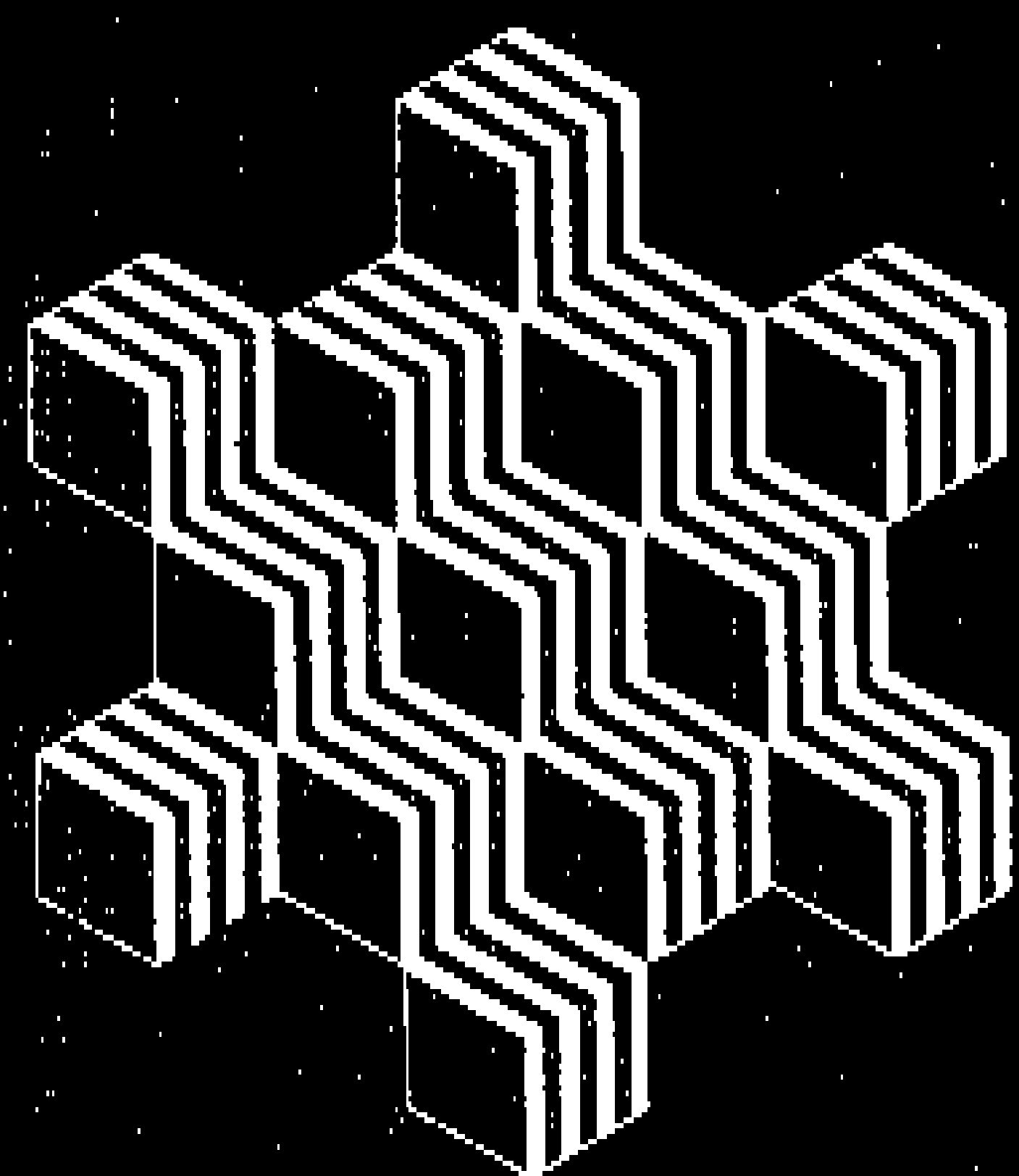


# Secondary School Curriculum



**PROTESTANT  
MORAL AND RELIGIOUS EDUCATION  
SECONDARY 4**

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MORAL AND RELIGIOUS EDUCATION  
SECONDARY 4**

Approved by the Comité protestant  
of the Conseil supérieur de l'éducation,  
April 1985

DIRECTION DES COMMUNICATIONS  
Ministère de l'Éducation  
1035, de la Chevrotière, 11<sup>e</sup>  
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*A new course of study called "Protestant Moral and Religious Education — Secondary 4" is being issued in conformity with Section 3 of the Regulation Respecting the Basis of Secondary School Organisation. 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 1<sup>st</sup>, 1986.*

A handwritten signature in black ink, reading "Claude Ryan". The signature is written in a cursive style with a large initial 'C' and a long, sweeping tail.

**Claude Ryan**

**Minister of Education**

## **PREFACE**

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

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

## Introduction

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

### a) Revision Process

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

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

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

### b) Format

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

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

<b>Theme</b>	A thematic approach to curriculum design has been retained to structure and define each level of the secondary programme. Providing a focus for each year of study, the themes also reflect the developmental nature of the entire programme.
<b>Topic</b>	Whereas the theme provides the focus for an entire grade level, the topic headings define more clearly the content to be considered in each of the modules which make up the year's work.
<b>General Objective</b>	The general objective provides a statement of intent and reflects the aim of a particular module of study.
<b>Terminal Objectives</b>	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.

<b>Intermediate Objectives</b>	Stated in behavioural terms the intermediate objectives describe particular learning activities which together foster the attainment of the terminal objective.
<b>Content Outline</b>	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.
<b>Time Allotment</b>	In an attempt to facilitate lesson planning over the entire module, the suggested number of classroom periods needed to respond to each intermediate objective is indicated.

**c) Modular Options**

The programme for each level of the secondary school is divided into three modules, namely: Biblical Studies, Phenomena of Religion, and Personal and Social Development. These modules are seen as complementary. However, at level 4 the level of conceptualization required by the thematic approach to the content necessitates an indepth study. It is therefore strongly recommended that Modules 1 and 3 or Modules 2 and 3 be taught at this level.

**SECONDARY 4**

**PERSONS IN SOCIETY**

To deepen the students' awareness of expressions  
of the moral and religious nature  
of persons in society.

## **PERSONS IN SOCIETY**

### **MODULE 1**

#### **THE HUMAN CONDITION AND THE BIBLE**

##### **INTRODUCTION**

The composer of Psalm 8 asks "What is man, that you think of him; mere man, that you care for him?". The psalmist reflects on humanity's reoccurring search for personal identity and a relationship to an ultimate reality. The biblical perspective constantly reiterates the social implications of this relationship.

Module 1 has been designed to examine various biblical themes concerning the nature of the person in society. Rather than examining a single book of the Bible, a survey approach to biblical literature is employed. This approach is intended to help the student to acquire a deeper understanding of the major themes of the Bible.

The module begins with an overview of the origin and influence of the Bible. This will aid the students in examining the various expressions of the divine-human relationship as expressed in both the Old and New Testaments. Finally, the questions and struggles of the Preacher (Ecclesiastes) and Job are examined and related to life today.

THEME: **Persons in Society**

LEVEL: 4

TOPIC: **The Human Condition and the Bible**

MODULE: 1

GENERAL OBJECTIVE: **To develop an awareness of the human condition as presented in the Bible.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
The student will be able to:	The student will be able to:		
1.0 demonstrate an appreciation of the influence of the Bible	1.1 recognize the influence of the Bible by identifying examples of its impact on society	1.1.1 <b>Influence of the Bible</b> impact of the Bible on society as illustrated in literature and the arts, politics, law, religion, language	2
2.0 demonstrate an understanding of the development of the Bible	1.2 understand various approaches to the Bible by explaining the ways in which the Bible has been considered	1.2.1 <b>Approaches to the Bible</b> explain the following approaches to the Bible: – as revelation – as history – as literature	3
2.0 demonstrate an understanding of the development of the Bible	2.1 know the composition of the Bible by describing its origins and organization	2.1.1 <b>The composition of the Bible</b> – origins: oral and written traditions – organization: canon, history and organization of the texts, variety of versions	3
3.0 demonstrate an appreciation of the divine-human relationship as presented in the Bible	3.1 analyze the beginnings of the divine-human relationship by identifying how this relationship is represented in the account of the creation and the fall	3.1.1 <b>Beginnings</b> as expressed in: – creation (Genesis 1,2) – the fall (Genesis 3)	2
3.0 demonstrate an appreciation of the divine-human relationship as presented in the Bible	3.2 analyze the covenant between God and the Hebrew people by identifying the promise with Abraham, with Moses and with David	3.2.1 <b>The Covenant</b> as promised with: – Abraham (Genesis 12,17) – Moses (Exodus 19) – David (II Samuel 7)	3
3.0 demonstrate an appreciation of the divine-human relationship as presented in the Bible	3.3 analyze the divine-human relationship as expressed in the Law by identifying various religious and moral obligations which reflect this relationship	3.3.1 <b>The Law</b> as expressed in: – The Book of the Covenant (Exodus 20-23) – The Deuteronomic Code (Deuteronomy 12-25) – The Law of Holiness (Leviticus 17-26)	2

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
4.0 appreciate biblical questions concerning the divine-human relationship	3.4 analyze the message of the prophets about the divine-human relationship by identifying how this relationship is represented in at least one prophetic writing	<b>3.4.1 The Message of the Prophets</b> as represented in selected readings from one of the following: – Amos 1-9 – Hosea 1-4 – Jeremiah 1-12, 37-39 – Habakkuk 1-3 – Isaiah 1-12, 40-55	3
	3.5 analyze the message of the gospels about the divine-human relationship by identifying the teachings of Jesus about this relationship	<b>3.5.1 Message of the Gospels</b> as expressed in: – The Sermon on the Mount (Matthew 5-7) – The Great Commandments (Mark 12:28-34)	3
	3.6 analyze the message of the epistles about the divine-human relationship by identifying the teachings of Paul about this relationship	<b>3.6.1 The Message of the Epistles</b> as expressed in: – The Human Condition (Romans 1:16 - 4:25) – The Duties of the New Life (Col. 3:5 - 4:6; Eph. 4:25 - 6:20)	3
	4.1 recognize biblical questions concerning the human condition by identifying those arising from the experiences described in Ecclesiastes and Job	<b>4.1.1 Questions Concerning the Human Condition</b> Ecclesiastes: – Is the existence of God relevant to the human condition? – Does human existence have meaning? Job: – How can a caring and powerful God allow the innocent to suffer? – Is there any point in living an exemplary life? – Does human existence have meaning?	6
	4.2 analyze the relevance of the biblical questions raised in Ecclesiastes and Job by relating at least one of their themes to a contemporary treatment of similar motifs	<b>4.2.1 The Relevance of Biblical Questions</b> identify contemporary thought and events based on at least one of the following: – happiness and suffering – good and evil – meaning and despair	4

## **PERSONS IN SOCIETY**

### **MODULE 2**

#### **THE RELIGIOUS NATURE OF PERSONS**

##### **INTRODUCTION**

Who am I? Who is God? How do I relate to others?. These are basic questions which concern one's identity and demand a response from each person in society.

Continuing with the phenomenological approach to the study of religion as developed in the previous levels of the programme, this second module of secondary 4 has been designed to examine the questions (or variations of the questions) stated above. The aim of the module is not to offer "the" answer but to provide the students with the tools required to explore these significant questions.

Module 2 begins with an introduction to religion which explores the religious experiences of humanity. The students then examine the variety of perceptions concerning the divine and/or ultimate concern. The module concludes with a survey of how persons have responded to this reality.

THEME: **Persons in Society**  
 TOPIC: **The Religious Nature of Persons**

LEVEL: 4  
 MODULE: 2

GENERAL OBJECTIVE: **To develop an awareness of the religious nature of persons.**

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
The student will be able to:	The student will be able to:		
1.0 demonstrate an appreciation of the religious activities of persons	1.1 recognize contemporary religious activity by identifying various examples of the way beliefs are communicated	1.1.1 <b>Contemporary Religious Expression</b> – art, music, architecture, dance, liturgy, etc.	3
	1.2 know some of the basic characteristics of early religion by describing its form and practice	1.2.1 <b>Characteristics of Early Religion</b> – magic, taboo, mana, the sacred, totemism, shamanism, animism	4
	1.3 recognize the dimensions of religion by identifying aspects common to most religious traditions	1.3.1 <b>Dimensions of Religion</b> – ritual, myth, doctrine, ethics, social, personal experience	3
2.0 demonstrate an understanding of the variety of beliefs about the divine/ultimate concern	2.1 understand the concept of monotheism by explaining the expression of this concept of the divine in at least two semitic traditions	2.1.1 <b>Monotheism</b> as expressed in at least two of the following: – Judaism – Christianity – Islam	4
	2.2 understand the concept of polytheism by explaining the expression of this concept of the divine in at least one ancient civilization	2.2.1 <b>Polytheism</b> as expressed in at least one of the following ancient civilizations: – Greek – Roman – Egyptian	2
	2.3 understand eastern concepts of the divine/ultimate concern by explaining their expression in Hinduism and Buddhism	2.3.1 <b>Eastern Concepts of the Divine/Ulimate Concern</b> as expressed in at least one on the following: – Hinduism – Buddhism	4
3.0 demonstrate an understanding of the variety of beliefs about the nature of persons	3.1 recognize the concept of the person as a harmonious member of nature by illustrating the expression of this concept in the Chinese tradition and/or the tradition of Canada's Native People	3.1.1 <b>Harmonious Member of Nature</b> as expressed in one of the following traditions: – Taoist – Inuit – Iroquois	3

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
	<p>3.2 recognize the concept of the person as bound by the consequences of his/her actions by illustrating the expression of this concept in at least one eastern tradition</p> <p>3.3 recognize the concept of the person as a social being independent of the divine by illustrating the expression of this concept in at least one nontheistic tradition</p> <p>3.4 recognize the concept of the person as divinely created and having a unique nature by illustrating the expression of this concept in at least one semitic tradition</p>	<p>3.2.1 <b>Bound by the Cycle of Birth and Rebirth</b> as expressed in at least one of the following: – Hinduism – Buddhism</p> <p>3.3.1 <b>Social Being Independent of the Divine</b> as expressed in at least one of the following: – Marxism – Humanism – Confucianism</p> <p>3.4.1 <b>Divinely Created and Unique Nature</b> as expressed in at least one of the following: – Judaism – Christianity – Islam</p>	<p>3</p> <p>3</p> <p>3</p>

## **PERSONS IN SOCIETY**

### **MODULE 3**

## **LIVING IN SOCIETY**

### **INTRODUCTION**

While the search for autonomy is a vital aspect of the affective context of mid-adolescence, the need to identify with a peer group is also operant in the adolescent's development. The level of intellectual development normally attained at this stage is marked by a capacity to think abstractly. This enables the student to understand the significance of general principles and to grasp the implications of their application to specific issues.

This third module of the secondary 4 programme begins with a study of the essence of morality. The principles of justice and love are then examined and related to some of the moral issues of contemporary society.

THEME: Persons in Society

TOPIC: Living in Society

GENERAL OBJECTIVE: To develop an awareness of moral responsibility among persons living in society.

LEVEL: 4

MODULE: 3

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
The student will be able to:	The student will be able to:		
1.0 demonstrate an understanding of the nature of morality	1.1 know what is meant by morality by defining some of the terms relating to it	1.1.1 <b>Definition of Morality</b> define the following: – moral, value, good and evil, right and wrong, duty	2
	1.2 recognize origins of morality by identifying various sources of moral systems	1.2.1 <b>Origins of Morality</b> identification of the following: – consensus, law, religion, tradition	2
	1.3 recognize influences upon the moral development of the person by identifying at least three ways values are transmitted	1.3.1 <b>Influences upon Moral Development</b> examine at least three of the following: – family, friends, teachers, media, community of faith, conscience	3
	1.4 recognize the changing nature of morality by pointing out at least three factors which have influenced shifts in behaviour	1.4.1 <b>Changing Nature of Morality</b> examine the effects on morality of at least three of the following: – medical science, automation, communication, mass education, mobility of society, economic conditions	3
2.0 appreciate the principle of justice	2.1 know the meaning of "justice" by defining its various dimensions	2.1.1 <b>The Meaning of Justice</b> – as described by fairplay, reciprocity, equity, equality	2
	2.2 recognize various expressions of justice in society by illustrating how justice is upheld	2.2.1 <b>Justice in Society</b> – as illustrated in society by rules and regulations, judicial and penal systems, declarations of human rights	2
	2.3 analyze at least one topic relating to the principle of justice by outlining various issues involved	2.3.1 <b>Justice</b> examination of one of the following topics: – Law Enforcement, Developing Nations, Corporate Responsibility, Welfare System	6

TERMINAL OBJECTIVES	INTERMEDIATE OBJECTIVES	CONTENT	TIME ALLOTMENT
3.0 appreciate the principle of love	2.4 recognize individual and collective responsibility for justice by illustrating methods of positive social action	2.4.1 <b>Responsibility for Justice</b> – examine methods of effecting social action	2
	3.1 know the meaning of “love” by defining its various dimensions	3.1.1 <b>The Meaning of Love</b> – as defined by eros, friendship, charity, affection	2
	3.2 recognize the dimensions of love by illustrating their expression in family relationships	3.2.1 <b>Dimensions of Love</b> – as illustrated in the family between spouses, parent and child, siblings and other family members	2
	3.3 analyze at least one topic relating to the principle of love by outlining various issues involved	3.3.1 <b>Love</b> examination of one of the following topics: – Marriage, Considerations in Sexual Relations, Altruism in Society, Care of the Disabled	6
	3.4 analyze the relationship between love and justice by comparing their similarities and differences	3.4.1 <b>Love and Justice</b> – examine the relationship of the two principles by considering the complementary nature of mercy and justice	1

## EVALUATION

### a) General Statement on Evaluation<sup>1</sup>

The evaluation of student progress toward desired objectives is essential if teachers are to help students learn. Subject matter, instructional activities and strategies are to no avail if teachers have no systematic way of assessing the individual's performance or rating the effectiveness and appropriateness of particular methods or items of content. When teachers evaluate student progress, they are judging whether certain changes have occurred, or certain objectives have (at least to some extent) been attained.

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

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

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

Evaluation in the cognitive domain lends itself easily to various forms of oral and written assessment. The key to evaluating the affective domain lies in the realm of teacher observation. Although the acquisition of certain values and attitudes cannot be accurately measured, teacher observation of work habits, classroom participation and involvement form an important part of the evaluation procedure. The students must also be encouraged to take responsibility for their own development by providing feedback to peers and by evaluating personal progress.

### b) Secondary Studies Diploma

In accordance with the **Regulation Respecting the Basis of Secondary School Organization**<sup>2</sup>, Moral and Religious Education is a compulsory course of study at Secondary 4 and 5. Two units of credit may be obtained at each level upon successful completion of the course. In order to be awarded a Secondary Studies Diploma from the ministère de l'Éducation, the student must have earned two units of credit at either of the Secondary 4 or 5 levels.

1 A more detailed discussion of the aims and objectives of evaluation as well as suggested methods may be found in the Curriculum Guide accompanying this programme (Document No. 65-2410A) and in the "General Policy for Educational Evaluation" (Document No. 16-7500A).

2 See Document No. 16-0062 "Règlement concernant le régime pédagogique du secondaire".

