

# Review of: "Active Peacebuilding as a Challenging Task of the Catholic Social Ethics"

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In the overall, the author stresses the need to have a re-look into the issue of just war (war in self defense) as an acceptable part of peacebuilding as against the Catholic Social Ethics and Christian theology that has always been in opposition to killing as a way of resolving problems. The author raises the concern of killings during such war(s). How do we reconcile such understanding with the biblical injunction that says: "Thou shalt not kill!" Going down the lane of history, from the author's experience in Europe, he noted how European nations have prosecuted a lot of wars leading to the death of people. Even when the wars are justified, how do we justify the killings involved? The dilemma as presented by the author is the possibility of making univocal decision for or against leading a war, or waiving it completely, especially in a situation where there are diverse denominational views and stands across the globe.

For the author, the Catholic social ethics lies in the submissions of the various post-war popes that condemned war for any reason, and, especially that of Pope St. John Paul II which advocates fair treatment of minorities as a very significant role in safeguarding active peace in any of the territories. However, making all denominations and governments to univocally accept this is a challenge. For the author, in line with the Catholic social ethics, following the option of dialogue is more beneficial than using war as means of peacebuilding. Moreover, the mechanical accuracy of the paper is commendable.

In spite of the above strength, this article has some deficiencies. One of them is the abstract. The beginning of the abstract is misleading in the sense that the author gave the reader the impression that the paper will draw from the biblical injunction: "Thou Shall Not Kill" which was not the case in the development of the work. Moreover, the author neither specifically states the line of argument the article intends to follow, nor a clear thesis. Also, the methodology is not well spelt out in the abstract, though a bird's-eye view of the entire paper suggests a historical approach. The above is also applicable in the introduction. Another is the arrangement of the subheadings. It is not coherent enough. There is a need to create a subheading talking about the Catholic Social Ethics and its development within time and space, though the author tried doing so under disjointed headings: "Condemnation of any wars by the popes of afterwar time" and "The Issue of Development of Nations on Heterogeneous Territories." Furthermore, the author would have also created a heading for the views of other denominations (protestants) and theory, and how they constitute a challenge to the Catholic social ethics. These the author did not coherently show in the paper. In my own opinion, I would suggest: the topic be reframed to connect the entire paper as it is currently or the paper is developed coherently with the title as it were. Most importantly, the author needs to logically (coherently) tell the reader how active peacebuilding constitute a challenging task to the

Catholic Social Ethics and make a conclusion.