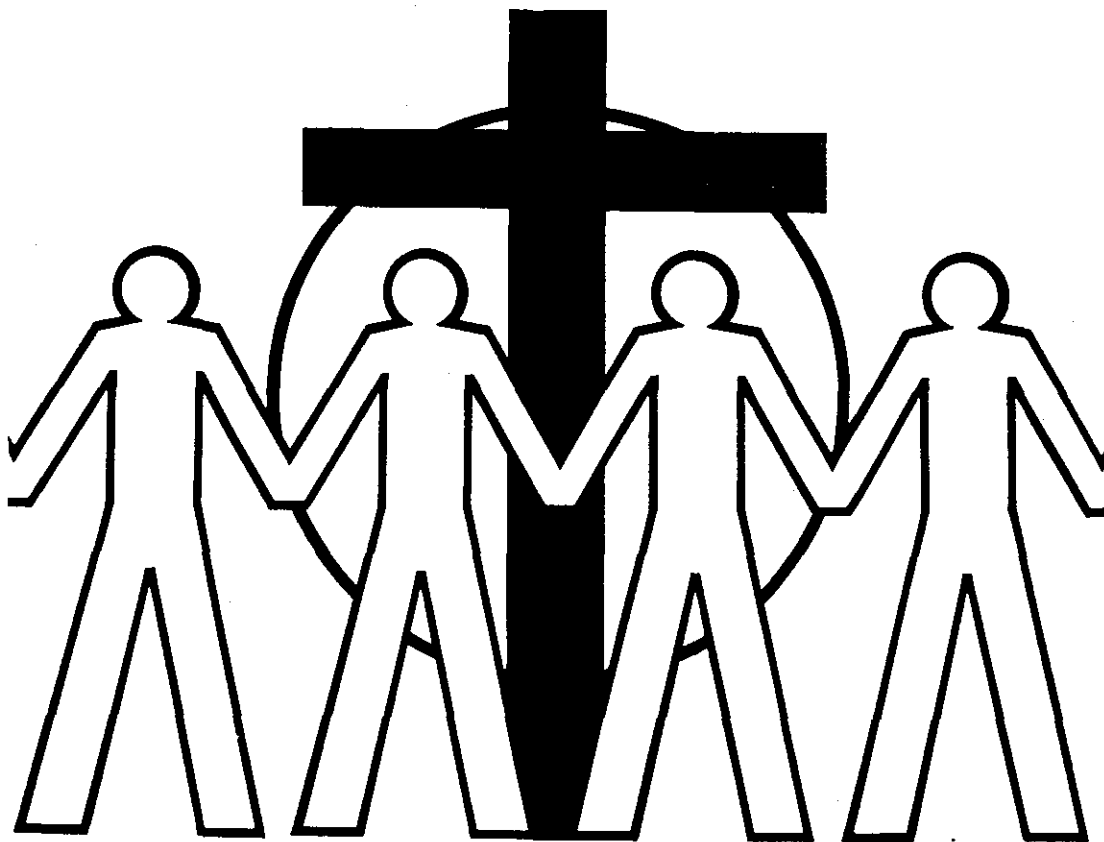




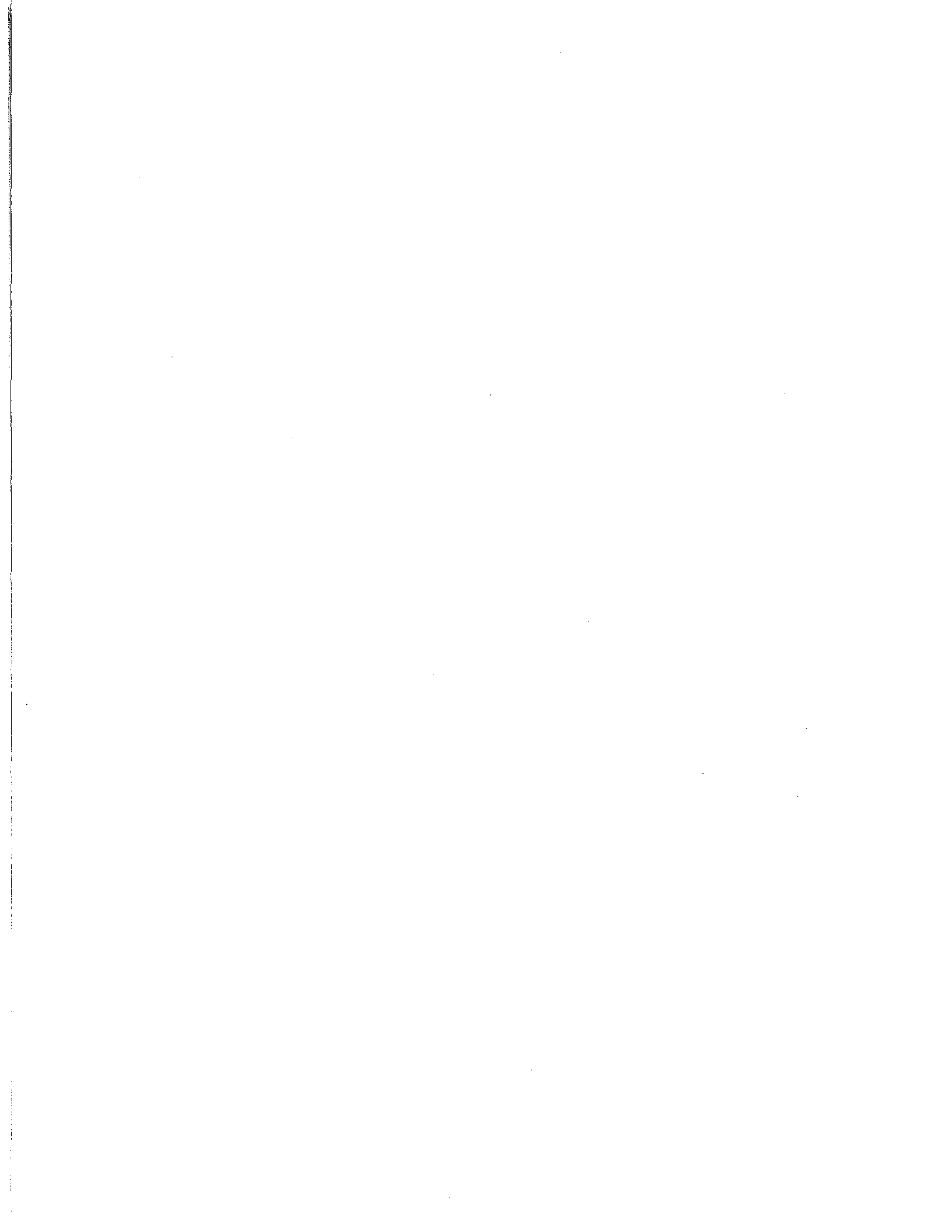
Saskatchewan
Learning

Christian Ethics 10, 20, 30

A Curriculum Guide



1997



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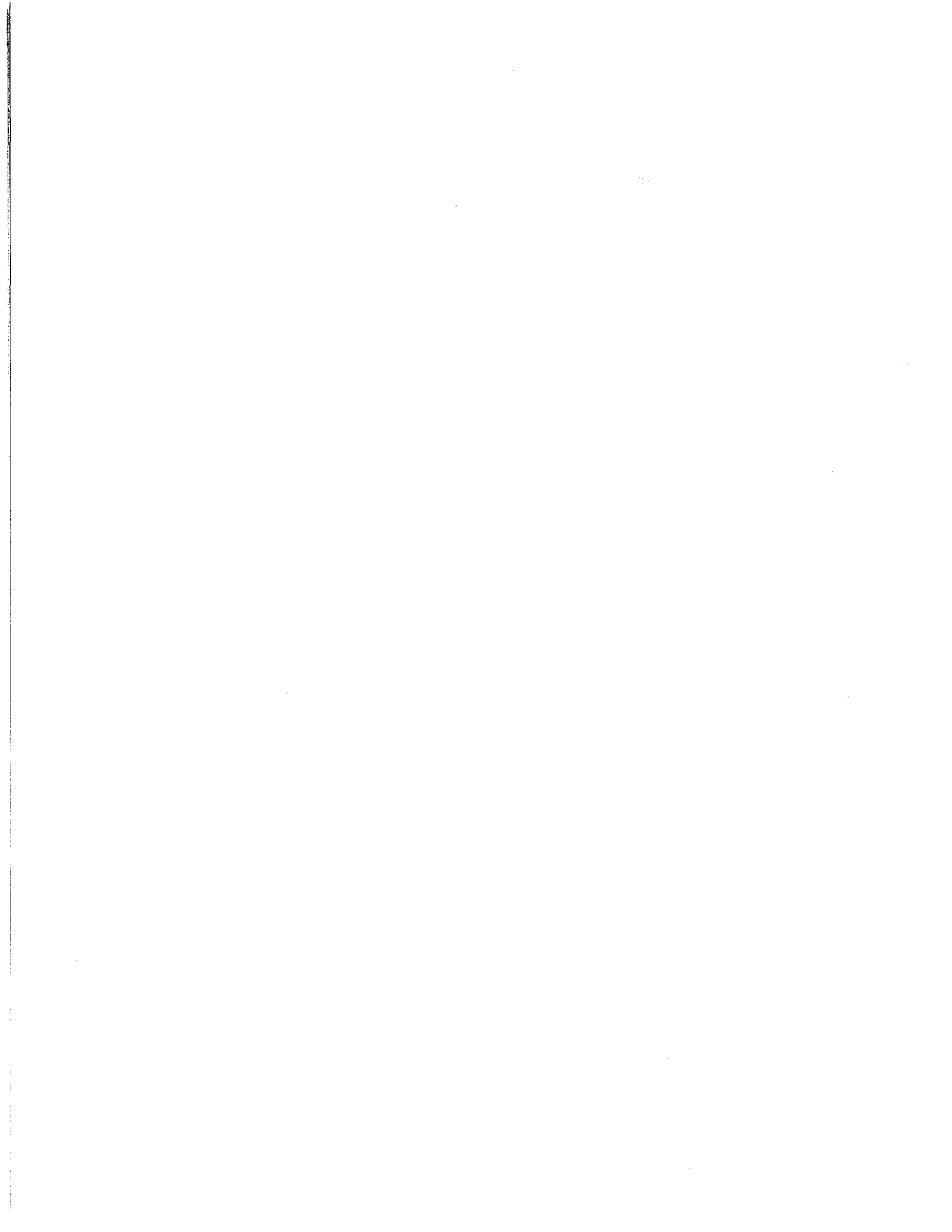


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Introduction

Part of the human experience is the search for meaning. We experience, and then we try to make sense of our experience. The high school students in our classrooms are asking, "Who am I?" "Why am I here?" "What is the purpose of this life?" and "What must I do?" The Christian Ethics courses we offer provide answers to their questions. By putting Jesus and his message at the core of our courses, we answer that Jesus Christ is "the way, the truth, and the life." (John 14:6)

Aim

The aim of Christian Ethics is for students to acquire and develop the knowledge, skills/abilities, and values of Christianity so that they are encouraged to live as followers of Jesus Christ.

Goals

The goals of Christian Ethics are for students to:

- grow in faith, hope, and love
- better understand Christian beliefs
- give generously in loving service
- be guided by Christian teachings in making decisions throughout their lives
- find private, public, and communal expression for their faith
- develop a respect for all people as created in the image of God

Foundational Objectives

Foundational objectives describe the essential learnings for a particular grade level. These learnings are to be developed gradually over the course of a unit or a year. The following foundational objectives describe the

essential learnings of Christian Ethics (CETH) 10, 20, and 30. It is intended that these learnings will not only be known, but will be lived out in the students' lives.

CETH 10

The student will:

- understand that one's life story is interrelated with one's communities' stories
- appreciate scripture as the story of the Christian community
- have knowledge of the Christian understanding of Jesus
- realize that the Christian message calls us to serve as Jesus did
- appreciate the impact that one's values and decisions make on the lives of oneself and others
- cultivate a personal relationship with Jesus

CETH 20

The student will:

- understand the nature of the Christian community
- appreciate what belonging to and living in the Christian community entails
- understand Christian moral guidelines
- see how Christian principles inform various contemporary moral issues

CETH 30

The student will:

- appreciate how the Christian message guides our search for self-understanding
- discover how Christianity gives meaning to life, death, and belief
- understand relationships and commitments from a Christian perspective

- understand and value the contributions of various world religions and spiritualities

Learning Objectives for CETH 10, 20, 30

Learning objectives are specific descriptions of what the students will do to achieve the foundational objectives of each unit. They are expressed in terms of student outcomes and give focus to daily lesson planning.

CETH 10 - The Christian Story

1. My Story

a) The student will be able to understand their life stories by:

- retelling their personal biographies
- analyzing their life stories for meaning
- comparing their life stories to the stories of those around them (family, friends, country, Church, etc.)
- examining their faith journeys

b) The student will be able to appreciate the sharing of their talents and gifts by:

- assessing their gifts, talents, and limitations
- searching Christian scripture and tradition for guidance on sharing their talents and gifts

c) The student will be able to recognize the needs of others by:

- listing various needs of people in our communities
- investigating to find community services which meet people's needs

d) The student will be able to give themselves in service by:

- offering at least ten hours of service to someone outside their circles of family and friends or of special service to a needy family member or friend

- building support for their service projects using community resources

2. Our Story

a) The student will be able to understand the composition and interpretation of Scripture by:

- explaining how the Bible came to be developed into today's written form
- listing and describing the general contents of the Bible
- locating scripture passages
- talking about the different ways to interpret scripture, and understanding which interpretation their own faith tradition recommends

3. Jesus' Story

a) The student will be able to demonstrate knowledge of Jesus of History by:

- retelling the stories of major Bible people and events leading up to Jesus
- describing the life and culture of Jesus' people
- telling about Jesus' life before his mission
- situating Jesus' life in history

b) The student will be able to demonstrate knowledge of the Christian Testament by:

- understanding the composition of the Christian Testament
- talking about the purposes of the gospels, letters, Acts and Revelation
- indicating characteristics of each of the four gospels

c) The student will be able to demonstrate knowledge of the message of Jesus by:

- summarizing Jesus' message of love of God and neighbour
- giving examples from Jesus' Beatitudes, teachings and parables of how we are to love

- applying Jesus' message of love to relationships, both healthy and unhealthy
- examining how Jesus' message of love guides our behaviour in the area of sexuality
- considering the implications of Jesus' message of love applied to the issue of abortion

d) The student will be able to demonstrate knowledge of the mission of Jesus by:

- understanding that Jesus' mission was to build God's Kingdom whereby all people unconditionally love one another
- giving examples from Jesus' life (including miracles, teachings, parables, etc.) which encourage the building of the Reign of God
- giving examples from our world today which show the need to rebuild the Reign of God
- creating journals, scrapbooks, etc. reflecting on their service experiences
- locating scripture passages which give guidance about service
- planning future service projects, both locally and globally

e) The student will be able to demonstrate knowledge of Jesus' passion, death, resurrection, and ascension by:

- recalling the events leading up to Jesus' death
- discussing various meanings of the death of Jesus
- giving logical reasons for believing in the resurrection and ascension of Jesus
- recognizing the power of the resurrection in our lives

CETH 20 - A Community Called Church

1. Christ's Body: The Church

a) The student will be able to know about the community called Church by:

- defining the Church as a community of Christian believers

b) The student will be able to demonstrate knowledge of the history of the Church by:

- summarizing the main events in 2000 years of Church history, including both the negative and the positive
- exploring the roles of women in the Church throughout history
- examining the East-West split, the Protestant Reformation and other divisions
- discussing the ecumenical movement among Churches

c) The student will be able to understand the creed of the Church by:

- knowing the key beliefs as found in the Church creeds throughout history to today

d) The student will be able to appreciate the models of the Church by:

- studying the various models of Church
- examining which model of the Church best fits each student's understanding of what the Church should be
- exploring systemic issues relating to Church as institution

e) The student will be able to respect encounters with the sacred by:

- appreciating the role of symbols in encountering the sacred
- discussing the history of sacraments in the Church
- understanding what sacraments mean to the Church

- studying the sacrament traditions as practiced by various Christian denominations
- f) The student will be able to value personal and communal practices of faith by:
- examining scripture's guidelines to prayer, including "The Lord's Prayer"
 - participating in various types of prayer used by Christians
 - examining the worship traditions of Christian Churches
- g) The student will be able to understand evangelization and mission by:
- talking about various examples of Christians spreading the Good News
 - suggesting ways that they might spread the Good News

2. Living as Christ's Body: Christian Morality

- a) The student will be able to understand key concepts in morality by:
- explaining morality's key concepts: freedom, law, principles, ends, means, authority, etc.
- b) The student will be able to understand moral development by:
- discussing various theories of moral development
 - exploring the level of moral development at which one may be operating
- c) The student will be able to understand moral theories by:
- examining and critiquing various moral theories
- d) The student will be able to understand Christian moral principles by:
- learning how to use scripture to discover Christian principles which shed light on specific decision-making situations

- surveying Christian traditions which provide moral principles
- e) The student will be able to understand decision making by:
- learning how one forms an informed conscience
 - understanding the steps in making a Christian decision
 - indicating how cultural influences (media, chemical abuse, etc.) affect decision making
- f) The student will be able to understand sin and forgiveness by:
- discussing the Christian view of sin
 - explaining how and why God forgives our sinfulness
 - discovering how and why we are to forgive those who sin against us

3. Living as Christ's Body: Contemporary Moral Issues

- a) The student will be able to value reverence for all created life by:
- discovering Christian teachings which speak about reverence for all created life
 - locating scripture passages that speak of reverence for life
 - researching various issues about respect for life (suggested topics: suicide, ecology, euthanasia)
 - applying scripture passages and their Christian traditions to various issues and proposing solutions
- b) The student will be able to value justice and peace by:
- discovering Christian teachings which speak about justice and peace
 - locating scripture passages that speak of justice and peace
 - finding local, national, and international examples of injustices which have led to disharmony (suggested topics: poverty, prejudice, under-/unemployment)

- reflecting on their Christian traditions and scripture in order to propose solutions to these international injustices
- c) The student will be able to value non-violence by:
- discovering Christian teachings which speak about non-violence
 - locating scripture passages which illustrate healthy, non-violent relationships
 - describing various local and global situations of violence in whichever form (suggested topics: abuse, war)
 - summarizing guidelines, based on their Christian traditions and scripture, for healthy, non-violent relationships
- exploring various images of God
 - describing some basic Christian beliefs about God and life
- d) The student will be able to demonstrate knowledge of relationships and love by:
- searching scripture and one's Christian traditions for guidance in relationships and love
 - listing the ingredients of healthy, loving relationships
 - describing many ways that relationships become unhealthy (using one another, dishonesty, etc.)
 - seeking out scripture and one's Christian tradition for ways of healing unhealthy relationships

CETH 30 - Christian Lifestyles

1. Living as a Christian in a Secular World: Christian Lifestyles

a) The student will be able to answer the question, "Who am I?" by:

- considering Christianity's view of human dignity despite humanity's sinful tendencies
- describing the various influences which make them who they are
- listing various ways to discover who they are and who they are becoming
- creating thorough descriptions of "Who am I?"

b) The student will be able to understand philosophies of life by:

- discussing various philosophies of life
- applying Christian principles to these philosophies of life
- discovering which life philosophies aid in living a Christian lifestyle

c) The student will be able to appreciate beliefs by:

- explaining why beliefs are essential to life
- giving reasons to believe in God

e) The student will be able to respect sexuality by:

- understanding sexuality as a good gift from God
- examining and suggesting ways to order one's sexuality
- discussing various issues of sexuality and Christian responses to those issues: homosexuality, birth control, reproductive technologies, etc.

f) The student will be able to know about commitment and vocation by:

- discovering that commitment can be an outgrowth of a loving relationship
- studying various life commitments people make (e.g. marriage, religious life, ordained life, single life)
- reflecting on possible life commitments they might make

g) The student will be able to know about marriage and family life by:

- discussing the Christian view of marriage
- explaining the basic rite for a Christian marriage
- exploring the Christian view of family life, including the gift of children

- describing the characteristics of a healthy family
- examining Christian responses to divorce, separation, family breakdown, etc.

h) The student will be able to show some understanding of life/death and brokenness/healing by:

- exploring the mysteries of pain, suffering, life, and death
- pondering their future deaths and the meaning that gives to life now
- suggesting the message of hope and healing which Christianity gives, even amidst brokenness

2. Living Out One's Faith in a Secular World: World Religions and Spiritualities

a) The student will be able to demonstrate knowledge of religion and spirituality by:

- analyzing the elements of religion and spirituality, including wisdom, works, and worship
- comparing and contrasting a religion or spirituality and a cult

b) The student will be able to respect various religions and spiritualities (Aboriginal Canadian Spirituality, Hinduism, Buddhism, Islam, Judaism, etc.) by:

- studying the wisdom, works, and worship of various religions and spiritualities
- appreciating the truths that all religions and spiritualities can offer

Philosophy and Rationale

Christian Ethics is an academic subject like any other, yet unlike any other. Christian Ethics courses require fully qualified Christian religious educators capable of delivering the curriculum. A curriculum is a *guide* to instruction in the classroom. As all good teachers know,

various student questions and needs arise which must be addressed at the time, even if another topic is under study. These may be referred to as *teachable moments*. Beyond the proficiency as educators who know their subject matter and how to best deliver it, Christian Ethics teachers must model Christian living, knowing that they are living models of Christ for their students.

Sacred scripture is to be used throughout CETH 10, 20, and 30. Specific study topics address the composition and interpretation of scripture; however, scriptures should also be used to shed light on all topics throughout the curriculum. Once again, the teacher is in the best position to decide when, what and how to best incorporate the use of sacred scripture into a particular course.

This curriculum guide will be used in schools of various Christian denominations, a fact which has been reflected in the curriculum itself and in the accompanying bibliography. While there may be times for a school to focus on its own particular faith tradition, many subjects under study would be greatly enhanced by examining the traditions of other Christian denominations. More understanding on the part of our students as well as greater unity and co-operation among Christian Churches could be the fruits of study of various Christian traditions. Research, dialogue, and exchanges among Christian denominations could foster this spirit of ecumenism.

Going one step further, Christian Ethics should include the study of world religions. Gone are the days when Christians isolate themselves from other religious influences. Christians now recognize that their answers to life's ultimate questions are not the only answers. In Canada, the increasing

variety of religions and spiritualities calls for greater understanding, compassion, and community among all Canadians.

The study of world religions can open students up to truth which enlightens people everywhere. This study can provide a fresh look at Christianity, often revealing facets which can enrich one's own religious practices and values. As Christian religious educators, we have a responsibility to properly prepare our students for the future. We do this by guiding them to know their faith more profoundly, to understand the faiths of others more accurately, and so to live more fully.

Core Curriculum Components and Initiatives

Core Curriculum: Plans for Implementation defines Core Curriculum as including seven Required Areas of Study, the Common Essential Learnings, the Adaptive Dimension and Locally Determined Options.

Common Essential Learnings

Christian Ethics offers many opportunities to incorporate the Common Essential Learnings (C.E.L.s) into instruction. Such incorporation helps students better understand the subject matter content under study and prepares them for their future learning both within and outside the kindergarten to grade 12 educational system. The Common Essential Learnings are Communication, Critical and Creative Thinking, Independent Learning, Personal and Social Values and Skills, Numeracy, and Technological Literacy. The decision to focus on one or more C.E.L.s within a lesson is guided by the needs and abilities

of individual students and by the particular demands of the subject area. Throughout a unit, it is intended that each Common Essential Learning will have been developed to the extent possible.

It is important to incorporate the C.E.L.s in an authentic manner. Some subject areas may offer many opportunities to develop the understandings, values, skills and processes related to a number of the Common Essential Learnings. The development of a particular C.E.L., however, may be limited by the nature of the subject matter under study.

The Common Essential Learnings are intended to be developed and evaluated within subject areas. Since the Common Essential Learnings are not necessarily separate and discrete categories, it is anticipated that working toward the achievement of one foundational objective for C.E.L.s may contribute to the development of others. For example, many of the processes, skills, understandings, and abilities required for the C.E.L. of Communication are also needed for the development of Independent Learning.

Incorporating the Common Essential Learnings into instruction has implications for the assessment of student learning. A unit which has focused on developing particular C.E.L.s should also reflect this focus when assessing student learning. If students are encouraged to think critically and creatively throughout a unit, then teachers need to develop assessment strategies for the unit which require students to demonstrate their critical and creative thinking abilities. The Common Essential Learnings are to be integrated, accommodated and incorporated within the evaluation of each content area.

It is anticipated that teachers will build from the suggestions in this guide and from their personal reflections in order to better incorporate the Common Essential Learnings into Christian Ethics.

For more information, see *Understanding the Common Essential Learnings: A Handbook for Teachers*.

Adaptive Dimension

The Adaptive Dimension is an essential part of all educational programs. Like the Common Essential Learnings, the Adaptive Dimension is a component of Core Curriculum and permeates all curricula and instruction. The Adaptive Dimension is defined as:

- the concept of making adjustments in approved educational programs to accommodate diversity in student learning needs. It includes those practices the teacher undertakes to make curriculum, materials, topics, instruction, and the learning environment meaningful and appropriate for each student.

The essence of the Adaptive Dimension rests in the phrase "seeking other ways." Offering students alternative access to, and expression of, knowledge facilitates their participation in learning. Just as physical environments can be made more accessible through modifications such as ramps or wider doorways, learning environments can be made more accessible through a modification of setting, method or material. The Adaptive Dimension is used to:

- maximize student independence
- facilitate integration
- maximize generalization and transfer
- lessen discrepancies between achievement and ability
- promote a love of learning

- promote a positive self-image and feeling of belonging
- promote confidence
- promote a willingness to become involved in learning

These purposes address a primary function of the school, that of helping students to maximize their potentials as independent learners.

Students may find learning to be difficult or not to be challenging, but with varying adaptations of teaching methodologies, curriculum organization, timetabling, or with the assistance of appropriate technologies, they can be active participants in the core content of the curriculum. Following are some general guidelines for adaptation:

- Alter the pace of the lesson to ensure that students understand the concept being presented or are being challenged by the presentation. One of the most basic adaptations that can be made to assist students is to give them sufficient time to explore, create, question, and experience as they learn.
- Monitor the use of vocabulary. It is possible to use advanced and simple vocabulary in the same lesson by incorporating both the words in a sentence: "Pat was proficient, or good, at playing the game." This helps to satisfy the requirements of some students, expand the vocabulary of others, and make the lesson meaningful to others.
- Introduce attempts to increase rate of performance only when the student has achieved a high level of accuracy.
- Alter the method of instruction to meet the needs of the individual.
- Alter the manner in which the student is required to respond to the teacher and/or to the instructional approach.

- Alter the setting so that the student may benefit more fully from the instruction.
- Change the materials so that they enhance rather than impede learning.
- Have advanced or challenging tasks available for students who have become proficient.
- Use interactive techniques which allow close monitoring of the students' progress.
- Encourage as much student participation as possible in both planning and instruction.
- Modify evaluative procedures in order to maximize the amount of relevant information received from each student.
- The less rigid the setting and the approach, the easier it is to adapt.
- Use support systems extensively (methods and personnel); adaptation is not possible without them.
- Adapt resources and teaching to reflect the religious traditions most suited to meet the needs of the students.

The Adaptive Dimension of the curriculum allows the classroom teacher flexibility so that exceptional children are given every opportunity to perform to the full extent of their potential. Teachers should make use of appropriate additional materials as well as school or division-based resource teachers and consultative personnel in planning suitable activities.

The cues that some students' needs may not be adequately met come from a variety of sources. They may come to the perceptive teacher as a result of monitoring for comprehension during a lesson. The cue may come from an individual project or unit test, or from a student need or background deficiency that has been recognized for several years. A student's demonstrated knowledge of, or interest in, a particular topic may indicate that enrichment is

appropriate. The adaptation required may vary from presenting the same content through a slightly different instructional method, to providing additional background information, to establishing an individual or small group enrichment activity. The duration of the adaptation may range from five minutes of individual assistance, to ongoing support for a group of students. The identification of the need and program adaptation may be adequately handled by the classroom teacher, or may require the expertise of other support specialists such as the school's resource teacher. It is critical that the teacher be aware of and use whatever support services are available, both within and beyond the school. Some of the resources that may exist outside of the school system include social workers, health care professionals, and career centres. Parents and/or guardians are, of course, a major resource.

The Adaptive Dimension includes all practices the teacher employs to make learning meaningful and appropriate for each student. Because the Adaptive Dimension permeates all teaching practice, sound professional judgement becomes the critical factor in decision making. This curriculum guide allows for such flexibility and decision making.

For more information, see *The Adaptive Dimension in Core Curriculum*.

Gender Equity

Expectations based primarily on gender limit students' ability to develop to their fullest potential. While some stereotypical views and practices have disappeared, others remain. Where schools have endeavoured to provide equal opportunity for male and female students, continuing efforts are required so that equality may be achieved and

maintained. Saskatchewan Education is committed to providing quality education for all students in the kindergarten to grade 12 system. Therefore, it is the responsibility of Saskatchewan schools to create an educational environment free of gender bias. This can be facilitated by increased understanding and use of gender-balanced materials and strategies. Both female and male students need encouragement to explore a wide variety of options based on individual aptitudes, abilities and interest, rather than gender.

In order to meet the goal of gender equity, Saskatchewan curricula reflect the variety of roles and the wide range of behaviours and attitudes available to all members of society. The new curricula strive to provide gender-balanced content, activities, and teaching approaches. This will assist teachers in creating an environment free of stereotyping, enabling both young men and young women to develop their abilities to the fullest. Gender roles are to be discussed throughout Christian Ethics.

In order to ensure gender equity in Christian Ethics, the teacher should:

- provide opportunities for both female and male students to assume leadership roles
- encourage and respect the interests and abilities of all students of both genders
- model equitable interaction with students
- instruct students in the use of gender-fair language and insist that language used in Christian Ethics be gender fair.

Indian and Métis Curriculum Perspectives

The integration of Indian and Métis content and perspectives within the kindergarten to grade 12 curricula fulfils a central recommendation of *Directions*,

the *Five Year Action Plan for Native Curriculum Development* and the *Indian and Métis Education Policy from Kindergarten to Grade 12*. In general, the policy states:

- Saskatchewan Education recognizes that the Indian and Métis peoples of the province are historically unique peoples and occupy a unique and rightful place in our society today. Saskatchewan Education recognizes that education programs must meet the needs of Indian and Métis peoples, and that changes to existing programs are also necessary for the benefit of all students. (p. 6)

The inclusion of Indian and Métis perspectives benefits all students in a pluralistic society. Cultural representation in all aspects of the school environment empowers students with a positive group identity. Indian and Métis resources foster a meaningful and culturally identifiable experience for Indian and Métis students, and promote the development of positive attitudes in all students towards Indian and Métis peoples. This awareness of one's own culture and the cultures of others develops self-concept, enhances learning, promotes an appreciation of Canada's pluralistic society, and supports universal human rights.

Saskatchewan Indian and Métis students come from different cultural backgrounds and social environments including northern, rural, and urban areas. Teachers must understand the diversity of the social, cultural, and linguistic backgrounds of Saskatchewan Indian and Métis students. Educators need cross-cultural education to develop this understanding. Teachers of Indian and Métis students require an increased awareness of applied sociolinguistics, first and second language acquisition theory,

and standard and non-standard usage of language. Teachers must utilize a variety of teaching strategies that accommodate and build upon the knowledge, cultures, learning styles, and strengths which Indian and Métis students possess. Responsive adaptations are necessary to all curricula for effective implementation. The *Five Year Action Plan for Native Curriculum Development* states the following: "Instructional approaches such as group work, cooperation rather than competitive exercises, using the child's experience as a learning base and using action-mode materials can be useful to students."

The following four points summarize the expectations for the appropriate inclusion of Indian and Métis content in curricula and instruction:

- Curricula and materials will concentrate on positive images of Indian, Métis and Inuit peoples.
- Curricula and materials will reinforce and complement the beliefs and values of Indian, Métis and Inuit peoples.
- Curricula and materials will include historical and contemporary issues.
- Curricula and materials will reflect the legal, political, social, economic and regional diversity of Indian, Métis and Inuit peoples.

(Indian and Métis Education Policy from Kindergarten to Grade 12, p. 12.)

Saskatchewan teachers are responsible for integrating resources that reflect accurate and sufficient Indian and Métis content and perspectives. Teachers have a responsibility to evaluate all resources for bias and to teach students to recognize such bias.

In the study of Christian Ethics, attention should be paid to examining Indian and Métis spirituality.

Resource-Based Learning and the Library Resource Centre

Resource-based teaching and learning is a means by which teachers can greatly assist the development of attitudes and abilities for independent, life-long learning. Resource-based instruction means that the teacher, and teacher-librarian if available, plan units which integrate resources with classroom assignments, and teach students the processes needed to find, analyze, and present information.

Resource-based instruction is an approach to curriculum which involves students with all types of resources. Some possible resources are books, magazines, films, audio and video tapes, computer software and data bases, manipulative objects, commercial games, maps, community resources, museums, field trips, pictures and study prints, real objects and artifacts, and media production equipment.

Resource-based learning is student-centred. It offers students opportunities to choose, to explore, and to discover. Students who are encouraged to make choices, in an environment rich in resources, where their thoughts and feelings are respected, are well on their way to becoming autonomous learners.

The following points will help teachers use resource-based teaching and learning:

- Discuss the objectives for the unit or assignment with students. Correlate needed research skills with the activities in the unit, so that skills are always taught in the context of application. Work with your teacher-librarian, if available.
- Plan in good time with library staff so that adequate resources are available, and decisions are made about shared teaching responsibilities, if applicable.

- Use a variety of resources in classroom teaching, showing students that you are a researcher who constantly seeks out sources of knowledge. Discuss with them the use of other libraries, government departments, museums, electronic information systems, and various outside agencies in their research.
- Ask the teacher-librarian, if available, to provide resource lists and bibliographies when needed.
- Encourage students to seek assistance during the course of the assignment or unit.
- Participate in and help plan inservice programs on using resources effectively.
- Continually request good curriculum materials for addition to the school library collection.
- Support the essential role of the library resource centre and the teacher-librarian in your talks with colleagues, principals, and directors.
- Recognize that the Christian Ethics Bibliography suggests a wide variety of resources which reflect various religious traditions. Choose those which best meet the needs of students and your program.

Questions most often asked about implementing resource-based learning:

How can I run a classroom or give the same lesson and assignments when the students do not all have the same book?

- Small group activities would allow several students to work on one activity together, sharing a resource. (See *Together We Learn*.)
- Various types of activities on the same topic can be going on in the classroom at once, utilizing various resources. (See *Instructional Approaches: A Framework for Professional Practice* and the *Instructional Strategies Series*.)

It is not possible for me to plan for all of the changes needed to incorporate resource-based learning into my already too-busy teaching schedule. How can I be expected to do this when there is already too little time in the day?

- Change usually takes time. To change our teaching styles will take time. Even though a person may not be able to change totally to resource-based learning in a short time, gradual steps can be taken toward the desired goal. A realistic goal might be to add one resource-based unit a year.

How can I have a variety of resources available to the students when I have little money to buy them?

Various strategies for acquiring resources could be employed:

- Some bibliographies provide an "other uses" section so that schools can buy resources that will meet the needs of more than one specific grade or subject area.
- Saskatchewan Education's Learning Resource Distribution Centre provides videos at a nominal cost.
- People are a resource we can be using for resource-based learning. Often there is someone knowledgeable on a certain subject right in your own community who may be willing to speak to the students. Guest speakers can also be located by using the blue pages of the telephone directory.
- Free or inexpensive items can sometimes be obtained from departments listed in the blue pages of the telephone book.
- Some schools ship equipment to other schools where teachers want to do the same unit. Reciprocal agreements can be made involving equipment and A/V materials.
- Networking can be useful in sharing ideas, within a school or between schools. Cooperative planning with a teacher-librarian or fellow teacher

helps by giving you ideas for using resources already available.

- Electronic information systems and databases are available throughout SchoolNet and the Internet. Extensive browsing in distant library collections is possible. Access to many resources is available through World Wide Web sites.

For more information on resource-based learning, teachers may refer to *Resource-Based Learning: Policy, Guidelines and Responsibilities for Saskatchewan Learning Resource Centres*.

Saskatchewan and Canadian Content

Students in Saskatchewan schools benefit greatly from using resources which reflect their own experiences. One way to increase the likelihood that resources reflect their experiences is to use resources from Saskatchewan and Canada. While it is true that the vast majority of religious education publications come from the United States of America, Saskatchewan and Canadian resources should be searched out and given priority usage whenever possible.

Approaches to Instruction

Instructional Guidelines

Knowledge of what constitutes effective teaching and learning has increased significantly. Likewise, knowledge of teaching and learning styles has led to an appreciation of what constitutes the best practice in meeting individual student needs. Learning is an interactive process. Students need to be actively involved in tasks that are achievable, useful, relevant, and challenging if they are to

respond successfully to the curriculum challenges posed for them.

The teaching methodology recommended in this curriculum is the pattern of Experience - Information - Application - Action. All instruction begins with the students' **experience**, so that subsequent teaching may be connected to it. Next, **information** is given to inform the students' experience. The students are then required to **apply** that information, helping them to absorb the information. Finally, the students recommend or take some **action** which will show that the learning has made a difference in their lives.

In any Christian Ethics class there will naturally be a mixture of students who bring with them a diversity of preferred learning styles. A student's learning style is the unique way in which she or he prefers to learn. Teachers also have unique learning styles. Teachers tend to teach in harmony with their own learning styles. If a teacher consistently teaches using a preferred learning style there may be numerous students whose learning styles do not match that of the teacher and, therefore, their needs will not be met. To meet the diverse needs of students in a Christian Ethics class, it is important that teachers utilize a variety of instructional approaches throughout each unit.

Instructional Strategies

Decision making regarding instructional strategies requires teachers to focus on curriculum, the prior experiences and knowledge of students, learner interests, student learning styles, and the developmental levels of the learner. Such decision making relies on ongoing student assessment that is linked to learning objectives and processes.

Although instructional strategies can be categorized, the distinctions are not always clear cut. For example, a teacher may provide information through the lecture method (from the direct instruction strategy) while using an interpretive method to ask students to determine the significance of information that was presented (from the indirect instruction strategy). The five categories of instructional strategies are Direct Instruction, Indirect Instruction, Interactive Instruction, Experiential Learning, and Independent Study. Explanations of the five categories follow.

Direct Instruction

The direct instruction strategy is highly teacher directed and is among the most commonly used. This strategy includes methods such as lecture, didactic questioning, explicit teaching, practice and drill, and demonstrations. The direct instruction strategy is effective for providing information or developing step-by-step skills. This strategy also works well for introducing other teaching methods, or actively involving students in knowledge construction. Direct instruction is usually deductive. That is, the rule or generalization is presented and then illustrated with examples. While this strategy may be considered among the easier to plan and to use, it is clear that effective direct instruction is often more complex than it would first appear.

Direct instruction methods are widely used by teachers, particularly in the higher grades. The predominant use of direct instruction methods needs to be evaluated, and educators need to recognize the limitation of these methods for developing the abilities, processes, and attitudes required for critical thinking, and for interpersonal or group learning. Student understanding of

affective and higher level cognitive objectives may require the use of instructional methods associated with other strategies.

Indirect Instruction

Inquiry, induction, problem solving, decision making, and discovery are terms that are sometimes used interchangeably to describe indirect instruction. In contrast to the direct instruction strategy, indirect instruction is mainly student-centred, although the two strategies can complement each other. Examples of indirect instruction methods include reflective discussion, concept formation, concept attainment, cloze procedure, problem solving, and guided inquiry.

Indirect instruction seeks a high level of student involvement in observing, investigating, drawing inferences from data, or forming hypotheses. It takes advantage of students' interest and curiosity, often encouraging them to generate alternatives or solve problems. It is flexible in that it frees students to explore diverse possibilities and reduces the fear associated with the possibility of giving incorrect answers. Indirect instruction also fosters creativity and the development of interpersonal skills and abilities. Students often achieve a better understanding of the material and ideas under study and develop the ability to draw on these understandings.

In indirect instruction, the role of the teacher shifts from lecturer/director to that of facilitator, supporter, and resource person. The teacher arranges the learning environment, provides opportunity for student involvement, and, when appropriate, provides feedback to students while they conduct the inquiry. Indirect instruction relies heavily on the use of print, non-print, and human resources. Learning experiences are

greatly enhanced through cooperation between teachers, and between teachers and the teacher-librarians.

Indirect instruction, like other strategies, has disadvantages. Indirect instruction is more time consuming than direct instruction, teachers relinquish some control, and outcomes can be unpredictable and less safe. Indirect instruction is not the best way of providing detailed information or encouraging step-by-step skill acquisition. It is also inappropriate when content memorization and immediate recall is desired.

Interactive Instruction

Interactive instruction relies heavily on discussion and sharing among participants. Students can learn from peers and teachers to develop social skills and abilities, to organize their thoughts, and to develop rational arguments.

The interactive instruction strategy allows for a range of groupings and interactive methods. These may include total class discussions, small group discussions or projects, or student pairs or triads working on assignments together. It is important for the teacher to outline the topic, the amount of discussion time, the composition and size of the groups, and reporting or sharing techniques. Interactive instruction requires the refinement of observation, listening, interpersonal, and intervention skills and abilities by both teacher and students.

The success of the interactive instruction strategy and its many methods is heavily dependent upon the expertise of the teacher in structuring and developing the dynamics of the group.

Experiential Learning

Experiential learning is inductive, learner centred, and activity oriented. Personalized reflection about an experience and the formulation of plans to apply learnings to other contexts are critical factors in effective experiential learning.

Experiential learning can be viewed as a cycle consisting of five phases, all of which are necessary:

- experiencing (an activity occurs)
- sharing (reactions and observations are shared)
- analyzing (patterns and dynamics are determined)
- inferring (principles are derived); and
- applying (plans are made to use learning in new situations)

The emphasis in experiential learning is on the process of learning and not on the product. A teacher can use experiential learning as an instructional strategy both in and outside the classroom.

Experiential learning makes use of a variety of resources.

There are obvious limitations to the kinds of experiences that students may gain first hand. Concern for student safety, limitations on financial resources, and lack of available time are some of the reasons this strategy cannot be applied in all situations. The benefits to students, however, justify the extra efforts this strategy may require.

Independent Study

For the purposes of this document, independent study refers to the range of instructional methods which are purposefully provided to foster the development of individual student initiative, self-reliance, and self-improvement. While independent study

may be initiated by student or teacher, the focus here will be on planned independent study by students under guidance or supervision of a classroom teacher. In addition, independent study can include learning in partnership with another individual or as part of a small group.

A primary educational goal is to help students become self-sufficient and responsible citizens by enhancing individual potential. Schools can help students to grow as independent learners. However, if the knowledge, abilities, attitudes, and processes associated with independent learning are to be acquired, they must be taught and enough time must be provided for students to practice.

Independent study encourages students to take responsibility for planning and pacing their own learning. Independent study can be used in conjunction with other methods, or it can be used as the single instructional strategy for an entire unit. The factors of student maturity and independence are obviously important to the teacher's planning.

Adequate learning resources for independent study are critical. The teacher who wishes to help students become more autonomous learners will need to support the development of their abilities to access and handle information. It is important to assess the abilities students already possess. These abilities often vary widely within any group of students. Specific skills and abilities may then be incorporated into assignments tailored to the capabilities of individual students. The co-operation of the teacher librarian and the availability of materials from the resource centre and the community provide additional support.

Independent study is very flexible. It can be used as the major instructional strategy with the whole class, in combination with other strategies, or it can be used with one or more individuals while another strategy is used with the rest of the class.

Assessment and Evaluation

To enhance understanding of the evaluation process, it is useful to distinguish between the terms assessment and evaluation. These terms are often used interchangeably, thereby causing some confusion over their meanings. Assessment is a preliminary phase in the evaluation process. In this phase, various techniques are used to gather information. Evaluation is the weighing of assessment information against some standard in order to make a judgement or decision (i.e., an evaluation). This may then lead to other decisions and actions.

Evaluations may focus on the effectiveness of school programs (i.e., program evaluation), the effectiveness of the curriculum (i.e., curriculum evaluation), and the progress in student learning (i.e., student evaluation).

Program Evaluation

Program evaluation is a systematic process of gathering and analyzing information about some aspect of a school program in order to make a decision or to communicate to others involved in the decision-making process. Program evaluation can be conducted at two levels: relatively informally at the classroom level or more formally at the classroom, school, or school division levels.

At the classroom level, program evaluation is used to determine whether the program being presented to the students is meeting both their needs and the objectives prescribed by the province. Program evaluation is not necessarily conducted at the end of the program, but is an ongoing process. For example, if particular lessons appear to be poorly received by students or if they do not seem to demonstrate the intended learnings from a unit of study, the problem should be investigated and changes made.

By evaluating their programs at the classroom level, teachers become reflective practitioners. The information gathered through program evaluation assists teachers in program planning and in making decisions for improvement.

Most program evaluations at the classroom level are relatively informal but they should be done systematically. Such evaluations should include identification of the area of concern, collection and analysis of information, and judgement or decision making.

Formal program evaluation projects use a step-by-step problem-solving approach to identify the purpose of the evaluation, draft a proposal, collect and analyze information, and report the evaluation results. The initiative to conduct a formal program evaluation may originate from an individual teacher, a group of teachers, the principal, a staff committee, an entire staff, or a school division central office. Evaluations are usually done by a team, so that a variety of background knowledge, experience, and skills is available and the work can be shared. Formal program evaluations should be undertaken regularly to ensure programs are current.

To support formal school-based program evaluation activities, Saskatchewan Education has developed the *Saskatchewan School-Based Program Evaluation Resource Book* to be used in conjunction with an inservice package. Further information on these support services is available from the Assessment and Evaluation Unit, Saskatchewan Education.

Curriculum Evaluation

There is a need to know whether new curricula are being effectively implemented and whether they are meeting the needs of students. At the provincial level, curriculum evaluation involves making judgements about the effectiveness of provincially authorized curricula.

Curriculum evaluation involves the gathering of information (i.e., the assessment phase) and the making of judgements or decisions based on the information collected (i.e., the evaluation phase) in order to determine how well the curriculum is performing. The principal reason for curriculum evaluation is to plan improvements to the curriculum. Such improvements might involve changes to the curriculum document and/or the provision of resources or inservice to teachers.

It is intended that curriculum evaluation be a shared, collaborative effort involving all of the major education partners in the province. Teachers will be involved in instrument development, validation, field testing, scoring, and data interpretation.

In the assessment phase, information is gathered from students, teachers, and administrators. The information obtained from educators indicates the degree to which the curriculum is being implemented, as well as the strengths

and weaknesses of the curriculum. The information from students indicates how well they are achieving the intended learning outcomes and provides indications about their attitudes toward the curriculum.

All provincial curricula are included within the scope of curriculum evaluation. Evaluations are conducted during the implementation phase for new curricula and regularly on a rotating basis thereafter. Curriculum evaluation is described in greater detail in the document *Curriculum Evaluation in Saskatchewan*.

Student Evaluation

The main purposes of evaluation are to assist students in their learning and to improve instruction. Teachers make judgements about student progress based on information gathered through a variety of assessment techniques. This information assists teachers in planning or adapting instructional programs which, in turn, helps students learn more effectively. Evaluations are also used for reporting progress to students and their parents, and for making decisions related to such things as student promotion.

Saskatchewan's Core Curriculum requires that changes be made in the ways young adults are taught and evaluated. Formerly, evaluation of student learning focused on factual content only and student progress was assessed with traditional techniques such as paper and pencil tests.

However, to evaluate learning in areas such as critical and creative thinking, independent learning, and personal and social values and skills, non-traditional strategies are required. More often than before, teachers will rely on techniques such as observation, conferencing, oral

assignments, and process assessment in order to gather information about student performance or progress.

Although the responsibility to establish student evaluation and reporting procedures resides with the school principal and the teaching staff, the classroom teacher has the daily responsibility for student evaluation. The teacher is at the forefront in determining student progress by using sound evaluative practices that include careful planning, appropriate assessment techniques and, most importantly, sound professional judgement.

Types of Student Evaluation

There are three main types of student evaluation: formative, summative, and diagnostic. Assessment techniques are used to gather information for each type of evaluation. Teachers conduct all three types of evaluation during the course of the school year/semester.

Formative evaluation is an ongoing classroom process that keeps students and educators informed of students' progress toward program learning objectives. The main purpose of formative evaluation is to improve instruction and student learning. It provides teachers with valuable information upon which instructional modifications can be made. This type of evaluation helps teachers understand the degree to which students are learning the course material and the extent to which their knowledge, understanding, skills, and attitudes are developing. Students are provided direction for future learning and are encouraged to take responsibility for their own progress.

Summative evaluation occurs most often at the end of a unit. The teacher uses summative evaluation to determine what

has been learned over a period of time, to summarize student progress, and to report to students, parents and educators on progress relative to curriculum objectives.

Seldom are evaluations strictly formative or strictly summative. For example, summative evaluation can be used formatively to assist teachers in making decisions about changes to instructional strategies or other aspects of students' learning programs. Similarly, formative evaluation may be used to assist teachers in making summative judgements about student progress. It is important that teachers make clear to students the purpose of assessments and whether they will later be used summatively.

Diagnostic evaluation usually occurs at the beginning of the school year or before a new unit. It identifies students who lack prerequisite knowledge, understanding or skills, so that remedial help can be arranged. It also serves to identify gifted learners to ensure they are being sufficiently challenged. Diagnostic testing also identifies student interests. Diagnostic evaluation provides information essential to teachers in designing appropriate programs for all students.

Phases of the Student Evaluation Process

Although student evaluation is not strictly sequential, it can be viewed as a cyclical process made up of four phases: preparation, assessment, evaluation, and reflection. This process involves the teacher as a decision maker throughout all four phases.

During the *preparation phase*, decisions are made that identify what is to be evaluated, the type of evaluation to be used (i.e., formative, summative or

diagnostic), the criteria against which student learning outcomes will be judged, and the most appropriate assessment techniques with which to gather information on student progress. The teacher's decisions in this phase form the basis for the remaining phases.

During the *assessment phase*, the teacher identifies information gathering strategies, constructs or selects instruments, administers them to the students, and collects the information on student learning progress. The teacher continues to make decisions in this phase. Important considerations include the identification and elimination of bias (e.g., gender and culture bias) from the assessment techniques and instruments, and determining where, when, and how assessments will be conducted.

During the *evaluation phase*, the teacher interprets the assessment information and makes judgements about student progress. Based on the judgements or evaluation, teachers make decisions about student learning programs and report on progress to students, parents, and appropriate school personnel.

The *reflection phase* allows the teacher to consider the extent to which the previous phases in the evaluation process have been successful. Specifically, the teacher evaluates the utility and appropriateness of the assessment techniques used. Such reflection assists the teacher in making decisions concerning improvements or modifications to subsequent teaching and evaluation.

Guiding Principles for Student Evaluation

Recognizing the importance of evaluation as an integral part of the curriculum, Saskatchewan Education has developed five general guiding principles to provide

a framework to assist teachers in planning for student evaluation:

- Evaluation is an essential part of the planning process. It should be a planned, continuous activity that is closely linked to both curriculum and instruction.
- Evaluation is guided by the intended learning outcomes of the curriculum. A variety of assessment strategies need to be used. Examples include anecdotal records, observation checklists, rating scales, contracts, self-assessment, peer assessment, oral presentation, and written reports.
- Evaluation plans should be communicated in advance. Students should have opportunities for input regarding the evaluation process. The weighting of criteria and in some instances the criteria itself can be negotiated between teacher and students.
- Evaluation must be fair and equitable. It should be sensitive to family, classroom, school, and community situations. It should be free of bias. Students should be given opportunities to demonstrate the extent of their knowledge, understanding, skills, and attitudes.
- Evaluation should help students. It should provide positive feedback and encourage students to participate actively in their own learning.

Student Evaluation in Christian Ethics

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Whatever one's educational philosophy, whatever the teaching style, however

bright or slow or inquisitive or apathetic our classes, sooner or later we come to what some students consider the bottom line: we must give marks. In our minds, this is probably one of the least important aspects of our work. What really matters is how our students have grown, what they learned, and how it will affect their lives. To many students, the mark is important and besides, this is a school, and report cards have to be filled out. So, it's time to turn in our grades. How will we assess our students' achievements?

Before offering some suggestions on how to evaluate performance and assign grades, we should note that for many religion teachers, this presents little or no difficulty, while for others it is a real problem. The latter are uncomfortable with the very notion of assigning marks for religious activity. Let us look at these two groups in some detail. Teachers may find themselves in one of them, or maybe a part of each. Theoretician Graham Rossiter describes them:

Some religion teachers seek to establish religion as a subject in the curriculum with a status similar to that of other subjects. An emphasis on content, study skills, written work, assignments and assessment suggests that the pedagogy in this approach should be similar to that of other subjects. Such an approach ... concentrates on communicating knowledge and understanding of religion, while at the same time not neglecting the affective dimension and not disregarding the importance of other aspects of religious education outside the formal curriculum (liturgy, retreats, etc.).

By way of contrast, other religion teachers oppose this approach, considering that religion should not be presented as an academic subject.

According to this way of thinking, pupils should perceive religion very differently from other subjects: there should be emphasis on discussion and sharing of faith insights with no written work and assessment. This approach highlights the religion period as a more personal pastoral alternative to the classwork in academic subjects where competition and examination orientation are sometimes believed to be problematic.¹

It is easy to see why the first group would have no great difficulty assigning marks in religion, while the second group has problems. Clearly, the argument goes beyond the issue of marks to a more philosophical level. Splits like the one described can be found not only among the members of a department, but also even in individual teachers. Where teachers find themselves will affect not only the way they make up grades, but also the way they approach religion teaching itself.

Rossiter himself lines up with the first group. He criticizes his opponents for trying to do catechesis in an inappropriate setting. Catechesis, properly understood, presupposes a group of believers, effectively evangelized, who are willing to develop deeper understanding of and participation in the Christian faith tradition. The students in our classrooms can no longer be thought of as such a homogeneous group. "What might be a healthy sharing and commending of faith insights in a voluntary group setting could be perceived as presuming too much or applying moral pressure if attempted in the compulsory classroom."² He

recommends disassociating religious education from catechesis, in order to achieve clarity of purpose, set realistic goals, and avoid courting frustration and resentment.

Not everyone wants to go as far as Rossiter. Some feel that he limits religion teachers to teaching about religion and thus prevents them from reaching the student as a whole person. Whichever side we take, we must deal with the issue on the level of assessment and grading. On what shall we mark the students?

For those teachers who line up with the second group and prefer a more pastoral orientation, which stresses the devotional and downplays the educational, their efforts to make the subject more pastoral may send out some unintended messages. The students may conclude that religion is somehow less of an educational experience than the study of other subjects, or that it is a totally subjective enterprise, not worthy of serious intellectual attention. Not only will teachers be in trouble with students if they give any low marks, but they will be hard pressed to justify the decision, not only to students but also to themselves.

Teachers, who resist choosing between these two views of religious instruction and see a bit of themselves in both of them, probably move back and forth between the educational and the devotional, the academic and the pastoral, the objective and the subjective. Perhaps this works, but it then also is wise to separate out these various elements in their teaching, to see which elements lend themselves to formal grading and which do not.

¹ Graham Rossiter, "The Need for a 'Creative Divorce' Between Catechesis and Religious Education in Catholic Schools," *Religious Education*. (January-February, 1982), pp. 21.40.

² *Ibid.*, p. 34.

Grading Elements

In addressing this question, a group of religious educators, in a recently published work,³ distinguish four different aspects of learning: 1) knowledge of material; 2) critical thinking and interaction with the material; 3) individual acceptance of the material as meaningful; and 4) actual incorporation into one's personal life. Religion teachers strive to achieve all four outcomes, and to the extent that they happen or fail to happen, perceive their efforts as successful or failing. Which of these lend themselves to evaluation and grading?

1. *Knowledge of the material.* Here we are in the realm of the cognitive, and can speak of the grasp of religious information. This can be formally tested and graded, just as in any other school subject. Some courses are more informational than others. Doctrine, church history, theological questions, and scripture studies contain a good deal of such content whose mastery can be measured. On the other hand, courses in prayer or morality, with their stress on process, may be less amenable to such calculation.

2. *Critical thinking and interaction with the material.* This can and should be graded. It is not as objectively measurable as the grasp of information, but a teacher can make a fair judgment of the degree to which the student wrestled with the issues and actively contributed to individual and group learning. Such an assessment is very appropriate in courses which stress processes like discussion, research, and experience.

3. *Individual acceptance of the material as meaningful.* This is realization or personal belief. This embraces the subjective as well as the objective realm. It is what the teacher hopes and strives for but cannot make happen without the student's totally free response. It can be elicited and assessed, but should not be formally tested. And, of course, it should not be graded, since this would be a violation of the student's privacy. Here we are reminded of Rossiter's observation about the compulsory classroom and its limitations as a vehicle for faith sharing.

4. *Actual incorporation into one's personal life.* Here we are dealing with transformation, with what may be called religion. Sometimes this can be observed, but only on the external level, and can rarely be verbalized adequately. Neither the presence nor the absence of this incorporation can be legitimately graded. Otherwise, we would be judging not academic performance, but the personal life of the student. There is irony here: the most important outcome of our efforts is the one we are most stringently forbidden to reward or penalize.

Once teachers have clarified for themselves what it is that they are marking and how they arrive at the grades, they should strive not only to be fair, but also to be perceived as fair. Assigning marks is often a potential source of misunderstanding and resentment. To minimize this danger, students should be informed, clearly and explicitly, how they will be graded. This is even more important in courses which stress process than in those that stress content, since the norms for the grading process may not be well defined in the students' minds. They must also be reassured that their grades are not a

³ Commission on Religious Education, *Teaching for the Kingdom*, (Washington, D.C.: Jesuit Secondary Education Association, 1987).

function of their belief or disbelief, or of their agreement or disagreement with the teacher on controverted questions. For this reason, teachers should be careful in marking exercises - essays or homework papers - which ask for opinions rather than retention or explanation of information. Nothing must be permitted which would damage the atmosphere of honesty and trust that the teacher has built up in the classroom.

Evaluating Performance

In this chapter, we have been using words like grasp and mastery somewhat loosely. When evaluating students' performance, it is well to distinguish different degrees of learning. There is passive retention, whereby the student can recognize the right answer (e.g. in a multiple choice test) or follow the line of reasoning in a teacher's presentation or understand a piece of writing. Then there is active retention, in which the student can recall what is demanded. This active grasp, which is a superior degree of learning, is demonstrated by the ability to express oneself, to verbalize both by the spoken and the written word. These degrees of skill are important when we remember that the goal of Catholic education is to turn out graduates who are not only well-informed and discriminating, but also articulate and capable of communication and leadership. Religion teachers probably cannot expect this of all students, but they should certainly give recognition and encouragement to those who seem to be on the way to achieving it.

Finally, assessment need not be a one-way street. Just as teachers help students by evaluating their work and pointing out their achievements and shortcomings, so also students can help teachers by offering constructive criticism of their work. Administrators can supply

specially constructed forms which enable students, anonymously, to offer positive as well as negative observations. These evaluation instruments touch on such items as command of subject, organization, clarity of presentation, ability to sustain interest, fairness, and relationships with students. Some teachers find this process threatening, and indeed, it is sometimes humbling. But, it can also be encouraging and even surprising. There is no better way to find out how one is really doing in the classroom. It is highly recommended to all teachers, from novices to veterans. It's never too early or too late to learn.

Summary

1. Different philosophies of religion teaching produce different attitudes toward assigning grades.
2. Knowledge of material and critical thinking and interaction can and should be graded, but not personal belief and incorporation into one's life.
3. In evaluating student performance, different levels of learning should be considered, from passive recognition to active mastery and articulate expression.

Outline and Content of Courses

Following is a description of the CETH 10, 20, and 30 courses. A suggested time allotment for each course topic is given, based on a total course time of 100 hours. As moral growth and development is an ongoing process, various moral issues are studied throughout CETH 10, 20, and 30. For each grade level, specific moral topics are suggested for study. By following these suggestions, duplication in studying moral issues will be avoided.

CETH 10 - The Christian Story**1. My Story (10 hours)****a) My Life Story**

- one's personal biography
- connection between my story and the stories of those around me (family, friends, country, Church, etc.)
- one's faith journey

b) Talents and Gifts to Share

- one's talents and gifts
- one's limitations
- one's Christian responsibility to share talents and gifts

c) The Needs of Others

- the needs of the local community beyond one's family and friends

d) Giving Myself in Service

- community service project
- community resources

2. Our Story (5 hours)**a) Composition and Interpretation of Scripture**

- the Bible's structure and formation
- location of scripture passages
- the Church's approach to interpreting scripture

3. Jesus' Story (85 hours)**a) Jesus of History**

- the Jewish roots of Jesus: review of major Bible people and events leading up to Jesus
- the life and culture of Jesus' people
- Jesus' life before his mission

b) The Christian Testament

- the composition of the Christian Testament: gospels, letters, Acts, Revelation
- characteristics of the four gospels

c) Message of Jesus

- Jesus' new commandment: love of God and neighbour
- Beatitudes, parables, and teachings
- contemporary application to healthy and unhealthy relationships, including a discussion of sexuality and abortion

d) Mission of Jesus

- Jesus builds God's kingdom whereby all people unconditionally love one another
- Jesus is a model of service
- Jesus the healer
- opposition to the Reign of God: evil in all its forms
- reflection on community service project and examination of how we can serve in the future

e) Jesus' Passion, Death, Resurrection, and Ascension

- opposition to Jesus
- Jesus' death and its meaning
- belief in the resurrection of Jesus and its meaning
- the power of the resurrection in our lives

CETH 20 - A Community Called Church**1. Christ's Body: The Church (50 hours)****a) A Community Called Church**

- definition of Church
- b) History of the Church**
- overview of major historical people and events of the Church, both the negative (e.g. support of war, role of women) and the positive (e.g. social justice)
 - using the adaptive dimension, each school may study its own Church's particular history (e.g. Vatican II Council, Reformation, Great Schism)

c) Creed of the Church

- ecumenical movement among Churches
- c) Creed of the Church**
- basic Christian beliefs, with a focus on the Trinity
 - examination of past and present Christian creeds

d) Models of the Church

- various models of the Church, both actual and desired models
- systemic issues relating to Church as institution

e) Encountering the Sacred

- symbols
- meaning of the sacraments
- brief review of history of the sacraments including an explanation of how sacramental practices have changed
- study of how sacrament traditions are practiced by various Christian Churches

f) Personal and Communal Practices of Faith

- various forms of prayer
- scripture's examples of prayer, including The Lord's Prayer
- ritual and celebration on Sunday and holy days
- optional: liturgical year

g) Evangelization and Mission

- Christian responsibility to spread the Good News

2. Living as Christ's Body: Christian Morality (25 hours)

a) Key Concepts in Morality

- study of freedom, law, principles, ends, means, authority, etc.

b) Moral Development

- theories of moral development

c) Moral Theories

- overview of various moral theories

d) Christian Principles

- Christian moral principles found in scripture and tradition

e) Decision Making

- conscience formation
- Christian guidelines for decision making
- cultural influences (media, chemical abuse, etc.)

f) Sin and Forgiveness

- Christian view of sin
- the complete and generous forgiveness of God (grace)
- the Christian call to forgiveness

3. Living as Christ's Body: Contemporary Moral Issues (25 hours)

a) Reverence for all Created Life

- Christian teaching on reverence for all created life, using Jesus as a model
 - scripture passages that speak of reverence for life
 - application to various issues such as ecology, suicide, euthanasia, etc.
- b) Justice and Peace
- Christian teaching about justice and peace, using Jesus as a model
 - scripture passages that speak of justice and peace
 - application to various issues such as poverty, prejudice, under-/unemployment, etc.
- c) Non-Violence
- Christian teaching about non-violence, using Jesus as a model
 - scripture passages which illustrate healthy, non-violent relationships
 - application to various issues such as conflict resolution, abuse, war, etc.

CETH 30 - Christian Lifestyles

1. Living as a Christian in a Secular World: Christian Lifestyles (75 hours)

a) Who Am I?

- the nature of people: human dignity; humans as image of God; sinful tendencies
- influences which form us
- ways of self-discovery

b) Philosophy of Life

- definition of philosophy of life
- various life philosophies
- Christianity's responses to these philosophies of life

c) Belief

- reasons for belief in God
- images of God
- basic Christian beliefs about God and life

d) Relationships and Love

- nature of true love
- characteristics of healthy relationships
- when love goes wrong: unhealthy relationships, including the misuse of power

- a Christian response to “loving one another”

e) Sexuality

- the gift and goodness of sexuality
- ordering one’s sexuality
- Christian responses to various issues: homosexuality, birth control, reproductive technologies, etc.

f) Commitment and Vocation

- the responsibilities and rewards of commitment
- various vocational commitments in single, married, ordained and religious life

g) Marriage and Family Life

- types of marriage: common law, civil, sacramental
 - the rite of a Christian marriage ceremony
 - the gift of children
 - characteristics of a healthy family
 - brokenness: separation, divorce, family divisions, etc.
- h) Life/Death; Brokenness/Healing
- Christian understanding of pain, suffering, life and death
 - the Christian message of hope and healing amidst brokenness

2. Living Out One’s Faith in a Secular World: World Religions (25 hours)

a) Wisdom, Works, and Worship

- basic elements of a religion: wisdom, works, and worship
- distinction between an authentic religion and a cult

b) Various Religions and Spiritualities: Aboriginal Canadian Spirituality, Hinduism, Buddhism, Islam, Judaism, etc.

- the wisdom, works, and worship of various religions
- the truths of various religions

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A catalogue is available upon request.

Appendices

Community Service Guidelines

A community service project is included in the CETH 10 course, and is recommended as an option for CETH 20 and CETH 30. The following guidelines may help you to organize such a project.

Guidelines for Community Service

1. The service work is completely voluntary; the students may not receive any payment.
2. Although helping one's family is of fundamental value, students need to be challenged to reach out to members of the community at large. As a result (except in extraordinary circumstances), if working for a relative, the work must be directly related to a service club or parish organization.
3. Students are not to do service work for any private business.
4. Students are not to include work done for a club, sports team, etc., for which work is a compulsory part of membership.
5. Students are not to include work done as payment for a fine, etc.
6. All community service work is to be completed outside of school time.

At the completion of the community service project, both student and supervisor are required to complete forms which evaluate the student's performance in the following areas: dependability, punctuality, ability to follow instructions, attitude, and politeness. The supervisor verifies the number of hours served by the student and forms are returned to the Christian Ethics teacher.

As a final step to this project, each student reflects on the service given, using the following questions:

1. Describe your service work, the people you met, and your best and worst experiences.
2. How did you imitate Christ in the work you did? Find a gospel passage about Jesus that relates to the work you did and explain how Jesus' story relates to your community service work.
3. What did you learn about yourself from this experience? What did you learn about the people you served? How have you improved as a person as a result of your community service work?

The answers to these questions are the basis for a final report by the student, which completes the entire community service program.

Other components enhance this program, such as helping students identify their talents and gifts for service, evaluating various service placements before beginning work, and using prayer services before, during, and after the community service placements. Two excellent resources are *Giving and Growing: A Student's Guide for Service Projects* and *Learning to Serve, Serving to Learn: A Christian Service Program for Students*.

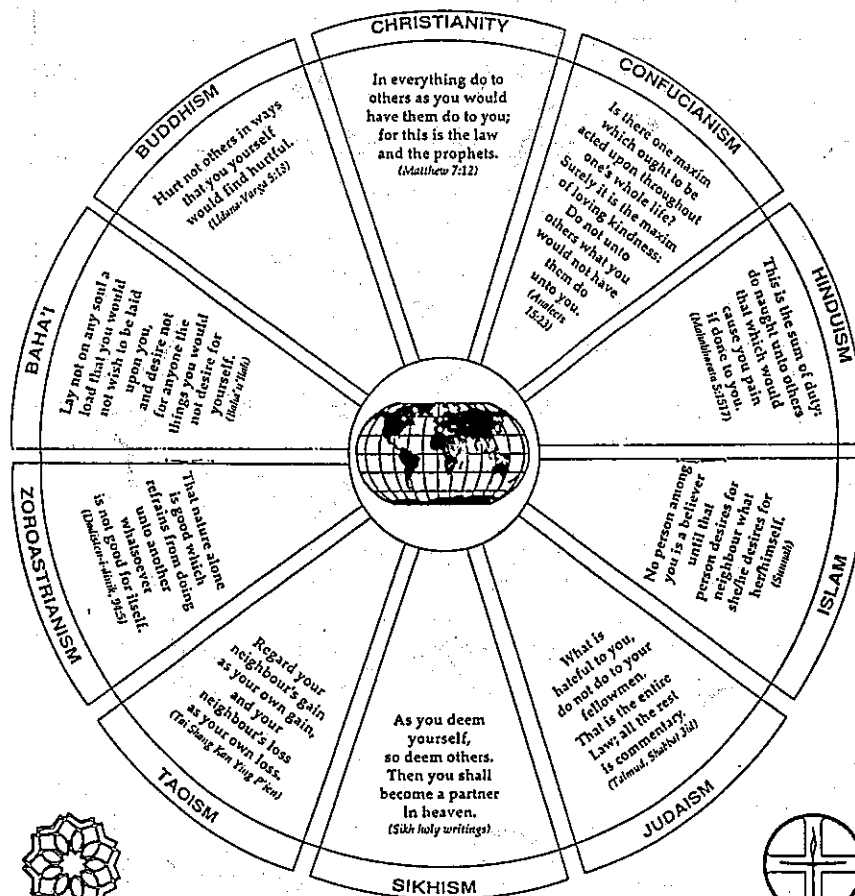
The Fundamental Unity Among World Religions

The following chart is reproduced with permission of Scarboro Missions magazine from their April, 1996, issue. For more information, contact: Scarboro Missions, 2685 Kingston Road, Scarborough, Ontario, M1M 1M4.

The Golden Rule

IN THE RELIGIONS OF THE WORLD

The Golden Rule appears in the Scriptures and sacred writings of many of the world's religions; differently worded but essentially the same in meaning. The universality of the Golden Rule is a reminder of how various cultures adhere to a strikingly common ethic in terms of relationship to neighbour. The Golden Rule is thus a reminder of a fundamental unity underlying the diversity of human experience.



Baha'i



Buddhism



Hindu



Sikh



Unitarian



Christianity



Aboriginal



Islam



Judaism

Compiled by Paul McKenna

