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CURRICULUM FOR SECONDARY SCHOOLS

PERSONALITY DEVELOPMENT

MORAL AND
RELIGIOUS INSTRUCTION



Curriculum for Secondary Schools

Approved by the Protestant Committee of the Superior Council of Education, June 20, 1968

**PERSONALITY
DEVELOPMENT**

**Moral and
Religious
Instruction**

MORAL AND RELIGIOUS INSTRUCTION

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FOREWORD

"Material force may conquer material force, but where there is conflict between the material and the spiritual, because God-like in his nature, man will never rest until spirit is supreme... We have based our reasoning on this as a material universe, when, in fact, so far as human personality and its possibilities go, the universe is meaningless apart from the life of the spirit. We have thought

of Industry as an institution of purely material significance, of Nationality simply as an abstraction; whereas the unfolding of spiritual capacities which both should further is the only true end of life."

William Lyon Mackenzie King,
Prime Minister of Canada.

SYLLABUS IN MORAL AND RELIGIOUS INSTRUCTION

Underlying Principles

Ideas in moral and religious education have changed significantly in recent years, and in compiling this syllabus the main developments have been taken into account. The following requirements of a good syllabus have been kept constantly in mind.

1. The material in the syllabus must satisfy the moral and religious needs of children and young people at all stages of their development.

This, and not what adults think children ought to know, has determined the content of the syllabus. An attempt has been made to select material suited to the needs of children and young people at various stages of their development. In this way the moral and religious teaching children receive will be based upon sound educational principles. Very much more material than normally can be used is included in the syllabus, so that teachers may select what they regard as most suitable for their pupils and for the situation in which they find themselves. In any case, the quality and the depth of what is learnt is much more important than the quantity. To teach a little, to teach it well, to ensure that it is the right material for the age of the pupils, to be certain that it is thoroughly assimilated so that sound moral and religious insights are thereby established—these should be the main objectives of moral and religious education today. "Getting through the syllabus" must no longer be regarded as the teacher's main purpose.

The following classification has been adopted:

- | | |
|----------------------|------------------|
| — Early childhood | — 4 to 7 years |
| — Middle childhood | — 7 to 9 years |
| — Late childhood | — 9 to 10 years |
| — Pre-adolescence | — 10 to 11 years |
| — Early adolescence | — 11 to 13 years |
| — Middle adolescence | — 13 to 16 years |
| — Late adolescence | — 16 to 18 years |

These ages are approximate only and refer to stages of intellectual and spiritual development, not necessarily to chronological ages. If this is remembered, teachers will not be surprised by the absence of

references in the syllabus to backward pupils and to those of less than average ability. Teachers of such pupils will find in the syllabus sufficient material to meet their needs.

2. The material in the syllabus must be related to life and experience.

An attempt has been made to introduce reality and relevance into all sections of the syllabus, but the responsibility for making plain to children the relevance of the material to their situation must rest with the teachers who know the children and their circumstances. It is hoped that this responsibility will not be shirked. One of the ways of giving reality to moral and religious education is by across-subject teaching, exploring a theme in several different ways. This may be done either by the class-teacher or by the use of some form of team teaching. Correlation can be established, for example, between moral and religious education and art, music, drama, history, literature and science. Moral and religious education ought not to be regarded merely as a subject to be disposed of from 10:00 to 10:45 on Wednesday mornings (or whenever it is), never spilling over from the box it occupies on the time-table. Expressions of the religious spirit should be found at many points in the life of the school, in such qualities as kindness, constancy, truthfulness, patience, respect for others, fair play, good manners, loyalty, courtesy, industry, perseverance, reverence for beauty, truth and goodness, and a tacit confidence in the grace of God. The syllabus has something to say about many of these matters, but it rests with the teacher to make them living issues in the work of the school and in the experience of the pupils.

3. The syllabus must provide opportunities for the enjoyment of shared experiences.

Suggestions are made in the syllabus that give children opportunities of working interesting projects and of making discoveries for themselves. Teachers should not always rob them of the joy of discovery by telling them what lies at the end of the road. They should often be allowed to come round the last bend of the road alone and see for themselves what is there to be

seen. All sections of the syllabus contain material that can be treated in this way.

The personal needs of children

In this syllabus we are concerned with growing children, who have certain basic needs which must be met if they are to reach full maturity. Briefly, these are a need for security, a need for significance, a need for standards and a need for community.

A sense of security is given to children when their physical and emotional needs are satisfied and when they know they are cared for and understood. As they learn that they are valued in their own right they mature as individuals with their own special gifts, and in this way their need for significance is met. In the process of growing up, children need to meet standards expressed not only in rules but in a sense of values in the adults around them. All this points to the importance of the environment in which children live. At school, where they learn to live together with others, where their standards are formed and where shared experiences help them to grow as persons, they develop a sense of community.

The moral and religious needs of children are in part satisfied by the growing discovery that at the heart of the universe there is a God who cares, a Spirit who seeks to enter into personal relationship with us. Ultimately it is this which gives us security and significance. Christianity, for example, offers standards, not by prescribing rules but by making people aware of the uniqueness of Jesus and his way of life. He gave men an inclusive law of love, which he summed up in his own person and in his relationships with others. He created a community where people could explore and go on exploring what is meant by this relationship of love.

Early Childhood (4 to 7 years)

At this stage children begin to develop many physical skills, their circle of friends enlarges and they see right and wrong in terms of what hurts them and in terms of what adults around them say and do. In this way social and moral development takes place. This is the period when most children first go to school and make the transition from home into the larger society. They depend upon adults for security as they explore the wider world around them. Teachers play a vital role at this time in helping young children to live together, encouraging them to play and work imaginatively, giving them first-hand experiences and stimulating their interests. It is a period of natural and spontaneous gaiety, when children live life to the full, gaining confidence through physical and social activities.

Moral and religious education must be seen not in isolation but as an integral part of the work of the school which seeks to meet these personal needs. The quality of personal relationships which fosters spiritual development is far more important than the kind of instruction which is beyond the understanding and experience of young chil-

dren. It is vital to remember that foundations are being laid for moral and religious attitudes as these basic needs are being met.

Through contacts with adults, children hear religious language with which they try to come to terms. This may lead to many misunderstandings and distortions. Young children tend to think of God as having human physical characteristics and teachers need to understand this kind of thinking. Children need to be helped to grow out of these crude ideas. The teacher who kindles the child's sense of wonder by her own realization of the mystery and greatness of life can best help children at this stage of their development.

Middle Childhood (7 to 9 years)

Children at the beginning of this period still retain the outlook of younger children, but it is a time of rapid physical development and they quickly achieve greater bodily co-ordination and master more complex skills. They make more friends and gradually begin to recognize that laws must not be broken, even in games. Their thinking powers increase and they are now able to relate facts and to group their experiences. They are much more aware of other people and emotionally are more stable. In school they learn to live together with others and this community experience resolves some of their problems and helps them to face the challenge of growing up. They begin to form their own standards and require help in understanding the rules they are expected to keep. They tend to be concrete and literal in their thinking, and this makes it necessary that their imagination should be kindled through creative work of all kinds.

Moral and religious education should provide a stimulus in this direction and should not consist only of background facts and information. It is important to remember that children at this stage tend to think that God has human physical characteristics and that they will interpret literally much biblical material. One of the purposes of moral and religious education, therefore, is to help boys and girls to get behind the words themselves to a deeper understanding of their meaning. This may be fostered by activities like exploring the local environment, developing individual skills, and caring for others, which will provide a foundation for moral and religious teaching in later years.

Late Childhood to Early Adolescence (9 to 13 years)

Children in the last two years of elementary school and those in the first years of secondary school are physically very similar. In their thinking they are still concrete and literal, but they are beginning to relate and classify material much more readily. This is the collecting stage, and children tend to regard learning as a process of accumulating a mass of detail to be stored and related. Emotionally it is a fairly stable age with the stresses of early childhood passed and the ferment of adolescence not yet encountered. Their contemporaries take on a new

importance for children in their personal relationships and in their understanding of right and wrong. But they still need the pastoral care of teachers and the security of a community where they are valued in their own right regardless of ability. This is especially true as they move from elementary to secondary schools. As their standards change they need help in developing moral insights and in understanding rules which exist for the good of the whole community. As their search for meaning intensifies, they can be greatly helped by imaginative and creative activities to find answers to their questions and to make discoveries for themselves.

Religion must be seen as an integral part of life and not something separate from it. Children tend to develop a kind of dualism in looking at the world (the world of magic, religion, and the past against the world of natural law, science, and the present) and they need help to see the wholeness of life. One way of giving them this help is by the correlation of moral and religious education with other subjects whenever possible.

Adolescence (13 to 18 years)

This is a period of considerable physical development as young people begin to grow into adults. It is marked by self-consciousness, emotional instability and conflict with older people. It is also a time of greatly increased intellectual activity in which young people are able to think in much more abstract terms. This leads to a widening of horizons and to a new questioning spirit. The basic need for security remains, but as they face new experiences they need more freedom and help in using them wisely. They need the understanding of sympathetic adults whom they can trust and in whom they find stability. The school community can help them to face new experiences and encourage them to accept greater responsibility by treating them as young people, capable of giving service to the school and to society. They have a natural idealism which needs encouragement and fulfilment. Adults who are willing to listen to their point of view and to help them in their search for purpose are meeting one of their deeply felt needs.

This is a vital stage in moral and religious education, not only because young people are now less literal in their understanding of morals and religion, but also because they have by now developed a sense of historical con-

tinuity. Doubts and questions can now be frankly considered and young people can be helped to see Christianity in the context of the past and as a living force today. They have a strong desire to move away from childish ideas to more adult concepts, although sometimes this is destroyed by negative attitudes to religion caused by uninteresting and unsuitable religious teaching. One of the aims of moral and religious education at this stage is to see that young people have at least understood a little of what it is all about whether they accept or reject Christianity. Essentially they need help in their personal relationships, and as these deepen they need to see that Christian love concerns the whole person.

Children and the Bible

As for the Bible, which children are usually employed in, to exercise and improve their talent in reading, I think the promiscuous reading of it through by chapters as they lie in order, is so far from being of any advantage to children, either for the perfecting their reading or principating their religion, that perhaps a worse could not be found. For what pleasure or encouragement can it be to a child, to exercise himself in reading those parts of a book where he understands nothing? And how little are the law of Moses, the Song of Solomon, the prophecies in the Old, and the Epistles and Apocalypse in the New Testament, suited to a child's capacity? And though the history of the Evangelists and the Acts have something easier; yet, taken all together, it is very disproportionate to the understanding of childhood. I grant that the principles of religion are to be drawn from thence, and in the words of the Scripture; yet none should be proposed to a child but such as are suited to a child's capacity and notions. But it is far from this to read through the whole Bible, and that for reading's sake. And what an odd jumble of thoughts must a child have in his head, if he have any at all, such as he should have concerning religion, who in his tender age reads all the parts of the Bible indifferently, as the word of God, without any other distinction! I am apt to think that this, in some men, has been the very reason why they never had clear and distinct thoughts of it all their lifetime.

From a letter of John Locke dated 8th February 1686, and later included in *Some Thoughts Concerning Education* (1693).

INTRODUCTION TO CYCLE I

The course is divided into two cycles, one for junior high school level, grades 7 and 8, and one for senior high school, grades 9, 10 and 11. In each cycle three elements are present: biblical, biographical and historical, and moral instruction. Readings for pupils are suggested, and references for teachers are provided. To give the teacher a maximum of choice, much more material is offered than could possibly be taught.

In Cycle I the purpose is to study the individual as he becomes aware of himself as distinct from his family; and in the family setting, where his need to belong and to share affection is satisfied.

The way chosen is through biography, in the *Bible* and in history. The discussion of moral questions concentrates on problems of the individual in grade 7 and of family relations in grade 8. Although suggestions are given in

some detail to provide guidance, these are in no way restrictive and each teacher should feel free to use the material and methods suited to the needs of his class. The course should combine three elements: moral, biblical and historical. The teacher may judge the proportions of each element to be used for his class and the division of topics. Topics in Cycle I may be given in grades 7 or 8 as the teacher thinks suitable. It is not intended that every student should have a copy of every book recommended. The books have been formally

approved as texts in order to free each school to purchase any as desired. It may be best to have half a dozen copies on hand in the classroom, or to have a set which can circulate in the school.

The Department of Education is always ready to provide assistance and information, and the Director of Moral and Religious Instruction will visit any school on request. Members of the committees which prepared this course are also available to help teachers.

CYCLE I: GRADES 7 AND 8

Suggestions for grade seven

The individual is studied under such topics as: emotions, values, friendships, loveliness. The life of Jesus is read as the supreme example of fulfilment and service, and the lives of notable Christians throughout the ages as illustrating how great individuals have faced moral questions.

Unit I:

The Life of Jesus

The life of Jesus is studied in *Mark's Gospel* because this is the simplest and most direct of the four gospels. Mark is considered to be the basis of three gospels — *Mark, Matthew and Luke*. It is, therefore, a natural starting point for study of the life of Jesus.

But I would like to plead for the practice of reading quite swiftly through a gospel or gospels in order that the Person it is about may make an impression on our minds and spirits through the whole of the gospel record.

Mini-Commentary, I
by Slack, Canterbury House, Ottawa

Some resources for the study of the life of Jesus

For pupils:

1. *Mark's Gospel* is printed separately under the title *The Right Time* in Today's English Version, with line drawings, 15¢ from Canadian Bible Society.
2. *Jesus of Israel* by Chute, Clarke Irwin, is accurate, simple and well-told. Note particularly page 11 — the impact of Jesus; pp. 15 and 16 — his Jewish background.
3. *The Life of Christ* by Bull, Bellhaven, contains 36 brief dramatic episodes, most of them in the language of the King James version. Each episode has helpful notes.
4. *The Life of Jesus* by Bull, Bellhaven, is an extremely simple version.

For teachers:

1. *The Story of Jesus* by Stehelin, Ryerson, is an Ontario teacher's manual based on *Mark's Gospel*.

2. *Understanding the New Testament* in the *Cambridge Bible Commentary*, Macmillan of Canada, is written for school use.
3. *New Testament Illustrations* — in the Cambridge series — gives excellent pictures and explanations.

Unit II:

Biography and History

A study of church history is recommended because this aspect may be neglected in history courses. We learn about wars and treaties as if they were the whole of man's history. It is possible to learn about church history through biography — a method that has many advantages: biography is of immediate interest in appealing to our curiosity about other people's lives; it is comprehensible; it has application to the student's life. Through biography the student begins to understand other times, other milieus; he gains reassurance and confidence when he learns that others have shared his fears, his failures, and yet gone on to high achievement. Through seeing how others confronted moral dilemmas he gains insight to face his own moral problems. He discovers sympathy for people very different from himself in seeing that the aspirations and difficulties of men are essentially the same.

Four collections of brief biographies are suggested. These show individuals of outstanding personality in testing situations. The selection stresses variety. One full length biography is listed, that of Chief Luthuli, to show Christianity in the twentieth century. The teacher might be guided in his selection by his own interests, chronological and geographical variety, and by the composition of his class.

Biography

1. *The Early Saints* by Bull, Bellhaven, covers the period from Ignatius, 107 A.D. to Vladimir of Russia, 1015.
2. *New Life in the Church* by Bull, Bellhaven, includes such people as Erasmus, Calvin, Michaelangelo and Vincent de Paul.
3. *Workers for God* by Bull, Bellhaven, covers the period from Handel, 1685, to Pastor Niemoeller.

4. *The Church in All the World* by Bull, Bellhaven, tells of 19th century and 20th century missionaries and heroes. The first negro bishop, Azariah of India and Berggrav of Norway are some of the leaders discussed.
5. *Let My People Go* by Albert Luthuli, Collins, is the story of a Zulu chief, winner of the Nobel Peace Prize in 1961.

Unit III:

Moral questions

The psychologist Jung said that he suddenly became aware of himself as an individual, distinct from other people, at the age of eleven. It was, he said, like emerging from a mist.

At this age physical changes, the rapidity of growth and changing emotional patterns force a certain amount of self-awareness. It should therefore be interesting and helpful to study the individual's emotional development and his relations with others. At this age, too, values are being accepted which may become permanent; the child is full of ideals, and often seeks a cause to which he can attach himself.

Many topics are discussed which should help self-understanding. The teacher can suggest others; he may use topical material from the current news.

Some possible readings before discussion are:

1. *Canadian Conference of the Family, 1964*. Vanier Institute of the Family, Ottawa. One section of this, comments by young people, pages 105 to 117, can be read by students. The rest would give the teacher valuable discussion material.
2. *Man and His Family* by Wilder Penfield, McClelland & Stewart. Many challenging statements provide discussion stimuli.
3. *Sex, Love and Marriage* by Bainton, Collins. In 110 pages of text, Bainton gives a historical summary of Christian attitudes. This is a most informative book, which teachers should read before attempting to discuss the subject. The three attitudes towards marriage on pp. 16 to 19 ought to be noted.
4. *Mere Christianity* by C. S. Lewis, Collins, pp. 84 to 100.

Some suggested questions which should follow from these readings deal with emotions and self-control; forgiveness, values, friendship, truth, mass media, loneliness, delinquency, and sex differences and dating.

Emotions and Self-Control

Reading:

Adolescence (pamphlet of Department of National Health and Welfare).

1. Do you like moody people? Are you moody yourself? (Do you sulk?)

2. What can you do to cheer someone who is gloom? What can you do to cheer yourself when you are feeling low?
3. How can you safely express the anger you feel at times?
4. Aristotle thought that going to the theatre purged one of unpleasant emotions such as fear and anger by seeing them represented on stage. Do you think that the theatre and music and art can help people to control themselves?
5. What should you do if you are angry with someone you often meet?
6. Should you always forgive wrongs?
7. What can you do to get along with someone who is quick-tempered?

Forgiveness

Reading:

"Forgiveness" (*Mere Christianity*), pp. 101 to 105.

1. Is forgiveness an easy way out?
2. Am I always in the right myself?
3. Why should I forgive someone who seems to be completely unforgiveable?
4. Can I forgive and forget?
5. Does forgiveness rule out the need for punishment?
6. Is forgiveness easy? Do you know when someone has forgiven you? What do you think is necessary for genuine forgiveness?
7. Write a short story about forgiveness.

Values

Reading:

Penfield: *Man and His Family*, pp. 48 to 58.

The Canadian Conference on the Family, pp. 112-113.

1. What is the most important thing in life?
2. Where do you get your ideas of what is right and wrong?
3. Do you care what other people think of you?
4. When should you care what other people think of you?
5. How important is money in your life?
6. Do you worry much?
7. What can you do to keep from worrying about everything?
8. Discuss different moods.
9. Do you think sports help to relieve feelings such as anger? Are athletes more even-tempered than other people? Why or why not?

Friendship

1. What is a friend?
2. What do we do when friends let us down?
3. What does loyalty to my friends involve?
4. What is wrong with gossip?
5. What qualities make a good friend?
6. Discuss what you look for in a friend and what you don't like.
7. Discuss in what ways you yourself are a good friend and where you are inadequate.
8. Discuss some of the basic reasons friendships break down.
9. Discuss whether friendship is possible between different age groups.
10. Write a short story about friendship.

Truth

1. Should you always tell the truth? If not, when would lying be excusable?
2. If someone lied to you, would you wish to keep him as a friend?
3. Is it possible to be a politician and tell the truth? Discuss situations where it might be difficult.
4. Can you be honest and prosper in business? What business situations might try your honesty?
5. If your boss orders you to do something dishonest, and you know you may be fired if you refuse, what should you do?
6. Sometimes a secretary has to type expense accounts that she knows are false. What should she do?
7. If someone asks your opinion of something she likes, and you think it's dreadful, should you say so?

Mass Media

Reading:

Man and His Family, pp. 24 to 25.

Canadian Conference on the Family, pp. 95, 100 and 149.

1. It is very difficult to go against the majority. What can you do when you think the majority is wrong?
2. How can you think for yourself when you are bombarded with advertising?
3. Should the Government control TV, newspapers and movies? If so, in what way?
4. Should children be allowed to look at or read anything they wish? If not, what controls would you impose at different ages?
5. Do you think we are in danger of being brain-washed by commercial interests?
6. Is TV good or bad for young people?

7. An Englishman visiting New York looked around at the glittering neon signs and said: "What a paradise for someone unable to read!" What comments does this suggest to you?
8. Should the C.B.C. take over all T.V. and radio broadcasting?

Loneliness — Search for Happiness

Reading:

Canadian Conference on the Family, pp. 94 to 97.

Man and His Family, pp. 71 and 72; 81 to 84.

1. "Each maturing youngster, as he leaves the parental home, must expect to be lonely for a time." (1)
2. "The loneliness has to be shared somehow." (2)
3. "Most men live lives of quiet desperation." (3)
4. Dag Hammarskjöld, Secretary General of the United Nations, in 1952, wrote:
 What make loneliness and anguish
 Is not that I have no one to share my burden
 But this:
 I have only my own burden to bear (4)
5. "If we can find meaning and significance in family life, this might encourage average families to sense some of the excitement and accomplishment of helping members relate to changes." (5)
6. Will Durant, the historian, wrote:
 "Many years ago I lost happiness. I sought it in knowledge. I found disillusionment... And then one day, at a little station... I saw a woman waiting in a tiny car, with a child asleep in her arms. A man alighted from the train, walked to her quickly, embraced her, and kissed the child gently, careful lest he should waken it. They drove off... and it seemed to me that happiness was with them." (6)

Sex Differences and Dating

Reading:

Bainton: *Sex, Love and Marriage*.

Laycock: *Family Living and Sex Education*.

Lewis: *Mere Christianity*, pp. 84 to 100.

Record No. 1 of the 3-record set by Dr. F. R. Wake, Department of Psychology, Carleton University, Ottawa (McGraw-Hill of Canada) should be listened to.

Record I deals with 11 to 13 year-olds.

Record II deals with 14 to 15 year-olds.

Record III deals with 16 year-olds.

1. If you are a boy, discuss what you think are some of the doubts and questions that girls have about boys, and if you are a girl, discuss the similar problems about boys.
2. Write a short story about misunderstanding between the sexes.

3. Indicate what effect advertising on T.V. and in magazines, has on the ideas that the sexes have of each other and of their ideal of family life.
4. Give examples of how boys and girls respond differently to the same situations.
5. When are you old enough to go on a date?
6. What form should early dates take?
7. What do you think about "going steady" before you are ready to consider marriage?
8. At what age should marriage be allowed?
9. Are you a failure if you don't get married early?
10. Why do some people not marry? Should everyone marry?
11. Should parents have some say in selecting your friends?
12. What control should there be over your hours (time you come home, number of dates, homework, time you get up)?

Readings for Students: Grade 7

1. *Mark's Gospel. The Right Time* (Today's English Version), Canadian Bible Society.
2. Other translations, especially *Revised Standard Version*, E. V. Rieu's *Four Gospels*, Longmans, *Jerusalem Bible*, Doubleday.
3. *Jesus of Israel* by Chute; Clarke, Irwin.
4. *The Life of Jesus* by Bull; Bellhaven.
5. *The Life of Christ* by Bull; Bellhaven.
6. *The Early Saints* by Bull; Bellhaven.
7. *New Life in the Church* by Bull; Bellhaven.
8. *Workers for God* by Bull; Bellhaven.
9. *The Church in All the World* by Bull; Bellhaven.
10. *Let My People Go* by Luthuli; Collins.

Teacher's References:

1. *Understanding the New Testament* by Lacey; Macmillan.
2. *New Testament Illustrations*, Macmillan.
3. *The Story of Jesus* by Stehelin; Ryerson.
4. *Canadian Conference on the Family, 1964*. Vanier Institute of the Family, 55 Parkdale, Ottawa 3. (\$2.50).
5. *Man and His Family* by Penfield; McClelland and Stewart.
6. *Mere Christianity* by Lewis; Collins.
7. *Sex, Love and Marriage* by Bainton; Collins.
8. *Family Living and Sex Education* by Laycock; Canadian Health Education Specialists Society, P.O. Box 2305, Station D, Ottawa.

Records:

Sex Education by Dr. Wake, Carleton University. McGraw Hill. (\$15.00 for three records).

Suggestions for Grade 8

A study of the Old Testament, concentrating on its greatest heroes and events, is proposed. A second suggestion, which may appeal particularly to students who have acquired a good Old Testament background, is a study of church history. Too often there is a gap between St. Paul and the Reformation which remains empty even in adulthood. It could be interesting and profitable to learn about the period 300 — 1500 A.D.

For moral instruction *The Family* offers a vital topic. Other topics suggested are money, mental health, work, problems of the aged, the law and addiction. Topics are interchangeable with those in grade 7. The theme of the individual continues here with a look at the individual and society.

Grade 8

Unit I:

1. Moses
2. Passover
3. Exodus
4. Covenant
5. Jericho
6. Judges
7. Samuel
8. Samuel and Saul
9. David
10. Solomon
11. End of United Kingdom

Unit II:

1. Beginning
2. Persecution
3. Early Church
4. Constantine
5. Hermits and monks
6. Augustine
7. Constantinople
8. Benedictines
9. Europe won
10. King vs. Church
11. Crusades
12. The Faith — mediaeval
13. Seven deadly sins
14. Luther

The emphasis should be placed on the period of 300 — 1500 A.D., the golden age of Christianity, which may be neglected in history courses.

Bainton: *The Church of Our Fathers* is a readable, impartial history from the beginning to Luther. It can be read by pupils and covers the topics mentioned.

Resources for Old Testament

For students:

1. *The People of God* by Bull, Bellhaven, presents in dramatic episodes in the language of the King James version, highlights from the story of Abraham to the Division of the Kingdom. Unfamiliar terms are explained in the notes.
2. *Prophets of God* by Bull, Bellhaven, is a simple retelling of stories about the prophets from the time of Elijah to the Roman conquest 63 B.C.
3. *The Call of the Hebrews* by Bull, Bellhaven, covers in very simple language the same period as *The People of God*.

For teachers:

1. *Daily Life in Bible Times* by Bailey, Saunders, provides background information, with pictures, from prehistory to the catacombs of Rome.
2. *Patriarchs and Prophets* by Frost, McGill, gives a lively account of fourteen leading figures.

Unit III:

The Family

The Family can be studied historically from material in the *Canadian Conference on the Family, 1964*, as follows:

- p. 4 The family as the only organized element in society
- p. 24 The biblical family
- p. 25 The European feudal family
- p. 26 The modern American family
- p. 27 The Israeli Kibbutz
- p. 100 The family in modern China
- p. 116 The family in modern Africa

- A. The family, the most basic unit in society
- B. Wrong emphasis in modern society
 - a) Democracy applied to the family
 - b) The influences of modern communications
 - c) The alienation of children from their parents
 - d) The two-generation instead of the three-generation family
 - e) Wrong values
- C. The desire for a family
- D. The nature of love
 - a) Family love
 - b) Love for the child
 - c) Friendship

A. The Family as the Basic Unit of Society

Reading:

Canadian Conference on the Family, pp. 4-10.
Man and His Family, pp. 24-26; 74-80.

1. The structure of a civilization may change. From time to time the emphasis may be placed on different values, but one thing always remains immutable: the family. (7)
2. The United Nations declares, "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State." (8)
3. The best and surest way of developing generous and idealistic hearts, of giving the community men and women who are well-balanced and conscious of their responsibilities to their country is to protect the family, for the family — is capable of giving to the universe the human beings who are prepared to put justice and truth before their own personal interests. (9)
4. Commissioner George B. McClellan of the Royal Canadian Mounted Police said of juvenile delinquency in Canada: "I think the trouble begins in the home, and ultimately it will have to be corrected in the home." (10)
5. Hugh Christie, a sociologist who is also the warden of Canada's largest prison, has said that this prison is filled with "spoiled children." (11)
6. How can the society and the State protect the family?
7. Do you agree that delinquency begins in the home? If so, what can be done for children in bad homes?
8. What makes a good home?
9. How do you spoil a child?

B. Wrong Emphasis in Modern Society

Reading:

Canadian Conference on the Family.
Man and His Family.

a) Democracy applied to the family

1. "This whole idea of the family as a democracy has been somewhat overdone. Those families which are rated democratic according to our scale produce more illness, more disturbed children, than families leaning more towards authority. Families are stable where someone, usually the father, is in a position of authority." (12)
2. "The child does not have as much power or as much judgment as the adult. It would be wrong to take his voice as that of an equal in the family council. This is a "con" game we play on children." (13)
3. "In practice American family life gives priority to the individual rather than to the group." (14)
4. Who do you think should make the decisions in the family?

5. Are there exceptions to this rule?
6. Who should come first, the individual or the group? Does this always apply?
7. North American is sometimes called a matriarchy. Are there signs that Canadian society is a matriarchy? Do you think this is a bad thing?

b) The influence of modern communications

1. "Mass media give the public what it likes best, which often is that which degrades it." (15)
2. "We talk about love, and they kill themselves and each other on television. We talk about faith, and there is a great deal of 'unfaith' on screens right in our living-room." (16)
3. "There is no television in China. Advertising is carried on by the Government. It is in favour of hard work, good principles. In our media, we advertise wrong sex relationships, the desirability and romance of strong drink. We spend very little time advertising the virtues that we all feel are important. The result in Communist China is curiously enough a reign of what I can only call puritanism. The evenings may seem dull to some, I have no doubt, and many of the Chinese who were once opulent no doubt resent the change bitterly. But among the young people there is a feeling of exhilaration. It shows what happens to the family when it is free from the impingement of wrong social situations." (17)
4. "The question is whether present living and working conditions and above all the mental outlook of parents are favourable or harmful to their first essential duty as parents." (18)
5. "Wives with growing children should be paid to stay at home, if necessary." (19)
6. There are, it is said, more scientists alive, and at work, today than the world has known since the beginning of time.
7. "Television, radio, publications, and films (some good, some poisonous) sweep northward across the border like a vast cloud. It is difficult for Canadians to know when they are breathing Canadian air." (20)
8. "Canada has little privacy, unless perhaps it is that of the family circle and the walls of the home." (21)
9. "So many women worship style, ignoring modesty as though it were an old-fashioned virtue, an old hat to be ashamed of and forgotten." (22)
10. How can we see that people are exposed to wholesome influences without destroying their freedom of choice?
11. Do you think wives with young children should work?
12. Do you think the power of science today is harmful or dangerous? Does advertising create an artificial demand for change?

c) The alienation of children from their parents

1. "We seem to be facing a moment when children are excluding the parents. It is very poignant, because this is a new kind of privatism — not of parents keeping away from children but the other way around." (23)
2. "Children live outside the home. This is the danger; this is what makes them susceptible to alien influences. The family teaches tenderness and embodies it. In our psychiatric office I have examined many cases from the F.L.Q. and similar groups. It's always the same thing, always the same complaint — we have never had a home." (24)
3. Do you think children spend too much of the day in school?
4. Why are children sometimes alienated from their parents today?

d) The two-generation instead of the three-generation family

1. "The closeness of three generations living together, as it was in the pre-industrial family, is healthier for the child than the present complete fragmentation of the family which very often includes factors of hostility." (25)
2. "I think it is a wonderful experience, in many instances, when children are exposed to the grandparental generation. It offers them other models, other facets of experience difficult to obtain these days in urban society." (26)
3. What advantages and disadvantages are there in having grandparents living with the family?

e) Wrong values

1. "A civilization can so insist upon certain aspects of the human being — upon its liberty for example — that even motherhood may appear not as a glory but as a fetter to woman. It can put so much emphasis upon the harmonious and mysterious aspects of love that the need for faithfulness and constancy is forgotten. It can also so emphasize economic values and the necessity for human success in external things that man's capacity for emotion and so for all true friendship is weakened." (27)
2. Do you think our society sometimes presents motherhood as a burden?
3. Does our society give a romantic and unreal picture of love?
4. Does it put money first?
5. Can you suggest a measure to counter these influences?

C. The Desire for a Family

1. "The need to found a family, the need of a man to love his wife and to be a father, the need of a woman to love her husband and to be a mother — these needs

are stronger for most people than any urge to create works of art or to build a city." (28)

2. "Families exist to permit perfect love to be expressed." (29)
3. "And the family allows a child to hope and know that there will be a home to which it can return wherever it is, that a mother or somebody like her, and perhaps a father, will be there." (30)
4. "Today, as yesterday, we can still find it in Israel, in spite of certain efforts to diminish the importance of the family in the Israeli Kibbutz; and not only there, but in all countries and all cultures. The same can be said of maternal love; from the time of Homer to the present day we have known it as a universal norm that all mothers love their children." (31)
5. Do you think that the desire for a family is universal?
6. How can someone who is not part of a family fulfill himself?

D. The Nature of Love

a) Family love

1. "Families are fun. We learn from our families to be considerate of others; we learn tolerance, we learn unselfishness, and we have the pleasure and joy and fun of doing so." (32)

b) Love for the child

1. "To the child, with his short perspective, life is all foreground . . . made up of those who feed, carry, cuddle and amuse, slap or abandon him." (33)
2. Has not psychoanalysis emphasized more than ever before that the little child needs above all to be loved?
3. Margaret Mead, "Children", she says, "without identity, whose guardians represent neither father nor mother, waste away and often die, even though they may be cared for under the most hygienic conditions." (34)
4. What can be done for the child who is not loved in his home?
5. Why do people have children?
6. Should every married couple have children if they can?
7. Who would make good adoptive parents?

c) Friendship

1. "Friendship is thus the freest of all personal relationships; it is wholly voluntary, in contrast to the relation of brothers and sisters, of parents and children, or even of husbands and wives." (35)

Unit IV:

The Opinions of Young People

Reading:

Canadian Conference on the Family, 1964; the introduc-

tion on page 105, and the comments of young people on these subjects:

1. Communication with parents	pp. 108-111
2. Discipline and authority	111
3. Values	112
4. Self-fulfilment and service	113
5. Sex	113-114
6. Choice of career	114
7. Family relationships in Africa	116
8. Future careers	116-117

Marriage

Reading:

Bainton: *Sex, Love and Marriage*.

Lewis: *Mere Christianity*, pp. 92-100.

1. Why do people get married?
2. Why do some couples get married in church?
3. What is the Judaeo-Christian ideal of marriage?
4. What qualities would you look for in your marriage partner?
5. What is your view of the purpose of marriage?
6. Do you think divorce should be permitted? For what causes? If one partner is unwilling?
7. What place does forgiveness have in marriage?
8. What does it take to remain happily married?
9. Are shotgun marriages a good idea?

Money

Reading:

Social Problems, pp. 210-211; 284-290.

1. Is it hard to be poor? Is it worse being poor in a rich society or in one in which everyone is poor?
2. Does wealth bring happiness?
3. How could your life be different if you lived in a poor country?
4. The rich get richer and the poor get poorer every day. Do you think this should be stopped? Who should stop it? Government, or someone else? How?
5. $\frac{2}{3}$ of the world is near starvation. Is it our business? What should we do about it? Would you be willing to pay higher taxes (that is, do without things yourself) to feed people in Asia?
6. Can I do what I like with my money?
7. Should you help someone who is lazy? Someone who can't keep a job?
8. Do you give money to beggars? Should begging be allowed?

9. Can you be very rich and be a Christian?
10. Is gambling wrong? Are all kinds of gambling morally the same — lotteries, horse racing, poker? Is life insurance a gamble?
11. What protection does the Canada Pension Plan (Quebec Pension Plan) offer for retirement and sickness?
12. Write a description of different kinds of credit. Which would you recommend and which would you warn against?
13. What is bankruptcy? What protection does the individual have when he gets into serious financial difficulties? Find out what is meant by the Lacombe Law. Find out the differences between the Quebec Civil Code and English common law as in effect in other provinces.
14. What are the differences between generations in their attitudes to money? What are the reasons for these differences?
15. Write a short story about the effect of money problems on the family.

Mental Illness — Problems and Projects

Reading:

"What Is Mental Illness?" (Free pamphlet of Canadian Mental Health Association).

1. How do you live with emotional problems?
2. What is the Church's responsibility?
3. How are social services financed?
4. Should more of the taxpayer's money be spent in these areas?
5. What are the different kinds of professional persons dealing with mental illness?
6. What is a "peace of mind peddler"?
7. What is a modern mental hospital like? Visit the Douglas Hospital, Verdun, as a class. Note especially the work with disturbed teenagers.
8. Is there any hope of recovery for a person who is mentally ill? How should you treat someone who is disturbed?
9. What are the causes of mental breakdown?
10. What are the symptoms of mental illness?
11. What is a normal person?

Work

Reading:

Churches where the Action Is, pp. 77.

Social Problems, pp. 206-210.

Man and His Family, pp. 39-47.

1. Which is more important, good pay or a satisfying job?

2. How far is ambition a good thing?
3. Compare job opportunities for men and women in our society. Indicate why differences exist. Should they exist?
4. Survey newspapers to discover what jobs are available.
5. Discuss the role of trade unions in job security and salaries. (Invite a trade union speaker).
6. Describe your idea of the ideal job.
7. Describe the ideal education for the work you would like to do.
8. Do you think well paying jobs could be boring or frustrating?
9. What do you think is meant by vocation? Has this any relevance to your job selection?
10. It has been proposed that everyone be given a salary regardless of whether he works or not. This guaranteed annual wage would do away with the need for unemployment insurance, relief payments, needy mother's allowances, and the like. Those who wished to work would earn more, but everyone would receive perhaps \$300.00 a month anyway. Some think that 5% of the population is unemployable, and will drift from job to job to unemployment insurance. Comment on this idea.
11. If you inherited a lot of money, would you work? Should you work if you don't need the money?
12. Your work makes your employer wealthier. Why should you help to make him rich?
13. How would you go about finding a job after you leave school?
14. What would you expect your first job to be?
15. What should you expect from your final career?
16. What should be the most important factor in deciding about a particular job?

Problems of Old People in the Community

Reading:

Canadian Conference on the Family, pp. 77-78.

1. What institutions for old age exist in your community?
2. Do children need contact with grandparents?
3. Do children in the suburbs see old people?
4. How and why does industrial society create loneliness? What does your community do to try to help overcome these problems of loneliness?
5. What kind of help could society offer to old people?
6. What useful rôle could old people play in your community?
7. Visit institutions for the old and invite speakers to tell about their problems.

8. Write a short story about the conditions under which you would like to live in your old age.
9. What commonly happens to widows in your community?

Home vs. World

Reading:

Man and His Family, pp. 24-32.

1. What problems of divided loyalty may arise between home and outside organizations?
2. How do you decide between the claims of your family and, for example, your school?
3. What responsibilities do parents have towards children other than feeding and clothing them?
4. What responsibilities have children towards their parents?
5. How do responsibilities change as children grow older?
6. Are there any responsibilities for parents or children after the children have grown up?
7. If there is only one parent in a home, what can be done to compensate for the missing parent?
8. What differences does it make to a child if he has only one parent?
9. Is it better to have a disturbed home than to be in an orphanage?

Family

Reading:

Churches Where the Action Is, p. 74, p. 94 and p. 108.

1. Do you think that family problems have changed since your grandparents' time?
2. What are the best things about family life, and what are the problems?
3. What is your idea of an ideal family?
4. Write a short story about problems in a family.
5. How many people you know have moved their families in the last ten years?
6. Why did they move? What have been the advantages and disadvantages of the move? When you are married do you expect to move several times?
7. Ask people of your grandparents' generation to tell you how community life has changed in the last fifty years. Can you influence the direction of change? How does the moving affect religious life?
8. What is wrong with the romantic view of marriage?
9. Write a short story about the healing of particular family difficulties.
10. What kind of family do you hope to be able to create when you are grown up?

11. Discuss some of the reasons for hostility in babies and small infants. Give examples.
12. Name some reasons why parents may be tense or upset. How can children help in situations where parents are tense?
13. What difficulties might immigrant families have that native Canadians would escape?

Law

Some persons to consult might be:

- Your Member of Parliament
- Your Member of the Legislative Assembly
- Your Mayor
- Protestant Chaplain to Juvenile Court, Montreal
- A local lawyer
- Chief of Police.

1. Discuss the way in which law is administered on the Federal, Provincial and Municipal level.
2. Discuss the way in which laws are formed and changed, and indicate the influence of religion on the law of our country. For example, with reference to marriage, divorce and inheritance. Indicate how pressure groups can influence the changing of law.
3. Discuss the effectiveness of law enforcement and how it could be improved.
4. Discuss religious attitudes to punishment and to penal reform. If possible, a group might visit a prison and report their findings. The main source material for this discussion might come from the reports to the councils of social service of the various churches.

Addiction

Factual information is available from the Quebec Department of Health and Welfare, or through the Department of Education.

1. Why do people become addicted to drugs?
2. What is the difference between an alcoholic and a drunkard?
3. How do you think an alcoholic or a drug addict should be treated?
4. What do you think of the present methods of controlling the sale of dangerous drugs?
5. What controls ought we to have over the sale and consumption of alcoholic drinks?
6. Do you think smoking should be considered an addiction?
7. What different religious attitudes are there toward drinking? Toward smoking?
8. If you were a parent, how would you deal with your children in this matter?

Coming of Age

See Department of National Health and Welfare pamphlet "Pocket Money".

1. At present, a person does not have full legal rights until 21. Do you agree with this law? If not, when do you think someone should be able to:
 - a) vote,
 - b) marry without parental consent,
 - c) own property?
2. Should parents give allowances to children living at home, or should they earn their own money?
3. If allowances are to be given, should they be as pay for tasks done?
4. Should unmarried children who have left school continue to live at home? Should they necessarily move out? Or should it be an individual decision?
5. Do you think travel is valuable for young people? What value does it have?
6. In what way should a mature teenager be subject to parental control?

7. What obligations has a teenager towards parents?
8. If you got into serious trouble, to whom would you go for help? Why?

Readings for Students

See grade 7 list. Also:

1. *The People of God* by Bull, Bellhaven.
2. *Prophets of God* by Bull, Bellhaven.
3. *The Call of the Hebrews* by Bull, Bellhaven.
4. *The Church of Our Fathers* by Bainton, Saunders.

For Teachers:

See grade 7. Also:

1. *Churches where the Action Is* by Crysdale, Ryerson.
2. *Social Problems* by Laskin, McGraw Hill.
3. *Patriarchs and Prophets* by Frost, McGill.
4. *Daily Life in Bible Times* by Bailey, Saunders.
5. *Macmillan Bible Atlas*, Macmillan.

INTRODUCTION TO CYCLE II**Grades 9, 10, 11**

"Our country is the offspring of Western civilization which itself is rooted in the theistic humanism of the Greeks and Romans, in the religious faith of Israel, in the faith of Isaac and Jacob, in the God of Abraham.

But we can and must find our true vocation in the best sense, as a country opposed to pure materialism."

Governor-General Vanier

The themes of the individual and the family are here seen in the context of national and finally international problems. Grades 9 and 10 deal with national problems. This cycle should be co-ordinated with the study of Canadian History, and with Canadian readings in North American Literature.

Unit I suggests a survey of the main types of literature to be found in the library called *The Books* (The Bible).

Over two years (grades 9 and 10) a sampling such as the following could be made:

- a) one book of the *Pentateuch* (*Exodus*).
- b) a selection of *Psalms*.
- c) a look at the little-known books called *Apocrypha*
- d) a major prophet (*Jeremiah*)
- e) *Matthew* or *Luke* (compare with *Mark*)
- f) one letter of Paul's

Other books may be preferred. Those mentioned are fairly simple, complete in themselves, and have exerted great influence. The books of the *Apocrypha* are suggested

because this will be a section unknown to most students, and it should thereby arouse interest. The apocryphal books have been very influential in literature. There are references in Shakespeare, in music (Handel, Britten), and in anthologies of detective stores.

Resources include:

1. *Journey into Freedom* (*Exodus* in the *Revised Standard Version*). Single books in attractive format will look much less formidable than the whole *Bible*. These paperbacks won't last, but at 5¢ one can afford to give each pupil a new book.
2. *Psalms* (*Revised Standard Version*)—legible, convenient size.
3. *The Apocrypha* (*Revised Standard Version*).
4. *Four Prophets* (Amos, Hosea, First Isaiah, Micah)—Phillips (Collins), has a useful introduction on the modern relevance of the prophets.
5. *The Seed and the Harvest* by Beattie, Ryerson. Ontario teacher's guide for *Luke* and the *Acts*.

6. *The New Has Come* (I and II Corinthians in the Revised Standard Version).
7. *Macmillan Bible Atlas*, Collier-Macmillan, is a splendid atlas prepared by Israeli scholars with complete historical background and 262 color maps.
8. *Patriarchs and Prophets* by Frost, McGill.
9. *The Apocrypha — Bridge of the Testaments* by Dentan, Welch, presents an entertaining introduction to the *Apocrypha*.
10. *New Testament Illustrations* — see grade 7.
11. *St. Paul and His Letters* by Beare. These were originally C.B.C. talks by a Toronto scholar.
12. *Understanding the New Testament* — see grade 7.
13. *Mini-Commentary* by Slack, Canterbury House, Ottawa, contains 50 pages of comment on *Matthew, Mark, Luke, and the Acts*.
14. *Jerusalem Bible*, Doubleday. This is a modern translation of great literary merit, with helpful introductions to major sections and to individual books. It is available in paperback.

Unit II:

Canadian Church History

Archibald The Arctic

"Experience has taught me to believe that the disappointments and even the cruelties of life *make* character, whereas people who do not at times get rough treatment remain undisciplined and immature." p. 305

Brébeuf and His Brethren

Not in these was the valour or stamina lodged; . . .
But in the sound of invisible trumpets blowing
Around two slabs of board, right-angled, hammered
By Roman nails and hung on a Jewish hill. p. 78

The James Evans Story

"My friend, there comes a time in every man's life when he asks himself what he stands for. . . . If my determination to see justice done to the Indian is wrong in the eyes of you and any other man, I must nevertheless fight for what I believe to be right, regardless of the cost." p. 142

1. *The Cross in Canada* — ed. Moir, Ryerson. This is a brilliant anthology of very short excerpts from letters, speeches, diaries. The items are often amusing, and will be read with pleasure by students.
2. *The Church in the French Era* by Walsh, Ryerson. The most interesting sections would be:
Chapter 5 — The Acadian Adventure
Chapter 6 — The Huronian Experiment
Chapter 7 — The Sulpician Intrusion
Chapter 9 — The Era of Laval

Chapter 10 — The Era of Saint-Valler

Chapter 11 — An Era of Dismay

3. *Archibald The Arctic* by Fleming, Saunders, is a frank autobiography of the first bishop to work among the Eskimos.
4. *The James Evans Story* — Shipley, Ryerson, is the story of the missionary who invented Cree syllabics, written for teen-agers.
5. *Brébeuf and His Brethren* by E. J. Pratt, Macmillan of Canada, is a narrative of heroism. The letters and diaries of the Jesuits have been turned *verbatim* into verse. Compare "Lalemant" — Marjorie Pickthall. (*Book of Canadian Poems*)
6. *Riel* by John Coulter, Ryerson. This exciting drama, produced as a bilingual opera in Montreal during Expo 67, is more suitable for the history course. It does raise some interesting questions about identifying prophets, and of distinguishing true prophecy. The play offers an opportunity for co-operation between teachers of history and of religion.

Unit III:

Judaism

This unit is recommended because, as someone said, "In order to understand Christianity you have to learn to think like a Jew."

It is necessary to begin the study of the *Bible* and the church in the Jewish sources, and to return constantly to those sources.

A second reason is the importance of the Jewish contribution to Canadian life. This goes very far back in towns like Trois-Rivières and Quebec. Montreal, with Winnipeg and Toronto, is now among the world centres of Jewish life.

Judaism by Rabbi Rosenberg.

The best approach would be to do first Part II, "The Jewish Year," pages 67 to 101, followed by Part III, "The Jewish Life," pages 105 to 131. This would be more interesting than going into historical material right away. The Preface, by Cardinal Leger, on pages 7 and 8 should be read carefully.

Next the epilogue, "Some Jewish Beliefs," pages 135 to 151 could be done. The historical section, Part I, with "The Growth of Judaism," pages 1 to 62 could be done last, or omitted if the teacher desired.

Unit IV:

Moral Instruction

The moral questions to be discussed are those concerned with Canada. The sense of social responsibility, concern for others, the problem of national identity and purpose are some of the themes proposed. There need be no grade separation between grades 9 and 10 considering the

quantity of material. Even if the same topics are taken up in grades 9 and 10, they will be treated differently.

Resources for Moral Instruction

1. *Sex, Love and Marriage* by Bainton, Collins.
2. *Canadian Conference on the Family, 1964*, Vanier Institute of the Family, Ottawa.
3. *Man and His Family* by Wilder Penfield, McClelland Stewart.
4. *Canadian Social Problems* by Laskin, McGraw-Hill. See comments under Cycle I.
5. Set of three records by Dr. F. R. Wake, Carleton University, Ottawa, McGraw-Hill, on sex education.

I — for 11-13 year-olds	} Physical changes Sex Differences Dating Going Steady Morals
II — for 14-15 year-olds	
III — for 16 year-olds	

Dr. Wake's approach is highly recommended.

6. *Churches where the Action Is* by Crysdale, Ryerson, discusses hippies, the industrial worker and the church, summer jobs for students, problems of negroes and Indians, apartment living, slums.
7. *Tit-Coq* by Gratien Gélinas; Clarke, Irwin.
Desperately aware of his illegitimacy, Tit-Coq discovers in love the remedy for his loneliness, and envisages in marriage the opportunity to give his child all the love and respectability which has been denied him. This intensely human drama reveals the delicate mixture of humour and pathos which made it a favourite of both French and English audiences across Canada.
8. *Bousille and the Just* by Gratien Gélinas; Clarke, Irwin.
When Bousille, an earnest and self-effacing innocent, becomes a key witness in the Montreal murder trial of his cousin, the family are passionately concerned that his testimony should exonerate the accused and clear their good name. The situation points up the prevailing self-deception of the modern world which, while professing its belief in God and spiritual values, pursues Mammon with all its energies.
9. *Yesterday the Children Were Dancing* by Gratien Gélinas; Clarke, Irwin.
Gratien Gélinas' most recent play presents candidly and with remarkable insight the vital issues currently dividing Quebec. Pierre Gravel, a lawyer, is offered the federal justice portfolio but is unexpectedly faced with the opposing views and violent methods of André, his son and leader of a terrorist plot. The bitter conflict which follows brings father and son to realize the extent of their ideological commitments, and reveals the complexity of emotions underlying the unrest. *Yesterday the Children Were Dancing* has lost none of its forcefulness in translation.

10. *Overlaid* by Robertson Davies; Clarke, Irwin. This one-act play on the North American Literature course would be very suitable for discussion of sex and family.

11. Excellent material can be found in *A Book of Canadian Poems* — edited by King, McClelland and Stewart, 1963.

For example:

Poverty — "We Live in a Ricketty House"	p. 109
The Old — "The Forsaken"	p. 45
Friendship — "David"	p. 63
The Indian — "Watkwenies"	p. 77

Individual vs. Social Responsibility

Reading:

Social Problems.

1. Some creative men have paid little heed to their responsibilities to society, for example, the poet Shelley so treated his wife that she drowned herself; Wagner, while composing glorious music, was an exceptionally unpleasant man. Does great achievement excuse a man from responsibility to society?
2. Is the scientist responsible for the use made of his discoveries?
3. Is it right to say: "I mind my own business, I don't break the law, and what other people do is their business?"
4. Someone said: "The best governed nation is the least governed." Do you think government is a necessary evil? Or, that it has positive value?
5. How should society treat the criminal: a) after he is caught? b) after he is released from prison?
6. Whose responsibility are old people who cannot look after themselves?

Medical Care

Reading:

Social Problems, pp. 330-357.

1. What happens to someone who needs medical care but cannot pay for it?
2. Should the state provide medical care for all, regardless of ability to pay?
3. What faults has our present system of medical services?
4. What is the Christian attitude to sickness? To incurable illness? To suffering?
5. What we do with the evils which beset us — The moral lessons we learn from them — spell out, perhaps, the very purpose of sin and suffering in the world.

(*Judaism* by S. Rosenberg, p. 144)

Discuss.

Identity and Unity

Reading:

Yesterday the Children Were Dancing by Gélinas.

1. Do you think it matters whether Canada remains an independent nation?
2. What threats to our independence do you see?
3. Discuss the arguments for separatism presented in *Yesterday the Children Were Dancing*.
4. How can the divisions imposed by geography on Canada be overcome?
5. Patriotism is the last refuge of a scoundrel—Dr. Samuel Johnson. Discuss.
6. Can nationalism be a force for good? Has it ever been?

Racial and Ethnical Problems

Reading:

The James Evans Story by Shipley.

1. What should our national policy towards Eskimos be?
2. Towards Indians?
3. What is the moral significance of the B. & B. report? (See summary of Vol. I obtainable from Canadian Education Association—16 pages).
4. What are the dangers of treating members of a racial group differently or apart?
5. Should all ethnical differences be erased? The United States is sometimes called a "melting-pot" because it seems to have largely succeeded in eliminating ethnical characteristics. Debate the advantages and disadvantages of a "melting-pot".

Immigration

Reading:

Social Problems, pp. 229-276.

1. Should anyone who wants to come be allowed into Canada?
2. What have immigrants contributed to our country which we would otherwise have lacked?
3. How can we personally assist immigrants to fit in to our society?
4. What difficulties would immigrants have that natives of a country would not?
5. What should be done with difficult immigrants, e.g., Doukhobors, Hutterites?
6. Should immigrants be obliged to become citizens within the minimum delay?
7. What difficulty can be created between immigrants and their children after they have been some time in a new country?
8. Should we choose immigrants who need help or those who can help Canada? (At present, most immigrants with a history of tuberculosis are refused entry).

Work

Reading:

Social Problems, pp. 220-227.

1. What good do unions do?
2. Are strikes ever right?
3. Would you belong to a union?
4. How do you think disputes between workers and employers should be settled?
5. What, besides pay, ought a worker to get out of his job?
6. What attitude ought a Christian to have to his work?
7. What attitude ought a Christian employer take:
 - a) towards his employees?
 - b) towards his customers?

Urban Living

Reading:

Churches Where the Action Is, pp. 93-104; 105-112.

1. Do you think urban or rural life is better for people? Why?
2. There is a strong trend in Canada from rural to urban life, and from separate dwellings to apartments. Do you think this is desirable, neutral, or undesirable?
3. "The city dweller is more likely to kill himself than his country cousin." (*Social Problems* by Laskin, p. 403). Can you suggest reasons?
4. "There is desperate loneliness among many apartment dwellers. It is not unusual for people to have been six months in an apartment without a single person speaking beyond a brief 'hello'." (*Churches Where the Action Is* by Crysedale, p. 101). Why is this so? Who is responsible? What can be done about it?
5. Are you friendly with your neighbours? Do you think it is your duty to be?
6. What are the human advantages and disadvantages of living in:
 - a) a small town?
 - b) a city suburb?
 - c) a city centre?

Hippies

Readings:

Canadian Conference on the Family, pp. 107-117.

1. Are hippies just 'bums'?
2. What valid reasons are there for protest against the way our society is organized?
3. What is the best way to secure desirable changes?
4. Is revolution ever justified? If so, under what conditions?

5. Who do you think is the greatest man alive? Why do you think so?
6. Do you think it is good to 'drop out'?
7. What can be said for and against ambition?
8. Read *Canadian Conference on the Family*, p. 149, first paragraph. Discuss.

Emotions

Reading:

Adolescence (Department of National Health and Welfare, free).

1. Are you ever jealous? What sort of thing makes you jealous? How do you get over feeling jealous?
2. What can you do when you are feeling depressed for no particular reason?
3. How can you control a bad temper?
4. What sort of person do you prefer?
5. To what extent is your personality controllable?
6. Is heredity or environment more significant in forming a personality? Students learning biology can contribute useful information.

Expo '67

Reading:

Beyond by Wilding (about Expo '67).

1. What things not seen are eternal?
2. *Beyond*, p. 8. How can the goal set before mankind by the biblical prophets be reached?
3. What problems do modern communications create? What advantages do they give?
4. Is it desirable to explore and colonize other planets? (Note that C. S. Lewis, on Christian grounds, and Bertrand Russell, on humanist grounds, oppose doing so as immoral).
5. Is it possible for man to know and understand everything?
6. How can Man the Producer use his knowledge without becoming covetous?
7. What is the meaning of:
"unless you turn and become like children, you will never enter the kingdom of heaven."?
8. Discuss the implications of the quotations on p. 64 of *Beyond*.

Grade XI

"Within the politician's ribs,
within my own, the time-bombs tick
O men be swift to be mankind
or let the grizzly take."

(Earle Birney: "Time-Bomb")

Grade 11 should provide an opportunity to deepen understanding of the concepts introduced in earlier grades. In addition to summarizing what has preceded, it is a good time to consider world problems in co-ordination with the study of modern world history. The reading of *Hamlet* and *Macbeth* and *Lord of the Flies* will help thinking about the moral problems of the individual and society. The general theme could be called Problems of the Modern World.

Unit I:

John's Gospel

The suggested biblical reading is *John's Gospel*. This profound version of the life of Christ can be compared with Mark's, read at the beginning of high school. The striking peculiarities of this *Gospel* are illuminated in *The Signs of the Servant* by Dr. Kirby of McGill. *The Passover* by Gaster will be helpful, seeing the significance of Passover in this *Gospel*. An unusual presentation of the text is *Really Free* (Today's English Version) illustrated by photographs of African life.

John's Gospel presents a cosmic view of the meaning of Jesus' life, thereby relating to the study of world problems. John's themes of light and darkness, life and death, illuminate the moral problems to be discussed.

Unit II:

A Study of Modern Times

Three major themes are suggested for consideration:

1. Christianity and Modern Times,
2. Christianity and the Arts,
3. Judaism Today.

It might be suitable to concentrate on one of these, or to divide a class into three groups, each learning about one theme, and reporting to the whole class what it has learned.

1. Christianity and Modern Times

To continue the study of church history from the survey in grade 8 of the early and mediaval periods. Bainton's *Horizon History of Christianity* provides an impartial, readable account. The last two chapters cover the impact of new ideas upon the church. Some of this material would complement the history courses with the history of ideas that helped shape the modern world.

Two useful expositions of primary Christian beliefs would help students to interpret the historical facts. One classic *St. Athanasius on the Incarnation*, written in 318 A.D., has been very popular with senior students at an independent school in the Province of Quebec. Read introduction pp. 3-10; the Life of Athanasius pp. 17-24; *The Incarnation of the Word of God* pp. 25-64; 95-96.

A modern best-seller is *Mere Christianity* by C. S. Lewis, originally delivered to the Royal Air Force in war time,

and then broadcast. This sets forth beliefs held in common by all Christians, and deals with objections to them.

Good historical sources are found in: *Basic Sources of the Judaeo-Christian Tradition* by Berthold et al., Prentice-Hall. Contents include a summary of the *Bible*, The Dead Sea Scrolls, The Talmud (interpretations by the rabbis of the Law), early Christian writings, the Reformation documents, modern Jewish and Christian theology. The historical notes are useful, and there is a commentary on modern problems; e.g:

Pluralism creates a strange paradox for Judaism or Christianity. On the one hand, most Jews and Christians today not only embrace the principle of toleration but feel that it is implied in the notion of the universal God who loves all his children. Yet, on the other hand, the Jew or Christian cannot admit that it does not matter what an individual believes. Such an admission, not an uncommon fruit of toleration, implies indifference to religious faith. No, the Jew or the Christian believes that there is objective *truth* in his faith. Though he may tolerate other viewpoints, is he not bound to regard them as at least partially wrong? Apparently it is difficult for human beings to combine tolerance and commitment. The danger is that one will slip either into fanaticism or into indifference.

p. 333

A series of informative and clear pamphlets by Canadian authorities from different denominations is *New Look Paperbacks*, Ryerson. In 30 pages or so, these discuss:

- a) *World Mission* (what attitude should Christians have towards other religions?)
- b) *Worship*
- c) *Protestants and Catholics*
- d) *Belief*

Certain literature texts are also relevant:

- a) *The Power and the Glory* by Graham Greene, tells of a drunken priest during persecution of the Church in Mexico in the 1920s.
- b) *Murder in the Cathedral* by T. S. Eliot.
- c) *A Man for All Seasons* by Bolt is about Thomas More, martyred by Henry VIII.

2. Christianity and the Arts

This theme allows for co-ordination with the courses in art, literature and music. *Christianity and the Arts* by Whittle, Canterbury House, Ottawa, was written for senior high school students. It covers architecture, painting, the novel, poetry, plays, cinema, music. It contains good photographs.

3. Judaism Today

A study of Judaism, its beliefs and practices, was suggested for grade 9 or 10. With some background students can now look at modern Judaism, especially in Canada. *The Case for the Chosen People* by Plaut is a moving

plea by a Toronto rabbi. (Since this book gives a picture of Reform Judaism, some reference should be made to Orthodox and Conservative traditions). *The Encyclopaedia of the Jewish Religion* by Werblowsky et al, is a beautifully produced and readable one-volume reference.

Unit III:

Moral Instruction

The moral problems suggested for discussion are those which affect the world: famine, war, disaster, inequality, injustice. The affluent society in which we live should be seen against the background of a suffering world. The theme of the individual, his moral awareness and the development of his personality has been examined in his understanding of himself, his family relations, his country and finally of his links with all mankind. The emphasis is on Canada's special role in world affairs.

Resources for Moral Instruction

1. *Right and Wrong in Foreign Policy* by Eayrs, University or Toronto. A 47-page, clear and interesting discussion of Canadian policy.
2. *Naught for Your Comfort* by Huddleston, Collins, tells a moving story of apartheid in South Africa.
3. *Dying We Live*, Collins, is a collection of inspired letters from German prisoners who knew they were going to die for resisting Hitler.
4. *Communist Faith and Christian Faith* by Evans, United Church of Canada, provides good discussion, with questions on each chapter. The book assumes knowledge of what Communism is.
5. *Social Problems* by Laskin, McGraw-Hill; see comments under Cycle I.
6. *Tit-Coq* by Gratien Gélinas, Clarke, Irwin.
7. *Bousille and the Just* by Gratien Gélinas, Clarke Irwin.
8. *Yesterday the Children Were Dancing* by Gratien Gélinas, Clarke Irwin.
9. *Megamurder* by General Burns, Clarke Irwin. This excellent, impartial discussion of atomic weapons by a Canadian general is not proposed as a text because it assumes a good knowledge of modern history. It is very well written, and should be available in the school library.
10. *Brighter Than a Thousand Suns* by Jungk, Longmans, tells the story of the scientists who invented the atomic bomb.
11. *The Offender*, New Look Paperback, Ryerson.
 "This book gives an inside view of the convict's life not often seen by the ordinary person. It briefly outlines what happens to a convicted person from arrest to the end of his sentence. The main value of the book is the way it tells the shortcomings of our penal system, and the injustices which a criminal must

suffer. Time after time, in this brief publication, the outmoded customs of our society which aim at punishing, rather than reforming the criminal, are exposed. The book suggests measures which could be used to help correct the problems, and at times, the work of the church is mentioned. Criminals are shown to be humans in a Christian society."

(Student's comment)

12. *The New Morality* by Lunn and Lean, Copp, Clark, A discussion by two laymen, applied to the English scene.
13. *Peace, Power, Protest*, ed. Evans, Ryerson. Essays by twelve Canadians include:
 - "What Can We Do About the Bomb?"
 - "We are Rich Men In a World Slum".
 - "The UN: Failure or Only Hope?"
 The editor debates each author's opinion in a brief end-of-chapter summary.
14. *New Look Paperbacks*, Ryerson
 - a) *Vocation* is about choosing work.
 - b) *Morals* looks at some of the new views.
15. *A Book of Canadian Poems*, McClelland and Stewart, 1963. "Upon the Heavenly Scarp" by A. M. Klein, p. 122.

War

Reading:

Megamurder by General Burns, especially first and last chapters.

Peace, Power, Protest, pp. 271-274.

"But have not some of the greatest crimes of history been perpetrated with the highest motives?"

Megamurder, p. 223

"The moral problem is essentially the same as that involved in the use of force to compel compliance with law, or for self-protection in the absence of a law-enforcement agency."

Megamurder, p. 3

1. Is there such a thing as a just war?
2. Does war ever accomplish anything useful?
3. Is war the worst evil?
4. Can a distinction be made between little and big wars?
5. Can you justify:
 - a) making atomic weapons?
 - b) testing them?
 - c) using them in war?
6. What are the causes of war? Which is the most important?
7. Who is responsible for wars — statesmen, military, all the people, any other group?

8. How can wars be prevented?

9. Will there always be wars?

Famine

Reading:

Signs of the Servant by Kirby.

Communist Faith and Christian Faith.

1. "Bread for myself is an economic problem; bread for my neighbour is a spiritual problem." (The Russian layman Nicholas Berdyaev).
2. "If it is right for a hungry man to steal food, what shall we say of fertile lands from which hungry people are now excluded?" (*Signs of the Servant*, p. 42).
3. *Communist Faith and Christian Faith*, p. 116. Question b) 1; Note pp. 40-45.
4. Would you be willing to pay higher taxes to feed the starving in other countries?
5. If there is not enough food to feed the world's growing population, what should be done? Try to gather facts above possible food production. (Faculty of Agriculture — Macdonald College, federal and provincial departments of agriculture).

Apartheid

Reading:

Naught for Your Comfort by Huddleston.

Let My People Go by Luthuli.

1. The overwhelming majority of South Africans of the "white group have no conception whatever of human relations except that based on racial domination." (*Naught for Your Comfort*, p. 17).
2. "There is no place for the native in European society about the level of certain forms of labour." (Dr. Verwoerd, p. 75).
3. "... the churches become the trustees and agents of the State..." (Commission on Native Education, p. 119).
4. "The school must equip him (the native) to meet the demands which the economic life of South Africa will impose upon him..." (Dr. Verwoerd, p. 129).
5. "... if the native in South Africa to-day, in any kind of school in existence, is being taught to expect that he will live his adult life under a policy of equal rights, he is making a big mistake." (Dr. Verwoerd, pp. 119 and 120).

Teenagers

"Yet, like their counterparts on so many television programs, they were treated as if divine wisdom had descended on them at puberty. Time and again the adults abdicated in favour of ill-founded, undocumented, haltingly expressed assertions because, heaven help us, we couldn't bear to have the kids think we are 'square'."

"In reply to the question, 'What is your greatest need?' one answered, 'We lead a very perplexing life . . . we, who pass through so many stages, are constantly meeting Mr. Insecurity. Therefore, I choose security as our greatest need.'

Another put it more tersely, 'Deciding right from wrong; we need help'."

Mrs. Grace Lane,
United Church Observer,
May 15, 1968

Poverty

1. Why is there terrible poverty amid an affluent society?
2. Can you do anything to help the poor personally?
3. What policies should the government have to help the poor?
4. How helpful is unemployment insurance?
5. Why do the poor become poorer and the rich richer?
6. What effect in later life does poverty have on a child?
7. Are there worse things than being poor?
8. Is wealth an unmingled blessing?
9. What would you do if you were down and out?

Life

1. What is the difference between animal and human life?
2. Why is cruelty to animals wrong?
3. A man injured in an accident has been lying unconscious for ten years in an Ontario hospital. There is no reason to expect him to regain consciousness, but since he is young, he will not die for a long time. What do you think should be done?
4. How would you define life and death in view of modern medical techniques?
5. Do you think everyone should be kept alive as long as possible?
6. Who should decide? On what basis should the decision be made?
7. Has the embryo a right to live? Has the foetus? (embryo = to third month after conception; foetus = from third month to birth).
8. What would you say about selective breeding of humans, as is done for animals?
9. "... that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,
We'd jump the life to come."

(*Macbeth*)

If death is the absolute end, does that make a difference to morality?

Death

Reading:

"This World and the Next", p. 54-66.

Signs of the Servant by Kirby.

Dying We Live — any two or three letters.

The Apocrypha by Dentan, pp. 85-87, 107-108.

Judaism by Rosenberg, pp. 121-125.

A Book of World Religions, pp. 122-124 re-incarnation.

"Hope", pp. 116-119 *Mere Christianity* by Lewis.

Hamlet — "To Be or Not to Be."

1. "From battle, murder and sudden death, Good Lord,
(Cranmer's Litany, 1547) deliver us."

Why was sudden death considered a bad thing?

Do you consider it bad, or good because of the avoidance of pain?

2. What is the distinction between belief in immortality and the Christian doctrine of the resurrection?

Canadian Attitudes

"The Canadian is neither as hemmed in by lack of space as are his British and French ancestors, nor is he as utterly wedded, just yet, to the soul-consuming North American way of life as his U.S. neighbours south of the border. If the Canadian people, if Canadian churches wish to improve the general climate in the world, they must lay aside, at least to some extent, the concept of profit and acquisition. It would be easier for Canada to embark on such an adventure in global co-operation than for the United States, where social attitudes are far more rigid, and where the entire structure of society is based on the sanctity of private gain."

Peace — Power — Protest
edited by Donald Evans

1. Do we use our immense spaces well? How could they be better used?
2. Do you agree that Canadians are less wedded to the soul-consuming North American way of life than Americans?
3. How far can we lay aside the profit-acquisition motive?
4. What kind of co-operation would be easier for us than for the U.S.?

"Particularly in the United States, Canada, West Germany, Britain, Australia, Switzerland and some other affluent Western nations, the education process will have to be altered at a very young level to teach children that the acquisition of non-essential luxury items is not their first aim in life. Today, the various information media — supported in the main by the manufacturers of consumer goods, ranging from foods to private jet aircraft — are doing their best to persuade Western man that a rich, soft, easy material life is not only his prime, but most probably his *only* purpose in life. It is the road that has led to the downfall of past civilization and now the same

greed, the same inner divisions, the same kind of challenges that began to haunt the Roman empire from about the fifth century B.C. for a thousand years until its end have appeared among Western men, in the global sense. The white race knows today that it is in the wrong, yet is unwilling to act swiftly to correct this course."

Peace — Power — Protest
edited by Donald Evans

1. How can we alter our education to dissuade children from the acquisitive aim?
2. What can be done about advertising?
3. Do you see evidence that we are on the road to downfall? What signs are there?
4. How is the white race today in the wrong?

Credit Buying

1. What do you think of the attitude: "I always pay cash for everything"?
2. How much does credit cost?
From a bank?
a credit union?
a finance company?
a department store?
3. For what purposes is borrowing sensible?
4. What is the best source of credit?
5. Explain how a credit union (caisse populaire) works. Since, after Raffaisen in Germany, Desjardins of Lévis was the world pioneer in credit unions, the history of credit unions might be mentioned. Both Raffaisen and Desjardins acted solely out of moral concern, and in real heroism because of their wretched health. The P.A.P.T. Credit Union can supply information.
6. Why is credit often a serious burden for the poor?
The first Credit Union in North America was formed in 1900 at Lévis, Quebec, by Alphonse Desjardins (1854-1920), a Legislative Reporter, who studied European Credit Unions as an answer to the usury that plagued his people.

Industry and the Church

Reading:

Churches Where the Action Is, pp. 63 and 69.

1. "I think that the church's contribution in the field of industry has to do with economic security, the use of leisure time and meaning and purpose in life as a whole." (*Churches Where the Action Is*, p. 63).
2. What rules should the Church have for its own investments?
3. Should the Church intervene in strikes?
4. What guidance should the Church give about the use of leisure time?
5. Do you think automation is a threat to our society?
6. Can the Church do anything to improve the standards of Canadian factory products?
7. Can the Church do anything to improve working conditions?
8. Who needs protection most in our society, worker, consumer, employer, investor?
Since the same person will be worker / consumer / investor, how do we work out his conflicting interests?
9. What can be said about the purpose of life as relevant to modern industry?
10. "The Church alone may uniquely represent the common interests of men." (*Churches Where the Action Is*, p. 69).

Marriage

Reading:

Tit-Coq by Gélinas

Bousille and the Just by Gélinas

Yesterday the Children Were Dancing by Gélinas

"Marriage 'll bring him back to earth."

"There's nothing like it to settle a youngster down."

(*Yesterday the Children Were Dancing*, p. 28)

"This woman you loved less for herself than for what she would bring you."

(*Tit-Coq*, p. 81)

"There are things that bind a boy and a girl more firmly than a four-dollar ring, sure enough."

(*Bousille and the Just*, p. 41)

RESOURCES

Instant Theatre, Place Ville Marie, has played in Montreal and Quebec high schools. The repertoire includes a number of plays which raise moral questions relevant to this course. The company, which is professional, is ready to perform plays on request and reasonable notice at Equity rates. The director is also ready to give seminars to teachers on play production, and on religion and theatre.

Much topical material for discussion can be gathered from *CBC Times*, which will give the teacher a week to ten days' notice of programmes, and allow him to prepare a lesson. It should be noted that many CBC programmes remain the property of the writer, and that they should not be taped for replay without permission, lest this constitute an infringement of copyright.

Hansard, the House of Commons debates, will also provide apt discussion material. The Department of National Health and Welfare publishes many pamphlets relevant to subjects in this course. They are usually free.

A British Broadcasting Corporation television film called *Face to Face*, which consists of an interview with the psychiatrist Carl Jung, is relevant to this course. It can be obtained from the B.B.C.'s Toronto outlet. Jung's accent is sometimes rather thick, but previewing by the teacher may enable him to clarify the difficulties.

Appendix

For discussion of questions about prisons, the offender, and delinquency.

Two letters to the *United Church Observer* (quoted with permission).

Our failing prison system

I read with considerable interest "Why Our Prison System Is a Failure" (May 15). One glaring omission was the writer's failure to recognize the part played by the probation services in many of the Canadian provinces. It is generally accepted that offenders with potential for reform are given every opportunity by the courts to learn and practise the kind of "give and take" necessary in order to function adequately in their community. Probation officers are familiar with the opportunities and facilities available and will do their best to ensure fairness in the exploitation of any opportunities available. Difficulties are encountered but these cannot be compared to the difficulties encountered following a penitentiary term — it may be asked whether or not any penitentiary program would be sufficient to offset the greater difficulties which are caused simply by an offender's being there.

Bob #1752 has deluded himself into thinking that when you don't have a job, you are forced to lead a criminal existence; when you drink too much, you can be excused for criminal actions; if your parents have been unable to provide you with all your heart desires, you can use poverty as an excuse for your criminal actions. Each of these problems (or excuses) is extremely difficult to contend with unless an offender wishes to understand at least something about responsibility.

Newcastle, N.B.

Robert I. Ross
Probation Officer.

I was surprised by Bob No. 1752's calm, deliberate statement of personal observation. For four years I have spent part of my time in daily contact with examples of how desperately our prison system is failing. I am not half so calm!

Our present system fails to protect society! Most incarcerated men do return to live among us. At this point they are angry, resentful, and alienated. Most of them do attack us again by breaking our laws. How have we been protected?

Prison sentences fail to rehabilitate men! Magistrates and judges are regularly quoted in the press as saying pathetically and piously, "I trust that you (the sentenced person) will get help while in jail." Is one half day of one mere psychiatrist's time enough to make a real difference in the lives of 700 inmates? Is three weeks in an alcohol clinic at the end of a sentence enough to change a drinking pattern established over decades?

Our prison system fails to justify its enormous expense! Keeping a person locked up costs from \$8 to \$20 a day out of our tax money. Multiply that by thousands of inmates. Bob No. 1752 says that is his experience that you learn some things in jail. One is how to exist in an institution where you are not allowed to use your mind, to do a useful day's work, or to have responsibility. Two is making new friends that you will meet again on the outside. Three is the intensive training in lawbreaking through the crossfire of recidivist conversation. There are others, including homosexual practices.

Our indifference flies in the face of our Lord's charge to "visit the imprisoned". Are we guilty of being good men who do nothing about our failing jail system because we have not cared to learn about it?

Toronto, Ontario.

(Rev.) Gordon Winch

NOTES:

1. Penfield, *Man and His Family*
2. Naegele, *The Canadian Conference on the Family*
3. Naegele, *The Canadian Conference on the Family*
4. Penfield, *Man and His Family*
5. Fidler, *The Canadian Conference on the Family*
6. Penfield, *Man and His Family*
7. Vanier, *The Canadian Conference on the Family*
8. Penfield, *Man and His Family*
9. Vanier, *The Canadian Conference on the Family*
10. Penfield, *Man and His Family*
11. Penfield, *Man and his Family*
12. Epstein, *The Canadian Conference on the Family*
13. Epstein, *The Canadian Conference on the Family*
14. Garigue, *The Canadian Conference on the Family*
15. Dion, *The Canadian Conference on the Family*
16. Stensland, *The Canadian Conference on the Family*
17. Anonymous, *The Canadian Conference on the Family*
18. Vanier, *The Canadian Conference on the Family*
19. Penfield, *Man and His Family*
20. Penfield, *Man and His Family*
21. Penfield, *Man and His Family*
22. Penfield, *Man and His Family*
23. Stensland, *The Canadian Conference on the Family*

24. Anonymous, *The Canadian Conference on the Family*
 25. Stern, *The Canadian Conference on the Family*
 26. Epstein, *The Canadian Conference on the Family*
 27. Vanier, *The Canadian Conference on the Family*
 28. Vanier, *The Canadian Conference on the Family*
 29. Dion, *The Canadian Conference on the Family*
 30. Naegele, *The Canadian Conference on the Family*
 31. Garigue, *The Canadian Conference on the Family*
 32. Penfield, *Man and His Family*
 33. Penfield, *Man and His Family*
 34. Penfield, *Man and His Family*
 35. Naegele, *The Canadian Conference on the Family*

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- p. 5 *Industry and Humanity* by William Lyon Mackenzie King, The Macmillan Company of Canada Limited.
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 pp. 10-14 *The Canadian Conference on the Family*, 1964, Vanier Institute of the Family, Ottawa.
 p. 21 "Time-Bomb" from *Selected Poems* by Earle Birney, McClelland and Stewart Limited.

pp. 24-25 *Peace — Power — Protest* edited by Donald Evans, Ryerson Press.

pp. 25 *Tit-Coq, Bousille and the Just and Yesterday the Children Were Dancing* by Gratien Gélinas, Clarke, Irwin and Company Limited.

pp. 5-7 are taken, with slight verbal changes, from *The West Riding* (Yorkshire, England) Agreed Syllabus, 1966.

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PERSONALITY DEVELOPMENT

**MORAL AND
RELIGIOUS INSTRUCTION**
