



Section F: Issues of Justice and Peace

*'Act justly, love tenderly,
walk humbly with your God'*

Micah 6.8



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AIMS

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Aims

1. To introduce the principles and skills of social analysis.
2. To encourage the application of these principles and skills in the local context, and in a selection of national and global contexts.
3. To identify and analyse the links between religious belief and commitment and action for justice and peace.
4. To explore the relationship between the concepts of justice and peace and the challenge to sustain this relationship, particularly in relation to the Irish context.

A word cloud featuring various terms related to peace and justice studies. The most prominent words are 'peace', 'justice', 'principles', 'context', and 'relationships'. Other visible words include 'skills', 'analysis', 'action', 'encourage', 'national', 'commitment', 'introduce', 'PEACE', 'belief', 'analyse', 'application', 'concepts', 'explore', 'identify', 'selection', 'religious', 'global', 'sustain', 'relation', 'JUSTICE', 'links', 'ISSUES', 'challenge', 'particularly', 'social', 'Irish', 'Aims', and 'application'. The words are arranged in a dense, overlapping manner with varying font sizes and colors (including red, orange, yellow, green, and purple).

F.1 REFLECTING ON CONTEXT

F.1.1 Social analysis

Description of content:

- reflection on one's own situation and context in the light of questions of
 - resources
 - power
 - meaning
 - relationships
 - identifying questions of economic, political, cultural and social structures arising out of this situation.

F.1 REFLECTING ON CONTEXT

F.1.1 Social analysis

Outcomes:

As a result of studying this section, students will be able to identify the most significant economic, political, cultural, and social structures within their own situation and context that

- influence the availability and allocation of resources
- determine the types and sources of power – shape key personal, interpersonal and intrapersonal relationships
- determine the meaning and value accorded to people within their situation and context.

F.1.2 Social analysis in action

Description of content:

- Why are people hungry in the world? Addressing this question using some of the principles established in the previous section
- the question of poverty in Ireland: using the principles outlined in above to identify the issues involved in the nature and causes of poverty in Ireland
- the question of discrimination in Ireland: using the principles outlined to examine the issue of discrimination on the basis of race, ethnic background, religion, disability, class, or gender

F.1.2 Social analysis in action

Outcomes:

As a result of studying this section, students should be able to:

- briefly describe one country's experience of hunger and identify two causes of the problem at a national and international level and associate each with economic or political or cultural or social structures

OR

OR

- offer a working definition of relative and absolute poverty and identify one group of people who may experience relative poverty in Ireland: establish two structural factors which contribute to poverty in Ireland; show how these factors affect the group identified above

OR

- take one form of discrimination and give two examples of how this discrimination is expressed in Ireland: identify two structural factors which contribute to this form of discrimination.

F.2 THE CONCEPT OF JUSTICE AND PEACE

- **F.2.1 Visions of justice**
- justice as right relationship
- justice as revenge
- justice as fair play
- justice as the promotion of equality
- justice as the upholding of human rights



F.2 THE CONCEPT OF JUSTICE AND PEACE



F.2.2 Visions of peace

- the links between justice and peace
- types of peace
- non-violence as lifestyle and form of protest
- conflict resolution: stages in building peace in local or global communities
- the meaning of dialogue and its role in conflict resolution.



Scilla Elworthy, “Fighting with non-violence.”



- Scilla Elworthy is a peace builder, and the founder of the Oxford Research Group, a non-governmental organisation she set up in 1982 to develop effective dialogue with nuclear weapons policy-makers.

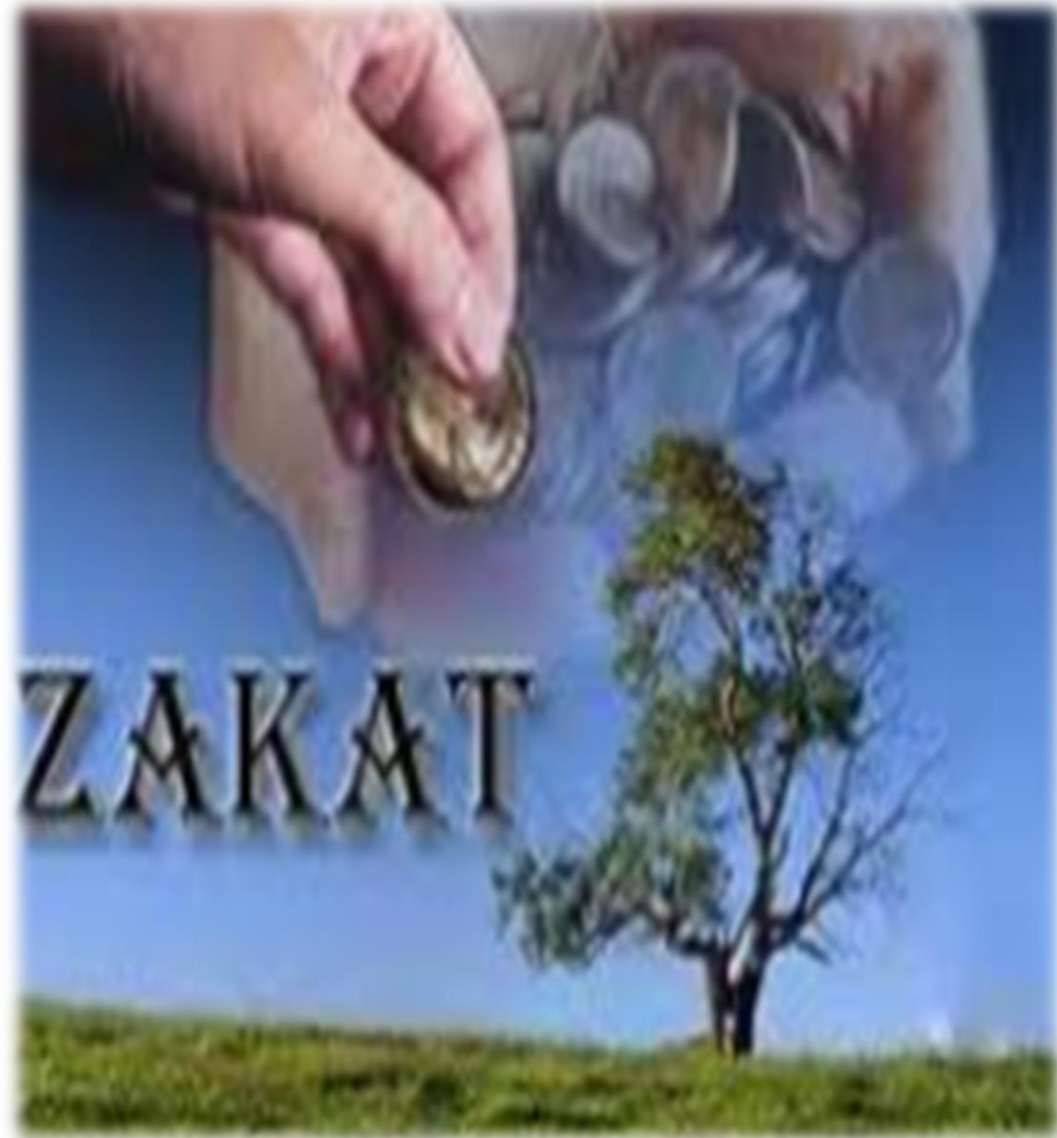
- What is your response to this account of non-violence?
- Identify two important points which are made in relation to our response to violence.

https://www.youtube.com/watch?v=mk3K_Vrve-E

F.2 THE CONCEPT OF JUSTICE AND PEACE

F.2.3 Religious perspectives on justice and peace

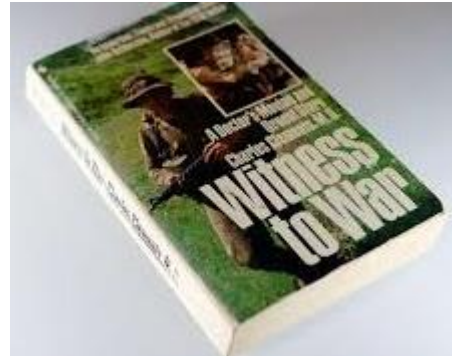
- Two out of:
- the Judaeo-Christian vision of justice
- the Zakat of Islam
- the four Varnas of Hinduism
- the eightfold path of Buddhism



F.2 THE CONCEPT OF JUSTICE AND PEACE

F.2.4 Violence

- personal and structural violence
- the 'just war' tradition
- the legitimisation of violence



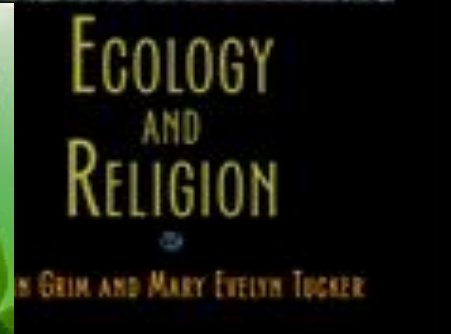
STRUCTURAL
VIOLENCE

**SEE ACCOMPANYING NOTES
RECEIVED IN CLASS**

F.3 THE RELIGIOUS IMPERATIVE TO ACT FOR JUSTICE AND PEACE

F.3.1 Religion and the environment

- the origins of the 'greening' of religion
- a commentator on religion and the environment
 - outline biography which shows how interest in this theme developed
 - summary of main ideas
- a religious group/organisation with an environmental commitment or lifestyle



F.3 THE RELIGIOUS IMPERATIVE TO ACT FOR JUSTICE AND PEACE

F.3.2 Religious traditions and the environment

- Jewish concepts of Sabbath, Schmittah and Jubilee
- creation texts in Genesis and the concepts of stewardship and dominion
- consequences of these interpretations for the earth and the environmental crises
- five precepts of the Buddha and their implications for followers of Buddhism
- viceregents of the earth: Islamic teaching on the environment.



Justice and Peace in Catholic Church Documents

Gaudium et Spes

- People are more precious for what they are than for what they have.
- Economic injustice and lack of participation keep people from attaining their basic human and civil rights
- The social - the human construction of the world - is not secular in the sense of being outside of God's plan, but is intimately involved with the Reign of God. Therefore faith and justice are necessarily linked closely together.

Christifideles Laici (1988)

- All forms of discrimination are totally unacceptable, especially those based on race or economics, social and cultural, political and geographic etc.
- Each discrimination amounts to an absolutely intolerable injustice, because of the tensions and conflicts that can be created in the social sphere and the dishonour inflicted on the dignity of the person.



Populorum Progressio (1967)

- When we fight poverty and oppose the unfair conditions of the present, we are not just promoting human well-being;
- we are also furthering humanity's spiritual and moral development and hence we are benefiting the whole human race.



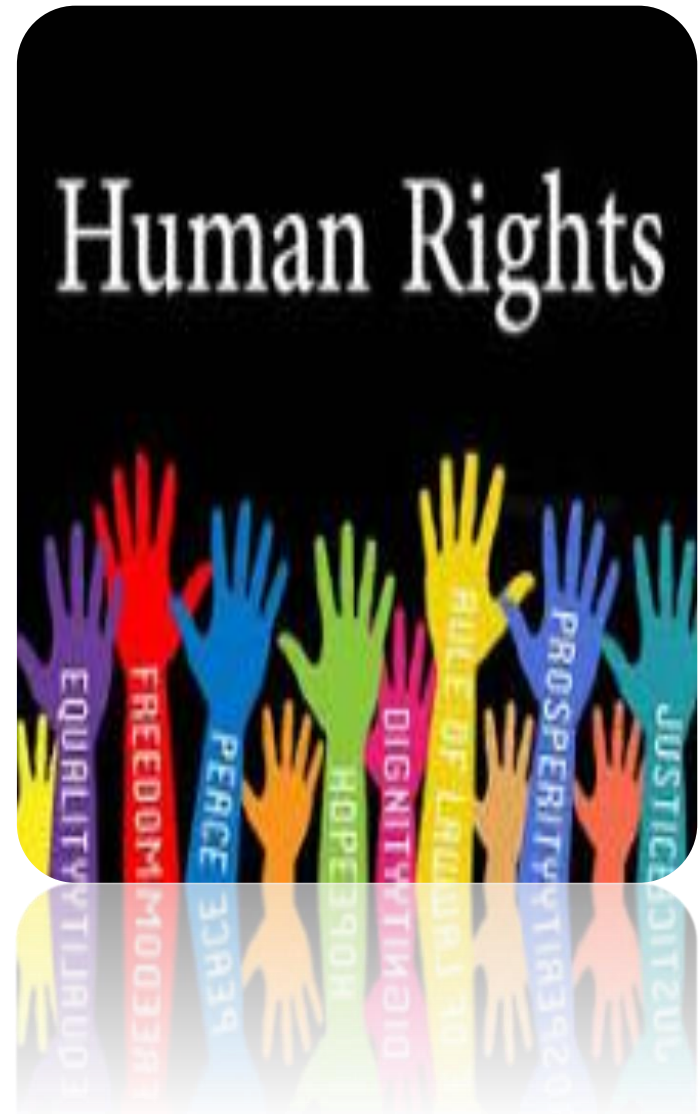
Laborem Exercens (1981)

- All property has a “social mortgage”.
- All people are to be respected and share the resources of the earth.
- By our work we are co-creators in the continuing development of the earth.



Justice in the World (1971)

- Love of neighbour is an absolute demand for justice, because this quality reveals itself in actions and structures which respect human dignity, protect human rights and facilitate human development.



- *Expanding the Catholic Church's Commitment to the Ebola Emergency Response* (27 November 2014)
- **Contribution of the Holy See to the Sixth World Water Forum (Marseille, France, March 2012)**
- **Note of the Pontifical Council for Justice and Peace: "The Fight against Corruption" (September 21, 2006)**

LAUDATO SI (May 24, 2015)

**We have to realize that
a true ecological approach
*always becomes a social approach;
it must integrate questions of justice
in debates on the environment,
so as to hear both the cry of the earth
and the cry of the poor. N 49.***