

# Elementary School Curriculum



**PROTESTANT  
MORAL AND RELIGIOUS EDUCATION**

**LEVEL 5**

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LEVEL 5**

Approved by the Comité protestant  
of the Conseil supérieur de l'éducation,  
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*A new course of study called "Protestant Moral and Religious Education — Level 5" is being issued in conformity with Section 3 of the Regulation respecting the Basis of Elementary School and Pre-school Organisation. I am pleased to confirm that it has received the approval of the Comité protestant of the Conseil supérieur de l'éducation, and I hereby authorize this course for use in all schools offering Protestant Moral and Religious Education. The authorization will take effect on January 1<sup>st</sup>, 1986.*

A handwritten signature in black ink, reading "Claude Ryan". The signature is written in a cursive style with a large, sweeping initial 'C'.

*Claude Ryan*

*Minister of Education*

## **PREFACE**

One of the distinctive dimensions of public education in Québec has been, and still is, the confessionality of its educational system. Although the use of the word “confessional” to describe the system is recent, the reality to which it refers goes back to the very beginnings of public education in this province. The challenge facing legislators and educators alike was that of instituting one educational system which respected both religious and cultural diversity. This challenge was met by legislation which gave to the religious minority the right to dissent from the majority and set up schools which reflected its own values and traditions. This fundamental right, which makes it possible to have freedom of religion rather than freedom from religion, is one that is deeply rooted in the traditions, the laws and the experience of the people of Québec.

# THE REVISED PROGRAMME OF MORAL AND RELIGIOUS EDUCATION IN THE ELEMENTARY SCHOOL

## Introduction

This programme is intended for students in the Protestant elementary schools of Québec. The pluralism inherent in Protestantism, which precludes indoctrination, makes it possible to design the programme in such a manner as to respect both the aims of Protestant education and the conscience of the non-Protestant school population. Protestant values and attitudes are meant to be transmitted in the Protestant school but commitment to Protestant theology belongs more properly to the home and the church.

Moral and religious education is inevitably more than the teaching of prescribed units of knowledge. It also involves attitudes and skills. As such it aims to create an atmosphere of caring and sharing and of recognizing each person's self-worth and society's worth. It is hoped that the programme will help the child to begin to develop a value structure of his own and to begin to acquire skills helpful to life in a rapidly changing world.

## Format

A common format has been adopted to describe all levels of the programme. The format features an hierarchical development from the general to the specific: Theme → Topic → General Objective → Terminal Objective → Intermediate Objective → Content Outline.

In order to facilitate a complete understanding of the programme described in the following pages, a definition of terms follows:

<b>Theme</b>	A thematic approach to curriculum design has been retained to structure and define each level of the programme. Providing a focus for each year of study, the themes also reflect the developmental nature of the entire programme.
<b>Topic</b>	Whereas the theme provides the focus for an entire grade level, the topic headings define more clearly the content to be examined in each of the modules which make up the year's work.
<b>General Objective</b>	The general objective provides a statement of intent and reflects the aim of a particular module of study.
<b>Terminal Objectives</b>	The terminal objectives flow from the general objective and indicate in more specific terms the anticipated development expected in the students over a given period of time.
<b>Intermediate Objectives</b>	Stated in behavioural terms the intermediate objectives describe learning activities which foster the attainment of the terminal objectives.
<b>Content Outline</b>	The content outline provides a listing of topics for consideration when addressing each intermediate objective. This listing serves as the basis for further elaboration by the subject teacher.

The programme for each level of the elementary school is organized into three modules, namely: The Judaeo-Christian Story, Celebration and Relationships. These interrelated modules may be used sequentially or concurrently. They are seen and conceived as complementary and therefore all three are required units of study.

## LEVEL 5

### MODULE 1

#### THE JUDAEO-CHRISTIAN STORY

The use of story in teaching is probably as old as man himself. Each tradition has its own stories; indeed, the tradition itself is usually passed down through its story. Elders with wisdom have always told stories to youngsters who seem to listen with a fascination that has remained unchanged over the eons of time. Man seems to need to tell and to listen to stories. Children live in stories.

In the Protestant tradition, chief among the stories are those found in the Bible; indeed, it has been the essence of this tradition that each man know the Bible story for himself. For children there are many stories by which they may learn about the traditions of their ancestors and discover something of their own identity. The beauty of the "story" is that each child has the opportunity to derive his own sense of the meaning of life from it.

The programme for level five focuses on stories which deal with the values people encounter as they interact with others in community.

**THEME: A Growing Awareness**  
**TOPIC: The Judaeo-Christian Story**

**LEVEL: 5**  
**MODULE: 1**

**GENERAL OBJECTIVE: To acquire a knowledge of the stories of David and Jesus and an understanding of the values exemplified by their actions.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 demonstrate a knowledge of the story of David and empathize with the values underlying his dealings with others</p>	<p>The student will be able to:</p> <p>1.1 retell the story of Samuel and Saul as background to the story of David</p> <p>1.2 give reasons for choosing David as future King</p> <p>1.3 show how Psalm 23 relates to David's combat with Goliath</p> <p>1.4 describe David's behaviour towards Saul the King</p> <p>1.5 describe David and Jonathan's feelings for one another</p> <p>1.6 describe David's feelings when he learned of the deaths of Jonathan and Saul</p> <p>1.7 retell the story of David's early days as King</p> <p>1.8 explain why David showed kindness towards Jonathan's son</p> <p>1.9 describe David's feeling when he realized he had broken God's commandments</p> <p>1.10 explain David's reaction to the death of Absalom</p>	<p><b>STORY OF DAVID</b></p> <p>1.1.1 <b>The People ask for a King</b> - I Sam. 7:15 - 8:22</p> <p>1.1.2 <b>Saul is proclaimed King</b> - I Sam. 10:1 - 27</p> <p>1.1.3 <b>Saul disobeys God</b> - I Sam. 14:47 - 15:35</p> <p>1.2.1 <b>David, Son of Jesse</b> - I Sam. 16:1 - 23</p> <p>1.3.1 <b>Psalm 23</b></p> <p>1.3.2 <b>David and Goliath</b> - I Sam. 17:1 - 54</p> <p>1.4.1 <b>Saul's Jealousy</b> - I Sam. 17:55 - 18:19</p> <p>1.4.2 <b>David and Saul in the Cave</b> - I Sam. 24:1 - 22</p> <p>1.4.3 <b>David marries Saul's daughter</b> - I Sam. 18:20 - 30</p> <p>1.5.1 <b>David and Jonathan</b> - I Sam. 20:1 - 42</p> <p>1.6.1 <b>Death of Saul and Jonathan</b> - I Sam. 31:1 - II Sam. 1:16</p> <p>1.6.2 <b>David's lament</b> - II Sam. 1:19 - 27</p> <p>1.7.1 <b>David the King</b> - II Sam. 2:4 - 6:18</p> <p>1.8.1 <b>David cares for Jonathan's son</b> - II Sam. 9:1 - 13</p> <p>1.9.1 <b>David and Bathsheba</b> - II Sam. 11:1 - 12:25</p> <p>1.10.1 <b>David and Absalom</b> - II Sam. 15:1 - 18:33</p>

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>2.0 demonstrate an appreciation for the values exemplified by Jesus.</p>	<p>1.11 restate the advise David gave to his son regarding the qualities of kingship</p> <p>2.1 explain why Jesus asked John to baptize him</p> <p>2.2 list Jesus' stated aims for his ministry</p> <p>2.3 relate the story of Jesus' healing the paralyzed man to one of Jesus' aims stated above</p> <p>2.4 state some of the reasons why Jesus' values were unpopular with the authorities</p> <p>2.5 contrast the way Jesus entered Jerusalem with the way a king might ordinarily have entered the city</p> <p>2.6 illustrate the meaning of Jesus' final commandment.</p>	<p>1.11.1 <b>Death of David</b> - I Kings 2:1 - 10</p> <p>1.11.2 <b>Solomon becomes King</b> - I Kings 1:5 - 53</p> <p><b>STORY OF JESUS</b></p> <p>2.1.1 <b>The Baptism of Jesus</b> - Matt. 3:13 - 17</p> <p>2.2.1 <b>The Temptation in the Wilderness</b> - Luke 4:1 - 19</p> <p>2.3.1 <b>Jesus Heals the Paralyzed Man</b> - Luke 5:17 - 26</p> <p>2.4.1 <b>Jesus' Enemies plot to kill Him</b> - John 11:45 - 57 - Luke 16:9 - 15 - Luke 19:45 - 48</p> <p>2.5.1 <b>The Entry into Jerusalem</b> - Matt. 21:1 - 11</p> <p>2.6.1 <b>The Last Supper</b> - John 13:1 - 35</p>

## LEVEL 5

### MODULE 2

#### CELEBRATION

In the preface of her book **World Religions for the Classroom**, Dr. Dorothy Dixon states "Religion in its broadest sense then becomes the way people relate themselves individually and corporately to the Ultimate or supreme meaning in their lives".<sup>1</sup> It is important, in the school setting, to contribute to the development of an awareness of the ways in which man relates to the "supreme meaning" in his life. This nurtures the child's innate tendency to wonder at the mystery of life with a view to developing an attitude of respect for his own traditions and for the traditions of others.

The use of celebration is an appropriate and educationally effective way of revealing to children how people relate to the "Ultimate or supreme meaning". Through celebration it is possible to develop a sympathetic awareness of the significance of activities which form part of their everyday experience. Learning about such festivals and religious holidays and participating in them in a manner which respects fully both the individual conscience of the pupil and the tradition of his family can result in a deeper understanding of who he is as an individual, as a member of a tradition and as a human being.

Another aspect of celebration that must not be overlooked is that it is an essential part of the enjoyment of life. Children can experience the thrill of a birthday and can learn something of the universal significance of holidays and festivals, especially those which mark the progress of the changing seasons.

In level five the children develop a growing awareness of the diversity of regular religious observances in various world communities.

<sup>1</sup> Dorothy Dixon, **World Religions in the Classroom** (West Mystic, Conn.: Twenty-third Publications, 1975), p. 10

THEME: **A Growing Awareness**

LEVEL: 5

TOPIC: **Celebration**

MODULE: 2

GENERAL OBJECTIVE: **To become aware of the variety of regular community observances in various traditions.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 demonstrate a respect for the diversity of regular religious observances.</p>	<p>The student will be able to:</p> <p>1.1 describe the daily practices of at least 4 different religious traditions</p> <p>1.2 describe the weekly practices of at least 2 different religious traditions</p> <p>1.3 describe the New Year celebration of at least 2 different religious communities</p> <p>1.4 describe the celebration of an annual event in 2 or more native Indian communities.</p>	<p>1.1.1 <b>Daily Religious Observances</b></p> <ul style="list-style-type: none"> <li>- daily prayers (Islam, Christianity, Judaism, Hinduism)</li> <li>- grace at meals (Christianity)</li> <li>- meditation (Buddhism)</li> </ul> <p>1.1.2 <b>Weekly Religious Observances</b></p> <ul style="list-style-type: none"> <li>- Sunday worship (Protestantism)</li> <li>- Weekly Mass (Roman Catholicism)</li> <li>- Sabbath (Judaism)</li> <li>- Friday Service (Islam)</li> </ul> <p>1.1.3 <b>New Year Celebrations</b></p> <ul style="list-style-type: none"> <li>- Bénédiction paternelle (Québec)</li> <li>- Rosh Hashanah (Judaism)</li> <li>- Chinese New Year (Buddhism/Shintoism)</li> <li>- Divali (Hinduism)</li> </ul> <p>1.1.4 <b>Native Indian Celebrations</b></p> <ul style="list-style-type: none"> <li>- Return of the Caribou (Inuit)</li> <li>- Midwinter Thanksgiving (Mohican)</li> </ul> <p>* Additional observances may be considered to respect the composition and nature of the class.</p>

**LEVEL 5**

**MODULE 3**

**RELATIONSHIPS**

Consistent with the Protestant tradition of critical inquiry and emphasis on the individual, this Module presents human growth and development in a context of independent thought and an attitude of responsibility and respect towards self and others.

This unit therefore is intended to help the child towards the stage of making value choices for himself. With this ultimate aim in mind information appropriate to his level of development is provided and an effort is made to contribute significantly to an attitude of positive self-regard.

The programme for level five focuses on the individual child and how he interacts with others in his ever-expanding social relationships.

THEME: **A Growing Awareness**

TOPIC: **Relationships**

LEVEL: 5

MODULE: 3

GENERAL OBJECTIVE: **To learn of the changes and responsibilities associated with puberty.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 demonstrate an understanding of the changes one undergoes as he/she reaches puberty</p> <p>2.0 demonstrate an awareness of the need to assume responsibility for his/her own behaviour in relating to others.</p>	<p>The student will be able to:</p> <p>1.1 identify the physical changes which accompany puberty</p> <p>1.2 distinguish between physical and emotional changes in the process of maturation</p> <p>2.1 describe 3 aspects of his/her own personality which he/she would like others to respect</p> <p>2.2 describe 3 external factors which influence behaviour</p> <p>2.3 list some factors to be considered in relating to others</p> <p>2.4 describe how one might act appropriately in a given social situation.</p>	<p>1.1.1 <b>Secondary Sex Characteristics</b>            – in males            – in females</p> <p>1.2.1 <b>Individuals Grow at their own Rate</b>            – physical growth            – emotional growth            – individual differences</p> <p>2.1.1 <b>A Look at Myself</b>            – my abilities            – my limitations            – my priorities            – my aspirations            – my emotional and physical needs            – et cetera</p> <p>2.2.1 <b>Influences on my Behaviour</b>            – family            – friends            – institutions            – media</p> <p>2.3.1 <b>Relating to Others</b>            – showing respect and understanding            – communicating effectively            – co-operating            – acting fairly</p> <p>2.4.1 <b>My Behaviour with Others</b>            – with my family            – with my friends            – with my classmates            – with adults in the community</p>

## EVALUATION

Children love to “show and tell” the things they know. Inherent in the teaching process is the need to evaluate and to share that evaluation with the child so that he can assume more and more responsibility for his own growth and development. Such a procedure is also valuable to the teacher not only in assessing the child’s progress but also as an aid in the structuring of further learning opportunities for the child.

The question of why and when students should be evaluated can be clarified by examining the two types of evaluation that form the basis of the teaching/learning process:

- Formative evaluation takes place almost daily in the classroom and responds to the immediate needs of the individual student. Such evaluation provides the student with specific feedback as to the degree to which certain skills and knowledge have been mastered. Formative evaluation is used to determine how well the student is progressing toward attaining specific objectives (i.e. Intermediate Objectives) and helps to pinpoint areas of misunderstanding, thus allowing the teacher to take action accordingly.
- Summative evaluation takes place at the end of a unit, module or at other specified times. Whereas formative evaluation provides feedback as to what is to be learned, summative evaluation provides feedback as to what has been learned, and to what extent objectives (i.e. Terminal Objectives) have been attained.

The objectives stated for each level of the Moral and Religious Education programme identify what is to be evaluated. Stated in cognitive and affective terms, the objectives not only present the knowledge and skills to be mastered, but also indicate the attitudes and values that will foster their attainment.

Evaluation in the cognitive domain can be effected by means of an infinite variety of student activities — speaking, writing, drawing, painting, role-playing, to mention but a few. The key to evaluating the affective domain lies in the realm of teacher observation. Although the acquisition of certain values and attitudes cannot be accurately measured, teacher observation of work habits, classroom participation and involvement form part of the evaluation procedure. The student must also be encouraged to take responsibility for his own development by providing feedback to his peers and by evaluating his own progress.\*

\* A more detailed discussion of the aims and objectives of evaluation, as well as suggested methods, can be found in the Curriculum Guide accompanying this programme (Document No. 65-1510A) and in the “General Policy for Educational Evaluation” (Document No. 16-7500A).

