

The Necessity of Justice, Equality and Peace in the Society

Amos Adekunle Adediran
Social Studies Department, School of Arts and Social Sciences,
Federal College of Education, Osiele, Abeokuta, Ogun State, Nigeria.
Email: speaktoa3@yahoo.com
Dr Ojebiyi Olufemi Adesola
Department of Educational Foundation, Faculty of Education
Obafemi Awolowo University, Ile Ife, Osun State
Email: olufemiadesola@yahoo.com

Abstract

This paper examines critically the necessity of justice, equality and peace in the society. It reiterated that both concept help students design strategies of action which can contribute to the shaping of a world order characterized by social justice and absence of exploitation. The paper also provide knowledge and skills as well as capacities and commitment, to overcome obstacles to peace, and to build a global community which encompasses the entire human family and accords equal value and full dignity to all human beings. The paper recommended among other things that, government, and traditional rulers should strictly adhere to the rule of law in order to promote peaceful co-existence in their various domains.

Keywords:Justice, government, peace, equality, necessity.

Introduction

Justice is the first virtue of social institutions as truth is of system thought. Justice can be thought of as distinct from and more fundamental than benevolence, charity, mercy, generosity or compassion. Justice has traditionally been associated with concepts of fate, reincarnation or Divine providence, that is with a life in accordance with the comic plan. The association of justice with farness has thus been historically and culturally rare and is perhaps chiefly a modern innovation.

However, justice can only exist within the coordinates of equality. This can be according to what goods are to be distributed in form of wealth, respect, opportunity and what it can be distributed equally between individuals, families, nation, races, species. Commonly held egalitarian positions include demands for equality of opportunity and for equality of outcome. It affirms that freedom and justice without equity are involve and that equality itself is the highest justice. Peace on the other hand refers to a condition of social harmony in which there are no social hindrances. Peace is a condition in which there is no social conflict and individual and groups are able to meet their needs and expectations. Justice, equality and peace are interwoven, because they all address every aspects of social instructions and individuals in the society. They improve the quality and the standard a society and individual need to attain morally and uprightness.

Conceptual Clarification

a) Justice

Robin (1984) quoting Plato's definition of justice that, justice is the having and doing of what is one's own. A just man according to Robin is a man find in the right place, doing his best and giving the precise equivalent of what he has received. This applies both at the individual level and at the universal level. Understanding of justice differ in every culture, as culture are usually dependent upon a shared history, mythology and or religion. Each culture's ethics create values which influence the notion of justice (Daston 2008). To Socrate quoted by Robin (1984) a person's soul has three parts – reason, spirit and desire. Similarly, a city has three parts – Socrates uses the parable of the chariot to illustrate his point: a chariot works as a whole because the two horses pull the chariot through the direction of the charioteer. Lovers of wisdom, that is philosophers, in one sense of the term should rule because they understand what is good. If one is ill, one goes to a doctor rather than a psychologist, because the doctor is expert in the subject of health. In other word, one should trust ones city to an expert in the subject of the good, not to a mere politician who tries to gain power by giving people what they want, rather than what is good for them. Socrate uses the parable of the ship to illustrate this point: the unjust city is like a ship in open ocean, crewed by a powerful but drunker captain (the common people), a group of untruth worthy advisers who try to manipulate the captain into giving them power over the ships course (the politicians) and a navigator (the philosopher) who is the only one who knows how to get the ship to port. For Socrate, the only way the ship will reach its destination the good is if the navigator takes charges (Konow 2003) quoting Socrate.

The Attribute of Justice

The attribute of justice according to Rawls (1999) are:

➤ **Justice as divine command:**

Justice as a divine law is commanding, and indeed the whole of morality is the authoritative command. Killing is wrong and therefore, anyone who kills must be punished, God commands to do what is right, God commands us to do something that is right. If the former, is considered, the justice is arbitrary; if the latter, is considered, then morality exists on a higher order than God, who becomes little more than a passer – on of moral knowledge. Some religious apologists claim that goodness is very nature of God and is necessarily expressed in His commands (Konow 2003). Another response is that the laws and moral principles are objective and self – evident in nature.

➤ **Justice as natural law:**

Justice is that part of a natural law, it involves the system of consequences that naturally derives from any action or choice. It is similar to the laws of physics; that says motion requires that for every action there must be an equal and opposite reaction, justice therefore requires individuals or groups, what they actually deserve, merit, or are entitled to. Justice on this account is a universal and absolute concept laws, principles, religious etc merely attempts to codify that concept, sometimes with results that entirely contradict the true nature of justice.

➤ **Justice as human creation:**

Going by the discussion so far, justice may be understood as a human creation, rather than a discovery of harmony, divine command, or natural law, this is due to the fundamental division between those who argue that justice is the creation of some humans, and those who argue that it is the creation of all humans.

➤ **Justice as mutual agreement:**

Justice according to thinkers of social contract, justice derives from mutual agreement of everyone concerned, or it can be termed equality and absence of bias.

➤ **Justice as a subordinate value:**

Raw (1991) quoting utilitarian thinkers like John Stuart Mill, justice is not as fundamental as people often think, rather, it derives from the more basic standard of rightness, consequentialism; that is, what is right is what has the best consequence, so the proper principles of justice are those that tend to have the best consequences. Mill tries to explain that, justice is important by arguing that of derives from two natural human tendencies: our desire to retaliate against those who hurt us, and our ability to put ourselves imaginatively in another's place. So we see someone harmed, we project ourselves into her situation and feel a desire to retaliate on her behalf. If this process is the source of our feelings about, that ought to undermine our confidence in them.

➤ **Types of justice**

Types of justice according to Stuart (1991) are retributive justice, restorative justice, and distributive justice.

- Retributive justice regulates proportionate response to crime proven by lawful evidence so that punishment is justify imposed and considered as morally correct and fully deserved. The law of retaliation is a military theory of retributive justice, which says that reciprocity should be equal to the wrong suffered.
- Restorative justice is concerned not so much with retribution and punishment as with making the victim whole and reintegrating the offender into society. With this the offender and the victim come together in order to better understand one another so that the offender can realize the effect of his/her offense had on the victim.
- Distributive justice is based on the proper allocation of things, be it wealth, power, reward, respect among different people.

b) Equality

Among the notable broadly egalitarian philosophers are socialism, communism, anarchism, left libertarianism and progressivism, all of which propound economic, political and legal equalitarianism, respectively (Raw 1999). Several egalitarian ideas enjoy wide support among intellectuals and in the general populations of many countries. Each person is to have an equal right to the most extensive total system of liberty for all. Social and economic inequalities are to be arranged so that they are both to the greatest benefit of the best advantaged, consistent with the just savings principle and attached to offices and positions open to all under conditions of fair equality of opportunity (Daston 2008).

Theories of Equality

Theories disagree on the basis for deserving. The main distraction between theories that argue on the basis of just derive held equally by everyone, and therefore derive equalitarian accounts of distributive justice and theories that argue of just is unequally distributed on the basis of, hard work and therefore derive accounts of distributive justice by which some should have more than others (Konow 2003).

Daston (2008) stated that, meritocratic theories in form of goods especially wealth and social status, should be distributed to match individual merit, which is usually understood as some combination of talent and hard work. Also needs based theories, such as goods, especially basic goods as food, shelter and medical care, should be

distributed to meet individuals basic needs. According to contribution based theories, goods should be distributed to match an individual's contribution to the overall social good.

➤ **Peace**

Just as human nature is often portrayed as innately violent, peace is often portrayed as a tranquil, uncomplicated state of mind. This is a constricted and oversimplified view of peace. Peace is only partly the absence of war (negative peace) or a state of harmony and justice (positive peace). Fundamentally, peace is a long-term and gusty project that seeks to bring about lasting and constructive change in institutions that maintain society (Amos, 1997). In another related "peace is dynamic social process in which justice, equity, and respect for basic human rights are maximized, and violence, both physical and structural is minimized" (Oyesola 2005). Peace requires social conditions that foster individual and societal well-being.

Achieving and maintaining these social conditions, in turn, requires grappling with the inevitable conflicts that challenge peace using processes that are nonviolent, collaborative, and life enhancing, just as conflict surfaces differing perspectives and needs, peace building is an opportunity to rethink and reshape the prevailing status quo. Peace is concerned with the elimination of violence where violence is an act or process which impedes people from realizing their potential (Amos in Galtung 1969) so violence is much more than causing physical harm, that is direct violence, it is also the absence of social justice and includes the monopolization and manipulation of knowledge. As discussed above, there are two type of peace, negative and positive (Oyesola 2005).

Negative peace: This refers to the absence of direct violence that causes physical harms, negative is reactive in nature in that, it seeks the cessation of actual or impending conflict. This is most frequently understood as peace as the absence of war, enabling peace to be narrowly interpreted as "anti – war" and creating a perverse logic of unreason whereby, through the idea of deterrence, military and strategic planners can refer to themselves as 'peace planners'. Positive peace, on the other hands, is proactive in nature it seeks to the underlying structural imbalances that present ricks and vulnerabilities to people is shut or well as the long term (Oyesola 2005) note that negative and positive peace are contiguous with each other in theory.

➤ **Benefit of Peace and Conflict Studies**

Oyesola (2005) discussed the benefits of peace and conflict studies as follows:

- Peace and conflicts studies are conductive settings for blending theory and practice and evaluation research. In fact, academic programme in conflict resolution need to stress continuity the interrelationship of the three components theory without practice or evaluation is ineffective in helping students understand the particular dynamics of conflict resolution processes and the impact of various method of dealing with skill training without theory.
- Classroom work in peace and conflict studies can be augmented by valuable student involvement in internships and or workshops and training.
- Conflict resolution programmes is thought primarily based on the liberal arts or social sciences, but it is presently attracting greater and support from students in professional fields and from leaders to civil society.
- Students and other participants in seminary and workshops find the learning events highly applicable to and useful in their everyday professional and non professional lives. The eagerness with which participants apply academics learning to their own conflict situations certainly attests to the relevance and desirability of their body of knowledge.
- Trained experts to peace and conflict studies will find their knowledge to be in general demand in industrially governmental, ministry, community and educational settings.

Conclusion and Recommendations

Justice, equality and peace are very useful to both outdoor and indoor education. They tend to correct the bad behaviours perpetuate in the society. When justice, prevails in the judiciary arena of the society, there will be equal treatment between two parties and this will bring peaceful co-existence in the society. There is a saying that goes thus, there should be equality before the law and nobody is above the law, and judgment should be executed based on the level of offense in any reasonable society. Any society that fails to adhere to the concepts of justice, equality and peace will find herself to blame in the nearest future. For instance, peace studies is to educate, that is to put the various issues fairly and squarely in order that, a student is better informed, more sensitive to the issues and perhaps motivated to do something about such issues. The key issue in peace education according to Oyesola (2005) is the guidance coupled with sensitivity, perhaps the hallmarks of good teachers now as in the past.

The ultimate aim of peace education in the words of Oyesola (2005) is to create a world of justice, equality peace and love to remove whatever breeds oppression, be it personal, structural or systematic. It aims to build structure that foster unity of people with people and people with God. Peace education is concerned with respect for

person, personal relationships, conflict resolution and social justice. It deals with oppression, sexism, racism, inequity and injustice.

Government, church leaders, traditional rulers etc, should adhere strictly to the rules of law to allow peace, equality and justice to take their normal course, in the scheme of things.

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