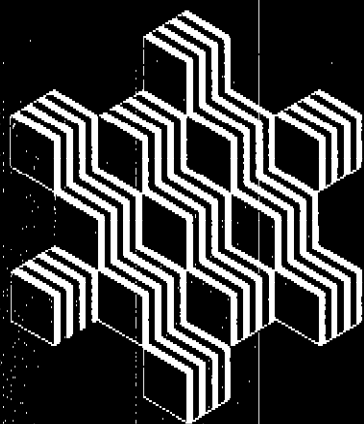


Secondary School Curriculum



**PROTESTANT
MORAL AND RELIGIOUS EDUCATION
SECONDARY 3**

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**PROTESTANT
MORAL AND RELIGIOUS EDUCATION
SECONDARY 3**

Approved by the Comité protestant
of the Conseil supérieur
de l'éducation, February 1982

Revised Edition

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A new course of study called Protestant Moral and Religious Education — Secondary 3 is being issued in conformity with Section 3 of the Regulation Respecting the Basis of Secondary School Organization. I am pleased to confirm that it has received the approval of the Comité protestant of the Conseil supérieur de l'éducation, and I hereby authorize this course for use in all schools offering Protestant Moral and Religious Education. The authorization will take effect on January 1st, 1986.

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

Claude Ryan
Minister of Education

PREFACE

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

THE REVISED PROGRAMME OF MORAL AND RELIGIOUS EDUCATION IN THE SECONDARY SCHOOL

The past decade has been a time of rapid development in the course area known as Moral and Religious Education. In the early seventies, a programme outline was produced for secondary schools, providing broadly stated objectives and guidelines for each grade level. The task of defining, in more specific terms, the parameters of this subject area became the main focus of programme development in the ensuing years. The ongoing consultation with teachers, parents and administrators has helped to identify the direction of programme revision, and it is to this task that the present document addresses itself.

a) Revision Process

The guidelines for curriculum development provided by the ministère de l'Éducation and embodied in *The Schools of Quebec: Policy Statement and Plan of Action* form the basis of the revision process and constitute the mandate to restate the objectives of the Moral and Religious Education programme in a more formalized and in a more detailed manner.

The shift from programmes described in outline form, to programmes based on general and specific objectives is the most obvious result of the revision process. Defining the general aims of each level of study, the present programme further specifies the anticipated development expected in the student that will favour the attainment of these aims. The objectives and content presented in the revised programme are prescriptive in nature and establish the minimum requirements for each grade level.

While promoting a greater degree of clarity in its presentation, the revised programme also reflects the need for flexibility in responding to the needs and interests of students in the various regions of the province. The content outlined for each grade level can be expanded to provide the school board with the opportunity to enrich and adapt the programme in accordance with the needs of its schools and the priorities of their respective communities.

b) Format

A common format has been adopted to describe all levels of the secondary 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 secondary 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 particular learning activities which together foster the attainment of the terminal objective.

Content Outline

The content outline provides a listing of topics for examination when addressing each intermediate objective. This listing serves as the basis for further elaboration by the subject teacher.

Time Allotment

In an attempt to facilitate lesson planning over the entire module, the minimum number of classroom periods needed to respond to each intermediate objective is indicated.

SECONDARY 3

**THE INDIVIDUAL AND COMMUNITY
GLOBAL OBJECTIVE**

To assist the student in becoming aware of the moral and religious dynamics of living in community and the role of the individual within the community.

THE INDIVIDUAL AND COMMUNITY

MODULE 1

THE EARLY CHRISTIAN COMMUNITY

INTRODUCTION

The student will be able to develop an awareness of the early Christian community and its growth as described in the New Testament.

The Secondary 3 Biblical Studies module is an opportunity to examine the early Christian community (first century A.D.) as an example of people sharing a life in common. The student is, therefore, challenged to understand what constituted life in this community.

The Secondary 3 Biblical Studies module complements the Secondary 2 study of Jesus of Nazareth. The story of the early Christian community which arose from the events of the crucifixion and resurrection of Jesus of Nazareth will be examined by a study of the Acts of the Apostles and other selected New Testament texts. The beliefs and practices of the community are examined and their significance for the first Christians is studied. The relationship between Christianity and Judaism is noted as many of the values, activities and people were of Jewish origin. The module is completed with a brief study of the growth of early Christianity and the influence of some of the major Christian leaders on the community.

THEME: **The Individual and Community**
 TOPIC: **The Early Christian Community**

LEVEL: 3
 MODULE: 1

GENERAL OBJECTIVE: **To develop an awareness of the early Christian community and its growth as described in the New Testament**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
<p>The student will be able to:</p> <p>1.0 demonstrate an understanding of the emergence of the early Christian community</p>	<p>The student will be able to:</p> <p>1.1 recognize the basic components of community by identifying the common characteristics of the various communities in which the student participates</p> <p>1.2 know the historical setting of the early Christian community by describing the political, social and religious factors of the time</p> <p>1.3 know the basic beliefs of the early Christian community by describing the response of various groups to the crucifixion and resurrection of Jesus of Nazareth</p>	<p>1.1.1 Characteristics of communities — definition of community — common purpose and beliefs — common bonds and activities — commitment of members</p> <p>1.2.1 Historical setting — Roman political authority — Jewish concept of the Messiah — Jewish religious parties</p> <p>1.3.1 Basic beliefs — initial people involved in the community — response to the crucifixion and resurrection by the apostles (Luke 24, Acts 2: 14-41) — Jewish reaction to the crucifixion and resurrection of Jesus (Acts 5: 17-42)</p>	<p>2</p> <p>1</p> <p>2</p>
<p>2.0 recognize the values of the early Christian community</p>	<p>2.1 analyze the activities of the early Christian community by identifying the significance for the early Christians of at least three religious practices</p>	<p>2.1.1 Activities of the early Christian community — gatherings-i.e. meals (I Cor. 10:14-22; 11:23-34) study and prayer (Acts 2:42 ff)</p> <p>— ceremonies-i.e. baptism (Acts 2:37-42) laying on of hands (Acts 13:1-3)</p>	<p>5</p>

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
3.0 demonstrate an appreciation of the development of early Christian communities	2.2 understand the responsibilities of the members of the early Christian community by giving examples of the conduct advocated in the community	2.2.1 The early Christian community — analogy of the body (I Cor. 12-14) — conduct of the community (Romans 12) — sharing of material wealth (Acts 4:32-37; I Cor. 16; II Cor. 8 and 9)	4
	3.1 recognize the influence of the early Christian leaders by identifying the role of at least two Christian leaders in the growth of the new communities	3.1.1 Early Christian leaders — Stephen (Acts 6: 1-8:3) — James and Peter (Acts 12: 1-24) — Paul (Acts 9: 1-31; 12: 25 to 28:31)	3
	3.2 understand the growth of early Christianity by describing at least three early Christian communities	3.2.1 The growth of early Christianity — where did the communities arise? — how did the communities grow? — upon what was the growth of the early Christian community dependent?	3

THE INDIVIDUAL AND COMMUNITY

MODULE 2

RITUAL

INTRODUCTION

The student will be able to develop an awareness of ritual in secular society and in religious traditions

The ritual dimension of life provides the basis of the second module of the Secondary 3 programme. The student will observe that the function of ritual is to give form to human life. Rituals from various religio-cultural backgrounds constitute the content to be examined.

Ritual action is introduced by the examination of secular rituals in modern society. Religious rituals in general and the role of rites of passage in particular form the major focus of the module. The module is designed to explore the practice and significance of rituals in a variety of religious traditions. This comparative study aims at demonstrating the importance of ritual in the lives of individuals and communities.

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
3.0 demonstrate an appreciation of the role that rites of passage play in various religious traditions	3.1 recognize rites of passage by identifying rites which relate to various transition points in the life cycle	3.1.1 Identification of rites of passage — overview of life cycle — definition of rites of passage — identification of rites associated with the life cycle	1
	3.2 analyze at least two "coming of age" rites from different religious traditions by comparing the practice and significance of each	3.2.1 Coming of Age rites of passage — analysis of each coming of age rite (rites are to be from different religious traditions) — comparison of the two rites	4
	3.3 analyze one other rite of passage, from at least two different religious traditions, by comparing the practice and significance of each	3.3.1 Other rites of passage — examine any one of the following: - birth - marriage - death — comparison of the two rites	4

THE INDIVIDUAL AND COMMUNITY

MODULE 3

RELATIONSHIPS

INTRODUCTION

The student will be able to develop an awareness of the role of the individual within interpersonal relationships.

The third module of the Secondary 3 programme concentrates on the students' awareness of their social environment. The focus complements the study of identity and behaviour found in Secondary 1 and 2 of the Moral and Religious Education programme. This study of relationships provides the basis for further exploration of society in subsequent years.

Underlying the intent of the module is the deep regard for human worth. The module explores the nature of interaction in the family, in friendships, in sexual relationships. Since conflict is an inevitable aspect of involvement in relationships, practice skills are emphasized in the unit on coping with conflict. The module culminates by focusing upon the detrimental effects of prejudice on individual and community relations.

THEME: **The Individual and Community**
 TOPIC: **Relationships**

LEVEL: 3
 MODULE: 3

GENERAL OBJECTIVE: **To develop an awareness of the role of the individual within interpersonal relationships**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
The student will be able to:	The student will be able to:		
1.0 demonstrate an appreciation of relationships in the family	1.1 know various functions of the family by describing how basic physiological and psychological needs of members of the family are fulfilled	1.1.1 Functions of the family — physiological needs of members — psychological needs of members	1
	1.2 analyze at least two relational bonds between family members by identifying the variety of ways love is expressed	1.2.1 Relationships in the family — child-parent — siblings — relatives — parent-parent	2
	1.3 recognize ways people prepare for parenthood by outlining the reproductive process and the responsibilities of parenting	1.3.1 Parenthood — reproduction (conception to birth) — responsibilities of parenting	2
2.0 demonstrate an appreciation of the value of friendship	2.1 understand the role of companionship by distinguishing between acquaintances and various kinds of friends	2.1.1 Friendships — why have friends? — differentiate between acquaintanceship and friendship	1
	2.2 understand the development of friendships by describing behaviours which aid in the growth of friendships	2.2.1 Development of friendships — what draws people together — making and accepting new friends — how to keep friendships growing	2
	2.3 recognize the characteristics of friendships by identifying what constitutes a close friendship	2.3.1 Characteristics of friendships — mutual sharing — trust — responsibility — acceptance	1
3.0 demonstrate an appreciation of the responsibilities associated with sexual relationships	3.1 discuss the meaning of love by differentiating between infatuation, romantic love and conjugal love	3.1.1 Meaning of love — differentiate between infatuation, romantic love and conjugal love	1

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
<p>4.0 demonstrate an understanding that conflict is a characteristic of interpersonal relationships</p> <p>5.0 demonstrate an understanding of the detrimental effects of prejudice on individual and community relations</p>	<p>3.2 evaluate the role of commitment and responsibility by comparing two levels of relationship between the sexes</p>	<p>3.2.1 Commitment and responsibility — examine the role of commitment and responsibility in any two of the following: going steady, marriage, dating, living together</p>	<p>2</p>
	<p>3.3 evaluate various non-physical and physical types of sexual expression by identifying personal attitudes associated with expressions of affection</p>	<p>3.3.1 Expressions of affection — clarification of attitudes with respect to both physical and non-physical expression</p>	<p>1</p>
	<p>3.4 recognize the responsibility for personal health when involved in sexual relations by identifying the causes, symptoms and treatment of sexually transmitted diseases</p>	<p>3.4.1 Sexually transmitted diseases — responsibility to others — causes, symptoms, treatment</p>	<p>2</p>
	<p>4.1 recognize that conflict may occur in any social interaction by identifying at least three reasons for conflict</p>	<p>4.1.1 Reasons for conflict — poor communication skills — power struggle — jealousy — envy — differing values</p>	<p>2</p>
	<p>4.2 propose ways to cope with conflict by explaining possible resolutions to at least two specific conflict situations</p>	<p>4.2.1 Coping with conflict — negative and positive approaches to various conflict situations (e.g. family, friends, sexual relationships, school)</p>	<p>2</p>
	<p>5.1 recognize the importance of respect for the individual by discussing the concept "all men are created equal"</p>	<p>5.1.1 Respect of the individual — definition of respect — discussion of "all men are created equal"</p>	<p>1</p>

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
	<p>5.2 analyze prejudice and its forms by pointing out reasons why people discriminate</p> <p>5.3 evaluate the effects of prejudice by describing at least two examples drawn from history or personal experience</p>	<p>5.2.1 Prejudice and its forms — definition of prejudice — reasons why people discriminate</p> <p>5.3.1 Prejudice and its effects — examples of prejudice: racial, national, religious, social, sexual</p>	<p>1</p> <p>2</p>

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.

Evaluation in 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. 65-2310A) and in the "General Policy for Educational Evaluation" (Document No. 16-7500A).

