

Social Justice and Information Management: A Biblical Perspective

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Abstract

Social justice may refer to how societal and organizational structures and systems promote and practice a just, healthy, safe, and equitable treatment of individuals. On the other hand, information has become one of the most powerful resources in shaping society, influencing public opinion, policies, decisions, determining access to opportunities, providing the basis for openness and accountability, protecting individual rights, and enforcing legal obligations. Nonetheless, the global explosion of information and its importance for organizational and individual openness and accountability for social transformation and social justice also provides the possibility of its manipulation and suppression. This situation warrants an ethical response, especially from a Christian worldview. Consequently, a Christian biblical worldview on information management could offer a balanced ethical stance in relation to social justice. This research utilized a documentary content analysis approach by analyzing biblical and secondary data on social justice and its interaction with information management. The authors identified some significant resources for this research, established their authenticity, credibility, and representativeness. It then divided the material into units to discuss and establish meanings for the theme studied. It was argued that the biblical principles of truth, integrity, access, equity, equality, confidentiality, privacy and stewardship, and accountability in information management are significant to social justice. Therefore, the paper concluded that from a biblical perspective, social justice has connections with information management. The paper encourages responsible use of information as a moral and spiritual duty that reflects God's concern for justice, truth, and the flourishing of all people.

Keywords: Social Justice, Information, Management, Biblical Perspective

Introduction

Social justice is a guiding standard for nurturing equity and addressing systemic inequalities. Its scopes of origin cover moral, religious, philosophical, and political.¹ The contemporary use of the term could be traced to Catholic philosophers from about the 1840s and the United Nations in the 1960s. The latter used the term as a substitute for the protection of human rights.² There is no unanimity on the definition and scope of social justice. However, social justice may refer to how societal and organizational structures and systems promote just, healthy, safe, and equitable treatment of individuals.³ Social justice could be said to exist if organizations or society function on values of equality and solidarity that place worth on human rights and also affirm the dignity of persons, challenging injustice, valuing diversity, and people recognize a common humanity.⁴ Social justice is also described by Leanna Ho et al as “finding the optimum balance between our joint responsibilities as a society and our responsibilities as individuals to contribute to a just society.”⁵ While views may differ on what the optimum balance is, it could be summed up that social justice refers to acts

¹ Viviene Taylor, “Social Justice: Reframing the “Social” in Critical Discourses in Africa,” in *Africa African Perspectives on Social Justice*, ed. S. Tangen (Kampala, Uganda: Friedrich-Ebert-Stiftung, 2012), 12-25.

² Archana Chaturvedi, “The Concept of Social Justice,” *CASIRJ* 6, no. 12, (2015): 102-106.

³ Avtar Singh, “Social Justice: An Indian Scenario, ” *Journal of Research in Humanities and Social Science* 9, no. 12 (2021):31-37. See also Mona Khechen, “Social Justice: Concepts, Principles, Tools and Challenges,” <http://www.unescwa.org/publications/social-justice-concepts-principles-tools-and-challenges>.

⁴ Chaturvedi, “The Concept of Social Justice,” 102-106.

⁵ Leanna Ho, Tom Calma, Eileen Baldry, Linda Briskman, and Julian Disney, “What is Social Justice?” *Issue 1 of Occasional Papers. National Pro Bono Resource Centre*, 2. https://probonocentre.org.au/wp-content/uploads/2015/09/Occ_1_What-is-Social-Justice_FINAL.pdf.

of fairness and equity that incorporate both interpersonal acts of kindness towards others, institutional policies, and practices.

At least three perspectives have been argued on the concept of social justice. Some contend that social justice focuses on what the idealized state should be. This suggests that it remains in the realm of an ideal which may not be realized. Another position of social justice is that it cannot be divorced from the realities that people live in—the context of existence may determine the nature and practicability of social justice. Related to these views is that social justice is relative, considering the variability and differences among human beings and grounds of principle in the discourse and context of specific communities⁶. Nonetheless, the common principles in these positions for social justice are equality, distribution and redistribution, solidarity, subsidiarity, inclusion, fairness, equity, and nation-building.⁷ Similarly, John Rawls, as cited by Mona Khechen, identifies four key principles of social justice: equality, equity, rights, and participation. By equality, he means the fair access of all persons to public goods, resources, and opportunities since all human beings are equal before God and the law. Equity means that people will get deserved treatment in the face of the imbalance or inequality in society. The principle of rights refers to all legal rights and moral rights. The former hinges on rights to inherited or lawful rights, such as adequate pay for the job done. The latter (moral rights) refers to basic rights such as the right to liberty and, fair hearing. Participation as the fourth principle of social justice refers to involving people in the decisions that affect or govern their lives.⁸ Information could certainly significantly impact how these principles of social justice could be realized.

Information has become one of the most powerful resources in shaping society, influencing public opinion, policies, decisions, and determining access to opportunities. On the value of information,

⁶ Taylor, “Social Justice,” 12-25.

⁷ Taylor, “Social Justice,” 12-25.

⁸ Mona Khechen, *Social Justice: Concepts, Principles, Tools and Challenges*, last modified 16 December 2013, <https://digitallibrary.un.org/record/1324339?v=pdf>.

Toyosi Samuel argues that information is very significant “in achieving rational organizational decision-making and high-quality service delivery. It is needed to develop, deliver, and assess the effectiveness of organizational policies, make informed choices between alternative courses of action, provide the basis for openness and accountability, protect individual rights, and enforce legal obligations.”⁹ In this perspective, this paper views information management as the collection, access, evaluation, storage/organizing, sharing, and destruction of information.¹⁰ We may also, for this paper, add information seeking and retrieval, which relates to information behavior in this definition. Thus, information management is critical in creating, promoting, and implementing organizational decisions, and these could shape the contextual factors that affect information behavior (how people seek and utilize information) and its impact on social justice.

Nonetheless, the global explosion of information and its importance for organizational and individual openness, accountability, protection of individual rights, enforcement of legal obligations, advocacy, and social transformation and social justice also provides the possibility of its manipulation and suppression to mislead or deceive, even in Christian institutions and/or organizations. Therefore, a perspective that views information management and behaviors as a responsibility under God warrants a study of biblical principles, precepts, and practices on how they could impact social justice. Therefore, this paper, drawing on theological principles and insights, explores the intersections of social justice and information management from a biblical

⁹ Toyosi Samuel, “The Role and Essence of Records Keeping in Saving Lives: The Examples of Josiah and Mordecai in the Bible,” in *Library, Records & Information Science in the Bible*, eds. Vincent Unegbu and Philemon Amanze (Ilishan-Remo, Nigeria: Eze and Bros, 2016), 252.

¹⁰ Mastura Ismail and Norhayati Hussin, “Fundamentals of Information Management in Organization Academic Writing,” *International Journal of Academic Research in Business and Social Sciences* 7, no. 12 (2017): 394-404. <http://dx.doi.org/10.6007/IJARBSS/v7-i12/3620>. See also B. Kaur, “Information Management,” *International Journal of Computers & Technology* 2, no. 3 (2012): 424-427.

perspective. In this paper, we argue that biblical ethics, with the principles of truth, justice, stewardship, and the self-worth of all people, could offer an ethical basis for information management that is committed to upholding social justice in organizations and society.

Methodology

This research utilizes a documentary content analysis approach. It principally analyzed biblical and secondary data on social justice and its interaction with information management and behavior. The researchers identified significant resources for this research and established their authenticity, credibility, and representativeness. It then devised the material into units of: (i) biblical foundation of social justice, (ii) social justice in an African perspective, and (iii) the intersection of faith, information management, and social justice to discuss and establish meanings for the theme studied. This method was adopted because it facilitated understanding of the subject of this research. The last part of the paper is devoted to conclusions and recommendations for the connections between social justice and information management.

Biblical Foundations of Social Justice

One may argue that the concept of social justice is deeply embedded in Scripture since God's concern for the marginalized is a consistent biblical theme. The Hebrew word *mishpat*, commonly translated as "justice," occurs over two hundred times in various forms in the Old Testament. According to Timothy Keller, the word *mishpat* is "to treat people equitably."¹¹ It is often coupled with *tzadeqah* (righteousness), which refers to a society where people have a right relationship with God, and this vertical relationship also reflects on horizontal relationships with one another. Unterman opines that in the Bible social justice consisted of "protecting the weaker levels of society from being wrongly deprived of their

¹¹ Timothy Keller, *Generous Justice: How God's Grace Makes Us Just*, (New York: Penguin Books, 2016), Chapter 1, Kindle.

due: the legal, property, and economic rights to which their place within the social hierarchy entitled them.”¹² Thus, the Pentateuch includes numerous guidelines and imperatives to care for the vulnerable category in society, such as widows, orphans, and aliens (Exod 23:1-8; Lev 19:35f; Deut 10:18-19; 16:18-20). In these foundational instructions, God communicates His concern for the lawful and legitimate structure of the Jewish society founded on truth, fairness, and justice.

The prophets also emphasized the concept of social justice. Cynthia Westfall and Bryan Dyer reason that “the prophetic literature upholds Yahweh’s standard of justice—pointing out its neglect and abuse.”¹³ For instance, the prophet Amos famously declares: “Let justice roll down like waters, and righteousness like an ever-flowing stream” (Amos 5:24, NRSV). In this appeal, Amos stresses God’s call for societal justice over ceremonial piety. Accordingly, based on Amos 5:21-24, Godwin Akintola affirms the relevance of Amos’ call for social justice. He states that social justice is the “understanding that for any vertical relationship (human–God) to be intact, the horizontal relationship (human–human) must not suffer any strain.”¹⁴ Prophet Isaiah also links social justice to worship. Unquestionably, the prophet stated that God loathes the worship and piety of Israel because they neglected justice, but approves a piety that upholds justice (Isa 58:1-12). Micah is another Old Testament prophet who heightened the imperative of social justice. God declares through him, “He has told you, O man, what is good; and what the LORD requires of you

¹² Jeremiah Unterman, *Justice for All: How the Jewish Bible Revolutionized Ethics*, (Philadelphia: The Jewish Publication Society, 2017), Chap. 3, Kindle.

¹³ Cynthia Westfall, Bryan Dyer. *The Bible and Social Justice :Old Testament and NewTestament Foundations for the Churches Urgent Call* (Eugene: Pickwick, 2015), Chapter 2, ProQuest, <https://www.proquest.com/docview/2135329439/A36F01F06F4C4936PQ/1/?thumbnail=sourcetype=Books>

¹⁴ Godwin Akintola, “Amos’ Call for Social Justice in Amos 5:21-24: A Model for Prophets in the Apostolic Church LAWNA, Nigeria,” *OTE* 3, no. 2 (2021):419.

but to do justice, and to love kindness, and to walk humbly with your God?” (Mic 6:8 ESV). Micah reveals God’s claim upon His people, and the vast importance of justice and humility. For Micah, God is jealous of His name. Justice is a core foundation of His throne and reflects the laws with which He rules the universe. The sine qua non of the empire of God is justice. Therefore, worship is meaningful “within the context of a peaceful, just society.”¹⁵ Thus, the Old Testament indicates that social justice is a divine initiative that also mandates human responsibility.

In the New Testament, the Greek term that resonates with the Old Testament concept of all-inclusive justice is *dikaiosune* and its derivatives. It occurs about 300 times and is commonly translated as “uprightness” or “righteousness,” but could refer to “the quality, state, or practice of judicial responsibility, focusing on fairness, justice, and equitableness.”¹⁶ In this context, uprightness or righteousness implies the character of God and the personal dimension of the relationship with God, while judicial responsibility, fairness, justice, and equitableness imply a social or vertical dimension. Thus, Plato viewed justice as very important to understanding an individual and a society, and justice is clearly evidenced in human relationships.¹⁷ On social justice in the New Testament, Keller argues that Jesus endorses the Old Testament prophets’ powerful use of justice as a “heart-analysis, the sign of true faith.”¹⁸ In Matthew 23:23, Jesus lists justice alongside mercy and humility as very significant to evidencing Christian faith. This is reminiscent of Micah 6:8, and Jesus’ rebuke suggests that the Pharisees did not “devote the same care to working out the

¹⁵ Unterman, *Justice for All*, Chap. 4, par. 54, Kindle.

¹⁶ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker. 3rd ed., (Chicago University Press, 2000), 247-248.

¹⁷ Gottlob Schrenk, δίκη, δίκαιος, δίκαιοσύνη, δίκαιόω, δίκαιωμα, δίκαιωσις, δίκαιοκρισία. Gerhard Kittel, Geoffrey W. Bromiley, & Gerhard Friedrich (Eds.), *Theological dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964), 2:187–188, electronic edition.

¹⁸ Keller, *Generous Justice*, 49, Kindle.

practical implications of these basic principles as they did to the minutiae of tithing herbs.”¹⁹ Perhaps, the parable of the rewards for the sheep and goats, where identifying with the “least of these” is commended (Matt 25:40) and His pragmatic declaration of liberation for the oppressed (Luke 4:18), affirm the imperative of social justice. Hence, Jesus reiterates this concern for social justice in human relationships.

From the survey of biblical data, it is evident that social justice is rooted in God’s character, and it is His ideal for human behaviors and relationships. Social justice demonstrates God’s love in protecting the weak, oppressed, and less privileged and ensuring justice in society. Consequently, acts of fairness, equality, and equity that incorporate both interpersonal acts of kindness towards others and institutional policies and actions safeguarding social and economic justice are the divine ideal and in accordance with God’s character.

Social Justice in an African Perspective

The African society, the context in which this paper is written, is deeply religious, and it seems appropriate, before developing the connections between social justice and information management, to survey perceptions of this theme in that context. John Umoh begins this discussion by opining that a moral sense of justice and truth is part of the religious values cherished and exalted in Africa.²⁰ Similarly, a Ugandan erudite scholar, Mbiti, as cited by Moji Ruele, also posits that African religious beliefs and moral values play a significant role in matters relating to social justice because they engender “virtues, norms and values that foster friendship,

¹⁹ Richard T. France, *The Gospel of Matthew* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 2007), 873.

²⁰ John Umoh, *Elements of Sociology of Religion* (Ikot Ekpene: Iwoh Publishers, 2005), 65.

compassion, love, honesty and justice in the society.”²¹ Therefore, the concept of social justice is not alien to African societies. According to Robert Rweyemamu, a Tanzanian scholar, in African societies, social justice is not an abstract concept but has a divine origin and points to a religious value that promotes order and harmony. It is also seen as a moral value that maintains acceptable human conduct, promotes good relationships, and can minimize conflict, as social justice can deliver spiritual, material, and social blessings.²² The Ashantis of Ghana see an intimate connection between social justice and peace. In that context, Peter Sarpong argues “justice produces peace; there can be no peace without justice....They are convinced that peace can never be achieved when you are disgraced or when you disgrace another person. People must relate to one another on equal terms.”²³

Further, Theophilus Okere also discusses the value of social justice in Africa. In his very well-crafted article discussing the value of peace and justice among the Ibos of Nigeria, he argues that “when the vital interests of one group are reconciled with those of another and these with those of yet others, each in its place, the result is peace, the peace of order and harmony. What makes this peace possible is the element of placing things, each in its due place. ...it is justice that creates peace, or better, peace is not something that happens but rather a situation that arises when justice happens. It is a happy state of things that happens when the state of things is just.”²⁴ This is also attested by Gava when he argued that gospel

²¹ Moji Ruele, “Relating the Teachings of the Gospel to Social Justice in Africa: The Case of Botswana,” *Botswana Notes and Records* 48 (2016): 241. <https://www.jstor.org/stable/10.2307/90025341>.

²² Robert Rweyemamu, “Religion and Peace: An Experience with African Traditions” *Studia Missionaria* 38 (1989): 394-410.

²³ Peter Sarpong, “African Traditional Religion and Peace with Special Reference to Ashanti,” *Studia Missionaria* 38 (1989): 353-355.

²⁴ Theophilus Okere, “The Kite May Perch, the Eagle May Perch: *Egbe Bere Ugo Bere*-An African Concept of Peace and Justice,” *International Journal of Philosophy and Public Affairs* 6 (December 2018):9-10.

proclamation cannot be separated from social justice in Nigeria.²⁵ In Botswana, Moji Ruele associates social justice with the pre-colonial traditional system or institution known as the *kgotla* (open public forum), which plays a very important role in the governance of the society. Here, people could “express their views on governance or administration of their community without fear of reprimand.”²⁶ Thus, it is argued that “when justice is pervasively trampled upon, the very fabric of liveable society crumbles.”²⁷ Accordingly, social justice is valued in African societies, and it is considered an integral part of human relationships and living. Therefore, people who rupture the harmonious co-existence of their community contravene social justice. This is because these values yield the virtues, norms, and values that help promote friendship, compassion, love, honesty, and justice in society. And how information is managed and used could be a major factor in this regard.

The Intersection of Faith, Information Management, and Social Justice

As was indicated earlier, the purpose of this paper is to examine the link between social justice and information management from a biblical perspective. In this standpoint, K. O. Adebiyi upholds the role of the Bible in information management by stating that the Bible “reflects views of the profession as well as buttresses the ethics of library and information science.”²⁸ Hence, this section of

²⁵ Dauda A. Gava, “Gospel Proclamation and Social Justice: Are the Two Related? A Biblical Reflection^{https://www.researchgate.net/publication/373171557_Gospel_Proclamation_and_Social_Justice_-Are_the_Two_Related_-A_Biblical_Reflection_-Dr_Dauda_Andrawus_Gava}, accessed 5th May 2025.

²⁶ Ruele, “Relating the Teachings of the Gospel to Social Justice in Africa, 241

²⁷ Blessing Boloje and Alphonso Groenewald, “Malachi’s concern for social justice: Malachi 2:17 and 3:5 and its ethical imperatives for faith communities” *HTS Teologiese Studies/Theological Studies* 7, no. 1 (2014):1. ^{http://dx.doi.org/10.4102/hts.v70i1.2072.1.}

²⁸ K. O. Adebiyi, *The Bible as the Foundation for Ethical Issues in Library and Information Science*, in *The Bible in Information Resource Management*, ed. Vincent Unegbu (Lagos: Emaphine Reprographics, 2015), 68.

this paper investigates the connection and linkages between social justice and information management by drawing on theological principles and insights that impact information management and social justice.

Truth and Integrity in Information Management

One of the foundational values of biblical ethics concerning information management is the commitment to truth. In the Old Testament, Scripture commands, “You shall not circulate a false report” (Exod 23:1 NKJV). It also upholds truth-telling as essential to communal life: “The Lord detests lying lips, but he delights in people who are trustworthy.” (Prov 12:22 NASB). The New Testament also attests to this when Christians are exhorted to “put off falsehood and speak truthfully to your neighbor....” (Eph 4:25 NIV). These biblical commands on information management indicate that the integrity of information for decision-making could impact social justice. This is further affirmed in several biblical passages (Deut 19:15-20; cf. Matt 18:16; 2 Cor 13:1). We may then infer that the core of the principle of truth and integrity in information management, as relates to justice and relationships, is that information can only be considered valid when it is truthful and there are multiple (two or three) independent witnesses. Thus, in situations where truth and information reliability are important, this biblical information management and behavior principle could ascertain data and information whose integrity is suspect or whose accuracy is mistaken. It can also mitigate against data corruption, which could negatively impact social justice.

The accuracy, authenticity, and reliability of the data and records generated, circulated, and used are also essential in information management. This is underscored by the American Library Association, which emphasizes intellectual freedom and access to information as fundamental rights.²⁹ It is obvious that unverified information propagated through social platforms and any other

²⁹ American Library Association. *Core Values of Librarianship*. <https://www.ala.org/advocacy/intfreedom/corevalues>.

means can cause untold upheavals such as social unrest, crime, and a violation of human rights. Hence, ensuring the integrity and accuracy of information is vital in achieving social justice in information management. For this reason, creating an avenue for persons and organizations who may want to refute some information can deter abuses of those trying to propagate incoherent and misleading information. These duties align with the biblical call to integrity and honesty. They highlight how information management and behavior can serve the cause of justice by resisting misinformation, disinformation, and propaganda.

Access and Equity

Access to information is an important principle of information management. According to some scholars, access to information from an objective perspective denotes the legal rules that control “public information relations by enabling participants to obtain information to exercise their rights, freedoms, and lawful interests and fulfill tasks and functions.”³⁰ Information access is thus a human right.³¹ Unequal access to information can deepen injustice. Hence, there is a biblical basis for access to and equity in information (Deut 19:15-20; cf. Matt 18:16; 2 Cor 13:1). In fact, although from a different perspective, God laments the negative effect of lack of access to information. It leads to destruction (Hos 4:6).

³⁰ Damir Digay, Daniya Nurmukhankzyzy, Svetlana Alzhankulova, Timur Zhumagulov, Karina Kamidenova, “Ensuring the Right of Access to Information Due to the Need to Increase the Level of Information Security and Protect Public Interests,” *Journal of Lifestyle and SDG'S Review* 5 (2025):4. <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe04036>.

³¹ Laura Saunders, “Connecting information literacy and social justice: Why and how” *Communications in Information Literacy* 11, no. 1 (2017):55-75.

Information access and equity are also significant matters in information ethics. It discourses the breach between those who have access to information and those who do not. This split intensifies prevailing social disparities, weakening educational, economic, and civic opportunities for marginalized groups. It can also change the cause of justice, leading to wrong verdicts and the miscarriage of justice. The absence of access and equity to information could undermine human dignity, which is the keystone of biblical anthropology. In Genesis 1:27, we read that all people were created in the image of God (*imago Dei*). This truth is a verity that should direct human rights and ethical treatment, guaranteeing that information usage does not exploit or harm individuals.

Confidentiality and Privacy

While access to information is an important principle in information management, confidentiality and privacy concerns are also noted. The broadest and most delicate part in the field of information and society is the emphasis on privacy. Therefore, it is argued that privacy is essential for autonomy, dignity, and freedom in the information age.³² In information management, privacy has been described as encompassing not only concerns about the fair and reasonable information practices of government agencies, information professions, and the for-profit information industry, but also confidentiality concerns. These include the curiosity curbed by effective controls on access and dissemination and by suitable safeguards against the theft of intimate concerns. These controls and safeguards can be viewed as protecting a zone of personal privacy, where information is kept to oneself.³³ And may not be used against a vulnerable person, and to suppress social justice.

³² Digay, Nurmukhankzy, Alzhankulova, Zhumagulov and Kamidenova, “Ensuring the Right of Access to Information,” 4.

³³ Sandra B. Peterson, “Your Life as an Open Book: Has Technology Rendered Personal Privacy Virtually Obsolete?” *Federal Communications Law Journal* 48, no. 1 (1995):163-186. <https://www.repository.law.indiana.edu/fclj/vol48/iss1/7>

From a theological standpoint, respecting privacy aligns with honoring the image of God in each person, reinforcing ethical responsibilities in data collection and surveillance practices. This is also a very significant principle in information management in the Bible. We read “a gossip betrays a confidence, but a trustworthy person keeps a secret” (Prov 11:13 NIV). Christians are exhorted to honor secrets told to them in confidence, unless there are circumstances that require otherwise (Prov 11:13; 12:23). In fact, we are admonished to shun those who are unable to keep secrets: “A gossip betrays a confidence; so avoid anyone who talks too much” (Prov 20:19 NIV). Confidentiality is even required when challenging others about their own sin. (Matt 18:15). Confidentiality with discretion is also important even when the information concerns our enemies (Proverbs 25:9; 17:9). Therefore, the biblical principles of confidentiality and privacy in information management can impact social justice.

Stewardship and Accountability

In the field of information management, stewardship entails curating, preserving, and disseminating information ethically and equitably. In this perspective, Luciano Floridi views information ethics as concerning the moral duties of handling information in ways that promote human flourishing. Stewardship in this sense includes protecting the privacy of individuals, ensuring equitable access, and maintaining data integrity. The objective of this stewardship is to ensure that all information is available, accessible, and reliable. This stewardship requires knowledge of and a commitment to managing the information in ways that will prevent loss of context and content.³⁴ These elements of information stewardship are pertinent to social justice.

The biblical creation account reveals that the creation of humanity God gave humans the responsibility to subdue the earth, and have dominion over the cattle, fish, and fowl of the earth,

³⁴ Luciano Floridi, “Information technologies and the tragedy of the goodwill,” *Ethics and Information Technology* 8. No. 4 (2006): 253-262. <https://doi.org/10.1007/s10676-006-9110-6>.

and also over every creeping thing (Gen 1:27-28). This initial stewardship mandate has informed views of humanity as stewards of the earth.³⁵ Thus, Gordon Wenham argues that humanity is created in God's image; therefore, His representative on earth should "act in a godlike way in caring for the earth and other creatures in it."³⁶ While the Old Testament extends the concept of stewardship beyond the created order to the people that God raised to effect salvation, a deeper understanding of stewardship is presented in the New Testament with the exhortation that the things which believers own must be seen as entrusted to them to administer according to God's purpose and intention (Luke 12:42; 16:1, 3, 8; 1 Cor 4:2; Titus 1:7).

The biblical principle of stewardship declares that each person must give an account of how they have used the resources that God has entrusted them with (1 Cor 4:2; cf. Matt 25:14-30; Romans 14:12). But resources can be defined broadly to include not only physical possessions or wealth but also time, talent. However, one resource that is often neglected is data, which refers to facts and statistics collected for reference, analysis, and decision-making. Unfortunately, the sheer volume of data can lead to a neglect of proper stewardship of this resource. This is especially true of data that could support or negate social justice. However, accountability is expected of information management and usage. There are warnings against false witnesses and misuse of knowledge (e.g., Proverbs 19:5; Matt 12:26). Thus, information should not be used to manipulate, oppress, or deceive and hinder social justice.

Conclusion and Implications

Social justice has a biblical mandate and is an agenda that is important for human society, especially in contemporary times with many social challenges and broken human relationships. From a biblical perspective, social justice has connections with information

³⁵ Gerhard von Rad, *Genesis* (Philadelphia: Westminster, 1972), 60.

³⁶ Gordon Wenham, *Exploring the Old Testament: A Guide to The Pentateuch* (Downers Grove: InterVarsity, 2003), 20.

management. Information and how it is managed and/or used could be a powerful tool for advocacy, social transformation, and social justice. The responsible use of information is an ethical obligation that echoes God's ideal for justice, truth, and the prosperity of all people. Therefore, those who profess faith in God are stewards of information, and they are called to defend virtuous principles that imitate God's concern for the marginalized and uphold the integrity of truth. When such persons establish information management practices based on biblical values, they contribute to a just and equitable society by excluding information manipulation to repress or delude people. Further, Christians should use information to advocate for the unrepresented and challenge injustice by upholding and promoting transparency and truth in organizations and society. They should contest the information distortion that could promote systemic injustice and cause harm to the weak, vulnerable, and even the strong. But advocating for policies in information management that protect dignity and social justice.