Foundation for the Province of Newfoundland and Labrador Religious Education Curriculum

Newfoundland
Labrador

Religious Education

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FOUNDATION

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Table of Contents

Section I: Nature of Religious Education

Introduction

Purpose of this Document

This document provides a foundation for the religious education program in Newfoundland and Labrador. The foundation document reflects current research and thinking on the nature and scope of an informative and meaningful religious education curriculum for students who are living in a multi-cultural and multi-faith world. It provides a coherent view of the curriculum, which is integrative, inclusive, and experiential.

The foundation document provides an outline of the nature of religious education in Newfoundland and Labrador; outcome statements of what students are expected to demonstrate at key stages in religious education; principles of assessment and evaluation; and a description of the learning environment which will foster inquiry, reflection, decision making, and experiential opportunities within the classroom and school.

This document is intended to advance religious education and to improve religious education teaching and learning, while recognizing and validating the effective practices that already exist in classrooms.

This document is not intended to be used as a curriculum guide.

"Because religion plays significant roles in history and society, study about religion is essential to understanding both the nation and the world. Omission of facts about religion can give students the false impression that the religious life of humankind is insignificant or unimportant. Failure to understand even the basic symbols, practices, and concepts of the various religions makes much of history, literature, art, and contemporary life unintelligible." (Nord, 36)

Curriculum Focus

An effective religious education curriculum prepares students to achieve all essential graduation learnings, including the essential graduation learning on spiritual and moral development. It should be noted that Newfoundland and Labrador is the only province with this particular Essential Graduation Learning (see Appendix A for selected content from Term 17 and the provinical Schools Act). The curriculum is inclusive of various living belief systems. The spiritual component of humanity is also a focus of this curriculum.

Through the study of sacred texts, events, and personalities, through discussion of current issues and through other approaches, students will acquire knowledge, skills and attitudes that will better enable them to understand and appreciate their own faith journey. They will also be enabled to appreciate and respect the faith journeys and faith communities of others.

Vision

The Newfoundland and Labrador religious education curriculum is shaped by a vision of enabling and encouraging students to grow religiously, spiritually and morally into informed, caring and contributing members of society, who appreciate their own beliefs and values, and the beliefs and values of others, and who understand the contribution that living belief systems make to human life.

Rationale

Throughout history people have had a quest for the spiritual side of existence and the purpose of life. From early humanity to the present age the religious realm has continued to occupy people's thoughts and influence their behaviour. In the western world society and culture have been greatly influenced and shaped by the Judaeo-Christian tradition. Beliefs have evolved and traditions have varied but the religious component of humanity has continued to survive. It has been instrumental in determining attitudes toward God[1] and attitudes and approaches toward the world in which we live. Now, in the twenty-first century, the majority of the world's population continues to believe in a spiritual side of humanity.

Fundamental questions about life continue to be asked. From a young age children set out on a quest for answers, not always simple answers but answers relating to the profound questions of life and life beyond. This quest is lifelong and includes a search for answers related to questions about the purpose of life, where we fit into the scheme of things, what is the ultimate mystery which embraces our entire existence, what makes us different from other living things, what is the source of suffering, how can happiness be found, what happens after death, and other fundamental questions. These are questions addressed by many living belief systems[2] and because of their importance should be given attention in a K-12 curriculum.

"Appreciation of the human encounter with transcendence in its multiple forms can be as important as an appreciation of literature and the other arts in helping us lay hold of the wisdom of our collective past." (Warren, 388)

While a religious education program should provide a forum to address such questions, it must be noted that central to the faith development of the young person is the family and faith community. The religious education program should support the role of each, where appropriate. Students should be given structured and unstructured opportunities to search in their own religious heritage for the answers to these questions, and to compare these with the answers or frameworks provided in other religious traditions.

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[1] Throughout the curriculum guide, the words God, Ultimate Reality and Creator are used to describe a supreme power responsible for creation, as described by various living belief systems around the world.

[2] The terms, living belief systems and religions, are used interchangeably throughout this document. However, there are some living belief systems which are not regarded as a religion by adherents.

Religion is too important a part of history, culture and current experience of [humankind] to be left to believers alone. There is a role for the school in preparing pupils to take an informed and thoughtful part in a pluralistic society. When the society contains not one but several religions, the need for a thoughtful study of religion becomes greater, not less. (Hull, 48)

In their search for meaning, students should develop an awareness of what it means to be human and the inherent responsibilities which come with this. Out of this realization should come a sense of value for humanity and all of creation. In their personal search for meaning it is important that students acquire the knowledge, understanding, and skills needed to interpret religious ideas. They need to see themselves as an integral part of creation. When this conclusion is reached behaviour and attitudes toward all creation will be caring and affirming. The religious education curriculum should help students explore their role in the natural order.

In a world that is truly multi-cultural and multi-faith it is important that each person can value and celebrate his/her own faith (religious heritage or commitment). However, with accurate information about other living belief systems the individual should recognize that others have beliefs that they value and celebrate as well. Religious and denominational intolerance will be eliminated only when people are more understanding of the intrinsic worth of religious views and traditions that are not their own. An effective religious education program should give accurate information and demonstrate respect and celebration for all world faiths.

Many of the values and morals upheld by any society have their origins in religious teachings. Through discussion and study of various issues confronting society, students will be in a better position to develop a value system and adopt moral standards that give them principles by which to live. Students should come to understand and appreciate that most religions have sacred writings and all teach values, ethics, and morals.

There are other considerations for the importance of religious education being included in the curriculum.

- Religion has been a determining factor in history and in our cultural heritage. Major decisions have been made in light of religious teachings. While it is true that at times religions have been responsible for conflicts in the world, it is also true that they have served to bring about resolutions, peace, and social justice. Our students need to be aware of the role religion has played historically. An effective religious education program will enable the student to understand and appreciate the relationship between religion and history.

Persons demand beliefs; societies need convictions; and civilizations require a basic social ethical vision by which to guide behavior. (Stackhouse, 4)

- Religion is also a large contributing factor in current national and international events. By coming to a realization of the importance of religion in these events the student will better understand some of the underlying causes and complexities.

- Consideration and recognition should be given to the impact and contributions made by religion in the areas of literature, architecture, art, music, film, and theatre.
- Young people develop intellectually, physically, emotionally, socially, and spiritually. It is important to have a religious education component in the school because the school addresses the development and education of the whole child.

The *Atlantic Canada Framework for Essential Graduation Learnings in Schools* states that the mission of Public Education is "to enable and encourage every individual to acquire, through lifelong learning, the knowledge, skills, and values necessary for personal growth and the development of society." In addition to the six Essential Graduation Learnings outlined elsewhere in the Framework, a specific Seventh Learning for Newfoundland and Labrador references: *"Graduates will demonstrate understanding and appreciation for the place of belief systems in shaping the development of moral values and ethical conduct."* An effective religious education program is a contributing factor to that mission. Also, there are aspects of the religious education curriculum that support each of the Essential Graduation Learnings.

(For information and theories on spiritual and moral development the following authors are recommended: Fritz Oser, James Fowler, Lawrence Kolberg, and Carol Gilligan.)

Principles Underlying the Newfoundland and Labrador Religious Education Curriculum

This religious education curriculum is non-confessional. In such a program it is essential that faith, beliefs, doctrines, practices, and history of world religions be covered with sensitivity and respect. No attempt to indoctrinate, proselytize, or present a biased view would be appropriate.

The foundation document recognizes that in addition to studying living belief systems, students will be enabled to reflect on and make personal decisions about their own spirituality and religious traditions.

Recognition must be given to the fact that students are living in a global society and in a country that is multi-cultural and multi-faith. Newfoundland and Labrador, along with the other provinces and territories, is also witnessing the emergence of various faith communities. Therefore, it is desirable for the citizens of the province to understand and respect many living belief systems.

Religious Education should give access to the great spiritual traditions – the vocabulary used, and the kind of symbolism. In so doing, any hint of attempted indoctrination, conditioning, manipulation, even influencing and persuading, is misplaced because this dimension can only be grasped in freedom, or it is not grasped at all. (Watson, 83)

Students should also be aware that religion influences local and global events. It is imperative that they be educated regarding other living belief systems. They should acquire knowledge of the founders, beliefs, main practices, symbols, and festivals of various religions. They should also understand the similarities and differences among the religions studied.

Our pedagogy is to actively engage people's whole "being" in place and time – their physical, mental and volitional capacities, their head, heart and action, their intellect, desire, and will, their reasons, memory, and imagination, and enable them to reclaim their past, embrace their present, and take responsibility for their own and other's future. (Groome, 430)

Throughout the ages, religion has had an influence on, and has been expressed through, the arts, including music, art, drama, literature, and architecture. As students study religious education, they also study history, music, literature, and vice versa.

This religious education curriculum acknowledges and supports the notion that young people have a spiritual dimension and grow spiritually as well as physically, emotionally, psychologically, and intellectually.

This religious education curriculum acknowledges that the essence of all interfaith dialogue is the awareness that human beings share essential truths and experiences that are much more important than those which divide them.

This religious education curriculum respects the place and role of family and faith communities as primary influences on the faith lives of young people. At the same time it acknowledges the complementary and supplementary role of partnership that the school can play in the spiritual, moral, and faith development of young people.

Through their study, students should come to appreciate the intrinsic worth of each religion for its adherents.

Section 2: Curriculum Outcomes for Religious Education

Meeting the Essential Graduation Learnings through Religious Education

Essential Graduation Learnings are statements describing the knowledge, skills, and attitudes expected of all students who graduate from high school. Achievement of the Essential Graduation Learnings will prepare students to continue to learn throughout their lives. These Learnings describe expectations not in terms of individual school subjects but in terms of knowledge, skills, and attitudes developed throughout the curriculum. They confirm that students need to make connections and develop abilities across subject boundaries if they are to be ready to meet the shifting and ongoing demands of life, work and, study today, and in the future. Essential Graduation Learnings serve as a framework for the curriculum development process.

The following links to the Essential Graduation Learnings include:

Aesthetic Expression

Graduates will be able to respond with critical awareness to various forms of the arts and be able to express themselves through the arts. Graduates will be able, for example, to:

- use various art forms as a means of formulating and expressing ideas, perceptions, and feelings
- demonstrate understanding of the contribution of the arts to daily life, cultural identity and diversity, and the economy
- demonstrate an understanding of the ideas, perceptions and feelings of others as expressed in various art forms
- demonstrate understanding of the significance of cultural resources such as theatres, museums, and galleries

Religious education will provide the opportunity for students to develop a growing appreciation for some of the great works of art, architecture, artifacts, literature, and music. Many of these will be of a religious nature and will help develop students' aesthetic awareness. In religious education classes students will be encouraged to express their views on religious and social topics through various aesthetic genres.

Throughout the centuries people have expressed their faith and their experience of the divine through paintings, music, writings, theatrical performances, architectural designs, and sculptures. People's joys, sufferings and beliefs have been portrayed through various forms of artistic expression. Some of the world's most precious and valued artifacts survive because of their religious

value or because they were protected and preserved by religious institutions. The religious education program will provide opportunities for students to experience and appreciate artistic works from various ages and from various cultures. Opportunity will be given for reflection and critical responses to aesthetic expression.

Citizenship

Graduates will be able to assess social, cultural, economic, and environmental interdependence in a local and global context. Graduates will be able, for example, to:

- demonstrate understanding of sustainable development and its implications for the environment
- demonstrate understanding of Canada's political, social, and economic systems in a global context
- explain the significance of the global economy on economic renewal and the development of society
- demonstrate understanding of the social, political, and economic forces that have shaped the past and present and apply those understandings in planning for the future
- examine human rights issues and recognize forms of discrimination
- determine the principles and actions of just, pluralistic, and democratic societies
- demonstrate understanding of their own and others' cultural heritage, cultural identity and the contribution of multi-culturalism to society

Graduates will be able to demonstrate an awareness of the importance and contributions of various religions to the global community. The influence religion has had on society in the past and present will be studied. Society has been shaped by many living belief systems.

"The study of religion and culture is highly relevant to our understanding of the contemporary world. Religion is a key element of many cultural issues, as well as a significant factor in the historical development of the worlds and contexts in which we live." (Nye, 209)

In the religious education program it will be recognized that there is often a correlation between people's actions and lifestyles and their religious beliefs. If there is to be harmony in a multi-faith and multi-cultural world, people need to move beyond tolerance to an appreciation and respect for people's various beliefs. Human rights, social justice, freedom of religion, and value systems will figure prominently in the religious education program.

Around these and other topics, students will be given the opportunity to explore the teachings of world faiths. In this way they will have more than a single view to consider and will better understand what it means to live in a pluralistic multi-faith society.

Communication

Graduates will be able to use the listening, viewing, speaking, reading and writing modes of language(s), and mathematical and scientific concepts and symbols, to think, learn and communicate effectively. Graduates will be able, for example, to:

- explore, reflect on, and express their own ideas, learnings, perceptions, and feelings
- demonstrate understanding of facts and relationships presented through words, numbers, symbols, graphs, and charts
- present information and instructions clearly, logically, concisely, and accurately for a variety of audiences
- demonstrate a knowledge of the second official language
- access, process, evaluate, and express and share information
- interpret, evaluate, and express data in everyday language
- critically reflect on and interpret ideas presented through a variety of media

Religious education requires students to consider perspectives and beliefs on a wide range of topics. It also requires them to think critically about current issues.

> "Once students are able to distinguish their own perspectives from those of others and recognize that people may have legitimate reasons for seeing things differently, they have the foundation for studying more complex and significant differences in perspectives ... the instructional goal is teaching students the habit of the mind of examining other points of view." (Merryfield, 270)

Students will be involved in various methods of communicating such as oral discussion, written responses, and art work. Many of the courses will encourage the use of media and other forms of modern technology as means of communicating.

The sensitive nature of topics discussed will require students to communicate with precision and clarity. Developing the skill of appropriate expression of thoughts and opinions and responding appropriately to others' thoughts and opinions will be an integral part of the religious education program.

Personal Development

Graduates will be able to continue to learn and to pursue an active, healthy lifestyle. Graduates will be able, for example, to:

- demonstrate preparedness for the transition to work and further learning
- make appropriate decisions and take responsibility for those decisions
- work and study purposefully both independently and in groups
- demonstrate understanding of the relationship between health and lifestyle
- discriminate among a wide variety of career opportunities
- demonstrate coping, management and interpersonal skills
- demonstrate intellectual curiosity and entrepreneurial spirit and initiative
- reflect critically on ethical issues

Personal development is an area of great importance for the religious education program. Students will be given information and be required to reflect on, and discuss, moral and ethical issues. Students will be encouraged to learn collaboratively and independently. This program will provide opportunity for them to explore what it means to live in community with others, and to develop and establish a personal system of beliefs.

Problem Solving

Graduates will be able to use the strategies and processes needed to solve a wide variety of problems, including those requiring language, and mathematical and scientific concepts. Graduates will be able, for example, to:

- acquire, process, and interpret information critically to make informed decisions
- use a variety of strategies and perspectives with flexibility and creativity for solving problems
- formulate tentative ideas, and question their own assumptions and those of others
- solve problems individually and collaboratively
- identify, describe, formulate, and reformulate problems
- frame and test hypotheses
- ask questions, observe relationships, make inferences, and draw conclusions
- identify, describe, and interpret different points of view and distinguish fact from opinion

The problem solving process will take many forms in religious education such as reading, discussion, debate, reflection, research, observation, and media viewing. Throughout the program students will encounter different points of view on religious topics and will be encouraged to reach conclusions that are satisfactory for them. Considering the rationale for a variety of perspectives is an important part of the reflective process.

Another important component in the religious education program is the critical interpretation of information in order that students will make informed decisions. By the nature of many of the topics covered students will need to acquire knowledge on a given topic or issue and take a position. Support for their positions will be required but flexibility in their thinking will also be important.

Technological Competence

Graduates will be able to use a variety of technologies, demonstrate an understanding of technological applications, and apply appropriate technologies for solving problems. Graduates will be able, for example, to:

- locate, evaluate, adapt, create, and share information using a variety of sources and technologies
- demonstrate understanding of and use existing and developing technologies
- demonstrate understanding of the impact of technology on society
- demonstrate understanding of ethical issues related to the use of technology in a local and global context

There will be many opportunities for students to use technological applications in the religious education program. Students will also reflect on and discuss ethical issues around the use of modern technology.

An important part of the religious education program will be the consideration of the use of technology in society today. There are ethical and moral questions as technological advances are made, in particular in the areas of communication, science, medicine, ecology, and warfare. The curriculum will provide opportunity for students to become familiar with religious perspectives on technological advances. Students will be encouraged and required to examine, discuss, and react to the impact of technology on society and religion.

Spiritual and Moral Development

Graduates will demonstrate understanding and appreciation for the place of belief systems in shaping the development of moral values and ethical conduct. Graduates will be able, for example, to:

- demonstrate an understanding of the interdependence of oneself, society, and creation
- demonstrate an understanding of revelation as key elements in many living belief systems
- demonstrate an understanding of the faith convictions within world religions

- demonstrate a respect for all communities
- demonstrate a commitment to peace, social justice, and respect for the sacredness and dignity of human life
- demonstrate understanding that their actions involve the good of others as well as oneself
- demonstrate understanding that rules of ethical conduct are for the good of society

A vital component of the religious education program will be the spiritual and moral development of the individual. Current research supports and validates the importance of educating the whole person. Developing values, morals, and ethics will be fostered in this program. Being able to express one's beliefs and values while having the ability to listen to and understand other people's beliefs and values contributes to an improved society. The art of expressing and defending appropriately one's own beliefs, without degrading or negating those of others, is an important part of personal development. Students will consider their place in creation and the interrelatedness of all creation. This will require the examination and discussion of the beliefs of various world religions in such areas as peace and social justice, minority rights, sacredness and dignity of life, and other related ethical and moral issues.

The relevance of religious literature and sacred texts for adherents of a faith community will be explored in the religious education curriculum. This will include oral and written texts from various belief systems.

The program will help students explore their integral role in the natural order. It will support the idea that each person must take responsibility for his/her actions and that a person's actions have direct and indirect effects on both the individual and the community as a whole. Examining the belief that the human being is a spiritual being whose life can encompass religious principles will be considered in this exploration.

General Curriculum Outcomes

General Curriculum Outcomes (GCOs) are general statements which describe the contribution of a curriculum area to the Essential Graduation Learnings by defining what students are expected to know, value, and be able to do as a result of completing the program in that curriculum area. The following General Curriculum Outcomes apply to Religious Education:

Historical concepts – looking back	
Where did it all begin?	
GCO 1	Students will be expected to examine the historical impact of religion on beliefs, cultures, and traditions.
GCO 2	Students will be expected to develop an understanding of the beliefs, principles, and practices of Christianity and other living belief systems.
GCO 3	Students will be expected to examine the meaning and relevance of sacred texts.
Personal concepts – looking within	
How does this affect me?	
GCO 4	Students will be expected to demonstrate an appreciation for personal search, commitment, and meaning in life.
GCO 5	Students will be expected to examine moral and ethical issues and teachings.
Community and environment concepts – making connections	
How will this guide my actions?	
GCO 6	Students will be expected to develop an appreciation for the connectedness of all creation.
GCO 7	Students will be expected to demonstrate an understanding of the relationship between religion and science.
GCO 8	Students will be expected to examine the influence of religion on contemporary issues and events.

Key-Stage Curriculum Outcomes

Key-stage Curriculum Outcomes (KSOs) are statements which identify what students are expected to know and be able to do by the end of grades 3, 6, 9, and 12, as a result of their cumulative learning experiences in religious education.

Outcomes at the four key stages reflect a continuum of learning. While there may appear to be similarities in outcomes at different key stages, teachers will recognize the increase in expectations for students at the various key stages, according to:

- the developmental nature of the learning process
- students' maturity of thinking and interests
- students' increasing independence as learners
- the complexity and sophistication of ideas, issues, tasks and resources
- the level or depth of students' engagement with ideas, issues, tasks, and resources
- the range of personal and social experiences and the repertoire of strategies and skills students apply to those experiences

Many of the Key-Stage outcomes for grades K-12 are in sequence, however, this does not apply to all.

For each stage, the ordering of outcomes is not intended to suggest any priority, hierarchy, or instructional sequence. While these outcomes provide a framework on which educators may base decisions concerning instruction and assessment, they are not intended to limit the scope of learning experiences in any key stage. Although it is expected that most students will be able to attain the key-stage curriculum outcomes, some students' needs and performance will range across key stages. Teachers should take this variation into consideration as they plan learning experiences and assess students' achievement of the various outcomes. Students' attitudes, experiences, knowledge, abilities, and engagement in learning will also influence their ability to achieve the key-stage curriculum outcomes.

GCO 1: Students will be expected to examine the historical impact of religion on beliefs, cultures, and traditions.

By the end of grade 3, students will be expected to	*By the end of grade 6, students will have achieved the outcomes for entry-grade 3 and will also be expected to*
• recognize that religions are based on belief systems with distinct stories, symbols and celebrations (e.g., Christmas, Hanukkah) • explore the influence of religion on the development of morals and values (e.g., Ten Commandments, Four Noble Truths)	• develop an understanding that throughout history people have been in relationship with the divine (e.g., animism, polytheism, monotheism) • explore how religions are based on belief systems with distinct stories, symbols, and celebrations (e.g., Easter, the Khanda, Star of David) • develop an appreciation of how society's morals and values are often rooted in religious teachings • explore how religion is expressed through art, architecture, music, drama and literature (e.g., Michelangelo, Handel's Messiah)

GCO 1: Students will be expected to examine the historical impact of religion on beliefs, cultures, and traditions.

By the end of grade 9, students will have achieved the outcomes for entry-grade 9 and will also be expected to

- examine the historical development of various living belief systems
- examine the contributions of key individuals in the development of various living belief systems (e.g., Moses, Paul, Muhammad)
- explore the role of religion in the development of society's morals and values
- develop an understanding of the political, economic, social, and artistic impact on family and community life

By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to

- demonstrate an understanding of the historical development of living belief systems (e.g., Christianity, Islam, Hinduism)
- demonstrate an understanding of the lives and key teachings of religious founders (e.g., Jesus, Muhammad, Buddha)
- develop an understanding of the influence of living belief systems on family, community, and society
- examine, from an ethical perspective, social, political and economic forces that have shaped the past and present
- demonstrate an understanding for, and an appreciation of, the ways in which various living belief systems have influenced the individual's world view

GCO 2: Students will be expected to develop an understanding of beliefs, principles, and practices in Christianity and other living belief systems.

By the end of grade 3, students will be expected to	*By the end of grade 6, students will have achieved the outcomes for entry-grade 3 and will also be expected to*
- explore what is meant by belief - demonstrate a knowledge of basic beliefs of various living belief systems - explore the importance of developing values consistent with religious beliefs - recognize individuals whose lives exemplify their values and religious principles (e.g., Jesus, Mother Teresa, Mohandas Gandhi) - recognize the importance of religious practices (e.g., naming ceremonies, worship)	- explore what is meant by belief - demonstrate a knowledge of basic beliefs of various religions - demonstrate an understanding that religious principles are founded in religious texts, both oral and written (e.g., *Bible, Qur'an, Bhagavad Gita*) - recognize that religious principles emerged from the life and teachings of founders, prophets, teachers, and leaders of various religions - examine the importance of religious values in developing a code of living - explore the importance of religious practices (e.g., rites of passage, confirmation, Bar Mitzvah)

GCO 2: Students will be expected to develop an understanding of beliefs, principles, and practices in Christianity and other living belief systems.

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to	*By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to*

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to

- demonstrate an understanding of the fundamental tenets of various religions (e.g., Trinity, enlightenment)
- develop an appreciation for the diversity among sub-traditions within living belief systems
- examine the nature of relationships among various religions (e.g., Christianity, Judaism, Islam)
- describe the nature of the relationship between the individual and God for various religions
- examine the responses of various religions to stewardship and social justice issues (e.g., Sikhism, Christianity)

By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to

- critically examine the fundamental tenets of various religions
- examine the diversity among Christian sub-traditions
- assess the nature of relationships among various religions and interfaith dialogue
- explore the nature of the relationship between the individual and God for various religions
- critique the responses of various religions to stewardship and issues of social justice (e.g., Islam, Hinduism)

GCO 3: Students will be expected to examine the meaning and relevance of sacred texts.

By the end of grade 3, students will be expected to	*By the end of grade 6, students will have achieved the outcomes for entry-grade 3 and will also be expected to*
• recognize the importance placed on sacred texts by their adherents (e.g., Christians, Jews, Muslims) • be familiar with important events, and characters in sacred texts (e.g., Jesus, Moses, Buddha)	• demonstrate an understanding of the sources of sacred texts, both oral and written (e.g., *Bible, Qur'an*) • demonstrate an appreciation of the importance placed on sacred texts by their adherents • demonstrate a knowledge of important events, and characters within sacred texts (e.g., Passover, Last Supper, Paul, Krishna)

GCO 3: Students will be expected to examine the meaning and relevance of sacred texts.

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to	*By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to*

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to

- examine the development of sacred texts, both oral and written
- explore various interpretations of sacred texts for their adherents
- explore significant issues, events and characters from sacred texts (e.g., Pentecost, Hijrah, John the Baptist, Buddha)

By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to

- evaluate the significance of sacred texts, both oral and written (e.g., *Bible, Qur'an, Tipitaka*)
- demonstrate an understanding of the meanings and relevance of sacred texts for adherents
- examine the origins, organization and development of sacred texts (e.g., Biblical Canon, *Qur'an*)
- develop an appreciation for various interpretations of sacred texts (e.g., King James Version of the *Bible*, New Revised Standard Version of the *Bible*)
- develop a knowledge of key figures, events and themes from sacred writings

GCO 4: Students will be expected to demonstrate an appreciation for personal search, commitment, and meaning in life.

By the end of grade 3, students will be expected to	*By the end of grade 6, students will have achieved the outcomes for entry-grade 3 and will also be expected to*
• explore what is meant by commitment (e.g., promises) • explore what it means to be committed to God, to another person, or to a cause • be aware of their personal worth • identify how people's religious beliefs influence their daily lives (e.g., behaviour, decision making)	• recognize that people search for meaning in life • demonstrate an understanding of the meaning of commitment (e.g., discipleship) • explore the concept of commitment in various religions • explore how people's religious beliefs influence their daily lives

GCO 4: Students will be expected to demonstrate an appreciation for personal search, commitment, and meaning in life.

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to

- examine why humanity has always strived for religious meaning and expression in life
- explore the concept of commitment and its meaning in various religions
- examine the personal faith journeys of individuals (e.g., Martin Luther, William Booth, Mother Teresa)
- explore their individual spiritual journey and personal commitment

By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to

- demonstrate an appreciation of how adherents of living belief systems seek religious meaning and expression
- examine the concept of commitment and its meaning in living belief systems
- recognize that conflicts can arise between one's personal beliefs and the teachings of one's religion
- understand the importance of spiritual growth

GCO 5: Students will be expected to examine moral and ethical issues and teachings.

By the end of grade 3, student will be expected to	*By the end of grade 6, students will have achieved the outcomes for entry-grade 3 and will also be expected to*
• explore how behaviour affects self and others. • recognize that individuals must take responsibility for their actions • examine morals and values that affect their daily lives (e.g., honesty, co-operation, respect)	• identify moral and ethical teachings of various living belief systems • explore the processes by which people make moral and ethical decisions • develop an understanding that behaviour affects self and others • recognize that individuals must take responsibility for their actions

GCO 5: Students will be expected to examine moral and ethical issues and teachings.

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to

- analyze moral and ethical teachings from various belief systems (e.g., Christianity, Judaism, Hinduism)
- examine how ethical and moral choices are made
- recognize that society influences the moral and ethical decisions of individuals
- demonstrate an understanding that individuals must accept responsibility for their decisions and actions
- examine issues in various religions related to human sexuality

By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to

- evaluate moral and ethical teachings from various belief systems (e.g., Christianity, Judaism, Buddhism)
- explore the implications of the acceptance of responsibility for their decisions and actions
- evaluate society's influences on the moral and ethical decisions of individuals
- examine the belief that the human being is a spiritual being whose life can encompass religious principles and moral convictions

GCO 6: Students will be expected to develop an appreciation for the connectedness of all creation.

By the end of grade 3, students will be expected to	*By the end of grade 6 students will have achieved the outcomes for entry-grade 3 and will also be expected to*
- recognize that most religions believe in a Creator (e.g., Judaeo-Christian creation stories) - explore how all things in creation are connected - develop an appreciation for the wonder and awe of creation - recognize their responsibility in creation (e.g., teaching of caring for creation)	- consider the belief in the relationship of a creator with creation - demonstrate an understanding that all things in creation are connected - recognize that humanity is an integral part of creation - explore humanity's responsibility in creation (e.g., concept of stewardship in aboriginal spirituality)

GCO 6: Students will be expected to develop an appreciation for the connectedness of all creation.

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to	*By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to*

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to

- examine the belief in the relationship of a creator with creation
- develop an appreciation for the mystery and beauty of creation
- explore the ways in which various living belief systems address personal and societal responsibilities in creation
- develop an understanding of humanity's responsibility in creation

By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to

- deepen their appreciation for the mystery and beauty of creation and the interrelationship within it
- demonstrate a commitment to, and respect for, the sacredness and dignity of human life and all creation
- demonstrate an understanding that humanity must take a responsible stance through stewardship
- critique the ways in which various living belief systems have viewed humanity's responsibility in creation (e.g., dominion vs. stewardship)

GCO 7: Students will be expected to demonstrate an understanding of the relationship between religion and science.

By the end of grade 3, students will be expected to	*By the end of grade 6, students will have achieved the outcomes for entry-grade 3 and will also be expected to*
• explore relationships between humanity and the natural world	• explore the roles of science and religious belief in understanding the natural world

GCO 7: Students will be expected to demonstrate an understanding of the relationship between religion and science.

By the end of grade 9, students will have achieved the outcomes for entry-grade 6 and will also be expected to

- develop an appreciation for the nature of religion and the methodology of science (e.g., belief and verifiable evidence)
- explore contributions science brings to the fundamental questions of life and creation
- examine through various belief systems ethical responses to the applications of science

By the end of grade 12, student will have achieved the outcomes for entry-grade 9 and will also be expected to

- develop an understanding that religion and science address some of the fundamental questions of life and creation
- examine the stance of various living belief systems towards scientific interpretation (e.g., Christianity, Islam)
- develop an understanding of ethical issues related to scientific development and technological advances (e.g., Christianity and genetic engineering)

GCO 8: Students will be expected to examine the influence of religion on contemporary issues and events.

By the end of grade 3, students will be expected to	*By the end of grade 6, students will have achieved the outcomes for entry-grade 3 and will also be expected to*
• recognize the importance of responding to the needs of others (e.g., caring, sharing) • be familiar with religious responses to contemporary issues	• explore how religion affects issues facing humanity (e.g., environmental, social) • develop an awareness of social justice • develop an awareness of the response of various living belief systems to social justice issues (e.g., poverty, human rights) • develop a personal response to current issues

GCO 8: Students will be expected to examine the influence of religion on contemporary issues and events.

By the end of grade 9, student will have achieved the outcomes for entry-grade 6 and will also be expected to	*By the end of grade 12, students will have achieved the outcomes for entry-grade 9 and will also be expected to*
• develop an understanding of the relevance of organized religion for personal living and society • examine the responses of various living faiths to personal and social issues (e.g., gender equality, developing a personal morality)	• critique the relevance of organized religion for personal living as it relates to contemporary issues and events • demonstrate an understanding of the impact of various living belief systems on peace, social justice, and respect for the sacredness and dignity of human life in relation to contemporary issues and events (e.g., peace issues, human rights, sexuality)

Section 3: Essential Strands of a Religious Education Curriculum

Personal and Communal Search for Meaning in Life

An effective religious education program will have the following strands:

The search for meaning embraces many areas of enquiry. Religious education is distinct in that it relies on living belief systems in its attempt to answer questions related to the meaning or purpose of life. The quest for meaning in life begins at a young age and during the school years is often a predominant thought in the minds of the students. Questions such as: Who am I? Does my life have any significance? What does it mean to be human? Is there a God? must have focus and attention in the school curriculum. An important part of the religious education program will be to help students work through some of these questions as they examine and reflect on various living belief systems.

Teachings and Practices of Various Living Belief Systems

Because religious teachings and practices have had such an impact on society, students should have knowledge of essential teachings from various living belief systems. While much of what is relevant to the faith community concerns itself with the abstract or spiritual, faith is often expressed and practiced in concrete observable ways. Stories from sacred texts and stories of individuals who led exemplary lives within faith communities are included in the religious education program. Attention will be given to artifacts, dress, daily routines, rites of passage, major celebrations and festivals of various religions. An exploration of how sacred scriptures came about is also of value in that it provides an inspirational and historical perspective. For example, acquiring knowledge regarding the writing and development of the *Bible* or of the *Qur'an* can help students gain an appreciation for inspiration as well as give them a sense of time and historical development. Through the study of various religions their intrinsic worth will be considered.

Ethical and Moral Issues

There is no doubt that there can be moral education without religious education, but there cannot be religious education without moral education. All societies must have a moral base and many moral and ethical teachings have their foundation in religious beliefs. As technology advances and significantly affects matters of life and death, new questions arise resulting in the re-examination of moral and ethical systems. The religious education program will assist students in their development of moral and ethical decision making.

Spirituality

Religious education is more than learning about religions; there must be an experiential element. For students to appreciate the essence of religious faith, they must receive more than historical data and statements of belief. Students should understand what is meant by spirituality and how it may manifest itself in people. This could include an appreciation for creation, an emphasis on the importance of inner peace and harmony, an examination of relationships with others, and a sense of the meaning of connectedness.

A reflective approach to life will also be encouraged based on the belief that spirituality has a personal component. It will also be emphasized that for religious adherents, spiritual experiences are enhanced through prayer, devotion and the faith community.

Contributions of Religion to Human History

Religion has contributed immensely to world views during different periods of history. It has always been involved in the political sphere and at times has been a dominating factor in legal and social practices. Consideration must be given to religion's influence on, and contribution to, literature, architecture, art, music, and theater.

Throughout the program students will be encouraged to examine the impact of religion on human history and vice versa. Topics and issues such as education, social justice, hope and salvation, war, intolerance, temporal power, materialism and hypocrisy will be critically examined and discussed.

The influence of religion on contemporary life will be reflected in the program. The continuing influence of religion on politics is an important component of this strand. Consideration will be given to the global contribution of committed individuals, such as the Dalai Lama, Gandhi, Martin Luther King and Mother Teresa. In the social and economic sphere, religions worldwide influence social justice and human rights. Religion has been instrumental in the development of ethical and moral standards within societies. Issues such as abortion, euthanasia, genetic engineering and diverse lifestyles have a place for discussion and debate in the religious arena. Such topics, and religious responses to them, will demonstrate the relevance of religion in people's lives. Sensitive and personal issues require input from, and dialogue with, various sectors of society, including families and faith communities.

Section 4: Learning Environment

Understanding the Learning Environment

The learning environment must reflect the fact that learning is an interactive process. It must be concerned with the whole person and reflect an understanding of what is challenging and relevant for the student. Only then will students respond positively to the curriculum. Regardless of religious background, teaching approaches and strategies in religious education must actively engage all students in the learning process. Thomas Groome in reference to the learner and the curriculum says:

> "... [it is required] that we honor and engage participants as agents-subjects-in-relationship rather than as dependent-objects-in-isolation, that the curriculum (environment, process, and content) be humanizing for them for "fullness of life" (John 10:10), that it be free of manipulation, domination, and indoctrination. Our pedagogy is to actively engage people's whole "being" in place and time – their physical, mental and volitional capacities, their head, heart, and action, their intellect, desire, and will, their reason, memory, and imagination, and enable them to reclaim their past, embrace their present, and take responsibility for their own and other's future." (Groome, 430)

An effective learning environment will be one where sensitivity and respect is shown for all religious traditions. The learning environment should be such that it fosters in students a positive attitude towards other people and their right to hold different beliefs from their own. It should prepare students for living in a society of diverse religious beliefs.

> "When students learn to respect and befriend classmates from different backgrounds and cultures, they are learning an attitude significant for global citizenship … our teaching must take account of what students already know, are interested in, and are able to do" while challenging and providing stimulation for their imaginations, to pose the 'what if?' questions." (Noddlings, 123)

Recognizing students' varying backgrounds and experiences, the religious education learning environment must incorporate principles and strategies which support and celebrate diversity while recognizing the varied learning styles, multiple intelligences, and abilities of the individual.

It is not enough, however, that students learn about other faiths as might occur in a religious studies course. In addition to the teaching of factual material, if the religious education program is to be effective, the learning environment:

- must be conducive to, and supportive of, experiential and spiritual components
- must be appropriate to the age and developmental needs of the child with activities being student centered
- should include play, music, dance, song, art, and story
- may include experiences through celebrations, festivals, food, drama and field trips
- should provide an opportunity for meaningful reflection

By its very nature and scope, religious education provides an ideal opportunity for all these to occur. The environment, however, should be sensitive to the fact that there are aspects of any living belief system that can only be experienced and fully appreciated by adherents of that particular belief system. It should never be the intent to turn any of these celebrations or observances into "pretend" sessions. In many instances, the teacher will have to decide to what degree practices or celebrations can be facilitated in the school with the sincerity, dignity, and reverence they deserve. In this regard, religious education is somewhat distinct from other curriculum areas.

An effective religious education environment must be:

- student centered
- engaging and relevant
- respectful of diversity
- inviting and inclusive
- participatory, interactive, and collaborative
- reflective and celebratory
- integrative
- challenging
- inquiry based

The foundation document does not advocate an over-reliance upon any one method. The teacher is viewed as an instructional decision-maker who employs a method in light of the intended learning outcomes, the need for sensitivity regarding diverse religious traditions, the needs of the learner, and the resources available. If a teacher consistently teaches using a preferred learning style, there may be numerous students whose learning styles are not compatible with that of the teacher and, therefore, their needs will not be met. The process of choosing instructional methods is particularly important in religious education because, as noted, apart from the presentation of factual material, there is the experiential and spiritual domain.

To establish and maintain an effective learning environment, teachers must:

- recognize students as being intelligent in a number of different ways, and encourage them to explore another way of knowing both inside and outside the classroom
- value the inclusive classroom and engage all learners in meaningful activities
- acknowledge and value the ways in which religion, ethnicity, gender, and culture shape particular ways of viewing and knowing the world
- incorporate new approaches, methodologies, and technologies with established effective practice
- have an extensive repertoire of strategies from which to select ones most appropriate for the specific learning task (For suggested strategies see Appendix B)
- use varied and appropriate resources to best achieve the outcomes in a particular learning situation
- provide opportunities to integrate celebrations, knowledge, skills, and outcomes
- provide repeated opportunities for meaningful reflection as an integral part of the learning process
- ensure that the religious education curriculum is linked to other subject areas

As a result, an effective religious education learning environment ensures student achievement by:

- enhancing students' understanding, knowledge, and confidence in their own religious heritage while gaining an appreciation for other religious traditions
- encouraging student responsibility for involvement and participation in the learning process
- providing students with direct and vicarious experiences and opportunities to develop and to apply religious education skills and processes in real, purposeful situations
- teaching students how to process and act upon information about the world in a rational and critical manner
- encouraging the effective use of various technology, media, and print resources in appropriate situations
- emphasizing inquiry and discovery by students rather than teacher presentation of information, facts, and conclusions

Section 5: Assessment and Evaluation

Assessing and Evaluating Student Learning

Assessment (the systematic process of gathering information on student learning) and evaluation (the process of analyzing, reflecting upon and summarizing assessment information and making judgements or decisions upon the information gathered) are essential components of teaching and learning in the study of religious education. Each provides information by which to know what and how students have learned, the effectiveness of teaching strategies and ways to best address student learning. The quality of assessment and evaluation will have a direct impact on student performance.

A variety of assessment strategies have been developed to gather information on the achievement of curriculum outcomes. Because of the phenomonological nature of religious education, coupled with a curriculum that involves both content and process, assessment and evaluation of the achievement of essential graduation learnings and general curriculum outcomes will need to use a wide variety of techniques.

Such techniques could include, yet not be limited to, the following:

- anecdotal records
- conferences
- examinations
- formal and informal observations
- group activity
- journals
- oral presentations
- tests
- portfolios
- peer and self-assessment
- work samples

Instruction and evaluation are centered around outcomes which are used in providing structure for teaching and learning while providing a framework for evaluation. Outcomes often indicate a specific product. The "what" is often spelled out in outcomes which are product oriented.

However, in the study of religious education, equal importance must be given to the learning process. Process outcomes identify procedures which students go through as they come to value, reflect, explore, and do. In process oriented instruction, students are active participants as they learn by doing, by searching, and by making decisions for themselves. This process assists students to consider the morals, values and beliefs held by themselves, others and communities. Because of the nature of their discipline, religious educators should be well aware that a healthy, balanced relationship needs to exist between using process and product strategies of assessment and evaluation.

Section 6: Resources

Introduction

This foundation document envisages a network of material and human resources extending throughout the school, into the community, and to provincial, national, and global resources accessible through information and communication technologies. No single resource can provide sufficient material to nurture the development of any one learner or group of learners for any extended period of time. The range of resources must

- reflect the diversity of learners' interests, needs, abilities, and experiences
- support the achievement of the curriculum outcomes
- be available to all learners

This program emphasizes the diversity of resources that can support and enhance the learning environment of the religious education classroom.

Criteria for Selecting of Resources

While not all resources will meet all the selection criteria, the range of resources used at any given level should be balanced to reflect the following guidelines. Resources should

- be of a non-indoctrinating and non-confessional nature
- develop a sensitivity to and an understanding that reflects unique qualities such as age, gender, ethnicity, religion, disability, and political, social and cultural values
- elicit personal, thoughtful and critical responses
- offer a variety of experiences and values which reflect the diversity of learners' interests, needs and competencies
- broaden students' understanding of social, historical, geographical, and cultural diversity
- provide motivating and challenging experiences
- represent a range of styles and structures

Print Resources

Print materials are a significant type of resource for religious education teaching and learning. Recommended texts, curriculum guides and this foundation document for Religious Education will provide the teacher with adequate print material for any religious education course offered.

Any other appropriate printed resources for religious education that may be available through the school's resource center or available through any resource in the community would enhance the program. (Any resource used would have to relate to the curriculum outcomes and be pedagogically sound.)

Visual Resources

Visuals, including works of art, illustrations, photographs, pictures, prints, film and architecture, can provide a comprehensive representation of a given society's religious beliefs and practices. These resources can provide students with the opportunity to study the values and beliefs of a society through the products of that society.

Experiential Resources

The experiential component of the religious education program has to be treated with sensitivity and the teacher may often have to use discretion as to what may be appropriate for the experiential in religious education.

The community is a key component of experiential resources. Interviews, guest speakers, field trips, or visits to religious buildings connect students to people and faiths in the larger community. These types of experiences broaden students' understanding of themselves, their relationships, and their own belief systems and those of others. Emerging technologies may provide opportunities for experiential resources to be used in a virtual environment.

There may be opportunity for participation in religious celebrations or observances, or activities in the classroom or the larger school community that provide an opportunity for students to understand and appreciate some beliefs or practice of a particular belief system. The purpose for such an activity should be clearly stated and be approached in a meaningful and sensitive way.

Technological Resources

Emerging technologies provide multiple opportunities for students to access resources. At a minimum, technology allows teachers to accumulate materials and information on a variety of religious education topics without being restricted by physical space. Online resources (libraries, databases, websites, etc.), multimedia resources (video, podcasts, advertisements, etc.) and instructional resources (interactive screens, audio devices, etc.) can be utilized in the religious education curriculum.

Appendix A

Term 17, 1997

17. (1) In lieu of section ninety-three of the Constitution Act, 1867, this term shall apply in respect of the Province of Newfoundland.

   (2) In and for the Province of Newfoundland, the Legislature shall have exclusive authority to make laws in relation to education, but shall provide for courses in religion that are not specific to a religious denomination.

   (3) Religious observances shall be permitted in a school where requested by parents.

Schools Act, 1997 (excerpt)

10. (1) Where a student's parent requests in writing, the principal of a school shall excuse that student from participation in a course in religion or a religious observance conducted in the school.

   (2) A parent of a student in a school may request of the school principal, giving the principal reasonable notice, that a religious observance be held in the school.

   (3) A principal of a school shall, in accordance with the by-laws of the board, comply with a request of a parent with respect to a religious observance.

Appendix B

Selected Instructional Strategies

Instructional strategies should vary so that there is opportunity for direct instruction, independent work, assessment, cooperative small group work, and learning beyond a single text. No matter what the instructional strategy, assessment should be continual and informative. The learning activities and instructional strategies occurring in classrooms should promote a school climate where teachers and learners collaborate about learning. The climate teachers create in any class should foster a sense of acceptance by teachers and peers, as well as a sense of comfort and order. Such a climate is enhanced when time is provided for authentic inquiry where teachers guide and facilitate students' exploration of questions, issues, problems, and solutions.

The sample instructional strategies identified below may be used as teachers plan for learning experiences in their classrooms.

Assigned Questions

- students are provided with a set of questions related to new or previously learned material
- may be a component of problem solving
- may be a component of critical thinking
- may be used for reflection and self-evaluation
- may be an element of programmed instruction
- may be used in guided inquiry
- may be used as the starting point for cooperative group learning
- may be used to guide/direct learning, exploration, experimentation, and/or observation

Authentic Experiences

- are real life learning experiences that require careful planning
- factors such as safety, liability, weather, transportation costs, time, and availability have to be considered
- may include field trips, school visitations by outside resource people, surveys, and field observations

Brainstorming

- a process of rapidly generating ideas or responses
- all contributions are accepted without judgement or comment (this includes nods of agreement) and without editing the words of the contributor (this includes "you mean to say …, or "this is the same as …)
- a means of extending boundaries and encouraging creative ideas
- a means of quickly getting a wide range of ideas on a topic or issue
- can be used as a precursor to refining or categorizing ideas/responses
- is intended to capitalize on the varied experiences, knowledge, and ideas of the group
- can be playful with zany ideas encouraged and accepted

Concept Attainment

- students are provided with data about a particular concept generated by themselves or their teacher and are encouraged to classify or group the information and to give descriptive labels to their groupings
- students link the examples to the labels through their own reasoning and form their own understanding of the concept

- students participate actively in their own learning
- students organize and manipulate information
- students create new and expanded meaning of their information

Conferencing

- occurs when teachers meet with individual or small groups of students to discuss learning tasks or concerns
- encourages students to talk about their work in a non-threatening low-risk environment where points of view are shared and respected
- allows for an open exchange of ideas between the teacher and the learner
- teachers can guide students and provide feedback
- encourages students to reflect on their learning, engage in self-assessment, and make decisions on how to approach tasks
- is an appropriate setting for encouraging independence and promoting self-confidence

Cooperative Small Group Learning

- an approach to organizing classroom activity so that students can work collaboratively and build on one another's strengths and ideas
- group members share clearly defined roles and are interdependent in achieving the main goal
- students learn the importance of respecting individual views and maintaining group harmony
- students must be working towards a common goal
- success at achieving the goal depends on the individual learning of all group members
- the teacher's role is primarily that of facilitator in guiding students as social groups and learning teams as they engage in activities such as identifying problems, generating solutions, and practicing skills
- successful use of this method requires professional learning and practice

Demonstrations

- can provide verbal and non-verbal information, techniques, and procedures
- can illustrate the end product of a process
- can provide a model for reproducing a procedure or creating a product
- can involve the collection and organization of materials
- allow students to receive information through tactile and visual means

Explicit Teaching

- direct telling
- making statements
- giving information or directions
- explaining procedures
- is largely teacher-centred
- can be large group or small group
- can be used to motivate the learner
- may stimulate reflection
- can challenge the imagination
- may develop curiosity and a sense of inquiry
- may include teacher talk, lecture approach, mini-lessons, instruction giving and focus-lessons

Field Trips

- involve teaching/learning activities at a site other than the classroom
- involve activities that are appropriate for learning outcomes
- require careful planning in order to make the link to learning outcomes
- should spark student interest, discussion, questioning
- may provide "hands on" experience
- may involve application of previous knowledge or acquisition of new knowledge

- should involve follow up such as reports, discussions, and/or evaluation
- reflect the real world and put learning in the context of the community
- broaden the student's view

Guided Practice

- can be individual, student centred, and needs based
- may be small group
- used to monitor student performance and practices (e.g., signs of respect, appropriate behaviour)

Inquiry

- elements of inquiry include thinking, reflecting, developing relevant questions, and planning appropriate strategies for generating answers and explanations
- allows students to experience and acquire processes through which they can gather information about the world in a variety of ways from a variety of sources
- allows for a high level of interaction among the learner, teacher, the area of study, available resources, and the learning environment
- allows students to act upon their curiosity and interests
- encourages students to formulate questions and analyze situations/problems/information
- calls upon prior learning
- encourages hypothesis development and testing (new questions and hypotheses often emerge as the inquiry continues)
- students make inferences and propose solutions
- students realize that there is often more than one answer to a question or more than one solution to a problem

Interviewing

- involves individuals, pairs or small groups collecting information from peers, younger students, older students, or adults
- involves focused thought and active thinking to develop questions and explore ideas
- requires interpersonal and listening skills; the student must listen respectfully, react to, and interpret the views and experiences of others
- uses language to articulate and clarify one's thoughts, feelings, and ideas
- allows exchange of ideas, increased understanding and new awareness of a previous knowledge
- involves followup activities

Learning Contracts

- teacher may initially provide terms and conditions, identify resources, and set basic timelines
- the student, parents, and other professionals may be involved in designing the contract (such as expectations, conditions, evaluation criteria, time frame, consequences)
- provide a method of individualizing instruction
- can be designed so that students operate at the academic level and the pace most suited for them
- can help students make reasoned choices, become increasingly independent learners, and take responsibility for their own learning
- must be age and situation appropriate

Personal or Self-reflection/Journaling

- allows individuals to think about their level of knowledge, their beliefs and values
- facilitates personal goal setting and planning
- supports privacy
- respects the personal quality and uniqueness of the individual
- allows students to reflect on what they have learned or are about to learn
- allows students to pose questions and react to learning experiences

Problem Solving

- application of knowledge, skills, ideas, resources, and processes to generate one or many solutions to a problem
- may follow the scientific method
- can be a practical skill
- may include strategies such as trial and error, brainstorming, What if/I suppose, attribute listing, forced relationships, idea check list and visualizing

Projects

- teachers should provide examples of any projects required and clearly discuss all guidelines
- include assigned tasks that provide an opportunity for all learners to consolidate/synthesize learning from a number of disciplines or experiences
- usually involve learners, alone or in small groups, working on a task for an extended time period (the actual time frame may depend on the ages of the learners involved), usually to produce a tangible product such as a model, a demonstration, a report, or a presentation
- may be used to relate knowledge to their own experiences and/or to the broader community
- may involve research
- usually involves extending/enriching/reinforcing learning
- should be focused (e.g., subject matter concept, interdisciplinary theme, action projects)
- should include clearly defined task descriptions such as: interview, compare opinions, make a model, find contrasting views on, create a dramatic presentation, etc.
- should include a criteria for planning and evaluation
- students should clearly understand the requirements of the project
- should include clear time lines, and ongoing progress reports

Questioning

- can be used to diagnose recall and comprehension skills
- can be convergent and/or factual
- may draw on prior learning experience
- can determine the extent to which lesson outcomes are being achieved
- provides practice
- aids retention of information or processes
- stimulates thinking
- encourages expression
- can be empirical
- can be conceptual

Role Play

- is the spontaneous or practiced response to a given situation or theme where the learner attempts to speak, feel, behave like the character he/she portrays
- is designed to illustrate situations in which the behaviour of an individual is the critical factor
- can be part of a game or simulation activity
- is an approach to addressing interpersonal problems and practicing social and communication skills
- allows for a high level of student engagement
- promotes independent and self-determined behaviour
- promotes increased understanding of the views, position and feelings of others
- facilitates attitudinal and behavioural change
- encourages cooperation and sharing
- can be used to resolve decision-making dilemmas, resolve conflict, determine appropriate behavioural responses
- teachers must define the problem clearly as well as give very clear instructions

Simulation

- allows for types of experiments/activities that cannot take place in the real environment
- presents an artificial problem situation or event which represents some aspect of reality
- removes risk and reduces safety considerations
- the level of complexity is purposefully reduced so that students may become directly involved with underlying concepts
- may involve the use of models, game formats, structured role play or an interactive video or computer program

Technology-Integrated Instruction

- an instructional mode which incorporates technology into teaching and learning
- can include word processing, drill and practice, tutorial, problem solving, critical thinking, creativity, simulation
- may be an independent or cooperative small group learning
- may be appropriate for individualizing instruction
- fosters active involvement
- allows for independent and collaborative decision making

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