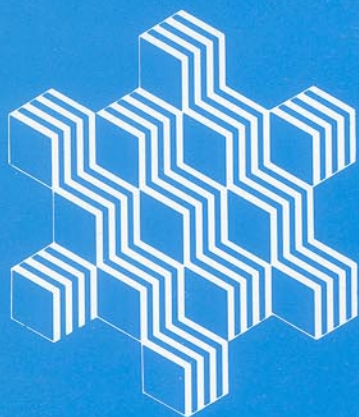


Elementary School Curriculum



**PROTESTANT
MORAL AND RELIGIOUS EDUCATION**

LEVEL 6

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MORAL AND RELIGIOUS EDUCATION**

LEVEL 6

Approved by the Comité protestant
of the Conseil supérieur
de l'éducation, May 1983

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A new course of study called Protestant Moral and Religious Education — Level 6 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, 1987.

A handwritten signature in black ink, reading "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 an 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 objectives.
Content Outline	The content outline provides a listing of topics for consideration when addressing each intermediate objective. Describing references and resource material to be used, this listing serves as the basis for further elaboration by the subject teacher.

The programme for each level of the elementary school is organized into three modules, namely: The 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.

LEVEL 6

MODULE 1

THE JUDAEO-CHRISTIAN STORY

The use of story in teaching is probably as old as man himself. 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 children 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.

As they approach adolescence, children become increasingly aware of the dynamics involved in human relationships. The level six programme focuses on stories which deal with the values they encounter as they live with others in community.

THEME: A Deepening Awareness
TOPIC: The Judaeo-Christian Story

LEVEL: 6
MODULE: 1

GENERAL OBJECTIVE: To become aware of some of the values expressed in the Judaeo-Christian Story.

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 demonstrate an appreciation of wisdom as one of the fundamental values expressed in the story of Solomon</p> <p>2.0 demonstrate an appreciation of the values of faith and hope as expressed by the Jewish prisoners in Babylon</p>	<p>The student will be able to:</p> <p>1.1 retell the story of Solomon's succession to the throne</p> <p>1.2 explain the significance of Solomon's gesture in dealing with the two mothers</p> <p>1.3 describe the events which led to the fall of the Kingdom of Israel</p> <p>2.1 compare Daniel's life style to that of the other members of the king's household</p> <p>2.2 retell the story of the fiery furnace from the king's point of view</p> <p>2.3 retell the story of the lion's den from Daniel's point of view</p> <p>2.4 describe the release of the Jews from captivity</p>	<p>STORY OF SOLOMON</p> <p>1.1.1 Solomon Becomes King — I Kings 2:1-4 — I Kings 3:3-15</p> <p>1.2.1 The Judgement of Solomon — I Kings 3:16-28</p> <p>1.3.1 Solomon's Last Days — I Kings 11:1-43</p> <p>JEWISH PRISONERS IN BABYLON</p> <p>2.1.1 Daniel in Captivity — Daniel 1: 1-21 — Daniel 2: 1-49</p> <p>2.2.1 The Golden Statue — Daniel 3: 1-7</p> <p>2.2.2 Shadrach, Meshach and Abed-nego — Daniel 3:8-30</p> <p>2.3.1 Daniel in the Lion's Den — Daniel 6:1-28</p> <p>2.4.1 Release from Captivity — Ezra 1; 2:1-70</p>

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>3.0 demonstrate an appreciation of love and hope as essential dynamics in the story of Jesus' trial, crucifixion and resurrection.</p>	<p>3.1 describe how Jesus might have felt in the Garden of Gethsemane</p> <p>3.2 explain why Peter denied Jesus</p> <p>3.3 describe the events surrounding the trial of Jesus</p> <p>3.4 describe Jesus' attitude towards man at the time of the crucifixion</p> <p>3.5 retell the story of Jesus' burial and resurrection.</p>	<p style="text-align: center;">STORY OF JESUS</p> <p>3.1.1 Jesus in the Garden of Gethsemane — Luke 22:39-53</p> <p>3.2.1 Peter denies Jesus — Luke 22:54-62</p> <p>3.3.1 The Trial — Luke 22:63 — 23:25</p> <p>3.4.1 The Crucifixion — Luke 23:26-49</p> <p>3.5.1 The Burial — Luke 23:50-56</p> <p>3.5.2 The Resurrection — Luke 24:1-12</p>

LEVEL 6

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 thrill of a birthday and can learn something of the universal significance of holidays and festivals, especially those which mark the progress of the changing seasons.

At level six, the student is given an opportunity to explore in greater depth some of the symbolic aspects of religious practice.

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

THEME: A Deepening Awareness
TOPIC: Celebration

LEVEL: 6
MODULE: 2

GENERAL OBJECTIVE: To become aware of the religious significance of food and dress in various traditions.

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 appreciate the role of food in ceremonial practice</p>	<p>The student will be able to:</p> <p>1.1 describe at least one custom or ceremony involving food in each of four different religious traditions</p> <p>1.2 explain the religious significance of the food and/or dietary customs in the examples selected</p>	<p>1.1.1 Food Practices in Various Religions</p> <ul style="list-style-type: none"> a) in Buddhism <ul style="list-style-type: none"> — Japanese Tea Ceremony — Japanese New Year Meal b) in Christianity <ul style="list-style-type: none"> — Lent — Ukrainian Easter Basket — Greek Orthodox Easter Meal c) in Hinduism <ul style="list-style-type: none"> — The Sacred Cow — Sweets for Ancestors d) in Islam <ul style="list-style-type: none"> — Ramadan — Eid'l Fitr e) in Judaism <ul style="list-style-type: none"> — The Passover Meal — Kosher Laws f) in Native Religions <ul style="list-style-type: none"> — Lillooet Salmon Ceremony — The Three Sisters <p>1.2.1 Religious Significance of Food Practices</p> <ul style="list-style-type: none"> — an examination of the symbolic aspects of the food practices selected for study

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
2.0 appreciate the role of dress and adornment in ceremonial practice.	<p>2.1 describe at least one example of ceremonial dress or adornment in each of four different religious traditions</p> <p>2.2 explain the religious significance of the dress and/or adornment in the examples selected.</p>	<p>2.1.1 Ceremonial Dress/ Adornment in Various Religions</p> <ul style="list-style-type: none"> a) in Buddhism <ul style="list-style-type: none"> — monastic robes — Japanese wedding kimono b) in Christianity <ul style="list-style-type: none"> — religious habits — mourning dress c) in Hinduism <ul style="list-style-type: none"> — wedding dress — tilaka d) in Islam <ul style="list-style-type: none"> — Ihram — burqa e) in Judaism <ul style="list-style-type: none"> — Hasidic dress — tallith and tefellin f) in Native Religions <ul style="list-style-type: none"> — headdress — masks <p>2.2.1 Religious Significance of Dress/Adornment</p> <ul style="list-style-type: none"> — an examination of the symbolic aspect of the examples of dress/ adornment selected for study

LEVEL 6

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 move 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 six focuses on adolescence with its accompanying changes in attitudes and responsibilities.

THEME: A Deepening Awareness
TOPIC: Relationships

LEVEL: 6
MODULE: 3

GENERAL OBJECTIVE: To learn of the changes and increasing responsibilities associated with adolescence.

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT
<p>The student will be able to:</p> <p>1.0 demonstrate an awareness of physical and emotional aspects of growing to adulthood</p> <p>2.0 appreciate the importance of responsible behaviour</p> <p>3.0 appreciate the importance of making responsible decisions.</p>	<p>The student will be able to:</p> <p>1.1 describe the process of human reproduction</p> <p>1.2 explain why his attitudes may change as he reaches adolescence</p> <p>2.1 illustrate the relationship between freedom and responsibility</p> <p>2.2 describe some of the ways in which a responsible person relates to other people</p> <p>3.1 outline the factors to be considered when making a decision.</p>	<p>1.1.1 Human Reproduction</p> <ul style="list-style-type: none"> — reproductive anatomy — reproductive physiology — conception — prenatal development — birth <p>1.2.1 Developing New Attitudes</p> <ul style="list-style-type: none"> — towards my own sexuality — towards my school work — towards people in authority — towards male/female roles <p>2.1.1 Freedom</p> <ul style="list-style-type: none"> — its privileges — its responsibilities <p>2.2.1 Relating to Others</p> <ul style="list-style-type: none"> — young children — older people — those in authority — friends — members of the opposite sex <p>3.1.1 Making Decisions</p> <ul style="list-style-type: none"> — listing priorities — examining alternatives — understanding consequences — accepting responsibility

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 valuable to the teacher not only in assessing the child’s progress but also as an aid in structuring 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.

The 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. 65-1610A) and in the “General Policy for Educational Evaluation” (Document No. 16-7500A).

