



Jesuit Social Services Ecological Justice Strategy 2025-2028



Jesuit
Social Services
Building a Just Society



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Acknowledgement of country

We acknowledge the Traditional Custodians of the unceded lands on which we live and work. We pay our respects to their Elders past and present and extend this acknowledgement to Aboriginal and Torres Strait Islander peoples who continue to care for Country, community, and culture.



Overview

Purpose of this Strategy

This document articulates the strategic priorities of Jesuit Social Services relating to ecological justice to guide actions and track progress over the next three years. The strategy:

1. Outlines current priorities and objectives relating to our work on ecological justice
2. Provides an overarching framework to guide our actions and track our progress
3. Summarises Jesuit Social Services' ecological justice journey to date and situates it within our larger context

Our Commitment to Ecological Justice

Our Ecological Vision: To protect, nurture and restore healthy and equitable relationships between people, place and planet.

Our Ecological Mission:

- Restore healthy relationships between humans and ecosystems.
- Empower marginalised communities towards resilience and interconnection.
- Advocate for ecological justice and equity.

Jesuit Social Services is a social change organisation. Our mission is to build a just society where all people can live to their full potential. For nearly 50 years, we have been working at the hard end of social justice, working in solidarity with people experiencing disadvantage and working to change policies, practices, ideas and values that perpetuate inequality, prejudice and exclusion.

In an increasingly complex era of climate crisis, environmental degradation and rising social inequity, new challenges to building a just society are appearing. The concept of ecological justice helps us understand the relationship between ecological change, social justice, and our place as just one species on an interconnected Earth. Jesuit Social Services has always worked with the most marginalised. While often the least responsible for

ecological risks and threats, these populations are the most affected by their emergence. Moreover, Earth itself – our common home – must today be considered as violated, marginalised and in need of our care, solidarity and justice.

Recognising that environmental challenges pose particular risks to the communities with whom we work, we have been working to bring an ecological perspective to all our operations for over 15 years. The interconnection between environmental and social justice has influenced our practice, policy, and organisational identity. It has shaped our strategy to ensure we are equipped to address justice issues of the future, and to lead peer organisations around issues of ecological justice.

Our commitment to ecological justice is grounded in:

- Our mission to build a just society;
- Our work with people on the margins who overwhelmingly bear the brunt of both the causes and consequences of the climate crisis and environmental degradation; and
- Our Jesuit heritage which emphasises *reconciliation with creation* and an understanding of justice as relational and restorative.

Respect for First Nations Peoples, Cultures and Lands

We proceed from a place of gratitude and respect for First Nations peoples, whose way of life is inherently ecological, expressing the connection between all things. We acknowledge their continued care for Country over tens of thousands of years. We acknowledge that the dispossession of First Nations peoples from their ancestral lands and cultural genocide have had devastating intergenerational social consequences. We are committed to ensuring that justice for Aboriginal and Torres Strait Islander people and respect for

First Nations' knowledge is the foundation of our response. Ecological justice cannot be achieved without justice for First Nations peoples, cultures and lands.

We acknowledge that listening to and learning from First Nations peoples needs to go hand in hand with actively challenging and *unlearning* harmful paradigms, ideas and ways of being that are deeply ingrained in 'Western' culture and that are shaped by anthropocentrism, capitalism, sexism, colonialism and imperialism.

Jesuit Social Services' Ecological Justice Priorities

As part of Jesuit Social Services' ongoing commitment to ecological justice, we have identified the following four key priorities to guide our work over the next three years (2025–2028).

To stay responsive to a rapidly evolving context, annual work plans with tangible outcomes against each high-level priority will be compiled by the ecological justice team in consultation with relevant areas across the organisation.

<p>1. Organisational transformation</p>	<p>We are committed to a continuous process of organisational learning and transformation, making ecological justice an integral part of our organisational culture and processes, our doing and influencing. This is addressed across the three integrated domains of Human Spirit, Practice and Business Processes.</p>
<p>2. Policy, research and advocacy</p>	<p>We contribute to the understanding of ecological justice challenges and solutions and influence decision-making for a more ecologically just society, aiming to change hearts and minds at the individual and community level and working towards systemic transformation.</p>
<p>3. Practice</p>	<p>We develop, implement and reflect on ecological practice approaches and build capacity through resources, trainings and a community of practice for staff. We capture and share organisational knowledge and practice wisdom.</p>
<p>4. Building community capacity</p>	<p>Our work strengthens awareness, resilience and collective capacity to respond to ecological challenges, through sharing of knowledge, skills and resources, within the community-services sector and the wider community.</p> <p>We engage and activate diverse actors and communities to work collectively for a more ecologically just world, striving to build networks of solidarity, care and justice.</p>



Hearing “the cry of the earth and the cry of the poor”

In Australia and globally, the ecological crisis is accelerating. Countless scientific studies and reports from experts, including from the Intergovernmental Panel on Climate Change (IPCC), warn of dire consequences if the current trajectory is not altered by taking meaningful and concerted action. Mounting evidence suggests that the world has already exceeded the 1.5°C mark that was set as a global warming limit to stay below in the Paris agreement from 2015. The world is currently on track for average temperatures to rise by at least 2 to 4°C. There is no doubt amongst experts: the consequences will be catastrophic, and their full extent is unforeseeable as reaching so-called tipping points will lead to further cascading detrimental and irreversible effects on ecosystems, human and non-human populations. Beyond the climate crisis, we are witnessing a rapid decline of natural systems that sustain life on earth: irreversible loss of biodiversity; soil depletion due to unsustainable farming practices, urbanisation, contamination and erosion; pollution of air and water; deforestation and the overfishing and acidification of oceans.

These trends are caused by humans – but there are significant differences in who is most responsible and who is most affected by them. Individuals, communities and entire nations already

experiencing social and economic disadvantage now face increasing ecological and environmental challenges. These populations are often the least responsible for ecological risks and threats but are the most affected by their emergence. This affects the vast majority of the world’s population (usually referred to as the ‘Global South’), whereas a minority (the ‘Global North’ and those who can afford to adopt its lifestyle) reaps the benefits of a destructive system built on historic and present-day injustices. This disparity not only exists at a global scale, but also within societies and in front of our doorsteps. Questions of power, privilege, equity and fairness underpin all of this. This is why what we are witnessing is not merely an environmental crisis, but fundamentally a matter of justice.

Truly hearing “the cry of the earth and the cry of the poor” (Pope Francis) and promoting better alternatives is integral to Jesuit Social Services’ mission of standing in solidarity with those in need and expressing a faith that promotes justice. This requires realising that social and environmental, local and global issues cannot be understood separately. And it requires accepting that we are intricately in systems catering for our everyday needs – such as the economy, food or housing – that produce injustice.

“We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.”

Pope Francis: *Laudato si’* (139)



Systems and behaviours producing injustice

The global capitalist economic system is predicated on continuous growth. It relies on ever-increasing production and consumption and has an insatiable need for natural resources, mining, logging, global supply chains, exploitation of humans and natural systems.

In Australia and many other countries of the Global North, the food system is built on industrial agriculture growing monocrops, using harmful pesticides and other petrochemical inputs. We are reliant on food that has been transported over long distances, and we eat too many foods that require lots of water and emit lots of greenhouse gases, such as meat and dairy products. The conditions under which food is produced are mostly invisible to consumers and the true cost is externalised – to the environment, communities ‘elsewhere’ and future generations. Expanding urbanisation – catering to the cultural narrative of owning property and boosting the economy as it creates jobs, growth and investment opportunities – consumes arable land and destroys ecosystems. All too often the results are sprawling suburbs lacking in infrastructure, shade or access to fresh and healthy food, deepening socio-economic disadvantage and inequity.

At the same time, we are surrounded by a culture of ‘never enough’, where the pursuit of continuous growth has entered our individual and collective psyche. For many people, consumerism and constant striving for more possessions and spectacular experiences, widely celebrated and sold to us as a desirable lifestyle by media and advertising, serve as a distraction from the injustices of our systems, or serve to mask a deeper sense of lack, loneliness, and impoverishment of the human spirit.

Many people place great hope in technological solutions such as renewable energy and electric vehicles, and the possibility of ‘green’ economic growth. However there are numerous social, environmental and economic problems with this: these so called solutions rely on limited natural resources (e.g. copper, lithium, cobalt, rare earths) that are often extracted exploiting humans in the Global South, destroying ecosystems, violating Indigenous land rights and releasing toxins into the environment, and that are frequently related to violent conflicts – while a few corporations pocket the profits. Furthermore, despite the rapid growth of renewables, greenhouse gas emissions continue to rise. The use of coal and other fossil fuels hasn’t decreased – we simply use more energy. Another technological development, the advent of artificial intelligence (AI), is not only tipped to disrupt entire industries while mining data and collective intellectual property to generate profits for a handful of multinationals, it also requires tremendous amounts of energy, causing more emissions and using precious water to cool data centres. Anyone who cares for the planet and the common good must carefully discern their approach towards the use of AI.

Underpinning this catalogue of trends is a hierarchical, anthropocentric worldview that places humans over everything non-human (“nature” or “the environment”), as well as some humans over others. This notion is deeply engrained in ‘Western’ thought and culture and manifests in today’s lifestyles as well as in injustices like colonialism, racism and gender injustice. It is the foundation of systemic injustices, power imbalances and individualistic lifestyles oblivious to their impact – the exploitation and destruction of human and more-than-human life.



A complex crisis unfolding around us

The consequences of these developments do not lie in the distant future – they are already present. In Australia, amidst new average temperature records being reported almost every year, there is an increasing occurrence of extreme weather events such as floods, storms, heat waves and bushfires. In recent years, major floods affected the east coast of Australia with significant damage as well as lives lost. Every year, bushfires wreak havoc, such as the ones in Victoria in the summer of 2025/26, killing humans and countless animals and destroying habitat and livelihoods. In northern and central Australia, communities are experiencing an increase of extreme heatwaves that have arrived 10 years earlier than predicted by CSIRO, and some remote desert communities are facing imminent risk of running out of water while struggling with regular power outages and energy insecurity. Australia's first National Climate Risk Assessment, published in 2025, spells out the stark risks to communities, places and the environment. For example, already today, extreme heat kills more Australians than other natural hazards combined, and the frequency and severity of heat waves is predicted to increase.

But not everyone is affected equally. The injustice of the climate crisis and the uneven distribution of ecological harms is becoming increasingly evident. The National Climate Risk Assessment stresses that individuals and households already disadvantaged

are the most vulnerable to the impacts of a changing climate. Jesuit Social Services' research into locational disadvantage across Australia, *Dropping off the Edge*, clearly illustrates this. In our work on the ground, we see daily that ecological challenges such as climate change, energy and food insecurity and environmental degradation intersect with other layers of social injustice, such as housing, employment, mental health, involvement with the justice system or the use of drugs and alcohol. We see that these issues cannot be understood separately as they impact and compound each other.

The ecological crisis is unfolding at the same time as multiple other crises and challenges – locally, nationally and globally. Consider violent conflicts and humanitarian emergencies, forced displacement and migration, challenges to liberal democracy and rising political polarisation, mental health crises, housing crises, cost of living crises. These crises interact and worsen one another and have therefore been subsumed under the term *polycrisis*. This points to the necessity of a holistic, integrated approach to face these crises. Ecological justice is such an approach, encompassing intergenerational, First Nations, social, economic, gender, racial and environmental justice. Ecological justice intends to address the root drivers of marginalization, harm and exclusion for human communities and ecosystems.

Where to from here?

“There is a growing desire to do something, but we need to move beyond good intentions. Often, our actions are more cosmetic than genuine ecological conversion that requires profound changes in our lifestyle and work, which we consciously and unconsciously resist. Deepening our intellectual contribution in this field must be accompanied by the promotion of public policies that ensure the fulfillment of the commitments to measures agreed upon to reverse the deterioration of the environment worldwide, including plans to replace fossil fuels as the main source of energy generation, to control environmentally predatory mining, to preserve and grow forests ... And it also means reviewing and making decisions about our daily lives, that is, what kind of energy we use in our homes and institutions, how we move around in cities or when we travel abroad, our use of water, cooking, clothing ... Becoming authentically contemplative in action will be clearly reflected in this challenge.”

Father General Arturo Sosa SJ, 2023, in *De Statu Societatis (the State of the Society)*, Chapter V

The changes that are required are nothing short of transformational – starting from the human spirit, fostering our own personal ecological consciousness to transform the way we see ourselves in the world and the systems we live within. It requires us to cultivate systems that are relational, collaborative and regenerative, in the place of old untenable social, economic and political systems that are transactional, competitive, extractive and destructive.

The acceleration of the ecological and climate crisis is demanding urgent and ambitious action from all spheres of society. This includes action to both mitigate climate change and environmental harms, and prepare for those consequences that are already unavoidable (adaptation). The community service sector has a vital role to play in this – beginning not only with *what* organisations do, but *how* they do it. This must happen in the face of progressing neoliberalisation of the community service sector and almost all parts of life, with funding constraints and an increasingly transactional service delivery as the new norm.

For our organisation, this means continuing the journey of **organisational transformation** to further explore, embody and promote ecological justice across all our *doing* and *influencing*. Jesuit Social Services is recognised as a leader among community sector organisations in giving expression to an ecological approach that informs who we are and what we do. Building on more than 45 years’ experience, we are exploring innovative ways of **incorporating ecological justice into**

our practice. We must continue to find ways to effectively capture, develop and pass on this approach – being aware of our heritage and achievements thus far as well as humble and open to learning more and from others.

The complex challenges we face require action on multiple fronts with a networked approach that engages new partnerships across (siloed) sectors, locations and groups within our community. This is in line with Jesuit Social Services’ approach of building communities of justice – forming networks of solidarity, care and justice through organising and alliance building. This is evident in our **policy, research and advocacy** work, aiming to influence hearts and minds. It also comes alive in our various place-based and community-centred responses that **foster resilience and community capacity.**

At a time when we are being asked to take urgent action in our personal lives and as citizens, many of us are struggling with difficult emotions in the face of the complexity of the issues that can be paralysing. More than ever there is a need to foster connection and care for ourselves and each other in order to be purposeful in the face of a very uncertain future.

Finally, we believe that choosing active hope is integral to our work towards ecological justice. This is not a naïve optimism rooted in ignorance or sourced from technological ‘solutions’. It is a practice which starts with a realistic look at the predicament at hand, truly hearing the cry of the earth and the poor, and asking ourselves: what am I, what are we called to do?

Jesuit Social Services' Ecological Justice Journey

Grounded in our Catholic and Jesuit Heritage

Our work builds on a long line of engagement with environmental and ecological concerns rooted in Jesuit-Ignatian tradition and Catholic Social Teaching, including the seminal writings of the late Pope Francis.

The image shows a vertical timeline on the left and the cover of the encyclical 'Laudato Si'' on the right. The timeline is a light blue arrow pointing downwards, with years and descriptions of events. The encyclical cover features a photograph of Pope Francis and the title 'LAUDATO SI' ON CARE FOR OUR COMMON HOME'.

Year	Event
1999	Society of Jesus, Social Apostolate Secretariat "We live in a broken world"- Reflections on Ecology, Promotio Iustitiae no.70
2008	Jesuit Conference Decrees of General Congregation 35: Reconciliation with Creation
2011	Society of Jesus, Social Justice and Ecology Secretariat Healing a Broken World: Taskforce on Ecology, Promotio Iustitiae no.106
2012	Jesuit Conference of Asia Pacific (JCAP) Our Environmental Way of Proceeding
2015	Pope Francis On Care for Our Common Home, Laudato Si (Encyclical Letter)
2019	Society of Jesus, Fr. General Arturo Sosa SJ Universal Apostolic Preferences 2019-2029 (4): Caring for Our Common Home
2023	Pope Francis Laudate Deum (Apostolic Exhortation). To all People of Good Will on the Climate Crisis
2025	Jesuits for Climate Justice Campaign

The current Universal Apostolic Preferences, articulated in 2019 as 10-year priorities for all Jesuit ministries by the head of the Jesuits, Father General Arturo Sosa SJ, spell out a clear mandate to continue and intensify our efforts on ecological justice:

"Collaborating in the care of our Common Home means walking with the poor and vulnerable as climate change intensifies their suffering and perpetuates the causes that produce unjust structures. [...] The environmental destruction caused by the dominant economic system not only affects those currently living on Earth but also conditions and jeopardises the lives of future generations."

Father General Arturo Sosa, SJ: 4th Universal Apostolic Preference

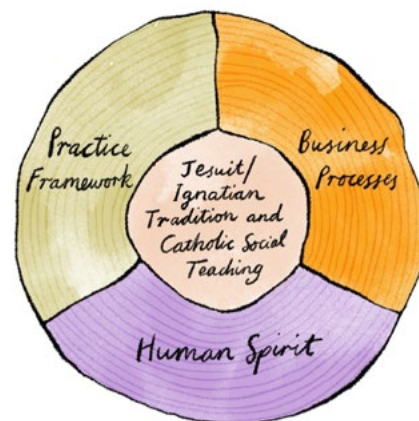
Principles of Ecological Justice

Guided by our Jesuit heritage, organisational mission, and the nature of the ecological crisis we face, our work on ecological justice:

1. Recognises that ecological justice cannot be achieved without justice for First Nations peoples, cultures and lands.
2. Prioritises the needs of the most marginalised.
3. Acts on the levels of personal ecological transformation, community and systems change.
4. Is multi-dimensional, encompassing both *doing* and *influencing*, often at the same time.
5. Is place-based, led by the needs of local communities in building communities of justice.
6. Is strengthened by collaboration and knowledge sharing, within our organisation and externally.
7. Recognises the inherent uncertainty of ecological challenges and is informed by evidence and lived experience.
8. Understands that restorative justice and the healing of broken bonds is inherent to ecological justice.
9. Is committed to the practice of active hope in solidarity with all of creation.

Our Ecological Way of Proceeding

Our work to embed an ecological approach in all that we do is guided by *Our Ecological Way of Proceeding*. First developed in 2012, it provides a framework for our engagement with ecological justice at the individual, team and organisational level across the three domains of:



1 Human spirit

Formation and deepening of our capacity to engage and sustain our commitment to ecological justice, based on a deep gratitude for and appreciation of the interconnectedness of all life. This domain focuses upon essential anthropological and spiritual questions about what it means to be human and enquires into the conditions within which humans flourish and have healthy relationships. This involves an informed and discerning process of understanding ourselves, those around us and our relational context.

2 Practice

Development of a relational way of being and acting that gives expression to ecological justice. This informs our program delivery (our *doing*), our advocacy (our *influencing*) and professional development across all the areas in which we work.

3 Business processes

Adopting ecologically just business practices and processes that recognise our responsibility to 1) ethically discern where we source materials from, 2) how to care for them while these materials are within our organisation, and 3) where and how they leave our care. Discernment in relation to our financial and other resources so they respect and contribute to, rather than harm, efforts to build a just society.

Through *Our Ecological Way of Proceeding*, we have sought to ensure that our efforts to adopt an ecological approach go beyond initiatives such as waste reduction and improved energy efficiency, as important as those actions are. Our commitment also invests in the human spirit, based on the understanding that we ourselves need to be transformed and sustained in our commitment to ecological justice.

Taking an ecological approach to program practice

Ecological justice builds and promotes healthy relationships between interconnected ecosystems of people, place and planet which when damaged, lead to disadvantage, poverty, inequality, prejudice and exclusion.

Our ecological practice approach considers each person as an ecology themselves, nurtured and sustained by a web of relationships – with their social, natural and built environment. This means considering and addressing the many factors that can hinder or promote a person's flourishing, and advocating for better structural conditions, including environmental factors.

Ecological justice means equitable access, non-destructive reciprocal relationships and an ethics of care that sustains the conditions for flourishing individuals, communities and the planet.





Important Milestones and Achievements

Since Jesuit Social Services' ecological justice journey began in 2008, our commitment to ecological justice is now reflected in a number of ways through our programs and advocacy:

- an iterative, ongoing **process of organisational transformation**, through the integration of ecological considerations into who we are and what we do through *Our Ecological Way of Proceeding*, across the three domains of human spirit, our practice framework and ecological business processes.
- contribution to **thought leadership**, through the publication of papers in our *Expanding the Conversation* series (to date, on [Ecological Justice](#) and [Just Transitions](#)), active participation in public discourse on questions of ecological justice, climate justice and just transitions, and research to better understand the connection between social and environmental injustices, through the incorporation of environmental indicators into our nation-wide research on place-based disadvantage, *Dropping of the Edge* ([DOTE](#)).
- the establishment of the **Ecological Justice Hub in Brunswick**, Victoria in 2017. Since its inception, the Hub has served as:
 - an **ecological demonstration hub** that showcases and shares practical examples of ecologically just living.



- an **urban permaculture garden**, growing fresh produce that is donated to local food relief programs.
- a **community learning and information exchange centre** that provides community members with opportunities to develop their knowledge, skills and ecological literacy through volunteering opportunities as well as workshops, forums and courses.
- an **eco-skills centre**, engaging people who have previously experienced barriers to participation in training and employment in pre-accredited and accredited training for entry into emerging sectors of the economy that support ecological livelihoods.
- the operation site of a **food relief program during the Covid-19 pandemic**, where meals were cooked with produce grown on site for distribution to local households in need.

- **The Outdoor Experience (TOE)** has been offering young people a unique opportunity for learning, growth and connection in a supportive environment since 1995. Participants learn more about themselves, strengthen relationships with others and have a greater understanding of their relationship with nature.






- The **Centre for Just Places** was established in 2021 to bring together Jesuit Social Services' long standing commitment to ecological justice, place based ways of working, and decades of research into locational disadvantage. The Centre undertakes research, advocacy and capacity building that works at the intersection of people, place and planet to improve equitable social and ecological outcomes, with a particular focus on justice centred, place based approaches. Through an integrated program of research, action and advocacy, the Centre has:
 - **influenced policy and systems change** by contributing evidence and insights to State, Territory and Federal policy processes. This includes submissions and engagement on climate change adaptation, ecological justice, and place based disadvantage, such as inquiries into energy, food and water security in Northern Australia ([here](#)); the Northern Territory Government's climate change response ([here](#) and [here](#)); the *Victorian Inquiry into Tackling Climate Change in Communities* ([here](#)); the NSW Net Zero Commission's 2025 consultation process and the *City of Darwin Climate Emergency Strategy*.

- **built capacity within the community sector and across systems** to respond to intersecting social and ecological challenges. This includes delivering workshops and training on ecological and climate justice, climate change adaptation, and community resilience for frontline staff and leaders; supporting the formation of place based coalitions and collaborative action planning processes; delivering the *Dropping off the Edge* research; producing applied research such as the *Lessons in Resilience* report ([here](#)), which documents what works in strengthening organisational and community resilience during compounding crises; and developing resources for frontline practitioners, such as the *Ecological Justice Practices* guide ([here](#)).
- strengthened alliances and collective action, convening community, climate, union, academic, business and government stakeholders to advance shared agendas for justice centred adaptation and system change. The Centre has hosted events and symposiums in Victoria and the Northern Territory, coordinated the Victorian Resilience Community of Practice; worked with Neighbourhood House networks to collectively undertake climate resilience action planning; and convenes the Northern Territory Climate Justice Alliance to support coordinated advocacy, learning and action.

Together, this work positions the Centre for Just Places as a bridge between community experience, evidence, and decision-making – grounding ecological justice in practice wisdom, lived realities and local knowledge. It supports responses that are grounded in place and shaped by communities, while informing the policies, systems, and investments needed to address the interconnected social and environmental drivers of injustice, both entrenched and emerging.

Jesuit Social Services' Ecological Justice Journey - grounded in our Jesuit heritage

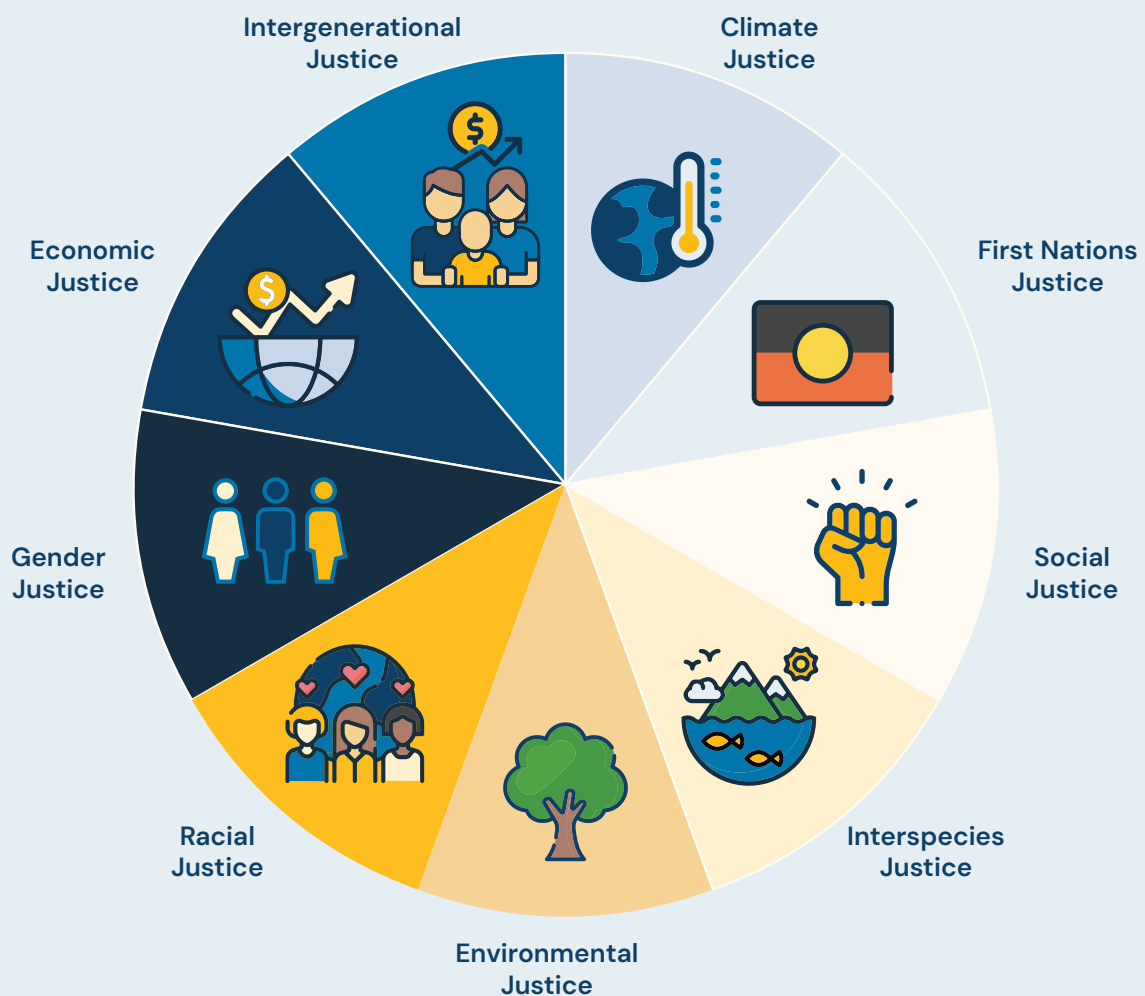
Key Milestones	1995	1999	2008	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2023	2024	
<p>The Society of Jesus - Key communications and events</p> 			<p>Jesuit Conference - Decrees of General Congregation 35: Reconciliation with Creation</p> <p>Jesuit Social Services began to incorporate the principle that "everything is interrelated" into practice and discussions in the organisation. This led to a number of engagements with this idea and bringing ecology into social services practice.</p>					<p>Pope Francis - On Care for Our Common Home, Laudato Si (Encyclical Letter)</p> <p>Practice Ecology Working Group & Practice Ecology Workshop, March</p>				<p>Fr. General Arturo Sosa SJ, Society of Jesus, Universal Apostolic Preferences 2019-2029</p> <p>Caring for Our Common Home (2019)</p>			<p>Pope Francis - Laudate Deum (Apostolic Exhortation) To all People of Good Will on the Climate Crisis</p>		
<p>Jesuit Social Services - Key internal documents and resources</p> 		<p>"We live in a broken world" - Reflections on Ecology</p> <p>Published as Promotio Iustitiae 70 by the Social Apostolate Secretariat at the General Curia of the Society of Jesus.</p>	<p>Healing a Broken World: Society of Jesus, Social Justice and Ecology Secretariat</p> <p>A taskforce on Ecology Promotio Iustitiae no.100.</p>	<p>An Environmental Way of Proceeding</p> <p>Continuing the process of organisational transformation, through the integration of ecological considerations into who we are and what we do through across the three domains of human spirit, our practice framework and business processes.</p>			<p>Jesuit Social Services Strategic Plan 2014 - 2017</p> <p>Strategic Priority number 4 - Creating a contemporary and sustainable organisational model that respects ecological justice.</p>			<p>Jesuit Social Services Strategic Plan 2018-2023</p> <p>Expanding the Conversation series: Ecological Justice</p>		<p>Expanding the Conversation series: Just Transitions</p>		<p>Ecological Justice Strategy 2021 - 2024</p> <p>Prisons, climate and a just transition</p> <p>DOTe Report 2021</p> <p>The list of indicators in our nation-wide research on place-based disadvantage, Dropping Off the Edge (DOTe), was expanded to incorporate Environmental Indicators of disadvantage for the first time.</p>	<p>Jesuit Social Services (2023), Strategic Plan 2023-2028</p> <p>Priority 4: Strengthen our Jesuit organisational identity, nurture the vocational hearts of staff and further embed ecological and gender justice across all activities.</p>		
<p>Organisational milestones or initiatives</p> 	<p>The Outdoor Experience</p> <p>(first established in 1985 at Pleasant View Centre - later Drug Services Victoria) came to be auspiced by Jesuit Social Services and managed by our ConneXions program.</p>		<p>Jesuit Conference of Asia Pacific (JCAP), Our Environmental Way of Proceeding Ecology Workshop</p> <p>Facilitated by Pedro Walpole SJ, coordinator of JCAP-Ecology, at the "Bush Hut", a Jesuit Social Services site in Melbourne.</p> <p>Following the workshop, a group of staff and friends of Jesuit Social Services was established to work together on how to progress the introduction of environmental and ecological awareness and practice across all Jesuit Social Services' domains of activity.</p>		<p>Practice Ecology Workshop</p> <p>October, The Bush Hut</p>		<p>Practice Ecology Workshop</p> <p>March, June & October, The Bush Hut (HumaNature Connect facilitated)</p>			<p>Establishment of Ecological Justice Hub</p> <p>Located in Brunswick - A Vision for the Jesuit Social Services' Ecological Justice Hub 2018 and 2019 (2 documents).</p>		<p>Submission to Northern Territory Government's Climate Change Response</p> <p>Submission to Victorian Inquiry into Tackling Climate Change in Victorian Communities</p> <p>Partnered to deliver our first Climate Justice Forum in NT</p> <p>Darwin, September</p> <p>Practice Ecology Workshops</p> <p>at Bush Hut</p>	<p>Partnered to deliver our second Climate Justice Forum in NT</p> <p>Alice Springs, March</p>	<p>Established the Centre for Just Places</p> <p>A national research, advocacy and capacity building centre focusing on place-based approaches to strengthening communities. Advocacy following the 2015 edition of DOTe led to Jesuit Social Services establishing the Centre for Just Places in 2021. The Centre for Just Places was established by Jesuit Social Services in early 2021 with support from the Gandel Foundation and the Victorian Government to enable and support place-based approaches. Recognition from Jesuit Social Services that DOTe needed a home and that DOTe would include environmental indicators for the first time.</p>	<p>The Outdoor Experience (TOE) celebrates 40 years</p> <p>TOE offers young people a unique opportunity for learning, growth and connection in a supportive environment. Participants learn more about themselves, strengthen relationships with others and have a greater understanding of their relationship with nature.</p>		
						<p>CEO, Julie Edwards appointed leader of the Governance of Natural and Mineral Resources Network</p> <p>One of four Global Ignition Advocacy Networks, to ensure that issues of equity and sustainability are addressed in mining operations (now called Justice in Mining).</p>		<p>Establishment of Practice Ecology Working Group</p>		<p>Designated Ecological Justice role in the Office of the CEO</p>			<p>Establishment of Business Processes Working Group and Human Spirit and Ecology Working Group</p>			<p>Partnered to deliver our third Climate Justice Forum in NT</p> <p>Darwin, February</p> <p>Climate Change Adaptation in the NT Workshop</p>	

How are different concepts of justice – such as social and climate justice – related to ecological justice?

Ecological justice and climate justice are closely related. We conceptualise ecological justice as a holistic paradigm that encompasses various other forms of justice, including social, environmental, and climate justice.

Ecological justice rests on the principle that everything is interrelated, as well as on restorative justice. It is relevant for social justice between humans and for the care of, and respect for, the common home of humanity, the planet.

At Jesuit Social Services, we contribute to climate justice via our place-based work with communities, local governments and other community service organisations – for example through the Centre for Just Places, our programs in Western Sydney and the Northern Territory.



Key Documents & Resources

Organisational Transformation

Jesuit Social Services (2024): Ecological Justice Journey Timeline ([online](#))

Jesuit Social Services (2023): Strategic Plan 2023–2028 ([online](#))

Jesuit Social Services (2021): Ecological Justice Strategy 2021–2024

Jesuit Social Services (2012): Our Environmental Way of Proceeding ([online](#))

Ecological Justice Practice

Jesuit Social Services (2025): Ecological Justice Practices guide ([online](#))

Historical / Contextual

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