfishness of the drug suppliers, attitudes that they too once harbored.

There are many in the middle and upper classes who warn against a welfare state because of government spending on social issues like health care. They do not see their attitudes as one of indifference to the plight of their fellow men who cannot afford these basic human services. Then, when it comes time for them to reap the consequences of their attitudes, in this, or a future life, they and observers who are ignorant of the laws of creation see injustice, instead of seeing the mercy granted to them to learn from the consequences of their indifference and thus change within.

After all, being poor does not stop one from having bad attitudes or wishing to change.

Another fact that many fail to note is that circumstances can, and do change for some people at the very bottom of the social ladder. So, why this change for one and not for the rest?

The simple explanation is that those who experience these miraculous transformations have experienced an inward change, through which the laws of creation release them from having to continue with their bitter experiencing, because they have learned their requisite lesson. Indeed, this explanation is proven by the common trait of many of the poor people who have been released. Theirs is usually of one of greater sympathy for the plight of others. You will often see them now dedicated to trying to help alleviate the suffering of the poor and disenfranchised. Of course, they may not be aware that it is that inner change that released them from their previous situation.

The silence or acquiescence of the majority should not be ignored because they thereby encourage, or do nothing to challenge the powerful majority who set the agenda for society at large.

So, difficult as it is to accept, the disenfranchised and silent majority, in nature's wisdom, have a collective guilt for which they bear a common responsibility to correct the imbalances that manifest as social calamities. Each will then experience the social crisis in the degree to which they contributed to its creation actively or passively, through their thoughts, words, actions and attitudes, regardless of the mechanism by which the calamity manifests, even if due to natural disasters.

As each one comes to a recognition of how they have contributed to the crisis, they become free from experiencing the stress or suffering from the crisis, even if it is still raging in the society. This also explains why some are spared, or appear unfazed during the most severe social crisis. Contrary to popular thinking, it is not because these few are, lucky, or cannot grasp the seriousness of the matter. Rather, they are receiving the echoes to that which they have called into the woods