

QUÉBEC EDUCATION PROGRAM

SECONDARY SCHOOL

Culture and Citizenship in Québec

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For further information

General information
Ministère de l'Éducation
1035, rue De La Chevrotière, 27^e étage
Québec (Québec) G1R 5A5
Telephone: 418-643-7095
Toll free: 1-866-747-6626

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INTRODUCTION TO THE PROGRAM

Québec society is distinguished by its unique history, the presence of Indigenous Peoples, and its territory, official language and pluralism. It is structured as a secular and democratic state governed by the rule of law, with a judicial system based on the principles of equality and respect for the dignity of human beings as articulated in the *Charter of Human Rights and Freedoms*. Although they share a common civic space, the groups that make up the Québec nation are nonetheless quite diverse. Diversity in Québec is evolving in line with the social and cultural changes that occur over time. In a democratic society such as Québec, the conditions required for community life and social cohesion are defined at the intersection of the common framework and the recognition of social and cultural diversity.

Given the increasing number of points of view, which are at times polarizing, the immediacy with which they are expressed, the unequal value of the infinite amount of information available and the ongoing debate regarding the boundaries of a shared culture, it is imperative to develop the intellectual skills and attitudes necessary to participate in an informed and active manner in collective discussion. Freedom of expression is a fundamental right in a democracy, but with this right comes the essential responsibility to develop the knowledge, know-how and interpersonal skills that foster respect for and understanding of others. The Culture and Citizenship in Québec program leads students to develop analytical, reflexive and relational skills by engaging in dialogue and critical thinking, so that they will be prepared to fully exercise their role as citizens of Québec at their current stage of life and in the future.

CONTRIBUTION OF THE PROGRAM TO STUDENTS' EDUCATION

The construction of knowledge about Québec society is required to participate in meaningful and nuanced democratic dialogue. However, knowledge alone is not sufficient to adequately prepare students to exercise their citizenship. Critical thinking and structured reflection that caringly and empathetically accounts for how societal issues affect the lives of individuals are also essential to enlightened citizenship.

The Culture and Citizenship in Québec program is therefore intended to meet three objectives:

- › Prepare to exercise citizenship in Québec
- › Aim for recognition of oneself and of others
- › Pursue the common good

The first objective of the program is to prepare students to fully exercise citizenship in Québec, both now and in the future. The other two objectives fall within this main objective.

Prepare to exercise citizenship in Québec

Citizenship can be defined as the institutionalization of the connection between individuals and a political community through the granting of rights (civil, political and social) and their associated obligations and responsibilities, particularly those related to participation. This participation requires knowledge, know-how and interpersonal skills that foster recognition of oneself and of others as well as the pursuit of the common good.

In Québec, citizenship is exercised in a negotiated space where rules and common standards are discussed through dialogue. It allows connections to be made between a variety of points of view and experiences and the idea of belonging to Québec society, and with due consideration given to individual and collective rights and responsibilities. Citizens, regardless of age, participate in the continuing quest for community life. This search is based on respect for human dignity and the construction of nuanced dialogue on the agreements, tensions and disagreements that characterize the pursuit of the common good. The Culture and Citizenship in Québec program equips students to develop relevant knowledge, know-how and interpersonal skills to exercise their citizenship now and in the future.

Aim for recognition of oneself and of others

Recognition of oneself and of others is related to the principle by which each individual is and must be recognized as being equal to others in rights and in dignity, regardless of their characteristics and world view. This recognition requires an awareness of the fundamental interdependence that exists between individuals. It is important for establishing reciprocal and respectful relationships that contribute to the pursuit of the common good through dialogue. The relational context within which recognition of oneself and of others takes place must be considered during personal development and in constructing a common public culture that takes the complexity of Québec society into account and meets the diverse needs of the population. Recognizing oneself is one of the vital conditions for developing critical thinking skills. Without a recognition of one's own value, regardless of the various critical lenses that may be focused on one's ideas and values, it is difficult for individuals to distance themselves from their ideas and values in order to examine them.

The Culture and Citizenship in Québec program thus allows students to acquire the additional knowledge and proficiency in the know-how and interpersonal skills needed to identify their needs and points of view, and those of others. It also allows students to inquire about the social and cultural roots of their reference points, practices, beliefs and world views, and those of others.

Pursue the common good

The pursuit of the common good involves recognizing the interdependence of individuals, groups and the environment. Taking this interdependence into account is indispensable in establishing a collective project structured by a secular and democratic state and aimed at improving the lives of all the people and groups that make up Québec society.

Pursuing the common good involves determining fundamental rights and freedoms while allowing for the plurality of points of view and perspectives on the collective choices that must be made when defining and redefining the conditions of community life. It consists in using dialogue to seek out common values and principles while recognizing gaps between ideals and reality, which include those formed by inequalities, power relationships and the irreconcilable nature of certain disagreements. These interactions highlight the need to reach compromises on issues for which there is no consensus and to base decisions that affect the collectivity on democratic principles and ideals.

Thus, the pursuit of the common good refers to three main actions: the promotion of a secular state based on the rule of law and the democratic principles and ideals of Québec society; the search for shared values; and encouragement to value projects conducive to participating in democratic life. It is based on the assumption that people from a variety of backgrounds will act thoughtfully and responsibly and come to an agreement in order to face the challenges of living in society.

In short, students' engagement in the Culture and Citizenship in Québec program will contribute to the continuous construction, in the classroom, of a space for dialogue where they can experience community life in a democratic society. Through their recognition of themselves and others, students build their identity and become aware of their value and that of others. Engaged in the pursuit of the common good, students gradually become informed and empathetic citizens capable of developing nuanced points of view and taking their place in democratic life both in and outside of school. They learn about the key underpinnings of public life in Québec, including the principles and values enshrined in the *Charter of Human Rights and Freedoms* (such as the right to equality and to freedom of expression) and those deriving from the collective rights recognized by our institutions (such as the protection of the French language and state secularism).

The three objectives help achieve the three aims of the Québec Education Program: construction of identity, construction of world view and empowerment.

NATURE OF THE PROGRAM

The Culture and Citizenship in Québec program is mainly rooted in the fields of sociology and ethical philosophy, which broadly define culture as all the symbolic and material manifestations of life in society. From this perspective, culture is a set of more or less formalized ways of thinking, feeling and acting, which are shared and allow people to be brought together as part of specific and distinct collectivities. In this program, the object of study is the culture of Québec's collectivity.

Culture includes the arts and literature, but also ways of life, the rules governing the legal and political systems, traditions and beliefs. Primary culture refers to the reference points and presuppositions that are part of daily life and that have often been internalized since childhood, while secondary culture consists of the set of works, systems of meaning and symbols that humanity has produced to reflect objectively on the primary culture in dialogue with others.

Culture defines both the heritage and the future of collectivities. It is therefore central to the construction of people's identity and of their relationships with others and with public institutions. The study of and reflection on culture contributes to personal development and prepares students to exercise their citizenship, given that they will be asked to engage in dialogue by recognizing the past and considering the future of Québec society.

Relating sociological and ethical approaches to each other in order to foster dialogue and the development of critical thinking forms the main framework of the Culture and Citizenship in Québec program.

Dialogue

In this program, dialogue is a deliberate act of thinking that takes place within the self or through interaction with others and is intended to lead to the recognition and understanding of different points of view on a cultural reality. It helps to unite rather than separate and involves a progression of thinking through the integration of a wide variety of knowledge, points of view and experiences. The Culture and Citizenship in Québec program leads students to engage in dialogue when they deepen their understanding of cultural realities in Québec and reflect on the related ethical questions in order to further develop their initial views. Through dialogue, students develop their ability to listen, their self-esteem and their openness to others.

Critical thinking

Critical thinking is an evaluative, substantive and self-correcting practice that makes use of a variety of resources to determine what is reasonable to hold to be true or to do. It is closely related to epistemological reflection, which deals with the foundations and relevance of various types of knowledge. Critical thinking supports the construction of knowledge and decision-making. It is carried out with special attention paid to the criteria that underpin choices and in a differentiated manner based on context and subject.

Dialogue and the development of critical thinking are related to the competencies at the elementary and secondary levels of the Culture and Citizenship in Québec program, which is rooted in sociology and ethics.

Sociology

Sociology is a social science that studies the relations between individuals and between groups. Therefore, this field includes the study of the different forms of culture. Its approach to observation and analysis enables presuppositions and spontaneous ideas to be critically examined, and is aimed at making clear the rules, norms, codes, meanings and social mechanisms that underlie cultural realities.

Ethics

Ethics is a branch of philosophy that studies the values and norms underlying different behaviours with a view to seeking what is good, right and just. In the Culture and Citizenship in Québec program, ethics is defined as a dialogic, reflective, critical and rational approach focusing on the options or actions that are acceptable or preferred in situations where there are tensions between values, norms, rules, behaviours, preferences, experiences and feelings, or where it is difficult or impossible to satisfy everyone.

INTRODUCTION TO THE SECONDARY PROGRAM

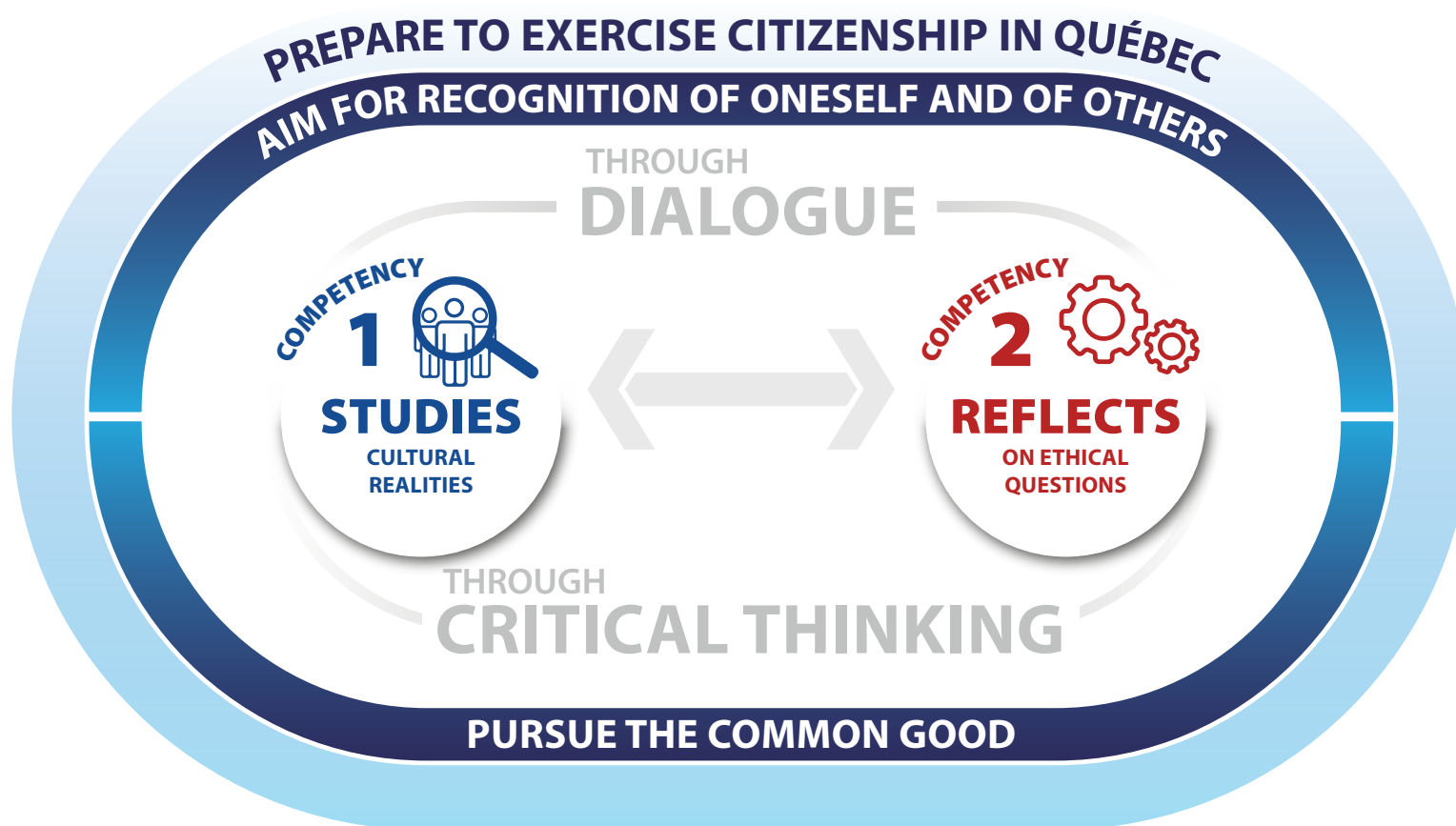
In order to achieve these three objectives, the Culture and Citizenship in Québec program at the secondary level will introduce students to sociological interpretation and to ethical reflection on the different forms that culture and citizenship can take in Québec.

At this level, the Culture and Citizenship in Québec program is structured around two competencies that are developed dynamically:

- › *Studies cultural realities*
- › *Reflects on ethical questions*

The application of study and reflection processes takes place in different pedagogical contexts that involve various ways of expressing ideas and points of view. When engaging in dialogue, students are encouraged to be attentive, discerning and respectful of the dignity of others, while critically examining ideas, points of view and reference points. In this way, they work toward taking their place as citizens in Québec society and participating actively and constructively in democratic life.

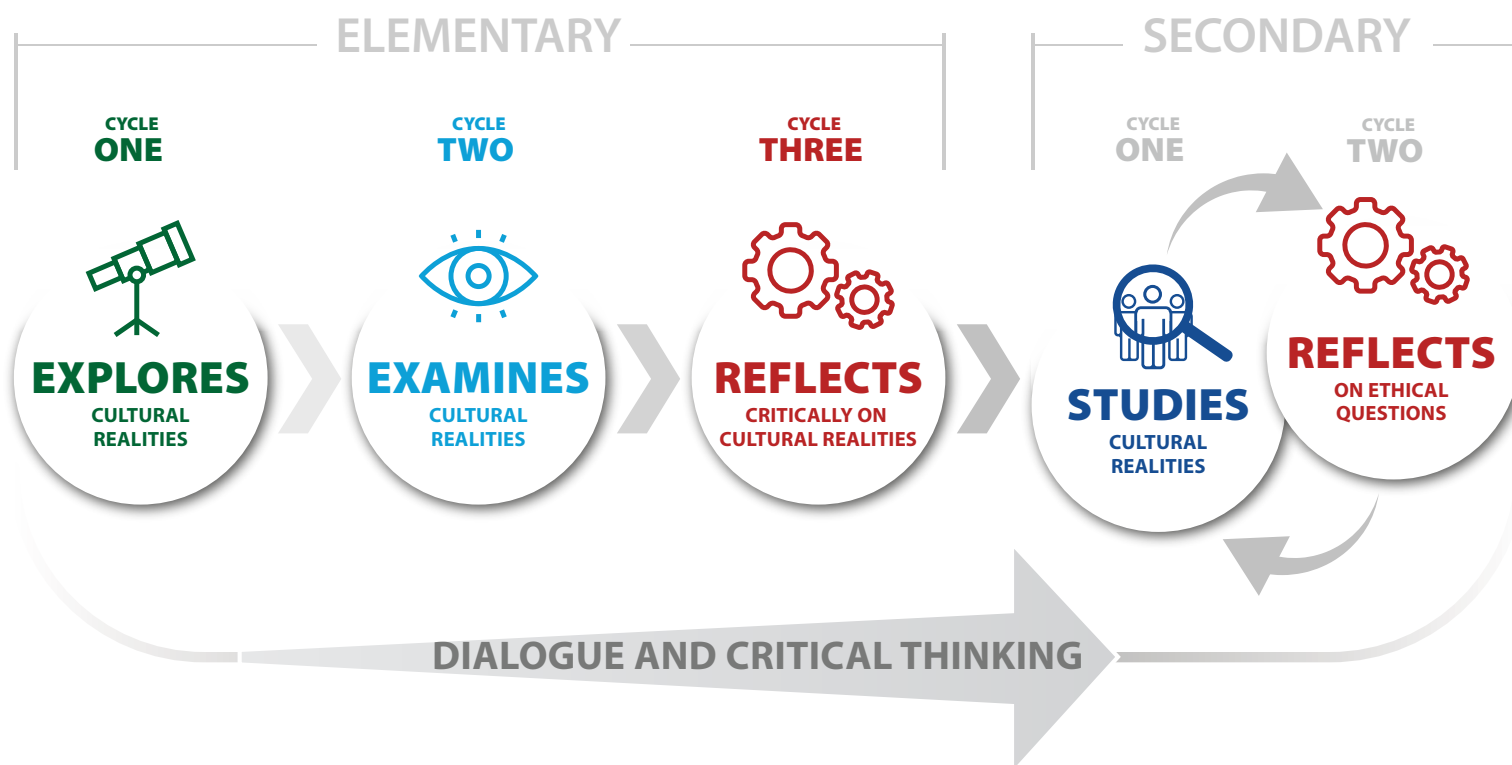
CONNECTIONS BETWEEN THE COMPETENCIES IN SECONDARY SCHOOL AND THE OBJECTIVES OF THE PROGRAM



THROUGHOUT ELEMENTARY AND TO THE END OF SECONDARY SCHOOL

From elementary school to the end of secondary school, the Culture and Citizenship in Québec program has the same educational objectives through the progressive development of knowledge and know-how related to the study of cultural realities and ethical reflection. From one cycle to the next, this set of knowledge and know-how expands and becomes more complex.

The knowledge acquired in elementary school prepares students for the development of the secondary school competencies, which are more explicitly linked to the reference fields of study of the Culture and Citizenship in Québec program. For example, students will use the ability to inquire into and observe the cultural environment to develop the competency *Studies cultural realities*, which is mainly related to the research process in sociology. Learning to compare sources of information will also serve in the development of this competency in secondary school, which includes a component for evaluating information. Similarly, the introduction to the concepts of reference points, values, points of view and feelings in elementary school will facilitate the development of the competency *Reflects on ethical questions* in secondary school. Meanwhile, dialogue is developed continuously throughout the program, from the first year of elementary school to the fifth year of secondary school.



MAKING CONNECTIONS: CULTURE AND CITIZENSHIP IN QUÉBEC AND THE OTHER DIMENSIONS OF THE QUÉBEC EDUCATION PROGRAM

CONNECTIONS WITH THE BROAD AREAS OF LEARNING

The broad areas of learning are related to major contemporary issues, which are multidisciplinary and complex. Each one has unique characteristics, but they are generally interrelated. In the Culture and Citizenship in Québec program at the secondary level, the study of culture and ethical reflection, as well as the program content, reflect the broad areas of learning in a variety of ways.

For example, the area of *Health and Well-Being* is addressed through the program content related to sexuality education, self-development and interpersonal relationships. The themes encouraging students to develop self-knowledge also tie the program to the area of *Career Planning and Entrepreneurship*. The area of *Environmental Awareness and Consumer Rights and Responsibilities* is largely called on when students consider the themes “Autonomy and interdependence,” “Relationships and caring,” “Justice and the law,” “Technology and future challenges,” and “Social groups and power relations.” The area of *Media Literacy* takes shape through critical work on information in the study of culture and several compulsory concepts that involve the study of media.

Lastly, the area of *Citizenship and Community Life* is present throughout the program, since it is closely linked to the program’s primary objective. All learning contributes to the achievement of this purpose, not only when students develop their competencies, but also when they acquire knowledge about collective life and public space, democracy and social order, justice and the law, or social groups and power relations. As they progress through the program, students develop a body of knowledge, dialogue skills and critical thinking abilities that are relevant to taking their place within democratic life in Québec.

CONNECTIONS WITH THE CROSS-CURRICULAR COMPETENCIES

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

The competency *Reflects on ethical questions* and the cross-curricular competency *Solves problems* are especially connected. Students’ ethical reflection on cultural realities requires that they analyze various aspects of a situation and consider different points of view. There are also clear connections between this subject-specific competency and the cross-curricular competency *Uses creativity*, as it involves having students immerse themselves in different situations, identify questions and assess possible responses and their potential effects.

The competency *Studies cultural realities* also directly contributes to the development of the cross-curricular competency *Uses information*. Applying this competency requires that students research information, provide themselves with investigative strategies, gather data, verify sources and assess their relevance, and, lastly, make use of the resulting information.

At the heart of the Culture and Citizenship in Québec program, the key feature *Engages in dialogue* fosters important connections with three cross-curricular competencies. First, developing this key feature draws on several aspects of the cross-curricular competency *Communicates appropriately*, including becoming

familiar with various modes of communication and developing language proficiency. The key feature *Engages in dialogue* also ties into the cross-curricular competency *Exercises critical judgment*, since students must evaluate the effects of the proposed responses to an ethical question, support their points of view and add nuance to their opinions on complex topics. The practice of dialogue directly draws on the cross-curricular competency *Cooperates with others*, since dialogue demands respect for others, openness and collaboration when developing ideas. Lastly, the cross-curricular competencies *Adopts effective work methods* and *Uses information and communications technologies* are regularly used in the tasks performed by students throughout their schooling.

CONNECTIONS WITH THE OTHER SUBJECT AREAS

Numerous links can be made between the Culture and Citizenship in Québec program and other subject areas. Students can make use of what they have learned in several subjects to study cultural realities and reflect on ethical questions.

Languages

In language programs, language is both an object of instruction and a learning tool. It is a major vehicle of culture. In conjunction with the Culture and Citizenship in Québec program, these programs ensure that students learn to make a positive contribution to communication through interaction. They also aim to develop critical thinking skills through various connections made between these subject areas. In language arts, for example, students learn to clarify, enrich and support their interpretation of texts, which are skills that complement the expression of a substantiated point of view that requires ethical reflection in the Culture and Citizenship in Québec program. Some media-related knowledge in the subject area of languages can also nurture students' reflections as part of the Culture and Citizenship in Québec program, especially when they question the relevance of the sources of information used and inquire about media and digital life.

Mathematics, Science and Technology

The learning acquired in the Mathematics and Science and Technology programs as well as in the Culture and Citizenship in Québec program are likely to complement each other. Studying cultural realities in Culture and Citizenship in Québec relies in particular on the development of critical thinking and on collecting and analyzing observational data. To this end, know-how, strategies and knowledge specific to the subject area of mathematics (related to problem-solving, proportional reasoning and statistics, such as formulating survey questions, collecting, describing and organizing data, and interpreting data using tables and charts) may be used.

The Science and Technology programs introduce students to the operations of scientific thinking, namely by prioritizing strategies for exploring reality that have similarities with those proposed in the Culture and Citizenship in Québec program. These programs both emphasize the need to rely on empirical data to develop sound knowledge. Instrumentation and analysis strategies vary across subjects, but follow the same principles of validating knowledge through empirical testing.

In Culture and Citizenship in Québec, Mathematics and Science and Technology, students learn to inquire, critique, validate and investigate in order to better understand the environment in which they live, on a social level as well as on the physical and technological levels. These programs are also intended to develop a critical relationship with information and the development of reasoning. The cultural realities studied in Culture and Citizenship in Québec can provide meaningful contexts for learning in Mathematics and Science and Technology.

Arts Education

The Culture and Citizenship in Québec and Arts Education programs promote the practice of dialogue. They also aim to help students become active and critical observers of culture, capable of constructing and justifying judgments in different ways. In Culture and Citizenship in Québec, culture is defined as a set of ways of thinking, feeling and acting that unite individuals into collectivities. The programs in Arts Education share this vision of culture and approach it primarily through the lens of cultural productions as well as creation and artistic interpretation. All of these programs contribute to the construction of informed points of view, which are based on an understanding of culture and the examination of reference points in the Culture and Citizenship in Québec program, and on the examination, interpretation and appreciation of cultural works in Arts Education programs.

Social Sciences

The Social Sciences programs and the Culture and Citizenship in Québec program are designed to provide an understanding of societies based on different subject-specific perspectives. They sometimes address the same realities, such as democratic citizenship, but approach them from different angles.

The Social Sciences programs focus on the spatial, temporal, political and economic dimensions of the social realities in question by introducing students to geography, history, international relations and the management of personal finances. For example, in geography, students address the concepts of organization, land use and territorial issues, and in history, characterization and interpretation involves contextualization and determining changes, continuities, causes and consequences. The Culture and Citizenship in Québec program introduces students to the understanding of present-day cultural realities from sociological and ethical standpoints. Students are asked to characterize relationships between individuals and groups to identify variations and recurrences. They also learn to recognize values and reference points that can underpin their reflection on a variety of questions.

The Social Sciences and Culture and Citizenship in Québec programs foster the development of intellectual skills that are essential to formulating logical reasoning and validating sources of information. By emphasizing critical thinking and participation in dialogue, these programs both help prepare students to exercise citizenship now and in the future.

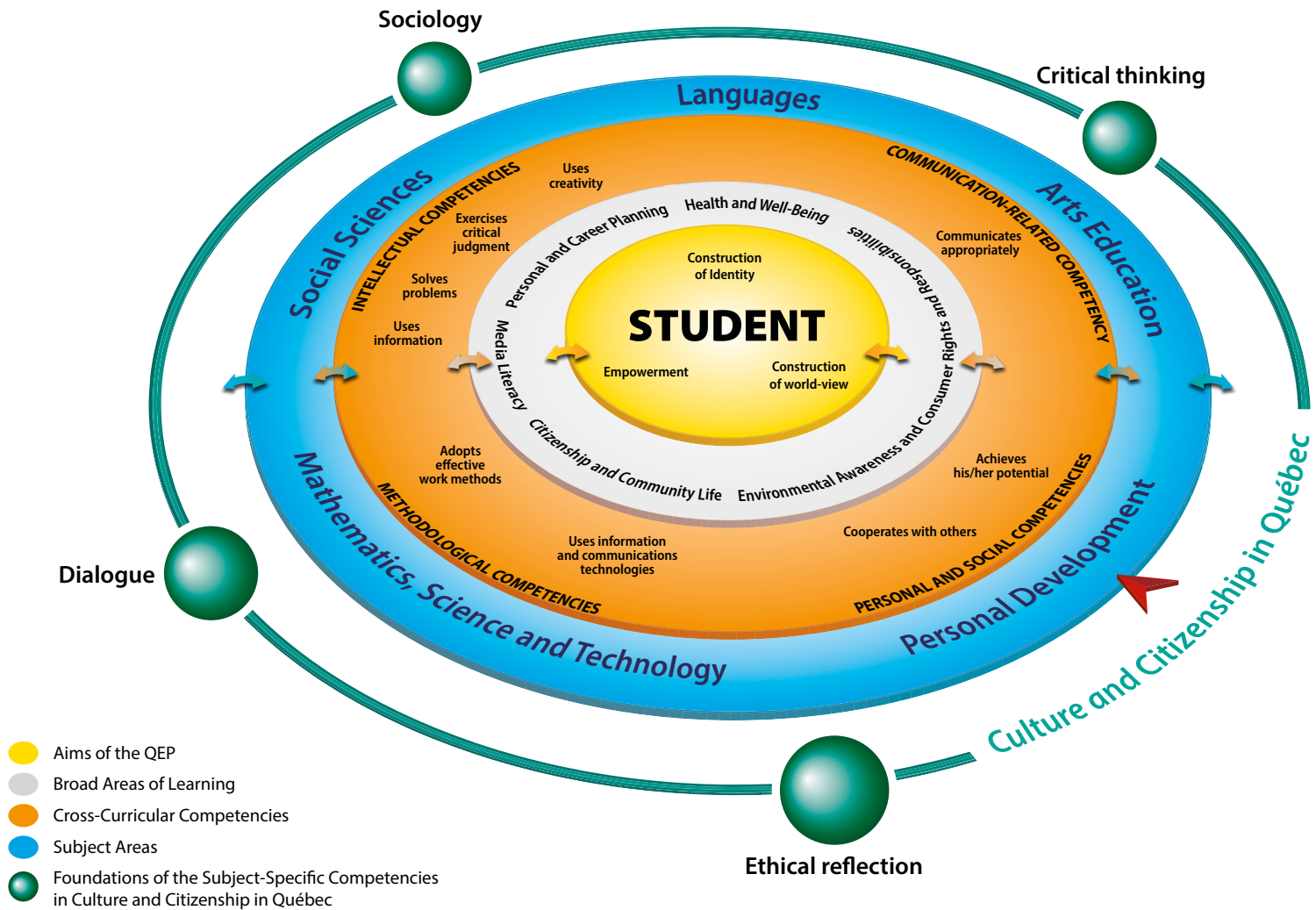
Personal Development

The Culture and Citizenship in Québec program falls within the Personal Development subject area, with the Physical Education and Health program. In the Culture and Citizenship in Québec program, students observe cultural realities and develop their ethical reflection skills. In the Physical Education and Health program, students may observe different manifestations of culture and are expected to consider various concepts related to collective life in a real-life context, such as during physical activities. The critical thinking skills that students develop in Culture and Citizenship in Québec may be used in Physical Education and Health when thinking about ethics in sports and healthy lifestyle habits.

Career Development

The learning that takes place in the Culture and Citizenship in Québec program and the programs of study in the Career Development subject area are related in various ways. The Culture and Citizenship in Québec program, which is intended to develop recognition of oneself and of others, can help students contemplate their own educational and professional paths. In the context of the Personal Orientation Project and Exploration of Vocational Training programs, students learn to define their personal characteristics, which is a skill called on in the recognition of oneself and of others. In Culture and Citizenship in Québec, the study of cultural realities allows students to develop methodological know-how, such as drawing up preliminary responses, planning and carrying out data collection as well as assessing the relevance of information used. This know-how can be used while completing a process of career exploration or an entrepreneurial project in the context of the Career Development programs. Rooted in dialogue, the Culture and Citizenship in Québec program and the Career Development programs have students share their reflections and benefit from exchanges to foster personal growth in a respectful and open environment.

CONTRIBUTION OF THE CULTURE AND CITIZENSHIP IN QUÉBEC PROGRAM TO THE QUÉBEC EDUCATION PROGRAM



- Aims of the QEP
- Broad Areas of Learning
- Cross-Curricular Competencies
- Subject Areas
- Foundations of the Subject-Specific Competencies in Culture and Citizenship in Québec

PEDAGOGICAL CONTEXT

Teaching involves not only supporting students during their learning in school, but also helping them become independent learners. Teaching includes planning instructional and evaluation methods and bringing together a variety of conditions and approaches that are conducive to learning. At the secondary level, teachers of the Culture and Citizenship in Québec program support students in developing the two competencies and in gradually acquiring knowledge. The relationship between teacher, students and knowledge are central to the class dynamics.

THE ROLE OF STUDENTS

In addition to applying themselves to the tasks they are assigned and showing effort and perseverance in their work, students learn to demonstrate initiative when asking questions and seeking to enhance their understanding of cultural realities in the context of Québec. They actively participate in observing the cultural realities studied and in applying strategies for using information. Through ethical reflection, they strive to understand their reference points and develop points of view that they are willing to evaluate through dialogue. In the face of difference and diversity, they must demonstrate openness, curiosity and critical thinking while considering ways of thinking, feeling, and acting or reference points different from their own. In their verbal and non-verbal interactions, students progressively work toward listening attentively to others and expressing themselves clearly and respectfully. They must also show perceptiveness when they are required to envision the consequences of certain choices for themselves, others, relationships and society. The Culture and Citizenship in Québec program has the same expectations of students as other programs, in that students strive to make connections between what they already know, what they are learning and their life experiences.

THE ROLE OF TEACHERS

Teachers of the Culture and Citizenship in Québec program are constantly invested in furthering their general knowledge, especially in the subjects covered in the program, as well as their understanding of pedagogy. The teacher's first responsibility is to support and guide students in their study of cultural realities in Québec and in their ethical reflection. Teachers play the role of cultural mediators, meaning they create bridges between the past, present and future, as well as between students and different cultures, with a focus on culture in Québec.

As the cultural realities addressed in the program are complex, teachers must exercise great care when presenting them in class. Teachers make the effort to differentiate between their own common-sense knowledge and validated knowledge that can be used to support teaching. As the program requires students to develop a critical distance with regard to their own world views in order to validate them, question them or further develop them through dialogue, teachers must also demonstrate humility and critical distance with respect to their own world view, especially when it comes to their convictions, values and beliefs. Teachers demonstrate to students the value of continuing to take a learner's stance, without fear of recognizing the limits of one's knowledge, while being capable of explaining how one's own world views are situated socially and culturally. Therefore, teachers support students in becoming aware that, by recognizing the perspective underlying one's thinking and moving beyond one's initial point of view, it is possible to attempt to construct more nuanced understandings of the world. However, teachers should refrain from giving their specific opinions on the situations that are being presented to students for reflection. In all circumstances, they exercise their professional judgment to determine the specific conduct required.

Teachers ensure that they avoid indoctrination or censorship and prioritize freedom of speech and thought. However, when an opinion being expressed impinges on the dignity of a person or when suggested actions compromise the fundamental principles of the *Charter of Human Rights and Freedoms* and the democratic principles shaping collective life (equality, state secularism, etc.), teachers intervene while referring to the objectives of the program and to these principles. Additionally, throughout the learning process, teachers assist students in going beyond the mere expression of opinions and in clarifying their points of view and analyses so as to make it possible to assess their relevance and coherence. Teachers therefore encourage the development of critical thinking that allows students to understand that not all points of view are necessarily of equal value.

In order to encourage the recognition of oneself and of others and the pursuit of the common good, teachers work to create an atmosphere conducive to dialogue between members of the learning community in the classroom, where each person feels they can express themselves freely. Teachers also remain attentive to non-verbal behaviours and contribute to modulating exchanges by prioritizing the exploration and critical examination of different points of view. Teachers help students in their use of reliable and relevant information and observations, as well as to recognize reasoning errors, sociocognitive biases and behaviours likely to hinder dialogue.

TEACHING AND LEARNING SEQUENCES

Teachers plan teaching and learning sequences to facilitate the acquisition of knowledge and the development of the competencies and their key features. Each sequence is structured around one or more elements of the program content and is designed to fulfill a specific purpose. Sequences vary in duration. Each sequence places students in one or more learning and evaluation situations that are meaningful, open and complex and that present challenges appropriate to their abilities.

Teaching and learning sequences must include increasingly complex tasks as the learning progresses. These sequences involve three categories of situations: those involving the study of culture, those involving ethical reflection and, finally, those involving both competencies simultaneously. They make most sense when worked on together. Situations must be distributed fairly so that both competencies can be developed.

The learning content is comprised of themes whose content is organized into main and specific concepts. Thus, a learning and evaluation situation may, depending on the degree of complexity of the tasks involved, call upon several main and specific concepts that fall under a single theme or several themes at once. It is even advisable, from the point of view of an integrative approach, that the sequence use content from the various themes of a given year.

THE PURPOSES OF EVALUATION

Evaluation consists in exercising professional judgment with a view to regulating teaching and learning. Evaluation is part of the learning process. Within the limits established by the program and the Framework for the Evaluation of Learning, teachers choose, adapt, develop and master evaluation tools to assess students' learning. Throughout the tasks and at their completion, teachers attempt to understand the reasons for students' successes and difficulties. They observe or infer the acquisition of knowledge and the development of know-how necessary to develop and exercise the competencies.

When teachers provide evaluation tasks, they must specifically ensure that students' personal information is protected and that their right to privacy is respected. In the interest of equity, teachers should provide evaluation tasks that allow each student to demonstrate their skills, without requiring the students to share their emotions or aspects of their private lives, especially with regard to sexuality. A student may, however, decide to do this of their own volition, but the task must not include this as a requirement.

Evaluation has two main purposes: to help students learn and to recognize learning. The purpose to be served by evaluation is determined by the teacher according to the context and the decisions and actions called for. When the purpose is to help students learn, diagnostic and formative evaluation is used. At the start of a teaching and learning sequence, it is possible to verify what the students already know with regard to the projected learning. This makes it easier to establish conditions conducive to learning and to implement appropriate measures to help a group of students or a particular student. During the learning process, evaluation involves checking the extent to which the pedagogical interventions have given the expected results and adjusting teaching practices to the requirements of the situation. When students are evaluated for the purpose of helping them to learn, they receive

various forms of feedback to enable them to regulate their learning and to be better prepared for the learning to come. When the purpose of evaluation is to recognize learning, the aim is to determine what has been learned. This is done at the end of a sequence, term or school year. The students are placed in various situations requiring them to use the competencies, which draw, for example, on their knowledge and know-how. The results of the evaluation are communicated according to the specified procedures.

COMPETENCY 1: *STUDIES CULTURAL REALITIES*



FOCUS OF THE COMPETENCY

The competency *Studies cultural realities* enables students to understand the social and cultural environment of Québec. It involves the acquisition of knowledge and the development of know-how specific to critical research in sociology, from which the basic principles are drawn. Students are asked to establish the scope of an object of study and articulate an analysis based on the principles involved in evaluating the validity of information (data and sources). These efforts lead to the construction of an interpretation. Dialogue is used when students refine their initial understanding of cultural realities by coming into contact with perspectives that they take into account in their interpretation.

The development of the capacity to act effectively specific to this competency helps prepare students to exercise citizenship in Québec society. As a matter of fact, the use of observation and analysis tools allows them to better understand the social relationships that are at the heart of culture. Students discover the possible areas of freedom and action as well as the guidelines that provide a framework for collective life in Québec. This competency also contributes to the deconstruction of stereotypes that essentialize groups and identities.

KEY FEATURES OF THE COMPETENCY

Competency 1 is based on four key features: *Establishes the scope of the object of study, Analyzes social relations, Evaluates elements of knowledge and Demonstrates an enriched understanding.*

Studying cultural realities from a sociological perspective involves a methodical examination of their manifestations and expressions. Establishing the scope of the object of study requires acquiring an appropriate vocabulary and becoming familiar with the relevant concepts that may be useful in analyzing and interpreting

cultural realities. Developing research questions and preliminary responses is also a key component of sociological study, as these working hypotheses are intended to more clearly establish what is being observed and analyzed. It is essential to gather relevant information, that is, expressions of the cultural realities being studied, using a research strategy whose scope may vary depending on the situation. This information may be primary data that is already available (e.g. statistics, cultural productions) or obtained using investigative tools (e.g. interview, direct observation, survey, questionnaire), as well as secondary data collected from documentary sources (e.g. media, scholarly works). For primary data, pre-existing data collection tools can be used, or students can create their own tools. When collecting secondary data, it is important to choose relevant sources and to reflect on how they will be used.

Sociological analysis of culture relates individual actions to structures (groups, institutions, systems) and to collective representations (norms and world views). It is focused on social relations; as these are dynamic, it is necessary to situate them in time and space. To understand the cultural realities being studied, students must compare the different meanings assigned to them in order to identify variations and recurrences. Variations in meaning indicate that different perspectives exist on the cultural realities being studied. This exercise therefore gives students the tools necessary to understand and analyze the various viewpoints on culture that coexist in the civic space as well as to understand the social relations that organize Québec culture. The analysis leads to the drawing up of findings that allow for an interpretation to be developed and connections to be made between the elements analyzed in order to respond to the initial question in a well-developed manner.

The development of the competency involves an epistemological reflection on the knowledge used by the students. Students assess the relevance of this knowledge, especially through the critical examination of sources. Students also critically examine the knowledge that they produce themselves. They consider the ways in which sociocognitive biases may interfere with collecting, analyzing and interpreting

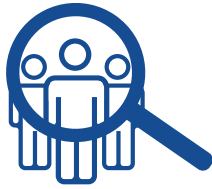
information. By discerning the aspects that have not been covered and by considering the limits of the data collection tools used, students become aware that their own interpretations may be limited.

Finally, throughout the development of the competency, the students' understanding of cultural realities is enriched as they engage in reciprocal dialogue with themselves and others. This takes place when students put their initial understanding into dialogue with various ways of thinking, feeling and acting. Students gradually develop an interpretation that integrates multiple perspectives. They compare their own interpretation with those of others by discerning similarities and differences and making connections with the data collection tools used. In this competency, dialogue may occur when interacting with others, but such interaction is not compulsory. In fact, dialogue involves conscious action that leads to a change in one's initial understanding through contact with other people, ideas and perspectives.

DYNAMICS OF THE COMPETENCY

While the key features require the application of know-how that is an important element of an analytical approach and of research, they should in no way be seen as components of a linear process. Teachers can approach the key features of the competency iteratively by moving from one to another, in order or out of order based on the context.

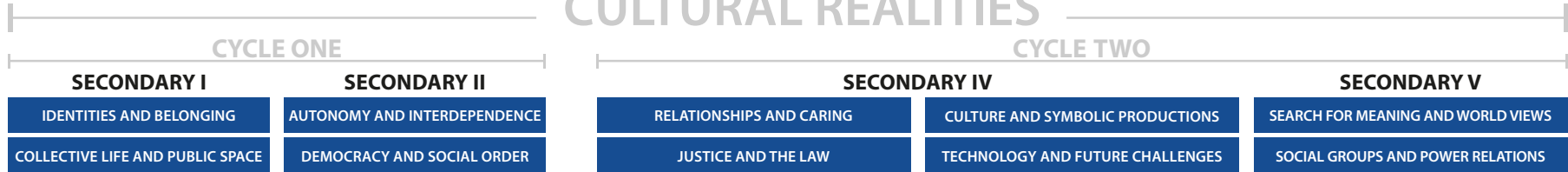
The competency *Studies cultural realities* enables students to develop a scientific approach to critical thinking and a capacity for dialogue, which are both essential for taking a critical distance from one's own initial ideas and spontaneous reactions, those of others and the information used. The dialogic space should highlight the points of convergence and divergence between students, but also between the individuals, groups and institutions that are analyzed and that are often parties to the exercise of citizenship in Québec society.



COMPETENCY 1

STUDIES CULTURAL REALITIES

CULTURAL REALITIES



ESTABLISHES
THE SCOPE OF THE OBJECT OF STUDY

Draws up preliminary questions and responses
Calls on relevant concepts
Collects information
(primary observational data and/or secondary data)

DEMONSTRATES
AN ENRICHED UNDERSTANDING

Takes own initial understanding into account
Integrates different perspectives into an interpretation
Compares interpretations



ANALYZES
SOCIAL RELATIONS

Characterizes relations between individuals, groups and institutions
Situates these relations in time and space
Compares meanings (variations and recurrences)
Draws up findings

EVALUATES
ELEMENTS OF KNOWLEDGE

Determines the relevance of the information gathered
Considers effects of sociocognitive biases
Identifies limitations of own interpretation

LEARNING PROGRESS INDICATORS

COMPETENCY 1: *STUDIES CULTURAL REALITIES*

STUDENTS LEARN TO:		CYCLE ONE	CYCLE TWO
Establishes the scope of the object of study	› Draw up preliminary questions and responses	✓	✓
	› Call on relevant concepts... <ul style="list-style-type: none"> – ... while drawing up preliminary questions and responses – ... during analysis and interpretation 	✓	✓
	› Collect primary data... <ul style="list-style-type: none"> – ... using pre-existing data collection tools – ... using data collection tools they created themselves 	✓	✓
	› Collect secondary data	—	✓
	› Draw up findings	✓	✓
Analyzes social relations	› Characterize relations between individuals, groups and institutions	✓	✓
	› Situate relations in time and space	✓	✓
	› Compare various meanings... <ul style="list-style-type: none"> – ... by highlighting distinctions – ... by discerning variations and recurrences 	✓	✓
	› Draw up findings	—	✓
	› Draw up findings	✓	✓
Evaluates elements of knowledge	› Determine the relevance of the information gathered	✓	✓
	› Consider effects of sociocognitive biases <ul style="list-style-type: none"> – Confirmation bias, repetition effect, anchoring bias, halo effect – Social-desirability bias, essentialism bias, bias by omission 	✓	✓
	› Identify limitations of own interpretation... <ul style="list-style-type: none"> – ... related to aspects that have not been covered – ... related to the data collected 	✓	✓
	› Identify limitations of own interpretation...	—	✓
Demonstrates an enriched understanding	› Take own initial understanding into account	✓	✓
	› Integrate different perspectives into their own interpretation	✓	✓
	› Compare interpretations... <ul style="list-style-type: none"> – ... by discerning similarities and differences – ... by making connections between similarities and differences and the processes used to collect and analyze data 	✓	✓
	› Compare interpretations...	—	✓

END-OF-CYCLE OUTCOMES

COMPETENCY 1: *STUDIES CULTURAL REALITIES*

Overall profile

When faced with cultural realities observed in the context of Québec, students are able to apply the know-how necessary for critical thinking as part of the research and analysis process of the competency. By using preliminary questions and responses (working hypotheses), students refine their initial understanding using relevant concepts, data and knowledge, and analyze social relations (between individuals, groups and institutions), which allows them to interpret the cultural realities being studied in an accurate and nuanced manner. Students are able to evaluate the available information and their own interpretations with a critical eye.

SPECIFICS FOR EACH CYCLE

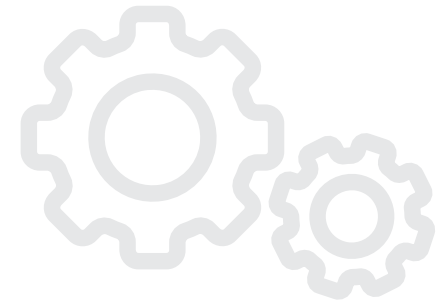
CYCLE ONE

At the end of Secondary Cycle One, students are able to apply the different types of know-how in the competency. They use and apply relevant concepts while drawing up their preliminary questions and responses. They are able to collect information and primary observational data that is already available, and use the data collection tools that are available to them. Students analyze the data collected by characterizing social relations and placing them in context as well as by discerning different meanings. Based on the findings from their analysis, students draw up an interpretation that responds to their questions and demonstrates how their understanding has developed. Students may identify aspects that have not been covered during their study, consider some sociocognitive biases and discern similarities and differences between interpretations.

CYCLE TWO

At the end of Secondary Cycle Two, students are able to use the different types of know-how in the competency and have enhanced their understanding of methodological aspects. They draw up preliminary questions and answers. They know how to collect information and primary observational data that is already available, and create their own data collection tools. They use and apply relevant concepts when formulating their preliminary questions and responses, when analyzing social relations and in their final interpretation. Students use data to characterize social relations and place them in context, and to discern variations and recurrences in their meanings. Based on the findings from their analysis, students draw up an interpretation that responds to their questions and demonstrates how their understanding has developed. Students are able to evaluate information and their own interpretations with a critical eye, especially regarding the data on which they are based, the aspects that have not been covered and sociocognitive biases. They can also compare interpretations by discerning the similarities and differences between them, and make connections between these similarities and differences and the methods used for data collection and analysis.

COMPETENCY 2: *REFLECTS ON ETHICAL QUESTIONS*



FOCUS OF THE COMPETENCY

Through dialogue, the competency *Reflects on ethical questions* enables students to develop their ability to understand a situation from an ethical standpoint and to build on an in-depth examination of concepts, points of view and their foundations to choose reference points and responses that foster the recognition of oneself and of others and the pursuit of the common good as part of the informed exercise of citizenship in Québec. It also allows students to address fundamental philosophical questions regarding the meaning of life, well-being, friendship, love or good and evil.

This competency helps prepare students to exercise citizenship in Québec society by leading them to develop, through dialogue, well-founded judgments regarding situations where tensions exist or where it is difficult or impossible to form a consensus. The development of critical thinking takes place throughout this competency, as students must examine the points of view in order to contextualize them and to formulate a point of view that is based on criteria.

KEY FEATURES OF THE COMPETENCY

Competency 2 is developed by applying four key features: *Discerns the ethical dimensions of a situation, Examines a variety of points of view, Develops a point of view and Engages in dialogue.*

The cultural realities studied in the program can be viewed from different perspectives. Reflecting on them from an ethical standpoint involves a number of steps, which include describing the situation in order to highlight selected relevant facts related to this situation and acquiring the appropriate vocabulary and understanding of concepts to discuss it. Searching for tensions between values, norms, rules, behaviours, experiences and feelings allows students to ask a question that will guide the reflection process.

Ethical reflection involves examining the reference points underlying points of view or behaviours. This examination may require seeking out information related to the question selected in order to identify points of view and to have as complete a picture of the situation as possible. Considering relevant experiences related to the ethical question allows students to examine points of view in greater depth and consider some of their less obvious aspects. The various types of reference points underlying the constituent ideas of points of view are identified then compared. Students deepen their understanding of points of view by contextualizing reference points, particularly by situating them in time and space, but also by contextualizing them in relation to other relevant elements in the cultural and social environment. Throughout the process of examining reference points, critical thinking tools are used to assess the relevance of the information used and the reasoning underlying the points of view. To do this, students refer to the types of judgment or types of reasoning and take steps to identify reasoning errors.

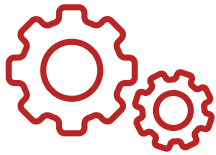
The examination of reference points is used to support the construction of a new point of view related to the ethical question. It allows preferred reference points to be selected and priorities to be determined that will guide students in identifying the responses that seem relevant considering the situation. It is possible to limit the process to the proposal of reference points when taking a specific position is not the desired outcome. However, it is also possible to propose more detailed responses. These proposals are evaluated based on their impacts on the self and on others, on the relationships involved, on the situation and on society in general. In light of this evaluation, students create a hierarchy of identified responses or select a few that will be prioritized based on the context. Students justify their choices by explaining their reasoning and relying on the criteria they have established themselves.

Dialogue, whether with oneself or others, is used in the development of the competency once students become aware of their initial reaction and the initial reactions of others regarding the situation. These reactions and feelings include the emotions, past experiences and thoughts underlying the initial points of view. Whether well-defined or ambivalent, these initial points of view arise spontaneously during ethical reflection. Becoming aware of their initial point of view paves the way for students to gradually develop an attitude of openness and critical distance. Taking into account the points of view, feelings and experiences of others encourages students to adjust the possible responses to the context of the situation being studied. Thus, dialogue contributes to the enrichment of students' ethical reflection. While applying the competency, interaction with others is a preferred strategy for entering into dialogue. This interaction requires the use and application of specific knowledge and know-how, including the use of appropriate methods to express and support one's ideas and receptiveness to the ideas of others. Determining and creating conditions conducive to interaction is also a key element of know-how for the development of a competency that involves recognition of oneself and of others as well as the pursuit of the common good.

DYNAMICS OF THE COMPETENCY

While the know-how required to identify, examine and evaluate reference points and points of view are aspects of an exercise in ethical reflection, they should not necessarily be seen as components of a linear process. They can come into play simultaneously and iteratively during the development of the competency.

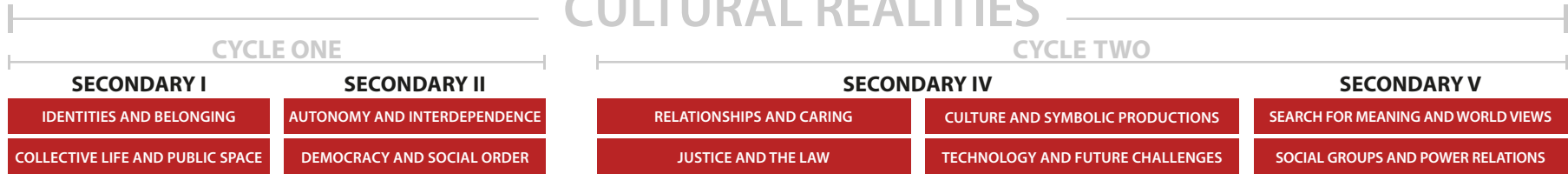
In short, the competency *Reflects on ethical questions* enables students to begin to explore community life in the classroom where, in the same way as in society, individuals must coexist respectfully despite disagreements and divergent points of view.



COMPETENCY 2

REFLECTS ON ETHICAL QUESTIONS

CULTURAL REALITIES



LEARNING PROGRESS INDICATORS

COMPETENCY 2: REFLECTS ON ETHICAL QUESTIONS

STUDENTS LEARN TO:		CYCLE ONE	CYCLE TWO		
Discerns the ethical dimensions of a situation	› Describe a situation	✓	✓		
	› Call on relevant information and concepts	✓	✓		
	› Identify existing tensions	✓	✓		
	› Draw up an ethical question	✓	✓		
Examines a variety of points of view	› Consider points of view and experiences	✓	✓		
	› Compare reference points	✓	✓		
	› Contextualize reference points...	– ... by situating them in time and space	✓	✓	
		– ... by connecting them to the social and cultural environment	—	✓	
	› Evaluate the reasoning being used...	– ... by identifying different reasoning errors	• <i>Already covered at the elementary level:</i> “Two wrongs don’t make a right” argument, false dilemma, argument from authority, appeal to stereotype, appeal to the people, hasty generalization, personal attack	✓	✓
			• <i>New in Secondary Cycle One:</i> Appeal to the crowd, straw man argument, appeal to tradition, appeal to novelty, appeal to emotions	—	✓
			• Appeal to ignorance, false analogy, slippery slope, false cause, conspiracy theory	—	✓
			– ... based on the types of judgment used	✓	✓
		– ... thoroughly, based on the types of reasoning	—	✓	
	Develops a point of view	› Select reference points to be prioritized	– ... by identifying relevant reference points	✓	✓
– ... by suggesting a hierarchy of reference points			—	✓	
› Identify possible responses			✓	✓	
› Evaluate the effects of responses on oneself, others, relationships and society			✓	✓	
› Justify own choices...		– ... by describing own reasoning	✓	✓	
	– ... using criteria they developed	—	✓		
Engages in dialogue	› Become aware of own feelings, reactions and initial point of view	✓	✓		
	› Take into account points of view, feelings and experiences of others	✓	✓		
	› Use methods to support own ideas	– <i>Already covered at the elementary level:</i> Give examples, make connections with the ideas of others, define, give reasons, distinguish, draw up an opposing view, give counterexamples, rephrase what others say, summarize	✓	✓	
		– <i>New in Secondary Cycle One:</i> Examine the other side of a position, add nuance, make analogies			
		– Discerning presumptions, distinguishing degree and nature	—	✓	
› Create conditions conducive to interaction	✓	✓			

END-OF-CYCLE OUTCOMES

COMPETENCY 2: REFLECTS ON ETHICAL QUESTIONS

Overall profile

When faced with cultural realities observed in the context of Québec, students are able to apply the know-how necessary for critical thinking related to the competency. They are able to discern the ethical dimensions of situations related to these realities and critically examine points of view by paying attention to reference points and reasoning. Students use this examination to develop a response to an ethical question through dialogue, in light of the variety of points of view and the possible effects of choices on oneself, others, relationships and society. Therefore, students can deepen their thinking by considering others and justifying their choices in an accurate and relevant manner.

SPECIFICS FOR EACH CYCLE

CYCLE ONE

At the end of Secondary Cycle One, students are able to apply the different types of know-how in the competency. They are capable of discerning tensions based on a description of a situation, along with relevant information and concepts, in order to draw up an ethical question. They respond to this question using the results of an examination of points of view. To do so, they are able to identify the reference points that underlie points of view, contextualize them by situating them in time and space and briefly assess the reasoning. During dialogue, students are able to take into account their own feelings, reactions and points of view as well as those of others and are able to use several different methods to support their ideas. The point of view that students develop in response to an ethical question is based on selecting relevant reference points to prioritize. The possible effects of this point of view are also evaluated. Students are able to justify their choices by explaining their reasoning.

CYCLE TWO

At the end of Secondary Cycle Two, students are able to use the different types of know-how in the competency. They are capable of discerning tensions based on a description of a situation, along with relevant information and concepts, in order to draw up an ethical question. They respond to this question using the results of an examination of points of view. To do so, they are able to identify the reference points that underlie points of view, and then contextualize these reference points by situating them in time and space and making connections to the social and cultural environment. Students evaluate the logical consistency of the reasoning being presented. During dialogue, students are able to take into account their own feelings, reactions and points of view as well as those of others, and are able to use many different methods to support their ideas. The point of view that students develop in response to an ethical question is based on prioritizing relevant reference points and on evaluating the possible effects. Students know how to explain and justify their choices based on criteria they have determined.

COMPLEMENTARITY OF THE TWO COMPETENCIES

The competencies *Studies cultural realities* and *Reflects on ethical questions* are complementary. They represent two ways of looking at cultural realities in the context of Québec, which are based on knowledge and know-how that make it possible to develop critical thinking, engage in dialogue and prepare students to exercise their citizenship in Québec society.

The competency *Studies cultural realities* involves a method for investigating culture that is inspired by the scientific method used in the social sciences. This method is a form of critical thinking, as it problematizes presuppositions, opinions and initial understandings and provides an analytical approach that allows them to be tested. Based on an evaluation of knowledge, this competency involves characterizing, making connections and comparing. These activities are at the heart of the sociological approach. In the end, examining perspectives and integrating them into an interpretation will not lead to the formulation of a point of view, the taking of a position or the development of a normative judgment, but rather to the expression of an understanding that has been enriched by the new knowledge acquired and which can then be used when reflecting on the ethical issues related to cultural realities.

The competency *Reflects on ethical questions* is a process that makes it possible to develop critical thinking, gain a critical distance and examine points of view and spontaneous reactions about a situation that involves values, norms, rules, behaviours, experiences and feelings. While *Studies cultural realities* focuses on the critical examination of knowledge and the development of an understanding furthered by researching and integrating new information, *Reflects on ethical questions* focuses more specifically on developing students' abilities to examine a variety of reference points, to evaluate the quality of ideas and the connections made between them, or to detect reasoning errors that may interfere with the construction of a point of view. Over time, the construction of a point of view requires that reference points be organized into a hierarchy or that a selection of preferred reference points be made, and that the impacts of possible responses be evaluated. This process includes a normative dimension that is present at all times, meaning that it involves what is or should be regarded as being good, right and just, based on the applicable context and sensibilities.

Dialogue, like critical thinking, is exercised differently in applying the two competencies. There are means of engaging in dialogue that allow for the exploration of the experiences, perspectives and knowledge of some social stakeholders. While these may be applied, particularly as part of the sociological competency, the dialogic approaches that allow for ideas and reference points to be examined, such as deliberation, will be more largely used as part of the ethical reflection competency. However, the two competencies are part of a broader definition of dialogue as a way to put points of view into perspective with the goal of bringing them closer together.

The program underlines two competencies that help achieve the three objectives of the program, but in different ways. These competencies may be implemented independently of one another at certain points in the learning process. When addressed concurrently, they allow students to work toward a nuanced understanding of society and culture in Québec. The two competencies therefore support each other and are two key facets for preparing students to exercise their role as citizens of Québec.

LEARNING CONTENT

The learning content of the Culture and Citizenship in Québec program at the secondary level is organized into two parts. The first part includes the themed content and the second includes the content related to applying the competencies.

THEMED CONTENT

The learning content for secondary school is organized into themes that are intended to meet the three objectives of the program each year. Therefore, content related to individuals and their relationships with others, groups, institutions and the environment is taught each year. The teacher can choose the order in which the themes for a year are covered. They correspond to the cultural realities that are studied in the Culture and Citizenship in Québec program.

Teaching the content in bold, that is, the main and specific concepts, is compulsory. Teaching the related topics and examples is recommended.

With the concepts organized in terms of different themes, students are able, and even encouraged, to draw on several of these concepts simultaneously in meaningful learning situations, thereby making it possible to combine these concepts in a variety of ways. The orientations of each theme specify the educational aims and how the different elements of content are interrelated. The themes follow a logical progression that has students start by addressing more general concepts, which they can then reuse throughout the following years in learning related to more specific concepts.

*The compulsory concepts (main and specific)
must be studied in the context of Québec.
In order to meet the goal of understanding and
reflection related to culture and citizenship in Québec,
it is possible to use examples from other contexts
for comparative purposes.*

The themed structure of the program is intended to help students become conscientious and critical citizens that are cognizant of the shared aspects structuring collective life, the pluralism of society and the interdependence of the individuals that make up this society, while also developing a recognition of oneself and of others. It is designed to be adaptable to the local contexts where it is taught so that the learning is meaningful for students.

SEXUALITY EDUCATION

The program includes content related to sexuality education for students. Important and compulsory concepts related to sexuality education have been integrated into the thematic structure. Appendix 2 provides additional information on the elements to address to provide students with sexuality education that is relevant, comprehensive, positive and inclusive. These elements are part of a progression of the learning content in sexuality education that covers all dimensions of human sexuality and respects students' level of psychosexual development.

THEMES AT THE SECONDARY LEVEL (CULTURAL REALITIES)

CYCLE ONE

SECONDARY I



IDENTITIES AND BELONGING



COLLECTIVE LIFE AND PUBLIC SPACE

SECONDARY II



AUTONOMY AND INTERDEPENDENCE



DEMOCRACY AND SOCIAL ORDER

CYCLE TWO

SECONDARY IV



RELATIONSHIPS AND CARING



JUSTICE AND THE LAW



CULTURE AND SYMBOL PRODUCTIONS



TECHNOLOGY AND FUTURE CHALLENGES

SECONDARY V

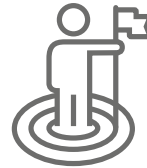


SEARCH FOR MEANING AND WORLD VIEWS



SOCIAL GROUPS AND POWER RELATIONS

SECONDARY I



IDENTITIES AND BELONGING

ORIENTATIONS

In the theme *Identities and belonging*, students continue to reflect on the process of construction of identity. They address different dimensions of identity (age, cultural and social origin, gender, groups to which people belong or feel an affinity with, etc.) that combine and change throughout life and based on context to form each individual's plural identity. On the topic of sexuality education, this theme is an opportunity to cover the changes in identity related to the onset of adolescence and to romantic and sexual awakenings, in particular, those related to sex and gender identity as well as body image.

Socialization is the process through which individuals integrate the behaviours, attitudes and values that are shared in their immediate environments (family, friends, primary culture) and extended environments (school, workplace or extracurricular groups, secondary culture). Through socialization, individuals build their identities and sense of belonging to a culture or group and gradually assume various social roles. Socialization allows for the transmission of valued elements of culture, but also stereotypes, especially those related to sex, gender, age, socio-economic situation and belonging to an ethnocultural group. Individuals can develop a range of dynamics that define their sense of belonging to a group, based on the extent to which they agree with the prevailing norms. Students reflect on and interpret different dynamics of belonging, including identification, differentiation, conformity and opposition.

The theme *Identities and belonging* mainly addresses the relational and social dimension of students' construction of identity. It can raise some important ethical issues, such as the contrast between two dimensions of identity, potential tensions that may exist between the rules, values and norms of two different groups to which a student belongs (the family and school, for example), the expectation of conformity within groups and the desires of individuals to differentiate themselves.



SECONDARY I IDENTITIES AND BELONGING

CONTENT

MAIN CONCEPTS (compulsory)

Identity

Socialization

Dynamics of belonging

☑ Specific concepts (compulsory)

› Related topics and examples

› Individual identity, collective identity, etc.

☑ Dimensions of identity

› Social class, sex and gender, age, belonging to religious and ethnocultural groups, ecological dimension of identity, etc.

☑ Plural identities

› Complex identity, intersectionality, digital identities, etc.

☑ Transformation of identity in adolescence

› Puberty, body image, gradual affirmation of autonomy, search for identity, identity crisis, etc.

☑ Sexual orientation

› Discovery and affirmation of sexual orientation, etc.

› Primary and secondary socialization, areas of socialization (e.g. family, peer group, school, social media, workplace), etc.

☑ Primary culture and secondary culture

› Family culture, interests, formation of tastes, inclinations, habitus, academic culture, arts, sciences and heritage, etc.

☑ Social roles

› Professional role, familial role, civic role, social expectations linked to a profession or status, etc.

☑ Romantic and sexual awakenings

› Manifestations of friendship, love, attraction, etc.

☑ Gender socialization

› Development of sex and gender identity, sex and gender norms and roles, stereotypes related to femininity and masculinity, gender socialization in childhood and adolescence, etc.

☑ Identification and differentiation

› Groups to which people belong and reference groups (especially at school and on digital platforms), self-identification, assigned identity, etc.

☑ Conformity and opposition

› Place of differentiation and opposition in adolescence, inclusion, exclusion, marginalization, etc.

SECONDARY I



COLLECTIVE LIFE AND PUBLIC SPACE

ORIENTATIONS

In the theme *Collective life and public space*, students study and come to understand the structures that shape civic life and social participation in Québec and reflect on the environmental impacts of collective choices. The concepts of public and private space allow students to reflect on the sometimes ambiguous boundaries of citizenship. Civic life in a democratic society is organized around shared public institutions—unique to Québec and Canada within the scope of this program—that are inherited from the past and that seek to represent the population in all its complexity and respond to its diverse needs. Social cohesion in Québec depends on aspects such as the population’s access to, adherence to and participation in these shared public institutions.

Civic participation, defined as the involvement of individuals as a collective to pursue the common good and community life, can unfold in various contexts that allow for the expression or implementation of ideas or values. These contexts include traditional and digital media, social or political associations and organizations, and the various communities at all levels to which a person can belong, notably the school community. Students come to understand how collective choices affect not only individuals and groups, but also the environment in which they live, be it their immediate living environment or the territory of Québec. To this end, students study the concept of a holistic view, which is based on the principle that individuals, the community and the environment are inextricably linked. This theme has students study the concepts of citizenship, shared public institutions and the diversity found within Québec society and the nation of Québec. A general understanding of the various dimensions of collective life and the multiple contexts in which the role of citizen is exercised in Québec is necessary for understanding that citizenship is not limited to activity within democratic institutions and that it can contribute to social cohesion.

Various ethical issues may be related to this theme, including the recognition of French as the official language of Québec and the status of Indigenous languages and English, the different ways to conceive of the boundaries of private and public space, the involvement of the state in the lives of individuals and the topic of environmental responsibility.



SECONDARY I COLLECTIVE LIFE AND PUBLIC SPACE

CONTENT

MAIN CONCEPTS (compulsory)

Public space and private space	Citizenship	Social cohesion	Civic participation	Environmental responsibility
<p><input checked="" type="checkbox"/> Specific concepts (compulsory) › Related topics and examples</p>				
<ul style="list-style-type: none"> › Shifting boundaries between the public and private (due especially to the development of digital technology), politicization of issues formerly perceived as private (e.g. family violence), expressions related to the public and private spheres (e.g. “public interest,” “the personal is political”), etc. 	<ul style="list-style-type: none"> › Conditions for accessing citizenship, variety of statuses related to citizenship, immigration, etc. <input checked="" type="checkbox"/> Shared public institutions › Democratic institutions, common legal framework, government, public institutions (hospitals, schools, social services, etc.), integration of new arrivals, etc. <input checked="" type="checkbox"/> Cultural heritage › Indigenous Peoples, French and British heritage, Catholicism and Protestantism, democracy, laicity, nordicity, etc. <input checked="" type="checkbox"/> Social diversity › Ethnocultural, linguistic, religious, socio-economic and gender diversity, diversity in sexual orientations, age, abilities, etc. 	<ul style="list-style-type: none"> › Trust or distrust in institutions, sense of belonging, situations of exclusion from or access to the labour market and to goods and public services (health, education, etc.), participation in the community and public life, tolerance and intolerance of differences, etc. 	<ul style="list-style-type: none"> › Different forms of civic participation (public, social and electoral), spaces for civic participation (traditional and digital media, public and private associations and organizations, school [class council, student council, etc.] and community [youth centre, municipal council, etc.], informal spaces [neighbourhood, community garden, etc.]), individual actions and collective actions, effects of media industries and alternative media on civic participation, etc. 	<ul style="list-style-type: none"> › Ecocitizenship, environmental responsibility, ecosocial initiatives at the local and regional levels, voluntary simplicity, etc. <input checked="" type="checkbox"/> Holistic view › Community-based approach, medicine wheel, circle of life, cycles of life, holistic approach to learning, etc.

SECONDARY II



AUTONOMY AND INTERDEPENDENCE

ORIENTATIONS

The theme *Autonomy and interdependence* is a continuation of the content addressed under the theme *Identities and belonging*. Autonomy can be understood as the ability of an individual to make the decisions that involve them in a way that responds to their own needs and aspirations. Autonomy of thought allows students to critically reflect, be it with regard to relationships with others, the environment, sexuality or citizenship. Students come to understand that the ability to act and think for themselves is applied in context and develops in varying ways throughout the socialization process, during which the individual internalizes norms that are intended to help them self-regulate their behaviour. Under this theme, students are encouraged to reflect on the fact that there is no contradiction between the search for autonomy and freedom and the recognition of the many interdependent relationships that shape the lives of individuals in Québec society. These interdependent relationships may exist between generations, in intimate relationships and in the division of labour as well as in connecting human beings to the rest of the living world.

Students also learn to develop a nuanced understanding of romantic relationships and of sexual behaviour during adolescence in Québec, and to make connections between this and the general concepts of autonomy and interdependence, especially by studying the benefits related to mutuality. They reflect on the challenges that they may face in this new interpersonal context and explore the idea of consent in order to learn how to identify situations of violence and determine what can be done to prevent or disclose them. They may also consider the tensions and challenges that are sometimes experienced in the context of romantic and emotional relationships or during a breakup or heartbreak.

On a collective scale, students also inquire into the acts of solidarity and mutual help that take place in their immediate environment and in Québec society. In particular, they may reflect on the tensions between the pursuit of personal interests and the values of mutual help and solidarity that may coexist within the family, community or province.



SECONDARY II AUTONOMY AND INTERDEPENDENCE

CONTENT

MAIN CONCEPTS (compulsory)

Autonomy

Interdependence

Intimate relationships during adolescence

Social solidarity

☑ Specific concepts (compulsory)

› Related topics and examples

☑ Self-regulation

- › Emotional regulation, behavioural regulation, etc.

☑ Self-determination

- › Emancipation, liberation, capacity to act, agency, etc.

☑ Freedom of choice

- › Limitations and conditions to exercise freedom, choices and constraints, individual leeway, etc.

☑ Individualism

- › Personal interests, egocentricity, centrality of the individual, individualistic norms, etc.

☑ Intergenerational connections

- › Relationships with grandparents, elders and ancestors, care for children and people who are dependent on others, transmission of culture, responsibility toward future generations, etc.

☑ Division of labour

- › Interdependence of paid labour and unpaid labour (parenting work, caregiving, volunteering, etc.), work specialization, etc.

☑ Ecosystems

- › Relationships between living beings, biotic community, interdependence in consumption, etc.

☑ Romantic trajectories

- › Characteristics of practices and representations of intimate relationships, of seduction in adolescence, of views of romantic relationships, etc.

☑ Mutuality

- › Consideration of each partner's needs, reciprocity and trust, emotional intimacy in adolescence, etc.

☑ Sexual behaviour

- › Dimensions of sexual behaviour, exploration, desire and sexual arousal, self-knowledge and self-assertion, respect of limits, sexual behaviour in digital contexts, etc.

☑ Relationship challenges

- › Differences in needs and expectations, communication and conflict resolution, breakups, heartbreak, etc.

☑ Consent and sexual violence

- › Elements of consent, validity and contexts of invalidity, misrepresentations and prejudices related to sexual violence, prevention and disclosure of violence, support for individuals who are victims, witnesses or perpetrators of violence, etc.

☑ Mutual help between family and friends

- › Babysitting, caregiving, familial support, brotherhood and sisterhood, etc.

☑ Collective mutual help

- › Public bodies (ministries and organizations, public services, public policies and programs, etc.), civil society organizations (religious groups, community organizations, private foundations and philanthropic organizations) role of digital tools in mutual help, etc.

SECONDARY II



DEMOCRACY AND SOCIAL ORDER

ORIENTATIONS

The theme *Democracy and social order* is a continuation of the content addressed under the theme *Collective life and public space*. Students improve their knowledge of the democratic institutions of Québec and Canada, and learn to understand the connections between their inner workings and their underlying principles. Students specifically study the secular nature of democracy in Québec and the different points of view and perspectives on the implications of secularism for the organization of social and political life. For example, students can do so by considering the neutrality of the state in religious matters and the methods used to comply with the principle of the separation of state and religion. They examine the way different types of political systems in Québec are organized and operate, for example, from the standpoint of the division of powers at the municipal, provincial or federal level, and study the role of political parties and associations in democratic dialogue not only within Québec society, but also within the context of school. They also study the specifics of the political organization of Indigenous Peoples, and ask questions about the balance between the rights of individuals, collective interests (collective rights) and civic responsibilities.

Students reflect on the various structures that serve as political counterweights, such as news media, unions and social movements. They explore how political institutions have developed mechanisms to manage disagreement and conflict. Students come to understand the role of norms in maintaining social order as well as the restrictions and opportunities that they create at the individual and collective levels. They reflect on the reasons for conforming to or questioning social order and for the formal or informal sanctions that result from violating these norms.

A variety of ethical issues relate to this theme: the tensions between individual rights and collective interests, between the democratic principle of the majority and respect for minority rights and the rights of Indigenous Peoples, the limits of representative democracy and those regarding the use of violence by police forces and the army, issues surrounding civil disobedience, etc.



SECONDARY II DEMOCRACY AND SOCIAL ORDER

CONTENT

MAIN CONCEPTS (compulsory)

Democracy

Democratic institutions in Québec and Canada

Rights and responsibilities

Social order

☑ Specific concepts (compulsory)

› Related topics and examples

- › Types of democracy (representative, participatory, direct) and democratic values, characteristics of free and democratic societies, separations of power, rule of law, equality, roles of elections and representation (especially in the school context), etc.

☑ Levels of government

- › Respective roles of municipal, provincial and federal levels of government, division of powers, etc.

☑ Inner workings of the Québec and Canadian political system

- › Role and powers of the legislative (National Assembly, House of Commons and Senate), executive (government) and judicial (courts) branches, electoral processes, voting methods, public consultations and referendums, etc.

☑ Laicity of the Québec state

- › Separation of state and religion, state neutrality regarding religion, equality of all citizens, freedom of conscience, *Act respecting the laicity of the State*, etc.

☑ Political parties and associations

- › Two-party system and multi-party system, official opposition, active politics and political involvement, etc.

☑ Political organization of Indigenous Peoples

- › Band councils and traditional governance, tribal councils, local and regional governance, political self-determination, etc.

☑ Human rights

- › Civil and political rights; economic, social and cultural rights; social contract; liberalism; freedom and equality; etc.

☑ Collective interests (collective rights)

- › Minority and majority, the respective rights and interests of the francophone majority and the anglophone minority, women's rights, reproductive rights, rights of Indigenous Peoples, etc.

☑ Responsibilities as a citizen

- › Responsibility of social participation, respect for laws and rights, especially when exercising freedom of expression, participation in improving democratic processes, etc.

☑ Breaches and sanctions

- › Means of imposing norms and enforcing penalties provided by the law, consequences of civil and criminal wrongdoing, role of police and military in applying laws and maintaining social order, civil disobedience, social control, crime, marginality, etc.

☑ Countervailing powers

- › Political actions outside institutions, role of community organizations and citizen movements, role of news media in democracy, effects of digital technologies on democratic dialogue, etc.

SECONDARY IV



RELATIONSHIPS AND CARING

ORIENTATIONS

The theme *Relationships and caring* is a continuation of the content addressed in Secondary Cycle One under the themes *Identities and belonging* and *Autonomy and interdependence*. With a better understanding of how their identity and autonomy is constructed in the context of relationships of belonging and interdependence, students can critically reflect on the role of caring practices in their relationship with themselves and in their interactions with others, as well as in their relationships with the community and the environment in which they live, that is, in connection with their lives as citizens.

For a number of students, adolescence is the time to explore attraction, feelings of love and emotional and sexual intimacies. The principles of reciprocity, care for others and self-respect take on a new meaning in this context. Students consider what characterizes positive emotional and sexual experiences and the role of desire and pleasure in these experiences. They develop their understanding of and views on the differences between conflict and violence, the gendered dynamics that affect romantic and sexual relationships and, in general, their reference frameworks for relationships, especially in relation to equality and self-respect.

As part of this theme, students consider some key concepts related to caring practices that increase well-being, such as altruism, care and environmentalism. These ideas can be applied to intergenerational relationships, to support for people with a loss of autonomy, to animals and to the environment. Addressing these caring practices allows students to understand their central role in the functioning of Québec society.

The concepts discussed can be used to analyze and reflect on digital communication, authenticity, conflicts and hostility that students may experience online, such as in situations involving the polarization of points of view or hate speech. Students also reflect on what surrounds self-expression and on sexuality in various digital contexts.



SECONDARY IV RELATIONSHIPS AND CARING

CONTENT

MAIN CONCEPTS (compulsory)

Positive intimate experiences

Caring practices

Digital communication

☑ Specific concepts (compulsory)

› Related topics and examples

☑ Sexual desire and pleasure

- › Romantic and sexual fantasies, psychological and physical pleasure, phases of sexual response, etc.

☑ Emotional and sexual intimacy

- › Internal and external contexts and motivations related to sexual behaviour, reciprocity, relationship dynamics, etc.

☑ Egalitarian relationships and self-respect

- › Differentiated norms based on sex and gender, connection between shared responsibility and egalitarian, consensual and safe sexual behaviours, etc.

☑ Violence in intimate relationships

- › Continuum of violence, forms and manifestations of violence in romantic contexts, warning signs, ways to prevent or stop violence, etc.

☑ Care

- › Recognition of vulnerability and dependence on others, caring practices and upkeep of life, companionship, upkeep and repair of the material environment, attention and sensitivity, place of care in the public space and in politics, etc.

☑ Altruism

- › Empathy, compassion, otherness, concern, etc.

☑ Environmentalism

- › Protection of nature, animals and biodiversity, adapting to climate change, ecological practices, especially those related to food supply and lifestyle, speciesism, bioregionalism, etc.

☑ Caring and hostility online

- › Regulation and supervision of digital communication, cyberbullying, online harassment, online solidarity and support, etc.

☑ Authenticity

- › Anonymity and avatars, pseudonyms, etc.

☑ Digital expression of sexuality

- › Online seduction, sharing of intimate images (sexting), self-presentation, etc.

SECONDARY IV



JUSTICE AND THE LAW

ORIENTATIONS

The theme *Justice and the law* is a continuation of the content addressed in Cycle One under the themes *Collective life and public space* and *Democracy and social order*. The concepts of justice and injustice, as well as discrimination, are examined for the purpose of defining their boundaries and foundations. An understanding of the principles underlying the legal institutions that have jurisdiction in Québec and the types of justice that apply allows for a better understanding of these institutions and their respective roles in Québec. Students focus on certain legal and judicial institutions that are particularly important, such as the courts, the charters of rights and freedoms (Québec and Canada), and the criminal and civil codes.

Understanding these principles and the legislative frameworks in force at different levels of government in Québec and Canada, especially those relating to adolescents in general, allows students to interpret and reflect on the legislative dimension of various situations that are important to them. They gradually come to understand how the law is a social institution that changes over time, conveys culturally variable ideas of justice and has effects on their daily lives. Specifically, they look at the definition of consent, sexual abuse and intimate partner violence in the *Criminal Code*, as well as other legal frameworks applicable to romantic and sexual life in Québec, such as those related to the sharing of intimate images or sexually explicit material.

This theme also allows students to address fundamental ethical issues, especially those related to the administration of justice (e.g. rehabilitation, punishment, reparation), the fundamental rights associated with life and death (e.g. abortion, cloning, eugenics, the death penalty, suicide, end-of-life rights, proportionality of care) or social justice questions (e.g. distribution of wealth, the limits of state intervention, the fight against discrimination) and those related to environmental and animal rights.



SECONDARY IV JUSTICE AND THE LAW

CONTENT

MAIN CONCEPTS (compulsory)

Justice

Injustice

Legal and judicial institutions

Legal framework applicable to romantic and sexual life

☑ Specific concepts (compulsory)

› Related topics and examples

☑ Principles of justice

- › Presumption of innocence, proportionality of penalties, non-retroactivity of laws, right to silence, impartiality, etc.

☑ Types of justice

- › Criminal justice and civil justice, punishment and rehabilitation, reparation (recognition and compensation), redistribution, environmental or climate justice, distributive justice, commutative justice, social justice, procedural justice, corrective justice, etc.

- › Iniquity, exploitation, extortion, abuse, profiling, subjugation, etc.

☑ Discrimination

- › Direct and indirect discrimination, systemic discrimination, etc.

☑ Courts and legal recourse

- › Authority and independence of courts, judicial order (first instance, court of appeal, supreme court), jurisprudence, youth division, Commission des droits de la personne et des droits de la jeunesse, Human Rights Tribunal, Indigenous methods of conflict resolution (restorative justice, sharing circle, etc.), mediation, arbitration, process of a court case, penitentiaries and prisons, youth centres, etc.

☑ Charter of Rights and Freedoms

- › [Québec] *Charter of Human Rights and Freedoms*, *Canadian Charter of Rights and Freedoms*, fundamental rights recognized by the charters (right to life, safety, freedom, reputation, integrity), etc.

☑ Criminal Code and Civil Code

- › Criminal and civil law, *Youth Protection Act*, *Youth Criminal Justice Act*, civil liability (defamation, property damage, etc.), intellectual property (*Copyright Act*), environmental law, animal law, etc.

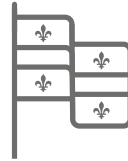
☑ Consent and sexual violence

- › Legal definition of sexual consent, repeated requests and consensual and non-consensual sharing of intimate images, cyberviolence, sexual exploitation of minors, sexually explicit material, legal recourse for sexual abuse, specialized courts, etc.

☑ Intimate partner violence

- › Legal definition of intimate partner violence, continuum of violence, forms of intimate partner violence (physical, psychological, economic and cultural), femicide, effects of family violence on children, etc.

SECONDARY IV



CULTURE AND SYMBOLIC PRODUCTIONS

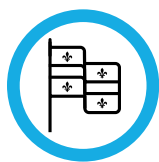
ORIENTATIONS

The culture of Québec is studied under each theme of the program. However, under the theme *Culture and symbolic productions*, students take a closer look at the concept of culture and its different elements in order to better understand how culture is part of various facets of human life and how it can reveal social relations and the particularities of groups and subgroups that make up society in Québec. Under this theme, culture in Québec remains the preferred context for understanding and reflecting on the required general and specific concepts.

Culture can be material or non-material. Non-material culture involves languages, arts, practices, knowledge and representations. For example, Québec's linguistic expressions, culinary traditions, and audiovisual or musical media are forms of non-material culture. Material culture includes all the physical and concrete traces of culture. Whether or not it is heritage-based, it includes everything from the uses of the body and everyday objects, to the built or religious heritage of Québec. Culture, especially religious culture, takes different forms based on social environments and change over time.

Students are encouraged to consider the fact that subcultures reflect the various social relations that structure Québec society. Thus, they study what distinguishes and characterizes the classical cultures that are valued by institutions such as schools, popular cultures and alternative cultures. Additionally, Indigenous cultures, which cannot be classified in this way, vary between nations and communities. Students also study the representations of sexuality in a variety of cultural productions from Québec (such as visual arts, cinema or music) and reflect on them from various standpoints.

Many ethical issues may be raised by the distinctions studied under this theme: the devaluation of some cultural forms, the issues related to the consumption of Québec or foreign cultural productions, the role of the state in preserving cultural heritage, generational differences in cultural tastes, the influence of representations of sexuality in cultural productions on representations of the self, etc.



SECONDARY IV CULTURE AND SYMBOLIC PRODUCTIONS

CONTENT

MAIN CONCEPTS (compulsory)

Culture

Subculture

Indigenous cultures

Representations of sexuality

☑ Specific concepts (compulsory)

› Related topics and examples

- › Symbolic dimension of the real, conceptions of culture, etc.

☑ Material and non-material culture

- › Built heritage, objects of consumption, languages, arts, customs, beliefs, knowledge, etc.

☑ Digital cultures

- › Forms of communication, creation and interaction using digital technologies, digital arts, types of digital dialogue and new themes, multimodality, etc.

☑ Cultural transformation

- › Cultural hybridization and acculturation, cultural diffusion, cultural stereotype, cultural borrowing, etc.

☑ Religious culture

- › Religious heritage, diversity of practices and beliefs within religions, presence of religious references and symbols (texts, narratives, figures, etc.) in secular culture, shifts in religious sentiments, etc.

- › Cultural diversity, regional culture, generational culture, ethnic culture, professional culture, etc.

☑ Classical culture and academic culture

- › Cultural institutions, museums, cultural elite, etc.

☑ Popular culture and mass culture

- › Working-class culture, icons, mass consumption, mass media and social control, cultural industries, etc.

☑ Alternative cultures

- › Counterculture, emerging culture, etc.

- › Indigenous art, languages and ways of life; connection with the land; assertion of identity; etc.

- › Representations of sexuality in visual arts, cinema, music and literature; sexualization of the public space; sexually explicit material; gendered sexual, aesthetic and body norms; sexual diversity in the media; effects of digital content on representations of sexuality in the media; etc.

SECONDARY IV



TECHNOLOGY AND FUTURE CHALLENGES

ORIENTATIONS

Under the theme *Technology and future challenges*, students study cultural realities that involve the technological innovation of recent decades and that raise important ethical and social issues. Understanding these mostly modern realities also requires knowledge about the production conditions, use and operation of the technologies as well as about their effects on the lives of individuals and groups.

Some technological innovations in the field of biology have made it possible for rapid progress to be made in health and reproduction, but also raises questions about the meaning of life and even the definition of humanity. The development of artificial intelligence and algorithms has repercussions on values, on fundamental principles of social and cultural life and on democracy in Québec. These repercussions are particularly notable when considering that the information and opinions that are made available or highlighted to the public are increasingly determined automatically, as well as when considering the replication of or increase in sociocognitive biases. There are also major environmental challenges ahead, and individual and collective decisions lie on a continuum between a rejection of technology and the belief that it is the main solution.

The challenges stemming from new technologies and the variety of suggested responses demonstrate the cultural dynamics at play in Québec, including understandings of justice and the balance between individual rights and collective interests. Students are thus asked to analyze and examine a variety of perspectives on biotechnology, transhumanism, posthumanism and artificial intelligence. Students also reflect on the choices to prioritize individually and collectively given the magnitude of the challenges involved.



SECONDARY IV
TECHNOLOGY AND FUTURE CHALLENGES

CONTENT

MAIN CONCEPTS (compulsory)

Technology	Technological innovation	Information technologies	Environmental technology
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Specific concepts (compulsory)

› Related topics and examples

- | | | | |
|--|---|---|--|
| <ul style="list-style-type: none"> › Use of technology on different scales, technophilia, technophobia, technocriticism, technosolutionism, disconnection from the living world, etc. | <ul style="list-style-type: none"> › Views of technological innovation, the concept of “progress,” etc. <input checked="" type="checkbox"/> Transhumanism and posthumanism › Increase of human abilities, cyborgs, futurism, boundaries of humanity, etc. <input checked="" type="checkbox"/> Biotechnology › Nanotechnology, cognitive science, treatment of diseases, technologically assisted reproduction, genetic selection and eugenics, genetically modified organisms, transgenic animals, etc. <input checked="" type="checkbox"/> Artificial intelligence › Virtual reality, deep learning, industrial and domestic robots, humanoid robots, etc. | <ul style="list-style-type: none"> › Social media, digital audiences, economic issues of media industries, big data, protection of personal information, internet addiction and cellphone addiction, etc. <input checked="" type="checkbox"/> Algorithms › Workings of algorithms, automated decision making, echo chambers, effects of algorithms on social and political life and on sociocognitive biases, connections between information technologies and disinformation, etc. | <ul style="list-style-type: none"> › Views of sustainable development, potential effects and limits of the effects of technological innovations on the environment (green economy focused on technological innovation), degrowth, green capitalism, energy transition, etc. |
|--|---|---|--|

SECONDARY V



SEARCH FOR MEANING AND WORLD VIEWS

ORIENTATIONS

The theme *Search for meaning and world views* is a continuation of the content covered since Secondary I. Students become familiar with and reflect on great existential questions that have endured throughout the history of humanity. Fundamental questions about the meaning of life or the nature of human life have been addressed by religions, philosophies, sciences, schools of political thought, etc. The answers to these questions vary and can be used as food for thought on the construction of the self as an individual and of one's relationships with others, and in discussions on the collective choices to prioritize in Québec.

As students enter adulthood, they consider the different ways in which this transition occurs. They consider different aspects of social and cultural integration, including the role of certain important choices or turning points (including those related to professional choices or related to parenting), and the rites of passage that characterize this period of life. Under this theme, students recognize and distinguish among different types of knowledge, such as oral, practical and experiential, ideological, philosophical, religious and scientific knowledge, that have specific functions and distinct values based on context. They also ask questions about the place that comprehensive sexuality has in their current and future lives, and about the role that introspection plays on individual development and the understanding of oneself and of the world that surrounds them.

The objective of this theme is not to provide specific responses to students' search for meaning or to share a specific world view. Instead, they are asked to reflect on the answers to certain existential questions raised by the secondary culture (philosophical and artistic works, etc.), on significant experiences, and on ambivalent situations encountered by individuals and their impact on the construction of one's identity and the relationships one has with others. Students come to understand the dynamic relationship that exists between an individual's sense of what it means to be human, the responses and world views they adopt, and the effects of these on individuals and society.



SECONDARY V SEARCH FOR MEANING AND WORLD VIEWS

CONTENT

MAIN CONCEPTS (compulsory)

Construction of the self

Social and cultural integration

Types of knowledge

☑ Specific concepts (compulsory)

› Related topics and examples

☑ Existential philosophical questions

- › Meaning of life and death, free will and determinism, human ambivalence (e.g. feelings in opposition, conflict of values, complexity of the human being, ambiguity, uncertainty, acts of conscience), happiness and unhappiness, etc.

☑ Sexual agency and self-assertion

- › Definition of their needs and ability to assert themselves and make decisions related to sexuality and ability to feel sexual pleasure, positive body image, etc.

☑ Self-reflection and introspection

- › Personal development, role of trials in the construction of identity, comprehensive view of sexuality, self-development and well-being, introspection regarding sexuality, etc.

- › Place of digital technology in social and cultural integration, social structure, etc.

☑ Interpersonal, emotional and romantic relationships

- › Place that romantic and interpersonal relationships have in life and their importance, balance between dependence and independence, ability for emotional intimacy, reciprocity, etc.

☑ Rites of passage and significant experiences

- › Pivotal moments, initiations, effects and meanings for individuals and groups (such as transformation, freedom and commitment), etc.

☑ Choices related to adulthood

- › Professional choices, parenthood, individual and collective responsibilities related to sexuality (planned or unplanned pregnancy, sexually transmissible and blood-borne infections [STBBIs]), etc.

☑ Social engagement

- › Commitment to a cause (environmental, promoting equality, etc.), volunteering, expressing opinions in the public space, social involvement in a group, etc.

- › Ways of knowing, functions of the various types of knowledge, etc.

☑ Religions and spiritualities

- › Major monotheistic religions, Indigenous spiritualities (spirit guides, drum carriers, sweat lodges, etc.), new religious movements, expressions of secular spirituality, etc.

☑ Philosophies

- › Rationalism, materialism, idealism, ontology, metaphysics, logic, etc.

☑ Ideologies

- › Liberalism, conservatism, communism, socialism, nationalism, feminism, political ecology, etc.

☑ Oral, practical and experiential knowledge

- › Ancestral knowledge, experience-based stories, experiential knowledge, Indigenous ways of knowing (oral tradition, holistic view of learning, traditional practices on the land), etc.

☑ The sciences

- › Science, social sciences, experimental sciences, etc.

SECONDARY V



SOCIAL GROUPS AND POWER RELATIONS

ORIENTATIONS

The theme *Social groups and power relations* is a continuation of the content covered since Secondary I with regard to the social and cultural dynamics that connect individuals to the different groups to which they belong and to the political and legal framework that shapes the exercise of citizenship in Québec.

The exercise of citizenship often raises the question of social inequalities. Under this theme, students are led to reflect on the power relations at work between groups and to understand why social inequalities continue to exist in Québec, despite the principles of equality listed in the charters of rights and freedoms. This question has become even more important as numerous initiatives promoting equality have been put into place by the state (e.g. legislation, organizations, policies, action plans) and by social movements (e.g. labour unionism, feminism, nationalism, decolonialism) and have contributed to reducing inequality in Québec.

Inequality, which can be defined as the unequal distribution of resources (economic, political, symbolic, etc.) between the groups in a society, explains, to a large extent, situations of discrimination, violence or exploitation that can persist and create a sense of injustice. Understanding how inequalities work allows students to identify plans of action to encourage equality and justice. The study of social movements allows students to become aware of the fact that they, too, are members of a multifaceted group and are shaped by inequalities. Social change is complex, since it involves both institutional reforms as well as changes in people's mentalities and practices.

This theme does not require students to adhere to a specific vision of social inequalities and social movements, but rather to examine the diversity of understandings and knowledge that exist on these topics. In doing so, students develop their critical thinking skills, their understanding of nuances and their ability to engage independently and constructively in democratic dialogue about these issues.



SECONDARY V SOCIAL GROUPS AND POWER RELATIONS

CONTENT

MAIN CONCEPTS (compulsory)

Power	Social inequalities	Equality and social inclusion	Social movement	Social change
<p><input checked="" type="checkbox"/> Specific concepts (compulsory) › Related topics and examples</p>				
<ul style="list-style-type: none"> › Capabilities, delegation of power, types of power, legitimate power, etc. 	<ul style="list-style-type: none"> › Types of inequalities, general effect of inequalities (e.g. discrimination, stigmatization, segregation, marginalization, exclusion, violence), other social inequalities (e.g. ageism, ableism, inequalities related to language), etc. <input checked="" type="checkbox"/> Sexism and other inequalities related to gender and sexuality › Misogyny, control of women's bodies and reproductive capacities, gendered division of labour, heteronormativity, homophobia, lesbophobia, biphobia, transphobia, sexual violence, etc. <input checked="" type="checkbox"/> Racism and colonialism › Ethnocentrism, xenophobia, racial profiling, cultural appropriation, genocide, etc. <input checked="" type="checkbox"/> Socio-economic inequalities › Poverty and wealth, precarity, exploitation, social classes, etc. <input checked="" type="checkbox"/> Environmental inequalities › Environmental health, connection between quality of living environment (heat islands, air quality, etc.) and social inequalities, environmental justice, climate justice, etc. 	<ul style="list-style-type: none"> › Equality in law, equality in fact, etc. <input checked="" type="checkbox"/> Egalitarian public policies › Positive action measures, financial measures, universal accessibility measures, reasonable accommodation measures, policies that fight against violence, action plans and policy strategies, pay equity, etc. <input checked="" type="checkbox"/> Egalitarian practices › Division of household labour, mental load and caregiving, awareness raising, etc. <input checked="" type="checkbox"/> Reconciliation › Recognition of the intergenerational effects of residential schools, the <i>Indian Act</i> and territorial dispossession, the Truth and Reconciliation Commission, Public Inquiry Commission on relations between Indigenous Peoples and certain public services in Québec, etc. 	<ul style="list-style-type: none"> › Feminism, labour unionism, nationalism, decolonialism, anti-racism, LGBTQ+ movement, environmentalism, forms of collective action (protests, lobbying, direct action, etc.), role of news media in mobilizing society, community advocacy organizations, etc. 	<ul style="list-style-type: none"> › Reform, revolution, evolution of representations and practices, factors of change (e.g. demographic, technical, economic, political and individual), etc.

CONTENT RELATED TO APPLYING THE COMPETENCIES

STUDIES CULTURAL REALITIES

- › Culture
- › Cultural reality
- › Norm
- › Sociology
- › Research strategy
- › Empirical research techniques (direct observation, questionnaire and survey, interview)
- › Social relation
- › Perspective
- › Sociocognitive biases

REFLECTS ON ETHICAL QUESTIONS

- › Culture
- › Cultural reality
- › Norm
- › Ethics
- › Ethical question
- › Point of view
- › Value
- › Reference point
- › Reasoning
- › Judgment
- › Reasoning error

SOCIOCOGNITIVE BIASES TO CONSIDER WHEN EVALUATING KNOWLEDGE AND REASONING

Biases that were taught in Cycle One continue to be considered in Cycle Two.

CYCLE ONE

- › Confirmation bias
- › Repetition effect
- › Anchoring bias
- › Halo effect

CYCLE TWO

- › Confirmation bias
- › Repetition effect
- › Anchoring bias
- › Halo effect
- › Social-desirability bias
- › Essentialism bias
- › Bias by omission

METHODS TO EVALUATE REASONING

RECOGNIZING TYPES OF JUDGMENT (CYCLES ONE AND TWO)

- › Reality judgment (or factual judgment)
- › Value judgment
- › Prescriptive judgment
- › Preference judgment

RECOGNIZING TYPES OF REASONING (CYCLE TWO)

- › Deductive reasoning
- › Inductive reasoning
- › Reasoning by analogy

IDENTIFYING REASONING ERRORS (CYCLES ONE AND TWO)

In secondary school, students continue to identify the reasoning errors that were taught in elementary school, and the errors taught in Cycle One continue to be identified in Cycle Two.

ELEMENTARY SCHOOL

- › “Two wrongs don’t make a right” argument
- › False dilemma
- › Argument from authority
- › Appeal to stereotype
- › Appeal to the people (*ad populum* argument)
- › Hasty generalization
- › Personal attack (*ad hominem* argument)

SECONDARY CYCLE ONE

- › “Two wrongs don’t make a right” argument
- › False dilemma
- › Argument from authority
- › Appeal to stereotype
- › Appeal to the people (*ad populum* argument)
- › Hasty generalization
- › Personal attack (*ad hominem* argument)
- › Appeal to the crowd (“bandwagon”)
- › Straw man argument
- › Appeal to tradition
- › Appeal to novelty
- › Appeal to emotion

SECONDARY CYCLE TWO

- › “Two wrongs don’t make a right” argument
- › False dilemma
- › Argument from authority
- › Appeal to stereotype
- › Appeal to the people (*ad populum* argument)
- › Hasty generalization
- › Personal attack (*ad hominem* argument)
- › Appeal to the crowd (“bandwagon”)
- › Straw man argument
- › Appeal to tradition
- › Appeal to novelty
- › Appeal to emotion
- › Appeal to ignorance
- › False analogy
- › Slippery slope
- › False cause
- › Conspiracy theory

METHODS TO SUPPORT ONE'S IDEAS

The methods taught in elementary school continue to be used in secondary school.

ELEMENTARY SCHOOL

- › Giving examples
- › Making connections with the ideas of others
- › Defining
- › Giving reasons
- › Distinguishing
- › Drawing up an opposing view
- › Giving counterexamples
- › Rephrasing what others say
- › Summarizing

SECONDARY CYCLE ONE

- › Giving examples
- › Making connections with the ideas of others
- › Defining
- › Giving reasons
- › Distinguishing
- › Drawing up an opposing view
- › Giving counterexamples
- › Rephrasing what others say
- › Summarizing
- › Examining the other side of a position
- › Adding nuance
- › Making analogies

SECONDARY CYCLE TWO

- › Giving examples
- › Making connections with the ideas of others
- › Defining
- › Giving reasons
- › Distinguishing
- › Drawing up an opposing view
- › Giving counterexamples
- › Rephrasing what others say
- › Summarizing
- › Examining the other side of a position
- › Adding nuance
- › Making analogies
- › Identifying presumptions
- › Distinguishing degree and nature

CONDITIONS CONDUCIVE TO INTERACTION

- › Abide by rules that govern the interaction
- › Find out the intention and subject of the dialogue
- › Pay attention to what others are saying
- › Pay attention to the non-verbal behaviours that are part of own communication and that of others
- › Respond to questions asked by others
- › Make sure to understand the ideas expressed by others

FORMS OF DIALOGUE

- › Narration
- › Conversation
- › Discussion
- › Interview
- › Panel
- › Deliberation
- › Debate

APPENDIX 1: GLOSSARY

MAIN CONCEPTS RELATED TO THEMES SECONDARY I

Citizenship	Connections between individuals and the organized political communities to which they belong. Citizenship implies the granting of rights (civil, political and social) and of obligations and responsibilities, particularly those related to participation and compliance with the laws.
Civic participation	The process of exercising and expressing citizenship through the social, public or electoral engagement of an individual or group. Civic participation can take the form of formal conduct (e.g. volunteering in an organization) or informal conduct (e.g. providing help to family and friends).
Dynamics of belonging	A way, either voluntary or imposed, of being in relation to a group to which a person belongs. The dynamics of belonging vary and fluctuate over time. They contribute to the construction of identity, particularly through identification, differentiation, conformity or opposition, including through imposition or assignment.
Environmental responsibility	A stance of consideration for the long-term effects of individual and collective actions on the physical, cultural and social environments.
Identity	Characteristics and attributes that constitute individuals or groups as specific entities. Identity can be individual or collective. Individual identity is built through social relations and consists of many dimensions (e.g. age, sex, social class, ethnic group, religion). It is defined by oneself and by others and varies over time, depending on the areas of socialization. Collective identity refers to the awareness of belonging to a group or to a shared culture. It is constructed through action and collective practices.
Public and private spaces	Public space is generally considered to be the space of citizenship and common affairs. By extension, it also refers to spaces of discussion and exchange that are open to all. In contrast, private space is considered to be the personal and intimate space where the individual can escape the collective will or the gaze of public authorities. What defines public space and private space varies over time and according to the definition of collective issues.
Social cohesion	The degree to which people adhere to the set of group or societal norms. Social cohesion is tied to the social participation of the population, the feeling of trust in institutions and belonging to the community, as well as to social recognition and solidarity between individuals and groups.
Socialization	Continuous process through which an individual gradually adopts the ways of thinking, feeling and acting of the group(s) to which they belong. This process begins in the family space where individuals integrate elements that are shared with them, such as norms, values, customs, beliefs and perceptions (primary culture). It then extends to the school, peer groups, professional worlds, political, religious, cultural, sports and other institutions (secondary culture). Socialization in a variety of spaces allows individuals to reflect on the ways in which they think, feel and act.

MAIN CONCEPTS RELATED TO THEMES SECONDARY II

Autonomy	The ability of an individual to make their own decisions, especially to meet their needs, which can be exercised in ways that vary according to the norms and possibilities of each context. Autonomy of thought allows students to critically reflect, in particular with regard to relationships, sexuality or consumption.
Democracy	A form of political organization in which the population is both the holder of power and subject to it. There are several different types of democracy. In a representative democracy, such as the one in place in Québec, the population has the power to elect, through universal suffrage, representatives who will have legislative power, and, in the case of some, executive power. The population also has the power to legally challenge norms and laws. Democracy is embodied in a set of institutions, legal texts and practices as well as in a political culture.
Democratic institutions in Québec and Canada	All the organizations, structures and rules to ensure the ongoing functioning of democracy in Québec and Canada.
Interdependence	A reciprocal and dynamic dependent relationship between people or living beings. Interdependence can be observed at the interpersonal level as well as the societal level, or between individuals and collective structures.
Intimate relationships during adolescence	Close relationships between individuals in adolescence. These relationships include romantic relationships and sexual behaviour. They contribute to individual reflection surrounding gender identity and sexual orientation, as well as experiences with relationship challenges and sexual consent.
Responsibilities as a citizen	Obligations of individuals and organizations to the rest of the population and the state, including compliance with existing laws and the rights of others.
Rights	Legal recognition of prerogatives, protections and opportunities for individuals and collectivities. It is possible to distinguish four different types of individual rights: fundamental rights, which are based on individual freedom and equality before the law (freedom of speech, freedom of conscience, property rights, etc.); political rights that allow for participation in the exercise of political power (the right to vote, the right to stand for election, etc.); judicial rights that ensure equity in the justice system and humane treatment of people who have been detained, arrested or incarcerated (right to an interpreter, right to the presumption of innocence, etc.); social and economic rights that are intended to alleviate conditions that are not conducive to the exercise of political power (the right to free public education, the right to financial assistance, the right to fair and reasonable working conditions, etc.). Collective rights are recognized as belonging to a group of people and are exercised collectively (right to strike, a people's right to self-determination, etc.).
Social order	Relative stability of a society or group, which is the result of all of the formal and informal mechanisms used to ensure respect for norms and social cohesion.
Social solidarity	The mutual duty to help, assist or co-operate that members of a group establish with each other.

MAIN CONCEPTS RELATED TO THEMES

SECONDARY IV

Caring practices	Actions that are aimed at meeting people's needs and maintaining relationships and/or are motivated by a form of altruism or concern for others. These actions involve recognizing dependence and vulnerability as shared characteristics. Caring practices include attention to detail, individual sensitivities, special contexts and that which is important to the well-being of the other person.
Culture	Set of more or less formalized ways of thinking, feeling and acting, which are shared and bring people together as part of specific and distinct collectivities. Culture includes the arts and literature, but also ways of life, the rules governing the legal and political systems, traditions and beliefs. Primary culture refers to the influences and manifestations that are part of daily life and that have often been internalized since childhood, while secondary culture is made up of the set of works, systems of meaning and symbols that humanity has produced to reflect objectively on the primary culture in dialogue with others. Culture defines both the heritage and the future of collectivities.
Digital communication	All forms of exchange, production and reception of messages on digital media that differ in many ways from traditional methods of communication.
Environmental technology	All the applications of science that aim to develop tools to respond to and cope with environmental changes.
Indigenous cultures	Ways of thinking, feeling and acting (e.g. customs, practices, traditions, social behaviours) that are shared by Indigenous groups of people. There are many Indigenous cultures in Québec, within which there are areas of convergence and divergence. Indigenous cultures are rooted in heritage and transform through contact with a dynamic, evolutionary environment, notably in the process of cultural reappropriation.
Information technologies	A set of technological tools and resources for transmitting, recording, creating, sharing or exchanging information, including computers, the Internet, live and recorded broadcast technologies and devices, and telephones.
Injustice	That which is contrary to accepted understandings of justice in a society. Injustice is often the result of economic and social inequalities or illegal behaviour.
Justice	A philosophical ideal or moral principle that is generally based on shared values such as equality and equity. The understanding of what is just is generally known, shared and accepted by the majority of members of a society, although definitions may vary in different contexts. Justice is exercised in legal institutions such as the courts. It is defined, in particular, in political institutions (legislative and executive) where laws and policies are made.
Legal and judicial institutions in Québec and Canada	All the organizations, structures and rules to ensure the ongoing functioning of the law (legal) and justice (judicial) in Québec and Canada. These institutions include the courts of the various jurisdictions, the legal codes and the rules that govern the practice of law.

Legal framework applicable to romantic and sexual life	A set of rules and laws that govern romantic and sexual relationships. This framework covers topics including consent, the definition of sexual violence and intimate partner violence, reproductive life, and respect for human rights in romantic and sexual relationships.
Positive intimate experiences	Experiences of emotional or sexual intimacy that have positive effects on a person's life and at the heart of which are sexual desire and pleasure as well as respect for oneself and the other person in an egalitarian perspective.
Representations of sexuality	All the ideas and images in the public space related to sexuality, whether in the arts, the media, the sciences or any other field, and that convey standards and values.
Subculture	A distinctive cultural pattern held by a segment of society that shares specific ways of thinking, feeling and acting. A subculture may be valued, accepted, tolerated or rejected by members of a larger society.
Technological innovation	Introduction of new techniques and processes created and implemented in relation to existing technologies.
Technology	A set of scientific knowledge, tools and techniques used by human beings to transform their environment and produce goods, services or information.

MAIN CONCEPTS RELATED TO THEMES

SECONDARY V

Construction of the self	The process of developing the perceptions that individuals have of themselves. This process is informed by all the experiences and social relationships established throughout life. The self includes the characteristics, skills, attitudes and values that a person attributes to themselves.
Equality	Equal status or treatment between persons. When equality refers to having the same rights and freedoms as others, it is called equality in law (<i>de jure</i> or formal equality). When it refers to living conditions that influence the exercise of rights, such as socio-economic status, it is called <i>de facto</i> equality.
Power	The ability of an individual, a group or an institution to assert its will within a relationship. Power is always present in relationships in varying degrees depending on the situation and indicates the asymmetry between the parties involved.
Social and cultural integration	The process by which an individual takes their place in the collective life of a society or group, particularly through family and friendship relationships, education, work, social commitment or civic participation.
Social change	A lasting change in the ways of thinking, feeling and acting that affects the social structures and norms that organize collective and individual life. Social change can result from the advent of an innovation (scientific or technological), from changes in living conditions (for example, in relation to the environment), from contacts between groups or from the creative action of individuals or groups.
Social inclusion	Allowing all individuals, regardless of their characteristics and groups to which they belong, to participate fully in political, economic and cultural life, to enjoy decent living conditions and to exercise their fundamental rights. Social inclusion is fostered by state measures that involve changing institutional norms and practices, formulating and enforcing laws, implementing public policies, etc.
Social inequalities	Unequal distribution of resources (e.g. economic, cultural, symbolic) and recognition within a society. Social inequalities particularly affect certain groups of people. There are various types of inequalities (e.g. socio-economic, sex, gender, ethnocultural) that are linked together in different combinations to form particular configurations, depending on the context. Public policies (e.g. laws, taxation, public services) can contribute to mitigating inequalities or, conversely, to increasing them.
Social movement	A form of concerted collective action involving individuals and groups whose demands are aimed at a general transformation of society and the social order. Social movements are characterized by a collective identity and are indicative of social conflicts.
Types of knowledge	Types of knowledge are distinguished according to the process that produced them, for example, philosophical reflection, scientific approach, religious belief, practical know-how and direct experience. Knowledge is all of the information recognized and shared by collectivities that is acquired through experience or study and allows humans to make sense of the world and to live in it. At an individual level, knowledge is constructed in different ways.

CONTENT RELATED TO APPLYING THE COMPETENCY

Cultural reality	Element of culture. In the Culture and Citizenship in Québec program at the secondary level, cultural realities correspond to themes, which group together a set of compulsory concepts that are necessary for their study and which are studied in the context of Québec.
Culture	Set of more or less formalized ways of thinking, feeling and acting, which are shared and bring people together as part of specific and distinct collectivities. Culture includes the arts and literature, but also ways of life, the rules governing the legal and political systems, traditions and beliefs. Primary culture refers to the reference points and presuppositions that are part of daily life and that have often been internalized since childhood, while secondary culture is made up of the set of works, systems of meaning and symbols that humanity has produced to reflect objectively on the primary culture in dialogue with others. Culture defines both the heritage and the future of collectivities.
Dialogue	Deliberate act of thinking, which takes place within the self or through interaction with others and is intended to lead to the recognition and understanding of different points of view on a cultural reality. Dialogue helps to unite rather than separate and involves a progression of thinking through the integration of a wide variety of knowledge, points of view and experiences.
Empirical research techniques	<ul style="list-style-type: none">› Direct observation: Observation can be formal (with an observation checklist) or informal (without a checklist). It allows for observable information about human behaviour in a given situation to be collected. It is referred to as direct observation when the observer stays removed from the situation and participant observation when the observer plays an active role in the situation, such as being part of the studied group.› Questionnaire (or survey): Questionnaires are designed to collect responses about a question from a sample of people that can vary in size.› Interview: Interviews, conducted either individually or in groups, can be more or less structured (with questions prepared in advance). Among other things, interviews can be used to collect information on participants' experiences, perceptions and perspectives related to the cultural realities being studied in order to better understand them.
Ethical question	Question that relates to a subject to be examined or a problem to be resolved with regard to principles, values and norms set by a person or the members of a group to guide and regulate their behaviour.
Ethics	Branch of philosophy that studies the values and norms underlying different behaviours with a view to establishing what is good, right and just. It involves a reflective, critical and rational approach focusing on the actions that are acceptable or preferred in situations where there is tension between values, norms, rules, behaviours, preferences, experiences and feelings or where it is difficult or impossible to satisfy everyone. There are three principal approaches in normative ethics: 1) consequentialism, 2) deontology and 3) virtue ethics.

Forms of dialogue

- › **Narration:** A detailed written or verbal account of a series of facts, events or experiences.
- › **Conversation:** An exchange between two or more persons with the goal of sharing their ideas or experiences.
- › **Discussion:** An examination of opinions, ideas or arguments within the framework of a sustained exchange.
- › **Interview:** A planned meeting for the purpose of asking one or more people questions about their activities, ideas, experiences, etc.
- › **Panel:** A meeting between various people selected for their knowledge of a given question, convened so that they can share their respective points of view, develop a general view of the question and engage in discussion with an audience.
- › **Deliberation:** An examination within the self or with other people of different aspects of a question (e.g. facts, interests at issue, norms and values, probable consequences of a decision) in order to reach a decision.
- › **Debate:** A structured exchange between people with different opinions on a controversial subject and that showcases the arguments supporting each position.

Judgment

Idea that favours a fact or reality, a value, a prescription or a preference.

Methods to support one's ideas

- › **Giving examples:** Validating or demonstrating an idea by referring to an act, an event, a person or figure, or a specific object.
- › **Making connections with the ideas of others:** Relating an idea to previous ideas, either in dialogue or for oneself.
- › **Defining:** Clarifying an idea by indicating the main and distinctive characteristics.
- › **Giving reasons:** Seeking to legitimize an idea by supporting it with arguments.
- › **Distinguishing:** Highlighting characteristics that make it possible to differentiate between two apparently similar elements.
- › **Drawing up an opposing view:** Proposing an idea that is different from that of one or more other people; expressing an opposing view must be supported by examples, reasons or counterexamples.
- › **Giving counterexamples:** Presenting an example to invalidate an idea (statement, rule or declaration) presented as universal.
- › **Rephrasing what others say:** Repeating an idea in one's own words in order to make sure it is understood.
- › **Summarizing:** Presenting an idea concisely, retaining the essential elements for it to be understood or compared.
- › **Examining the other side of a position:** Challenging an idea by imagining an opposite point of view. This exercise is relevant when there is a consensus on an idea.
- › **Adding nuance:** Bringing out variations in something that was previously perceived as uniform or, on the contrary, attenuating the contrasts or the differences between two things previously perceived as different. The ability to add nuance allows us to avoid generalizations or prejudices, among other things.
- › **Making analogies:** Comparing two situations that are different but have similar aspects. The analogy is often used to make something clear by drawing a parallel with a more familiar situation.
- › **Identifying presumptions:** Highlighting what is implied or previously accepted in ideas without being said.
- › **Distinguishing degree and nature:** Using criteria to determine whether two or more elements are in continuity (difference of degree) or in logical rupture (difference of nature), whether or not they are results of the same phenomenon.

Norm

Rule, way of thinking or behaviour that is expected, more or less formally, in society or within a specific group. Serving as a guide to action, the norm will be more or less binding depending on whether it is more or less shared by the members of a group. Non-compliance with or transgression of the norm may result in a sanction.

Perspective	A way of looking at, perceiving or considering the world that is socially situated and connected to experiences and to the different groups to which one belongs.
Point of view	Set of related ideas that can be held on an ethical question. These ideas are based on different reference points.
Reasoning	Logical sequence of related ideas leading to a conclusion.
Reasoning error	Reasoning that is incorrect although it seems valid. <ul style="list-style-type: none"> › “Two wrongs don’t make a right” argument: Consists of an attempt to justify behaviour by pointing out that others behave just as badly, if not worse. › False dilemma: Consists of presenting two options as the only possible options. As one is undesirable, the other must be the correct choice. › Argument from authority: Consists of appealing incorrectly or inappropriately to a person’s authority in order to support an argument. › Appeal to stereotype: Consists of appealing to a fixed view of a group of people without taking into account the characteristics of each individual. This view is generally negative and based on false or incomplete information. › Appeal to the people (<i>ad populum</i> argument): Consists of justifying the idea that something is true or acceptable based solely on the fact that a large number of people agree that it is so, without verifying that it is so. › Hasty generalization: Consists of arriving at a general conclusion on the basis of a single case or a few cases, without ensuring that the sampling is sufficiently representative for the conclusion to be valid. › Personal attack (<i>ad hominem</i> argument): Consists of attacking a person so as to undermine their credibility rather than their arguments. › Appeal to the crowd (“bandwagon”): Consists of accepting or rejecting an argument because it is supported by a person or group deemed to be admirable or unworthy of respect. › Straw man argument: Consists of twisting someone’s position or words, especially by exaggerating or simplifying them so that they do not seem credible. › Appeal to tradition: Consists of making an argument that seems to be justified by the sole fact that it is supported by tradition. › Appeal to novelty: Consists of making an argument that seems to be justified by the sole fact that it is new or innovative. › Appeal to emotion: Consists of shifting attention to emotional realities that are not relevant to the subject of the debate. › Appeal to ignorance: Consists of shifting attention to the idea that the argument has not yet been proven false. › False analogy: Consists of an attempt to justify a conclusion with an analogy between two phenomena that are not similar enough to justify the comparison. › Slippery slope: Consists of claiming that an action will lead to a terrible outcome based on causes and effects that, on examination, proves to be unlikely, if not impossible. › False cause: Consists of an argument based on a doubtful cause-effect relationship between two phenomena. › Conspiracy theory: Consists of concluding without sufficient proof that a person or group of people that profits from a particular situation is somehow at the origin or is the cause of that situation.

Reference point	Resource from the social and cultural environment that is referred to in order to enhance and inform ethical reflection. For the purposes of ethical reflection, there are different types of relevant reference points that cover the different dimensions of the human experience: legal and regulatory, scientific, historical, artistic, technical, experiential (emotional, spiritual and practical, among others), moral, normative, religious, traditional, intellectual, etc.
Research strategy	All of the choices made regarding the method used to gather relevant information for the study of cultural realities. It includes the choice of a methodological approach (documentary research or empirical survey) and the research techniques used.
Social relation	Series of direct or indirect interactions between people, groups or institutions. Social relations have historical depth, as each interaction is based on previous interactions and influences future interactions. They are central to the production of culture and to society. There are various types of social relations, such as those that are co-operative, competitive, hierarchical, egalitarian, collaborative, conflicting, formal or informal.
Sociocognitive bias	<p>Shortcut in thinking that allows information from the social and cultural environment to be rapidly analyzed and used.</p> <ul style="list-style-type: none"> › Confirmation bias: Giving more weight to information and sources that confirm a hypothesis. › Repetition effect: Perceiving information as credible simply because it is repeated, at the expense of new information. › Anchoring bias: Retaining a specific piece of information as a reference, because it was the first acquired on a subject or it appears at first glance to be notably important. › Halo effect: Making a general judgment about a person or thing based on the perception of a specific characteristic. › Social-desirability bias: Seeking to present oneself in a favourable light to other individuals. › Essentialism bias: Assuming the fixed, immutable or natural character of a trait, person, a group or a social phenomenon. › Bias by omission: Considering that harm caused by action is worse than harm caused by inaction.
Sociology	A social science that studies the relations between individuals and between groups. It involves a critical approach to observation and analysis, which clarifies the rules, norms, codes, meanings and social mechanisms that underpin cultural realities in order to make it possible to examine presuppositions and spontaneous ideas.
Types of judgments	<ul style="list-style-type: none"> › Reality judgment (or factual judgment): Statement of a finding that is intended to be plausible or true with regard to observable facts, an event or a person's account. A reality judgment may be false. › Value judgment: Statement prioritizing a norm, value, duty or moral obligation. › Prescriptive judgment: Statement made in the form of a recommendation, an order or a suggestion that encourages an action, a change to a situation or a solution to a problem. › Preference judgment: Statement where the content expresses the approval of or a personal aversion to something (a preference).
Types of reasoning	<ul style="list-style-type: none"> › Deductive reasoning: Reasoning that involves applying a general rule to specific or unique situations. › Inductive reasoning: Reasoning that involves producing a general rule after observing various specific or unique situations with shared characteristics. › Reasoning by analogy: Reasoning that involves supporting an idea by determining that two situations are alike, proportionate or equivalent because they share a sufficient number of similar characteristics.
Value	Quality attributed to things, attitudes or behaviours that serve as a moral reference to identify desirable behaviours. The meanings and importance assigned to values vary based on context.

APPENDIX 2: CONTENT IN SEXUALITY EDUCATION IN SECONDARY SCHOOL

The Culture and Citizenship in Québec program is the main way through which the Québec Education Program integrates sexuality education into the school curriculum. Nevertheless, sexuality education in the school environment is a responsibility shared by the entire school staff, in collaboration with external partners. In this sense, the sexuality education content provided in the Culture and Citizenship in Québec program only comprises one element of the overall sexuality education provided in the school environment.

To ensure that students are provided with sexuality education appropriate to their level of psychosexual development, this appendix lists details on the content to be addressed in the Culture and Citizenship in Québec program for each theme that includes concepts related to sexuality education. **The main and specific concepts listed in the presentation of the thematic structure are compulsory. All other content in this appendix is recommended.**

COMPREHENSIVE, POSITIVE AND INCLUSIVE SEXUALITY EDUCATION

Sexuality is a fundamental aspect of life for all individuals that is present at birth and develops all throughout life. It comprises a number of dimensions that are expressed and experienced in different ways depending on a person's age and level of development. Secondary school students need sexuality education that presents them with a positive view of sexuality that integrates all of its dimensions and is based on reliable information. Students have access to different sources of information about sexuality (e.g. peers, family, the media) that may provide information that is sometimes contradictory, incomplete or incorrect.

Therefore, in the Culture and Citizenship in Québec program, sexuality education prioritizes a comprehensive, positive and inclusive view of sexuality to allow young people not only to acquire knowledge, but also to develop respectful and egalitarian attitudes and behaviours. Sexuality education is rooted in values such as equality between people of different sexes and genders, respect for diversity, respect for people's physical and psychological integrity, a sense of responsibility, and well-being.

Although teachers are free to address the themes and program content in any order they choose, it is recommended that the learning in sexuality education be carefully planned, in order to avoid the most sensitive and intimate issues being addressed too early in the school year or at the very end of the school year. For example, content related to preventing violence should be neither the first nor last content addressed during the year. It is preferable to start and end with positive content (egalitarian relationships, mutuality, etc.) rather than more sensitive themes.



COMPLEMENTARY TOOL FOR SECONDARY I IDENTITIES AND BELONGING

MAIN CONCEPTS (compulsory)

Identity

Socialization

Specific concepts (compulsory)

› Related topics and examples related to sexuality

Dimensions of identity

- › Understanding the different dimensions of personal identity, including sex and gender identity

Transformation of identity in adolescence

- › Transformations associated with puberty
 - *Physical and psychological transformations*
- › Onset of adolescence and gradual affirmation of autonomy in sexuality
 - *Comprehensive view and dimensions of sexuality (biological, psychoaffective, socio-cultural, interpersonal, ethical)*
 - *Process of individuation and construction of personal choices (wants, needs and limits)*
 - *Strategies for seeking out information and help related to sexuality*
- › Construction of body image
 - *Thoughts, feelings and attitudes about own body*
 - *Influence of norms and messages on body image*
 - *Influence of body perception on the expression of sexuality*
 - *Advantages of having a positive body image*

Sexual orientation

- › Role of feelings of love and attraction in becoming aware of one's sexual orientation
 - *Gradual nature of becoming aware of own sexual orientation*
 - *Situations that can give rise to questions about own sexual orientation*
 - *Feelings associated with the discovery of own sexual orientation*
 - *Factors that contribute to or prevent acceptance of own sexual orientation*

Romantic and sexual awakenings

- › Manifestations of friendship, love and attraction in adolescence
 - *Role of puberty*
 - *Manifestations within oneself and in own attitudes and behaviours*
 - *Evolution of relationships with peers, desire to please*

Gender socialization

- › Exploration of new norms related to sexuality
 - *Stereotypes and gender norms*
 - *Sex roles and gender roles*
 - *Development of sex and gender identity*
 - *Gender expression*



COMPLEMENTARY TOOL FOR SECONDARY II AUTONOMY AND INTERDEPENDENCE

MAIN CONCEPT (compulsory)

Intimate relationships during adolescence

☑ Specific concepts (compulsory)

› Related topics and examples related to sexuality

☑ Romantic trajectories

- › Characteristics and representations of romantic relationships in adolescence
- Variety of possible relationship experiences and trajectories
- Positive and negative norms and social pressures
- Importance attributed to being in a romantic relationship
- First experiences related to attraction and to dating
- Nature and intensity of feelings of friendship, love and attraction
- Ambivalence about expressing own feelings
- Seducing and approaching the other person

☑ Mutuality

- › Benefits of a romantic relationship based on mutuality
- Consideration of own needs and of partner's needs (e.g. to love and be loved, to assert oneself and be listened to, to recognize the other and be recognized, to feel safe, to have space for oneself and leave space for one's partner in the relationship)
- Emotional intimacy (reciprocal feelings of sharing, caring for one's partner and feeling cared about, trust and emotional closeness)

☑ Sexual behaviour

- › Characteristics of sexual behaviour in adolescence
 - Definition of sexual behaviour (affectionate behaviours, sexual behaviours whether or not they involve the genitals, including masturbation) and sexual desire
 - Exploratory and progressive nature of sexual behaviour
 - Manifestations of sexual arousal
 - Role of emotional commitment
 - Norms and prejudices regarding adolescent sexual behaviour
- › Elements that can support choices related to sexual behaviour in order to have a positive experience
 - Self-knowledge and self-assertion
 - Expression of and respect for the limits of each person
 - Characteristics of a relationship with another person (e.g. the nature and intensity of shared feelings, level of comfort and trust, mutual respect of limits)
 - Real or perceived pressure, anticipation of positive or negative implications
 - Obtaining and using a protection method to reduce the risks of unplanned pregnancy and sexually transmissible and blood-borne infections (STBBIs)

☑ Relationship challenges

- › Challenges experienced in friendships and in first experiences with dating
 - Divergent expectations, needs, motivations and limits
 - Trust, jealousy, loyalty and infidelity
 - Breakups and heartbreak
- › Conflict resolution in a romantic relationship
 - Behaviours that encourage conflict resolution
 - Reasons and ways to break up
 - Seeking help and solutions for long-term conflict

☑ Consent and sexual violence

- › Understanding sexual consent in order to be able to recognize a situation of sexual assault
 - Elements of consent and contexts in which consent is invalid
 - Consent in virtual contexts
 - Different forms of sexual violence
 - Non-consensual sharing of intimate images
- › Impacts of misrepresentations of and prejudices related to sexual violence
 - Misrepresentations and prejudices related to individuals who are victims and those who are perpetrators of violence, or based on gender or context
 - Impacts on the recognition of sexual violence
 - Impacts on victims (attribution of blame, obstacles to seeking support, feelings experienced)
- › Power to act to prevent and report situations of sexual violence and to support people who have been victims
 - Safety skills in different situations
 - Experience of people who have been victims
 - Helpful reactions and attitudes of a person acting as a confidant
 - Support resources for people who have been victims, witnesses or perpetrators of sexual violence



COMPLEMENTARY TOOL FOR SECONDARY IV
RELATIONSHIPS AND CARING

MAIN CONCEPTS (compulsory)

Positive intimate experiences

Digital communication

Specific concepts (compulsory)

› Related topics and examples related to sexuality

Sexual desire and pleasure

- › Place of desire and pleasure in sexual behaviour
- Place of desire and of romantic and sexual fantasies
- Place of psychological and physical pleasure
- Phases of sexual response (desire, sexual arousal, orgasm, relaxation)

Emotional and sexual intimacy

- › Factors that influence sexual relations in adolescence
 - Context and types of relations (e.g. sexual relations with or without commitment, planned or spontaneous, protected or unprotected, in situations with alcohol or drug use)
 - Internal and external motivations
 - Ability to be sexually intimate (e.g. mutual communication of desires and needs, expression and exchange of sexual behaviours, feeling good about own sexuality)
- › Role of emotional and sexual intimacy in positive emotional experiences
 - Communication, trust, sharing of activities, interests and points of view, concern for self and the other person, ability to be assertive and to negotiate, etc.
 - Reciprocity and relational dynamics (interdependence or control)

Egalitarian relationships and self-respect

- › Free and informed decision making in the expression of own sexuality
 - Review of the elements of sexual consent
- › Differentiated norms related to sexual behaviour (double standards based on gender)
- › Individual and shared responsibility in adopting safe sexual behaviours with respect to unplanned pregnancy and risks of sexually transmissible and blood-borne infections (STBBIs)
 - Perceptions of risks and impacts
 - Contexts and barriers related to adopting safe sexual behaviours
 - Expectations and perceptions according to gender and sexual orientation

Violence in intimate relationships

- › Occurrences of violence in a dating relationship
 - Forms, occurrences, warning signs and continuum of violence
 - Overview in adolescence
 - Gendered dynamics
- › Ways to act to prevent or stop violence in the context of a dating relationship
 - Power of people who are victims, witnesses or perpetrators of violence as well as their confidants to act
 - Social support, seeking help and obstacles (for people who have been victims, witnesses or perpetrators of violence)

Digital expression of sexuality

- › Differences in self-expression and sexuality in the public space and private space, in digital contexts
 - Self-presentation
 - Online seduction
 - Sharing of intimate images (sexting)



COMPLEMENTARY TOOL FOR SECONDARY IV

JUSTICE AND THE LAW

MAIN CONCEPTS (compulsory)

Legal framework applicable to romantic and sexual life

Specific concepts (compulsory)

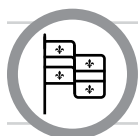
› Related topics and examples related to sexuality

Consent and sexual violence

- › Laws and crimes related to consent and sexual violence
- *Consent in the Criminal Code*
- *Repeated requests for and consensual and non-consensual sharing of intimate images, child pornography*
- *Cyberviolence*
- *Sexual exploitation of minors*
- *Sexually explicit material*

Intimate partner violence

- › Legal definition of intimate partner violence
- *Criminal acts related to intimate partner violence*



COMPLEMENTARY TOOL FOR SECONDARY IV
CULTURE AND SYMBOLIC PRODUCTIONS

MAIN CONCEPTS (compulsory)

Representations of sexuality

› Illustrative topics and examples related to sexuality

- › Representations of sexuality in a variety of spaces
 - *Positive and negative representations of sexuality in the public space and the influence of these representations*
 - *Sexualization of the public space*
 - *Norms, values and messages on sexuality originating in the media and sexually explicit material (e.g. pornography)*
 - *Beauty standards and body ideals, body diversity*



COMPLEMENTARY TOOL FOR SECONDARY V
SEARCH FOR MEANING AND WORLD VIEWS

MAIN CONCEPTS (compulsory)

**Construction
of the self**

**Social and cultural
integration**

Specific concepts (compulsory)

› Related topics and examples related to sexuality

Sexual agency and self-assertion

- › Factors that allow people to embrace their sexuality throughout life
- *Ability to make decisions, assert oneself, articulate own needs and desires*
- *Positive body image from a sexual point of view*
- *Ability to feel sexual pleasure (alone and with a partner)*

Self-reflection and introspection

- › Ability to be introspective about sexuality as a whole and the expression of sexuality
- *Role in self-fulfillment and well-being*
- *Learning drawn from previous interpersonal and romantic relationships*

Interpersonal, emotional and romantic relationships

- › Elements that foster meaningful interpersonal, emotional and romantic relationships
- *Balance between dependence and autonomy in the importance attributed to interpersonal, emotional and romantic relationships*
- *Elements of the capacity for emotional intimacy (maintaining own identity and a self-image consistent with own values and personality, openness about oneself and acceptance of others, reciprocal feelings, commitment, expression of own needs, trust)*
- *Reciprocity in relationships*

Choices related to adulthood

- › Unplanned pregnancy
- *Views of pregnancy in adolescence*
- *Possible outcomes of a pregnancy*
- *Reproductive rights and access to contraceptive methods*
- *Responsibilities*
- *Stigmatization and judgment*
- › Civic responsibility regarding sexually transmissible and blood-borne infections (STBBIs)
- *Individual and collective responsibilities*
- *Assessment of STBBI risks in various contexts*
- *Stigmatization and judgment*



COMPLEMENTARY TOOL FOR SECONDARY V
SOCIAL GROUPS AND POWER RELATIONS

MAIN CONCEPTS (compulsory)

Social inequalities

Equality and social inclusion

Social movement

Specific concepts (compulsory)

› Related topics and examples related to sexuality

Sexism and other inequalities related to gender and sexuality

- › Forms and effects of social inequalities related to sex, gender and sexuality
 - *Misogyny*
 - *Control of women's bodies and reproductive capacities*
 - *Division of labour based on sex*
 - *Heteronormativity and homophobia, lesbophobia, biphobia and transphobia*
 - *Violence based on sex and gender*

Egalitarian public policies

- › Equality in law and equality in fact
- › Mechanisms in place and collective choices for interventions against inequalities based on sex and gender as well as against violence related to sexuality and to intimate and interpersonal relationships
 - *Public policies*
 - *Laws*

Egalitarian practices

- › Division of household labour and mental load, awareness raising, etc.

- › Feminism, LGBTQ+ movement, network of community organizations

GLOSSARY OF SPECIFIC CONCEPTS AND CONTENT IN SEXUALITY EDUCATION

SECONDARY I

Body image	Set of feelings, attitudes and perceptions toward one's body and physical appearance. This perception is shaped throughout development and through social relationships. It may change throughout life.
Gender	Social and historical process of differentiating women and men, and the masculine and feminine, and placing them into a hierarchy. Gender can be observed based on norms, behaviours and meaning assigned to these categories, which are the endpoints of a spectrum including a myriad of possibilities.
Gender socialization	Continuous process through which an individual gradually adopts the ways of thinking, feeling and acting that are associated with the sex or gender category they have been assigned. Gender socialization takes places in all areas of socialization and varies based on the environment and personal experiences.
Romantic and sexual awakenings	Period of awakening to others experienced during puberty. This time leads individuals to experience intense emotions, feelings of love and attraction and to question their ability to seduce as well as the desire to please, to be appreciated and to win the esteem of others. Romantic and sexual awakenings are associated with the gradual nature of becoming aware of own sexual orientation.
Sex	Category dividing the population into women and men based on physiological characteristics.
Sex and gender identity	Awareness or belief of belonging or not belonging to one of the sex and gender categories.
Sexual orientation	Emotional and/or sexual attraction to people of a different sex or gender, of the same sex or gender, belonging to more than one sex or gender categories, or regardless of sex or gender, and which can manifest as feelings, desires, behaviours and/or self-identification.

Appendix 2: Content in Sexuality Education in Secondary School

SECONDARY II

Mutuality	Exchange of equivalent acts or feelings between people who are in a relationship. A romantic relationship based on mutuality is a relationship in which each partner considers their own needs and those of their partner, and in which both partners share emotional intimacy and feel close to each other.
Relationship challenges	Difficulties of reconciling the divergent expectations, needs, motivations and limits of people involved in a relationship. These difficulties could lead to a conflict to be overcome.
Romantic relationship	Intimate relationship between people who may feel reciprocated attraction, affection, love and attachment. These types of relations may, among other things, be a context that encourages various intimate encounters or sexual activities.
Romantic trajectories	Series of events related to experiences of romance (attraction, seduction, romantic relationship, etc.) which can be experienced by an individual. The order of these events may vary for different individuals.
Sexual behaviour	Set of behaviours that can take place with or without a partner and that involves gestures of affection and/or sexual activities, whether or not they involve the genitals.
Sexual consent	Voluntary, clear, free and informed agreement of a person who chooses to engage in a sexual activity. Consent is not possible if a person is asleep, unconscious or intoxicated, or is compelled, threatened or in any way pressured. Consent can be withdrawn at any time. In adolescence, consent is limited by other criteria, such as differences in age before age 16 and the type of relationship. For example, it is impossible for a minor to consent when the other person is in a position of trust or authority, or if the minor is dependent on the other person.
Sexual violence	Any form of violence committed through sexual practices or by targeting sexuality, including sexual assault, sexual harassment or sexual exploitation. It also refers to any other misconduct in such forms as unwanted gestures, comments, behaviours or attitudes with sexual connotations, including those related to sexual or gender diversity.

Appendix 2: Content in Sexuality Education in Secondary School

SECONDARY IV

Egalitarian relationships	Relationships in which the people involved have the same rights and responsibilities and receive equal recognition.
Emotional intimacy	Process of developing interpersonal closeness that is based on self-confidence and trust in the other person, which is related to sharing experiences and feelings, and which allows partners to be open with each other.
Self-respect	Attitude of consideration of and attention to own needs, values and feelings.
Sexual desire	Urge, attraction or interior impulses that prompts someone to engage in seduction or sexual behaviours. Sexual desire can be experienced through thoughts (e.g. fantasies), emotions and feelings (e.g. desire for closeness to another person), and may be accompanied by sexual arousal that manifests in the body.
Sexual intimacy	Process of developing interpersonal closeness that is based on self-confidence and trust in the other person, which is related to mutually sharing feelings, desires and experiences as part of expressing sexuality.
Sexual pleasure	Sensation of psychological and/or physical well-being related to a fantasy or a sexual activity, with or without a partner and that may or may not involve the genitals.
Violence in intimate relationships	Any behaviour that compromises the physical, psychological and sexual integrity of a person in the context of an intimate relationship, whether this relationship is ongoing or has ended, is casual or long-term, in real life or in the virtual world.

Appendix 2: Content in Sexuality Education in Secondary School

SECONDARY V

Feminism	School of thought and social movement in favour of equality between women and men.
Homophobia	Any negative attitude that may lead, directly or indirectly, to humiliation, rejection of and discrimination against lesbian, gay or bisexual people, or people of other sexual orientations.
Interpersonal, emotional and romantic relationships	Reciprocal and meaningful relationships created with people in contexts that make it possible to develop their capacity for emotional intimacy and share their romantic feelings if those feelings exist.
LGBTQ+ movement	Set of individual and collective organized actions with the goal of improving the rights and living conditions of sexually diverse and gender diverse groups of people.
Sexism	Discriminatory attitude or behaviour based on sex and/or gender.
Sexual agency and self-assertion	Ability to identify own needs, desires and limits, to express them, to act in accordance with them, to confidently and autonomously assert own decisions regarding sexual behaviour and to get others to respect them.
Self-reflection and introspection	Ability of individuals to know and understand themselves, which enhances their decision-making, self-expression and expression of their own sexuality.
Transphobia	Any negative attitude that may lead, directly and indirectly, to rejection of and discrimination against trans people or any person whose appearance or behaviour does not conform with the male or female stereotypes associated with their assigned sex at birth.

APPENDIX 3: TAKING INTO ACCOUNT INDIGENOUS REALITIES AND PERSPECTIVES

This section¹ is intended to support and equip teaching staff in taking into account Indigenous realities and perspectives when teaching the Culture and Citizenship in Québec program. It presents ways for teachers to engage in a process of bringing their educational institutions and Indigenous communities closer together. More specifically, this appendix presents a brief portrait of the Indigenous Peoples and offers avenues for reflection, teaching guidelines and culturally relevant resources.

PORTRAIT OF THE INDIGENOUS PEOPLES IN QUÉBEC

Living across the territory of Québec, there are 11 Indigenous Nations: 10 First Nations and the Inuit Nation. They live in 41 communities and 14 Northern villages. These Nations and communities are very diverse in terms of languages, cultures, histories, ways of life and socio-economic situations. In addition, Indigenous persons may live in the communities or outside them, in urban or rural settings. There are several reasons why Indigenous persons settle outside their community. These include the availability of services to the public, employment and housing. There are different maps of the Nations, communities and Indigenous territories in Québec.

1. This entire appendix was written in collaboration with Indigenous partners.

Appendix 3: Taking Into Account Indigenous Realities and Perspectives

SECTION 1: HOW TO APPROACH THE REALITIES AND PERSPECTIVES OF INDIGENOUS PEOPLES

Indigenous realities and perspectives are complex, varied and often little-known. It is important, therefore, that teachers use a variety of learning and evaluation situations, learning content, cultural productions and visual materials that correctly reflect this diversity. The objective is to avoid perpetuating stereotypes and prejudices against Indigenous Nations that stem from the use of incorrect representations. In addition, encountering Indigenous realities and perspectives may elicit reactions and comments from the students. This renders it essential to prepare properly, use reliable information and plan an appropriate amount of teaching time to enable students to develop critical thinking and acquire valid knowledge, particularly by exercising their ability to distinguish facts from opinions.

Some aspects to take into consideration:

- › In general, Indigenous Peoples place great importance on lifelong learning in keeping with a holistic view in which there is a balance and interrelationship between different aspects of life, including culture, language, territory, Nation, community, traditions, ancestors and environment.
- › The presence of Indigenous persons throughout the province is reflected in the education network because students may attend a school in the community, a school in the public system or a school in the private system. There are no official statistics on the schools attended by Indigenous students, so it is possible for any teacher in Québec to have Indigenous students in their classroom, sometimes without even knowing it.
 - Taking the presence of Indigenous students into account in the classroom requires flexibility, empathy and sensitivity to the different realities experienced by these students. For example, some students may not want to be called upon directly when the topic relates to their identity and their culture, while other students want to express themselves on this subject.
- › In order to understand Indigenous realities and perspectives, it is important to be aware of and take into account the intergenerational impacts of colonialism, notably as manifested by Indian residential schools and the *Indian Act*, particularly on Indigenous languages and cultures, the relationship with the land and the passing on of knowledge and skills.
 - Founded for the purpose of assimilation, the Indian residential schools affected the linguistic, intellectual, cultural and spiritual development of Indigenous children separated from their extended families. Because Elders, parents and the community are essential to the oral transmission of language, culture and knowledge, these residential schools, which operated for several decades, continue to have a tangible impact on families, communities and intergenerational relationships.
 - Adopted in 1876, the *Indian Act* determines certain rights of First Nations persons, limits the scope of some other rights and, in doing so, establishes differences between those rights and the rights of the rest of the population. The Act regulates numerous aspects of the lives of the First Nations, including social and political organization, the definition of membership in a First Nation, land management and the organization of services for their members. Since it came into force, this Act has had major destructuring effects on the lifestyle, culture, language and identity of the members of First Nations.
 - A linguistic and cultural reappropriation movement exists that involves taking back control as well as affirming and disseminating information about Indigenous languages, cultures and identities.

Appendix 3: Taking Into Account Indigenous Realities and Perspectives

- › It is important to pay close attention to the images and objects used in class and to avoid the inappropriate reproduction of rituals and cultural realities (e.g. clothing and accessories, stage plays, ceremonies).
 - Images and objects used in a pedagogical context must be analyzed beforehand because many are often simplistic or cartoonish, which can lead to perpetuating the stereotypes and prejudices against Indigenous persons that influence how others behave toward them. It is preferable to focus on works and materials that present various points of view and offer diversified and/or contemporary representations. A good approach is to use material produced by or in collaboration with Indigenous persons or organizations from different Nations.
 - With regard to objects, it is important to avoid using an approach that leads to the belief that an object holds the same meaning or is used for the same purpose by all Indigenous Peoples. Great care must be taken with regard to the use of certain objects in class, especially by a non-Indigenous person, to ensure that this use is not considered disrespectful.
 - It would also be a good idea to visit museums and communities, as well as to collaborate with Indigenous persons and organizations, inviting them into the classroom.
- › It is important that teachers demonstrate sensitivity and reflect on their own biases before they start to talk about Indigenous perspectives or use instructional materials. In accordance with the section in this program on the role of teachers, this will allow teachers to avoid conveying misconceptions.
 - When searching for instructional materials (written documents, audiovisual resources, iconographic representation, etc.), it is appropriate to contextualize these resources and ask, “Who produced this material?”, “Why was this material produced?”, “Who is the audience to which this is directed?”, “What knowledge does this material convey?”, and “What are the limitations of this material?”.
- › Special attention must be paid to the terminology used and the ways in which Indigenous Peoples refer to themselves in order to avoid using terms that are archaic, have negative connotations or are pejorative. It is preferable to use names in Indigenous languages when referring to Indigenous communities. Various resources produced by Indigenous organizations are available to help with this.

Appendix 3: Taking Into Account Indigenous Realities and Perspectives

SECTION 2: TEACHING GUIDELINES RELATED TO THE COMPETENCIES

The students' development of the competencies in the Culture and Citizenship in Québec program can be nurtured by taking into account the general considerations presented in Section 1 of this appendix. Here are some examples:

STUDIES CULTURAL REALITIES

Establishes the scope of the object of study

TEACHING GUIDELINES

As Indigenous Peoples place more value on oral transmission of knowledge, practical application and experience than on writing, it is important that students not limit themselves to written documents when collecting information (primary data and/or secondary sources) about Indigenous perspectives and realities. Thus, the use of videos, images and narratives, for example, may enable Indigenous realities and perspectives to be represented appropriately. Meeting Indigenous persons is also a relevant strategy.

When Indigenous realities are being studied, it is advisable that teachers guide students to use knowledge and resources that are produced by, or in collaboration with, Indigenous organizations and persons. When asking questions of Indigenous persons within the context of inquiring about cultural realities, it is useful to become familiar with considerations on the ethics of conducting research in an Indigenous context.

Analyzes social relations

TEACHING GUIDELINES

Students observe cultural realities and compare the different meanings that emerge from an analysis of the social relationships identified. In this context, students could compare observations made in a non-Indigenous setting and those made in an Indigenous setting, or study different Indigenous realities.

STUDIES CULTURAL REALITIES

Evaluates elements of knowledge

TEACHING GUIDELINES

Students contextualize, evaluate and situate knowledge by asking themselves questions about the motivations of the Indigenous or non-Indigenous persons or organizations who produced this information, their intended audience, and the scope and the limitations of this information. When students consider how sociocognitive biases affect the evaluation of knowledge, they also maintain a critical distance from their own views and the biases that can distort their way of perceiving and analyzing the cultural realities being studied. They are also called on to recognize the limits of their interpretation. For example, if they are working based on information from one Indigenous Nation, they understand that their interpretation of this information is not necessarily applicable to all Indigenous Nations, communities, families or persons.

Demonstrates an enriched understanding

TEACHING GUIDELINES

By integrating different perspectives into an interpretation, students can take into account one or more perspectives of Indigenous Peoples.

REFLECTS ON ETHICAL QUESTIONS

Discerns the ethical dimensions of a situation

TEACHING GUIDELINES

There are numerous relevant situations involving Indigenous Peoples, organizations or persons that can have an ethical dimension. In describing such a situation, students mobilize relevant knowledge that is associated with Indigenous Peoples. The tensions that students identify will bring to light the values, norms, rules, behaviours, experiences and feelings that are important to the Indigenous persons and communities involved in this situation.

Examines a variety of points of view

TEACHING GUIDELINES

In situations that allow it, it is appropriate, indeed necessary, to guide students to consider the points of view and experiences of Indigenous persons or organizations. Comparing the reference points that underlie the different points of view being studied enables students to identify similarities and differences between Indigenous and non-Indigenous points of view, and the diversity of points of view held by Indigenous communities and Nations. These reference points are then contextualized in relation to, among other things, the norms and rules specific to certain Indigenous contexts.

REFLECTS ON ETHICAL QUESTIONS

Develops a point of view

TEACHING GUIDELINES

When the situation allows it, students select reference points by taking into consideration those that underlie the points of view held by Indigenous persons and organizations. Students also take into account the reality of Indigenous Peoples when evaluating the effects of the possible responses on oneself and on others, on relationships and on society.

Engages in dialogue

TEACHING GUIDELINES

In engaging in dialogue, if the situation being studied concerns Indigenous persons or communities, students take into consideration the points of view, feelings and experiences of these persons and communities.

One possibility is to collaborate with Indigenous organizations, especially those working in education or in the community, in order to have Indigenous persons, such as Elders, visit the classroom or to have students go to visit them. This would allow the use of forms of dialogue, such as a narration, an interview or a panel, depending on the context and the educational aim. By participating in this way, students use different methods to ask questions about the ideas of others and apply practices conducive to dialogue.

When a dialogue involves Indigenous persons, it is important to take into account cultural elements that could factor into this dialogue (e.g. different vocabulary, importance placed on non-verbal communication and on silence).

SECTION 3: DEFINITIONS OF COMPULSORY CONCEPTS (MAIN AND SPECIFIC) RELATED TO INDIGENOUS REALITIES AND PERSPECTIVES

Colonialism	Ideology that legitimizes the occupation and economic, political and social exploitation of a territory by a power from another territory. Colonialism creates noticeable inequalities, notably in policies, laws, institutional structures and cultural practices.
Holistic view	Perspective that considers that the different aspects of life (e.g. the physical, social, relational, emotional, spiritual, territorial and experiential) are all part of the whole, are interdependent and cannot be understood apart from one another.
Indigenous cultures	Ways of thinking, feeling and acting (e.g. customs, practices, traditions, social behaviours) that are shared by Indigenous groups of people. There are many Indigenous cultures in Québec, within which there are areas of convergence and divergence. Indigenous cultures are rooted in heritage and transform through contact with a dynamic, evolutionary environment, notably in the process of cultural reappropriation.
Political organization of Indigenous Peoples	All the organizations, structures and rules that govern the political and administrative operations of Indigenous Nations and communities in Québec, whether they fall under the <i>Indian Act</i> or are from Indigenous communities themselves.
Reconciliation	A process that aims to establish and maintain healthy, respectful and reciprocal relationships between Indigenous and non-Indigenous persons. Even though concrete ways to achieve reconciliation may vary depending on the parties involved, the situations and the local realities, reconciliation generally involves: becoming aware of Indigenous realities; acknowledging the wrongs done in the past and the asymmetrical relationships that persist; and reflecting on the social, political and economic changes that must take place to change the relationships between Indigenous Nations, governments, institutions and the population in general.

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