

QUÉBEC EDUCATION PROGRAM

SECONDARY SCHOOL EDUCATION

Draft Program
Culture and Citizenship in Québec

Version for the secondary school pilot projects

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Introduction to the program

Québec society is distinguished by its unique history, the presence of Indigenous Peoples, and its territory, official language and pluralism. It is structured as a secular and democratic state governed by the rule of law, with a judicial system based on the principles of equality and respect for the dignity of human beings as articulated in the *Charter of Human Rights and Freedoms*. Although they coexist in a shared civic space, the people who make up the Québec nation are nonetheless quite diverse. Diversity in Québec is evolving based on the social and cultural changes that occur over time. In a democratic society that aspires toward the inclusion and equality of all its members, but that is also shaped by inequalities and various forms of antagonism, the conditions that allow people to live together more harmoniously and create social cohesion are defined by reconciling the common framework with a recognition of the social and cultural diversity of Québec.

Given the increasing number of points of view, which are at times polarizing, the immediacy with which they are expressed, the unequal value of the infinite amount of information available and the ongoing debate regarding the boundaries of a shared culture, it is imperative to develop the intellectual skills and attitudes necessary to participate in an informed manner in collective discussion. Freedom of expression is a fundamental right in a democracy, but with this right comes the essential responsibility to develop the know-how and interpersonal skills that foster respect for and understanding of others. The *Culture and Citizenship in Québec* program allows students to develop analytical and reflexive skills by engaging in dialogue and critical thought, so that they will be prepared to exercise their role as citizens.

Contribution of the program to students' education

The acquisition of knowledge about Québec society is required to participate in meaningful and nuanced democratic dialogue. However, knowledge alone is not sufficient to adequately prepare students to exercise their citizenship. Critical thinking and structured reflection that caringly and empathetically accounts for how ethical issues affect the lives of individuals are also essential to enlightened citizenship.

The *Culture and Citizenship in Québec* program is therefore intended to meet three objectives:

- Prepare students to exercise citizenship in Québec society
- Help students learn to recognize themselves and others
- Pursue the common good

The first objective of the program is to prepare students to fully exercise citizenship in Québec society, both now and in the future. The other two objectives fall within this main objective.

Preparing students to exercise citizenship in Québec society

Citizenship can be defined as the institutionalization of the connection between individuals and a political community through the granting of rights (civil, political and social) and their associated obligations and responsibilities, particularly those related to participation. This participation requires knowledge, know-how and interpersonal skills that foster recognition of oneself and of others as well as the pursuit of the common good.

In Québec, citizenship is exercised in a negotiated space where rules and common standards are defined through dialogue. It brings diverse points of view and experiences together within the framework for belonging to a single society, and with due consideration given to individual and collective rights and responsibilities. Citizens, regardless of age, participate in the continuing quest to learn to live together. This search is based on respect for human dignity and the construction of nuanced dialogue on the agreements, tensions and disagreements that characterize the pursuit of the common good. The *Culture and Citizenship in Québec* program equips students to acquire knowledge and to develop relevant know-how and interpersonal skills to exercise their citizenship now and in the future.

Helping students learn to recognize themselves and others

Recognition of oneself and of others is related to the principle by which each individual is equal to others in rights and in dignity, regardless of their characteristics and world view. It requires an awareness of the fundamental interdependence between individuals. This recognition is important for establishing reciprocal and respectful relationships that contribute to the pursuit of the common good through dialogue. The relational context within which recognition of oneself and of others takes place must be considered in constructing a shared public culture that takes the complexity of Québec society into account and meets the diverse needs of the population. Recognizing oneself is one of the vital conditions for developing critical thinking skills. Without a recognition of one's own value regardless of the various critical lenses that may be focused on

one's ideas and values, it is difficult for individuals to distance themselves from their ideas and values in order to examine them.

The *Culture and Citizenship in Québec* program thus allows students to acquire the additional knowledge needed to identify their needs and points of view, and those of others. It also leads students to question the social and cultural roots of their influences, practices, beliefs and world views, and those of others.

Pursuing the common good

The pursuit of the common good takes into account the interdependence of individuals and groups, which is indispensable in establishing a collective project aimed at improving the lives of the people and groups that make up Québec society.

It involves determining fundamental rights and freedoms while allowing for the plurality of points of view and perspectives on the collective choices that must be made when defining and redefining the rules for living together and our shared public culture. It consists in using dialogue to seek out common values and principles, while recognizing gaps between ideals and reality, which includes inequalities, power relationships and the irreconcilable nature of certain disagreements. These interactions highlight the need to reach compromises on issues for which there is no consensus and to base decisions that affect society as a whole on democratic principles and ideals.

Thus, the pursuit of the common good refers to three principal actions: the promotion of Québec society's democratic principles and ideals, the search for shared values and support for projects conducive to living together. It is based on the assumption that

people from a variety of backgrounds will act responsibly and come to an agreement in order to face the challenges of living in society.

In short, students' engagement in the *Culture and Citizenship in Québec* program will contribute to the continuous construction, in the classroom, of a space for dialogue where they can experience living together in a democratic society. Through their knowledge of themselves and others, students build their identity and become aware of their value and that of others. Engaged in the pursuit of the common good, students gradually become informed and empathetic citizens capable of developing nuanced points of view and taking their place in democratic life both in and outside of school. They learn about the key underpinnings of public life in Québec, including the principles and values enshrined in the *Charter of Human Rights and Freedoms* (for example, the right to equality and to freedom of expression) and those deriving from the collective rights recognized by our institutions (for example, the protection of the French language and the laicity of the state).

The three objectives help achieve the three aims of the Québec Education Program: construction of identity, construction of world view and empowerment.

Nature of the program

The *Culture and Citizenship in Québec* program is mainly rooted in the fields of sociology and ethical philosophy, which define culture, in the broad sense, as all the symbolic and material manifestations of life in society. From this perspective, culture is a repertoire of more or less formalized ways of thinking, feeling and acting, which are shared and bring people together as part of specific and distinct communities. It includes the arts and literature, but also ways of life, the rules governing the legal and political systems, traditions and beliefs. Primary culture refers to the cultural manifestations and influences that are part of daily life and that have often been internalized since childhood, while secondary culture consists of the set of works, systems of meaning and symbols that humanity has produced to reflect objectively on the primary culture in dialogue with others.

Culture defines both the heritage and the future of communities. It is therefore central to the construction of people's identity and of their relationships with others and with public institutions. The study of culture and ethical reflection on culture contribute to personal development and equip students to exercise their citizenship, given that they will be asked to engage in dialogue by recognizing the past while looking at how people can live together in the future.

Relating sociological and philosophical approaches to each other in order to foster dialogue and the development of critical thought is the main framework of the *Culture and Citizenship in Québec* program.

Dialogue

Dialogue is a deliberate act of thinking, which takes place within the self or through interaction with others and is intended to lead to the recognition and understanding of different points of view on a cultural reality. It helps to unite rather than separate and involves a progression of thinking through the integration of a wide variety of knowledge, points of view and experiences. The *Culture and Citizenship in Québec* program leads students to engage in dialogue when they deepen their understanding of cultural realities and reflect on the ethical questions that may be associated with these realities in order to further develop their initial views. Through dialogue, students develop their ability to listen, build their self-esteem and become more open to others.

Critical thinking

Critical thinking is an evaluative, justificatory and self-correcting practice that makes use of a variety of resources to determine what is reasonable to hold to be true or to do. It is closely related to epistemological reflection, which deals with the foundations and relevance of various types of knowledge. Critical thinking supports the construction of knowledge and decision-making. It is carried out with special attention paid to the criteria that underpin choices and in a differentiated manner based on context and subject.

Throughout the *Culture and Citizenship in Québec* program, dialogue and the development of critical thinking are related to the competencies at the Elementary and Secondary levels, which are rooted in sociology and ethics.

Sociology

Sociology is a social science that studies the relations between individuals and between groups. Therefore, this field includes the study of the different forms of culture. Its critical approach to observation and analysis enables manifestations and spontaneous ideas to be examined and is aimed at determining the rules, norms, codes, meanings and social mechanisms that underlie cultural realities.

Ethics

Ethics is a branch of philosophy that studies the values and norms underlying different behaviours with a view to establishing what is good, right and virtuous. It involves a dialogic, reflective, critical and rational approach focusing on the options or actions that are acceptable or preferred in situations where there is tension between values, norms, rules, behaviours, experiences and feelings or where it is difficult or impossible to satisfy everyone.

Introduction to the secondary school program

In order to help meet its three objectives, the *Culture and Citizenship in Québec* program will introduce secondary school students to sociological interpretation and ethical reflection with regard to the different forms that culture can take in Québec.

The *Culture and Citizenship in Québec* program at the secondary level is structured around two competencies that are developed dynamically:

- *Studies a cultural reality*
- *Reflects on an ethical question*

Analytical and reflexive approaches are used in various pedagogical contexts that involve various ways of expressing ideas and points of view. When engaging in dialogue, students are encouraged to be attentive, discerning and respectful of the dignity of others, while critically examining ideas, points of view and influences. In this way, they learn to exercise their role as citizens and to constructively engage in democratic dialogue.

Making Connections: *Culture and Citizenship in Québec* and the Other Dimensions of the Québec Education Program

[Section to come]

Pedagogical Context

The role of the student

[Section to come]

The role of the teacher

Teachers of the *Culture and Citizenship in Québec* program are constantly invested in furthering their general knowledge, especially in the subjects covered in the program, as well as their understanding of pedagogy. The teacher's first responsibility is to support and guide students in their study of cultural realities and in their ethical reflection. Teachers play the role of cultural mediator, meaning they create bridges between the past, present and future, as well as between students and different cultures, with a focus on culture in Québec.

As the questions addressed in the program are complex, teachers must exercise great care when presenting them in class. Teachers make the effort to differentiate between their own common-sense knowledge and validated knowledge that can be used to support teaching. As the program requires students to develop a critical distance with regard to their own world views in order to question them and further develop them through dialogue, teachers must also demonstrate humility and critical distance with respect to their own world view, especially when it comes to their convictions, values and beliefs. Teachers act as models for students by demonstrating the value of continuing to take a learner's stance, without fear of being wrong or admitting one's limitations and lack of knowledge, while

being capable of explaining how one's own world views are situated socially and culturally. Teachers therefore adopt a social constructivist epistemological stance that accepts that objectivity and neutrality remain important ideals to pursue. They understand that by recognizing the position underlying one's thinking and moving beyond one's initial point of view, it is possible to attempt to construct the most nuanced possible understandings of the world. However, teachers refrain from providing their specific opinions on the situations that students are directly examining. In all circumstances, they exercise their professional judgment to determine the specific conduct required.

Teachers ensure that they avoid indoctrination or censorship and prioritize freedom of speech and thought. However, when an opinion being expressed impinges on the dignity of a person or when suggested actions compromise the fundamental principles of the *Charter of Human Rights and Freedoms*, teachers intervene while referring to the objectives of the program. Additionally, throughout the learning process, teachers assist students in going beyond the mere expression of opinions and in clarifying their points of view and analysis so as to assess their relevance and coherence. Teachers therefore encourage the development of critical thinking that allows students to understand that not all points of view are necessarily of equal value.

In order to encourage the recognition of others and the pursuit of the common good, teachers work to create an atmosphere conducive to dialogue between members of the learning community in the classroom, where each person feels they can express themselves freely. Teachers also remain attentive to non-verbal behaviours and contribute to modulating exchanges by prioritizing the expression of different points of view. Teachers help students recognize thinking

traps (reasoning errors and cognitive biases) and behaviours likely to hinder dialogue.

Meaningful, Open and Complex Learning and Evaluation Situations

[Section to come]

The Purposes of Evaluation

[Section to come]

Competency 1: Studies a cultural reality

Focus of the competency

The competency *Studies a cultural reality* enables students to observe the social and cultural environment of Québec. It involves the gradual acquisition of knowledge and the development of know-how specific to critical research in sociology, from which the basic principles are drawn. Students are asked to articulate an analysis based on the principles involved in evaluating the validity of information (data and sources). These efforts lead to the gradual construction of an interpretation. Dialogue is used in exercising the competency when students refine their initial understanding of the cultural reality by coming into contact with perspectives that they take into account in their interpretation.

The development of practical knowledge specific to the sociological competency helps prepare students to exercise citizenship in Québec society. As a matter of fact, the use of observation and analysis tools allows them to better understand the social relationships that are at the heart of culture. Students discover the possible areas of freedom and action as well as guidelines that provide a framework for collective life in Québec. This competency also contributes to the deconstruction of prejudices that essentialize groups and identities.

Key features of the competency

The competency is based on four key features: *Determines the object of study, Analyzes social relations, Evaluates elements of knowledge and Demonstrates a more complete understanding.*

Studying a cultural reality from a sociological perspective involves a methodical examination of its manifestations and expressions. Determining the object of study requires acquiring an appropriate vocabulary and applying relevant concepts. Formulating research questions and working hypotheses (preliminary responses) is also a key component of sociological study, as it is intended to more clearly establish what is being observed and analyzed. It is essential to gather relevant information, meaning that the manifestations of a cultural reality are selected using a research strategy with a scope that may vary depending on the situation. This information may be primary data obtained through fieldwork (interview, direct observation, survey, questionnaire, etc.) or collected from secondary sources (media, cultural productions, scholarly works, etc.). Data collection tools must be created to conduct fieldwork. When collecting information from secondary sources, it is important to choose relevant sources and to decide how they will be used.

Sociological analysis of culture relates individual actions to structures (groups, institutions, systems) and to collective representations (norms and world views). It is focused on social relations; as these are dynamic, it is necessary to contextualize them in time and space. To understand the cultural reality being studied, students compare the different meanings assigned to it in order to identify variations and repetitions. This exercise gives students the tools necessary to understand and evaluate the various viewpoints on culture that coexist in the civic space as well as to understand the structures of Québec culture. The analysis leads to formulating assessments that allow for the development of an interpretation that determines meaningful connections between the elements analyzed.

The development of the competency involves an epistemological reflection on the knowledge used by the students. Students evaluate the relevance of this knowledge, especially through critical

examination of sources. Students take a critical look at the knowledge that they produce by considering how cognitive biases are likely to affect analysis and interpretation, and by taking into account that their own interpretation is situated within a culture and has limitations.

Finally, throughout the development of the competency, the students' understanding of the cultural reality is enriched as they engage in reciprocal dialogue with themselves and others. This takes place when students put their initial understanding into dialogue with various ways of thinking, feeling and acting. Students gradually develop an interpretation that integrates multiple perspectives and that they can compare to other interpretations. In the development of this competency, openness to dialogue may occur when interacting with others, but such interaction is not compulsory. In fact, dialogue involves conscious internal action that leads to a change in one's initial understanding through contact with other people, other ideas and other experiences.

Dynamics of the competency

While the key features require the application of know-how that is an important element of an analytical approach and of research, they should in no way be seen as components of a linear process. Teachers can approach the key features of the competency iteratively by moving from one to another, in order or out of order based on the context.

The competency *Studies a cultural reality* enables students to develop critical thinking skills specific to sociology and a capacity for dialogue, which are both essential for taking a critical distance from one's own initial ideas and spontaneous reactions, those of others and the information used. The dialogic space should highlight the

points of convergence and divergence between students, but also between the individuals, groups and institutions that are analyzed and that are often party to the exercise of citizenship in Québec society.

Studies a cultural reality	
Establishes the scope of the object of study • Formulates preliminary questions and answers • Calls on the relevant concepts • Gathers information (observational data and/or secondary sources)	Analyzes social relations • Characterizes relations between individuals, groups and institutions • Situates these relations in time and space • Compares various meanings (variations and repetitions) • Formulates assessments
Evaluates elements of knowledge • Determines the relevance of the information used • Considers the effects of cognitive biases • Identifies the limitations of own interpretation	Demonstrates a more complete understanding • Takes own initial understanding into account • Integrates different perspectives into an interpretation • Compares interpretations

Competency 2: Reflects on an ethical question

Focus of the competency

Through dialogue, the competency *Reflects on an ethical question* enables students to develop their ability to understand a situation from an ethical standpoint and to build on an in-depth examination of concepts, points of view and their foundations to choose influences, options or actions that foster the recognition of self and others, the common good and the informed exercise of citizenship. It also allows students to address fundamental philosophical questions regarding the meaning of life, well-being, friendship, love or good and evil.

The competency *Reflects on an ethical question* helps prepare students to exercise citizenship in Québec society by leading them to develop, through dialogue, well-founded judgments regarding situations where the issues are complex, involve values or are the subject of debates. The ethical issues reveal one or more sources of tension. The development of critical thinking takes place throughout this competency, as students must examine the points of view in order to contextualize them and to formulate a point of view that is based on criteria.

Key features of the competency

The competency is developed by applying four key features: *Identifies the ethical dimensions of a situation*, *Examines a variety of points of view*, *Develops a point of view* and *Engages in dialogue*.

The cultural realities studied in the program can be viewed from different perspectives. Reflecting on them from an ethical standpoint involves a number of steps, which include describing the situation in

order to highlight related facts and acquiring the appropriate vocabulary to discuss it. Searching for tensions between values, norms, rules, behaviours, experiences and feelings allows students to uncover ethical issues on which a question may be asked in order to guide the reflection process.

Ethical reflection involves examining the influences underlying points of view or behaviours. This examination may require seeking out information related to the question selected in order to identify the points of view involved and to have as complete a picture of the situation as possible. The various types of influences underlying the points of view are situated with regard to one another and in relation to norms and formal and informal rules. Throughout the process of examining influences, critical thinking tools are used to evaluate the quality of the information used and the reasoning underlying the points of view, especially the types of judgment, the connections between the arguments and the thinking traps, based, for example, on key ideas from logical philosophy.

The examination of influences is used to support the construction of a new point of view and the creation of those that allow for the identification of responses or actions that seem relevant to the situation. When taking a specific position is not the desired outcome, it is possible to limit the process to the proposal of references. However, it is also possible to propose responses or actions. These proposals are evaluated based on their impacts on the self and on others, on the relationships involved, on the situation and on society in general. In light of this evaluation, students create a hierarchy of identified responses or actions or select a few that will be prioritized based on the context. Students explain their choices using criteria.

Dialogue, whether with oneself or others, is used in the development of the competency once students become aware of their initial

reaction and the initial reactions of others regarding the situation. These reactions include the emotions, past experiences and thoughts underlying the initial points of view. Whether well-defined, ambivalent or even undefined, these points of view arise spontaneously during ethical reflection. Becoming aware of their initial point of view paves the way for students to gradually develop an attitude of openness and critical distance. While applying the competency, interaction with others is a preferred strategy for entering into dialogue and requires the mobilization of specific knowledge and know-how, including the use of appropriate methods to express one's ideas and receptiveness to the ideas of others. Determining and implementing conditions that foster interaction is also a key element of know-how for the development of a competency that involves recognition of oneself and of others as well as the pursuit of the common good.

Dynamics of the competency

While the know-how required to define, examine and evaluate influences and points of view is an aspect of an exercise in ethical reflection, they should not necessarily be seen as components of a linear process. They can come into play simultaneously and in a dynamic manner during the development of the competency.

In short, the competency *Reflects on an ethical question* enables students to learn to live together in the classroom where, in the same way as in society, individuals must coexist respectfully despite disagreements and divergent points of view.

Reflects on an ethical question

Identifies the ethical dimensions of a situation • Describes a situation • Calls on the relevant knowledge • Identifies existing tensions • Identifies ethical issues • Formulates an ethical question	Examines a variety of points of view • Considers points of view and experiences related to the question • Compares the references underlying these points of view • Contextualizes these references • Evaluates the reasoning being used
Develops a point of view • Selects references to be prioritized • Identifies possible responses or actions • Assesses the impacts of these responses or these actions on the self, others, relationships and society • Explains choices using criteria	Engages in dialogue • Becomes aware of own feelings, reactions and/or initial point of view • Takes into account points of view, emotions and/or experiences of others • Uses different methods to express own ideas • Creates conditions conducive to interaction

Complementarity of the two competencies

The competencies *Studies a cultural reality* and *Reflects on an ethical question* are complementary. They represent two ways of looking at cultural realities and are based on knowledge and know-how that make it possible to develop critical thinking, engage in dialogue and prepare students to exercise their citizenship.

The competency *Studies a cultural reality* involves a method of investigating culture that borrows from the scientific method used in the social sciences and humanities. It is a form of critical thinking, as it problematizes and proposes an analytical process that allows evidence, opinions and initial understandings to be tested. Based on a critical analysis of knowledge, this competency involves characterizing, making connections and comparing. These activities are at the heart of the sociological approach. In the end, examining and integrating perspectives will not lead to the formulation of a point of view, the taking of a position or the development of a normative judgment, but rather the expression of an understanding that has been enriched by the new knowledge acquired during the process, which can then be used when reflecting on the ethical issues related to cultural realities.

The competency *Reflects on an ethical question* is a process that allows for the development of critical thinking, the development of a sense of perspective and the examination of points of view and spontaneous reactions regarding a situation that involves values, norms, rules, behaviours, experiences and feelings. While *Studies a cultural reality* focuses on the critical examination of knowledge and the development of an understanding furthered by researching and integrating new information, *Reflects on an ethical question* focuses more specifically on developing students' abilities to examine a variety of influences, to evaluate the quality of arguments and the

connections made between them, and to detect thinking traps that may interfere with the construction of a point of view. Over time, the construction of a point of view requires that the impacts of possible responses and actions be evaluated, that a logical hierarchy of influences be established or that a selection of preferred influences be made. This process includes a normative dimension that is present at all times, meaning that it involves what is or should be regarded as being good, right and just, based on the applicable context and sensibilities.

Dialogue, like critical thinking, is exercised differently in applying the two competencies. There are means of engaging in dialogue that allow for the exploration of the experiences, perspectives and knowledge of some social stakeholders. While these may be applied, particularly as part of the sociological competency, the dialogic approaches that allow for arguments and influences to be examined, such as deliberation, will be more largely used as part of the ethical reflection competency. However, the two competencies are part of a larger understanding of dialogue as a way to put points of view into perspective with the goal of bringing them together.

The program underlines two competencies that help achieve the three goals of the program, but in different ways. These competencies may be implemented independently of one another at certain points in the learning process. However, when addressed concurrently, they allow students to gain a nuanced understanding of Québec society and culture. The two competencies therefore support each other and are two key facets for preparing students to exercise their role as citizens of Québec.

Student educational progress over the two
cycles at the secondary level

[*Section to come*]

Learning Content

Thematic structure for secondary school

The learning content for secondary school is organized into themes that are intended to meet the three objectives of the program each year. Therefore, content related to individuals and their relationships with others, groups, institutions and the environment is taught each year. The teacher can choose the order in which the themes for a year are covered. They reflect the cultural realities that are studied in the *Culture and Citizenship in Québec* program. These realities must be addressed with the goal of ensuring that students acquire a better knowledge of culture in Québec and the different dimensions of citizenship in Québec, but instruction need not be limited to this goal.

This structure promotes the development of conscientious and critical citizenship that is in solidarity with others and takes into account the shared public spaces, the pluralism of society and the interdependence of the individuals that make up this society. It is designed to be adaptable to the local contexts where it is taught so that the learning is meaningful for students.

The content, or cultural realities, listed in bold are considered compulsory and the other elements are provided as examples. The first column lists the main concepts, the second lists the specific concepts and the third lists suggested ideas and examples. The concept-based approach allows and even encourages the mobilization of multiple concepts at once in meaningful learning situations so that students can see the connections between the different concepts examined.

Sexuality education

The *Culture and Citizenship in Québec* program includes content related to sexuality education for students. **Important and compulsory concepts related to sexuality education as a whole have been integrated into the thematic structure.** Appendix 2 provides information on how to address these concepts in a way that is consistent with the competencies of the program and a complete approach to sexuality education.

Themes at the secondary level		
Cycle One	<u>Secondary I</u>	• Identities and Belonging • Collective Life and Public Space
	<u>Secondary II</u>	• Autonomy and Interdependence • Democracy and the Social Order
Cycle Two	<u>Secondary IV</u>	• Relationships and Caring • Justice and the Law • Culture and Symbolic Productions • Technology and Future Challenges
	<u>Secondary V</u>	• Search for Meaning and World Views • Social Groups and Power Relations

Secondary I

Identities and Belonging

Orientations

Under the theme *Identities and Belonging*, students reflect on the socialization process through which individuals integrate the behaviours, attitudes and values that are shared in their immediate environments (family, friends) and more removed environments (school, workplace or extracurricular groups, shared culture). Through socialization, individuals build their identities and sense of belonging to a culture or social group and gradually assume various social roles. Socialization allows for the transmission of valued elements of culture, but also stereotypes and prejudices, especially those related to gender. Individuals can develop a range of dynamics that define their sense of belonging to a group, based on the extent to which they agree with the prevailing norms. On the topic of sexuality education, this theme covers the changes related to the onset of adolescence from both a physical and psychological point of view, including sexual orientation and gender identity as well as body image and romantic and sexual awakening.

Students reflect on and interpret different dynamics of belonging, including identification, conformity, differentiation and opposition. Under this theme, they address the concept of plural identity, that is, the ways in which the different dimensions of identity (age, social and cultural origin, gender, groups to which people belong or feel an affinity, etc.) combine and change throughout life and based on context.

The theme *Identities and Belonging* mainly addresses the relational and social dimension of students' construction of identity. It can raise some important ethical questions, such as the contrast between two dimensions of identity, the tensions that may exist between the rules and norms of two different groups to which a student belongs (the family and the school, for example), the expectation of conformity within groups and the desires of individuals to differentiate themselves.

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Identity Socialization Dynamics of belonging	Vectors of identity Plural identities Transformation of identity Social roles Sexual orientation and gender identity Areas of socialization Primary culture and secondary culture Identification and differentiation Conformity and opposition	Social and cultural origin, gender and age Puberty, adulthood, discovery of friendship, romance and sexuality <i>See the appendix on sexuality education.</i> Family, peer group, school Habitus

Collective Life and Public Space

Orientations

Under the theme *Collective Life and Public Space*, students study and come to understand the structures that shape civic life and social participation in Québec as well as the environmental impacts of community choices.

The concepts of public and private space allow students to reflect on the sometimes-ambiguous boundaries of citizenship. Collective life in a democratic society is organized around shared public institutions that are inherited from Québec's own past and that seek to represent the population in all its complexity and respond to its needs. Social participation, defined as the engagement of individuals in their community to pursue the common good and live together, can manifest in various contexts that allow for the expression or implementation of ideas or values. These contexts include traditional and digital media, associations and organizations, and the various communities to which a person can belong. Students come to understand how collective choices have an effect on individuals, but also on the environment in which they live, be it their immediate living environment, the territory of Québec, or the world. This theme is an introduction to the concepts of citizenship and shared public institutions as well as to the pluralism of Québec society. A general understanding of the various dimensions of collective life and the multiple contexts in which the role of citizen is exercised in Québec is necessary for understanding that citizenship is not limited to activity within democratic institutions and that it can contribute to social cohesion.

Examples of various ethical issues that can be related to this theme include the co-existence of the official language and minority languages, especially Indigenous languages, the different understandings of the boundaries of private and public space, and the involvement of the state in the lives of individuals.

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Public space and private space Citizenship Social cohesion Social participation Environmental responsibility	Shared public institutions Cultural heritage Social diversity Holistic understanding	Democratic institutions, government, public health institutions Indigenous Peoples, French and British heritage, Catholicism, laicity, nordicity Ethnocultural, linguistic, religious, socioeconomic and gender diversity Media (traditional and digital), associations and organizations, community

Secondary II

Autonomy and Interdependence

Orientations

The theme *Autonomy and Interdependence* is a continuation of the content addressed under the theme *Identities and Belonging*. Autonomy can be understood as the ability of an individual to make their own decisions and meet their own needs. Autonomy of thought allows students to critically reflect, whether with regard to relationships, sexuality or consumption. Students come to understand that the ability to act and think for themselves is applied in context and develops in varying ways throughout the socialization process, during which the individual internalizes norms that are intended to help them self-regulate their behaviour.

Through the theme *Autonomy and Interdependence*, students become aware that the search for autonomy does not preclude the recognition of the many interdependent relationships that shape the lives of individuals and Québec society, whether between generations, in the division of labour or even in romantic relationships. Students become aware of sexual behaviour in adolescence and the idea of consent and, in the process, learn to recognize situations of violence and determine what can be done to prevent or report these situations.

More broadly, students also examine the independent relationships between humans and the environment in which they live. They reflect on the tensions between the pursuit of personal interests and the values of mutual aid and solidarity that may exist within the family, community or religious groups as well as in public policies. Similarly, they take notice of the tensions that are sometimes experienced in the context of romantic and emotional relationships.

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Autonomy Interdependence Romantic relationships and sexual behaviour Individualism Social solidarity	Self-regulation Self-determination Freedom of choice Intergenerational connections Division of labour Ecosystems Consumption Flirting and mutuality Sexual agency Consent and violence Personal interests Mutual aid between family and friends Collective mutual aid	Paid labour and unpaid labour <i>See the appendix on sexuality education.</i> <i>See the appendix on sexuality education.</i> Private (religions, community organizations, foundations) and public (government departments) organizations

Democracy and the Social Order

Orientations		
The theme <i>Democracy and Social Order</i> is a continuation of the content addressed under the theme <i>Collective Life and Public Space</i>. Students improve their knowledge of the democratic institutions of Québec, their inner workings and their underlying principles. Students examine the different types of political systems and voting methods, be it at the municipal, provincial or national level. They reflect on the specifics of the political organization of Indigenous Peoples. They also reflect on the scope and limits of individual rights and collective rights. Students explore various ways of participating in democratic dialogue, whether as a member of a political party or association, or within the various structures that serve as political counterweights, such as the media, unions and social movements. Students study and come to understand the role of norms in maintaining social order as well as the restrictions and opportunities that they create at the individual and collective levels. By comparing different perspectives on current norms or norms that have evolved, students reflect on reasons to comply with them, question them or break them, and the resulting formal or informal sanctions. A variety of ethical issues relate to this theme, such as the tensions between individual and collective rights and between the democratic principle of the majority and respect for minority rights, the limits of representative democracy, and the legitimate use of violence by police forces and the army.		
Learning content (main concepts and ideas)		
Main concepts	Specific concepts	Suggested ideas and examples
Democracy Democratic institutions in Québec and Canada Rights and responsibilities Civic participation Social norms	Democratic principles Levels of government Inner workings of the Québec and Canadian political system Political organization of Indigenous Peoples Individual rights Collective rights Responsibilities as a citizen Political parties and associations Civil society Countervailing powers Social order Transgressions and sanctions	Division of powers, rule of law, representation, secularism Municipal, provincial, federal Role of the media in democracy

Secondary IV

Relationships and Caring

Orientations

The theme *Relationships and Caring* is a continuation of the content addressed in Secondary Cycle One under the themes *Identities and Belonging* and *Autonomy and Interdependence*. With a better understanding of how their identity and autonomy is constructed within relationships of belonging and interdependence, students can reflect on the role of caring practices in their relationship with themselves, in their interactions with others, as well as in their relationships with the community and the environment in which they live.

For a number of students, adolescence is the time to explore attraction, feelings of love and emotional and sexual intimacy. The principles of reciprocity, care for others and self-respect take on a new meaning in this context. Students consider what characterizes positive emotional and sexual experiences and the role of desire and pleasure in these experiences. They develop their understanding of and views on what distinguishes conflict from violence, the gendered dynamics that affect romantic and sexual relationships and, in general, their reference frameworks for relationships.

As part of this theme, students consider some key concepts related to the idea of altruism and to caring practices, such as concern for others. These ideas associated with altruism can be applied to intergenerational relationships, to support for people with a loss of autonomy, to animals and to the environment. The concepts discussed can be used to analyze and reflect on communication in the digital age, authenticity, disagreements and hostility that students may experience online, such as in situations involving the polarization of viewpoints or hate speech.

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Emotional and romantic relationships and sexual behaviour Altruism Caring practices Digital communication	Intimacy Reciprocity Self-respect Continuum of violence Egalitarian relationships Environmentalism Care and concern for others Online hostility Authenticity	<i>See the appendix on sexuality education.</i> Norms that are differentiated based on gender Cyberbullying

Justice and the Law

Orientations

The theme *Justice and the Law* is a continuation of the content addressed in Cycle One under the themes *Collective Life and Public Space* and *Democracy and Social Order*. The concepts of justice and injustice have been examined for the purpose of defining their boundaries and foundations. An understanding of the principles underlying the legal institutions that have jurisdiction in Québec and the types of justice that apply allows for a better comprehension of these institutions and their respective roles.

Understanding these principles and the legislative frameworks in force at different levels of government, especially regarding romantic and sexual life and digital spaces, allows students to interpret and reflect on the legislative dimension of various situations that are important to them.

The analysis of these situations allows fundamental ethical questions to be identified, especially those related to the administration of justice (rehabilitation, punishment, reparation), the fundamental rights associated with life and death (abortion, cloning, eugenics, the death penalty, suicide, etc.) or social justice questions (distribution of wealth, the limits of state intervention, the fight against discrimination, etc.).

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Justice Injustice Legal institutions Legal framework applicable to romantic and sexual life	The principle of justice Types of justice Discrimination Legal recourse Courts Charter of Rights and Freedoms Criminal Code and Civil Code Consent Sexual and domestic violence Sexually explicit material	Presumption of innocence, proportionality of penalties Punishment and rehabilitation, reparation (recognition and compensation), redistribution Commission des droits de la personne et des droits de la jeunesse (human and youth rights commission) <i>See the appendix on sexuality education.</i> <i>See the appendix on sexuality education.</i> <i>See the appendix on sexuality education.</i>

Culture and Symbolic Productions

Orientations

Cultural objects are studied under each theme of the program. However, under the theme *Culture and Symbolic Productions*, students take a closer look at the concept of culture and its different elements in order to better understand how culture is part of various facets of human life. The culture of Québec can be studied using all the general concepts covered under this theme as starting points.

Culture can be material or non-material. Non-material culture involves languages, arts, practices and representations. For example, Québec's linguistic expressions, culinary traditions, and audiovisual or musical media are forms of non-material culture. Material culture includes all the physical and concrete traces of culture and may or may not be heritage-based. The use of the body and objects in daily life are also part of material culture. Therefore, the built heritage or religious heritage of Québec are part of the material culture. Although it appears relatively stable, this aspect of material culture is no less vibrant, as the various views about it within society change over time. Culture, especially religious culture, takes different forms based on social environments. Students study and come to understand what distinguishes and characterizes the classical cultures that are valued by institutions, such as schools, and popular and alternative culture. Additionally, Indigenous cultures, which cannot be classified in this way, vary between nations and communities. Cultural forms change over time and various types of hybridization can be observed. Students also study and reflect on the representations of sexuality in a variety of spaces.

Many ethical issues may be raised by the distinctions studied under this theme, especially regarding the devaluation of some cultural forms, the issues related to the consumption of Québec or American cultural productions, the role of the state in preserving cultural heritage, generational differences in cultural tastes, and the effects of representations of sexuality in cultural productions on representations of the self.

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Nature Culture Subculture	Material and non-material culture Classical culture and academic culture Popular culture and mass culture Alternative cultures Religious culture Cultural diversity	Built heritage, objects of consumption Languages, arts, customs, beliefs Icons, mass consumption Counterculture, emerging culture Religious heritage, religious practices, religious beliefs Regional culture, generational culture, ethnic culture
Indigenous cultures Cultural changes Representations of sexuality	Cultural hybridization and acculturation	Cultural appropriation <i>See the appendix on sexuality education.</i>

Technology and Future Challenges

Orientations

Under the theme *Technology and Future Challenges*, students study and come to understand cultural realities that involve the technological innovation of recent decades and that raise fundamental ethical issues. Understanding these often modern realities also requires a strong grasp of certain knowledge about the production conditions, use, operation and impacts of these technologies in the lives of individuals and groups.

Technological innovations in the field of biology have raised questions about the meaning of life and even the definition of humanity. The development of artificial intelligence and algorithms has repercussions on the values and fundamental principles of social and cultural life as well as on democracy. There are also major environmental challenges ahead, and individual and collective decisions lie on a continuum between a rejection of technology and the belief that it is the main solution.

The challenges stemming from new technologies and the variety of suggested responses demonstrate the cultural dynamics at play in Québec. Students are thus asked to analyze and examine a variety of perspectives, and reflect on the options and actions to prioritize given the magnitude of the challenges involved.

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Technology Technology and humanity Technological innovation Artificial intelligence Ecological transition and technology	Criticism of technology Technophilia Transhumanism and posthumanism Biotechnology Virtual reality Algorithm	 Internet addiction

Secondary V

Search for Meaning and World Views

Orientations

The theme *Search for Meaning and World Views* is a continuation of the content covered since Secondary I. Students **become familiar with** and reflect on the great existential questions that have endured throughout the history of humanity. Fundamental questions about the meaning of life or the nature of human life have been addressed by religions, philosophies, sciences, schools of political thought, etc. The answers to these questions vary and can be used as food for thought on the construction of the self as an individual and of one's relationships with others, and in collective discussions on the political choices to prioritize. Under this theme, students recognize and distinguish between different types of world views that have specific functions and distinct values based on context. Students ask themselves questions, especially about the role of sexuality in their present and future lives.

The objective of this theme is not to provide a specific response to students' search for meaning or to share a specific world view. Instead, students are asked to reflect on certain existential questions, significant experiences and ambivalent situations encountered by individuals and their impact on the construction of their identity and on the relationships they have with others. Students come to understand the dynamic relationship between an individual's sense of what it means to be human and the responses and world views they adopt.

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Construction of the self	Existential philosophical questions Ambivalence of human beings Significant experiences	Meaning of life and death, free will and determinism
Social and cultural integration	Sexual agency (desire and pleasure) Interpersonal and romantic relationships Rites of passage Choices related to adult life	<i>See the appendix on sexuality education.</i> <i>See the appendix on sexuality education.</i>
World views	Social engagement Religions and spiritualities Ideologies Oral, practical and experiential knowledge The sciences	Professional choices, parenthood (pregnancy), responsibilities related to sexuality

Social groups and power relations

Orientations

The theme *Social Groups and Power Relations* is a continuation of the content covered since Secondary I with regard to the social and cultural dynamics that unite individuals and the different groups to which they belong and to the political and legal framework that shapes the exercise of citizenship. The exercise of citizenship often raises the question of social inequalities. Through this theme, students are led to reflect on the power relations between these groups and to understand why social inequalities continue to exist, despite the principles of equality and liberty listed in the charters of rights. This question has become even more important as numerous initiatives promoting equality have been put into place in Québec by the state (legislation, organizations, policies, action plans, etc.) and social movements (labour, feminist, decolonial, nationalist, etc.) These various actions have helped reduce inequality in Québec, which has often been considered an international model for the implementation of concrete action to promote social equality.

Social inequality, which can be defined as the unequal distribution of resources between the groups in a society, is an explanation for situations of discrimination, violence or exploitation that can persist and create a sense of injustice. Understanding how inequalities work encourages individual agency and commitment in favour of equality and justice. The study of social movements allows students to become aware of the fact that they too are multifaceted and shaped by inequalities. Social change is complex, since it involves both institutional reforms as well as changes in people's mentalities and practices.

Learning content (main concepts and ideas)

Main concepts	Specific concepts	Suggested ideas and examples
Power Social inequalities Environmental inequality Equality and social inclusion Social movements Social change	Sexism, racism, colonialism, socioeconomic inequality, homophobia Exploitation Violence Egalitarian public policies Egalitarian practices Reconciliation Feminism, labour movements, decolonialism, antiracism, LGBTQ+ movement	Ageism, ableism <i>See the appendix on sexuality education.</i> Poverty Racial profiling, genocide Positive action measures, universal accessibility, policies that fight against violence Division of household labour

Learning content related to the reference subject areas, dialogue and critical thinking

Sociology

Sociology: A social science that studies the relations between individuals and between groups. Sociology focuses on cultural realities. It involves a critical approach to observation and analysis, which clarifies the rules, norms, codes, meanings and social mechanisms that underpin cultural realities, in order to make it possible to examine manifestations and spontaneous ideas.

Research strategy: All of the choices made regarding the way relevant information for the study of a cultural reality is gathered. Includes the choice of a methodological approach (documentary research or empirical survey) and the research techniques used.

Empirical research techniques:

- **Observation:** Observation can be formal (with an observation checklist) or informal (without a checklist). It allows for observable information about human behaviour in a given situation to be collected. It is referred to as *direct observation* when the observer stays removed from the situation and *participant observation* when the observer plays an active role in the situation, such as being part of the studied group.
- **Questionnaire (or survey):** Questionnaires are designed to collect responses about an object of study from a sample of participants that can vary in size.
- **Interview:** Interviews, conducted either individually or in groups, can be unstructured (without an interview guide) or structured (with an interview guide). Among other things, interviews can be used to collect information on participants' points of view, perceptions and feelings about the cultural reality being studied in order to better understand it.

Social relations: Series of direct or indirect interactions between people, groups or institutions that has historical depth, as each interaction is based on previous interactions and influences future interactions. Social relations are central to the production of culture and to society. There are various types of social relations, such as those that are cooperative, competitive, hierarchical, egalitarian, collaborative, conflicting, formal or informal.

Culture: Repertoire of more or less formalized ways of thinking, feeling and acting, which are shared and bring people together as part of specific and distinct communities. Culture includes the arts and literature, but also ways of life, the rules governing the legal and political systems, traditions and beliefs. Primary culture refers to the influences and manifestations that are part of daily life and that have often been internalized since childhood, while secondary culture is made up of the set of works, systems of meaning and symbols that humanity has produced to reflect objectively on the primary culture in dialogue with others. Culture defines both the heritage and the future of communities.

Cultural reality: Element of culture. In the *Culture and Citizenship in Québec* program, the cultural realities correspond to the learning content related to the thematic structure.

Perspective: *[To come]*

Social norm: *[To come]*

Ethics

Ethics: Branch of philosophy that studies the values and norms underlying different behaviours with a view to establishing what is good, right and virtuous. It involves a reflective, critical and rational approach focusing on the actions that are acceptable or preferred in situations where there is tension between values, norms, rules, behaviours, experiences and feelings or where it is difficult or impossible to satisfy everyone. There are three principal approaches in ethics: 1) consequentialism, 2) deontology and 3) virtue ethics

Ethical issue: Value or norm that is the subject of an ethical question.

Ethical question: Question that relates to a subject to be examined or a problem to be resolved with regard to values and norms set by the members of a society or group to guide and regulate their behaviour. This type of question is always related to one or more ethical issues.

Moral norm: Formal or informal principle that guides behaviour and is used when making a judgment.

Moral principle: Statement defining what must be done or not be done in order to achieve what is held to be good.

Moral rule: Moral norm that specifies how a moral principle should apply or how a value should manifest in a given situation.

Point of view: Set of related ideas that can be held on a question or subject. These ideas are based on different influences.

Value: Quality attributed to things, attitudes or behaviours that serve as a moral reference to identify desirable behaviours. The meanings assigned to values vary based on context.

References : Resource from the social and cultural environment that is referred to in order to enhance and inform ethical reflection. For the purposes of ethical reflection, there are different types of relevant influences that cover the different dimensions of the human experience: legal and regulatory, scientific, historical, artistic, technical, experiential (especially emotional, spiritual and practical), moral, religious, traditional, intellectual, etc.

Critical thinking *[to be specified]*

Reasoning: *[To come]*

Types of reasoning:

- Deductive reasoning: Reasoning that involves applying a general or universal rule to specific or unique situations.
- Inductive reasoning: Reasoning that involves producing a general or universal rule after observing various specific or unique situations with shared characteristics.
- Reasoning by analogy: Reasoning that involves determining that two situations are alike, proportionate or equivalent because they share a sufficient number of similar characteristics.

Judgment: Statement that can be assessed for truth or for value.

- Judgment of reality: Statement that is supposed to be objective with regard to observable facts, an event or a person's account. A judgment of reality may be false.
- Scientific judgment: Type of judgment of reality where observation is controlled by a scientific process.
- Value judgment: Statement prioritizing a norm, value, requirement or moral obligation.
- Prescriptive judgment: Statement made in the form of a recommendation, an order or a suggestion that encourages an action, a change to a situation or a solution to a problem.
- Preference judgment: Statement where the content expresses the approval of or an aversion to something.

Thinking traps:

- **Reasoning error:** Reasoning that is incorrect although it seems valid. Reasoning errors can be involuntary (paralogism) or voluntary (sophism), for example, with the goal of convincing someone of the value of an argument.

[Reasoning errors 1 to 14 are from the *Ethics and Religious Culture* program, and errors 15 to 21 have been added. Work on organization, classification or grouping must still be completed, especially to determine a logical progression of learning.]

1. **Hasty generalization:** Arriving at a general conclusion based on a judgment that applies to one or a few cases without ensuring that the sampling is sufficiently representative for the conclusion to be valid.
2. **Personal attack (*ad hominem* argument):** Attacking a person so as to undermine their credibility rather than their arguments.
3. **Appeal to the crowd ("*bandwagon*"):** Succeeding in getting an argument to be accepted or rejected because it is endorsed by a person or group deemed to be admirable or unworthy of respect.
4. **Appeal to the people (*ad populum* argument):** Justifying the idea that something is true or acceptable based only on the fact that a large number of people agree, without verifying whether or not it is correct.
5. **Appeal to prejudice:** Appealing to a preconceived positive or negative opinion, which is often dictated by the environment, era or education.
6. **Appeal to stereotype:** Appealing to a fixed view of a group of people without taking into account the characteristics of each individual. This view is generally negative and based on false or incomplete information.
7. **Argument from authority:** Making an incorrect or exaggerated appeal to the authority of a person in order to support an argument.
8. **"Two wrongs don't make a right" argument:** Attempting to justify a behaviour by stating that others have engaged in the same or worse behaviours.
9. **Straw man argument:** Distorting a person's position or thoughts, especially by exaggerating or simplifying them in order to undermine their credibility.
10. **False dilemma:** Presenting two options as the only possible options. As one is undesirable, the other must be the correct choice.
11. **False cause:** Making an argument based on a doubtful cause-effect relationship between two phenomena.
12. **False analogy:** Attempting to justify a conclusion based on a comparison made between two phenomena that are not sufficiently similar to justify this logic.
13. **Slippery slope:** Claiming that an action will lead to a terrible outcome due to a chain of cause and effect that, on examination, proves to be unlikely or even impossible.
14. **Conspiracy:** Concluding that a person or group of people who benefit from a situation caused it.

15. **Appeal to tradition:** Making an argument that seems to be justified by the fact it is supported by tradition.
16. **Appeal to novelty:** Making an argument that seems to be justified by the fact it is new or innovative.
17. **Fallacy of accident:** Drawing an absolute conclusion or deeming a characteristic to be essential when the situation results from an accident.
18. **Reification fallacy:** Arguing in favour of the belief that an action or event is caused by an abstract entity.
19. **Appeal to ignorance:** Shifting attention to the idea that the argument has not yet been proven false.
20. **Appeal to emotion:** Shifting attention to emotional realities that are not relevant to the subject of the debate.
21. **Circular reasoning:** Invalid reasoning based on a series of endless propositions that keep justifying each other.
22. **Appeal to nature:** Appealing to what is deemed natural to justify a belief.

- **Cognitive bias:** Predictable and systematic error in judgment that occurs when information from the environment must be interpreted and processed and individuals do not engage in analytical reasoning.
 - Confirmation bias
 - Repetition effect
 - Bias by omission
 - Anchoring bias
 - Social-desirability or conformity bias
 - Essentialism bias
 - Halo effect

Types of knowledge: *[to come]*

Dialogue

Examples of conditions conducive to dialogue during interactions:

- Set and abide by rules that will govern the interaction
- Determine the purpose and requirements of the dialogue
- Take stock of the subject of dialogue: identify what is commonly accepted and understood, what creates tensions and what is agreed upon.

- Pay attention to what conversation partners are saying.
- Pay attention to the non-verbal behaviours that are part of own communication and that of others.
- Clarify own statements and respond to questions asked by others.
- Take time to clarify own ideas.
- Make sure you understand the ideas expressed by others.

Forms of dialogue during interactions:

- Narration: Detailed written or verbal account of a series of facts, events or experiences.
- Deliberation: Examination with other people of different aspects of a question (facts, relevant interests, norms and values, probable consequences of a decision, etc.) in order to reach a common decision.
- Interview: Planned meeting involving two or more people for the purpose of asking one person questions about their activities, ideas, experiences, etc.
- Debate: Structured exchange between people with different opinions on a controversial subject
- Round table: Meeting involving various people selected for their knowledge of a given question, convened so that they can share their respective points of view, develop an overall vision and engage in discussion with an audience.

Appendix 1: Educational Aims of Sexuality Education in Secondary School

The *Culture and Citizenship in Québec* program is the main way through which the Québec Education Program integrates sexuality education into the school curriculum. For each theme that includes concepts related to sexuality education, this appendix lists educational aims and details on the content to be addressed in the secondary level *Culture and Citizenship in Québec* program. Students are thus provided with sexuality education appropriate to their level of psychosexual development. The main and specific concepts listed in the presentation of the thematic structure are compulsory. The other content in this appendix is provided for information purposes, but it is recommended.

Sexuality education promotes a comprehensive, positive vision of sexuality. It enables students not only to acquire knowledge, but also to develop respectful, egalitarian attitudes and behaviours. It is rooted in values such as equality between people of different sexes and genders, respect for diversity, respect for people's physical and psychological integrity, a sense of responsibility and well-being. The learning content was developed to meet the needs of children and adolescents, and takes into account the students' age and level of development.

Secondary I

Identities and Belonging	
Studies a cultural reality	Reflects on an ethical question
Understand the concept of sexuality • Dimensions and comprehensive view of sexuality • Entering adolescence and decision-making	Reflect on the general underlying influences that can be considered in making decisions about sexuality. • Recognition of own wishes, needs and limits and those of others • Self-knowledge and respect for personal choices
Understand the role of puberty in consolidating gender identity • Physical and psychological transformations • Evolution of relationships with peers • Romantic and sexual awakening • Gendered socialization, stereotypes and gender norms • Gender identity	Reflect on the tensions that may exist with regard to norms, stereotypes and own gender identity

Identities and Belonging	
Studies a cultural reality	Reflects on an ethical question
Understand how body image is formed • Thoughts, feelings and attitudes about own body • Influence of norms and messages about the body • Advantages of having a positive body image	Reflect on the tensions between norms, the bodily changes of puberty and the perception of own body and own physical appearance • Feelings about own body • Attitudes and behaviours related to appreciating own body
Understand the manifestations of friendship, love and attraction in adolescence • Manifestations within self and in own attitudes and behaviours • Variations as to whom it involves and when	Reflect on the tensions created by the role of feelings of love and attraction in adolescence
Understand how feelings of love and attraction help people become aware of their sexual orientation • Gradual nature of the discovery of own sexual orientation • Situations that can give rise to questions about own sexual orientation • Feelings associated with the discovery of own sexual orientation • Factors that foster or prevent acceptance of own sexual orientation	Reflect on the ambivalence and tensions felt during the gradual discovery of own sexual orientation • Complexity of feelings • Pressures related to sharing aspects of the self and affirming own sexual orientation • Tensions between compliance with norms and respect of own identity

Secondary II

Autonomy and Interdependence	
Studies a cultural reality	Reflects on an ethical question
Understand romantic relationships in adolescence • Feelings of friendship, love and attraction • Representations and characteristics of couples and romantic relationships in adolescence • Diversity of possible relationship paths • Positive and negative norms and social pressures • Importance attributed to being in a romantic relationship • Breakups and heartbreak	Reflect on tensions between own feelings and the feelings of others in first dating relationships • Ambivalence about expressing own feelings • Approach to dating • Divergent expectations, needs, motivations and limits
Understand the benefits of a romantic relationship based on mutuality • Consideration of each partner's needs • Emotional intimacy	Reflect on possible tensions in romantic relationships based on mutuality
Understand healthy conflict management in a romantic relationship • Difficulties experienced in a romantic relationship • Behaviours that promote conflict resolution • Reasons and ways to break up • Support resources and solutions	Reflect on tensions experienced while managing conflict in romantic relationships
Understand the notion of consent in order to recognize a situation of sexual violence • Elements of consent and contexts in which consent is invalid • Consent in virtual contexts	<i>Sexual violence may be studied, but it should not be the subject of normative ethical reflection, especially since the values and responses to be fostered have been determined and cannot be the subject of a critical examination.</i>
Understand the impact of myths and prejudices about sexual violence • Myths and prejudices regarding victims and perpetrators of violence based on gender and on context • Attribution of blame • Obstacles to seeking support	

Autonomy and Interdependence	
Studies a cultural reality	Reflects on an ethical question
Understand the importance of empowerment to prevent and report a situation of sexual assault and to support the victim • Self-protection skills in different situations • Experience of victims • Reactions and helpful attitude of a person acting as a confidant • Support resources	
Understand the characteristics of sexual behaviour in adolescence • Definition of sexual desire • Manifestations of sexual arousal • Exploratory, progressive and emotional nature of sexual behaviour • Norms and myths regarding adolescent sexual behaviour	Reflect on the ambivalence created by some contradictory norms, such as differentiated norms for sexual behaviour in adolescence
Understand the elements that can support choices related to sexual behaviour in order to have a positive experience • Reasons for accepting or refusing a sexual behaviour • Self-knowledge, self-assertion and negotiation • Characteristics of relationships and mutuality • Anticipation of positive or negative implications • Real or perceived pressure	Reflect on the tensions between feelings, values and norms related to sexual behaviour and on the elements that can support choices in order to have a positive experience

Secondary IV

Relationships and Caring	
Studies a cultural reality	Reflects on an ethical question
Understand the importance of desire and pleasure with regard to sexual behaviour • Place of desire and romantic and sexual fantasies • Place of psychological and physical pleasure • Phases of sexual response	Reflects on tensions and ambivalence surrounding desire and sexual pleasure
Understand the factors that influence sexual relations in adolescence • Context (sexual relations with or without commitment, planned or spontaneous, protected or unprotected sexual relations) • Relationship dynamics • Internal and external motivations • Differentiated norms related to sexual behaviour	Reflect on the tensions between feelings, differentiated norms related to sexual behaviour and peer pressure related to sexual behaviour
Understand the conditions conducive to positive emotional and sexual experiences • Emotional intimacy between partners • Capacity for sexual intimacy • Free and informed decision-making	Reflect on tensions between own expectations and motivations and those of a partner when it comes to sexual relations
Understand the signs of violence in a dating relationship • Overview in adolescence • Forms and manifestations • Warning signs Gendered dynamics	<i>Sexual violence may be studied, but it should not be the subject of normative ethical reflection, especially since the values and responses to be fostered have been determined and cannot be the subject of a critical examination.</i>
Understand ways to act to prevent or stop violence in the context of a dating relationship • Victim's power to act • Witness's or confidant's power to act Social support, seeking help and obstacles	

Culture and Symbolic Productions	
Studies a cultural reality	Reflects on an ethical question
Understand representations of sexuality in a variety of spaces • Positive and negative representations of sexuality in the public space and the influence of these representations • Norms, values and messages on sexuality from family, peers and the media • Expressions of sexuality in public, intimate and privacy spaces	Reflect on tensions between the norms and values promoted in the media and by family and peers, and between own values and representations of the self

Justice and the Law	
Studies a cultural reality	Reflects on an ethical question
Understand the main legal frameworks applicable to romantic and sexual life • Consent in the <i>Criminal Code</i> • Sexual and domestic violence • Sexual exploitation of minors • Non-consensual sharing of intimate pictures • Sexting	Reflect on the ethical issues that may exist with respect to the norms and values related to the legal frameworks applicable to romantic and sexual life, especially regarding appropriate consequences and legal actions that can be taken against violence

Secondary V

Search for Meaning and World Views	
Studies a cultural reality	Reflects on an ethical question
Understand the elements that foster meaningful interpersonal and romantic relationships • Balance between dependence and autonomy • Balance with regard to the importance attributed to interpersonal and romantic relationships • Capacity for emotional intimacy • What is learned from previous interpersonal and romantic relationships	Reflect on tensions in the search for balance between autonomy and dependence as well as on the issues inherent to emotional intimacy
Study the different factors that allow people to embrace their sexuality throughout life • Ability to make decisions and assert self • Ability to be introspective about the expression of own sexuality • Positive body image from a sexual point of view • Ability to feel sexual pleasure alone and with a partner	Reflect on the tensions between the norms related to expressing own sexuality, own personal experience and self-perception
Understand civic responsibility regarding sexually transmissible and blood-borne infections (STBBIs) • Individual and collective responsibilities • Stigmatization and judgment	Reflect on the tensions between values, norms and civic responsibility concerning STBBIs
Study unplanned pregnancy (in adolescence) • Views of pregnancy in adolescence • Possible outcomes of a pregnancy • Rights and access • Responsibilities • Stigmatization and judgment	Reflect on the tensions between norms, values, judgments and feelings of responsibility when analyzing the possible outcomes of an unplanned pregnancy

Social Groups and Power Relations	
Studies a cultural reality	Reflects on an ethical question
Understand the mechanisms in place for interventions against inequalities and violence related to sexuality and intimate and interpersonal relationships • Network of community organizations • Public policies • Possible forms of collective action	Reflect on major issues related to collective choices that can be made to reduce gender inequalities and violence

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