

## Part two: THE CONCEPT OF JUSTICE AND PEACE

<b>Syllabus Objectives</b>	<p><i>Knowledge</i></p> <ul style="list-style-type: none"><li>• be aware of the variety of perspectives on justice and peace</li><li>• have a knowledge of the processes of conflict resolution</li><li>• be aware of different forms of violence</li><li>• have a knowledge of religious perspectives on violence</li></ul> <p><i>Understanding</i></p> <ul style="list-style-type: none"><li>• identify the relationship between commitment to the major religious traditions, and action to bring about justice</li></ul> <p><i>Skills</i></p> <ul style="list-style-type: none"><li>• identify the links between justice and peace, and the absence of peace</li><li>• apply the skills of social analysis to issues of justice and peace</li><li>• recognise the links between religious belief and commitment to justice</li></ul> <p><i>Attitudes</i></p> <ul style="list-style-type: none"><li>• openness to and respect for, groups and individuals who campaign for justice, including those who campaign out of religious conviction</li><li>• appreciation of potential questions of justice and peace in a given situation</li><li>• sensitivity to issues of justice in the students' own lives and in the lives of others</li></ul>
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### Procedure

#### Topic: 2.1 Visions of justice

##### *justice as right relationship*

*Personal reflection:* Write yesterdays date at the top of a page and divide it into sections for each hour of the day. For each section of the day list the way in which your time related to yourself, others or creation. Add up the time involved that time related to yourself, others or creation. Draw a circle and divide it into parts which reflect the amount of time you spent related to yourself, others or creation. Invite students to present their charts to the rest of the class.

Discuss:

- Do we have anything in common in terms of how our time is related to ourselves, others or creation?
- What are the requirements necessary for these relationships to work well?

Take feedback and conclude by explaining that injustices are those behaviours that hinder good relationships.

Present students with the statement:

‘Justice as right relationship’

Brainstorm the students understanding of this statement noting all points on the chalkboard.

Take feedback and conclude by explaining that justice is concerned with the web of relationships that make up our lives. Justice is seen as being faithful to a rightly ordered set of relationships. Reason can grasp the sense in this approach to living well together. An explicitly religious approach defines right relationship as right relationship with God, self, others and creation. Accordingly, God’s relationships with humanity and creation are seen as the model of right relationship, which we are called to follow.

Read Genesis 1-2:4 or Section J Part 2 *Student Work: STORY OF CREATION GENESIS1– 2:4 or Student Work: ISLAMIC CREATION STORIES*

Discuss: What does this story show as the right relationship between God and mankind?  
What does this story show as the right relationship between mankind and creation?

##### *justice as retribution*

Present students with the phrase:

‘An eye for an eye, a tooth for a tooth,’ (Ex 21:24)

Discuss: What does this phrase mean?  
How does this phrase express the retributive aspect of justice?

Take feedback and conclude by explaining that justice is seen as the balancing of wrongs done with punishments for these wrongs. If someone does an injustice, justice requires that the balance be put right.

Read Matthew 5:38-48 - The Sermon on the Mount

Discuss: From what Jesus said in this sermon does he agree with the ideas of justice as retribution?

Take feedback and conclude by explaining that Jesus in the Sermon on the Mount challenges the idea of justice as retribution where he exhorts his followers to be radically people of peace. A weakness in this understanding of justice is seen as its failure to balance justice with mercy. It fails to recognise that sometimes it is right to be merciful and to forgo the strict requirements of justice, especially when there is a need to break the cycle of violence and patiently work for reconciliation. (e.g. the Truth and Reconciliation Commission in South Africa)

### *justice as fair play*

Present students with the statement:

‘Justice as fair play’

Brainstorm the students understanding of this statement noting all points on the chalkboard.

Discuss: How are we to determine what is ‘fair’?

Take feedback from students and present them with the answer:

Where there is justice ‘the strong and firm will give everyone their due’ – Aquinas

Discuss: Does this determine what is ‘fair’?

How do you determine what is a person’s due?

Take feedback and conclude that Aristotle favoured calculating this arithmetically, with every person receiving from society in proportion to what he or she contributes. A weakness of this position is that justice can become legalistic, with Lady Justice weighing the scales according to what everyone deserves.

Review Junior Certificate Section F Part 4 or present students with the following statements from world religions:

Buddhism            *“I will act towards others exactly as I would act towards myself.”*

Hinduism            *“This is the sum of duty. Do naught to others which, if done to thee, could cause thee pain.”*

Judaism             *“What is harmful to yourself do not to your fellow men. That is the whole of the law and the remainder is but commentary.”*

Islam                 *“None of you truly believe, until he wishes for his brothers what he wishes for himself.”*

Christianity        *Do unto others what you would have them do unto you*

Discuss: Do these world religions have anything in common in terms of how they determine what is ‘fair’?

### *justice as the promotion of equality*

Present students with the statement:

“Justice as the promotion of equality”

Take feedback and conclude by explaining that Justice as the promotion of equality is based on a recognition that we are all human beings with equal rights and dignity.

Read extracts from *On Human Worth: A Christian Vindication of Equality* London SCM by Forrester, D.B. (2001)

### *justice as the upholding of human rights*

Present students with the statement:

“Justice as the upholding of human rights”

Take feedback and conclude by explaining that Justice as the upholding of human rights expresses the worth and dignity of every human being. Today, the linking of justice and human rights is a common way of expressing the universality of the demand for justice and its requirements.

e.g. the U.N. Declaration of Human Rights by reviewing Junior Certificate Section F Part 2

Distribute a copy of THE UNITED NATIONS DECLARATION OF HUMAN RIGHTS

The Christian Way 3 page 87 or *It's Not Fair* page 57

Explain that the 1948 The United Nations Declaration of Human Rights applies to everyone throughout the world and was signed by the representatives of peoples of very different cultures, religions and political systems, for instance Europeans, Africans, Asians, Buddhists, Muslims, Christians, Communists and Capitalists and people of the developed and underdeveloped world. Everyone is entitled to all the rights mentioned in this Declaration, regardless of their race, colour, sex, religion or any other characteristic.

Read an essay by Mary Ann Glendon about the UN Declaration:

[http://www.catholiceducation.org/articles/social\\_justice/sj0006.html](http://www.catholiceducation.org/articles/social_justice/sj0006.html) .

*Written Assignment:*

“There aren't two categories of people. There aren't some that were born to have everything, leaving the rest with nothing, and a majority that has nothing and cannot taste the happiness. God has created for all. The Christian society that God wants is one in which we share the goodness that God has given for everyone.” - *Archbishop Oscar Romero*

Outline the understanding of justice that is evident in this statement.

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

- take each of the five understandings of justice, give a brief explanation of each one and identify its main strength and identify its main weakness.

## **Topic: 2.2 Visions of peace**

- *the links between justice and peace*

Present students with the statement:

“Peace is an absence of overt discord or dissension”

Discuss: Do you agree?

Take feedback and explain that this might ignore hidden or unacknowledged injustices. A more adequate definition of peace would acknowledge that injustices must first be removed before a true peace can occur. Justice and peace then are associated with one another.

Present students with the quotations:

“The fruits of justice are peace”.  
- Isaiah 32:17

“Peace is not merely the absence of war  
but the presence of justice, of law, of order.”  
- Albert Einstein

Discuss: Do you agree?

Take feedback and explain that in the Judeo-Christian traditions both are central to God’s vision of shalom.

- *types of peace*

Read the work cards in *Student Work: Types of Peace*.

Pick two types of peace and research the newspapers of the day for an example of each.

- *non-violence as lifestyle and form of protest*

Write the term ‘non-violence’ on the chalkboard.

Divide the chalkboard into two halves. On one side, write ‘non-violence as lifestyle’ and on the other write ‘non-violence as a form of protest’.

Discuss: What is the difference between non-violence as “lifestyle” and as “protest”?

What people would you associate with non-violence as “lifestyle” or as “protest”?

Take feedback and note on the chalkboard

*Research Assignment:* Divide students into groups to research and produce a storyboard on the life of Gandhi or Martin Luther King. Give students time to read *Student Work: Non-violence as lifestyle and form of protest* and do further research in textbooks, film etc.

Take feedback from each group on the research assignment.

Discuss: In what ways can non-violence as lifestyle and as protest be seen in the life story of Gandhi or Martin Luther King?

Case Study: Northern Ireland - Read *Student Work: Gordon Wilson speaking about his family and the death of his daughter Marie in the Enniskillen bombing November 1987*

Discuss: How did Gordon Wilson Christian faith, influence his reaction to his daughter’s violent death?

Or Case Study: Sri Lanka - Read *Student Work: The Challenge to Violence New Internationalist August 2005 page 9.*

Discuss: How is this case study an example of non-violence as lifestyle and a form of protest?

- *conflict resolution: stages in building peace in local or global communities*
- *the meaning of dialogue and its role in conflict resolution*

Mediation is one common model ‘conflict resolution’ e.g. George Mitchell in the Northern Ireland peace process is a good example of a mediator in action.

The aim is to get both conflicting parties to engage in genuine dialogue, really listening to each other, in a secure context, with a third party to mediate between them. By the use of appropriate skills and the goodwill of those concerned, the parties can be enabled to resolve their differences peacefully.

The object of the process is –

to understand the true nature of conflict

to avoid emotional and other obstacles to gaining a new perspective on the situation

Element in the conflict resolution process -

- The avoidance of laying blame
- Empowering the parties to learn to take responsible control of their destinies
- Empowering the parties to compromise if necessary without losing their pride

*Written Assignment:*

“Since wars begin in the minds of men, it is in the minds of men that peace must be constructed.”

- UNESCO

Or “Peace can't be kept by force it can only be achieved by understanding.” - Albert Einstein

Do you agree with this statement? Why?

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

- briefly explain and illustrate the relationship between justice and peace
- define two types of peace and give an example of each one
- differentiate between non-violence as lifestyle and non-violence as protest
- present one model of conflict resolution and outline how this model could be applied to one local or one global situation
- define dialogue within the context of conflict resolution.

### **Topic: 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*

*Research Assignment:*

- Judeo-Christian perspective on justice and peace –  
Pick a text from each of the columns below and describe the perspective on justice and peace that can be seen in it.

The Hebrew Scriptures:

- The Creation accounts in Genesis
  - The Exodus story
  - The call back to the covenant by the Prophets (Isaiah, Jeremiah, Micah, Hosea.)
- Etc.

The New Testament:

- The Sermon on the Mount (Matthew 5)
  - The parable of the Last Judgement (Mt 25),
  - Luke’s Gospel
  - The Letter of James,
- Etc.

- Islamic perspective on justice and peace - The Qur’an encourages generosity e.g. ‘those who remain steadfast in prayer; and those in whose wealth is recognised wealth for the needy who asks and him who is prevented for some reason from asking’. (Sura70:23-25)
- Hindu perspective on justice and peace in the four Varnas – View extracts from the film Gandhi or research the life of Gandhi who campaigned for the emancipation of the Untouchables, whom he called Harijans, ‘the children of God’. Review Junior Certificate Section D Part 4 Student Work: Mahatama Gandhi or Gandhi Said... or <http://www.mkgandhi.org>
- Buddhist perspective on justice and peace - A central principle of Buddhist philosophy is that it is nobler to give than to take.

<i>Card game:</i> Match the following perspectives on justice and peace with a world religion: Tick <input type="checkbox"/> the world religion with which you associate the following perspectives on justice and peace-	Hinduism	Buddhism	Judeo-Christian	Islam
The ‘Eightfold Path’ is central to this religion. It is constituted by right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditational attainment. Wisdom is the fruit of following this path. No progress can be made without it. While on the surface this code for living may appear negative in that it speaks of refraining from doing certain things, what might be couched in negative language holds positive within it in that it involves practicing positive qualities, such as kindness, compassion, generosity, truthfulness and justice.				
The Four Varnas refers to one’s position (or class) in society. This some societies this has taken the form of the caste system. Its original purpose it would seem was economic rather than religious, in that it divided people according to their role in life. Ancient society was divided into four classes (varnas): the Brahmins, the Nobles or Warriors, the Commoners and the Serfs. The system developed to keep the social fabric in harmonious condition but in later ages it became a divisive force. Those in the fourth class came to be seen as the “untouchables” at the bottom of the hierarchy with the Brahmins at the top. Although “untouchability” is now legally prohibited in India, untouchable castes constitute about one fifth of India’s population. They live on the outside of villages and survive by performing unskilled jobs such as working with leather in the tanneries or doing manual farm labour. This religion today is critical of the caste system and there is a strong movement to improve the social conditions and raise the status of those formerly regarded as untouchable.				
This religion is built on ‘five pillars’ for living; five religious duties, as the foundation for submission to God. The Zakat is the fourth pillar and involves almsgiving. This goes beyond mere spontaneous help in times of emergency. Almsgiving is seen as a demand by God for the sake of equity and justice. (Sura 2.110) In this religion what a person owns is seen as being for the benefit of those in need. The rule is that all adult, healthy members of this religion are to give a percentage of annual earnings. The poor are free of this obligation.				
For members of this faith because God is just and those in covenant with God must live justly. Throughout the scriptures of this religion God relates to humanity, not as a blindfolded judge balancing the scales of justice to measure our legal deserts, but with compassion, mercy and loving-kindness.				

<i>Answers:</i> Tick <input checked="" type="checkbox"/> the world religion with which you associate the following perspectives on justice and peace-	Hinduism	Buddhism	Judeo-Christian	Islam
The ‘Eightfold Path’ is central to this religion. It is constituted by right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, and right meditational attainment. Wisdom is the fruit of following this path. No progress can be made without it. While on the surface this code for living may appear negative in that it speaks of refraining from doing certain things, what might be couched in negative language holds positive within it in that it involves practicing positive qualities, such as kindness, compassion, generosity, truthfulness and justice.		<input checked="" type="checkbox"/>		

The Four Varnas of this religion refers to one's position (or class) in society. This some societies this has taken the form of the caste system. Its original purpose it would seem was economic rather than religious, in that it divided people according to their role in life. Ancient society was divided into four classes (varnas): the Brahmins, the Nobles or Warriors, the Commoners and the Serfs. The system developed to keep the social fabric in harmonious condition but in later ages it became a divisive force. Those in the fourth class came to be seen as the "untouchables" at the bottom of the hierarchy with the Brahmins at the top. Although "untouchability" is now legally prohibited in India, untouchable castes constitute about one fifth of India's population. They live on the outside of villages and survive by performing unskilled jobs such as working with leather in the tanneries or doing manual farm labour. This religion today is critical of the caste system and there is a strong movement to improve the social conditions and raise the status of those formerly regarded as untouchable.	ü			
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Or Research current teaching / thinking about justice and peace in a world religion e.g. *Student Work:*  
Justice and Peace in Roman Catholic Church Documents

Discuss:

What vision of justice and peace comes across from these Roman Catholic Church Documents?

*Written Questions:*

1. Choose one of the following:

- The Judeo-Christian vision of Justice
- The Zakat of Islam
- The four Varnas of Hinduism
- The eight-fold path of Buddhism

Outline the key ideas of justice and peace in *one* of the above.

2. List the key principles of the just war theory as developed by St. Augustine.

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

- making reference to one scripture/source, and one example of current teaching / thinking, outline two of the following: the Judaeo-Christian vision of Justice; the Zakat of Islam; the four Varnas of Hinduism; the eightfold path of Buddhism.

## Topic: 2.4 Violence

• *personal and structural violence*

Divide the chalkboard in two and write the terms "personal violence" and "structural" violence on either side.

Ask students to come to the board and write down what comes to mind under each term. *Or*

Present students with a selection of photographs and ask them to pick a picture that they associate with each term.

Take feedback from students

Discuss: Do we have a common understanding of the meaning of each term? Why? Why not?

Take feedback from students and explain that one way people have tried to 'resolve' conflict is through violence. Protecting personal rights or national rights (e.g. to security) are reasons sometimes given to legitimise violence.

Structural violence refers to harm done by unjust laws, for example, or unfair political, legal or social procedures or systems i.e. the economic exploitation of the poor in many countries; state violence in the form of torture; extreme poverty etc. e.g. Read *Student work: THE HOLOCAUST*

Or Case Study: Latin America

"As the Christian believes in the productiveness of peace in order to achieve justice, he also believes that justice is a prerequisite for peace. He recognizes that in many instances Latin America finds itself faced with a situation of injustice that can be called institutionalized violence, when, because of a structural deficiency of industry and agriculture, of national and international economy, of cultural and political life, whole towns lack necessities, live in such dependence as hinders all initiative and responsibility as well as every possibility for cultural promotion and participation in social and political life,' ... thus violating fundamental rights"

- Latin American Bishops' Conference, Medellin, 1968. 'Peace' document, no. 16, taken from the online resource page: <http://www.providence.edu/las/documents.htm#Medellin> Conference.

- the 'just war' tradition
- the legitimisation of violence

Read *Student Work: Swords to Ploughshares*

Discuss: What point is the author of this story making about war?

Can war ever be justified?

What is the Just War Theory?

Take feedback and explain the 'Just war theory' was developed in the 4<sup>th</sup> century by St. Augustine. It begins with the presumption that war is evil and then tries to balance this with the principle of self-defence. 'Just War theory' claims war can be justified as the lesser of two evils, though only under certain strict conditions i.e.

'Jus ad bellum' conditions -

Why and when recourse to war is permissible:

- Just cause - There must be a just cause i.e. those attacked are attacked because they deserve it
- Competent authority - The war must only be started and controlled by the authority of the state or the ruler
- Right intention - The war must be fought to promote good or avoid evil.
- Last resort - The war must be the last resort i.e. all other possible ways of solving the problem must have been tried out
- Probability of success - peace and justice must be restored afterwards
- Proportionality - must be proportionality in the way the war is fought, e.g. innocent civilians should not be killed. You must use only enough force to achieve your goals, not more (It would not be proportionate', for example, to bomb a whole village because the enemy was hiding in one house.)

'Jus in bello' conditions -

The conduct of war:

- Proportionality (the good intended proportionate to the evil done)
- Discrimination (which prohibits direct attacks on non-combatants and non-military targets)

Case Study: Look at one example of war and apply the just war criteria to it.

Take feedback from students

Discuss: Is this theory still relevant or useful in today's world?

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

- outline two causes and two effects of personal violence and structural violence
- identify the key principles of the 'just war' theory
- illustrate the theory by applying it to one example of contemporary conflict
- taking one example of personal violence, and one example of structural violence, show how someone might legitimise this violence.