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ELEMENTARY SCHOOL CURRICULUM

MORAL AND RELIGIOUS EDUCATION PROGRAMME (PROTESTANT)

LEVEL 3



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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 a 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:

Theme	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.
Topic	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.
General Objective	The general objective provides a statement of intent and reflects the aim of a particular module of study.
Terminal Objectives	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.
Intermediate Objectives	Stated in behavioural terms the intermediate objectives describe learning activities which foster the attainment of the terminal objective.
Content Outline	The content outline provides a listing of topics for examination when addressing each intermediate objective. Describing references and resource material to be used, 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 Judæo-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.

The Level Three programme focuses on the relationships that develop when people are together in community.

MODULE 1

THE JUDAEO-CHRISTIAN STORY

"The Play's the thing wherein I'll catch the conscience of the King." (Hamlet)

Whether it be through the play, the myth, the legend or the story, we see the externalizing of the inner realities of man through his stories. 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 little ones 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 three focuses on people "Being Together". Many of the stories recommended for use at this level illustrate the importance of a sense of community in biblical times.

THEME: **Being Together**
 TOPIC: **The Judaeo-Christian Story**

LEVEL: 3
 MODULE: 1

GENERAL OBJECTIVE: **To acquire a knowledge of the traditions and an awareness of the values of the Judaeo-Christian story as they pertain to people coming together in community.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 appreciate the importance of belonging to a group, as illustrated by the story of Moses and his community</p> <p>2.0 appreciate the importance of being a member of a group, as illustrated in the stories of Jesus</p>	<p>The student will be able to:</p> <p>1.1 retell (role-play, draw, dramatize, recount, discuss, etc.) the story of how Moses and his people came together to form a community</p> <p>2.1 retell (role-play, draw, dramatize, recount, discuss, etc.) the stories of how Jesus chose his apostles</p> <p>2.2 express, in his own terms, his understanding of the three stories — The Lost Sheep — The Lost Coin — The Widow's Penny</p>	<p>1.1.1 Story of Moses — Birth of Moses (Exod. 1:1 - Exod. 2:10) — Moses in Midian (Exod. 2: 11-22) — God calls Moses (Exod. 3: 1-12) — The Miraculous Signs (Exod. 4: 1-17) — The Night of the Passover (Exod. 12: 1-29) — Crossing the Red Sea (Exod. 14: 19-29)</p> <p>2.1.1 Stories of Jesus — Jesus in Galilee (Mark 1: 16-20; Luke 5: 1-11) — The Twelve Apostles are chosen (Luke 6: 13-16)</p> <p>2.2.1 — The Lost Sheep (Luke 15: 4-7) — The Lost Coin (Luke 15: 8-9) — The Widow's Penny (Mark 12: 41-44)</p>

LEVEL 3

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".¹ 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 wonder of the changing seasons, the thrill of a birthday and something of the universal significance of holidays and festivals.

In Level Three the students will be involved with those kinds of celebrations by which people express their "Being Together" in community.

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

THEME: **Being Together**
 TOPIC: **Celebration**

LEVEL: 3
 MODULE: 2

GENERAL OBJECTIVE: **To acquire a knowledge of various community celebrations and an awareness of their significance for the community**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 demonstrate a sense of belonging to a group through the celebration of special events</p>	<p>The student will be able to:</p> <p>1.1 participate in a variety of community celebrations through such means as song, drama, discussion, drawing, choral speaking, dance and poetry</p> <p>* Additional celebrations according to the composition and nature of the class may be considered.</p>	<p>1.1.1 We share another's celebration — a family event (new baby, name day, birthdays, anniversaries, etc.)</p> <p>1.1.2 We celebrate in groups — school and community (Brownies, Cubs, etc.) — team events (celebrating victory and defeat) — project groups (celebrating our accomplishments together)</p> <p>1.1.3 We all celebrate planned activities — Christmas — Thanksgiving — Hallowe'en — Valentine's Day — Easter — Passover *</p> <p>1.1.4 We all celebrate spontaneous moments</p> <p>a) seasonal occurrences — first snowfall — spring signs — autumn leaves — wind — rain — sun — etc.</p> <p>b) unexpected occurrences — classroom visitors — welcoming a new classmate — bidding farewell — etc.</p>

LEVEL 3

MODULE 3

RELATIONSHIPS

Consistent with the Protestant tradition of critical inquiry and openness to life-experiences, this Module presents human growth and development in a context of independent thought and an attitude of responsibility and respect toward self and others.

This unit, therefore, is intended to help the child towards the stage of making values 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.

To the eight-year old, relationships with others are becoming increasingly important and this provides the focus for Module three.

THEME: **Being Together**
 TOPIC: **Relationships**

LEVEL: 3
 MODULE: 3

GENERAL OBJECTIVE: **To learn about the importance of relationships with others and of his uniqueness as an individual**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 demonstrate an appreciation of his uniqueness</p>	<p>1.1 identify the physical characteristics that make one a boy or a girl</p> <p>1.2 discuss the ways each of us can develop his/her own particular abilities</p>	<p>Being Myself</p> <p>1.1.1 The wonder of being a boy or a girl:</p> <ul style="list-style-type: none"> a) male reproductive system <ul style="list-style-type: none"> — foreskin — penis — scrotum — testicles — sperm b) female reproductive system <ul style="list-style-type: none"> — mammary gland — vagina — uterus — ovary — egg <p>1.2.1 Accepting myself as I am</p> <ul style="list-style-type: none"> — body structure — sex (gender differentiation) — ability (self-esteem/personhood) — environment — etc. <p>1.2.2 How I behave when I am with others</p> <ul style="list-style-type: none"> — going places — doing things on my own — doing chores — playing with others — etc. <p>1.2.3 How I see myself</p> <ul style="list-style-type: none"> — what I think — how I feel about myself

THEME: **Being Together**

TOPIC: **Relationships**

LEVEL: 3

MODULE: 3

GENERAL OBJECTIVE: **To learn about the importance of relationships with others and of his uniqueness as an individual**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
2.0 demonstrate an awareness of his growing importance as an individual in a group	2.1 identify the groups to which he belongs 2.2 express feelings about belonging to or being excluded from a group 2.3 describe some of the roles and responsibilities of belonging to a group 2.4 discuss the similarities and differences between human and animal groups	Being Together in Groups 2.1.1 We belong to many kinds of groups: a) groups we choose for ourselves: — Cubs — Brownies — sports — play — etc. b) other groups we belong to: — family — classroom — school — church — etc. 2.2.1 We have a need to belong — feelings about belonging to a group (what we like, what we do not like) — feelings about being excluded (team sports, clubs, etc.) 2.3.1 Myself and others in a group — what a group can do for us — what we can do for the group — rules within a group — roles/responsibilities in a group 2.4.1 Basic social needs of humans and animals — education and care of young (amount and length of time) — communication — rules — roles and responsibilities

EVALUATION

The evaluation of student progress toward desired objectives is essential if teachers are to help students learn. Subject matter, instructional activities and strategies are to no avail if teachers have no systematic way of assessing the individual's performance or rating the effectiveness and appropriateness of particular methods or items of content. When teachers evaluate student progress, they are judging whether certain changes have occurred, or certain objectives have (at least to some extent) been attained.

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.

The evaluation of the cognitive domain lends itself easily to various forms of oral and written assessment. 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 an important 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. 65-1310A) and in the "General Policy for Educational Evaluation" (Document No. 16-7500A).

