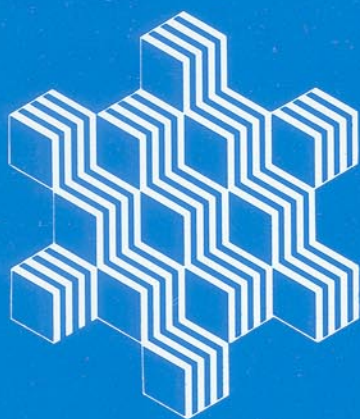


Elementary School Curriculum



**PROTESTANT
MORAL AND RELIGIOUS EDUCATION**

LEVEL 2

Elementary School Curriculum

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MORAL AND RELIGIOUS EDUCATION
LEVEL 2**

Approved by the Comité protestant
of the Conseil supérieur
de l'éducation, February 1981

Revised Edition

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A new course of study called Protestant Moral and Religious Education — Level 2 is being issued in conformity with Section 3 of the Regulation Respecting the Basis of Elementary School and Pre-school Organization. I am pleased to confirm that it has received the approval of the Comité protestant of the Conseil supérieur de l'éducation, and I hereby authorize this course for use in all schools offering Protestant Moral and Religious Education. The authorization will take effect on January 1st, 1986.

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

Claude Ryan
Minister of Education

PREFACE

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

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

INTRODUCTION

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

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

FORMAT

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

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

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

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

The Level Two programme focuses on friendship. This is a natural progression from the first-year focus on family relationships. Friendships are very meaningful to seven-year-olds who are beginning to identify in a variety of ways with individuals beyond the family unit. The child is encouraged to deepen his understanding of his role as a member of the wider community by concentrating on festivals which involve friends.

LEVEL 2

MODULE 1

THE JUDAEO-CHRISTIAN STORY

Whether it be through the play, the myth, the legend or story we see the externalizing of the inner realities of man through his stories. Each tradition has its own stories; indeed, the tradition itself is usually passed down through its story. Elders with wisdom have always told stories to youngsters who seem to listen with a fascination that has remained unchanged over the eons of time. Man seems to need to tell and to listen to stories. Children live in stories.

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

The programme for level two centres around the concept of friendship. Many of the stories recommended for use at this level tell of friendships between famous biblical persons.

THEME: **With My Friends**
 TOPIC: **The Judaeo-Christian Story**

LEVEL: 2
 MODULE: 1

GENERAL OBJECTIVE: To acquire a knowledge of the traditions and an awareness of the values of the Judaeo-Christian story as they pertain to friendship

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will begin to:</p> <p>1.0 appreciate the importance of friends as illustrated by the Old Testament stories listed in the content</p>	<p>The student will be able to:</p> <p>1.1 retell (role-play, draw, dramatize, recount, discuss, etc.) the Old Testament stories</p>	<p>1.1.1 Story of David</p> <ul style="list-style-type: none"> - Why God chose David (1 Sam. 8:1 - 1 Sam. 16:13) - Two friends who loved each other (1 Sam. 18:1 - 1 Sam. 20:42) <p>1.1.2 Story of Ruth</p> <ul style="list-style-type: none"> - Why Ruth helped Naomi (Ruth 1-4) <p>1.1.3 Story of Daniel</p> <ul style="list-style-type: none"> - Daniel and his friends (Daniel 1:1-20) <p>1.1.4 Story of Samuel</p> <ul style="list-style-type: none"> - A Boy who was given to God (1 Sam. 1:1-28)
<p>2.0 appreciate the importance of friends as illustrated by the stories about Jesus and His friends as listed in the content</p>	<p>2.1 retell (role-play, draw, dramatize, recount, discuss, etc.) the stories about Jesus and His friends</p>	<p>2.1.1 Stories about Jesus</p> <ul style="list-style-type: none"> - A story about a kind man (Luke 10:25-37) - The first helpers of Jesus (Luke 5:1-11) - The lame man who had no friends (John 5:1-14) - The little man called Zacchaeus (Luke 19:1-10)

LEVEL 2

MODULE 2

CELEBRATION

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

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

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

In Level Two the students will be involved in celebrations which they can observe with their friends.

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

THEME: **With My Friends**
 TOPIC: **Celebration**

LEVEL: 2
 MODULE: 2

GENERAL OBJECTIVE: To acquire a deepening knowledge of various celebrations and to develop a sympathetic awareness of these celebration practices

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 appreciate celebrations with his friends</p>	<p>The student will be able to:</p> <p>1.1 participate in various celebrations by means of carols, songs, drama, choral speaking, poems, pictures, etc.</p>	<p>1.1.1 Celebrations* such as</p> <ul style="list-style-type: none"> - Christmas at school - friends' birthdays - happy events involving friends - Hallowe'en - Valentine's Day - Easter <p>* Additional celebrations according to the composition of the class may be considered</p>

LEVEL 2

MODULE 3

RELATIONSHIPS

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

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

The programme for Level two centres around friends. Opportunity will be provided for the student to learn about the nature of friendships and to become aware of the rights and the needs of others. The student will be given the opportunity to consider the responsibilities one has for one's friends. He will also see more clearly the need for rules in his relationships with his friends.

THEME: With My Friends
TOPIC: Relationships

LEVEL: 2
MODULE: 3

GENERAL OBJECTIVE: To learn about the relationships that exist among persons beyond the family and to develop a deeper understanding of the responsibilities and values implicit in such relationships

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 demonstrate an awareness of the wonder of the continuous life cycle through which he and his friends came to be, and in which they all share</p> <p>2.0 demonstrate an awareness of the importance of having friends</p> <p>3.0 demonstrate a growing awareness of self through relationships with others</p>	<p>The student will be able to:</p> <p>1.1 describe how different living things reproduce themselves</p> <p>1.2 identify four special organs for reproduction in mammals</p> <p>1.3 identify three stages in the life cycle of living things</p> <p>2.1 tell (relate, draw, role-play, etc.) about occasions when various persons became one's friends</p> <p>3.1 describe ways he is like others and ways he is different from others in his class</p> <p>3.2 identify ways in which actions and words affect people by telling about at least five "feelings"</p>	<p>Life Cycle: Learning how all life produces its own kind</p> <p>1.1.1 Reproduction in one of the following:</p> <ul style="list-style-type: none"> - plants - insects - birds - fish <p>1.2.1 Reproduction in mammals</p> <ul style="list-style-type: none"> - male and female organs for reproduction - fertilization <p>1.3.1 The continuing life cycle</p> <ul style="list-style-type: none"> - birth, maturity, death in <ul style="list-style-type: none"> - plants - animals - humans <p>Friends Definition: caring persons with whom one shares responsibilities, feelings and activities</p> <p>2.1.1 Kinds of Friends:</p> <ul style="list-style-type: none"> - family members as friends (relatives, siblings, new baby) - best friends - school friends - neighbourhood friends (including adult helper-friends, teacher, policeman, etc.) - animal friends <p>3.1.1 Individuality</p> <ul style="list-style-type: none"> - uniqueness and similarities <p>3.2.1 How feelings are expressed</p> <ul style="list-style-type: none"> - your feelings affect others - feelings of others affect you - happiness, fear, anger, loneliness, pride

4.0 demonstrate a growing awareness of how one may become a good friend

3.3 demonstrate recognition of the potential for learning from his mistakes by describing errors that he has made and telling what was learned from them

4.1 describe some of the characteristics one finds in a friend by telling about several relationships characterized by trusting or sharing or co-operating or other factors

4.2 describe some of the ways friends "make up" after they have hurt each other

3.3.1 Dealing with mistakes
- we all make mistakes
- we learn from mistakes

4.1.1 Myself and other People
- trusting
- sharing
- caring
- co-operating
- respecting
- learning
- being fair
- being courteous

4.2.1 Hurting Others
- tattling
- exclusion
- name calling
- bullying
- fighting
- getting even
- lying
- unintentional hurting (accidents)

4.2.2 Making Up
- talking it over
- listening
- apologizing
- compromising

EVALUATION

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

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

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

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

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

* A more detailed discussion of the aims and objectives of evaluation, as well as suggested methods, can be found in the Curriculum Guide accompanying this programme (Document No. 65-1210A) and in the “General Policy for Educational Evaluation” (Document No. 16-7500A).

