



# Educate Together



## SENIOR CYCLE ETHICAL EDUCATION CURRICULUM

# Senior Cycle Ethical Education Curriculum



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Together



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Dr. Laura Dooley contributed to the original drafts and managed the early development of the curriculum during her tenure as Second-level Education Officer with Educate Together (2015-20).

A senior cycle Ethical Education Working Group was established by the Education sub-committee of Educate Together's Board of Directors. The working group contributed to the development of the draft curriculum. Members of the working group:

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# Section One: The Course in Context

## Introduction

Ethical Education is a holistic, interdisciplinary subject area which encourages and facilitates respectful exploration, critical reflection and self-awareness around topics such as global citizenship, sustainability, diversity, equality, inclusion and social justice.

It is a key component of what is taught in Educate Together schools and gives concrete expression to the values of democracy, respect, and equality, promoted in the Educate Together Second Level Charter.

Educate Together has defined Ethical Education as ‘education that enlightens, challenges and widens our perspective of the world. It encourages reflection and engagement with local and global issues’<sup>1</sup>. It involves ‘exploring different world views and beliefs, considering ethical dilemmas and the process of ethical decision making. [It] invites students and teachers to engage with issues and problems facing society and aims to develop the skills of critical thinking, discussion and debate’<sup>2</sup>.

### 1.2. Learning for All: Approaches in the Classroom

Ethical Education differs in many ways from traditional subjects taught at second-level. A key difference is that few teachers have studied Ethical Education at third level. The range of materials arising on a course so connected to sensitive and controversial issues and to current affairs renders the expectation of the specialist teacher unrealistic.

*“The complex and fluid nature of many controversial issues have led to suggestions that, in some cases at least, teachers should eschew the role of ‘knowledgeable experts’ and opt instead for teaching through some sort of inquiry or problem-based learning. The role of the teacher would be more of a facilitator, merely to prompt student inquiry and debate ‘scaffolding’ their interactions as they ask questions of each other and of the issue by introducing relevant material, ideas and arguments when required”<sup>3</sup>*





In practical terms, the Ethical Education teacher must:

- Be confident in the skills and parameters of *Ethical Inquiry* and discussion and nurture these in the classroom (*see accompanying Teacher Guide\**).
- Have access to reliable, robust source materials, through which to explore the themes of each module.
- Use facilitation approaches to guide learning in this subject which will support participation of as many students as possible.
- Adopt a *Trauma Informed* lens to create an atmosphere that supports each and every student to engage meaningfully in often challenging topics, and to help teachers recognise that students' behaviour can often be unconscious ways of coping.
- Become familiar with fundamental concepts as specified in the accompanying Teacher Guide.

\*A comprehensive Senior Cycle Ethical Education Teacher Guide (available online) has been developed to accompany the Senior Cycle Ethical Education curriculum to which teachers and students may add other source materials.

### 1.3. Rationale

*“Morality, ethics, and values are central to social, emotional and spiritual development.”<sup>24</sup>*

Following on from Junior Cycle Ethical Education, Senior Cycle Ethical Education aims to prepare students to become aware of societal issues they will face in adulthood and to understand their personal position in relation to these issues, whilst developing skills to think critically and evaluate the possible societal responses to these issues.

Senior Cycle Ethical Education sits amid, and draws from, a broader global movement of education in ethics, morality, and civic participation. In an increasingly interconnected world, it empowers students to participate in a global dialogue on fair and just progress and practice as they prepare for independent adulthood.

International curricula and research in ethics, philosophy, civic participation, sociology and morality have been drawn from in the creation of this specification.

## 1.4. Aim

Senior Cycle Ethical Education aims to facilitate learners in developing conscious, considered, and informed values, as well as the skills to discuss, refine and utilise these values, enabling learners to become caring and active members of a culturally diverse society.

## 1.5. Objectives

The objectives of Senior Cycle Ethical Education are:

- To develop students' abilities to recognise, articulate, reflect and critique their own values.
- To respectfully and productively, listen to, reflect on, critique, and discuss the values of others.
- To understand global cultural contexts and ethical issues.
- To acquire the skills necessary for productive ethical reflection and debate.
- To ensure that students have fully considered and informed attitudes and values that are grounded in concepts of human rights, equality and sustainable development.

## 1.6. Ethical Education – A whole school approach

*“We are what we repeatedly do. Excellence then, is not an act, but a habit”.*<sup>5</sup>

It is important to note that Senior Cycle Ethical Education is not designed to be confined to the sixty hours of weekly contact time in the classroom, but instead should pervade all aspects of school community life. Living by informed, conscious values, and employing skills of critical thinking and productive discussion should occur in every area of school life and in every subject. Progression in Ethical Education works similarly to progression in language learning – it is only by immersive practice that fluency will be acquired.

It is critical that the whole school community are aware of the aims and objectives of Ethical Education, so that these concepts can be referred to in other subjects and learning environments. Further information on school themes, projects and other initiatives that can support a whole school approach are available in the accompanying Teacher Guide.

# Section Two: Course Overview

## Course Overview

The Senior Cycle Ethical Education curriculum is organised into five strands and designed to be followed linearly. Learning in each strand builds upon the previous – beginning first with the individual and personal and community values, before approaching value conflicts at a national and global level.

Strand 1 is core content, subsequent strands have both **core** and **optional** components (which will be marked accordingly) in order to provide for a range of timetable allocations, and student and teacher capacity.

**The five strands are:**

- 1 Values, Assumptions and Action**
- 2 Identity, Inclusion and Diversity**
- 3 Pleasure, Purpose and The Meaning of Life**
- 4 Power and Privilege**
- 5 Justice**

Strand 1 connects Senior Cycle Ethical Education to previous learning during Junior Cycle Ethical Education and facilitates student input on the course specification and course specification and choice of materials – allowing students to outline their prior understandings, priorities and perceived challenges for the years ahead.

The Teacher Guide previously mentioned suggests activities and resources for each strand. Teachers are free to use other resources and ultimately all activities and resources should be guided by student interest, experience and capacity.

Some themes within this Senior Cycle Ethical Education curriculum occur in other curriculum specifications. The focus on skills and personal values in Senior Cycle Ethical Education is different and should serve to complement and enhance exploration of such themes in other subject areas.

## Year One: 5th Year

# Strand 1. Values, Assumptions and Action

All of strand 1 is **core learning**.

In Strand 1 student attention is directed towards the primary focus of Ethical Education, i.e., students' values. Every aspect of this course is designed to facilitate students to recognise, articulate, unpack and live by their values. This focus builds firmly on the foundation laid during Junior Cycle Ethical Education.

Strand 1 must be completed before continuing to Strand 2 and beyond, as it underpins the rationale and aims of the whole curriculum.



The opening lesson of this strand (see accompanying Teacher Guide) requires students to reflect on the Senior Cycle Ethical Education specification as it applies to them personally, and as it sits in a broader, international context of moral and civic education. Through such reflection, the **core** goals of the course are made salient. These are:


- C**onnection with student background
- O**wnership of learning material by students
- R**esponsive to student needs and interests
- E**mpowering students for living

### STRAND 1: VALUES, ASSUMPTIONS AND ACTION

<b>Senior Cycle Key Skills</b>	Critical & Creative Thinking		Working Together
<b>Ethical Education Skills</b>	Using Criteria	Avoiding Cognitive Biases	Productive Discussion
<b>Focus</b>	Individual		
<b>Key Ethical Question</b>	What if everyone behaved the same way I do?		
<b>Theoretical Concepts/ Philosophical Concepts</b>	Kant and the Categorical Imperative		

## Section Two: Course Overview

Students learn about	Students should be able to	Skills Development	Core / Optional
<p><b>1.1 Personal values</b> The difference between what they say are their values, and the values they act upon</p> <p><b>‘Ethical Education’ - Moral and character education</b></p> <p> <a href="#">JC Strand 1</a></p>	<ol style="list-style-type: none"> <li>1. Define ‘values’</li> <li>2. Articulate their current values, and identify how those values have developed</li> <li>3. Explain and give examples of how values and actions can differ</li> <li>4. Define and explain moral/character education</li> <li>5. Identify approaches to moral/ character education (e.g. Ethical Education, religious and civic education programmes)</li> <li>6. Debate the importance of moral/ character education as part of the education process</li> <li>7. Explain the relationship between Ethical Education and moral/ character education</li> </ol>		Core
<p><b>1.2 Living our values 1</b> Living our values – the barriers</p> <p> <a href="#">JC Strand 4</a></p>	<ol style="list-style-type: none"> <li>1. Explain ‘Living our values’</li> <li>2. Explain cognitive biases and cultural influences</li> <li>3. Identify the cognitive biases and cultural influences that impact on the way we live our values</li> </ol>	<i>Critical and Creative Thinking:</i> Being aware of Cognitive Biases	Core
<p><b>1.3 Living our values 2</b> Exercising our values – Key Skill of ‘Using Criteria’</p>	<ol style="list-style-type: none"> <li>1. Develop criteria for respectful communication in a variety of settings including the classroom, among friends, in an online environment, etc.</li> <li>2. Evaluate an interaction using criteria</li> <li>3. Identify and critique commonly used ‘criteria’ for evaluating ethical situations: 1. The Sustainable Development Goals, 2. Human Rights and 3. Kant’s Categorical Imperative</li> </ol>	<i>Critical and Creative Thinking:</i> Using Criteria	Core
<p><b>1.4 Exercising our values – Key Skill of ‘Productive Discussion’</b></p>	<ol style="list-style-type: none"> <li>1. Compose criteria for a productive discussion</li> <li>2. Explain why respectful communication is important</li> <li>3. Discuss an issue with their peers using respectful communication</li> </ol>	<i>Working Together:</i> Productive Discussion	Core

 Links to JC Curriculum:  
[JC Strand 1: Values](#)  
[JC Strand 4: Different Teachings and Perspectives](#)

## Year One: 5th Year

# Strand 2. Identity, Inclusion and Diversity

This strand includes **core** and **optional** modules.

Strand Two: Identity, Inclusion and Diversity allows students to first ground their Senior Cycle Ethical Education in a thorough investigation of themselves and their identities. Students then investigate how their personal identity, and a range of personal, cultural and political identities, might exist alongside one another in a cohesive, harmonious society.




This strand facilitates students in examining the different aspects of which identity is constituted and the flexibility by which identity can change and grow with both time and circumstance. Some commonly used identity labels are investigated, and ideas of ‘public’ and ‘private’ identities are unpacked through investigation of the advantages and disadvantages that come with group identities and identity politics.

The left/right political identity spectrum, as well as a range of religious and gender identities are examined in depth, as is the human tendency to form ‘in-groups’ and ‘out-groups’ and the virtues and vices of such community organisation. Inclusion and diversity are examined. Examining the origins, practicalities, and proposed solutions to challenges of inclusion and diversity prepares students to better engage with local, national, and global ethical conflict, mediation and resolution.

### STRAND 2: IDENTITY, INCLUSION AND DIVERSITY

Senior Cycle Key Skills	Being Personally Effective
Ethical Education Skills	Being Consistent
Focus	Individual / Local
Key Ethical Question	What controls my behaviour – my brain, my heart, or my stomach?
Theoretical Concepts/ Philosophical Concepts	Plato’s Tripartite Self (rational head, spirited heart, appetitive stomach)

Students learn about	Students should be able to	Skills Development	Core / Optional
<b>2.1</b> <b>Identity and its value</b> Personal identity Public and private identities Identity labelling and flexible identities	<ol style="list-style-type: none"> <li>1. Define identity</li> <li>2. Discuss aspects of identity that are public and aspects that are private</li> <li>3. Discuss what drives our desires – the head (rationality), the heart (emotion) or the stomach (appetite)</li> <li>4. Define “norms” and identify social norms which exist across a range of cultures</li> <li>5. Discuss the relationship between social norms and identities and explain how identities are flexible</li> <li>6. Explain and use the Ethical Skill of ‘Being Consistent’</li> </ol>	<i>Being Personally Effective: Being Consistent</i>	Core
<b>2.2</b> <b>‘Left-wing’ and ‘right-wing’ ideologies</b>	<ol style="list-style-type: none"> <li>1. Identify and explain left and right-wing ideologies and how they manifest in personal identity, cultural and political affiliations</li> <li>2. Identify values traditionally thought of as ‘left-wing’ and ‘right-wing’</li> <li>3. Explain the strengths and weaknesses of ‘left-wing’ and ‘right-wing’ perspectives</li> </ol>		Optional
<b>2.3</b> <b>Group Identities</b> The benefits of belonging to a group The social roles of groups – including religion  JC Strand 3	<ol style="list-style-type: none"> <li>1. Identify group identities with which they associate</li> <li>2. Explain the potential positive social value/ power of groups</li> <li>3. Identify and explain the advantages and disadvantages of organised religion</li> <li>4. Have an informed discussion on religions/ ideological communities they have encountered</li> </ol>		Optional

<p><b>2.4</b> What it means to identify with a group ideology</p> <p>The connection between identity and belonging to a group</p> <p>Identity politics and tribalism</p> <p>'In-groups' and 'out-groups'</p> <p>Biases towards one's 'in-group' (familiarity bias), prejudice against one's 'out-group'</p> <p> JC Strand 5</p>	<ol style="list-style-type: none"> <li>1. Explain the terms 'in-group' and 'out-group' and the human bias towards those in their 'in-group' and against those in their 'out-group'</li> <li>2. Explain 'dehumanisation' and explain how and why it can occur</li> <li>3. Outline why awareness of 'in-group'/'out-group' bias is important and explain how awareness can impact on our actions</li> <li>4. Identify groups to which they belong</li> <li>5. Explain the value of their identity and the group identities with which they affiliate</li> </ol>		Core
<p><b>2.5</b> The definition of inclusion</p> <p>Challenges to inclusion</p> <p>How a range of individuals and groups, with different ideologies, can be accommodated in one society</p> <p> JC Strand 7</p>	<ol style="list-style-type: none"> <li>1. Define 'inclusion' and 'exclusion'</li> <li>2. Present multiple examples of 'inclusion' and 'exclusion' in practice, including at least one of each in the school community</li> <li>3. Identify potential barriers to/conditions for inclusion, recalling specific examples</li> </ol>		Core
<p><b>2.6</b> The value of diversity</p> <p> JC Strand 5</p>	<ol style="list-style-type: none"> <li>1. Outline, with supporting evidence, the advantages and challenges of diversity to educational, work, and social environments</li> <li>2. Give an informed personal opinion on the value of diversity</li> </ol>		Core



## Section Two: Course Overview

<b>Reflect and React</b>	<ol style="list-style-type: none"> <li>1. Consider and compare the value they personally place on aspects of identity to that of the class as a whole</li> <li>2. Articulate the extent to which they value 'my identity', 'group identity', 'inclusion' and 'diversity' on the class and personal values number line</li> <li>3. Recognise and reflect upon identity labels with which they identify – 'left-wing', 'right-wing'</li> </ol>		<b>Core</b>
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- [Links to JC Ethical Education Curriculum](#)  
 JC Strand 3: Different Beliefs and Worldviews  
 JC Strand 5: Diversity in Ireland  
 JC Strand 7: Power and Participation



## Year One: 5th Year

# Strand 3. Pleasure, Purpose, and the Meaning of Life

This strand includes **core** and **optional** modules.

The final strand of the 5th year Ethical Education curriculum returns students to the primary question outlined at the outset of the course: ‘What is really of value to me?’ This strand examines concepts of pleasure, and the way in which we choose to spend our time, as a framework by which this question may be answered.


Firstly, students explore the concept of ‘pleasure’ by analysing and comparing concepts of flow, instant gratification, and flourishing.



Secondly, students and teachers compare their altruistic values (equality, helping others, etc.) and the way they spend their time (with family, at work, shopping, etc.). In this way, students and teachers consider what they believe to be their purpose and the meaning of life.

The most important aspect of this strand is its ‘experiential learning’ element. Senior Cycle Ethical Education recognises that it is in the practice of ethical behaviour that students gain the confidence, experience, and habit to live, according to their values, as caring and active members of a culturally diverse society. As such, during Strand 3: Pleasure, Purpose and the Meaning of Life, students have the opportunity to experience and evaluate altruistic practices – with a portion of each lesson given over to a weekly altruistic activity.

Instructions for experiential learning activities can be found in the accompanying Teacher Guide.

STRAND 3: PLEASURE, PURPOSE AND THE MEANING OF LIFE			
Senior Cycle Key Skills	Information Processing	Being Personally Effective	
Ethical Education Skills	Perception and Reality	Growth Mindset	
Focus	Individual / Local / Global		
Key Ethical Question	Does helping other people make me happy? (Aristotle)	Can I imagine something I don't know? Is my understanding limited to what I have already experienced?	Would I live in a dreamland if it were a simulation?
Theoretical Concepts/ Philosophical Concepts	Aristotle's 'Flourishing', Hedonism	Plato's Allegory of the Cave	Nozick's 'Experience Machine'

Students learn about	Students should be able to	Skills Focus/ Self Awareness	Core / Optional
<b>3.1</b> <b>Pleasure and ‘Flourishing’</b>	<ol style="list-style-type: none"> <li>Outline, compare and contrast the pleasure in providing solely for oneself against the pleasure in behaviour which is beneficial to others</li> <li>Explain a range of concepts of pleasure – flow, hedonism, immediate gratification and human flourishing</li> <li>Engage in altruistic behaviour that brings pleasure</li> </ol>		Core
<b>3.2</b> <b>The conflict between ignorant bliss and difficult truths</b> <b>How perception and reality may differ</b>	<ol style="list-style-type: none"> <li>Discuss the question of human bias and blindness - “Can I imagine something I don’t know? Is my understanding limited to what I have already experienced?” (Plato’s ‘Allegory of the Cave’), and “Would I live in a dreamland if it was a simulation?” (Nozick’s ‘Experience Machine’)</li> <li>Using examples, discuss how humans do not always ‘sense’ or understand reality as it is</li> <li>Give an informed personal opinion on whether they would live in ‘ignorant bliss’ or face ‘difficult truths’</li> </ol>	<i>Information Processing: Perception and Reality</i>	Optional
<b>3.3</b> <b>The value of beauty and beautiful objects</b> <b>How human desire can be constructed and manipulated by marketing and propaganda</b>  JC Strand 9	<ol style="list-style-type: none"> <li>Identify items they deem aesthetically ‘beautiful’ and discuss the value of aesthetic beauty</li> <li>Explain, using three examples, how marketing can manipulate human desire</li> <li>Explain, using three examples, the negative consequences of the ‘fast fashion’ industry</li> <li>Critically evaluate the Sustainable Development Goal (SDG) of ‘Responsible Production and Consumption’</li> <li>Explain the relationship between the above SDG and purpose/meaning in life</li> <li>Assess and analyse the impact of their personal consumption of material goods</li> </ol>		Optional

<p><b>3.4</b> The trade-off between human pleasure in the short-term and long-term damage to the natural environment</p> <p> JC Strand 9</p>	<ol style="list-style-type: none"> <li>1. Debate the likely consequences of the western consumerist lifestyle on future generations</li> <li>2. Give an informed opinion on whether they believe themselves responsible for future human happiness/suffering</li> <li>3. Outline three ways in which the environment is being damaged and three examples of projects seeking to combat that damage</li> <li>4. Critically evaluate the Sustainable Development Goal (SDG) 'Climate Action' and explain the relationship between this SDG and purpose/meaning in life</li> <li>5. Explain and use the Ethical Education Skill: "Growth Mindset"</li> </ol>	<p><i>Being Personally Effective: Growth Mindset</i></p>	<p>Core</p>
<p><b>3.5</b> Human impact on animal welfare and suffering</p> <p> JC Strand 9</p>	<ol style="list-style-type: none"> <li>1. Outline, using specific examples, three ways in which human behaviour results in animal suffering</li> <li>2. Identify and debate common arguments for vegetarianism, veganism and eating meat</li> <li>3. Consider their choice of diet and provide a rationale for that choice</li> <li>4. Critically evaluate the Sustainable Development Goals of 'Life under Water' and 'Life on Land' and explain the relationship between the SDG's and purpose/meaning in life</li> <li>5. Assess and analyse the impact of their personal consumption of food</li> </ol>		<p>Optional</p>
<p><b>Reflect and React</b></p>	<ol style="list-style-type: none"> <li>1. Articulate clear, informed ideas on their opinion of the meaning of life</li> <li>2. Considering their learning during this module, give an informed personal opinion on whether they would live in 'ignorant bliss' or face 'difficult truths'</li> <li>3. Analyse and assess the impact of their own consumption of material goods and food stuffs</li> </ol>		<p>Core</p>

 Links to JC Ethical Education Curriculum:  
JC Strand 9: Development Education

## Year Two: 6th Year

# Introduction/Revision

6th Year learning seeks to address challenges and conflicts of values and ethical behaviour in preparation for students' imminent adult participation in a complex world. A revision of values and identity explored in 5th year is therefore essential. The accompanying Teacher Guide outlines objectives and activities for this revision and introduction to 6th Year.

## Strand 4. Power and Privilege

This strand includes **core** and **optional** modules.


In the midst of all human interaction and community the exercise of 'power' and the enjoyment of 'privilege' are at play. Strand 4 offers students the opportunity to understand and evaluate these concepts.

Students will have explored concepts of power at Junior Cycle Ethical Education, and both 'power' and 'privilege' feature across Leaving Cert syllabi in History, English, Politics and Society, Geography and others. Teachers are encouraged to draw material from other Leaving Certificate subjects during this strand. However, Senior Cycle Ethical Education approaches these concepts in a way that is distinct from other subjects, prioritising experiential learning. For example, the Micro-Society games outlined for use in this strand (see accompanying Teacher Guide) allow students to understand the emotional repercussions of inequalities of power and privilege, by recognising cultural inequality and cycles of poverty as broader than purely economic concepts

### STRAND 4: POWER AND PRIVILEGE

Senior Cycle Key Skills	Working with Others	
Ethical Education Skills	Negotiating a Solution	
Focus	Individual / Local / Global	
Key Ethical Question	What does it mean to be intelligent? (Gardner)	Which are more important – facts or feelings? (Hume)
Theoretical Concepts/ Philosophical Concepts	Gardner's Theory of Multiple Intelligences	Kant and Hume's ideas of reason

Students learn about	Students should be able to	Skills Focus	Core / Optional
4.1 Upskill: Negotiating a solution	<ol style="list-style-type: none"> <li>Recall and use the criteria for a 'productive discussion', outlined in fifth year, when "Negotiating a Solution"</li> <li>Explain Rapoport's "Rules for Intelligent Argument" as outlined by Daniel Dennett</li> </ol>	<i>Working with others:</i> Negotiating a solution	Core
4.2 Power and Privilege  JC Strand 7	<ol style="list-style-type: none"> <li>Define and list examples of power</li> <li>Define privilege</li> <li>Define oppression</li> <li>Define wealth</li> <li>Describe, using examples, the relationships between wealth and power</li> <li>Articulate the extent to which they believe wealth to be valuable, and give some reasons why</li> <li>Identify and explain how power, privilege, wealth, and oppression relate to them and their life experience</li> </ol>		Core
4.3 The social consequences of wealth  The relationship between wealth and power	<ol style="list-style-type: none"> <li>Define 'altruism' and 'philanthropy'</li> <li>Explain, with examples, how money can be used for good and bad</li> </ol>		Optional
4.4 The connection between 'knowledge'/'wisdom' and power  The various types of intelligence and consider the differences between facts and feelings	<ol style="list-style-type: none"> <li>Define knowledge, wisdom, and intelligence</li> <li>Discuss the question "What does it mean to be intelligent?" (Gardner's theory of multiple intelligences)</li> <li>Articulate the extent to which, in their opinion, each of the multiple intelligences is valuable</li> <li>Articulate the extent to which, in their opinion, individuals of each intelligence are eligible to be powerful in society</li> <li>Discuss the ethical question "Which is more important – facts or feelings?" (Hume)</li> </ol>		Optional

<b>4.5</b> <b>The advantages and disadvantages of giving more power to those with more knowledge</b>	<ol style="list-style-type: none"> <li>1. Identify advantages and disadvantages of giving greater power to those deemed more 'knowledgeable' or 'wise'</li> <li>2. Define artificial intelligence (AI) and outline their vision for a relationship/hierarchy between humans and conscious AI</li> </ol>		Optional
<b>4.6</b> <b>'Position' in society and power</b>   <b>JC Strand 5</b>	<ol style="list-style-type: none"> <li>1. Define social 'hierarchy'</li> <li>2. Outline and define the frameworks by which people are positioned in society – class, gender, age etc.</li> <li>3. Discuss the impacts of homelessness, addiction and poverty on quality of life and power in society</li> <li>4. Identify possible impacts being an immigrant in an established society may have on one's 'power' and 'privilege'</li> </ol>		Core
<b>Reflect and React</b>	<ol style="list-style-type: none"> <li>1. Identify and justify the extent to which they believe 'Power', 'Wealth', 'Knowledge', 'Privilege' and 'Hierarchies' are valuable</li> <li>2. Outline and justify their vision for allocation of power in society</li> </ol>		Core

 Links to JC Ethical Education Curriculum:  
 JC Strand 7: Power and Participation  
 JC Strand 5: Diversity in Ireland

## Year Two: 6th Year

# Strand 5. Justice

This strand includes **core** and **optional** modules.

*“Justice is the legal or philosophical theory by which fairness is administered”<sup>26</sup>*

The final strand of Senior Cycle Ethical Education asks students to draw on their knowledge and skills gained over this two-year course. Students evaluate and reassess the greatest ethical challenges to the societal design and process of ‘justice’ and consider the societal construction and maintenance of what is reasonable and correct.


As students of Ethical Education consider their ‘values’ and what they believe to be ‘right’, they also, by default, must identify what they deem to be ‘wrong’. Strand 5 presents students with the opportunity to reflect more deeply on that which they identify as ‘wrong’, and that which society deems ‘wrong’.

Students then consider the processes of the justice system (punitive justice in particular) in the context of modern scientific knowledge about free-will and decision-making. Students consider the concept of individuals ‘deserving’ punitive justice (e.g., imprisonment) in the context of findings in neuroscience, philosophy and psychology.

Students evaluate the purpose, legitimacy and efficacy of the punitive justice system and explore concepts such as incapacitation, retribution, deterrence, rehabilitation and restorative practice.

STRAND 5: JUSTICE			
Senior Cycle Key Skills	Working with Others		
Ethical Education Skills	Being Reciprocal (Analysing Statistics and Data)		
Focus	Individual / Local / Global		
Key Ethical Questions	Is war ever warranted?	Should you steal medicine to save your dying spouse?	What kind of society would you create, if you could end up as any member of it?
Theoretical Concepts/ Philosophical Concepts	‘Just War Theory’	Kohlberg’s Heinz Dilemma	Rawl’s Mind Game



Students learn about	Students should be able to	Skills Focus	Core / Optional
5.1 The definition of justice	<ol style="list-style-type: none"> <li>1. Define justice</li> <li>2. Give an example of an action they believe is just – and explain why they believe this to be so</li> <li>3. Give an example of an action they believe to be unjust – and explain why they believe this to be so</li> <li>4. Explain and use the Ethical Skill of “Being Reciprocal”</li> </ol>	<i>Working with Others: Being Reciprocal</i>	Core
5.2 Making a ‘just’ decision   JC Strand 2	<ol style="list-style-type: none"> <li>1. Explain the decision-making process of the brain, and the emotional and logical aspects of decision-making</li> <li>2. Explain how distance from an ethical dilemma (e.g., decisions about war being made from afar) can affect decision outcome</li> <li>3. Explain how the circumstances of the decision-maker can affect decision outcome</li> <li>4. Explain ‘Just War Theory’ and recall criteria for a just war ad bellum (“right to go to war”), in bello (“right conduct in war”) and jus post bellum (the morality of post-war settlement and reconstruction)</li> </ol>		Core
5.3 Truth, and the necessity of truth for justice	<ol style="list-style-type: none"> <li>1. Define truth, lies and ‘lying by omission’</li> <li>2. Give an informed opinion on the value of truth</li> <li>3. Explain how truth is an essential foundation for justice</li> </ol>		Optional

<b>5.4 Punishment, justice, and the prison system</b>	<ol style="list-style-type: none"> <li>1. Explain and use the Ethical Skill of “Analysing Statistics and Data”</li> <li>2. Articulate and analyse the reasons given for and against a punitive justice system</li> <li>3. Identify and explain the ways in which statistics and data can be misleading by referring to: <ul style="list-style-type: none"> <li>• Context</li> <li>• Data Collection</li> <li>• Analysis</li> <li>• Representation</li> </ul> </li> <li>4. Explain why certain demographics are disproportionately represented in systems of punitive justice</li> <li>5. Define and describe Restorative Justice (as an alternative to the punitive justice approach)</li> </ol>	<i>Information Processing: Analysing Statistics and Data</i>	Optional
<b>Reflect and React</b>	<ol style="list-style-type: none"> <li>1. What kind of society would you create, if you could end up as any member of it? (Rawls)</li> <li>2. Outline a vision for a society that works for all its citizens</li> </ol>		Core
<b>Conclusion to 6th Year: Reflect and React</b>	<ol style="list-style-type: none"> <li>1. During the last month of Senior Cycle Ethical Education students should complete Ethical Education interviews, as outlined in the accompanying Teacher Guide</li> </ol>		Core

 Links to JC Ethical Education Curriculum:  
JC Strand 2: Making Moral and Ethical Decisions

# Section Three: Planning

## Collaborative Planning

A ‘Learn Together’ approach to ethical development is at the core of Senior Cycle Ethical Education. Furthermore, students’ awareness of their own learning process is essential and collaborative teacher-student planning is encouraged at every stage of curriculum implementation. Students are asked to evaluate their prior learning, priorities and expected challenges for Senior Cycle Ethical Education during the opening lesson of the course, the results of which should inform planning for the years ahead. In addition to facilitating student voices and participation in this way, it is recommended that teachers consult regularly with their students about their learning, particularly at the beginning of each strand.

## Planning Frameworks

The Senior Cycle Ethical Education curriculum is built around thematic strands. There is a number of other important frameworks which should be kept in mind during planning, teaching and learning. These frameworks and their application are outlined below.

Strand	Senior Cycle Key Skills	Ethical Skills	Individual/ Local/Global	Ethical Questions
<b>Values, Assumptions and Action</b>	<i>Critical &amp; Creative Thinking Working Together</i>	Using Criteria Productive Discussion Avoiding Cognitive Biases	Individual	What if everyone behaved the way I do? (Kant)
<b>Identity, Inclusion and Diversity</b>	<i>Being Personally Effective</i>	Being consistent	Individual Local	What controls my behaviour – my brain, my heart, or my stomach? (Plato)
<b>Pleasure, Purpose and the Meaning of Life</b>	<i>Information Processing Being Personally Effective</i>	Perception and Reality Growth Mindset	Individual Local Global	Does helping other people make me happy? (Aristotle)  Can I imagine something I don’t know? Is my understanding limited to what I have already experienced? (Plato)  Would I live in a dreamland if it were a simulation? (Nozick)

<b>Power and Privilege</b>	<i>Working with Others</i>	Negotiating a Solution	Individual/Local/Global	What does it mean to be intelligent (Gaardner)  Which is more important, facts or feelings? (Hume)
<b>Justice</b>	<i>Being Personally Effective Information Processing</i>	Being Reciprocal Analysing Statistics and Data	Individual/Local/Global	What kind of society would you create, if you could end up as any member of it? (Rawls)

Figure 1: Frameworks for Learning

### Knowledge/Skills/Attitudes and Values

Senior Cycle Ethical Education supports students’ development with equal emphasis on acquisition of knowledge, development and practice of skills and reflection and development of considered attitudes and values. It is acknowledged that only with development of all three competencies will students be equipped to act as caring and considered citizens in a culturally diverse world.

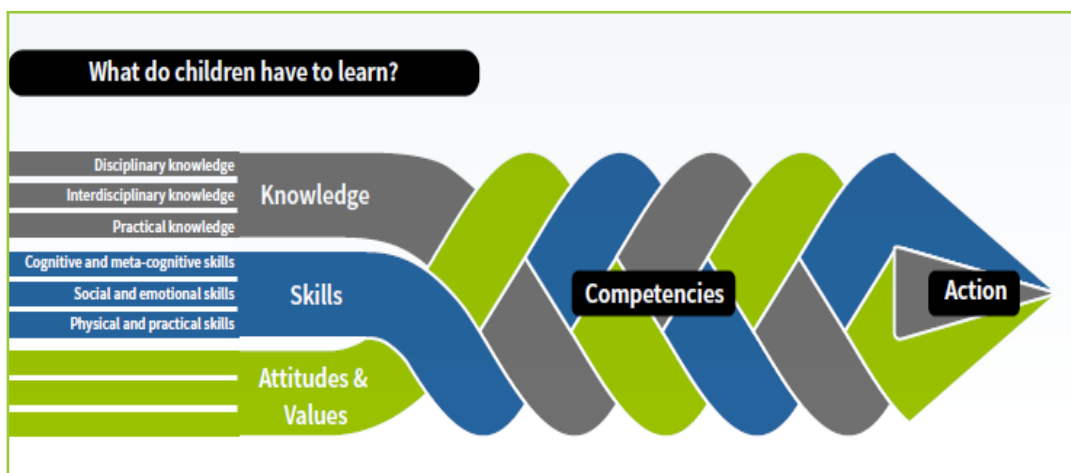


Figure 2: Knowledge, Skills, Attitudes and Values<sup>7</sup>

## Individual/Local/Global

Senior Cycle Ethical Education works towards the self-actualization of the *individual* learner, in order that they may participate conscientiously, and with care, in their *local* communities (family, school, extra-curricular, friendship circles etc.) and *global* interactions (consumerism, media, online communities etc.). The Individual/Local/Global framework allows progress to be considered with the following questions:

- Individual: Have I improved the relationship I have with myself?
- Local: Have I improved my relationships with others?
- Global: Have I improved my relationships with my environment?

## Ethical Questions

Much of the thematic content across this course can be connected by some key ethical questions which have puzzled ethical thinkers for centuries. While the writing of philosophers such as Aristotle, Plato, Nozick, Kant and Hume (to name a few) can be difficult to grasp, the questions that they pose are often both straightforward and interesting to discuss.

Each module on the course presents one of these ethical questions, with reference to the thinker who first posed it, as follows:

- What if everyone behaved the way I do? (Emmanuel Kant)
- What controls my behaviour – my brain, my heart, or my stomach? (Plato)
- Does helping other people make me happy? (Aristotle)
- Can I imagine something I don't know? Is my understanding limited to what I have already experienced? (Plato)
- Would I live in a dreamland if it were a simulation? (Nozick)
- What does it mean to be intelligent? (Gardner)
- Which is more important – facts or feelings? (Hume)
- What kind of society would you create, if you could end up as any member of it? (Rawls)

Some of the theories or individuals above will be familiar to students from their study of Junior Cycle and/or Transition Year Ethical Education and Philosophy. Students of Politics and Society at Leaving Certificate may also come across these in their studies.

The accompanying Teacher Guide provides support to teachers on how to become familiar with these theorists and concepts and provides resources suitable for use with students.

# Section Four: Learning Skills

## Senior Cycle

Educate Together’s Blueprint for second-level education outlines that *“in an Educate Together second-level school, lifelong learning skills that enable active and responsible citizenship will be embedded in the teaching and learning opportunities provided and will be underpinned by notions such as democracy, participation, advocacy, inclusion and equality.”*<sup>38</sup> The Senior Cycle Ethical Education Curriculum is one way these skills will be developed and enhanced.

Curriculum components at Senior Cycle promote a balance between knowledge, skills and the kinds of learning strategies needed to participate in and contribute to a changing world where the future is uncertain.

## The Experience of Senior Cycle

At a practical level, the provision of a high-quality educational experience in senior cycle is supported by

- effective curriculum planning, development, organisation and evaluation
- teaching and learning approaches that motivate and interest learners, that enable them to progress, deepen and apply their learning, and that develop their capacity to reflect on their learning
- professional development for teachers and school management that enables them to lead curriculum development and change in their schools
- a school culture that respects learners, that encourages them to take responsibility for their own learning over time, and that promotes a love of learning

Section Four: Learning Skills

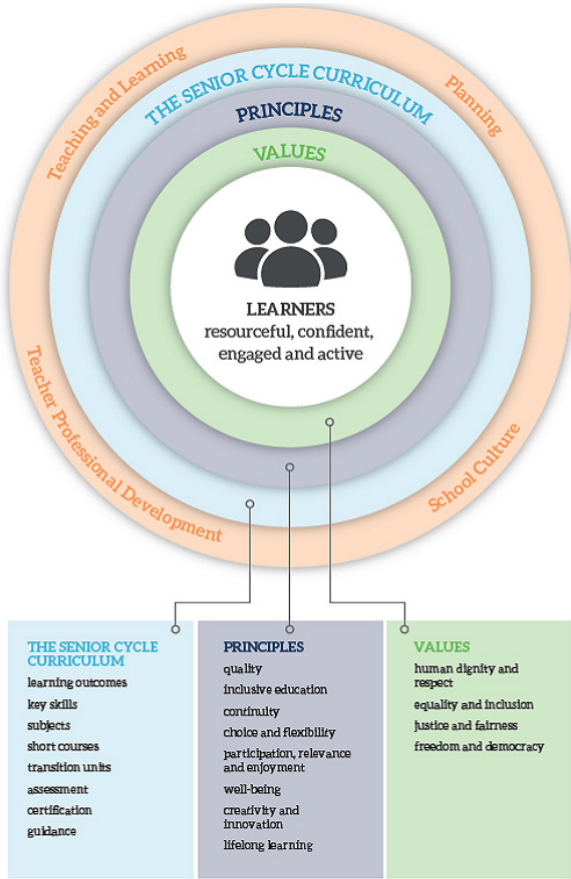


Figure 3: Overview of Senior Cycle



Figure 4: The vision for Senior Cycle

(Source: *The Experience of Senior Cycle, NCCA*)

## Senior Cycle Key Skills

At Senior Cycle, there are five key skills identified as central to teaching and learning across the curriculum:



Figure 5: The Five Key Skills of Senior Cycle (Source: Senior Cycle Key Skills Framework, NCCA)

The key skills are embedded within the learning outcomes of Senior Cycle Ethical Education and are assessed in the context of those learning outcomes.

Within these key skill areas, specific “Ethical Education Skills” are identified. These “Ethical Education Skills” are those needed for ethical behaviour – that is, the consideration and communication of values and acting in accordance with said values – and are taught explicitly during curriculum strands.

- Using Criteria
- Productive Discussion
- Avoiding Cognitive Biases
- Being Consistent
- Perception and Reality
- Growth Mindset
- Analyzing Statistics and Data
- Negotiating a Solution
- Being Reciprocal

Materials for explicitly teaching Ethical Education skills are highlighted in the accompanying Teacher Guide.

## Related Learning

### Early Childhood

Often through play, children learn the skills of successful interaction and how to apply such skills in rudimentary form concepts like fairness and rights.

### Primary School

Social issues arise throughout the Primary School Curriculum and children will have had opportunities to develop understandings of diversity, of human rights and of sustainable development through subjects such as history, geography and through their use of and study of languages, English and Gaeilge. Social, Personal and Health Education in particular provides opportunities to further develop their understandings of themselves in relation to other people, particularly through the strand, ‘Myself and the wider world’. Students from



Educate Together primary schools will also have studied Ethical Education through the *Learn Together* curriculum.

## Junior Cycle

Students will have been facilitated in developing their communication skills and global awareness through subjects such as English, Geography, History and CSPE at Junior Cycle level. Reflection and exploration of different perspectives and worldviews may also have been enhanced by the study of a short course in Philosophy.

Students in Educate Together schools will also have benefited from the study of Ethical Education. In every strand, Senior Cycle Ethical Education builds on the knowledge and skills of Junior Cycle Ethical Education, so that students continue the development of their attitudes and values in a seamless way.

Throughout the specification, Junior Cycle Learning Links (Learning Aims which link to Junior Cycle Ethical Education) are highlighted in red, noting the Junior Cycle Strand which teachers can connect learning to during the lesson.

As with Junior Cycle, understanding of ‘Values’ (JC Strand 1) is the foundation on which all other learning takes place.

Strand 2: Identity, Inclusion and Belonging builds on Junior Cycle learning about ‘Beliefs and Worldviews’ (JC Strand 3) while Strand 3: Pleasure, Purpose and the Meaning of life draws on “Development Education” (JC Strand 9) in its reflection on the Sustainable Development Goals. Strand 4: Power and Privilege uses new and active approaches to add to student learning on “Power and Participation” (JC Strand 7) while also reflecting further on “Diversity in Ireland” (JC Strand 5) and “Migration” (JC Strand 6). Finally, Strand 6: Justice asks students to draw on their learning on “Different Teachings and Perspectives” (JC Strand 4) as well as “Making Moral and Ethical Decisions” (JC Strand 2) while considering ethical dilemmas in the real world.

Senior Cycle “Ethical Education Skills” draw on students’ prior knowledge of ‘Making Moral and Ethical Decisions’ (JC Strand 2) while project work in Strand 6: Values in Action builds on students active learning during JC Strand 9 ‘Development Education’.

## Senior Cycle

As with all Senior Cycle subjects, Senior Cycle Ethical Education allows for cross-curricular interaction with subjects such as History, Geography, English, and Politics & Society in particular. It is notable, however, that Senior Cycle Ethical Education is a distinct subject, and provides a unique learning opportunity on the timetable.

For students and teachers of the Leaving Cert Applied (LCA) programme, it is notable that Senior Cycle Ethical Education and Leaving Cert Applied Social Education complement one another in both material and methodology.

Senior Cycle Ethical Education provides a space and framework in which issues of values and morality, central to many Senior Cycle curricular subjects, can be fully explored. With in-school inter-departmental/subject-planning communication, Ethical Education may be integrated with other Senior Cycle subjects, e.g., questions of the value of family in *Hamlet*, of environmental values in Geography, of norms in History or of identity in Art can be explored fully within the time and framework of Ethical Education.

### Further Learning

Senior Cycle Ethical Education equips students with the independent and critical thinking skills, the self-management skills, the research capabilities and the teamwork and communication skills necessary to continue their education in a learner-driven environment such as a third level institution, apprenticeship, workplace, continuous professional development programme or other forum. Developing conscious, considered and informed values, as well as the skills to discuss, refine and utilize these values better enables students both to choose and to critically engage with further learning opportunities with which they are presented.

Specifically, Senior Cycle Ethical Education provides an opportunity to link into philosophical, social and humanities subjects in further and higher education. Such subjects are currently offered in higher education in the form of programmes in philosophy, history, sociology, political studies, law, economics, geography and anthropology, as well as in social studies programmes (often linked to professional development in areas such as social work, social care and human resources management). They are also usually included in interdisciplinary programmes such as international relations, women's studies, development studies and equality studies.

Furthermore, the critical analysis skills, independent learning and group work skills developed in Ethical Education will be beneficial to students across a range of post-school transitions including the workplace and apprenticeships and training in trades and other disciplines.

### Community and society

Senior Cycle Ethical Education is centrally concerned with learning that can be utilised and made relevant in everyday life. Learners will have opportunities to use and further develop their skills in communication, in working with others and in analysing and drawing conclusions from information in social settings and through participation with groups, initiatives and

media in their local, national and international communities. They will have opportunities to apply the concepts and ideas discussed to everyday decisions as to how to act ethically, in their personal, social and professional environments. In this way their school-based learning will be applicable to and deepened by active and reflective citizenship throughout their lives.

Senior Cycle Ethical Education provides an opportunity for students to engage with their communities through Strand 5 Values in Action and teachers are encouraged to mould curriculum resources to meet the needs and interests of their students and their local context.

## Differentiation

As noted, flexibility of approach is catered for as a priority with this curriculum and, as such, it is expected that Senior Cycle Ethical Education teachers adapt the curriculum at course, strand and class level to best suit the needs of their learners.

The Ethical Education: Senior Cycle Teacher Guide includes 'Recommended Resources' of varying media, to cater for a range of preferred learning styles. Furthermore, the accompanying Teacher Guide references 'Further Reading' for each strand - which can be drawn upon to challenge students excelling in this subject area, or which may be useful for students who have studied Junior Cycle Philosophy and show an inclination to explore theoretical concepts further.

## Assessment

Assessment of Senior Cycle Ethical Education is essential for both teachers and students to recognise progress in pursuit of the aims and objectives.

Assessment of Senior Cycle Ethical Education seeks to gather evidence of progression in student knowledge and skills and illustrate any changes in attitudes and values that arise as they progress with the course. It is notable that the value in assessment lies only in the consequent action and teachers are encouraged to use assessment to inform their future lessons. Assessment strategies and consequent actions are outlined in the accompanying Teacher Guide.

## Time Allocation

Senior Cycle Ethical Education is designed to be taught in sixty hours. It is recommended that one hour class a week is allocated to facilitate this learning.

It is notable, as outlined above, that Ethical Education should not be confined to class time alone; instead, a whole school approach to Ethical Education is essential to achieve course aims.

## Literacy and Numeracy

Literacy and numeracy skills are embedded across each of the six strands and in the learning outcomes. Critical engagement with a range of text types (narrative, persuasive, informative) across a range of medium (novel, newspaper, online media sources, podcasts, audiobooks, drama, documentary, film etc.) will develop student literacies. Students' oral literacy skills are supported through the strong emphasis on discussion, debate and argumentation throughout the course. They will develop their reading, comprehension and writing skills when they research, examine, compare, and critique different theories, case studies and information. Their digital and media literacy skills are developed as they use technology for research and presentation purposes. Students' global literacy or competence will also be developed through exploration of different beliefs, worldviews, and contexts.

Senior Cycle Ethical Education facilitates students in using mathematical understanding and skills to help analyse complex issues related to the real world and its problems. Over the course of their studies, students will engage with both qualitative and quantitative data in order to examine local, national and wider-world issues and trends. Explicit teaching of data and statistics develops students' numeracy skills as they access and interpret social research data, examine evidence and reach conclusions. Students also use mathematical reasoning as they examine the patterns, trends and relationships between different social, cultural and ethical issues and behaviours and make links between those occurrences and their instigators in the broader context.

## Education for Sustainable Development

Our Sustainable Future: A Framework for Sustainable Development for Ireland (2012) takes as its definition of sustainability "development which meets the needs of the present without compromising the ability of future generations to meet their own needs."<sup>9</sup>

The National Strategy on Education for Sustainable Development (2014-2020) highlights the need to integrate Education for Sustainable Development (ESD) into the curriculum from preschool up to Senior Cycle.<sup>10</sup> The National Strategy aims to ensure that education contributes to sustainable development by equipping learners with the relevant knowledge (the ‘what’), the key dispositions and skills (the ‘how’) and the values (the ‘why’) that will motivate and empower them throughout their lives to become informed active citizens who take action for a more sustainable future.

The knowledge and skills developed through all six strands of Senior Cycle Ethical Education are integral to Education for Sustainable Development. In addition, as students exercise their central ethical education skill of ‘using criteria’ throughout the course, students will use the Sustainable Development Goals as a metric by which to consider values, current affairs and a range of ethical dilemmas. Sustainable consumption and stewardship of the environment will be dealt with explicitly in strand 4.

Senior Cycle Ethical Education is built on a foundation of open investigation and critical thinking and so prioritises investigation of the sustainable goals, and sustainable development priorities, as readily as it promotes these areas. Through thorough investigation and solid understanding students will build the capacity for sustainable living in its truest sense.





## Endnotes

- 1 LITTLE Erasmus+ Online Course and Ethical Education Teachers Guide Module 1 (2019). <https://learning.educatetogether.ie/mod/page/view.php?id=12648>
- 2 Educate Together (2019). Junior Cycle Ethical Education Curriculum. Dublin: Educate Together. p1
- 3 Djukanovic B. Gannon M. Garvin R. Papamichael E. Kerr D. and Huddleston T. (2015). Living with Controversy – Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights (EDC/HRE). Council of Europe. p 20 <https://edoc.coe.int/en/human-rights-democratic-citizenship-and-interculturalism/7738-teaching-controversial-issues.html>
- 4 Educate Together (2019). Junior Cycle Ethical Education Curriculum. Dublin: Educate Together. p2
- 5 Durant, Will (1926). The Story of Philosophy the Lives and Opinions of the Greater Philosophers. Simon & Schuster.
- 6 <http://infinitegroup.org/en/criminology-law-and-justice/>
- 7 Organisation for Economic Co-operation and Development (OECD) (2016). Global Competency for an Inclusive World. Paris: OECD.
- 8 Richardson F (2009). Taking the Next Step: A Blueprint for Educate Together Second-level Schools. Dublin: Educate Together. <https://www.educatetogether.ie/sites/default/files/blueprint-final.pdf>
- 9 Department of Environment Community and Local Government (2012). Our Sustainable Future: A Framework for Sustainable Development for Ireland. <https://www.dcca.gov.ie/documents/Our%20Sustainable%20Future%20-%202012.pdf> <https://developmenteducation.ie/media/documents/Our%20sustainable%20future%20irish%20framework.pdf>
- 10 Department of Education and Skills (2014). National Strategy on Education for Sustainable Development 2014-2020. <https://www.education.ie/en/Publications/Education-Reports/National-Strategy-on-Education-for-Sustainable-Development-in-Ireland-2014-2020.pdf>

## Glossary

<b>Aesthetic</b>	Concerned with beauty or the appreciation of beauty.
<b>Altruism</b>	Disinterested and selfless concern for the well-being of others.
<b>Being reciprocal</b>	Used to describe a relationship in which two people or groups agree to do something similar for each other.
<b>Capitalism</b>	An economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state.
<b>Cognitive Bias</b>	Flaws in cognition (brain functioning) causing a deviation from rational judgement, instead showing an irrational inclination or prejudice for or against someone or something.
<b>Communism</b>	A theory or system of social organization in which all property is owned by the community and each person contributes and receives according to their ability and needs.
<b>Conservative</b>	1. Averse to change or innovation and holding traditional values. 2. (in a political context) favouring free enterprise, private ownership and socially conservative ideas.
<b>Conscious Artificial Intelligence</b>	Artificial consciousness, also known as machine consciousness or synthetic consciousness (still largely a theoretical subject) refers to attempts by those who design and analyse informational machines to apply their methods to various ways of understanding consciousness and to examine the possible role of consciousness in informational machines.
<b>Criteria</b>	Standards.
<b>Dehumanisation</b>	The process of removing from a person the special human qualities of independent thought, feeling for other people, etc.
<b>Diversity</b>	The condition of having or being composed of differing elements, especially the inclusion of people (such as people of different races or cultures) in a group organisation.
<b>Empathy</b>	The ability to recognise, understand and share the thoughts and feelings of another person, animal, or fictional character.
<b>Eudaimonia</b>	A state of "wellbeing" or "flourishing" brought about by behaviour that is morally 'right' by virtue of fulfilling the 'natural' functions of humanity, as a social and rational species.

<b>Ethics</b>	The discipline concerned with what is morally good and bad and morally right and wrong. The term is also applied to any system or theory of moral values or principles. Also called moral philosophy.
<b>Exclusion</b>	The process of excluding or the state of being excluded.
<b>Fast fashion</b>	Design, creation and marketing of clothing fashions that emphasises making fashion trends quickly and cheaply available to consumers.
<b>Factory farming</b>	A system of rearing livestock using highly intensive methods, by which poultry, pigs, or cattle are confined indoors under strictly controlled conditions.
<b>Familiarity bias (heuristics)</b>	When people opt for the more familiar options, even though these often result in less favourable outcomes than available alternatives.
<b>Flow</b>	In positive psychology, flow, also known colloquially as being in the zone, is the mental state of operation in which a person performing an activity is fully immersed in a feeling of energised focus, full involvement and enjoyment in the process of the activity.
<b>Free will</b>	The power or capacity to choose among alternatives or to act in certain situations independently of natural, social, or divine restraints.
<b>Growth Mindset</b>	The belief that your abilities can grow through hard work or that effort or training can change one's qualities and traits.
<b>Hedonism</b>	1. The pursuit of pleasure; sensual self-indulgence. 2. (Philosophy) The ethical theory that pleasure (in the sense of the satisfaction of desires) is the highest good and proper aim of human life.
<b>Hierarchies of humanity</b>	Humanity has been ordered and reordered into various power structures (hierarchies) throughout history, allocating power by wealth, race, gender, religion, family history, 'merit' or education – to name a few. (See also Hierarchy)
<b>Hierarchy</b>	A system in which members of an organisation or society are ranked according to relative status or authority.
<b>Human flourishing</b>	See Eudaimonia
<b>Human Rights</b>	Those liberties and benefits which, by accepted contemporary values, all human beings should be able to claim 'as of right' in the society in which they live.



<b>Identity</b>	1. The fact of being who or what a person or thing is. 2. The characteristics determining who or what a person or thing is.
<b>Identity politics</b>	A tendency for people of a particular religion, race, social background, etc., to form exclusive political alliances, moving away from traditional broad-based party politics.
<b>Ideology</b>	1. A system of ideas and ideals, especially one which forms the basis of economic or political theory and policy. 2. The set of beliefs characteristic of a social group or individual.
<b>Inclusion</b>	The action or state of including or of being included within a group or structure.
<b>In-group</b>	An exclusive, typically small, group of people with a shared interest or identity.
<b>Injustice</b>	Absence of justice: violation of right or of the rights of another; lack of fairness or justice.
<b>Instant gratification</b>	Pleasure, especially when gained from the satisfaction of a desire.
<b>Justice</b>	1. The quality of being fair and reasonable 2. The administration of the law or authority in maintaining this.
<b>Kant's Categorical Imperative</b>	A rule of conduct that is unconditional or absolute for all agents, the validity or claim of which does not depend on any desire or end.
<b>Liberal</b>	Willing to respect or accept behaviour or opinions different from one's own; open to new ideas. 1. Favourable to or respectful of individual rights and freedoms. 2. (in a political context) favouring individual liberty, free trade and moderate political and social reform.
<b>Lying by omission</b>	Otherwise known as exclusionary detailing, is lying by either omitting certain facts, or by failing to correct a misconception.
<b>Marginalised</b>	Relegated to a marginal position within a society or group.
<b>Meritocracy</b>	Government or the holding of power by people selected according to merit: 1. A society governed by people selected according to merit. 2. A ruling or influential class of educated or able people.
<b>Minority</b>	A part of a population differing from others in some characteristics and often subjected to differential treatment.

<b>Morality</b>	A doctrine or system of moral conduct.
<b>Norms</b>	Something that is usual, typical, or standard. 1. A standard of pattern, especially of social behaviour, that is typical or expected. 2. A required standard; a level to be complied with or reached.
<b>Oppression</b>	Prolonged cruel or unjust treatment or exercise of authority: 1. Individual — feelings, beliefs, values. 2. Interpersonal — actions, behaviors and language. 3. Institutional — legal system, education system, public policy, hiring practices, media images. 4. Societal/Cultural — collective ideas about what is “right.”
<b>Out-group</b>	Those people who do not belong to a specific in-group.
<b>Philanthropy</b>	The desire to promote the welfare of others, expressed especially by the generous donation of money to good causes.
<b>Power</b>	1. The ability or capacity to do something or act in a particular way. 2. The capacity or ability to direct or influence the behaviour of others or the course of events.
<b>Privilege</b>	A special right, advantage, or immunity granted or available only to a particular person or group.
<b>Punitive Justice</b>	Also known as retributive justice, is a theory of justice that holds that the best response to a crime is a punishment proportional to the offense, inflicted because the offender deserves the punishment and/or it is believed it will make the offender less likely to reoffend.
<b>Restorative Justice</b>	A system of justice which focuses on the rehabilitation of offenders through reconciliation with victims and the community at large.
<b>Retribution</b>	Punishment inflicted on someone as vengeance for a wrong or criminal act.
<b>Social norms</b>	Shared expectations of acceptable behaviour by groups. They can both be informal understandings that govern the behaviour of members of a society, as well as be codified into rules and laws.
<b>Sustainable Development Goals (SDGs)</b>	Also known as the Global Goals, were adopted by the United Nations in 2015 as a universal call to action to end poverty, protect the planet and ensure that by 2030 all people enjoy peace and prosperity. The SDGs are integrated— they recognise that action in one area will affect outcomes in others, and that development must balance social, economic and environmental sustainability.

<b>Sustainability</b>	The ability to be maintained at a certain rate or level. Avoidance of the depletion of natural resources in order to maintain an ecological balance.
<b>Tribalism</b>	1. The state of existing as a tribe, or a very strong feeling of loyalty to your tribe. 2. A very strong feeling of loyalty to a political or social group, so that you support them whatever they do.
<b>Value/s</b>	Principles or standards of behaviour; one's judgement of what is important in life.
<b>Wealth</b>	An abundance of valuable possessions or money.

