

# Québec Education Program

Secondary Education

**Update**

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Éducation,  
Loisir et Sport

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Attached you will find three documents, which replace the corresponding sections in the current edition of the Québec Education Program.

## SECONDARY CYCLE ONE

The application of the Ethics and Religious Culture program in September 2008 will entail certain changes to the Québec Education Program (QEP) for Secondary Cycle One. Throughout the QEP, there are references to the Moral Education program, the Catholic Religious and Moral Instruction program, and the Protestant Moral and Religious Education program. These references will be corrected at a later date.

Please replace the following:

- 1. the Table of Contents of the QEP for Secondary Cycle One**
- 2. the Introduction to the Personal Development Subject Area (pp. 425-428)**
- 3. the Moral Education, Catholic Religious and Moral Instruction, and Protestant Moral and Religious Education programs (pp. 455-540) with the Ethics and Religious Culture program**

Note: Since the Ethics and Religious Culture program is common to Secondary Cycles One and Two, this document has page numbers that repeat. The page numbers that are in parentheses correspond to the pages of the QEP for Secondary Cycle One.

## SECONDARY CYCLE TWO

Please insert the Ethics and Religious Culture program after the Physical Education and Health program.

The attached table of contents and the section entitled "Introduction to the Personal Development Subject Area" apply only to the QEP for Secondary Cycle One. They do not apply to Secondary Cycle Two.





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## Introduction to the Personal Development Subject Area<sup>1</sup>

The subjects in the Personal Development subject area enable students to reflect and work on their personal development, to understand themselves, to recognize their true value, to take responsibility for themselves and to relate to others in a constructive way.

### **Contribution of the Personal Development Subject Area to Students' General Education**

Each of the programs in this subject area contributes in its own way to students' general education. They take into account the physical, intellectual, affective, social and moral dimensions of students' development and how these dimensions are related, as well as making students aware of their importance for harmonious development. They play a particularly important role in the students' construction of identity and the development of their world-view. They empower students in various contexts and make them more aware of the unique role they have to play in building a healthy, just and democratic society.

### **Elements Common to the Subjects in the Personal Development Subject Area**

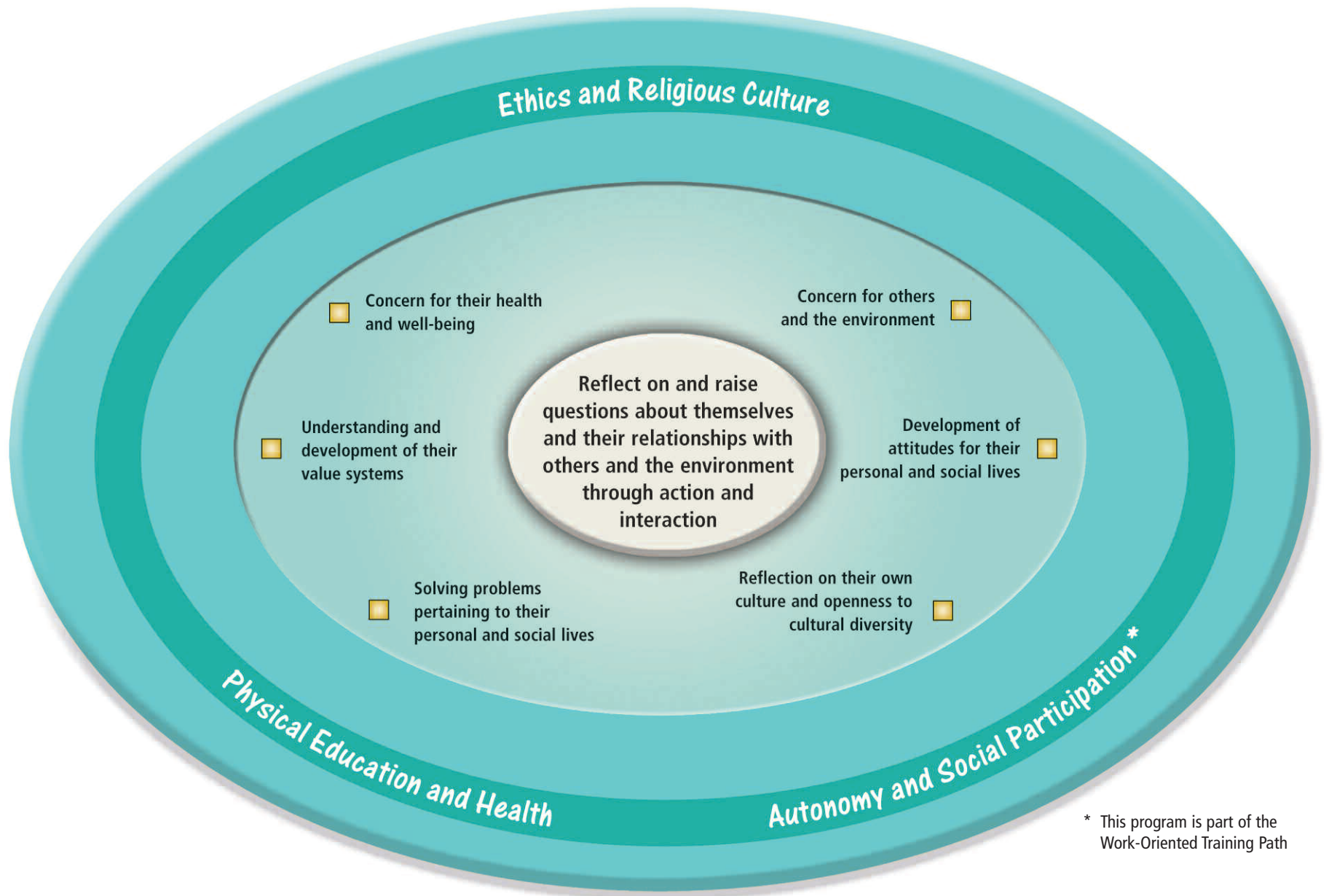
Beyond their differences, these programs share a common aim, which is to develop in students a concern for their physical and mental health and community life. They encourage students to be active, to ask questions about themselves and their relationships with others and with their environment, to value actions that promote the common good and to become aware of their responsibilities. They aim to broaden students' understanding of realities that affect them directly, such as health, interpersonal relationships, consumption and the environment, and help them acquire tools for making informed choices now and in the future.

The learning acquired in these programs enables students to develop values such as commitment, self-affirmation, solidarity, equality and respect, as well as qualities such as self-confidence, trust in others, courage, a work ethic, autonomy and a sense of responsibility. It should make them aware of human dignity and the need to respect oneself and others and the common good, and should encourage them to be open-minded and to project themselves into the future as responsible citizens.

1. The programs in the Personal Development subject area are intended for the professional educators teaching these subjects. Consequently, specialized terms and expressions are sometimes used in the interest of precision and specific reference.



**PERSONAL DEVELOPMENT  
ELEMENTS COMMON TO ALL SUBJECTS IN THE SUBJECT AREA**



\* This program is part of the Work-Oriented Training Path



# Ethics and Religious Culture



Secondary Cycles One and Two



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# Preamble

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## Consistent Evolution

The Ethics and Religious Culture program constitutes the culmination of a long process during which the Québec school system has shifted away from essentially confessional structures and orientations—both Catholic and Protestant—to entirely nonreligious structures. This transformation, which is directed toward the emergence of educational institutions that respect the freedom of conscience and religion of all citizens, originated in the education reform of the 1960s, at which time Québec decided to assume full responsibility for its mission regarding public education. The transformation has taken place in increments, taking into account the evolving mentality of the times.

At the turn of the 21st century, decisive factors marked this evolution:

- 1997: Amendment to the *Constitution Act* removing Québec’s obligation to grant privileges to members of the Catholic and Protestant faiths by means of denominational schools
- 1997: Adoption of a law creating linguistic school boards to replace confessional school boards
- 2000: Abolition of confessional structures in the school system, such as confessional committees and deputy minister positions associated with the Catholic and Protestant faiths, as well as the confessional status of schools and the pastoral animation service
- 2005: Adoption of a law that provides for the implementation of a common ethics and religious culture program as of the start of the 2008 school year<sup>1</sup>

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1. In order to ensure a smooth transition, this law extends, for a period of three years, recourse to notwithstanding clauses that allow for exclusion from the application of those articles of the *Canadian Charter of Rights and Freedoms* and the *Québec Charter of Human Rights and Freedoms* to which these clauses refer.

In this way, Québec has expressed its intention to complete the process of deconfessionalization of all aspects of the public school system. It also recognizes the importance of religious and ethical questions in the life and evolution of Québec society.

## Change and Continuity

Starting in September 2008, the Moral Education, Catholic Religious and Moral Instruction, and Protestant Moral and Religious Education courses offered in the schools will be replaced by one common program in ethics and religious culture, which will be mandatory for all students in public and private schools. While maintaining their specificity, both the ethics and the religious culture areas of instruction grant a common place to the practice of dialogue and share the same objectives: the recognition of others and the pursuit of the common good. By joining together in one program instruction in both ethics and religious culture, a certain continuity is ensured since the optional programs already included moral education. However, there is divergence in the way moral education and religious instruction have been conceived up to now.

Firstly, there is a shift from a moral education program that did not include any religious references, but which did develop the practice of moral dialogue and ethical reflection, to an ethics program that takes into account elements related to religious culture. By talking about “ethics” rather than “morality,” emphasis is placed on how students examine the underlying values and norms regarding, in various situations, human behaviour. While endeavouring to form autonomous individuals, capable of exercising their critical judgment, this instruction also has the objective of fostering dialogue and community life<sup>2</sup> in a pluralist society.

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2. For the purposes of this document, the French term *le vivre-ensemble* is translated as *community life*, which refers to harmonious social relations within a community.

Next, there is a shift from confessional instruction reserved for Catholics and Protestants, albeit instruction which opened a door to cultural and religious diversity, to a common program of instruction in religious culture for all students. This instruction is aimed at an informed understanding of the many forms of religious expression present in Québec society and in the world. It is considered “cultural” because it is aimed at the ability to grasp the field of religion by means of its various forms of expression in time and space. It allows for understanding the signs in which the religious experiences of individuals and groups are conveyed that contribute to shaping society. Moreover, it does not espouse any particular set of beliefs or moral references.

### **A Change of Orientation**

For the purposes of this program, instruction in ethics is aimed at developing an understanding of ethical questions that allows students to make judicious choices based on knowledge of the values and references present in society. The objective is not to propose or impose moral rules, nor to study philosophical doctrines and systems in an exhaustive manner.

Instruction in religious culture, for its part, is aimed at fostering an understanding of several religious traditions whose influence has been felt and is still felt in our society today. In this regard, emphasis will be placed on Québec’s religious heritage. The historical and cultural importance of Catholicism and Protestantism will be given particular prominence. The goal is neither to accompany students on a spiritual quest, nor to present the history of doctrines and religions, nor to promote some new common religious doctrine aimed at replacing specific beliefs.

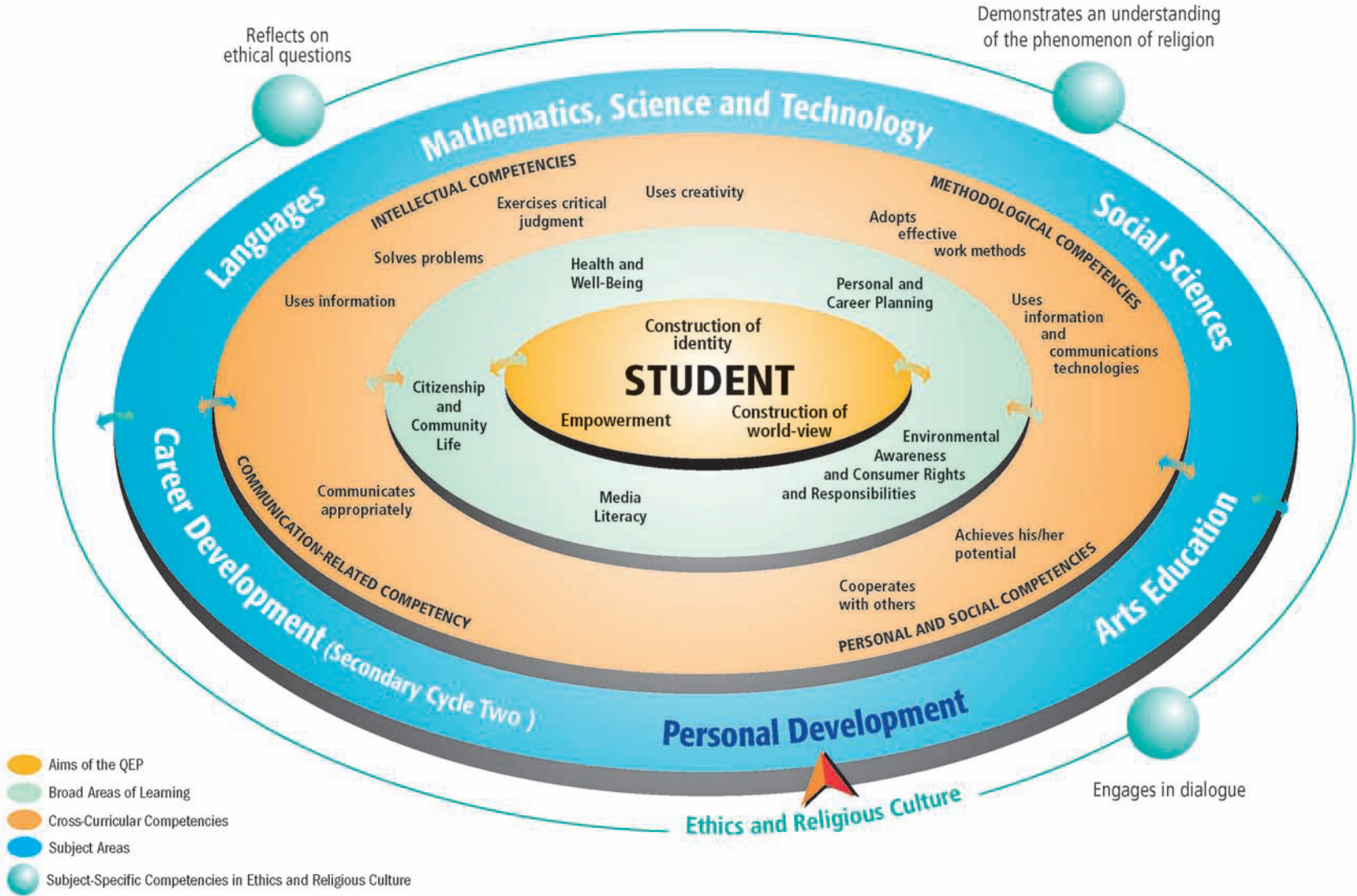
### **New Demands for Teachers Regarding Their Professional Stance**

The implementation of the Ethics and Religious Culture program places new demands on teachers with regard to the professional stance they adopt. Since this subject matter touches upon complex and sometimes delicate personal and family dynamics, teachers have an additional obligation to be discreet and respectful, and to not promote their own beliefs and points of view. However, when an opinion is expressed that attacks a person’s dignity or if there is an action that is suggested that compromises the common good, the teacher will intervene by referring to the program’s two objectives. The teacher must also cultivate the art of questioning by promoting such values as openness to diversity, respect for convictions, recognition of self and others, and the search for the common good.

### **Advantages for Students**

The Ethics and Religious Culture program offers students from all backgrounds the tools necessary for a better comprehension of our society and its cultural and religious heritage. Students are encouraged to open themselves to the world and to develop their ability to act with others. By grouping all the students together, rather than dividing them into groups according to their beliefs, and by promoting the development of attitudes of tolerance, respect and openness, we are preparing them to live in a pluralist and democratic society.

# Contribution of the Ethics and Religious Culture Program to the Québec Education Program (QEP)





# Introduction to the Ethics and Religious Culture Program

Like many democratic societies, Québec society is characterized by growing pluralism. Evident in the diversity of values and beliefs held by individuals and groups, this diversity contributes to shaping Québec culture. An important factor of enrichment, diversity can also be a source of tension. Living together in today's society requires that we collectively learn to build on this diversity. It is therefore important to develop an awareness of this diversity and to reflect upon and take actions that foster community life. The Ethics and Religious Culture program endeavours to contribute to this learning. The program brings together two essentially distinct dimensions of the social reality, each of which is reflected in diverse forms of expression that are particularly sensitive. Through this, students will be encouraged to engage in critical reflection on ethical questions and to understand the phenomenon of religion by practising, in a spirit of openness, dialogue that is oriented toward contributing to community life.

## Ethics

In this program, ethics essentially consists in critically reflecting on the meaning of conduct and on the values and norms that the members of a given society or group adopt in order to guide or regulate their conduct. Indispensable for making judicious choices, this ethical reflection enables the development of a person's moral sense. In addition to expressing the individual's autonomy and capacity for exercising critical judgment, these choices are likely to contribute to peaceful coexistence. In this program, we will take into account the challenges related to community life in our pluralist society and elsewhere in the world. The reflection will focus on such subjects as relations between human beings, freedom, responsibility, friendship and mutual assistance, but also on questions that concern us as members of a society in constant flux, such as the role of the media, the protection of the environment or

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*Essentially, ethics consists in critically reflecting on the meaning of conduct and on values and norms.*

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the possible impact that scientific and technological advances can have on community life.

## Representations of the world and of human beings

Critical reflection on ethical questions involves using resources that may be varied. In this way, people give meaning to their decisions and their actions based on the belief systems or representations of the world and of human beings that are important to them. The program takes these representations—both religious and secular—into account.

## The practice of dialogue

The practice of dialogue is intended to help students develop the aptitudes and dispositions needed for thinking and acting responsibly in relation to themselves and others, while taking into account the impact their actions may have on community life.

## Religious Culture

Instruction in religious culture promotes an understanding of the main components of religions that is built on the exploration of the sociocultural contexts in which they take root and continue to develop. Sacred texts, beliefs, teachings, rituals, ceremonies, rules of conduct, places of worship, works of art, practices, institutions, and types of organization are some of the aspects on which it focuses. Knowledge of these aspects will enable students to grasp, according to their age, the experiential, historical, doctrinal, moral, ritualistic, literary, artistic, social and political dimensions of religion. This program takes a special look at Québec's religious heritage. The historical and cultural importance of Catholicism and Protestantism is especially highlighted. However, attention is also given to the influence of

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*Religious culture involves understanding the main components of religions.*

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Judaism and Native spirituality on this heritage, as well as other religions that today contribute to Québec culture and inspire different ways of thinking, being and acting.

### Other representations of the world and of human beings

The program also takes into account secular expressions and representations of the world and of human beings, which seek to define the meaning and value of human experience outside the realm of religious beliefs and affiliation.

### The practice of dialogue

The practice of dialogue is intended to help students develop a spirit of openness and discernment with regard to the phenomenon of religion and to enable students to acquire the ability to act and to evolve intelligently and with maturity in a society that reflects a diversity of beliefs.

## Objectives of the Ethics and Religious Culture Program

The recognition of others and the pursuit of the common good are the two main objectives of the program. They are interdependent and common to both ethics and religious culture.

### Recognition of others

Recognition of others, which is intrinsically connected to self-knowledge, is also linked to the principle that all people possess equal value and dignity. Hence the importance each of us attributes to being recognized, particularly with regard to our world-view, or how we see ourselves and others, which in turn orients our attitudes and actions. This recognition occurs in dialogue that is characterized by listening and discernment, and that has no room for attacks on personal dignity or actions that might compromise the common good. In doing so, it contributes to building a common culture that takes diversity into account.

### Pursuit of the common good

The pursuit of the common good, which goes beyond the satisfaction of purely personal interests, not only involves the greater welfare of the collectivity, but also that of each individual. It refers to three main actions: the search, along with others, for common values; the promotion of projects that foster community life; and respect for democratic principles and ideals specific to Québec society. Thus the pursuit of the common good presupposes that people from different backgrounds can agree responsibly to take on challenges inherent to life in society.

These two objectives take into account diversity, and contribute to further enhancing community life and to encouraging the construction of a truly common public culture, that is, to sharing the underlying principles on which community life in Québec is based. Such references include the basic rules of sociability and of living within a community, as well as the principles and values found in the Québec *Charter of Human Rights and Freedoms*. The objectives are instrumental in attaining the three aims of the Québec Education Program (QEP): the construction of identity, the construction of world-view and empowerment.

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*The objectives of the Ethics and Religious Culture program contribute to further enhancing community life and to encouraging the construction of a truly common public culture.*

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## Competencies to Be Developed and How They Are Related

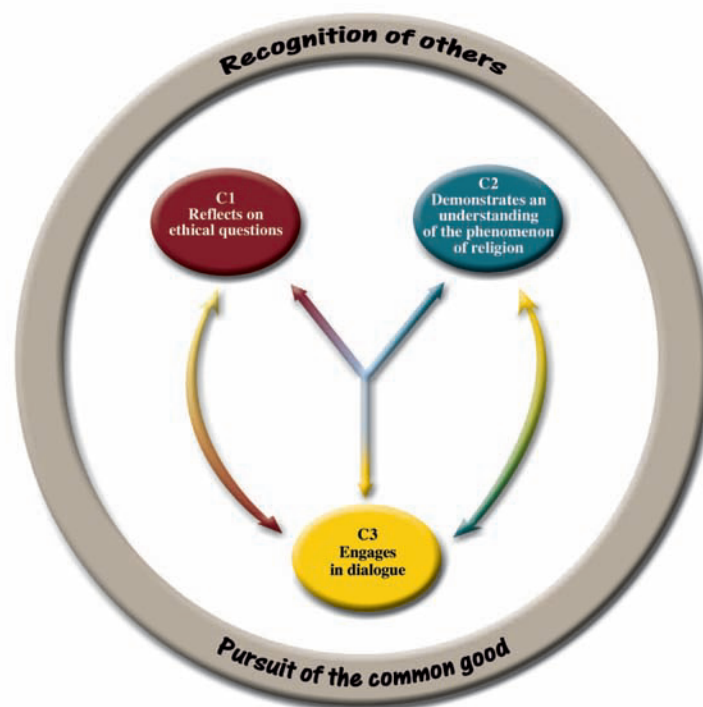
The Ethics and Religious Culture program promotes the development of three competencies:

- Reflects on ethical questions
- Demonstrates an understanding of the phenomenon of religion
- Engages in dialogue

The three competencies must be developed in light of their complementarity, one with the others, as opposed to in a sequential or linear manner. To this end, learning and evaluation situations are designed for each year of the cycle and target learning that is specific to ethics or to religious culture. Some learning and evaluation situations simultaneously relate to the first two competencies; however, in either case, the dialogue competency must be addressed.

The interrelations between the competencies are numerous and contribute to attaining the program objectives, i.e. the recognition of others and the pursuit of the common good. When ethical questions and topics dealing with the phenomenon of religion are subject to the demands of rigorous dialogue, the result is a respectful awareness of persons, their attitudes and their actions. This exercise also allows for seeking out common values, the valorization of projects that foster community life and the promotion of the democratic principles and ideals inherent in Québec society.

### How the Subject-Specific Competencies and Program Objectives Work Together



## Throughout Elementary School and to the End of Secondary Cycle Two

Throughout elementary school and to the end of Secondary Cycle Two, the Ethics and Religious Culture program promotes the same educational aims and the progressive development of the same competencies. From one cycle to the next, students are encouraged to mobilize increasingly numerous and complex resources.

At the elementary level, students learn to work with the essential elements in ethics, religious culture and dialogue. When they examine the soundness of establishing a code of conduct in a family or a classroom, they prepare themselves to recognize the values and norms that regulate group life and life in society. They must become familiar with the stories and rituals associated with Christianity and other religions in order to find meaning in the forms of religious expression in their own surroundings. Lastly, they engage in dialogue using means that are chosen in advance to reflect individually and collectively on the ethical and religious questions raised in the assigned learning and evaluation situations.

In Secondary Cycle One, students become familiar with new aspects of ethics, religious culture and dialogue. They continue their analysis of values and

norms specific to groups, institutions and organizations by examining how to explain the presence and transformation of these values and norms in a given society. Students explore various types of stories, rituals and rules, and must learn to distinguish them in order to better understand the forms of religious expression associated with Christianity and other religions. Students are also helped to discover the symbolic dimension of religion. They further their reflection through the practice of dialogue by respecting conditions that are conducive to exchange. Lastly, they learn to use different forms of dialogue and to expand the list of means at their disposal for developing or questioning a point of view.

In Secondary Cycle Two, students address new aspects of ethics, religious culture and dialogue using complex topics for reflection. Their understanding of what constitute values and norms should thus enable them to identify a large number of ethical questions or significant challenges related to tolerance, the future of humanity, justice and the human ambivalence. To broaden their understanding of forms of religious expression, students further explore the symbolic and experiential dimensions of religion, as well as the study of important periods in the development of religious traditions. Lastly, they acquire a greater facility in the practice of dialogue and more easily master its various components.

# Making Connections: Ethics and Religious Culture and the Other Dimensions of the Québec Education Program

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## Connections With the Broad Areas of Learning

In Ethics and Religious Culture, there are numerous links with the educational aims and the focuses of development of the broad areas of learning. Certain links are made evident by the nature of the themes that are dealt with in the program. Other links become clear based on students' learning during classroom activities and tasks. These links, which are often implicit, become more apparent to students with the teacher's help.

### Health and Well-Being

The broad area of learning *Health and Well-Being* may be used in a number of ways, given that its relation to health involves various dimensions. For example, a learning and evaluation situation involving thrill-seeking behaviour could be developed in order to help students become aware of the consequences of their personal choices on their health and well-being. A learning and evaluation situation that touches on the quest for happiness could help students reflect on each individual's need for affirmation, acceptance and personal development. Situations that call for conditions conducive to dialogue, such as being attentive to our own nonverbal communication and that of others, could be presented so that students reflect on managing their stress and their emotions.

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*The broad areas of learning deal with major contemporary issues. Through their specific approaches to reality, the various subjects illuminate particular aspects of these issues and thus contribute to the development of a broader world-view.*

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### Career Planning and Entrepreneurship

Several types of learning relative to *Career Planning and Entrepreneurship* can be achieved within the framework of this program. A situation that deals with social questions might, for example, guide students in reflecting on what actions a human being can take to achieve his or her potential. A situation that deals with founders or key figures in Québec's religious heritage could help students to explore the value of work, how it enriches society and the social role they are encouraged to play at work. On another

level, all of the activities carried out in Ethics and Religious Culture classes should give students the possibility to learn to complete their projects and learn about their preferences, interests and aptitudes. In addition, the research they carry out may allow them to discover the resources available in their community. Lastly, by inviting students to broaden their world-view, the Ethics and Religious Culture program could encourage students to develop their understanding of their values, some of which might affect their professional orientation.

### Environmental Awareness and Consumer Rights and Responsibilities

The broad area of learning *Environmental Awareness and Consumer Rights and Responsibilities* is related to several themes that are dealt with in Ethics and Religious Culture. Students can be encouraged to examine social, economic and ethical aspects of consumerism by eliciting reflection on moral responsibility, to take one example. Similarly, by reflecting on various aspects, such as the quest for happiness or the quest for wealth, students can become aware of their power as consumers and the importance of using resources responsibly. In addition, studying religious works of art could help students become aware of the importance of preserving them and seeing their worth.

### Media Literacy

The Ethics and Religious Culture program lends itself to the use of the broad area of learning *Media Literacy*, as issues related to ethics, religion and dialogue often make the headlines. Situations that touch upon the media, for example the issue of releasing personal information, could allow students to reflect on the concepts of private and public life. Studying how the media handle certain questions, such as new religious movements, can provide an occasion to help students develop a critical sense regarding the information that is conveyed. Lastly, carrying out tasks involving dialogue, such as preparing for a debate or an interview, can allow them to learn about certain means of communication used by the media.

## Citizenship and Community Life

Through its objectives, the Ethics and Religious Culture program supports particular links with the broad area of learning *Citizenship and Community Life*. Given that it is aimed at young people whose world-views are sometimes disparate and that it invites young people to engage in dialogue while seeking adjustments that would foster community life, the program very naturally meets the educational aim of this area: To enable students to take part in the democratic life of the class or the school and develop an attitude of openness to the world and respect for diversity.

The three focuses of development of this area are directly affected. For example, when students are asked to reflect on justice or on the rules associated with a particular religious tradition, they may be asked to examine the application of the charters of human rights and freedoms. A learning and evaluation situation that touches on values, norms and actions that foster community life could also encourage students to reflect on how to become involved, to cooperate and to adopt an attitude of solidarity. Lastly, the ability to identify the processes that are likely to hinder dialogue or to examine a point of view contributes to problem solving.

## Connections With the Cross-Curricular Competencies

The cross-curricular competencies all involve, to varying degrees, the capacity to act effectively, which is essential for the development and exercise of the Ethics and Religious Culture competencies. The program also provides an opportunity for using, expanding and consolidating the cross-curricular competencies. While all these competencies are called upon at different stages of learning, some are more closely linked to the subject-specific competencies of this program.

The competency *Reflects on ethical questions* and the cross-curricular competency *Solves problems* are especially connected. Students' reflection regarding ethical questions requires that they analyze various aspects of a situation and consider different references. There are also clear connections between this subject-specific competency and the cross-curricular competency *Uses creativity*, since it involves having students immerse themselves in different situations, identify questions and assess options or possible actions.

The competency *Demonstrates an understanding of the phenomenon of religion* draws upon the cross-curricular competency *Uses information*, and by so doing, significantly contributes to its development. Using this competency requires that students do research, provide themselves with investigative strategies, gather data, verify sources, assess the relevance of their discoveries and, lastly, make use of the information that comes from this process.

At the heart of the Ethics and Religious Culture program, the competency *Engages in dialogue* fosters important connections with three cross-curricular competencies. Firstly, developing this competency draws on several aspects of the cross-curricular competency *Communicates appropriately*, including becoming familiar with various modes of communication, developing language proficiency and managing communication. It also ties into the cross-curricular competency *Exercises critical judgment*, since students must support their points of view and put their opinions on more complex subjects into perspective. Lastly, the practice of dialogue naturally draws on the cross-curricular competency *Cooperates with others* since dialogue demands respect for others and openness.

It is also important to keep in mind the importance of the cross-curricular competencies *Adopts effective work methods* and *Uses information and communications technologies*, which students are regularly called upon to use in performing their tasks.

## Connections With the Other Subject Areas

Numerous links can be made between the Ethics and Religious Culture program and the other QEP subject areas. Students can make use of what they have learned in several subjects to increase their understanding of different forms of religious expression, to reinforce their reflection on ethical questions and to engage in dialogue. The following diagram illustrates several examples of possible connections between the Ethics and Religious Culture program and the other subject areas.

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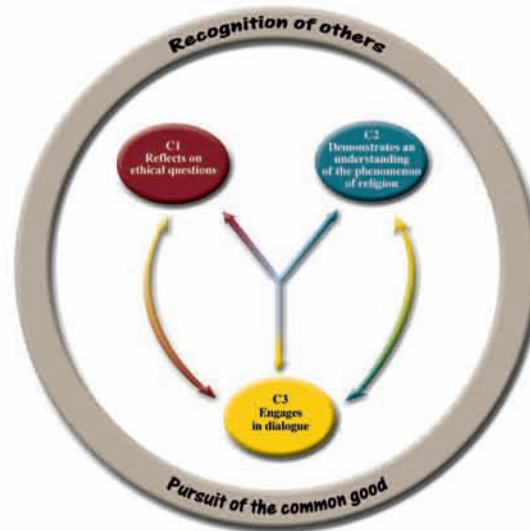
*The cross-curricular competencies are not developed in a vacuum; they are rooted in specific learning contexts, which are usually related to the subjects.*

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## Possible Connections With the Other Subject Areas

### ARTS

- Apply processes that enable analyzing a work of art and interpreting its meaning in order to develop an understanding of the phenomenon of religion.
- Use observation strategies to explore various ways of thinking, being and acting.
- Build on cultural references related to art history, places, events and different works of art.



### LANGUAGE ARTS

- Draw upon competencies involving writing, reading and appreciating a variety of texts in order to reflect on ethical questions and demonstrate an understanding of the phenomenon of religion.
- Draw upon the competency involving interaction in Français, langue seconde, in order to communicate discoveries and points of view.
- Develop the abilities to gather information, inform others, adopt a critical distance and justify their remarks.
- Pay attention to the quality of spoken and written language, and consider these to be important communication and learning tools.

### PERSONAL DEVELOPMENT (Physical Education and Health)

- Build on the attitudes underlying the competency *Interacts with others in different physical activity settings*.
- Use the processes involved in adopting a healthy, active lifestyle in order to evaluate possible options and actions concerning an ethical issue.
- Apply what they have learned in situations in order to foster reflection on ethical questions related to the need to achieve their potential.

### SOCIAL SCIENCES

- Draw upon competencies developed in the social sciences in order to establish facts about ethical questions or to research the historical origins of certain beliefs, values or norms.
- Use different techniques specific to interpreting and establishing a time line or a graph in order to understand a form of religious expression or to formulate an ethical question.

### MATHEMATICS, SCIENCE AND TECHNOLOGY

- Use knowledge of science and technology to explore various facets of an ethical question.
- Mobilize processes involved in seeking solutions, observing phenomena and constructing an opinion.
- Apply skills in reasoning and communication in order to take a reflective stance regarding different ways of thinking, being and acting.
- Use different types of reasoning, such as analogy, induction and deduction when practising dialogue (Secondary Cycle Two).

### CAREER DEVELOPMENT (SECONDARY CYCLE TWO)

- Develop the ability to make informed choices.
- Share knowledge.
- Promote respect for others, listening and working together.
- Compare various ways of thinking, acting and being.
- Engage in reflection.

## Pedagogical Context

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In order to foster students' competency development in Ethics and Religious Culture, a pedagogical context must be provided that encourages their active participation and their autonomy. Stimulating learning and evaluation situations must therefore be designed that promote dynamic interaction within the class, and that make a large variety of resources available that take into account the students' environment.

### Planning Learning and Evaluation Situations in Ethics and Religious Culture

Learning and evaluation situations (LES) must be designed in such a way as to ensure that competency development follows a logical progression, that they receive equal attention during the course of the cycle and that they are treated in relation to one another. The themes and related content regarding the two areas covered by the program must not be treated sequentially.

#### Combination and balanced treatment of the competencies

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*The teacher must ensure that there is balance in how the situations are distributed to allow for them to be developed either separately or simultaneously with regard to the ethics competency and the religious culture competency.*

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The LES must be meaningful, that is, involve areas of interest to students, provide them with a challenge and help them grasp how knowledge can be useful. They must include tasks that reflect an increasing degree of complexity as learning progresses. In Ethics and Religious Culture, the LES have the distinction of always calling on the dialogue competency, which develops in conjunction with one or both of the other two competencies. The teacher therefore needs to plan for three categories of situations: those involving ethics and dialogue, those involving religious culture and dialogue and, lastly, those simultaneously involving competencies related to ethics, to religious culture, and to dialogue. Moreover, the teacher must ensure that there is balance in how the situations are distributed to allow for

them to be developed either separately or simultaneously with regard to the ethics competency and the religious culture competency.

#### Combination of themes and related content

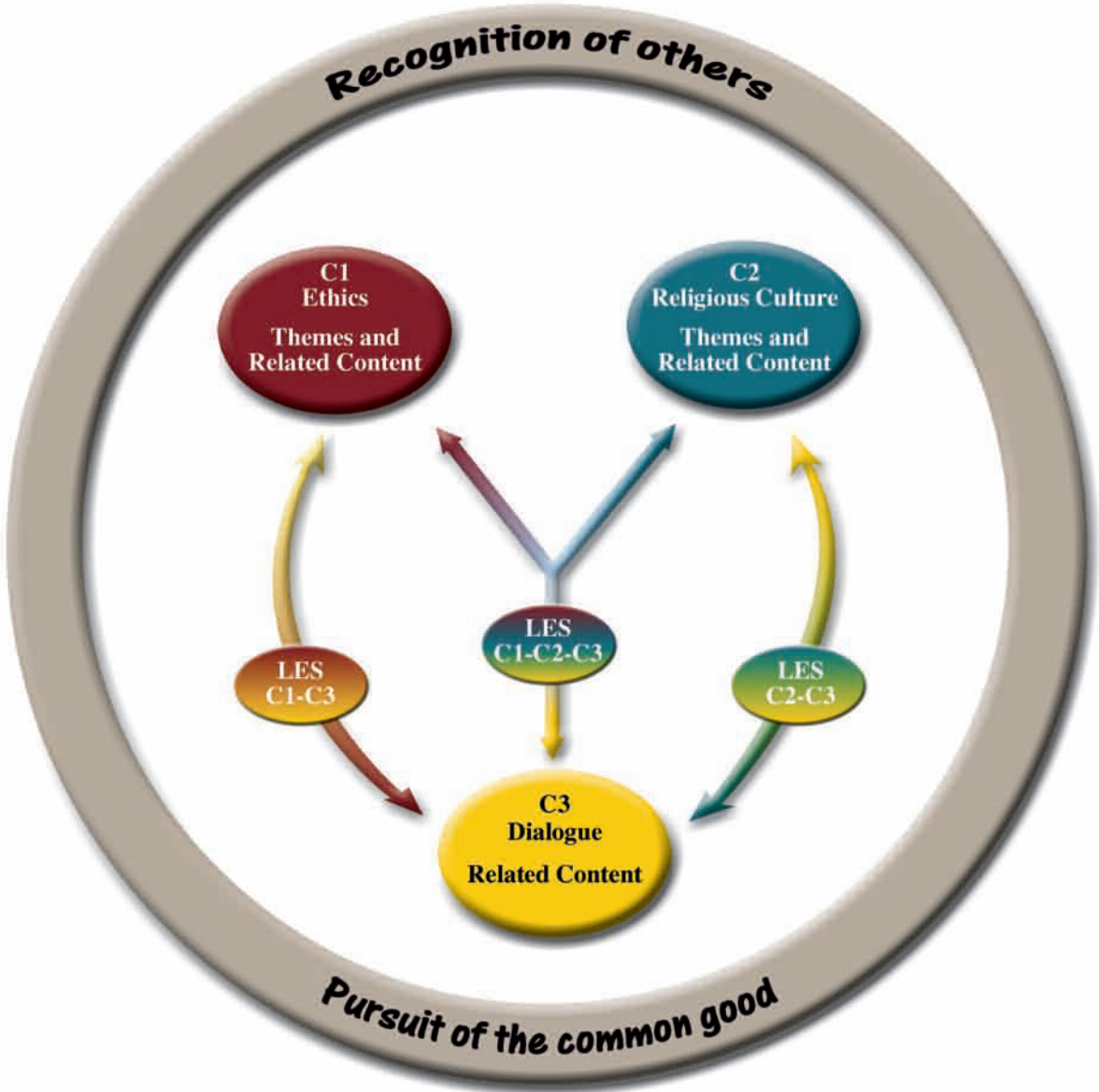
The program content for the ethics and the religious culture areas is organized by themes and related content. An LES can, depending on the level of difficulty of the tasks involved, simultaneously touch on several themes and areas of related content that stem from one or both of the program areas. It is even preferable, in the context of an integrative approach, to use more than one element of related content pertaining to the various themes within a cycle.

For example, a learning and evaluation situation involving religious culture in which students are encouraged to analyze religious works in their environment could provide them with an opportunity to examine content related to the themes *Québec's religious heritage* and *Key elements of religious traditions*. Another situation could deal with the use of certain representations of the divine in literature. Such a situation could mobilize content related to the ethics theme *Freedom* and to the religious culture theme *Representations of the divine and of mythical and supernatural beings*. In Secondary Cycle Two, an LES involving ethics could allow students to create a piece of fiction that presents their vision of the future regarding social questions that deal with the themes *The future of humanity* and *Justice*.

Keep in mind that regardless of the scope of an LES or the possible combinations of themes and related content, the competency involving dialogue is the centre around which learning must be organized.

The diagram that follows illustrates the combinations of themes and related content that may be used in planning the learning and evaluation situations.

Combination of Themes and Related Content



### Learning progress

In order to ensure learning progress, teachers must plan a series of learning and evaluation situations within the overall planning for a cycle. This planning must allow for subject-specific competency development that takes into account the evaluation criteria, the distribution of related content as prescribed in the program and the connections to be made with the other dimensions of the QEP.

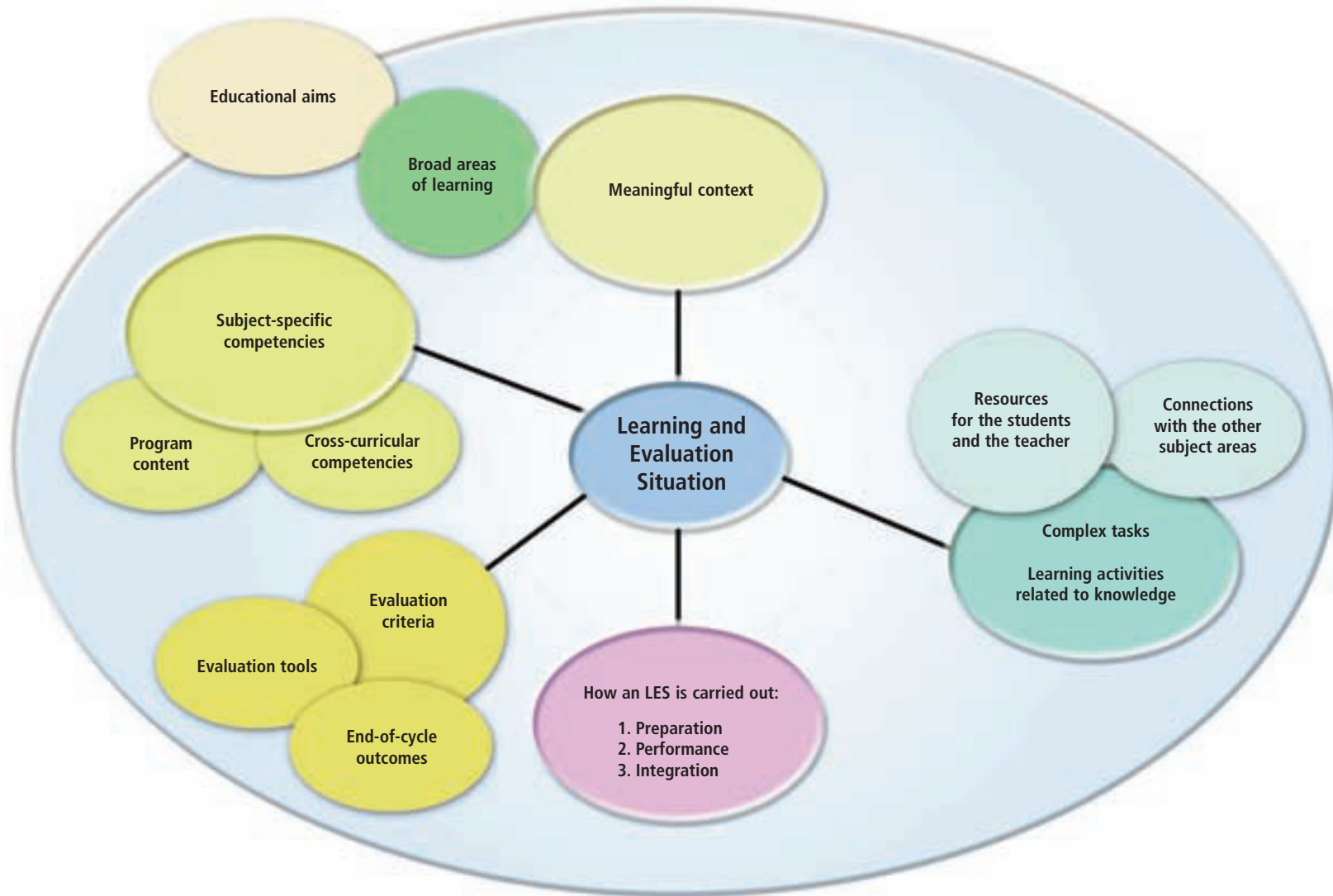
To help teachers plan for this progression within a cycle, or from one cycle to the next, the Learning Progress From One Cycle to the Next and From One Year to the Next in Cycle Two section offers suggestions as to how to gradually step up the complexity of the learning and evaluation situations with regard to the contexts of the LES and ways of performing tasks, the mobilization of resources, and the ability to reflect on one's process.

### Elements to be taken into account

When teachers develop a learning and evaluation situation, they must choose an objective depending on the educational aims put forth in the program. They ensure that the context of the LES is meaningful, related to one of the broad areas of learning and that it takes into account the program content. Teachers determine the subject-specific and cross-curricular competencies, as well as the evaluation criteria to be targeted by the LES. Different tasks are planned, which should draw on possible connections between the various fields of learning. Teachers ensure that the order in which tasks are performed respects the three stages for carrying out an LES, namely, preparation, performance and integration. Teachers must target related content that will be used for learning activities, plan for resources to be made available to students and anticipate other resources that students may suggest. Since evaluation is part of overall planning, teachers must be sure to cover all the criteria and use different evaluation tools in order to make an assessment that is valid and reliable regarding competency development, in keeping with the end-of-cycle outcomes.

The following diagram illustrates the elements to be taken into account in developing learning and evaluation situations.

## Key Elements of a Learning and Evaluation Situation



## The Classroom Environment

The classroom is a place for doing research and engaging in dialogue, and as such, it must provide conditions that encourage students to question things, be open-minded, listen and work together. In this micro-society, it is important that students share their ideas, knowledge, perceptions and feelings. Students also need room to explore reference points, either for supporting their reflection on ethical questions or for better understanding the phenomenon of religion. The classroom environment must allow each student to freely express his or her thoughts, to be receptive to what others have to say and to examine certain points of view.

## The Role of the Students

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*Students must be clear and be respectful of others when presenting their points of view and expressing their values and convictions.*

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In addition to applying themselves to the tasks they are assigned and showing effort and perseverance in their work, students must demonstrate initiative when they analyze a situation in order to identify the ethical issues involved or when they explore a form of religious expression. In the face of difference and diversity, they must demonstrate openness, curiosity and a critical sense in order to weigh different ways of thinking, being and acting or to consider moral references different from their own. In their verbal and nonverbal

interactions, they progressively work toward listening attentively to others. They must also show perceptiveness when they are required to envisage the consequences of certain options for themselves or others, or make connections between forms of religious expression and aspects of the cultural and social environment. Students must be clear and be respectful of others when presenting their points of view and expressing their values and convictions.

The Ethics and Religious Culture program has the same expectations of students as other programs in the QEP, in that students strive to make connections between what they already know and what they find out, to ask themselves questions and look for answers by formulating hypotheses. They must use their intuition and try various ways of testing their hypotheses and drawing conclusions. As well, students must learn to share their explorations and experiences in a clear manner and apply metacognitive and regulation strategies throughout the course of their learning process.

## The Role of the Teacher

Teachers of Ethics and Religious Culture must continually endeavour to develop their general and pedagogical knowledge. Their main responsibility is to accompany and guide their students in their reflections on ethical questions, in understanding the phenomenon of religion and in engaging in dialogue. Teachers therefore play the role of cultural mediator, that is, they build bridges between the past, the present and the future, especially with regard to Québec culture. Since the ethical questions raised in the contemporary world are complex, teachers must be able to pinpoint the corresponding issues and use care when handling such issues in class. Forms of religious expression must also be handled with tact in order to respect the freedom of conscience and of religion of each person. In this context, it is important that teachers maintain a critical distance regarding their own world-views especially with respect to their convictions, values and beliefs.

### Professional stance

Teachers show professional judgment imbued with objectivity and impartiality in order to foster students' reflection on ethical questions or understanding of the phenomenon of religion. Thus, to ensure against influencing students in developing their point of view, teachers abstain from sharing theirs. Teachers intervene, and emphasize the aims of the program, in the event that an opinion that is expressed in class attacks a person's dignity or that actions that are suggested compromise the common good.

Teachers strive to create an environment conducive to authentic dialogue between members of the community of learners that make up a class in order to encourage students' recognition of others and pursuit of the common good. To do this, teachers must encourage students to put into place conditions that are conducive to dialogue and help them master the tools required for developing and questioning points of view in different contexts. They encourage students to freely express themselves on the topics raised in class and to find parts of answers to the questions that are presented. They are also attentive to the nonverbal messages and contribute to ensuring that exchanges are not polarized by encouraging the expression of different points of view. They help students become aware of the processes that hinder dialogue and the behaviours that create obstacles to dialogue. Lastly, they avoid coming to hasty conclusions.

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*Teachers' attitudes must be imbued with curiosity, questioning and discernment, showing respect for each person's identity when dealing with students' ways of seeing, thinking or acting.*

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Teachers thus foster openness to diverse values, beliefs and cultures. Teachers' attitudes must be imbued with curiosity, questioning and discernment, showing respect for each person's identity when dealing with students' ways of seeing, thinking or acting. Throughout the learning process, teachers help students go from simply expressing their opinions to clarifying and analyzing points of view in order to assess whether they are relevant and coherent. In this way, teachers help students develop a critical sense that will enable them to understand that not all opinions have the same worth. In this context, teachers do not have a monopoly on right answers; rather they use the art of questioning in order to encourage their students to learn to think for themselves.

### Pedagogical interventions

Given the learning aims of the program, a suitable pedagogical approach entails that teachers use meaningful contexts and promote questioning by students, encouraging them to accurately analyze, synthesize and share their thoughts. This approach also implies that teachers accompany and guide the students in the construction of concepts and in making connections between what they learn and what they have already learned in ethics and religious culture, and that they provide students with explanations, if needed, or direct them to the appropriate human or material resources. In addition, in the context of differentiation, teachers must pay special attention as much to students with special needs as to those students who show self-assurance, and provide recognition of each student's progress and effort. Lastly, teachers must ensure that the students plan their learning process according to the desired outcome and that they evaluate it during the course of their learning and make adjustments to their strategy, as needed. Conversely, teachers must also reflect on their planning and classroom interventions.

### Taking the Students' Environment Into Account

The environment in which students live—whether the school, town or city—has its own social, cultural and religious characteristics. A diversity of beliefs, values, convictions and world-views coexist in each environment. Using the young person's reality as a springboard, teachers must foster exchanges of ideas and experiences and thus help the students to explore the richness of their environment. Various forms of media can be used, including newspapers, television, radio and the Internet, to help students learn about realities and cultural spheres other than their own.

Learning in Ethics and Religious Culture is rooted in young people's immediate reality and in what they know of themselves and their environment. This learning, which also draws on other sociocultural environments present in Québec and elsewhere in the world, should enable students to broaden their horizons.

For example, students in Secondary Cycle One can examine different groups, institutions or organizations in the world in order to explore values and norms that are unique to them, as well as different forms of power associated with them. Moreover, students can explore important aspects of Québec's physical and spiritual heritage by becoming familiar with works of art and key figures associated with Québec's Catholic and Protestant religious history. In addition, by trying to understand stories, rites and rituals, as well as representations of the divine and of mythical and supernatural beings, students are encouraged to consider various ways of thinking, being or acting here and elsewhere in the world. In Secondary Cycle Two, students are asked to consider the different ways in which societies address tolerance, justice, human ambivalence or the future of humanity. Likewise, to better understand religious symbolism, they are asked to analyze religious works of art associated with different traditions.

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*Learning in Ethics and Religious Culture is rooted in young people's immediate reality and in what they know of themselves and their environment.*

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## Diversified Resources

In an Ethics and Religious Culture classroom, it is important to make plentiful and diversified resources readily available in order to nurture ethical reflection and foster exploration from different perspectives regarding religious diversity and other representations of the world or human beings. Students must therefore have access to:

- various writings, for example, reference works, periodicals, newspaper articles, laws, encyclopedias, specialized dictionaries and sacred texts
- resource persons, for example, representatives of community and social institutions and organizations, information specialists, experts on a specific subject and school staff (in particular, complementary services professionals)
- material or technical support, for example, a writing board, screen, multimedia projector, bulletin board for posting work, tape recorder and computers
- other resources, for example, Web sites, museums, research or interpretation centres, pictures, historical documents and artifacts, audio-visual documents, a school or municipal library and various works of art (visual arts, theatre arts, music)

Many of these resources are available by using computer and communications technologies. Students also need to be able to use these sites as research tools and as support for their work. The teacher can also use them during the planning stage.

## Evaluation of Learning

In accordance with the *Policy on the Evaluation of Learning*, evaluation in the Ethics and Religious Culture program has two purposes: to support learning and to recognize competencies.

## Support for learning

Evaluation plays a major role in the regulation of learning. Teachers must regularly observe the students and intervene to help them adjust their learning progress and more efficiently mobilize their resources. To this end, the evaluation criteria have been established for each of the program's competencies. These criteria are generic in that they cover a large range of elements, including the processes, strategies and knowledge that the students are called upon to master. They allow the teachers, who develop learning and evaluation situations, to come up with indicators that reflect the students' observable behaviours and expected actions, which demonstrate the level of competency development.

In secondary school, the students will be able to mobilize a large number of resources in ethics and religious culture in learning and evaluation situations involving increasingly complex and abstract themes. Teachers can thus observe and guide the students in their learning process by providing them with regular feedback that will enable them to develop their skills in analysis and synthesis. Throughout the learning process, a metacognitive process is necessary for students to take stock of their learning and to transfer their learning to new situations.

Regardless of the situation, the goal of the teachers' interventions is to enable students to consolidate their learning, and also to make students become aware of the difficulties they have encountered and to overcome them. These observations must enable the teacher to determine the processes employed by the students and the level of development they have achieved regarding each competency. The observations can be made while students are working, in which case teachers can give immediate feedback. Record-keeping tools will enable teachers to keep track of the observations that reflect the students' successes and difficulties in order to subsequently review the strategies used and the learning achieved by each student, with the understanding that some students may

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*The criteria allow the teachers, who develop learning and evaluation situations, to come up with indicators that reflect the students' observable behaviours and expected actions.*

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*The goal of the teachers' interventions is to enable students to consolidate their learning, and also to make students become aware of the difficulties they have encountered and to overcome them.*

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require more support in terms of the process they use, while others may need more support regarding strategies or knowledge. Teachers are also asked to adjust their teaching and to moderate their interventions in accordance with the needs of their students.

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*Evaluation is a shared responsibility between each student in a class and the teacher.*

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Lastly, it is important to stress that evaluation, for the purpose of supporting learning, is a shared responsibility between each student in a class and the teacher. This responsibility is part of the teacher-student relationship (coevaluation), the student-student relationship (peer evaluation) and the student's relationship to himself or herself (self-evaluation). As the students develop their sense of responsibility regarding learning and its evaluation, their capacity for self-regulation should also increase.

### Recognition of competencies

The competency report is related to the evaluation with regard to its purpose of recognizing competencies. To prepare this report, the teacher must consider the most significant observations or productions relating to competency development. This information can be combined with other information gathered during an evaluation situation. Teachers can thus make an informed judgment on the status of students' competency development. The end-of-cycle outcomes and the scales of competency levels are obligatory elements for the purposes of interpreting recorded data and of recognizing the students' competencies.

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*The scales of competency levels are obligatory elements for interpreting recorded data and recognizing the students' competencies.*

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## COMPETENCY 1 Reflects on ethical questions

### Focus of the Competency

In a pluralist society such as ours, diverse values and norms coexist and are taken into account by individuals when they consider ethical issues. In such a context, it is important to develop a capacity to think for oneself, to use critical and creative thinking, to guard against the consequences of passivity and moralism, and also to be cognizant of and respect the basic values of Québec society.

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*Ethical questions are addressed by means of situations that involve values or norms, and which present a problem to be solved or a subject for reflection.*

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In this program, reflecting on ethical questions enables examining the significance of various types of conduct, as well as the values and norms that guide members of a society with respect to community life. Indispensable for making wise choices, the competency *Reflects on ethical questions* requires developing a reflective process. Ethical questions are addressed by means of situations that involve values or norms, and which present a problem to be solved or a subject for reflection. For example, problems will be treated involving balanced relations within a group or society, the distribution of wealth among peoples or protection of the environment. Topics could involve universal themes such as happiness, friendship or justice. Regardless, the situation must highlight tensions or conflicting values.

### Key Features of the Competency

This competency is based on three key features: analyzes a situation from an ethical point of view, examines a variety of cultural, moral, religious, scientific or social references, and evaluates options or possible actions.

The key features that follow illustrate the skills that are essential to enable students at the secondary level to use the competency:

- the ability to describe a situation and to put it into context in order to identify an ethical question in light of points of view that may provoke tensions or conflicting values
- the ability to recognize the main references on which the different points of view are based and search for their role and meaning
- the ability to examine the impact of options or possible actions on oneself, others or the situation, with a view to contributing to community life.

The three key features are part of a dynamic movement and may be mobilized simultaneously or at different times in the course of using the competency.

### Students' progress from elementary school through secondary school

Using simple and familiar situations, elementary school students will have learned to reflect with others on ethical questions involving the needs of humans and other living beings, as well as the interdependence of living beings (Cycle One), interpersonal relationships and the demands of belonging to a group (Cycle Two), and lastly, the life of individuals as members of society and the demands of life in society (Cycle Three).

In Secondary Cycle One, the competency is developed using complex situations that are more or less familiar in which the students are called upon to reflect on questions involving freedom, autonomy and social order.

In Secondary Cycle Two, the proposed situations involve questions that deal with tolerance, the future of humanity, justice and human ambivalence. Students must also learn to demonstrate greater autonomy in their reflection.

### Complementarity with the other two competencies

Using the competency *Reflects on ethical questions* contributes to the development of the other two competencies *Engages in dialogue* and *Demonstrates an understanding of the phenomenon of religion*. Ethical reflection supposes that we ask ourselves about perceptions, ideas and values and that we use different means for developing and validating a point of view. In this way, it meets the demands of practising dialogue. Ethical reflection also involves taking into account various ways of thinking, being and acting that can facilitate the analysis of points of view and tensions in a situation, which contributes to understanding the phenomenon of religion.

## Key Features of Competency 1: Secondary Cycle One

### Analyzes a situation from an ethical point of view

Describes a situation and puts it into context • Formulates a related ethical question • Compares points of view • Explains tensions or conflicting values • Compares the situation with similar situations • Compares his/her analysis of the situation with that of his/her classmates

### Examines a variety of cultural, moral, religious, scientific or social references

Finds the main references present in different points of view • Looks for the role and the meaning of these references • Considers other references • Compares the meaning of the main references in different contexts

### Reflects on ethical questions

### Evaluates options or possible actions

Suggests options or possible actions • Studies the effects of these options or actions on oneself, others or the situation • Chooses options or actions that foster community life • Reflects on the factors that influenced these choices

## Evaluation Criteria

- Detailed analysis of a situation from an ethical point of view
- Study of the references present in the points of view
- Evaluation of options or possible actions in order to recognize which ones contribute to community life

## End-of-Cycle Outcomes

By the end of Cycle One, students are able to carry out ethical reflection on topics dealing with freedom, autonomy and social order. They can describe a situation and identify some of the ethical questions it raises. They can find and compare different points of view related to the situation. In their analysis, they refer to other situations. They can identify which values and norms may be a source of tensions or conflicting values. They can demonstrate knowledge of the main references present in the points of view. They consider other references to further their reflection. They are able to compare the meaning of certain references in different contexts. They justify different options or possible actions based on pertinent references and examine the impact on themselves, others and on the situation in terms of community life. They can make connections with other contexts in order to transfer their learning. They are able to reflect on their process, evaluate its effectiveness with regard to their ethical reflection and consider possible avenues for improvement.

## Key Features of Competency 1: Secondary Cycle Two

### Analyzes a situation from an ethical point of view

Describes a situation and puts it into context • Formulates a related ethical question • Compares points of view • Explains tensions or conflicting values • Compares the situation with similar situations • Compares his/her analysis of the situation with that of his/her classmates

### Examines a variety of cultural, moral, religious, scientific or social references

Finds the main references present in different points of view • Looks for the role and the meaning of these references • Considers other references • Compares the meaning of the main references in different contexts

### Reflects on ethical questions

### Evaluates options or possible actions

Suggests options or possible actions • Studies the effects of these options or actions on oneself, others or the situation • Chooses options or actions that foster community life • Reflects on the factors that influenced these choices

## End-of-Cycle Outcomes

By the end of Cycle Two, students are able to carry out ethical reflection on topics dealing with tolerance, the future of humanity, justice and human ambivalence. They are able to describe a situation and examine in greater detail some of the ethical questions it raises. They can compare a range of points of view to draw out different ways of thinking. They can identify values and norms and explain tensions or conflicting values. They can demonstrate knowledge of the references present in the points of view. To further their reflection, they can consider other references, prioritize the most meaningful ones and show their contribution. They can apply their ethical reflection in other situations. They can assess options or possible actions and anticipate the impact on themselves and others in terms of community life. They can anticipate other contexts in which they can transfer their learning. They are able to reflect on their process, evaluate its effectiveness with regard to their ethical reflection and consider possible avenues for improvement.

## Evaluation Criteria

- Detailed analysis of a situation from an ethical point of view
- Study of the references present in the points of view
- Evaluation of options or possible actions in order to recognize which ones contribute to community life

### Focus of the Competency

Québec society is a pluralist society with regard to beliefs. It is open to the world, in particular, as a result of access to various means of communication. Members of Québec society are often witness to the phenomenon of religion not only because of its buildings, works of art or street names, which are part of its historical heritage, but also because of a diversity of food- and clothing-related practices and how persons or groups promote values that are important to them. These various forms of religious expression constitute a significant heritage, which, over time, is renewed and evolves as a result of new cultural contributions.

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*Living together in our society requires that we gain an understanding of the phenomenon of religion. In this program, the goal is to encourage students to understand the various forms of religious expression, grasp the complexity of the phenomenon and gain perspective on the various dimensions.*

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Living together in our society requires that we gain an understanding of the phenomenon of religion. In this program, the goal is to encourage students to understand the various forms of religious expression, grasp the complexity of the phenomenon and gain perspective on the various dimensions: experiential, historical, doctrinal, moral, ritual, literary, artistic, social or political. Development of the competency *Demonstrates an understanding of the phenomenon of religion* demands recourse to varied and credible sources to explore the meaning of different forms of religious expression. The competency presupposes the ability to associate forms of expression with their respective religion and to make connections between diverse elements of the social and cultural environment, both here and elsewhere in the

world. Demonstrating an understanding of the phenomenon of religion also involves studying various ways of thinking, being and acting that stem from different contexts, regardless of whether they are religious or not.

### Key Features of the Competency

This competency is based on three key features: analyzes forms of religious expression, makes connections between forms of religious expression and the social and cultural environment, and examines different ways of thinking, being and acting.

The key features that follow illustrate the skills that are essential to enable students at the secondary level to use the competency:

- the ability to describe and put into context forms of religious expression, by explaining their meaning and their role and by making connections with religious traditions
- the ability to look for connections between forms of religious expression and elements of the social and cultural environment from here and elsewhere in the world, by developing a more in-depth understanding of the shared and unique aspects of these forms of expression and by explaining their meaning and their role
- the ability to further develop various ways of thinking, being and acting within the context of one religious tradition, within different religions and within society

The three key features are part of a dynamic movement and may be mobilized simultaneously or at different times in the course of using the competency.

### Students' progress from elementary school through secondary school

Using simple and familiar situations, elementary school students will have learned to explore forms of religious expression as they are manifest in family celebrations and stories that have touched people (Cycle One), in religious practices within the community and their environment (Cycle Two) and, lastly, in the diversity of values and norms that characterize the different religions present in society and in the world (Cycle Three).

In Secondary Cycle One, the competency is developed using complex situations that are more or less familiar. The students deepen their understanding of the phenomenon of religion by examining Québec's religious heritage, fundamental elements of religious traditions and different representations of the divine and of mythical and supernatural beings.

In Secondary Cycle Two, the situations proposed to students are similar, but involve situations that touch upon religions over time, existential questions, religious experience and religious references in art and culture. Students must also learn to demonstrate greater autonomy in their process.

### **Complementarity with the other two competencies**

Using the competency *Demonstrates an understanding of the phenomenon of religion* contributes to the development of the other two competencies *Engages in dialogue* and *Reflects on ethical questions*. On the one hand, understanding forms of religious expression and taking into account various perspectives call for a strict intellectual stance to understand others' points of view, beliefs, values and convictions, which is conducive to dialogue. On the other hand, a good understanding of the phenomenon of religion helps bolster reflection on ethical questions since it facilitates the search for the meaning and the role of certain references present in various points of view that may be expressed about a given situation.

## Key Features of Competency 2: Secondary Cycle One

### Analyzes forms of religious expression

Describes and puts into context forms of religious expression

- Looks for the meaning and role of forms of religious expression
- Makes connections between these forms of expression and different religious traditions
- Reflects on his/her explorations and explanations

### Makes connections between forms of religious expression and the social and cultural environment

Identifies forms of religious expression in space and time

- Relates such forms of expression to aspects of the social and cultural environment both here and elsewhere in the world
- Examines what such forms of expression have in common and what distinguishes them
- Looks for the meaning and role of these forms of expression in the lives of individuals and groups
- Reflects on his/her explorations and thoughts

**Demonstrates an understanding of the phenomenon of religion**

### Examines various ways of thinking, being and acting

Studies various ways of thinking, being or acting within a single religious tradition or in the context of several religious traditions

- Studies various ways of thinking, being or acting in society
- Recognizes the impact of different types of behaviour on life within society

## Evaluation Criteria

- Detailed analysis of a form of religious expression
- Explanation of the connections between forms of religious expression and elements of the social and cultural environment
- Analysis of a range of ways of thinking, being and acting

## End-of-Cycle Outcomes

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By the end of Cycle One, students can understand forms of religious expression related to Québec's religious heritage, to fundamental elements of religious traditions and to representations of the divine and of mythical and supernatural beings. They can describe these forms of expression and demonstrate knowledge of their meaning and role. They can make connections with certain elements of the social and cultural environment both here and elsewhere in the world. They can draw out the shared and specific aspects of several of the forms of expression studied. They can demonstrate knowledge of certain behaviours that are suitable in the context of diversity, as well as the impact of various ways of thinking, being or acting on society. They are able to summarize their learning and assess the effectiveness of their process in order to make improvements, if needed.

## Key Features of Competency 2: Secondary Cycle Two

### Analyzes forms of religious expression

Describes and puts into context forms of religious expression

- Studies the meaning and role of forms of religious expression
- Makes connections between these forms of expression and different religious traditions
- Reflects on his/her explorations and explanations

### Makes connections between forms of religious expression and the social and cultural environment

Identifies forms of religious expression in space and time

- Relates such forms of expression to aspects of the social and cultural environment both here and elsewhere in the world
- Examines what such forms of expression have in common and what distinguishes them
- Studies the meaning and role of these forms of expression in the lives of individuals and groups
- Reflects on his/her explorations and thoughts

**Demonstrates an understanding of the phenomenon of religion**

### Examines various ways of thinking, being and acting

Develops a greater understanding of various ways of thinking, being or acting within a single religious tradition or in the context of several religious traditions

- Develops a greater understanding of various ways of thinking, being or acting in society
- Assesses the impact of different types of behaviour on life within society

## Evaluation Criteria

- Detailed analysis of a form of religious expression
- Explanation of the connections between forms of religious expression and elements of the social and cultural environment
- Analysis of a range of ways of thinking, being and acting

## End-of-Cycle Outcomes

By the end of Cycle Two, students can understand forms of religious expression related to religions over the course of time, to existential questions, religious experience and religious references in the arts. They can describe these forms of expression and demonstrate overall knowledge of their meaning and role, as well as their connections to religions. They will have explored answers that the great religious traditions and other representations of the world contribute in response to existential questions. They can make connections between forms of religious expression and elements of the social and cultural environment both here and elsewhere in the world. They can draw out the shared and specific aspects of several of the forms of expression studied. They can demonstrate greater knowledge of certain behaviours that are suitable in the context of diversity, as well as the impact of various ways of thinking, being or acting on society. They can anticipate other contexts for transferring their new knowledge and suggest ways of improving their process.

### Focus of the Competency

In order to be viable, a pluralist society in which there is a profusion of ethical questions and where diverse beliefs and ways of thinking, being and acting coexist needs to define itself as open and tolerant. In order to foster community life, such a society cannot circumvent the need for dialogue that is imbued with listening and reflection, discernment and the active participation of its members. This quality of dialogue is very practical for self-knowledge and indispensable for life in society.

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*Dialogue involves two interactive dimensions: individual deliberation and the exchange of ideas with others.*

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In this program, the practice of dialogue entails adopting attitudes and behaviours that foster community life. Such dialogue involves two interactive dimensions: individual deliberation and the exchange of ideas with others. The first dimension, which promotes self-knowledge, requires moments of personal reflection. Such moments of reflection allow for examining a process, perceptions, preferences, attitudes and ideas, and for making connections with what is already known about a given topic. The second dimension, which enables encounters with the other, consists in taking time with others to share and explore, during which different points of view are constructed and expressed. Within these two dimensions of dialogue, a point of view may be modified, consolidated and validated. In different contexts, engaging in dialogue requires communicating clearly and using means that allow for developing and examining a point of view with precision and consistency. This competency also requires the establishment of conditions that are conducive to dialogue and common understanding.

### Key Features of the Competency

This competency is based on three key features: organizes his/her thinking, interacts with others, and develops a substantiated point of view.

The key features that follow illustrate the skills that are essential to enable students at the secondary level to use the competency:

- the ability to conduct a reflective process in order to organize their thinking
- the ability to express their point of view by relying on relevant and coherent reasons or arguments, and to be attentive to others' views
- the ability to select relevant and diverse resources, to use appropriate means for examining and developing a well-founded point of view, and to anticipate objections and necessary clarifications

The three key features are part of a dynamic movement and may be mobilized simultaneously or at different times in the course of using the competency.

### Students' progress from elementary school through secondary school

Using simple and familiar situations, elementary school students will have become familiar with various forms of dialogue. They will have learned different means for developing and examining a point of view and for recognizing a certain number of processes that are likely to hinder dialogue.

In Secondary Cycle One, the competency is developed using complex situations that are more or less familiar. They practise dialogue using different forms, including a discussion or a roundtable. They take into account what they have already learned about various types of judgment while striving to examine or develop a coherent and relevant point of view. In addition, to advance the dialogue, they explore other processes that are likely to hinder it, such as the "two wrongs make a right" argument, straw man argument, false dilemma, causal fallacy, false analogy, slippery slope and conspiracy theories.

In Secondary Cycle Two, the situations presented to the students are similar. The students must nevertheless demonstrate greater autonomy in practising different forms of dialogue, using appropriate means for examining and developing a point of view, and recognizing the processes that are likely to hinder dialogue. In addition to the types of judgment already studied for examining a point of view, the following types of reasoning are also studied, namely, induction, deduction, analogy and hypothesis.

### Complementarity with the other two competencies

Using the competency *Engages in dialogue* contributes to the development of the other two competencies *Demonstrates an understanding of the phenomenon of religion* and *Reflects on ethical questions*. When interpersonal exchanges are imbued with respect and openness, they lead to a better understanding of the various ways of thinking, being and acting that are associated with religious traditions or elements of the social and cultural environment both here and elsewhere in the world. The practice of dialogue, through the exchange of ideas it generates, also helps students clarify their thoughts on ethical questions. It provides a rigorous framework in which to deal with ethical questions and the phenomenon of religion.

## Key Features of Competency 3: Secondary Cycle One

### Organizes his/her thinking

Identifies the subject of dialogue • Makes connections between prior knowledge and new knowledge • Distinguishes between what is essential and what is secondary in the different points of view expressed

- Takes stock of his/her reflections

### Interacts with others

Develops an awareness of his/her reaction to the subject of dialogue • Looks for conditions that foster dialogue

- Expresses his/her point of view and pays attention to others' views
- Explains different points of view, using relevant and coherent arguments
- Asks for clarification
- Implements means to overcome obstacles to dialogue

## Engages in dialogue

### Develops a substantiated point of view

Uses his/her resources and looks for information about the subject of dialogue • Develops further his/her understanding of different points of view • Imagines various hypotheses

- Fleshes out a point of view
- Anticipates objections and necessary clarifications
- Validates his/her point of view
- Reflects on his/her process

## Evaluation Criteria

- Relevance and sufficient quantity of written records regarding how students organize their thinking
- Adequate use of related content involving interaction with others
- Presentation of a point of view developed using a sufficient number of relevant, coherent elements

## End-of-Cycle Outcomes

> 26 (486)  
Chapter 9

By the end of Cycle One, students are able to provide themselves with a process and structure their thinking or arguments on topics dealing with concrete realities. They can recognize the relevance and coherence of elements that make up a point of view. They can examine their perceptions, attitudes and ideas. They understand that certain stated judgments or processes hinder dialogue or create an obstacle to developing a substantiated point of view. They can examine points of view using questions that are generally adapted to the type of judgment in question. They respect the rules of dialogue and propose means for overcoming obstacles. They use resources and vocabulary that are appropriate to the subject of dialogue in order to develop a point of view that includes a sufficient number of relevant, coherent elements. They can take into account others' points of view and can explain how and why their own point of view has been modified or consolidated.

## Key Features of Competency 3: Secondary Cycle Two

### Organizes his/her thinking

Identifies the subject of dialogue • Makes connections between prior knowledge and new knowledge • Distinguishes between what is essential and what is secondary in the different points of view expressed • Takes stock of his/her reflections

### Interacts with others

Develops an awareness of his/her reaction to the subject of dialogue • Looks for conditions that foster dialogue • Expresses his/her point of view and pays attention to others' views • Explains different points of view using relevant and coherent arguments • Asks for clarification • Implements means to overcome obstacles to dialogue

## Engages in dialogue

### Develops a substantiated point of view

Uses his/her resources and looks for information about the subject of dialogue • Develops further his/her understanding of different points of view • Imagines various hypotheses • Fleshes out a point of view • Anticipates objections and necessary clarifications • Validates his/her point of view • Reflects on his/her process

## End-of-Cycle Outcomes

By the end of Cycle Two, students are able to plan a process and structure their thinking or arguments on topics dealing with concrete or abstract realities. They can evaluate the relevance and coherence of judgments and reasoning that make up a point of view. They call into question their perceptions, attitudes and ideas. They can explain why certain stated judgments or processes hinder dialogue or create an obstacle to developing a substantiated point of view. They can examine points of view using questions that are adapted to the type of judgment in question. They are able to take advantage of the different forms of dialogue and propose means for overcoming obstacles. They use a range of resources and vocabulary that are appropriate to the subject of dialogue in order to develop a point of view that includes a sufficient number of relevant, coherent elements. They can probe others' points of view. They can analyze how their own point of view has been modified or consolidated.

## Evaluation Criteria

- Relevance and sufficient quantity of written records regarding how students organize their thinking
- Adequate use of related content involving interaction with others
- Presentation of a point of view developed using a sufficient number of relevant, coherent elements

## Learning Progress From One Cycle to the Next and From One Year to the Next in Cycle Two

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This section guides the planning of learning activities and allows for assessing learning progress regarding each competency: *Reflects on ethical questions, Demonstrates an understanding of the phenomenon of religion and Engages in dialogue.*

The section is divided into three parts: Resources to Be Mobilized, Context and Procedures for Carrying Out Tasks and Student's Process. The section brings together the essential elements that must be taken into account to ensure ongoing competency development. By varying the elements, the teacher sets the level of complexity of the learning and evaluation situations (LES) presented to the students.

The first part, Resources to Be Mobilized, deals with the themes, related content and concepts necessary for the development of each competency. It also provides paths in order to take into account the diversity, origin and content of written, human and media resources, which the student is asked to mobilize. The second part, Context and Procedures for Carrying Out Tasks, provides an overview of the key points regarding the teaching guidelines and program content for the three competencies. It also describes the requirements of the tasks that students are asked to carry out with the goal of helping them develop their autonomy. Lastly, the third part, Student's Process, provides the teacher with ways of fostering the development of each student's autonomy with respect to his/her learning.

## Resources to Be Mobilized

1. The teacher refers to the themes and related content in order to plan LES	
<b>Cycle One</b>	
<p><b>Ethics competency</b></p> <ul style="list-style-type: none"> <li>– Freedom</li> <li>– Autonomy</li> <li>– Social order</li> </ul> <p>See Program Content, pp. 37-38</p>	<p><b>Religious culture competency</b></p> <ul style="list-style-type: none"> <li>– Québec's religious heritage</li> <li>– Key elements of religious traditions</li> <li>– Representations of the divine and of mythical and supernatural beings</li> </ul> <p>See Program Content, pp. 42-43</p>
<p><b>Dialogue competency</b></p> <ul style="list-style-type: none"> <li>– Forms of dialogue and conditions that foster dialogue</li> <li>– Means for developing a point of view</li> <li>– Means for examining a point of view</li> </ul> <p>See Program Content, pp. 48-53</p>	
<b>Cycle Two</b>	
<p><b>Ethics competency</b></p> <ul style="list-style-type: none"> <li>– Tolerance</li> <li>– The future of humanity</li> <li>– Justice</li> <li>– Human ambivalence</li> </ul> <p>See Program Content, pp. 39-40</p>	<p><b>Religious culture competency</b></p> <ul style="list-style-type: none"> <li>– Religions down through time</li> <li>– Existential questions</li> <li>– Religious experience</li> <li>– Religious references in art and culture</li> </ul> <p>See Program Content, pp. 44-46</p>
<p><b>Dialogue competency</b></p> <ul style="list-style-type: none"> <li>– Forms of dialogue and conditions that foster dialogue</li> <li>– Means for developing a point of view</li> <li>– Means for examining a point of view</li> </ul> <p>See Program Content, pp. 48-54</p>	

2. The teacher plans LES that encourage students to progressively construct their representation of concepts <sup>3</sup>					
	Elementary			Secondary	
	Cycle One	Cycle Two	Cycle Three	Cycle One	Cycle Two
					Second Year
<b>Ethics competency</b>	Norm, ethical question, reference, tension, value				
	Ethical choice, conflicting values				
	Ethical issue				
	Moral principle, moral rule				
<b>Religious culture competency</b>	Cultural diversity, social and cultural environment, form of religious expression, religion				
	Appropriate behaviour, religious practice				
	Religious culture, symbol				
	Religious heritage				
<b>Dialogue competency</b>	Dialogue, point of view, conditions that are conducive to dialogue				
	Self-knowledge, questions for clarification				
	Community life, recognition of others				
	Pursuit of the common good				

3. The concepts found here do not represent an exhaustive list. They must be learned in relation to the program content for each competency (themes, teaching guidelines and related content).

### 3. The teacher plans LES that allow students to mobilize written, human and media resources

Cycle One	Second Year of Cycle Two	Third Year of Cycle Two
<b>In terms of variety, the resources are:</b>		
<ul style="list-style-type: none"> <li>– different</li> <li>– sometimes specialized</li> <li>– sufficient</li> </ul>	<ul style="list-style-type: none"> <li>– different</li> <li>– often specialized</li> <li>– sufficient</li> </ul>	<ul style="list-style-type: none"> <li>– different</li> <li>– usually specialized</li> <li>– sufficient</li> </ul>
<b>In terms of where they are found, the resources are:</b>		
<ul style="list-style-type: none"> <li>– often sought out by the student and approved by the teacher</li> <li>– sometimes provided by the teacher</li> </ul>	<ul style="list-style-type: none"> <li>– often sought out and validated by the student</li> <li>– sometimes provided by the teacher</li> </ul>	
<b>In terms of content, the resources are:</b>		
<ul style="list-style-type: none"> <li>– sought out by the student and approved by the teacher</li> </ul>	<ul style="list-style-type: none"> <li>– complex</li> <li>– sometimes unique and original</li> <li>– selected by the student, who justifies their relevance</li> </ul>	<ul style="list-style-type: none"> <li>– complex</li> <li>– often unique and original</li> <li>– selected by the student, who justifies their relevance and coherence</li> </ul>

1. The teacher plans LES, taking into account the teaching guidelines	
<b>Cycle One</b>	
<p><b>Ethics competency</b></p> <p>Draw upon situations in which freedom and autonomy come into play, as well as situations involving concrete examples related to the social order so as to help students:</p> <ul style="list-style-type: none"> <li>– reflect on different ways of viewing freedom, as well as its constraints and obligations</li> <li>– reflect on different ways of experiencing autonomy and of understanding its demands and the impact it has</li> <li>– reflect on different ways of understanding the social order and reacting to it</li> </ul>	<p><b>Religious culture competency</b></p> <p>Draw upon forms of religious expression to encourage students to:</p> <ul style="list-style-type: none"> <li>– become aware that Québec’s religious heritage has been shaped by the contributions of various religions, especially Catholicism and Protestantism</li> <li>– become aware that stories, rites and rules are often interwoven and that they constitute key elements of religious traditions</li> <li>– become aware that there are numerous ways of representing and interpreting the divine, as well as mythical and supernatural beings</li> </ul>
<p><b>Dialogue competency</b></p> <p>Draw upon the students’ ability to provide themselves with a procedure and to structure their ideas or arguments using various forms of dialogue, as well as to examine and question types of judgments and processes likely to hinder dialogue, in order to encourage them to:</p> <ul style="list-style-type: none"> <li>– establish conditions that are conducive to dialogue</li> <li>– choose suitable means for developing a point of view</li> <li>– examine various points of view and evaluate the sufficiency, relevance and coherence of elements that make them up</li> </ul>	
<b>Cycle Two</b>	
<p><b>Ethics competency</b></p> <p>Draw upon literature, current events and certain specific cases to encourage students to:</p> <ul style="list-style-type: none"> <li>– reflect on ways of viewing tolerance</li> <li>– reflect on ways of looking at the future of humanity with regard to how human beings and the environment relate</li> <li>– reflect on the various ways of looking at justice, at the principles associated with it and the questions it raises</li> <li>– become aware that every human being is ambivalent in his or her feelings, judgments and behaviour</li> </ul>	<p><b>Religious culture competency</b></p> <p>Draw upon history, literature and art to encourage students to:</p> <ul style="list-style-type: none"> <li>– become aware that knowing a religious tradition requires understanding the significant events in its history</li> <li>– become aware that human beings have always asked themselves fundamental questions and that diverse religious traditions or currents of thought have offered responses to these questions</li> <li>– become aware that religious experience is an essential dimension for persons and groups affiliated with a religion</li> <li>– become aware that the religious character of certain works of art refers especially to writings, key figures and religious objects, and that these aspects can sometimes be found in secular works of art</li> </ul>

**Dialogue competency**

Draw upon the students' ability to plan their process, structure their ideas or arguments, and examine and question types of judgments, reasoning, and processes likely to hinder dialogue, in order to encourage the students to:

- master diverse forms of dialogue and evaluate the conditions that are conducive to their practice
- choose the most appropriate means in developing a point of view
- examine diverse points of view and evaluate the sufficiency, relevance and coherence of the elements that make up points of view

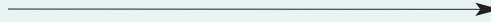
**2. The teacher plans LES, taking into account the requirements related to the tasks to be carried out**

Cycle One	Second Year of Cycle Two	Third Year of Cycle Two
<b>Ethics competency</b>		
<p><b>With help, the students:</b></p> <ul style="list-style-type: none"> <li>– explain what tensions and conflicting values involve</li> <li>– compare their analysis of the situation with that of their peers, etc.</li> </ul>	→	<p><b>Individually, the students:</b></p> <ul style="list-style-type: none"> <li>– explain what tensions and conflicting values involve</li> <li>– compare their analysis of the situation with that of their peers, etc.</li> </ul>
<p><b>With help, the students ensure the relevance and the diversity of:</b></p> <ul style="list-style-type: none"> <li>– references</li> <li>– options</li> <li>– actions, etc.</li> </ul>	→	<p><b>Individually, the students justify the relevance and the validity of:</b></p> <ul style="list-style-type: none"> <li>– references</li> <li>– options</li> <li>– actions, etc.</li> </ul>
<b>Religious culture competency</b>		
<p><b>With help, the students:</b></p> <ul style="list-style-type: none"> <li>– look for various ways of thinking, being and acting</li> <li>– study the connections between forms of religious expression and religious traditions</li> <li>– study the meaning and role of forms of religious expression, etc.</li> </ul>	→	<p><b>Individually, the students:</b></p> <ul style="list-style-type: none"> <li>– study various ways of thinking, being and acting</li> <li>– study the connections between forms of religious expression and religious traditions</li> <li>– study the meaning and role of forms of religious expression, etc.</li> </ul>
<p><b>The students make certain complex connections between:</b></p> <ul style="list-style-type: none"> <li>– forms of religious expression and religious traditions</li> <li>– forms of religious expression and elements of the social and cultural environment from here and elsewhere in the world, etc.</li> </ul>	→	<p><b>The students make complex connections between:</b></p> <ul style="list-style-type: none"> <li>– forms of religious expression and religious traditions</li> <li>– forms of religious expression and elements of the social and cultural environment from here and elsewhere in the world, etc.</li> </ul>

### Dialogue competency

#### *With help, the students:*

- become aware of what the subject of a dialogue evokes in them
- seek out conditions that are conducive to dialogue
- explain points of view by relying on relevant and coherent arguments
- apply means for overcoming difficulties
- deepen their understanding of different points of view
- imagine different hypotheses
- anticipate objections and necessary clarifications
- validate their point of view, etc.



#### *Individually, the students:*

- become aware of what the subject of a dialogue evokes in them
- seek out conditions that are conducive to dialogue
- explain points of view by relying on relevant and coherent arguments
- apply means for overcoming difficulties
- deepen their understanding of different points of view
- imagine different hypotheses
- anticipate objections and necessary clarifications
- validate their point of view, etc.

## Student's Process

### **From the beginning of Cycle One through the end of the third year of Cycle Two, the teacher plans times when the students manage their learning with increasing autonomy**

- Ways of carrying out tasks: the students recognize the tasks → they suggest them → they determine them → they justify them
- Internal and external resources that are mobilized: the students select resources → they justify the choice → they anticipate other uses
- Impact of their learning on the construction of their identity, their power to act and their world-view: the students recognize the impact → they analyze it → they evaluate it
- Changes that have been made: the students explain them → they justify them
- Time for reflection: the students plan time → they evaluate it
- Record-keeping with respect to process and learning: the students choose the method → they justify it
- Criteria for the selection of record-keeping tools: the students apply the criteria → they determine them → they justify them

## Program Content

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The program content includes a range of resources that need to be mobilized in order to develop the three competencies of the Ethics and Religious Culture program. They are divided into five sections.

- Cultural References
- Concepts
- Ethics: Themes, Teaching Guidelines and Related Content
- Religious Culture: Themes, Teaching Guidelines and Related Content
- Content Regarding the Practice of Dialogue: Teaching Guidelines and Related Content

### Cultural References

Students live in a cultural context to which they contribute and that, in turn, influences their world-view. Throughout secondary school, the Ethics and Religious Culture program helps students to grasp the diversity and cultural richness surrounding them. This program also offers students the opportunity to broaden their general culture. By examining references, such as habits and customs, experiential truths, codes of conduct and charters of rights underlying the democratic principles, norms and values shared by the members of the society in which they live, students are able to develop a meaningful understanding of their society. Stories, religious symbols in works of art of a religious or secular nature, rites and rules are all references that encourage students to be open to the world, and to expand their cultural knowledge.

## Concepts

This section presents the concepts that must specifically be learned in Ethics and Religious Culture. The concepts are compulsory since they are essential to the development of the program's three competencies. There is progressive learning of concepts throughout elementary and secondary school. In addition, their use fosters rigorous practice of dialogue. The concepts associated with the themes and related content in the ethics and the religious culture components of this program, as well as the content related to dialogue are also compulsory.

- **Ethical issue:** value or norm that is the subject of an ethical question. For example, the question "Is it always necessary to tell the truth?" involves the ethical issue of honesty.
- **Ethical question:** a question about a subject of reflection or a problem to be solved concerning values and norms used by members of a society or group to guide and regulate their conduct. This type of question always raises one or more ethical issues.
- **Form of religious expression:** relates to one or more dimensions of a religion. Religious expression takes root and develops in a sociocultural universe. The Torah, the Bible, the sweat lodge, the minaret, Puja, Christmas, the icon, the Buddhist temple and certain street names referring to saints are all forms of religious expression.
- **Moral principle:** norm that defines what must be done or not be done to achieve what is deemed to be right. For example, the statements "do unto others as you would have them do unto you" and "respect your neighbour" are moral principles.
- **Moral rule:** a moral norm that specifies how a moral principle should be applied in a given situation or how a value should be brought to the forefront in such a situation. For example, the rule "software pirating is

prohibited" can be the application of a principle in a code of conduct in a school that includes "don't steal from others," or it could be viewed as the actualization of the value of honesty.

- **Norm:** moral requirement that guides behaviour. Moral principles and moral rules are norms.
- **Reference:** a resource from the social and cultural environment to which a person can refer to nurture and clarify ethical reflection. References can be of a moral, religious, scientific, literary or artistic nature.
- **Value:** a quality that is attributed to things, attitudes or behaviours which are considered more or less desirable by individuals or groups of people. A value can sometimes serve as a criterion for assessing whether a given behaviour or conduct is acceptable. Values can be grouped hierarchically to form coherent sets called "value systems." This involves social, religious or family values. In certain situations, conflicting values arise when one or more people favour one form of action over another, thus bringing to the fore that some values may not hold the same meaning for everyone.
- **World-view:** a perspective individuals have on themselves and their surroundings. This perspective shapes each individual's thinking, feelings, and behaviours and provides an implicit or explicit explanation of the totality of what is real. The world-view takes shape based on life experiences, human relations, values, norms, beliefs and convictions. It is also subject to change over time.

## Ethics: Themes, Teaching Guidelines and Related Content

This section includes the themes and related content for the ethics component of this program. Teaching guidelines are provided for each theme, along with related content to guide learning that is essential to the development of the competency *Reflects on ethical questions*.

### Compulsory content

- All of the themes and related content associated with this competency are compulsory for a given cycle. The themes and related content are mobilized by the students through the learning and evaluation situations planned by the teacher. The themes and related content must not be treated in a linear or sequential fashion; rather they must be seen as interrelated.
- The examples regarding related content are not compulsory.

Secondary Cycle One	
Theme: Freedom	
<p><b>Teaching guidelines</b></p> <p>Help students realize that there are different ways of viewing freedom, and that exercising freedom involves constraints and obligations.</p> <p>Draw upon situations that involve exercising freedom to help students to reflect on different ways of examining and considering the resulting implications in the lives of individuals and groups.</p>	
Related content	Examples
<b>Reflections on freedom</b>	<ul style="list-style-type: none"> <li>– Types of freedom: freedom of action, freedom of thought, freedom of expression, free will, etc.</li> <li>– Reasons behind choices: desires, needs, convictions, physical and social constraints, values and norms, etc.</li> <li>– Private life and public life: intimacy, confidentiality, access to information, voyeurism, stardom, etc.</li> </ul>
<b>Limits to freedom</b>	<ul style="list-style-type: none"> <li>– Responsibilities: obligations, promises, pacts, commitments, roles, etc.</li> <li>– Rights and obligations: rules, rules of conduct, codes of ethics, laws, charters, privileges, etc.</li> </ul>

<b>Theme: Autonomy</b>	
<p><b>Teaching guidelines</b></p> <p>Help students understand that there are different ways of experiencing autonomy and of understanding its demands and impact on individuals and groups.</p> <p>Draw upon situations involving dependence or autonomy to help students reflect on the underlying conditions and tensions. Help them understand how autonomy and dependence are experienced by individuals and within society.</p>	
<b>Related content</b>	<b>Examples</b>
<b>Dependence and autonomy</b>	<ul style="list-style-type: none"> <li>– Conditions for autonomy: critical judgment, common sense, moral responsibility, ability to choose, authenticity, etc.</li> <li>– The search for happiness: thrill seeking, friendship, love, social success, etc.</li> </ul>
<b>Individuals and groups</b>	<ul style="list-style-type: none"> <li>– Individual and collective forms of expression: desire for emancipation, acts of solidarity, struggles against dependencies, etc.</li> <li>– Tensions: personal interest and the common good, assertiveness and respect for others, interdependence and autonomy, etc.</li> </ul>
<b>Theme: Social order</b>	
<p><b>Teaching guidelines</b></p> <p>Have students become aware that there are different ways of understanding the social order and reacting to it, depending on the individuals or groups involved.</p> <p>Draw upon concrete cases to help students reflect on the reasons behind having laws and social order. Help them consider the values that can lead a person or group to call into question or reaffirm the social order or the laws.</p>	
<b>Related content</b>	<b>Examples</b>
<b>Groups, institutions and organizations</b>	<ul style="list-style-type: none"> <li>– Values and norms of groups, institutions and organizations: family, gangs, school, industry, the State, etc.</li> <li>– Forms of power: authoritarian, charismatic, cooperative, democratic, etc.</li> </ul>
<b>Forms of obeying and disobeying the law</b>	<ul style="list-style-type: none"> <li>– Obedience: submission, conformity, respecting the law, etc.</li> <li>– Disobedience: criminality, code of silence, dissidence, revolt, protest, conscientious objection, civil disobedience, etc.</li> </ul>
<b>Transformation of values and norms</b>	<ul style="list-style-type: none"> <li>– Causes: immigration, wars, the role of the media, scientific developments, globalization, etc.</li> <li>– Transformations: sexuality, alcohol consumption, smoking, relations between men and women, etc.</li> </ul>

## Secondary Cycle Two

### Theme: Tolerance

#### Teaching guidelines

Help students recognize that there are different ways of looking at tolerance.

Draw upon specific cases taken from literature and current events in order to help students reflect on indifference, tolerance and intolerance. Help them consider various responses that individuals and societies have had regarding such situations, particularly in Québec.

#### Related content

#### Examples

##### *Indifference, tolerance and intolerance*

- Reflections on tolerance: the limitations of a right, respect for differences, multiculturalism, pluralism, universalism, etc.
- Specific cases in various societies over time: edicts of tolerance, massacres, declarations of rights, racism, etc.

##### *Tolerance in Québec*

- Tolerance and its limits: integration of handicapped persons, petitions by religious groups, types of matrimonial unions, etc.
- Individual and collective responses: special adjustments, reasonable accommodation, defence of cultural identity, cultural integration, etc.

### Theme: The future of humanity

#### Teaching guidelines

Help students recognize different ways of looking at the future of humanity with regard to how human beings and the environment relate.

Draw upon various ways of looking at the future of humanity in order to help students examine various contemporary situations. Help them analyze current challenges and consider possible actions or options.

#### Related content

#### Examples

##### *Ways of seeing the future of humanity*

- Imaginary representations: Aldous Huxley, George Orwell, Thomas More, etc.
- Visionary reflections: Hubert Reeves, David Suzuki, Albert Jacquard, etc.

##### *Challenges to be met*

- Relations between human beings: relations between poor countries and rich countries with respect to health and education; totalitarianism versus democracy; etc.
- The environment: climatic conditions, flora and fauna, space exploration, natural resource development, etc.

<b>Theme: Justice</b>	
<p><b>Teaching guidelines</b>                      Help students become aware that, depending on the society, there are various ways of looking at justice, at the principles associated with it and the questions it raises.</p>	
<p>Draw upon literature and current events in order to help students reflect on the nature of justice, the questions it raises and its implications.</p>	
<b>Related content</b>	<b>Examples</b>
<b>Ways of viewing justice</b>	<ul style="list-style-type: none"> <li>– Reflections on justice: remedial justice, social justice, universal justice, etc.</li> <li>– Principles of justice: respect for individuals, equality, fairness, merit, etc.</li> </ul>
<b>Questions of justice</b>	<ul style="list-style-type: none"> <li>– Questions on life and death: human cloning, eugenics, suicide, capital punishment, euthanasia, abortion, etc.</li> <li>– Social questions: distribution of wealth, corporate social responsibilities, State intervention, etc.</li> <li>– Humanitarian questions: obligation of humanitarian intervention, international aid, working conditions in poor countries, etc.</li> </ul>
<b>Theme: Human ambivalence</b>	
<p><b>Teaching guidelines</b>                      Help students become aware that human beings sometimes have conflicting feelings, judgment and behaviour.</p>	
<p>Draw upon various writings, historical facts and cases of conscience, help students reflect on the complexity of human beings and the occasional challenges to consistency between human actions, feelings and ideas in certain contexts.</p>	
<b>Related content</b>	<b>Examples</b>
<b>Expressions of ambivalence</b>	<ul style="list-style-type: none"> <li>– Reflections on ambivalence: reason and passion, morality, immorality and amorality, truth and lies, good and evil, etc.</li> <li>– Cases of conscience: vengeance, infidelity, theft, hit and run, whistle-blowing, desertion, etc.</li> </ul>
<b>Ambiguities of human action</b>	<ul style="list-style-type: none"> <li>– Human decency and the dark side of human beings: when someone involved in carrying out genocide demonstrates good will toward those around him or her, humanitarian works that have exorbitant operating expenses, a country that purportedly defends human rights while violating them for its own interests, etc.</li> <li>– Conflicting feelings: satisfaction and frustration, pride and modesty, serenity and anxiety, guilt and peace of mind, regrets and contentment, etc.</li> </ul>

## Religious Culture: Themes, Teaching Guidelines and Related Content

This section includes the themes and related content for the religious culture component of this program. Teaching guidelines are provided for each theme along with related content to guide learning that is essential to the development of the competency *Demonstrates an understanding of the phenomenon of religion*.

### Compulsory content

- All of the themes and related content associated with this competency are compulsory for a given cycle. The themes and related content are mobilized by the students through the learning and evaluation situations planned by the teacher. The themes and related content must not be treated in a linear or sequential fashion; rather they must be seen as interrelated.
- The examples regarding related content are not compulsory.
- In developing the learning and evaluation situations, the teacher must ensure that:
  - Christianity (Catholicism and Protestantism) is covered throughout each year of a cycle
  - Judaism and Native spirituality are covered on a number of occasions in each year of a cycle

- Islam is covered on a number of occasions over the course of a cycle
- Buddhism is covered on a number of occasions over the course of a cycle
- Hinduism is covered on a number of occasions over the course of a cycle
- religions other than those mentioned above may be covered over the course of a cycle, depending on the reality and the needs of the class
- cultural expressions and those derived from representations of the world and of human beings that reflect the meaning and value of human experience outside of religious beliefs and affiliation are addressed during the cycle

### Reminder

This program devotes special attention to the religious heritage of our society. The historical and cultural importance of Catholicism and Protestantism in Québec is especially highlighted, while Judaism and Native spirituality, which have also marked this heritage, are also covered, along with other religious and spiritual traditions that contribute to present-day Québec culture and that inspire different ways of thinking, being and acting.

Secondary Cycle One	
Theme: Québec's religious heritage	
<p><b>Teaching guidelines</b></p> <p>Help students become aware that Québec's religious heritage has been shaped by the contributions of various religions, especially Catholicism and Protestantism.</p> <p>Draw upon the examples of influential figures, heritage works, and values and norms derived from Québec's religious traditions in order to help students understand the contribution these religions have made to Québec society.</p>	
Related content	Examples
<b><i>Founders, influential figures and institutions</i></b>	<ul style="list-style-type: none"> <li>– Founders and influential figures: Marie Guyart, Abraham de Sola, Gaspar Soiaga Kondiaronk, Monseigneur de Laval, Marguerite D'Youville, Barthélemy Vimont, Henriette Odin-Feller, Marguerite Bourgeoys, etc.</li> <li>– The organization of Québec's religious institutions: origins, purpose, roles and responsibilities of religious personnel, etc.</li> <li>– Influence of religious institutions on society and culture: education, health care, the family, etc.</li> </ul>
<b><i>Influences on values and norms</i></b>	<ul style="list-style-type: none"> <li>– Moral behaviour: within the family, in romantic relationships, in an economic context, in an ecological context, etc.</li> <li>– Moral codes: Catechism, books of etiquette, etc.</li> <li>– Habits and customs: the traditional Québec paternal blessing on New Year's Day, Lent, etc.</li> <li>– Prohibitions: swearing, taboos, premarital sexual relations, etc.</li> </ul>
<b><i>Heritage works</i></b>	<ul style="list-style-type: none"> <li>– Works of art: architecture, sculpture, painting, etc.</li> <li>– Folklore: legends, stories, songs, etc.</li> </ul>

**Theme: Key elements of religious traditions**

**Teaching guidelines**

Help students become aware that stories, rites and rules are often interwoven and that they constitute key elements of religious traditions.

Draw upon various forms of religious expression, such as symbols, writings, events or objects associated with a given religion in order to help students identify the origins, characteristics and roles of the key elements of religious traditions.

**Related content**

**Examples**

**Stories**

- Stories: origins, characteristics, roles, etc.
- Types of stories: foundational stories, stories about creation (of the universe, of human beings, of divinities), stories about regeneration, etc.

**Rites**

- Rites: origins, characteristics, roles, etc.
- Types of rites: initiation rites, funeral rites, sacrificial rites, rites of passage, liturgical rites, rites associated with religious practices, etc.

**Rules**

- Rules: origins, characteristics, roles, etc.
- Types of rules with respect to: behaviour in family situations and romantic relationships; practices related to food and clothing; social and religious duties, etc.

**Theme: Representations of the divine and of mythical and supernatural beings**

**Teaching guidelines**

Help students become aware that different cultures and religious traditions have numerous ways of representing the divine, as well as mythical and supernatural beings.

Draw upon various forms of religious expression, such as symbols, writings and objects associated with a given religion in order to help students understand the diversity of representations of the divine and of mythical and supernatural beings found in society and in the religions from which such representations are derived.

**Related content**

**Examples**

**Names, attributes and symbols of the divine**

- Names and attributes given to the divine: feelings, physical characteristics, proper names, qualifiers, etc.
- Symbols associated with the divine: colours, shapes, plants, elements, etc.

**Mythical and supernatural beings**

- Mythical beings: gods, goddesses, demigods, heroes, mythical animals, etc.
- Supernatural beings: angels, devils, spirits, etc.

## Secondary Cycle Two

### Theme: Religions down through time

#### Teaching guidelines

Help students become aware that understanding a religious tradition requires knowledge of the significant events in its history. Special attention must be paid to events associated with both Catholicism and Protestantism, with regard to what differentiates them and to what they have in common.

Draw upon the history of religious traditions to identify the key events to help students explain the meaning and role of these events in order to put them in context.

#### Related content

#### Examples

#### Founding times

- Origins: key figures, events, writings, doctrines, etc.
- Influences: syncretism, experiences, communities, conversions, etc.

#### Periods of development and diffusion

- Consolidation: doctrines, institutions, councils, rules, etc.
- Trends and currents within various traditions: schisms, protests, the Reformation and the Counter Reformation, etc.
- Relationships between religious and political powers: theocracy, the secularization of the State, feudalism, concordats, etc.
- Peace and conflict: religious conquests, ecumenism, dialogue between religions, etc.
- The roles of men and women: separate roles and status, missionaries, founders of institutions, defenders, etc.
- Religious affiliations: animist religions, Abrahamic religions, oriental religions, etc.

#### Religious renewal and new religious movements

- Religious renewal: origins, characteristics, etc.
- New religious movements: origins, characteristics, etc.

### Theme: Existential questions

#### Teaching guidelines

Help students become aware that human beings have always asked themselves fundamental questions—Who are we? Where do we come from? Where are we going?—and that various religious traditions or currents of thought have offered responses to these questions.

Draw upon sacred or philosophical texts in order to help students understand various answers to questions concerning the existence of the divine, the meaning of life and death, and the nature of human beings.

Related content	Examples
<i>The existence of the divine</i>	<ul style="list-style-type: none"> <li>– Reflections on ways of affirming the existence of the divine: experience, the search for happiness, nature, reason, feelings, etc.</li> <li>– Doctrines: monotheism, pantheism, animism, polytheism, deism, agnosticism, etc.</li> <li>– Critiques and denunciations: atheism, the idea of religious alienation in the works of Marx, Freud and Sartre, the idea of the death of God in the work of Nietzsche, etc.</li> </ul>
<i>The meaning of life and death</i>	<ul style="list-style-type: none"> <li>– The human condition: birth, suffering, death, love, happiness, etc.</li> <li>– Life after death: Paradise, Hell, Purgatory, Nirvana, reincarnation, etc.</li> <li>– Human freedom: free will, predestination, fatalism, etc.</li> </ul>
<i>The nature of human beings</i>	<ul style="list-style-type: none"> <li>– Human origins: divine creature or natural being; natural evolution, etc.</li> <li>– Men and women: relationships between men and women, sexuality, complementarity of men and women, the idea of human dignity, etc.</li> <li>– The constitution and unity of human beings: soul, body, spirit and breath of the divine; the impermanence and permanence of human beings, etc.</li> </ul>

**Theme: Religious experience**

**Teaching guidelines**

Help students become aware that religious experience is an essential dimension for persons and groups affiliated with a religion.

Draw upon different types of religious experience related in literature in order to help students understand the nature and effects of these experiences.

Related content	Examples
<i>The nature of religious experience</i>	<ul style="list-style-type: none"> <li>– Reflections on religious experience: characteristics, roles, etc.</li> <li>– Types of religious experience in daily life: contemplation, admiring nature, observing rituals, prayer, etc.</li> <li>– Types of exceptional religious experience: conversions, foundations, reforms, visions, ecstasy, illumination, pilgrimages, etc.</li> <li>– Sites of religious experience: the spirit, the soul, the body, a community, gatherings, etc.</li> <li>– Means of transmission: texts, stories, teachings, habits and customs, etc.</li> </ul>
<i>Effects of religious experience</i>	<ul style="list-style-type: none"> <li>– On the person: transformation, liberation, healing, discovery of the meaning of life, compassion, solicitude, charity, etc.</li> <li>– On the community: sharing, involvement, etc.</li> <li>– On ways of life: asceticism, life as a hermit, monastic life, secular living, a life devoted to others, etc.</li> </ul>

<b>Theme: Religious references in art and culture</b>	
<p><b>Teaching guidelines</b></p> <p>Have students appreciate that religious works of art contain references to religious writings, key figures and objects, and that these references can sometimes be found in secular art.</p> <p>Draw upon artistic creations—both religious and nonreligious—in order to help students recognize the meaning and interpret the religious symbolism present in such works.</p>	
<b>Related content</b>	<b>Examples</b>
<b><i>Works of art of a religious nature</i></b>	<ul style="list-style-type: none"> <li>– Reflections on the work of art: origins, characteristics, roles, intended audience, etc.</li> <li>– Religious references: stories, key figures, places, symbols, etc.</li> <li>– Types of works of art of a religious nature: architectural, musical, literary, pictorial, sculptural, etc.</li> </ul>
<b><i>Religious references in secular art</i></b>	<ul style="list-style-type: none"> <li>– Reflections on the work of art: origins, characteristics, roles, intended audience, etc.</li> <li>– Religious references: stories, key figures, places, symbols, objects, etc.</li> <li>– Types of secular art: architectural, musical, literary, pictorial, sculptural, etc.</li> <li>– Cultural events that may include a religious component: commemorations, celebrations, concerts, meetings, musical comedies, etc.</li> </ul>

## Content Regarding the Practice of Dialogue: Teaching Guidelines and Related Content

This section includes the related content that is essential to the development of the competency *Engages in dialogue*. It is made up of three parts:

- Forms of dialogue and conditions that foster dialogue
- Means for developing a point of view
- Means for examining a point of view

The elements presented in these three sections make up a toolbox students can draw on within different forms of dialogue in order to develop and examine a point of view. Teaching guidelines are provided for each section to guide the teacher's interventions.

### Compulsory content

- The three sections are compulsory.
- The teacher must ensure that:
  - the learning and evaluation situations integrate one or more elements of related content from each of the three sections
  - the related content is mobilized during the course of Secondary Cycle One and Cycle Two
- The definitions are compulsory.
- The examples and suggested paths are not compulsory.

## Forms of dialogue and conditions that foster dialogue

### Teaching guidelines

Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.

### Cycle One

Draw upon the students' ability to provide themselves with a process and to structure their ideas or arguments using various forms of dialogue in order to help them evaluate the conditions that foster dialogue. Students should explore the complexity of different subjects that are based on concrete realities.

### Cycle Two

Draw upon the students' ability to plan their process and to structure their ideas or arguments in order to help them master various forms of dialogue and evaluate conditions that foster dialogue. Students should explore the subjects that involve complex, and often abstract, realities.

Content related to forms of dialogue	Definitions	Content related to conditions that foster dialogue
<b>Conversation</b>	An exchange between two or more persons with the goal of sharing ideas or experiences.	<p><b>Paths for fostering dialogue</b></p> <ul style="list-style-type: none"> <li>• Establish and observe rules for engaging in dialogue.</li> <li>• Identify the intention and the requirements of dialogue.</li> <li>• Correctly express his/her feelings, perceptions or ideas.</li> <li>• Attentively listen to what another person has to say in order to grasp the meaning.</li> <li>• Show openness and respect for what is expressed.</li> <li>• Be attentive to his/her nonverbal communication and that of others.</li> <li>• Show concern for others and take into consideration his/her feelings, perceptions or ideas.</li> <li>• Take stock of the dialogue to ensure that it falls within the scope of the pursuit of the common good and the recognition of others.</li> <li>• Take stock of the subject of dialogue to identify what is commonly accepted, what is understood, what always creates tensions or conflicts, and what creates consensus.</li> <li>• Introduce nuances to his/her comments and recognize the nuances introduced by others.</li> <li>• Be open to different ways of thinking.</li> <li>• Avoid making hasty conclusions.</li> <li>• Take time to clarify his/her ideas.</li> <li>• Ensure that he/she understands the ideas expressed by others.</li> <li>• Etc.</li> </ul>
<b>Discussion</b>	An examination of ideas or opinions within the framework of a sustained exchange.	
<b>Narration</b>	A detailed account—written or oral—relating a series of facts or events.	
<b>Deliberation</b>	An examination with other people of different aspects of a question (facts, interests at issue, norms and values, probable consequences of a decision, etc.) in order to reach a common decision.	
<b>Interview</b>	A scheduled meeting of two or more people in order to question one of the parties regarding his/her activities, ideas, experiences, etc.	
<b>Debate</b>	An organized exchange between people with different opinions on a controversial subject.	
<b>Panel</b>	A meeting between several people chosen for their knowledge of a particular question in order to set out their respective points of view, to come up with an overview and to exchange with the audience.	

## Means for developing a point of view

### Teaching guidelines

Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.

#### Cycle One

Draw upon the students' ability to organize ideas or arguments to help them choose suitable means to develop a point of view. Students should distinguish what is of primary or secondary importance and what is explicit or implicit among the resources, in order to develop a point of view that includes a sufficient number of relevant and coherent elements. They select appropriate resources and vocabulary, depending on the subject of the dialogue.

#### Cycle Two

Draw upon the students' ability to organize ideas or arguments to help them choose suitable means to develop a point of view. In terms of resources, students should distinguish what is of primary or secondary importance and what is explicit or implicit in order to develop a point of view that includes a sufficient number of relevant and coherent elements. They use a range of appropriate resources and vocabulary, depending on the subject of the dialogue.

Related content	Definitions	Paths for using the suggested means
<i>Description</i>	Enumeration of characteristics of an ethical situation or a form of religious expression. The description must allow for the most thorough representation possible of an ethical situation or of a form of religious expression.	<ul style="list-style-type: none"> <li>– Answer a number of the following questions:               <ul style="list-style-type: none"> <li>• Who? (founder, author, organizer, person, group, etc.)</li> <li>• What? (work of art, gathering, event, fact, etc.)</li> <li>• When? (year, era, season, etc.)</li> <li>• Where? (place, environment, etc.)</li> <li>• How? (process, means, etc.)</li> <li>• Why? (motivation, interest, need, etc.)</li> <li>• How much/many? (frequency, number of persons, etc.)</li> </ul> </li> </ul>
<i>Comparison</i>	Establishment of the differences and similarities between two or more elements.	<ul style="list-style-type: none"> <li>– Describe ethical situations or forms of religious expression.</li> <li>– Highlight the characteristics that foster making a connection between the differences and similarities.</li> <li>– Draw conclusions, etc.</li> </ul>
<i>Synthesis</i>	Coherent summary that brings together the main components (ideas, facts, experiences, arguments, etc.) of a discussion, story or text.	<ul style="list-style-type: none"> <li>– Take into account all the relevant ideas or arguments.</li> <li>– Provide a logical order to ideas or arguments.</li> <li>– Present all the relevant ideas or reasons in a new form, etc.</li> </ul>

<b>Explanation</b>	Development intended to increase the knowledge or understanding of the meaning of something.	<ul style="list-style-type: none"> <li>• Present examples, definitions, arguments, etc.</li> <li>• Clarify the main ideas, symbols, etc.</li> <li>• Determine which passages could be subject to interpretation and provide a reason, etc.</li> </ul>
<b>Justification</b>	Presentation of logically related ideas and arguments in order to demonstrate or support a point of view. The purpose of justification is to provide the reasons for an opinion or to convince others of its merits.	<ul style="list-style-type: none"> <li>• Submit his/her ideas to critical judgment.</li> <li>• Formulate a point of view.</li> <li>• Ensure that the stated ideas, examples or arguments are relevant, coherent and sufficient in quantity.</li> <li>• Seek ideas or arguments to support a point of view.</li> <li>• Examine arguments that differ from his/her own.</li> <li>• Respond to objections, etc.</li> </ul>

## Means for examining a point of view

### Teaching guidelines

Help students become aware that there are different ways of examining a point of view.

#### Cycle One

Draw upon the students' ability to examine various points of view to help them examine different types of judgments and processes likely to hinder dialogue. Help students evaluate the sufficiency, relevance and coherence of elements that make up points of view. Students should recognize why certain stated judgments hinder dialogue or create an obstacle to developing a substantiated point of view.

#### Cycle Two

Draw upon the students' ability to examine various points of view to help them examine different types of judgments and processes likely to hinder dialogue. Help students evaluate the sufficiency, relevance and coherence of elements that make up points of view. Students should recognize why certain stated judgments hinder dialogue or create an obstacle to developing a substantiated point of view.

## Types of judgments (Cycles One and Two)

Related content	Definitions	Examples	Paths for examining a point of view
<i>Judgment of preference</i>	Proposition that is subjective in relation to tastes and preferences.	<ul style="list-style-type: none"> <li>– I think democracy is better than dictatorship.</li> <li>– I like Christmas festivities.</li> </ul>	<ul style="list-style-type: none"> <li>– Look for the reasons for a particular preference.</li> <li>– Examine whether there is a reason for a particular preference, etc.</li> </ul>
<i>Judgment of prescription</i>	Proposition that states a recommendation or an obligation. The judgment of prescription reinforces the need to accomplish an act, to modify a situation or to solve a problem.	<ul style="list-style-type: none"> <li>– Never kill.</li> <li>– We have to work together to keep our school clean.</li> </ul>	<ul style="list-style-type: none"> <li>– Examine the underlying reasons for a particular judgment.</li> <li>– Examine whether there is an implicit reason for a particular judgment.</li> <li>– Ensure that the proposition is realistic and that it can be verified by being put into practice.</li> </ul>
<i>Judgment of reality</i>	Proposition that attempts to be objective regarding observable facts, an event or a person's observations. A judgment of reality may be false.	<ul style="list-style-type: none"> <li>– The Bible is the holy book for Christians.</li> <li>– The media influence our society.</li> </ul>	<ul style="list-style-type: none"> <li>– Verify where sources come from: personal observation, reliable testimony, valid scientific theory, recognized authority, etc.</li> <li>– Verify the reliability of facts or observations that are put forward, etc.</li> </ul>
<i>Judgment of value</i>	Proposition that gives more weight to certain values than to others.	<ul style="list-style-type: none"> <li>– Money buys you happiness.</li> <li>– Love your neighbour.</li> </ul>	<ul style="list-style-type: none"> <li>– Examine the underlying reasons for a particular judgment.</li> <li>– Ensure that the meaning of the stated judgment of value is clear.</li> <li>– Examine whether there are implicit reasons for a particular judgment, etc.</li> </ul>

## Processes that may hinder dialogue (Cycles One and Two)

Related content	Definitions	Examples
<b>Hasty generalization</b>	Consists of arriving at a general conclusion on the basis of a single case or a few cases, without ensuring that the sampling is sufficiently representative to support the conclusion.	A man was killed in a car accident. He was wearing his seat belt. If he hadn't worn his seat belt, he probably would have been OK. Therefore, I conclude that wearing a seat belt is more dangerous than useful, and people shouldn't wear them.
<b>Personal attack (ad hominem argument)</b>	Consists of attacking a person so as to undermine his/her credibility rather than his/her arguments.	Martin is fat; therefore he cannot tell us how to eat well.
<b>Appeal to the crowd ("bandwagon")</b>	Consists of accepting or rejecting an argument because it is endorsed by one or more persons deemed to be either respectable or not.	Since our best friends said that going to the theatre is boring, you should think that going to the theatre is boring.
<b>Appeal to the people (ad populum argument)</b>	Consists of justifying the idea that something is true or acceptable based solely on the fact that a large number of people agree that it is so, without checking that it is so.	Everyone agrees that out of the mouths of babes comes truth, so children are always right.
<b>Appeal to prejudice</b>	Consists of appealing to a preconceived opinion, which may be favourable or unfavourable and which is often asserted by the community, the times or people's upbringing.	Since this class contains a majority of Asian students, the overall results will definitely be excellent because all Asian students are gifted.
<b>Appeal to stereotype</b>	Consists of appealing to a fixed idea about a group of people without taking into account individual qualities. The image is generally negative and based on false or incomplete information.	Since women generally do the housekeeping at home, it's up to girls to wash the blackboards in the classroom.
<b>Argument from authority</b>	Consists of appealing incorrectly or inappropriately to a person's authority in order to support an argument.	Since the teacher says we should never give money to young people on the street, I don't.
<b>"Two wrongs don't make a right" argument</b>	Consists of an attempt to justify behaviour by pointing out that others behave just as badly, if not worse.	Since Julia and Eddie always copy each other's homework, it's all right for me to copy once in a while.

<b><i>Straw man argument</i></b>	Consists of twisting someone's position or words, especially by exaggerating or simplifying them so that they do not seem credible.	William says that cars produce the most greenhouse gases. James replies that he sounds like he's saying everyone should get rid of their cars and travel by donkey.
<b><i>False dilemma</i></b>	Consists of presenting a choice between only two possibilities. As one choice is undesirable, the other must be the correct choice.	Either girls should be forbidden to wear miniskirts or they should be forbidden to wear dresses to school at all.
<b><i>Causal fallacy</i></b>	Consists of an argument based on a weak link of cause and effect between two phenomena.	Students are going to school for longer and longer, and the poverty rate is growing, so school must be a source of poverty.
<b><i>False analogy</i></b>	Consists of an attempt to justify a conclusion with an analogy between two phenomena that are not similar enough to justify the comparison.	All secondary school students should pay tuition fees just as university students do.
<b><i>Slippery slope</i></b>	Consists of affirming that an action will lead to a drastic situation based on causes and effects that, once examined, seem unlikely, if not impossible.	Dominic and Annie damaged their desks on purpose. Soon they will be spraying graffiti on buildings and, in a few years, they will end up in prison.
<b><i>Conspiracy</i></b>	Consists of concluding that a person or group of people that profits from a particular situation is somehow at the origin or is the cause of that situation.	Petroleum companies made huge profits from the war in the Persian Gulf. They must therefore have been involved in the invasion of Kuwait.

## Types of reasoning (Cycle Two)

Related content	Definitions	Examples	Paths for examining a type of reasoning
<b>Induction</b>	Reasoning that consists of coming up with a general rule that is based on several specific judgments that have common characteristics. This general rule can then be applied to other judgments of the same type.	In order to stay healthy, tomorrow I'm going to get vaccinated against the flu. I've been getting the flu shot for five years and I haven't had the flu once, so the vaccine must be effective against it.	<ul style="list-style-type: none"> <li>– Be sure there are enough judgments to support the conclusion.</li> <li>– Be sure the judgment can be verified through practice.</li> <li>– Be sure the judgments can be linked to the conclusion.</li> <li>– Be sure the conclusion is acceptable, etc.</li> </ul>
<b>Deduction</b>	Reasoning that consists of applying a general rule to a judgment or a group of judgments in order to reach a conclusion.	In Western countries, freedom of the press is a commonly recognized right. France and Denmark are Western countries. Therefore the right to free press must be recognized there.	<ul style="list-style-type: none"> <li>– Be sure the judgments are acceptable and verifiable.</li> <li>– Verify that the judgments can be connected, etc.</li> </ul>
<b>Analogy</b>	Resemblance that is drawn between things or people in order to reach a conclusion.	The same way a cat can see in the dark, human intelligence can recognize the truth beyond prejudices and stereotypes.	<ul style="list-style-type: none"> <li>– Be sure the two realities are comparable.</li> <li>– Be sure that the various components of the analogy are comparable.</li> <li>– Be sure that the relationship that exists between the elements of the first reality is comparable to the relationship between the elements of the second analogy, etc.</li> </ul>
<b>Hypothesis</b>	Reasoning based on a limited number of judgments, in order to reach a conclusion.	I know that Jeremy just ate his snack in class. I see bread crumbs on the floor. Maybe Jeremy is responsible for that.	<ul style="list-style-type: none"> <li>– Be sure there are enough judgments to support the conclusion.</li> <li>– Examine the judgments to verify that they are acceptable.</li> <li>– Be sure the judgments can be linked to the hypothesis.</li> <li>– Examine the hypothesis to ensure that it is acceptable, etc.</li> </ul>





## APPENDIX A – COMPETENCIES, KEY FEATURES AND MANIFESTATIONS (ELEMENTARY AND SECONDARY)

### Competency 1 Reflects on ethical questions

ELEMENTARY			SECONDARY	
Cycle One	Cycle Two	Cycle Three	Cycle One	Cycle Two
<b>Identifies a situation from an ethical point of view</b>			<b>Analyzes a situation from an ethical point of view</b>	
Describes a situation and puts it into context • Reformulates a related ethical question in his/her own words • Identifies values and norms in the ethical question • Identifies tensions • Compares his/her perception of the situation with that of his/her classmates	Describes a situation and puts it into context • Formulates a related ethical question • Compares points of view • Identifies tensions or conflicting values • Compares his/her perception of the situation with that of his/her classmates	Describes a situation and puts it into context • Formulates a related ethical question • Compares points of view • Identifies tensions or conflicting values • Compares the situation with similar situations • Compares his/her perception of the situation with that of his/her classmates	Describes a situation and puts it into context • Formulates a related ethical question • Compares points of view • Explains tensions or conflicting values • Compares the situation with similar situations • Compares his/her analysis of the situation with that of his/her classmates	Describes a situation and puts it into context • Formulates a related ethical question • Compares points of view • Explains tensions or conflicting values • Compares the situation with similar situations • Compares his/her analysis of the situation with that of his/her classmates
<b>Examines several cultural, moral, religious, scientific or social references</b>			<b>Examines a variety of cultural, moral, religious, scientific or social references</b>	
Finds several references present in different points of view • Looks for the role played by these references • Considers other references	Finds several references present in different points of view • Looks for the role and the meaning of these references • Considers other references	Finds several references present in different points of view • Looks for the role and the meaning of these references • Considers other references • Compares the meaning of certain references in different contexts	Finds the main references present in different points of view • Looks for the role and the meaning of these references • Considers other references • Compares the meaning of certain references in different contexts	Finds the main references present in different points of view • Looks for the role and the meaning of these references • Considers other references • Compares the meaning of the main references in different contexts
<b>Evaluates options or possible actions</b>			<b>Evaluates options or possible actions</b>	
Suggests possible actions • Looks for the effects of certain of these actions on oneself, others or the situation • Chooses actions to promote that foster community life • Reflects on the factors that influenced these choices	Suggests options or possible actions • Examines the effects of these options or actions on oneself, others or the situation • Chooses options or actions to promote that foster community life • Reflects on the factors that influenced these choices	Suggests options or possible actions • Studies the effects of these options or actions on oneself, others or the situation • Chooses options or actions to promote that foster community life • Reflects on the factors that influenced these choices	Suggests options or possible actions • Studies the effects of these options or actions on oneself, others or the situation • Chooses options or actions that foster community life • Reflects on the factors that influenced these choices	Suggests options or possible actions • Studies the effects of these options or actions on oneself, others or the situation • Chooses options or actions that foster community life • Reflects on the factors that influenced these choices

Competency 2 Demonstrates an understanding of the phenomenon of religion

ELEMENTARY			SECONDARY	
Cycle One	Cycle Two	Cycle Three	Cycle One	Cycle Two
<b>Explores forms of religious expression</b>			<b>Analyzes forms of religious expression</b>	
Names forms of religious expression • Describes and puts into context forms of religious expression • Makes connections between these forms of expression and their tradition of origin • Reflects on his/her explorations	Describes and puts into context forms of religious expression • Looks for the meaning of forms of religious expression • Makes connections between these forms of expression and their tradition of origin • Reflects on his/her explorations	Describes and puts into context forms of religious expression • Explains the meaning of forms of religious expression • Makes connections between these forms of expression and different religious traditions • Reflects on his/her explorations and explanations	Describes and puts into context forms of religious expression • Looks for the meaning and role of forms of religious expression • Makes connections between these forms of expression and different religious traditions • Reflects on his/her explorations and explanations	Describes and puts into context forms of religious expression • Studies the meaning and role of forms of religious expression • Makes connections between these forms of expression and different religious traditions • Reflects on his/her explorations and explanations
<b>Makes connections between forms of religious expression and the social and cultural environment</b>			<b>Makes connections between forms of religious expression and the social and cultural environment</b>	
Identifies forms of religious expression in his/her immediate environment • Relates such forms of expression to aspects of the social and cultural environment • Reflects on his/her explorations and thoughts	Identifies forms of religious expression in his/her immediate environment • Relates such forms of expression to aspects of the social and cultural environment both here and elsewhere in the world • Recognizes their influence on certain aspects of life in society • Identifies what such forms of expression have in common and what distinguishes them • Reflects on his/her explorations and thoughts	Identifies forms of religious expression in space and time • Relates such forms of expression to aspects of the social and cultural environment both here and elsewhere in the world • Recognizes their influence on certain aspects of life within society • Identifies what such forms of expression have in common and what distinguishes them • Reflects on his/her explorations and thoughts	Identifies forms of religious expression in space and time • Relates such forms of expression to aspects of the social and cultural environment both here and elsewhere in the world • Examines what such forms of expression have in common and what distinguishes them • Looks for the meaning and role of these forms of expression in the lives of individuals and groups • Reflects on his/her explorations and thoughts	Identifies forms of religious expression in space and time • Relates such forms of expression to aspects of the social and cultural environment both here and elsewhere in the world • Examines what such forms of expression have in common and what distinguishes them • Studies the meaning and role of these forms of expression in the lives of individuals and groups • Reflects on his/her explorations and thoughts
<b>Considers various ways of thinking, being and acting</b>			<b>Examines various ways of thinking, being and acting</b>	
Explores various ways of acting within a single religious tradition or in the context of several religious traditions • Explores various ways of acting in society • Names behaviours that are appropriate with regard to diversity	Explores various ways of thinking, being or acting within a single religious tradition or in the context of several religious traditions • Explores various ways of thinking, being or acting in society • Names behaviours that are appropriate with regard to diversity	Explores various ways of thinking, being or acting within a single religious tradition or in the context of several religious traditions • Explores various ways of thinking, being or acting in society • Identifies behaviours that are appropriate with regard to diversity	Studies various ways of thinking, being or acting within a single religious tradition or in the context of several religious traditions • Studies various ways of thinking, being or acting in society • Recognizes the impact of different types of behaviour on life within society	Develops a greater understanding of various ways of thinking, being or acting within a single religious tradition or in the context of several religious traditions • Develops a greater understanding of various ways of thinking, being or acting in society • Assesses the impact of different types of behaviour on life within society

### Competency 3 Engages in dialogue

ELEMENTARY			SECONDARY	
Cycle One	Cycle Two	Cycle Three	Cycle One	Cycle Two
<b>Organizes his/her thinking</b>			<b>Organizes his/her thinking</b>	
Identifies the subject of dialogue • Makes connections between prior knowledge and new knowledge • Takes stock of his/her reflections	Identifies the subject of dialogue • Makes connections between prior knowledge and new knowledge • Distinguishes between what is essential and what is secondary in the different points of view expressed • Takes stock of his/her reflections	Identifies the subject of dialogue • Makes connections between prior knowledge and new knowledge • Distinguishes between what is essential and what is secondary in the different points of view expressed • Takes stock of his/her reflections	Identifies the subject of dialogue • Makes connections between prior knowledge and new knowledge • Distinguishes between what is essential and what is secondary in the different points of view expressed • Takes stock of his/her reflections	Identifies the subject of dialogue • Makes connections between prior knowledge and new knowledge • Distinguishes between what is essential and what is secondary in the different points of view expressed • Takes stock of his/her reflections
<b>Interacts with others</b>			<b>Interacts with others</b>	
Expresses his/her preferences, feelings or ideas • Participates in developing the rules for engaging in dialogue • Expresses his/her point of view and listens to others' views • Asks questions • Explores how to overcome obstacles to dialogue	Examines his/her preferences, perceptions, feelings or ideas • Participates in developing the rules for engaging in dialogue • Expresses his/her point of view and pays attention to others' views • Asks for clarification • Explores how to overcome obstacles to dialogue	Examines his/her perceptions, attitudes, feelings, ideas or values • Establishes the rules for engaging in dialogue • Expresses his/her point of view and pays attention to others' views • Accounts for different points of view, including his/her own • Asks for clarification • Explores how to overcome obstacles to dialogue	Develops an awareness of his/her reaction to the subject of dialogue • Looks for conditions that foster dialogue • Expresses his/her point of view and pays attention to others' views • Explains different points of view using relevant and coherent arguments • Asks for clarification • Implements means to overcome obstacles to dialogue	Develops an awareness of his/her reaction to the subject of dialogue • Looks for conditions that foster dialogue • Expresses his/her point of view and pays attention to others' views • Explains different points of view using relevant and coherent arguments • Asks for clarification • Implements means to overcome obstacles to dialogue
<b>Develops a point of view</b>			<b>Develops a substantiated point of view</b>	
Uses his/her resources and available information • Recognizes the existence of different ways of perceiving the subject of dialogue • Expresses his/her way of perceiving the subject of dialogue • Reflects on his/her process	Uses his/her resources and available information • Recognizes the existence of different ways of perceiving the subject of dialogue • Expresses his/her way of perceiving the subject of dialogue • Reflects on his/her process	Uses his/her resources and looks for information about the subject of dialogue • Fleshes out a point of view • Anticipates objections and necessary clarifications • Validates his/her point of view • Reflects on his/her process	Uses his/her resources and looks for information about the subject of dialogue • Develops further his/her understanding of different points of view • Imagines various hypotheses • Fleshes out a point of view • Anticipates objections and necessary clarifications • Validates his/her point of view • Reflects on his/her process	Uses his/her resources and looks for information about the subject of dialogue • Develops further his/her understanding of different points of view • Imagines various hypotheses • Fleshes out a point of view • Anticipates objections and necessary clarifications • Validates his/her point of view • Reflects on his/her process

<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Elementary Cycle One</b></p>	<p><b>The needs of humans and other living beings</b></p> <p>Help students become aware that all living beings have needs, that people and other living beings are interdependent, and that every human being is unique.</p> <p>Draw upon the students’ day-to-day experience of who they are and how they live to help them recognize their specific needs as unique human beings and show concern for the interdependence of living beings in meeting their respective needs. Help students explore the diversity of interdependent relationships between members of different types of families.</p> <ul style="list-style-type: none"> <li>• Myself as a unique living being</li> <li>• Shared and distinctive needs</li> <li>• The diversity of interdependent relationships</li> </ul>	<p><b>Demands associated with the interdependence of humans and other living beings</b></p> <p>Help students become aware of the demands associated with the interdependence of humans and other living beings and the related responsibilities.</p> <p>Draw upon the students’ day-to-day experience to help them explore the roles and responsibilities assumed by family members and individuals at their school. Help students explore the values and norms that guide family and school life, differentiate an appropriate action toward a living being from an inappropriate action and recognize the actions of individuals or groups that have demonstrated a sense of responsibility toward living beings.</p> <ul style="list-style-type: none"> <li>• Responsibilities at home and at school</li> <li>• Appropriate and inappropriate actions</li> <li>• Values and norms that guide behaviour at home and at school</li> <li>• Individuals or groups that have demonstrated a sense of responsibility when dealing with living beings</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Elementary Cycle Two</b></p>	<p><b>Interpersonal relationships in groups</b></p> <p>Help students become aware of the diversity of interpersonal relationships and understand why these relationships are important to the personal development of group members, both in terms of their sense of identity and of meeting their needs.</p> <p>Draw upon the fact that, willingly or not, students participate in the life of different groups in order to help them examine how these various groups contribute to their sense of identity and meet their needs and those of other members. Use this to help students explore the diversity of relationships in these groups and to consider the advantages and disadvantages of group life.</p> <ul style="list-style-type: none"> <li>• The development of personal identity and the groups to which people belong</li> <li>• Advantages and disadvantages of group life</li> <li>• The diversity of relationships between group members</li> </ul>	<p><b>Demands of belonging to a group</b></p> <p>Help students recognize the attitudes, gestures and actions that facilitate interpersonal relationships, as well as the values and norms that foster community life. Help them understand that these guidelines can be called into question, modified and improved in certain situations.</p> <p>Draw upon the fact that, in their role as fully participating members of a group, students can explore the conditions that foster the smooth functioning of a group and that ensure the well-being of each group member. Help them examine the actions that contribute to or detract from group life, and explore the reasoning behind rules, values and norms that guide group life. Encourage them to show concern for the roles and responsibilities assumed by group members, and explore the diversity of these roles and responsibilities in different cultures, both here and elsewhere.</p> <ul style="list-style-type: none"> <li>• Behaviours and attitudes that contribute to or detract from group life</li> <li>• Values and norms that guide group life</li> <li>• Conditions that foster or detract from the well-being of each member</li> <li>• Roles and responsibilities of group members</li> </ul>

<b>Elementary Cycle Three</b>	<p><b>Individuals as members of society</b></p> <p>Help students become aware of the differences between members of a society and the influence individuals have on one another.</p> <p>Draw upon the fact that students construct their identities and learn to know and understand themselves through their interactions with others in order to help them develop an interest in the similarities and differences among people and realize that these differences can be a source of enrichment, as well as conflict. Help students take a critical look at the effects of generalizations, stereotypes and prejudices on certain members of society. Help them recognize the influence people have on one another and how the influence of others can have an impact on self-assertiveness.</p> <ul style="list-style-type: none"> <li>• Young people as members of society</li> <li>• Differences as sources of enrichment and conflict in life in society</li> <li>• Prejudices, generalizations and stereotypes</li> </ul>		<p><b>Demands of life in society</b></p> <p>Help the students grasp the connections that exist between rights and responsibilities, and promote the adoption of a responsible and informed manner of being and acting that respects human dignity and that fosters community life.</p> <p>Draw upon the fact that students are regularly confronted with a diversity of ways of thinking, being and acting in order to help them recognize situations that are acceptable or unacceptable in society. Help them identify actions and attitudes that help manage tensions and conflicts between individuals. Help them explore some of the values, norms and rights that govern life in society and the references for interacting with different people.</p> <ul style="list-style-type: none"> <li>• The distinction between what is acceptable and unacceptable in society</li> <li>• Management of tensions or conflicts</li> <li>• Values, norms and responsibilities that guide life in society</li> </ul>	
<b>Secondary Cycle One</b>	<p><b>Freedom</b></p> <p>Help students realize that there are different ways of viewing freedom, and that exercising freedom involves constraints and obligations.</p> <p>Draw upon situations that involve exercising freedom to help students reflect on different ways of examining and considering the resulting implications in the lives of individuals and groups.</p> <ul style="list-style-type: none"> <li>• Reflections on freedom</li> <li>• Limits to freedom</li> </ul>	<p><b>Autonomy</b></p> <p>Help students understand that there are different ways of experiencing autonomy and of understanding its demands and impact on individuals and groups.</p> <p>Draw upon situations involving dependence or autonomy to help students reflect on the underlying conditions and tensions. Help them understand how autonomy and dependence are experienced by individuals and within society.</p> <ul style="list-style-type: none"> <li>• Dependence and autonomy</li> <li>• Individuals and groups</li> </ul>		<p><b>Social order</b></p> <p>Have students become aware that there are different ways of understanding the social order and reacting to it, depending on the individuals or groups involved.</p> <p>Draw upon concrete cases to help students reflect on the reasons behind having laws and social order. Help them consider the values that can lead a person or group to call into question or reaffirm the social order or the laws.</p> <ul style="list-style-type: none"> <li>• Groups, institutions and organizations</li> <li>• Forms of obeying and disobeying the law</li> <li>• Transformations of values and norms</li> </ul>
<b>Secondary Cycle Two</b>	<p><b>Tolerance</b></p> <p>Help students recognize that there are different ways of looking at tolerance.</p> <p>Draw upon specific cases taken from literature and current events in order to help students reflect on indifference, tolerance and intolerance. Help them consider various responses that individuals and societies have had regarding such situations, particularly in Québec.</p> <ul style="list-style-type: none"> <li>• Indifference, tolerance and intolerance</li> <li>• Tolerance in Québec</li> </ul>	<p><b>The future of humanity</b></p> <p>Help students recognize different ways of looking at the future of humanity with regard to how human beings and the environment relate.</p> <p>Draw upon various ways of looking at the future of humanity in order to help students examine various contemporary situations. Help them analyze current challenges and consider possible actions or options.</p> <ul style="list-style-type: none"> <li>• Ways of seeing the future of humanity</li> <li>• Challenges to be met</li> </ul>	<p><b>Justice</b></p> <p>Help students become aware that, depending on the society, there are various ways of looking at justice, at the principles associated with it and the questions it raises.</p> <p>Draw upon literature and current events in order to help students reflect on the nature of justice, the questions it raises and its implications.</p> <ul style="list-style-type: none"> <li>• Ways of viewing justice</li> <li>• Questions of justice</li> </ul>	<p><b>Human ambivalence</b></p> <p>Help students become aware that human beings sometimes have conflicting feelings, judgment and behaviour.</p> <p>Draw upon various writings, historical facts and cases of conscience in order to help students reflect on the complexity of human beings and the occasional challenges to consistency between human actions, feelings and ideas in certain contexts.</p> <ul style="list-style-type: none"> <li>• Expressions of ambivalence</li> <li>• Ambiguities of human action</li> </ul>

## APPENDIX C – RELIGIOUS CULTURE: THEMES, TEACHING GUIDELINES AND RELATED CONTENT (ELEMENTARY AND SECONDARY)

<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Elementary Cycle One</b></p>	<p><b>Family celebrations</b> Help students discover family celebrations, rites and rituals and make them aware of the fact that families celebrate key events in a variety of ways. Draw upon the fact that a child’s first contact with religious celebrations generally takes place in a family setting in order to help students explore forms of celebration in their own families and in those of others.</p> <ul style="list-style-type: none"> <li>• Celebrations</li> <li>• Rituals associated with birth</li> </ul>	<p><b>Stories that have touched people</b> Familiarize students with narrative traditions of different religions and the forms of religious expression associated with them. Draw upon the fact that stories provide a way to understand the realities around us to introduce students to a variety of simple stories. Take into account the fact that these stories are sometimes related to religious celebrations or key figures, and sometimes to stories of birth and origins. Explore the cultural references associated with them.</p> <ul style="list-style-type: none"> <li>• Stories that have had a major influence</li> <li>• Stories about key figures</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Elementary Cycle Two</b></p>	<p><b>Religious practices in the community</b> Help students explore the main aspects of community celebrations and become familiar with appropriate vocabulary for discussing the religious realities they observe. Draw upon the students’ discoveries about different religious practices in various communities to help them recognize important aspects of the celebrations that take place there, the places of worship where they are held, and the objects and symbols associated with these practices. Familiarize students with the sacred words and writings that inspire these communities, along with spiritual guides and practices such as prayer and meditation.</p> <ul style="list-style-type: none"> <li>• A time for celebrations</li> <li>• Places of worship, religious objects and symbols</li> <li>• Spiritual guides for believers</li> <li>• Words and writings related to religious traditions</li> <li>• Practices of prayer and meditations</li> </ul>	<p><b>Forms of religious expression in the young person’s environment</b> Help students become aware of the religious heritage in their environment and make simple connections between cultural references and the religion associated with them. Draw upon the many forms of religious expression in the students’ environment and in the media to help them recognize Québec buildings, monuments and toponymy, as well as symbols of stories about the origin of the world, artistic and community works, and cultural events influenced by religion.</p> <ul style="list-style-type: none"> <li>• The physical environment</li> <li>• Community and cultural forms of expression</li> <li>• Stories about the origins of the world</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Elementary Cycle Three</b></p>	<p><b>Religions in society and the world</b> Help students become aware that Québec’s religious traditions often originate elsewhere in the world and that they have been marked by influential figures and founding events. Draw upon the religious traditions found in Québec society to help students explore the geography and demography of the great religions of the world and the way time is represented in the various religions. Help them relate forms of religious expression, such as celebrations, objects and rituals, to the history and mission of influential figures.</p> <ul style="list-style-type: none"> <li>• Religions in the world</li> <li>• Founders</li> <li>• Ways of representing time</li> </ul>	<p><b>Religious values and norms</b> Help students recognize that religions embody values and norms that dictate the behaviours and attitudes to be adopted toward oneself and others in order to foster community life. Draw upon examples from key writings, as well as practices related to food and clothing or individuals who, by their values and beliefs, are considered exemplary, to help students explore the moral dimension of religions.</p> <ul style="list-style-type: none"> <li>• Values and norms</li> <li>• Exemplary individuals and their works</li> <li>• Practices related to food and clothing</li> </ul>

<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Secondary Cycle One</b></p>	<p><b>Québec’s religious heritage</b>          Help students become aware that Québec’s religious heritage has been shaped by the contributions of various religions, especially Catholicism and Protestantism.          Draw upon the examples of influential figures, heritage works, and values and norms derived from Québec’s religious traditions in order to help students understand the contribution these religions have made on Québec society.</p> <ul style="list-style-type: none"> <li>• Founders, influential figures and institutions</li> <li>• Influences on values and norms</li> <li>• Heritage works</li> </ul>		<p><b>Key elements of religious traditions</b>          Help students become aware that stories, rites and rules are often interwoven and that they constitute key elements of religious traditions.          Draw upon various forms of religious expression, such as symbols, writings, events or objects associated with a given religion in order to help students identify the origins, characteristics and roles of the key elements of religious traditions.</p> <ul style="list-style-type: none"> <li>• Stories</li> <li>• Rites</li> <li>• Rules</li> </ul>	<p><b>Representations of the divine and of mythical and supernatural beings</b>          Help students become aware that different cultures and religious traditions have numerous ways of representing the divine, as well as mythical and supernatural beings.          Draw upon various forms of religious expression, such as symbols, writings and objects associated with a given religion in order to help students understand the diversity of representations of the divine and of mythical and supernatural beings found in society and in the religions from which such representations are derived.</p> <ul style="list-style-type: none"> <li>• Names, attributes and symbols of the divine</li> <li>• Mythical and supernatural beings</li> </ul>
	<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Secondary Cycle Two</b></p>	<p><b>Religions down through time</b>          Help students become aware that understanding a religious tradition requires knowledge of the significant events in its history. Special attention must be paid to Catholicism and Protestantism, in terms of their specific characteristics and differences.          Draw upon the history of religious traditions to identify the key events to help students explain the meaning and role of these events in order to put them into context.</p> <ul style="list-style-type: none"> <li>• Founding times</li> <li>• Times of development and diffusion</li> <li>• Religious renewal and new religious movements</li> </ul>	<p><b>Existential questions</b>          Help students become aware that human beings have always asked themselves fundamental questions—Who are we? Where do we come from? Where are we going?—and that various religious traditions or currents of thought have offered responses to these questions.          Draw upon sacred or philosophical texts in order to help students understand various answers to questions concerning the existence of the divine, the meaning of life and death, and the nature of human beings.</p> <ul style="list-style-type: none"> <li>• The existence of the divine</li> <li>• The meaning of life and death</li> <li>• The nature of human beings</li> </ul>	<p><b>Religious experience</b>          Help students become aware that religious experience is an essential dimension for persons and groups affiliated with a religion.          Draw upon different types of religious experience related in literature in order to help students understand the nature and effects of these experiences.</p> <ul style="list-style-type: none"> <li>• The nature of religious experience</li> <li>• Effects of religious experience</li> </ul>

**APPENDIX D – CONTENT REGARDING THE PRACTICE OF DIALOGUE: TEACHING GUIDELINES AND RELATED CONTENT  
(ELEMENTARY AND SECONDARY)**

	<b>Forms of dialogue and conditions that foster dialogue<sup>4</sup></b>	<b>Means for developing a point of view</b>	<b>Means for examining a point of view</b>
<b>Elementary Cycle One</b>	<p>Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that are conducive.</p> <p>Draw upon the students’ ability to follow a process and to share their ideas to help them familiarize themselves with conversation, discussion, narration and deliberation.</p> <p>Students should respect the conditions that foster dialogue established by the teacher. The subjects treated are concrete and simple, and should allow students to explore the realities present in their environment.</p> <p><b>Forms of dialogue:</b> Conversation • Discussion • Narration • Deliberation</p>	<p>Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.</p> <p>Draw upon the students’ ability to name characteristics specific to a subject to help them familiarize themselves with description and comparison.</p> <p>Students use the paths provided by the teacher to develop a relevant point of view.</p> <p><b>Means:</b> Description • Comparison</p>	<p>Help students become aware that there are different ways of examining judgments that form the basis for developing a point of view.</p> <p>Draw upon the students’ ability to question ideas and reasons in order to help them recognize the judgments of preference and of prescription.</p> <p>Students use the paths provided by the teacher to question a point of view and become familiar with the processes likely to hinder dialogue, such as hasty generalizations and personal attacks.</p> <p><b>Types of judgments:</b> Judgment of preference • Judgment of prescription</p> <p><b>Processes that may hinder dialogue:</b> Hasty generalization • Personal attack</p>
<b>Elementary Cycle Two</b>	<p>Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.</p> <p>Draw upon the students’ ability to follow a process and organize their ideas within a conversation, discussion, narration and deliberation, in order to help them become familiar with the interview.</p> <p>Students should respect the conditions that foster dialogue suggested by the teacher. The subjects treated are concrete and simple, and should allow students to explore the realities present in their environment.</p> <p><b>Forms of dialogue:</b> Conversation • Discussion • Narration • Deliberation • Interview</p>	<p>Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.</p> <p>Draw upon the students’ ability to describe and compare in order to help them formulate ideas or reasons and familiarize themselves with explanation and synthesis.</p> <p>Students use the means provided by the teacher in an appropriate manner to develop a relevant and coherent point of view. They use vocabulary appropriate to the subject of dialogue.</p> <p><b>Means:</b> Description • Comparison • Synthesis • Explanation</p>	<p>Help students become aware that there are different ways of examining judgments that form the basis for developing a point of view.</p> <p>Draw upon the students’ ability to question ideas and reasons in order to help them recognize the judgments of preference, prescription and reality.</p> <p>Students use the paths provided by the teacher to question a point of view and to recognize the processes likely to hinder dialogue, such as an appeal to the people (<i>ad populum</i> argument).</p> <p><b>Types of judgments:</b> Judgment of preference • Judgment of prescription • Judgment of reality</p> <p><b>Processes that may hinder dialogue:</b> Hasty generalization • Personal attack • Appeal to the crowd</p>

4. For more information about conditions that are conducive to dialogue, see the related content on page 48.

<b>Elementary Cycle Three</b>	<p>Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.</p> <p>Draw upon the students' ability to provide themselves with a process and organize their ideas within a conversation, discussion, narration, deliberation and interview, in order to help them become familiar with debating.</p> <p>Students should contribute to establishing the conditions that foster dialogue. The subjects treated are concrete and often new, and should allow students to explore social realities here and elsewhere, from the past and from the present.</p> <p><b>Forms of dialogue:</b> Conversation • Discussion • Narration • Deliberation • Interview • Debate</p>	<p>Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.</p> <p>Draw upon the students' ability to describe, compare and explain to help them formulate ideas or reasons and to familiarize themselves with justification.</p> <p>Students use the means provided by the teacher in an appropriate manner to develop a relevant and coherent point of view. They use resources and vocabulary appropriate to the subject of dialogue.</p> <p><b>Means:</b> Description • Comparison • Synthesis • Explanation • Justification</p>	<p>Help students become aware that there are different ways of examining judgments that form the basis for developing a point of view.</p> <p>Draw upon the students' ability to question ideas and reasons in order to help them recognize the judgments of preference, prescription, reality and value and to grasp their relevance.</p> <p>Students recognize certain aspects of a judgment, such as the appeal to the crowd ("bandwagon"), appeal to prejudice, appeal to stereotypes and the argument from authority.</p> <p><b>Types of judgments:</b> Judgment of preference • Judgment of prescription • Judgment of reality • Judgment of value</p> <p><b>Processes that may hinder dialogue:</b> Hasty generalization • Personal attack • Appeal to the crowd • Appeal to the people • Appeal to prejudice • Appeal to stereotype • Argument from authority</p>
<b>Secondary Cycle One</b>	<p>Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.</p> <p>Draw upon the students' ability to provide themselves with a process and to structure their ideas or arguments using various forms of dialogue in order to help them evaluate the conditions that foster dialogue. Students explore the complexity of different subjects that are based on concrete realities.</p> <p><b>Forms of dialogue:</b> Conversation • Discussion • Narration • Deliberation • Interview • Debate • Roundtable</p>	<p>Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.</p> <p>Draw upon the students' ability to organize ideas or arguments in order to help them choose suitable means to develop a point of view. Students distinguish what is of primary or secondary importance and what is explicit or implicit among the resources, in order to develop a point of view that includes a sufficient number of relevant and coherent elements. They select appropriate resources and vocabulary, depending on the subject of the dialogue.</p> <p><b>Means:</b> Description • Comparison • Synthesis • Explanation • Justification</p>	<p>Help students become aware that there are different ways of examining a point of view.</p> <p>Draw upon the students' ability to examine various points of view in order to help them examine different types of judgments and processes likely to hinder dialogue. Help students evaluate the sufficiency, relevance and coherence of elements that make up points of view. Students recognize why certain stated judgments hinder dialogue or create an obstacle to developing a substantiated point of view.</p> <p><b>Types of judgments:</b> Judgment of preference • Judgment of prescription • Judgment of reality • Judgment of value</p> <p><b>Processes that may hinder dialogue:</b> Hasty generalization • Personal attack • Appeal to the crowd • Appeal to the people • Appeal to prejudice • Appeal to stereotype • Argument from authority • "Two wrongs don't make a right" argument • Straw man argument • False dilemma • Causal fallacy • False analogy • Slippery slope • Conspiracy</p>

Secondary Cycle Two

Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.

Draw upon the students' ability to plan their process and to structure their ideas or arguments in order to help them master various forms of dialogue and evaluate conditions that foster dialogue. Students explore the complexity of different subjects that are based on concrete, and often abstract, realities.

**Forms of dialogue:** Conversation • Discussion  
• Narration • Deliberation • Interview • Debate  
• Roundtable

Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.

Draw upon the students' ability to organize ideas or arguments in order to help them choose suitable means to develop a point of view. Students distinguish what is of primary or secondary importance and what is explicit or implicit among the resources, in order to develop a point of view that includes a sufficient number of relevant and coherent elements. They use a range of appropriate resources and vocabulary, depending on the subject of the dialogue.

**Means:** Description • Comparison • Synthesis  
• Explanation • Justification

Help students become aware that there are different ways of examining a point of view.

Draw upon the students' ability to examine various points of view in order to help them examine different types of judgments and processes likely to hinder dialogue. Help students evaluate the sufficiency, relevance and coherence of elements that make up points of view. Students recognize why certain stated judgments hinder dialogue or create an obstacle to developing a substantiated point of view.

**Types of judgments:** Judgment of preference  
• Judgment of prescription • Judgment of reality  
• Judgment of value

**Processes that may hinder dialogue:** Hasty generalization • Personal attack • Appeal to the crowd • Appeal to the people • Appeal to prejudice • Appeal to stereotype • Argument from authority • "Two wrongs don't make a right" argument • Straw man argument • False dilemma • Causal fallacy • False analogy  
• Slippery slope • Conspiracy

**Types of reasoning:** Induction • Deduction  
• Analogy • Hypothesis

## APPENDIX E – TEACHING GUIDELINES FOR COMPETENCIES 1, 2 AND 3 (ELEMENTARY AND SECONDARY)

	Teaching guidelines regarding ethics		Teaching guidelines regarding religious culture	
Elementary Cycle One	<p><b>The needs of humans and other living beings</b></p> <p>Help students become aware that all living beings have needs, that people and other living beings are interdependent and that every human being is unique.</p> <p>Draw upon the students' day-to-day experience of who they are and how they live, to help them recognize their specific needs as human beings and become interested in the interdependence of living beings in meeting their respective needs. Help students explore the diversity of interdependent relationships between members of different types of families.</p>	<p><b>Demands associated with the interdependence of humans and other living beings</b></p> <p>Help students become aware of the demands associated with the interdependence between humans and other living beings and the related responsibilities.</p> <p>Draw upon the students' day-to-day experience to help them explore the roles and responsibilities assumed by family members and individuals at their school. Help students find out about the values and norms that guide family and school life, differentiate an appropriate action toward a living being from an inappropriate action and recognize the actions of individuals or groups that have demonstrated a sense of responsibility toward living beings.</p>	<p><b>Family celebrations</b></p> <p>Help students discover family celebrations, rites and rituals and make them aware of the fact that families celebrate key events in a variety of ways.</p> <p>Draw upon the fact that a child's first contact with religious celebrations generally takes place in a family setting to help students explore forms of celebration in their own families and in those of others.</p>	<p><b>Stories that have touched people</b></p> <p>Familiarize students with narrative traditions of different religions and the forms of religious expression associated with them.</p> <p>Draw upon the fact that stories provide a way to understand the realities around us to introduce students to a variety of simple stories. Take into account the fact that these stories are sometimes related to religious celebrations or key figures, and sometimes to stories of birth and origins. Explore the cultural references associated with them.</p>
	Teaching guidelines regarding dialogue			
	<p><b>Forms of dialogue and conditions that foster dialogue</b></p> <p>Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.</p> <p>Draw upon the students' ability to follow a process and to share their ideas to help them become familiar with conversation, discussion, narration and deliberation.</p> <p>Students should respect the conditions that foster dialogue established by the teacher. The subjects treated are concrete and simple, and should allow students to explore the realities present in their environment.</p>	<p><b>Means for developing a point of view</b></p> <p>Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.</p> <p>Draw upon the students' ability to name characteristics specific to a subject to help them familiarize themselves with description and comparison.</p> <p>Students use the paths provided by the teacher to develop a relevant point of view.</p>	<p><b>Means for examining a point of view</b></p> <p>Help students become aware that there are different ways of examining judgments that form the basis for developing a point of view.</p> <p>Draw upon the students' ability to question ideas and reasons to help them recognize the judgments of preference and of prescription.</p> <p>Students use the paths provided by the teacher to question a point of view and become familiar with the processes likely to hinder dialogue, such as hasty generalizations and personal attacks.</p>	

<b>Elementary Cycle Two</b>	Teaching guidelines regarding ethics		Teaching guidelines regarding religious culture	
	<p><b>Interpersonal relationships in groups</b></p> <p>Help students become aware of the diversity of interpersonal relationships and understand why these relationships are important to the personal development of group members, both in terms of their sense of identity and of meeting their needs.</p> <p>Draw upon the fact that, willingly or not, students participate in the life of different groups in order to help them examine how these various groups contribute to their sense of identity and meet their needs and those of other members. Use this to help students explore the diversity of relationships in these groups and to consider the advantages and disadvantages of group life.</p>	<p><b>Demands of belonging to a group</b></p> <p>Help students recognize the attitudes, gestures and actions that facilitate interpersonal relationships, as well as the values and norms that foster community life. Help them understand that these guidelines can be called into question, modified and improved in certain situations.</p> <p>Draw upon the fact that, in their role as fully participating members of a group, students can discover the conditions that foster the smooth functioning of a group and that ensure the well-being of each group member. Help them examine the actions that contribute to or detract from group life, and discover the reasoning behind rules, values and norms that guide group life. Encourage them to show concern for the roles and responsibilities assumed by group members, and explore the diversity of these roles and responsibilities in different cultures, both here and elsewhere.</p>	<p><b>Religious practices in the community</b></p> <p>Help students explore the main aspects of community celebrations and become familiar with appropriate vocabulary for discussing the religious realities they observe.</p> <p>Draw upon the students' discoveries about different religious practices in various communities to help them recognize important aspects of the celebrations that take place there, the places of worship where they are held, and the objects and symbols associated with these practices. Familiarize students with the sacred words and writings that inspire these communities, along with spiritual guides and practices such as prayer and meditation.</p>	<p><b>Forms of religious expression in the young person's environment</b></p> <p>Help students become aware of the religious heritage in their environment and make simple connections between cultural references and the religion associated with them.</p> <p>Draw upon the many forms of religious expression in the students' environment and in the media to help them recognize Québec buildings, monuments and toponymy, as well as symbols of stories about the origin of the world, artistic and community works, and cultural events influenced by religion.</p>
	Teaching guidelines regarding dialogue			
	<p><b>Forms of dialogue and conditions that foster dialogue</b></p> <p>Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.</p> <p>Draw upon the students' ability to follow a process and organize their ideas within a conversation, discussion, narration and deliberation, in order to help them become familiar with the interview.</p> <p>Students should respect the conditions that foster dialogue suggested by the teacher. The subjects treated are concrete and simple, and should allow students to explore the realities present in their environment.</p>	<p><b>Means for developing a point of view</b></p> <p>Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.</p> <p>Draw upon the students' ability to describe and compare in order to help them formulate ideas or reasons and familiarize themselves with explanation and synthesis.</p> <p>Students use the means provided by the teacher in an appropriate manner to develop a relevant and coherent point of view. They use vocabulary appropriate to the subject of dialogue.</p>	<p><b>Means for examining a point of view</b></p> <p>Help students become aware that there are different ways of examining judgments that form the basis for developing a point of view.</p> <p>Draw upon the students' ability to question ideas and reasons, in order to help them recognize the judgments of preference, prescription and reality.</p> <p>Students use the paths provided by the teacher to question a point of view and to recognize the processes likely to hinder dialogue, such as an appeal to the people (<i>ad populum</i> argument).</p>	

<b>Elementary Cycle Three</b>	<b>Teaching guidelines regarding ethics</b>		<b>Teaching guidelines regarding religious culture</b>	
	<p><b>Individuals as members of society</b> Help students become aware of the differences between members of a society and the influence individuals have on one another.</p> <p>Draw upon the fact that students construct their identities and learn to know and understand themselves through their interactions with others in order to help them develop an interest in the similarities and differences among people and realize that these differences can be a source of enrichment, as well as conflict. Help students take a critical look at the effects of generalizations, stereotypes and prejudices on certain members of society. Help them recognize the influence people have on one another and how the influence of others can have an impact on self-assertiveness.</p>	<p><b>Demands of life in society</b> Help the students grasp the connections that exist between rights and responsibilities, and promote the adoption of a responsible and informed manner of being and acting that respects human dignity and that fosters community life.</p> <p>Draw upon the fact that students are regularly confronted with a diversity of ways of thinking, being and acting in order to help them recognize situations that are acceptable or unacceptable in society. Help them identify actions and attitudes that help manage tensions and conflicts between individuals. Help them explore some of the values, norms and rights that govern life in society and the references for interacting with different people.</p>	<p><b>Religions in society and the world</b> Help students become aware that Québec's religious traditions often originate elsewhere in the world and that they have been marked by influential figures and founding events.</p> <p>Draw upon the religious traditions found in Québec society to help students explore the geography and demography of the great religions of the world and the way time is represented in the various religions. Help them relate forms of religious expression, such as celebrations, objects and rituals, to the history and mission of influential figures.</p>	<p><b>Religious values and norms</b> Help students recognize that religions embody values and norms that dictate the behaviours and attitudes to be adopted toward oneself and others in order to foster community life.</p> <p>Draw upon examples from key writings, as well as practices related to food and clothing or individuals who, by their values and beliefs, are considered exemplary, to help students explore the moral dimension of religions.</p>
	<b>Teaching guidelines regarding dialogue</b>			
	<p><b>Forms of dialogue and conditions that foster dialogue</b> Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.</p> <p>Draw upon the students' ability to follow a process and organize their ideas within a conversation, discussion, narration deliberation and interview, in order to help them become familiar with debating.</p> <p>Students should contribute to establishing the conditions that foster dialogue. The subjects treated are concrete and often new, and should allow students to explore social realities here and elsewhere, from the past and from the present.</p>	<p><b>Means for developing a point of view</b> Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.</p> <p>Draw upon the students' ability to describe, compare and explain to help them formulate ideas or reasons and to familiarize themselves with justification.</p> <p>Students use the means provided by the teacher in an appropriate manner to develop a relevant and coherent point of view. They use resources and vocabulary appropriate to the subject of dialogue.</p>	<p><b>Means for examining a point of view</b> Help students become aware that there are different ways of examining judgments that form the basis for developing a point of view.</p> <p>Draw upon the students' ability to question ideas and reasons in order to help them recognize the judgments of preference, prescription, reality and value and to grasp their relevance.</p> <p>Students recognize certain aspects of a judgment, such as the appeal to the crowd ("bandwagon"), appeal to prejudice, appeal to stereotypes and the argument from authority.</p>	

		Teaching guidelines regarding ethics			Teaching guidelines regarding religious culture		
<b>Secondary Cycle One</b>	<b>Freedom</b>	<b>Autonomy</b>	<b>Social order</b>	<b>Québec's religious heritage</b>	<b>Key elements of religious traditions</b>	<b>Representations of the divine and of mythical and supernatural beings</b>	
	<p>Help students realize that there are different ways of viewing freedom, and that exercising freedom involves constraints and obligations.</p> <p>Draw upon situations that involve exercising freedom to help students reflect on different ways of examining and considering the resulting implications in the lives of individuals and groups.</p>	<p>Help students understand that there are different ways of experiencing autonomy and of understanding its demands and impact on individuals and groups.</p> <p>Draw upon situations involving dependence or autonomy to help students reflect on the underlying conditions and tensions. Help them understand how autonomy and dependence are experienced by individuals and within society.</p>	<p>Have students become aware that there are different ways of understanding the social order and reacting to it, depending on the individuals or groups involved.</p> <p>Draw upon concrete cases to help students reflect on the reasons behind having laws and social order. Help them consider the values that can lead a person or group to call into question or reaffirm the social order or the laws.</p>	<p>Help students become aware that Québec's religious heritage has been shaped by the contributions of various religions, especially Catholicism and Protestantism.</p> <p>Draw upon the examples of influential figures, heritage works, and values and norms derived from Québec's religious traditions to help students understand the contribution these religions have made to Québec society.</p>	<p>Help students become aware that stories, rites and rules are often interwoven and that they constitute key elements of religious traditions.</p> <p>Draw upon various forms of religious expression, such as symbols, writings, events or objects associated with a given religion to help students identify the origins, characteristics and roles of the key elements of religious traditions.</p>	<p>Help students become aware that different cultures and religious traditions have numerous ways of representing the divine, as well as mythical and supernatural beings.</p> <p>Draw upon various forms of religious expression, such as symbols, writings and objects associated with a given religion, to help students understand the diversity of representations of the divine and of mythical and supernatural beings found in society and in the religions from which such representations are derived.</p>	
	<b>Teaching guidelines regarding dialogue</b>						
	<b>Forms of dialogue and conditions that foster dialogue</b>	<b>Means for developing a point of view</b>		<b>Means for examining a point of view</b>			
	<p>Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue.</p> <p>Draw upon the students' ability to provide themselves with a process and to structure their ideas or arguments using various forms of dialogue to help them evaluate the conditions that foster dialogue.</p> <p>Students explore the complexity of different subjects that are based on concrete realities.</p>	<p>Help students become aware that they must make use of different means to develop a point of view that fosters dialogue.</p> <p>Draw upon the students' ability to organize ideas or arguments to help them choose suitable means to develop a point of view.</p> <p>Students distinguish what is of primary or secondary importance and what is explicit or implicit among the resources, in order to develop a point of view that includes a sufficient number of relevant and coherent elements. They select appropriate resources and vocabulary, depending on the subject of the dialogue.</p>		<p>Help students become aware that there are different ways of examining a point of view.</p> <p>Draw upon the students' ability to examine various points of view to help them examine different types of judgments and processes likely to hinder dialogue. Help students evaluate the sufficiency, relevance and coherence of elements that make up points of view.</p> <p>Students recognize why certain stated judgments hinder dialogue or create an obstacle to developing a substantiated point of view.</p>			

		Teaching guidelines regarding ethics				Teaching guidelines regarding religious culture			
<b>Secondary Cycle Two</b>	<b>Tolerance</b> Help students recognize that there are different ways of looking at tolerance. Draw upon specific cases taken from literature and current events to help students reflect on indifference, tolerance and intolerance. Help them consider various responses that individuals and societies have had regarding such situations, particularly in Québec.	<b>The future of humanity</b> Help students recognize different ways of looking at the future of humanity with regard to how human beings and the environment relate. Draw upon various ways of looking at the future of humanity to help students examine various contemporary situations. Help them analyze current challenges and consider possible actions or options.	<b>Justice</b> Help students become aware that, depending on the society, there are various ways of looking at justice, at the principles associated with it and the questions it raises. Draw upon literature and current events to help students reflect on the nature of justice, the questions it raises and its implications.	<b>Human ambivalence</b> Help students become aware that human beings sometimes have conflicting feelings, judgment and behaviour. Draw upon various writings, historical facts and cases of conscience to help students reflect on the complexity of human beings and the occasional challenges to consistency between human actions, feelings and ideas in certain contexts.	<b>Religions down through time</b> Help students become aware that understanding a religious tradition requires knowledge of the significant events in its history. Special attention must be paid to Catholicism and Protestantism, in terms of their specific characteristics and differences. Draw upon the history of religious traditions to identify the key events to help students explain the meaning and role of these events in order to put them into context.	<b>Existential questions</b> Help students become aware that human beings have always asked themselves fundamental questions—Who are we? Where do we come from? Where are we going?—and that various religious traditions or currents of thought have offered responses to these questions. Draw upon sacred or philosophical texts to help students understand various answers to questions concerning the existence of the divine, the meaning of life and death, and the nature of human beings.	<b>Religious experience</b> Help students become aware that religious experience is an essential dimension for persons and groups affiliated with a religion. Draw upon different types of religious experience related in literature to help students understand the nature and effects of these experiences.	<b>Religious references in art and culture</b> Have students appreciate that the religious character of certain works of art refers especially to writings, key figures and religious objects, and that these aspects can sometimes be found in secular art. Draw upon artistic creations—both religious and nonreligious—to help students recognize the meaning and interpret the religious symbolism present in such creations.	
	<b>Teaching guidelines regarding dialogue</b>								
	<b>Forms of dialogue and conditions that foster dialogue</b> Help students become aware that there are different ways of engaging in dialogue, depending on the subject and context, and help them put into place the conditions that foster dialogue. Draw upon the students' ability to plan their process and to structure their ideas or arguments to help them master various forms of dialogue and evaluate conditions that foster dialogue. Students explore the complexity of different subjects that are based on concrete, and often abstract, realities.		<b>Means for developing a point of view</b> Help students become aware that they must make use of different means to develop a point of view that fosters dialogue. Draw upon the students' ability to organize ideas or arguments to help them choose suitable means to develop a point of view. Students distinguish what is of primary or secondary importance and what is explicit or implicit among the resources, in order to develop a point of view that includes a sufficient number of relevant and coherent elements. They use a range of appropriate resources and vocabulary, depending on the subject of the dialogue.			<b>Means for examining a point of view</b> Help students become aware that there are different ways of examining a point of view. Draw upon the students' ability to examine various points of view to help them examine different types of judgments and processes likely to hinder dialogue. Help students evaluate the sufficiency, relevance and coherence of elements that make up points of view. Students recognize why certain stated judgments hinder dialogue or create an obstacle to developing a substantiated point of view.			

## APPENDIX F – OUTCOMES AND EVALUATION CRITERIA FOR COMPETENCIES 1, 2 AND 3 (ELEMENTARY AND SECONDARY)

### Reflects on ethical questions

ELEMENTARY			SECONDARY	
Cycle One	Cycle Two	Cycle Three	Cycle One	Cycle Two
<p>By the end of Cycle One, students are able to tackle a situation dealing with the needs of humans and other living beings, as well as the demands associated with interdependence. They can describe a situation by naming some essential elements. They can indicate the responsibilities that human beings have toward other living beings. They can express some elements of their reflection on the ethical question raised by the situation by responding to the teacher's questions. They can find similarities and differences between their perception and that of their classmates. They can name one or two references contained in a point of view. They can identify a value named by the teacher and recognize a norm that guides the way human beings act in a given situation. They are able to give special weight to an option or an action that favours the well-being of living beings by taking their connections of interdependence into account. They can say what they have learned.</p>	<p>By the end of Cycle Two, students are able to tackle a situation dealing with interpersonal relationships and demands associated with group life. They can describe a situation by naming the essential elements. They can identify the tensions and conflicting values present in different points of view. They can attribute points of view to the individuals concerned with regard to the situation. With the teacher's help, they can formulate certain ethical questions raised by the situation and recognize some of the references present in different points of view. They can express how these references are important for the individuals concerned. They can compare their perception with that of their classmates. They can name behaviours or attitudes that contribute to or detract from group life. They can recognize their needs and name their responsibilities with regard to others. They can consider certain options or possible actions and recognize the impact on themselves and others. They are able to give special weight to actions that favour group life in terms of contributing to community life. They can establish connections with similar situations. They are able to reflect on their learning and their process.</p>	<p>By the end of Cycle Three, students are able to reflect on topics that deal with the demands of living in society, as well as with the individuals who make up society. They can describe the overall situation and draw out different points of view that are present. They can identify the tensions or conflicting values that exist between different points of view. They can compare different points of view expressed in a situation. They can identify ethical questions. They can grasp the causes and effects of prejudices and stereotypes that are present in a situation. They can show the role and the meaning of some references by using certain points of view. They can compare references from here with those from elsewhere and current references with those from the past. They are able to imagine various options and favour certain ones. They can examine the impact on themselves, others and the situation. They are able to justify the options or actions that contribute to community life. They can establish connections with other similar contexts. They are able to reflect on new learning they have accomplished, assess the effectiveness of their process and consider possible avenues for improvement.</p>	<p>By the end of Cycle One, students are able to carry out ethical reflection on topics dealing with freedom, autonomy and social order. They can describe a situation and identify some of the ethical questions it raises. They can find and compare different points of view related to the situation. In their analysis, they refer to other situations. They can identify which values and norms may be a source of tensions or conflicting values. They can demonstrate knowledge of the main references present in the points of view. They consider other references to further their reflection. They are able to compare the meaning of certain references in different contexts. They justify different options or possible actions based on pertinent references and examine the impact on themselves, others and on the situation in terms of community life. They can make connections with other contexts in order to transfer their learning. They are able to reflect on their process, evaluate its effectiveness with regard to their ethical reflection and consider possible avenues for improvement.</p>	<p>By the end of Cycle Two, students are able to carry out ethical reflection on topics dealing with tolerance, the future of humanity, justice and human ambivalence. They are able to describe a situation and in greater detail some of the ethical questions it raises. They can compare a range of points of view to draw out different ways of thinking. They can identify values and norms and explain tensions or conflicting values. They can demonstrate knowledge of the references present in the points of view. To further their reflection, they can consider other references, prioritize the most meaningful ones and show their contribution. They can apply their ethical reflection in other situations. They can assess options or possible actions and anticipate the impact on themselves and others in terms of community life. They can anticipate other contexts in which they can transfer their learning. They are able to reflect on their process, evaluate its effectiveness with regard to their ethical reflection and consider possible avenues for improvement.</p>

ELEMENTARY				SECONDARY		
Evaluation criteria				Evaluation criteria		
Detailed study of a situation from an ethical point of view	①	②	③	Detailed analysis of a situation from an ethical point of view	①	②
Consideration of several references present in the points of view	①	②	③	Study of the references present in the points of view	①	②
Evaluation of options or possible actions in order to determine which ones contribute to community life	①	②	③	Evaluation of options or possible actions in order to recognize which ones contribute to community life	①	②

Demonstrates an understanding of the phenomenon of religion

ELEMENTARY			SECONDARY	
Cycle One	Cycle Two	Cycle Three	Cycle One	Cycle Two
<p>By the end of Cycle One, students are able to name different religious celebrations, such as ceremonies or rituals associated with birth. They can recognize some forms of religious expression related to a celebration. They can understand that there are different ways of celebrating. They can associate a celebration with a religious tradition. They can relate the celebration to certain short stories and key figures. They can associate forms of religious expression with elements in their immediate environment. Through simple situations, they can name behaviours that are appropriate with regard to diversity. They are able to name what they have learned regarding forms of religious expression.</p>	<p>By the end of Cycle Two, students are able to deal with a situation involving forms of religious expression. They can give a brief description of community celebrations, objects, symbols, places of worship and rites. They can understand the meaning of certain forms of religious expression. They can identify such forms of expression in their environment and recognize what they have in common and what distinguishes them. They can make connections between sacred writings, spiritual guides and their traditions. They can make some connections between various forms of religious expression and elements in the social and cultural environment from here and elsewhere in the world. They can name various ways of thinking, being or acting, as well as behaviours that are appropriate with regard to diversity. They can reflect on their learning and their process.</p>	<p>By the end of Cycle Three, students are able to describe forms of expression of the main religious traditions by emphasizing their places of origin, founding figures and their demographic impact in the world. Through examples, they can illustrate the norms and values that guide community life that are promoted by these traditions. They can describe in their own words the significance of food- and clothing-related practices that belong to various traditions. They can recognize the variety of ways in which time is represented in certain religions. They can associate exemplary individuals with their works. They can recognize cultural contributions made by religious traditions in the social and cultural environment from here and elsewhere in the world. They can reflect on their learning and assess the effectiveness of their process.</p>	<p>By the end of Cycle One, students can understand forms of religious expression related to Québec's religious heritage, to fundamental elements of religious traditions and to representations of the divine and of mythical and supernatural beings. They can describe these forms of expression and demonstrate knowledge of their meaning and role. They can make connections with certain elements of the social and cultural environment both here and elsewhere in the world. They can draw out the shared and specific aspects of several of the forms of expression studied. They can demonstrate knowledge of certain behaviours that are suitable in the context of diversity, as well as the impact of various ways of thinking, being or acting on society. They are able to summarize their learning and assess the effectiveness of their process in order to make improvements, if needed.</p>	<p>By the end of Cycle Two, students can understand forms of religious expression related to religions over the course of time, to existential questions, religious experience and religious references in the arts. They can describe these forms of expression and demonstrate overall knowledge of their meaning and role, as well as their connections to religions. They will have explored answers that the great religious traditions and other representations of the world contribute in response to existential questions. They can make connections between forms of religious expression and elements of the social and cultural environment both here and elsewhere in the world. They can draw out the shared and specific aspects of several of the forms of expression studied. They can demonstrate greater knowledge of certain behaviours that are suitable in the context of diversity, as well as the impact of various ways of thinking, being or acting on society. They can anticipate other contexts for transferring their new knowledge and suggest ways of improving their process.</p>

ELEMENTARY				SECONDARY		
Evaluation criteria				Evaluation criteria		
Contextualized knowledge of forms of religious expression	①	②	③	Detailed analysis of a form of religious expression	①	②
Establishment of connections between forms of religious expression and elements of the social and cultural environment	①	②	③	Explanation of the connections between forms of religious expression and elements of the social and cultural environment	①	②
Consideration of various ways of thinking, being or acting that are relevant to the context	①	②	③	Analysis of a range of ways of thinking, being and acting	①	②

ELEMENTARY			SECONDARY	
Cycle One	Cycle Two	Cycle Three	Cycle One	Cycle Two
<p>By the end of Cycle One, students are able to follow a process and express their ideas in the context of a narration, conversation, discussion and deliberation. They can express their preferences, feelings or ideas about concrete and simple subjects. They can recognize the judgments of preference and prescription in a point of view. They can examine points of view using suggested paths. They respect some of the proposed rules of dialogue. They use the teacher's resources and suggestions to develop a relevant point of view. They can listen to others' points of view and are able to express whether their own view has been modified or consolidated.</p>	<p>By the end of Cycle Two, students are able to follow a process and organize their ideas in the context of a narration, conversation, discussion, deliberation and interview. They can examine their preferences, perceptions, feelings or ideas about concrete and simple subjects. They can recognize the judgments of preference, prescription and reality in a point of view. They can examine points of view using pertinent questions. They respect the rules of dialogue that have been proposed to them. They use some resources and vocabulary that are specific to the subject of the dialogue in order to develop a point of view that includes relevant elements. They can listen to others' points of view and are able to explain whether their own view has been modified or consolidated.</p>	<p>By the end of Cycle Three, students are able to provide themselves with a process and organize their ideas in the context of a narration, conversation, discussion, deliberation, interview and debate. They can examine their perceptions, feelings, attitudes, ideas or values about concrete and often new subjects. They can recognize certain stated judgments or processes that hinder the dialogue or that create an obstacle to developing a substantiated point of view. They can recognize the judgments of preference, prescription, value and reality in a point of view. They can examine points of view using pertinent questions by taking into account the type of judgment in question. They respect the rules of dialogue and contribute to overcoming obstacles. They use some resources and vocabulary that are appropriate to the subject of the dialogue in order to develop a point of view that includes relevant and coherent elements. They can take into account others' points of view and are able to explain how their own view has been modified or consolidated.</p>	<p>By the end of Cycle One, students are able to provide themselves with a process and structure their thinking or arguments on topics dealing with concrete realities. They can recognize the relevance and coherence of elements that make up a point of view. They can examine their perceptions, attitudes and ideas. They understand that certain stated judgments or processes hinder dialogue or create an obstacle to developing a substantiated point of view. They can examine points of view using questions that are generally adapted to the type of judgment in question. They respect the rules of dialogue and propose means for overcoming obstacles. They use resources and vocabulary that are appropriate to the subject of dialogue in order to develop a point of view that includes a sufficient number of relevant, coherent elements. They can take into account others' points of view and can explain how and why their own point of view has been modified or consolidated.</p>	<p>By the end of Cycle Two, students are able to plan a process and structure their thinking or arguments on topics dealing with concrete or abstract realities. They can evaluate the relevance and coherence of judgments and reasoning that make up a point of view. They call into question their perceptions, attitudes and ideas. They can explain why certain stated judgments or processes hinder dialogue or create an obstacle to developing a substantiated point of view. They can examine points of view using questions that are adapted to the type of judgment in question. They can benefit from the rules of dialogue and propose means for overcoming obstacles. They use a range of resources and vocabulary that are appropriate to the subject of dialogue in order to develop a point of view that includes a sufficient number of relevant, coherent elements. They can probe others' points of view. They can analyze how their own point of view has been modified or consolidated.</p>

ELEMENTARY				SECONDARY		
Evaluation criteria				Evaluation criteria		
Relevance of how students show they have organized their thinking	1	2	3	Relevance and sufficient quantity of written records regarding how students organize their thinking	1	2
Adequate use of related content involving interaction with others	1	2	3	Adequate use of related content involving interaction with others	1	2
Presentation of a point of view developed using relevant elements	1	2	3	Presentation of a point of view developed using a sufficient number of relevant, coherent elements	1	2

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