

The Activity

- Two of the main themes of this course are systems and justice. In your groups, you will be working with pairs of images to get you started thinking about environmental justice. Consider what you have read about justice in the encyclical, our learning aims, and the additional info on environmental justice.
- When your group finishes with your first set of images, trade with another group to do a 2nd set of images. Each group should do at least 2 sets of images. When we come back together, be prepared to explain your answers to the questions below.
- *Questions*
 - What do you notice when you look at the images?
 - Which one do you feel or think you are most connected to? Why?
 - Are the 2 images connected? Why or why not?
 - Do the images relate to environmental justice either separately or as a pair?
 - How might our learning aims connect to the images?

Additional Readings

Special Report on Ecology, Healing a Broken World. Task Force on Ecology, ed. P. Alvarez, SJ, *Promotio Iustitiae*, N106, 2011/2. <http://www.sjweb.info/documents/sjs/pjnew/PJ106ENG.pdf>, Accessed January 12, 2016

Bullard, Robert D. "Environmental Justice for All." *Nature Transformed*, TeacherServe®. National Humanities Center, 2002, <http://nationalhumanitiescenter.org/tserve/nattrans/ntuseland/essays/envjust.htm> Accessed January 12, 2016.

Bullard, Robert D., "Confronting Global Environmental Racism in the Twenty-First Century," *Global Dialogue*, 4(1), Winter 2002). <http://www.worlddialogue.org/content.php?id=179> Accessed January 12, 2016

Relevant Loyola Learning Aims (<http://www.loyola.edu/admission/undergraduate/academics/learning-aims>)

- *Promotion of Justice*
 - an appreciation of the great moral issues of our time: the sanctity of human life, poverty, racism, genocide, war and peace, religious tolerance and intolerance, the defense of human rights, and the environmental impact of human activity
 - commitment to promote justice for all, based on a respect for the dignity and sanctity of human life
 - commitment to and solidarity with persons who are materially poor or otherwise disadvantaged
- *Diversity*
 - recognition of the inherent value and dignity of each person, and therefore an awareness of, sensitivity toward, and respect for the differences of race, gender, ethnicity, national origin, culture, sexual orientation, religion, age, and disabilities
 - awareness of the structural sources, consequences, and responsibilities of privilege
 - awareness of the global context of citizenship and an informed sensitivity to the experiences of peoples outside of the United States
 - awareness of the multiplicity of perspectives that bear on the human experience, and the importance of historical, global, and cultural context in determining the way we see the world

Additional Info on Environmental Justice

- **Pope Francis** in *Laudato Si*, writes about about the environment as an issue of justice. For example:
 - “Today, however, 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.” (Chapter 2, 49)
 - “The Portuguese bishops have called upon us to acknowledge this obligation of justice: ‘The environment is part of a logic of receptivity. It is on loan to each generation, which must then hand it on to the next.’ An integral ecology is marked by this broader vision.” (Chapter 3, 159)
 - “The establishment of a legal framework which can set clear boundaries and ensure the protection of ecosystems has become indispensable; otherwise, the new power structures based on the techno-economic paradigm may overwhelm not only our politics but also freedom and justice.” (Chapter 2, 53)
 - “This vision of “might is right” has engendered immense inequality, injustice and acts of violence against the majority of humanity, since resources end up in the hands of the first comer or the most powerful: the winner takes all.” (Chapter 3, 82)
- **St. Thomas Aquinas** ranked justice as the second of the cardinal virtues ...justice, as Fr. John A. Hardon notes in his *Modern Catholic Dictionary*, is a "habitual inclination of the will." It is "the constant and permanent determination to give everyone his or her rightful due."
- **US Council of Bishops - The Environmental Justice Program** (EJP) educates and motivates Catholics to a deeper reverence and respect for God's creation, and encourages Catholics to address environmental problems, especially as they affect poor and vulnerable people.
- **US EPA** - Environmental Justice is the fair treatment and meaningful involvement of all people...with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies.... It will be achieved when everyone enjoys the same degree of protection from environmental and health hazards and equal access to the decision-making process to have a healthy environment in which to live, learn, and work.