

RELIGION

YEAR 10
At Standard**WORK SAMPLE PORTFOLIO – At Standard****Context and Background to support Annotations for Consistency of Teacher Judgement (CTJ)**

Annotated work sample portfolios are provided as supporting resources for the implementation of the *Archdiocesan Religious Education Curriculum*, Brisbane (2013). Each portfolio is an example of evidence of student learning in relation to the achievement standard. The set of portfolios assists teachers to make on-balance judgements about the quality of student achievement.

Each portfolio comprises of work drawn from a range of assessment tasks for a particular year level and a range of units. Each work sample in the portfolio may vary as they have been collected from various schools. The portfolios comprise authentic samples of student work and may contain errors such as spelling mistakes and other inaccuracies. Opinions expressed in student work are those of the student.

The portfolios have been selected, annotated and reviewed by classroom teachers and other curriculum experts. The portfolios in terms of task design, question design and responses are **not to be viewed as exemplars but as works in progress**. Teachers who have contributed tasks and student work are beginning a process of interrogating task and question design in working with curriculum. Part of this project work was in trialling the unit and assessment design to make explicit links with the Year 10 Achievement Standard and embedded cognitions. The teachers involved in this project also investigated pedagogy aligned with the implementation of curriculum for this year level and best practice for the transition to Senior Secondary Religious Education. In the evaluation phase, teachers and students provided feedback. It was agreed that assessment tasks and units have scope for further development.

The portfolio is designed to support teachers and to generate dialogue and thinking around what is required for quality and intentional assessment design reflecting good teaching practice and student learning.

This Portfolio – Year 10

Assessment 1: Short Response to Stimulus

Assessment 2: Assignment Inquiry – Essay Response

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Year 10 Content Descriptions

The Religion Curriculum P-12 involves four strands: Sacred Texts, Beliefs, Church and Christian Life. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts. In Year 10, students learn about various ways in which humans have understanding of the mystery of God or the 'Other', which is ultimately beyond human language, concepts and stories. These include the human experience of the created world; the valuable insights of the major world religions (Christianity, Islam, Judaism, Hinduism and Buddhism) as reflected in their core beliefs and practices; the different representations of God in Old Testament and New Testament texts by various human authors in different historical, social and cultural contexts; Christian spiritual writings that search for the mystery of God in the midst of world events and the course of human history; and participation in personal and communal prayer that can lead believers to contemplation (the simple awareness of the presence of God). Students explore how the Church has responded to the range of unprecedented threats to both human ecology and environmental ecology facing Australian and the Modern World (c. 1918 to the present) from science, technology, materialism, consumerism and political ideologies. They develop critical understanding of the various sources that guide the Church's action in the world today, including the teaching of Jesus and the early Church, the principles of Catholic social teaching and the reasoned judgements of conscience, carefully formed and examined. They examine the [Eucharist](#) as the primary and indispensable source of nourishment for the spiritual life of believers, who carry on Jesus' mission in the world. They continue to develop their understanding of prayer in the Christian tradition through an exploration of Centering Prayer; prayers for justice, peace and the environment, including the Prayer of St Francis, the Magnificat and the Canticle of Creation; and **meditative prayer practices, including praying with the help of nature.**

Strands

Sacred Texts	Beliefs	Church	Christian Life
STOT 15	BETR 13	CHLS 15	CLMF 14
STOT 16	BEHE 10	CHPG 11	CLMJ 11
STNT 20	BEWR 11	CHCH 9	CLPS 24
STCW 11			CLPS25

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By the end of Year 10, students describe how the mystery of God can be named, encountered and better understood. They describe how humans express an understanding of God or the 'Other' as revealed in creation. They differentiate between the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) and describe and identify how these reflect the human understanding of God or the 'Other'. Students identify different representations of God from a range of sacred texts for a modern Australian context. They use evidence from Old Testament and New Testament texts to differentiate between representations of God by various human authors in different historical, social and cultural contexts and evaluate their relevance for a modern Australian context. They analyse perspectives in a range of Christian spiritual writings searching for the mystery of God in the midst of world events and the course of human history.

Students evaluate and draw conclusions about the ways in which the Church has responded to a range of emerging threats to human and environmental ecology. They consider the significance of various sources that guide the Church's action in the world, including the teaching of Jesus and the early Church; the principles of Catholic social teaching and the reasoned judgements of conscience.

They create responses to a contemporary moral question using evidence from various sources to support their responses. Students consider the significance of various sources that nourish the spiritual life of believers including; the Eucharist, the Peace Prayer of St Francis, The Magnificat, the Canticle of Creation, contemplative prayer, centering prayer and meditative prayer including Lectio of Nature and individual and communal prayer for justice, peace and the environment. They participate respectfully in a variety of personal and communal prayer experiences including meditative prayer; prayers for justice, peace and the environment; and meditative prayer practices including praying with the help of nature.

Students evaluate and draw conclusions about the ways in which the Church has responded to a range of emerging threats to human and environmental ecology. They consider the significance of various sources that guide the Church's action in the world, including the teaching of Jesus and the early Church; the principles of Catholic social teaching and the reasoned judgements of conscience. They create responses to a contemporary moral question using evidence from these various sources to support their responses

Assessment 1**Assessment 2**

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Summary of the Tasks

Short Response: Annotated Sample – At Standard

Short Response Test

This unit was named: The Sign of the Times. Students investigated issues surrounding the Holocaust, Christian writings of the time and now in response to emerging threats to human ecology, resistance, the principles of Catholic Social Teachings. Students examined sources that guide the Church's action in the world including the teaching of Jesus.

It covered Cognitions: define, describe, identify, explain, analyse.

Students were asked to provide answers of various lengths that addressed knowledge in relation to a cognitive verb in the question.

Students were given 30 mins to complete Part A and 30 mins to complete Part B. Seen and unseen sources. Students may have assistance with comprehension of sources.

Assessment 1: Short Response to Stimulus – At Standard

From the Achievement Standard – Year 10 Learning Progressions

1. **(Surface)** Creating a response to a contemporary moral question using evidence from these various sources to support their responses including:
 - **The teaching of Jesus and the early Church**
 - **The principles of Catholic Social Teaching**
 - **The reasoned judgement of conscience**
2. **(Surface)** Analyse perspectives in a range of Christian spiritual writings searching for the mystery of God, in the midst of world events and the course of human history.
3. **(Deep)** Evaluate and draw conclusions about ways in which the Church has responded to a range of emerging threats to human and environmental ecology

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PART A

Question 1 *

Define the term genocide.

The mass murder of innocent people during a war.

Question 2 **

Describe the term Holocaust.

The term Holocaust means the mass destruction of the Jewish race.

Question 3 ***

Provide one Catholic Social Teaching (CST) that is connected to the holocaust and **describe** in detail how it is related to the holocaust.

One Catholic Social Teaching teaches that if someone weak is being oppressed, then those that have power should stand up and the victims of the oppressors.

Question 4 ***

Explain the difference between a perpetrator and a bystander and **provide** an example from the Holocaust to show your understanding.

A perpetrator is someone that is responsible for a terrible act. For example, the Nazi's were the perpetrators in WWII. On the other hand bystanders are people that stand by and do nothing just like the countries that stay neutral in WWII.

Annotations

Adequately defined the term 'genocide'

Description of the term Holocaust in that the detail shows extermination of a people – the Jews but could further provide when and by who

Only provides Basic description of "The Common Good" CST but this is not named. Needs to describe how it relates to the Holocaust.

Adequate explanation of difference has been demonstrated on who/what is a perpetrator and who/what but requires further clarification on mentioning victim in this explanation. Has providing additional information, such as the context of WWII though a more direct and individual example of bystander would be required.

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At Standard**Question 5 *******

Niemöller was a Lutheran pastor and early Nazi supporter. However, he was later imprisoned for opposing Hitler's regime.

Niemöller is perhaps best remembered for the quotation below:



Martin Niemöller, Lutheran pastor and German theologian

*First, they came for the Socialists,
and I did not speak out—
Because I was not a Socialist.
Then they came for the Trade Unionists,
and I did not speak out—
Because I was not a Trade Unionist.
Then they came for the Jews,
and I did not speak out—
Because I was not a Jew.
Then they came for me—
and there was no one left to speak for me.*

Examine the quote and image above.

Then, **analyse** these, in relation to the unit you have been working on this term and especially in terms of a threat to human ecology. How are these words still relevant for us today? **Provide** examples to **justify** your viewpoint.

The quote that Niemoller made is still relevunt today because if we do not stand up for people that are being oppressed then when oppressors are finish with their victims you will soon see that you will be next and there will be no one left to stand up for you. Take for example ISIS, if no one stand up to them they will continue to lord it over inocent people.

Identifies rather than analyses regarding the 2 pieces of stimulus material as the response restates what is in the stimulus and connection to threat to human ecology should be explicit – powering of oppression. Has explained the relevance to today and providing an example with a justification.

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At Standard**PART B****Question 1 ***

Define the term Conscience.

Someone's moral compass. They use this moral compass when faced with a moral dilemma.

Question 2 ***

Explain why the Nazi regime used the strategy of containment or Ghettos?

The Nazi's used Ghettos in order to gather the Jews into one place where they could easily be moved to concentration camps.

Question 3 ***

Dietrich Bonhoeffer was a Christian who was a part of a resistance movement against the Nazi rule.

Explain why Bonhoeffer was compelled to participate in the resistance as a Christian person.

Bonhoeffer was compelled to participate in the resistance because he thought, that the Nazi's were doing was wrong therefore it went against his moral compass.

Question 4 ***

Explain how life was different for Jewish people all over Europe before the War. Provide three examples that support your explanation.

Before the war Jewish people had power (they could vote, they were wealth (because they were able to practice their trades) and They were seen as normal people (where as after Nazi rule they were seen as animals.

Defined the term conscience indirectly and generally, demonstrating a level of understanding. An assumption concerning moral compass.

Adequate explanation given as to why (providing a reason) the Nazi regime, used the strategy of containment.

A simple explanation provided and further explanation is needed in relation to Christian beliefs and values as moral compass does not imply a Christian response. Indirect and generalised.

Provided some examples of life for Jewish people before the war as the explanation. Has demonstrated understanding of change over time through differentiation.

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True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ. Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone (Nostra Aetate #13. 1965).

Identify the Catholic Church's key message suggested in the above quote from Pope Paul VI encyclical document, Nostra Aetate.

The Church's key message was that even though Jewish people killed Jesus not all Jewish people are guilty therefore these Jews should be granted mercy.

Describe one of Jesus' teachings or CST that emphasise this papal message.

Jesus taught that if people asked forgiveness he would give it. This was the case when, he was crucified, he was prepared to forgive.

Explain why the church responded to this emerging human threat, in this way, after the war.

The Church responded this way because of the Gospel's Spirit of Love.

Identified a message from the stimulus but not the key message – compassion and love not mercy.

Description of the Jesus' Teaching

Brief explanation of how the Church responded

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This unit was named: Making Amends and Moving Forward. Students investigated the events surrounding the stolen generation and the steps that have been taken towards reconciliation. In response the task was for students to select a current social, political, economic, and environmental or human rights issue where reconciliation is necessary to move forward and create a productive and peaceful environment. This is examined in relation to Catholic Social Teachings, Christian writings and the Church response. Students were to research, present a hypothesis to discuss, analyse and evaluate by preparing an essay that responds to the question: Why is reconciliation a necessary response to this issue and how will it assist in fostering a peaceful and productive society?

It covered the Cognitions: analyse, evaluate, explain, judge, justify/prove, determine, consider, critique, hypothesize, investigate/examine, synthesize.

Students were given 4 weeks and was an Individual task - 800-1000 words, that required: Bibliography, research notes and a copy of essay. Some class time provided for research and drafting but majority to be done in students' own time. Students were provided with an essay scaffold as a guide. Choose your topic from - Conflicts: Ethnic violence in South Sudan; Israeli-Palestinian Conflict; Russia-Ukrainian Conflict; Immigration in Australia (specifically the treatment and detention of illegal immigrants); Islamic State/ISIS. Environment: Coal seam gas industry in New South Wales; War on Waste; Preserving a world heritage site.

Assessment 2: Assignment Inquiry– Essay Response – At Standard*From the Achievement Standard – Year 10 Learning Progressions*

1. **(Surface)** Consider the significance of various sources that guide the Church's action in the world including:
 - **The teaching of Jesus and the early Church**
 - **The principles of Catholic Social Teaching**
 - **The reasoned judgement of conscience**
2. **(Surface)** Creating a response to a contemporary moral question using evidence from these various sources to support their responses including:
 - **The teaching of Jesus and the early Church**
 - **The principles of Catholic Social Teaching**
 - **The reasoned judgement of conscience**
3. **(Deep)** Evaluate and draw conclusions about ways in which the Church has responded to a range of emerging threats to human and environmental ecology

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According to a report by the University of Haifa, one in five Israelis has lost a relative or a friend in a Palestinian terrorist attack (Flokka, 2014). The origins of the Israeli-Palestinian conflict can be traced back to 1948, when Arab land was declared 'The State of Israel', for all nomadic Jews. While Jewish people were finally granted their original promise land, a conflict was sparked due to the Palestinians losing over 50% of their land. In order to create and maintain a productive and peaceful society, human dignity must be repaired through the reconciliation between Israel and Palestine. Through the analysis and investigation into the Israeli-Palestinian conflict, it will be proven that reconciliation between both sides is the only way to restore human dignity.

To reconcile is to apologise and be forgiven of sins. From a Church standpoint it is the act of being genuinely sorry and seeking to restore a broken relationship (United States Conference of Catholic Bishops, 2018, Walter, 1997). Reconciliation between the State of Israel and Palestine would mean to mend their relationship and find a compromise. In the early 1900s, supporters of Zionism, Israel's national ideology, believed that Judaism was not only a religion but a nationality as well (New South Wales Jewish Board of Deputies, 2009). Being a nationality, they decided that Jews deserved their own state in their ancestral homeland, Israel (Kohn, 1991). Many Arabs viewed the exodus of Jews to Palestine as a European colonial movement, resulting in fighting between both peoples (Beauchamp, 2018). Not being able to control the violence, the United Nations (UN) voted to split the land into two countries in 1948. Majority of the 650, 000 Jews fled to the blue territory, and most of the Arab population, went to the orange (Al Jazeera, 2015). The deal was accepted by Jewish residents; however, Palestinians believed the plan to be a ploy to push them out of the land. Fuelled by this thought, the Palestinians fought (Cohen, 2014). The surrounding states of Jordan, Iraq, Egypt and Syria all later declared war on Israel, though not to defend the Palestinians (Isseroff, 2005). Palestinian militias and Arab armies were defeated by Israeli forces in a violent war that resulted in 700, 000 Palestinian refugees (Karsh, 2011). The original UN partition from 1948 promised 56 percent of British Palestine for the Jewish state. By the time the war finished, Israel occupied 77 percent- leaving Palestinians only the West Bank, the eastern quarter of Jerusalem, and the Gaza strip. This left Israelis with a state, but not Palestinians (Beauchamp, 2018). Today, the conflict continues, fuelled by the constant war over land. It is important for Palestine and Israel to reconcile, because thousands of innocent civilians have been greatly affected. The Church response does not take sides but it also cannot ignore fundamental injustice or acts that endanger peace and the

Hypothesis presented establishes a position on an argument concerning a response to a moral question. Stated that analysis will be used to justify as proof of argument but does not state what this is

Definition of reconciliation provided that prefaces the argument for explanation in the paragraph

Provides explanation to the background of the conflict that relies on evidence and historical content.

Determines the need for solution and provides a general reason

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welfare of the human person (Catholic News Agency, 2017). This statement comes from Justice and Peace Commission of the Assembly of Catholic Ordinaries of the Holy Land. The Commission continues by saying the Church opposes occupation and discrimination and is committed to promote justice and peace as well as the unique dignity and equality of every human person (Catholic News Agency, 2017). In order to prevent any more loss of life, their relationship must be mended and a compromise must be found.

A recent report issued by the Organisation for Economic Co-operation and Development (OECD), revealed that approximately 21 percent of Israelis were found to be living under the poverty line, which is more than in countries like Mexico, Turkey, and Chile. However, Palestinian's standard of living is considerably worse, proven by the fact that in 2017, the Gaza Strip had the highest unemployment rate in the World Bank's development database (Simmons, 2018). About 33% of the registered Palestine displaced people, in excess of 1.5 million people, live in 58 recognised Palestine refugee camps in Jordan, Lebanon, the Syrian Arab Republic, the Gaza Strip and the West Bank, including East Jerusalem, in the wake of escaping from their war torn land (United Nations Relief and Works Agency, 2016). After having their homes taken, thousands of Palestinians were forced to flee their land. With no place to reside, surrounding Arab countries housed them in refugee camps – which are characterised by their poor living conditions. While each camp varies according to location, many of them are described as having rows of tents, with almost 400 in a single camp. Guards roam the streets of the camps, doing little to prevent inmates from stealing each others minimal supply of food. As a result of these factors, living standards in refugee camps are horrible (Sirhan, 1975). In this conflict, it can be considered that both Israel and Palestine are at a disadvantage. "In both societies, Israeli and Palestinian, the life of the Palestinians is far from normal and acting as if things were normal ignores the violation of fundamental human rights" (Catholic News Agency, 2017). On one hand, Israel have expanded their territory, greatly decreasing the land and freedom of Palestinians. On the other hand, Israelis are also at a disadvantage, being constantly targeted and threatened by Arab states. The conflict is ongoing, because a successful solution has not been found yet. Many attempts at peace movements have occurred, all failing due to both sides not being satisfied, or due to lack of trust.

Reconciliation between Israel and Palestine is necessary to create a peaceful home for both sides, to prevent more loss of life and improve living standards. Catholic social teachings are guidelines to help Christians

why with explicit links to Church perspectives on the relevance and underpinning of argument of reconciliation. Considers the reasoned judgement of conscience in the sources

Provides a simplistic evaluation without explanation as to how

Need to preface with a point of argument for the structure and explanation of the paragraph – to provide direction of argument with links to CST on poverty or dignity of the human person

Considers sources that guide the Church's actions but perhaps not the level of significance

Analysis needs to be linked to the purpose of the argument in this paragraph. This needs to be developed in terms of evaluation of the Church response to emerging threats to human ecology

Provides evidence on and considered a Catholic

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make positive, morally right decisions – based around the beliefs of Jesus and the bible (Caritas, 2018). The Israeli Palestinian conflict is indisputably neglecting a variety of Catholic Social Teachings, including Dignity of the human person. This catholic social teaching is not being upheld, proven by the constant war and disregard of basic human rights, like clean living conditions and safety. The encyclical, *Pacem in Terris*, was written by Pope John Paul XXIII in 1963, to establish universal peace in truth, justice, charity and liberty. The document was not only intended for Catholics, but “all men of good will” (United States Conference of Catholic Bishops, 2018). *Pacem in Terris* outlines the church’s view on reconciliation between Israel and Palestine through the quote, “There may be, and sometimes is, a clash of interests among states, each striving for its own development. When differences of this sort arise, they must be settled in a truly human way, not by armed force nor by deceit or trickery.” (*Pacem in Terris*, 1963, n.93). This claim is relevant to the Israel-Palestine conflict, as it gives insight into how relationships between states, (like Israel and Palestine), must be mended through reconciliation. In order to do this, a realistic solution must be found that upholds peace and the catholic social teachings. In 1993, a set of agreements known as the Oslo Accords were introduced by the United Nations (UN), and signed by both Israel and Palestine representatives. In essence, the purpose of the peace movement was to create a mutual trust, ensuring that Israel would stop building units in the West Bank and Gaza Strip. The attempt was short-lived however, as each side began to view the other as violating its agreements. A way to finally find reconciliation between Israel and Palestine could be to introduce the ‘Two state solution’.

The ‘Two state solution’, is a proposition supported by the UN, the United States and the European Union. It is a plan to partition the land between the two nations living on it, resulting in them living side by side (Ferziger, 2017). The proposed way for reconciliation between the two states is effective, because it is similar to what has been done in the past, only slightly improved. In 1967, an internationally recognised boundary was created. However, this was primarily unsuccessful, as Israel governments continued to build units in Palestinian land. In theory, the two state solution would win Israel security and establish an independent Palestinian state. The solution has been so difficult to achieve in the past, as there is no consensus about precisely where to draw the line between states. Another reason that the two state solution has been challenging to introduce is Jerusalem. Both sides claim that Jerusalem is their capital, considering it as the heart of their religious and cultural heritage. Despite these factors, there are still a variety of clear reasons why this solution could be effective. One of these is that polling suggests that majority of both Israelis and Palestinians prefer a two state solution (Beauchamp, 2014). This implies that many civilians would be satisfied with this

perspective and response to views on dignity of the human person

Premise of CST can be applied to understanding solutions for conflict, even though this is an Arab/Jewish context. Need to be more explicit in the universal nature of the CST themes that can be applied as underpinning resolutions for conflict. This would lend itself to evaluation of the Church response to emerging threats in this world

Provides a position on a solution as part of the evaluation but needs to be directly linked to responding to the moral question understood in CST and how these concept can underpin an approach

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solution, consequently concluding most street riots (Magid, 2017). Another reason that the solution would be successful in finding reconciliation between both sides is that involving the UN, US and EU would ensure that the agreement is more official.

In order to create and maintain a productive and peaceful society, human dignity must be repaired through the reconciliation between Israel and Palestine. It is necessary for an agreement to be found and their relationship to be mended, as it will prevent more loss of life and improve citizen's living standards. Furthermore, this conflict must be resolved to uphold the human dignity of Palestinians and Israelis, as well as further establish peace in our world.

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