

Progression of Learning in Secondary School

Ethics and Religious Culture

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Progression of Learning in Secondary School

The progression of learning in secondary school constitutes a complement to each school subject, providing further information on the knowledge that the students must acquire and be able to use in each year of secondary school. This tool is intended to assist teachers in planning both their teaching and the learning that their students are to acquire.

The role of knowledge in learning

The knowledge that young people acquire enables them to better understand the world in which they live. From a very early age, within their families and through contact with the media and with friends, they accumulate and learn to use an increasingly greater body of knowledge. The role of the school should be to progressively broaden, deepen and structure this knowledge.

Knowledge and competencies must mutually reinforce each other. On the one hand, knowledge becomes consolidated when it is used and, on the other hand, the exercise of competencies entails the acquisition of new knowledge. Helping young people acquire knowledge raises the challenging question of how to make this knowledge useful and durable, and thus evokes the notion of competency. For example, we can never be really assured that a grammar rule has been assimilated until it is used appropriately in a variety of texts and contexts that go beyond the confines of a repetitive, targeted exercise.

Intervention by the teacher

The role of the teacher in knowledge acquisition and competency development is essential, and he or she must intervene throughout the learning process. In effect, the *Education Act* confers on the teacher the right to “select methods of instruction corresponding to the requirements and objectives fixed for each group or for each student entrusted to his care.” It is therefore the teacher’s responsibility to adapt his or her instruction and to base it on a variety of strategies, whether this involves lecture-based teaching for the entire class, individualized instruction for a student or a small group of students, a series of exercises to be done, a team activity or a particular project to be carried out.

In order to meet the needs of students with learning difficulties, teachers should encourage their participation in the activities designed for the whole class, although support measures should also be provided, when necessary. These might involve more targeted teaching of certain key elements of knowledge, or they might take the form of other specialized interventions.

As for the evaluation of learning, it serves two essential functions. Firstly, it enables us to look at the students’ learning in order to guide and support them effectively. Secondly, it enables us to verify the extent to which the students have acquired the expected learning. Whatever its function, in accordance with the *Policy on the Evaluation of Learning*, evaluation should focus on the acquisition of knowledge and the students’ ability to use this knowledge effectively in contexts that draw upon their competencies.

Structure

The progression of learning is presented in the form of tables that organize the elements of knowledge similarly to the way they are organized in the subject-specific programs. In mathematics, for example, learning is presented in fields: arithmetic, geometry, etc. For subjects that continue on from elementary school, the *Progression of Learning in Secondary School* has been harmonized with the *Progression of Learning in Elementary School*. Every element of learning indicated is associated with one or more years of secondary school during which it is formally taught.

A uniform legend is used for all subjects. The legend employs three symbols: an arrow, a star and a shaded box. What is expected of the student is described as follows:

→	Student constructs knowledge with teacher guidance.
★	Student applies knowledge by the end of the school year.
	Student reinvests knowledge.

An **arrow** indicates that teaching must be planned in a way that enables students to begin acquiring knowledge during the school year and continue or conclude this process in the following year, with ongoing systematic intervention from the teacher.

A **star** indicates that the teacher must plan for the majority of students to have acquired this knowledge by the end of the school year.

A **shaded box** indicates that the teacher must plan to ensure that this knowledge will be applied during the school year.

Ethics and Religious Culture

Introduction

This document is complementary to the program and is designed to help teachers plan their teaching. It provides additional information on the knowledge students must acquire and use in Cycles One and Two in order to develop the program's three competencies and meet its objectives: *the recognition of others* and *the pursuit of the common good*. It is divided into three sections corresponding to the program's three competencies. Each section is preceded by a short text that provides an overview of the learning to be acquired and focuses on the main orientations of the program.

Based on what they have learned at the elementary level, secondary students continue to develop the competencies *Reflects on ethical questions*, *Demonstrates an understanding of the phenomenon of religion* and *Engages in dialogue*. In ethics, the prescribed themes help students to further their reflection on the meaning of conduct and on the values and norms that the members of a given society or group adopt in order to guide or regulate their actions. Similarly, the prescribed themes in religious culture help students to better understand the main elements that make up religious traditions. Finally, the learning initiated at the elementary level regarding the practice of dialogue continues at the secondary level. It allows students to master the various forms of dialogue, to choose the conditions that foster dialogue and to acquire the means to develop and examine a point of view.

The students progressively construct their understanding of the program concepts by dealing with increasingly complex content. In this way, over the years, students gradually acquire the concepts related to the ethics component of the program, such as value, norm, reference or ethical question. As for the religious culture component, by exploring various forms of religious expression in their cultural and social environment, students construct their understanding of this concept.

It is important to remember that it is through the practice of dialogue that the Ethics and Religious Culture program aims to form citizens who are able to reflect on ethical questions and understand the phenomenon of religion in a spirit of openness.

Ethics and Religious Culture

Competency 1 - Reflects on ethical questions

At the secondary level, students learn to reflect on ethical questions using situations involving values or norms and that present a problem to be solved or a subject for reflection.

The following table further describes the knowledge to be acquired for each compulsory theme in the ethics component. Students acquire this knowledge in order to analyze a situation from an ethical point of view, to examine a variety of cultural, moral, religious, scientific or social references, and to evaluate various options or possible actions. This knowledge is dealt with in learning and evaluation situations that involve increasingly complex tasks. These situations are taken from specific cases, literature or current affairs, and they involve the practice of dialogue.

Knowledge related to ethics themes								
	→	★	◆	E	Secondary			
					Elementary		Cycle One	Cycle Two
A. Freedom ¹								
					1	2	4	5
1.	→	★						
2.	→	★						
3.	→	★						
4.	→	★						
5.	→	★						
6.	→	★						
7.	E →	★						
8.	E →	★						
9.			◆					
10.			◆					
11.			◆					
B. Autonomy ²								
					1	2	4	5
1.	→	★						
2.	→	★						

3. Gives different definitions of the word <i>dependence</i> (e.g. the inability to develop one's potential without someone else's help; the state of a person who cannot carry out daily tasks alone)		→	★		
4. Gives examples of signs of dependence in individuals or groups (e.g. a person who cannot stop playing online games; modern society cannot function without electricity)		→	★		
5. Names conditions that foster autonomy (e.g. critical judgment, good sense, moral responsibility, the ability to choose, authenticity, resourcefulness)		→	★		
6. Shows how friendship, love, academic success, consumption, thrill-seeking, etc., can lead to autonomy or to dependence (e.g. a young person gains self-confidence through friendships with her peers and decides to look for a summer job; a young person enjoys playing music so much that he cannot stop and neglects his responsibilities)		→	★		
7. Explains how exercising one's autonomy can become a source of tension (e.g. after deciding to dress in a certain style, an adolescent may come into conflict with his or her parents)		→	★		
8. Formulates ethical questions about autonomy (e.g. Is it possible to be entirely autonomous? Why or why not?)	E	→	★		
9. Names references that support and enrich ethical reflection on autonomy (e.g. charters, laws, regulations, individuals, media)	E	→	★		
10. Makes connections between ethical reflection on autonomy and ethical reflection on freedom or the social order		◆	◆		
11. Makes connections between autonomy and the pursuit of the common good		◆	◆		
12. Makes connections between autonomy and the recognition of others		◆	◆		
C. Social order³		1	2	4	5
1. Uses examples to show that the social order is based on the values and norms adopted by groups, institutions and organizations (e.g. in many families, the social order is based on the values of love and sharing, as well as on family rules; in a theatre company, the social order is based on the director's instructions [norms] as well as on the values of rigour and perseverance)	E	→	★		
2. Describes different forms of power in groups, institutions or organizations (e.g. authoritative power [imposition of will]; democratic power [taking into account the majority vote by electing representatives])		→	★		
3. Describes different forms of obedience (e.g. submission [agreeing to submit without protest]; conformity [adopting the same behaviour as the majority])		→	★		
4. Describes different forms of disobedience (e.g. crime [serious, voluntary offence against the law]; civil disobedience [passive resistance and refusal to obey a law that is deemed to be unfair])		→	★		
5. Names factors that could bring about a change in social values and norms (e.g. war, immigration, the media, science)		→	★		
6. Shows how values can inspire a person or a group to question or uphold the social order and the law (e.g. in the name of justice, a people rises up against the authoritative regime in power; for health reasons, a group of students advocates strict enforcement of the no-smoking legislation)		→	★		
7. Formulates ethical questions about the social order (e.g. What behaviour should be encouraged or avoided when faced with a law that is considered unfair?)	E	→	★		
8. Names references that support and enrich ethical reflection on the social order (e.g. charters, laws, regulations, individuals, media)	E	→	★		
9. Makes connections between ethical reflection on the social order and ethical reflection on autonomy or freedom		◆	◆		
10. Makes connections between the social order and the pursuit of the common good		◆	◆		
11. Makes connections between the social order and the recognition of others		◆	◆		
D. Tolerance⁴		1	2	4	5
1. Defines terms that can be associated with tolerance (e.g. intolerance, indifference, discrimination, segregation, racism, xenophobia, reasonable accommodation, diversity)				→	★

2. Gives examples of current topics that can be sources of tension regarding tolerance (e.g. same-sex marriage, the integration of handicapped persons, requests from religious groups)				→	★
3. Based on cases taken from literature or current affairs, describes examples of tolerance, intolerance or indifference: <ul style="list-style-type: none"> – origin of the situation – people involved – people's reactions – circumstances – place – issues at stake, etc. 				→	★
4. Explains different individual or collective responses to cases taken from literature or current events that can be sources of tension regarding tolerance: <ul style="list-style-type: none"> – the actions taken – the values involved – the laws and regulations to be considered – possible consequences, etc. 				→	★
5. Formulates ethical questions about tolerance (e.g. What is the difference between complacency and tolerance?)	E			→	★
6. Names references that support and enrich ethical reflection on tolerance (e.g. charters, laws, regulations, individuals, media, UNESCO's Declaration of Principles on Tolerance)	E			→	★
7. Makes connections between ethical reflection on tolerance and ethical reflection on the future of humanity, justice or human ambivalence				◆	◆
8. Makes connections between tolerance and the pursuit of the common good				◆	◆
9. Makes connections between tolerance and the recognition of others				◆	◆
E. The future of humanity⁵		1	2	4	5
1. Explains different ways to look at the future of humanity (e.g. Aldous Huxley presents an imaginary vision of the future in a society dominated by science; the reflections of Hubert Reeves and David Suzuki remind us of the importance of protecting the environment to ensure the future of humanity)				→	★
2. Explains some current challenges in human relations (e.g. the gap between rich and poor countries, the consequences of overpopulation): <ul style="list-style-type: none"> – issue – actors involved – statistics – scope of the problem – tensions, values and norms at issue, etc. 				→	★
3. Explains some possible actions or options, given the challenges in human relations (e.g. fair trade, economic protectionism): <ul style="list-style-type: none"> – description of the action – intention – people involved – values – possible consequences, etc. 				→	★
4. Explains some current challenges in the relationship between human beings and the environment (e.g. exploitation of natural resources, space exploration, research into genetics and GMOs): <ul style="list-style-type: none"> – issues – actors involved – statistics – scope of the problem – tensions, values and norms at stake, etc. 				→	★
5. Explains some possible actions or options, given the challenges in the relationship between human beings and the environment (e.g. composting or burning organic matter): <ul style="list-style-type: none"> – description of the action – intention – people involved – values – possible consequences, etc. 				→	★

6. Gives examples of how certain references can guide individual or group actions in the face of challenges to the future of humanity (e.g. the value of respect for the environment [reference] inspires certain people to buy local products in order to avoid transportation over long distances)				→	★
7. Formulates ethical questions on the future of humanity (e.g. Why should human beings be concerned with the future of humanity?)	E			→	★
8. Names references that support and enrich ethical reflection on the future of humanity (e.g. charters, laws, regulations, science, individuals, media)	E			→	★
9. Makes connections between ethical reflection on the future of humanity and ethical reflection on tolerance, justice or human ambivalence				◆	◆
10. Makes connections between the future of humanity and the pursuit of the common good				◆	◆
11. Makes connections between the future of humanity and the recognition of others				◆	◆
F. Justice⁶		1	2	4	5
1. Defines some terms that must be understood in reference to justice (e.g. injustice, right, law, fairness, equality, merit, eugenics, euthanasia)				→	★
2. Names different ways of looking at justice (e.g. restorative justice, remedial justice, social justice, universal justice)				→	★
3. Gives examples of situations that raise an issue related to justice (e.g. distribution of wealth, euthanasia, working conditions in poor countries)				→	★
4. Names principles on which justice is based (e.g. equality, fairness, respect for individuals, merit)				→	★
5. Explains how the way we look at justice influences our answers to social or humanitarian questions, or questions about life and death (e.g. someone who sees justice as retaliation [<i>an eye for an eye, a tooth for a tooth</i>] would probably agree to the use of the death penalty in a case of premeditated murder; someone who sees justice as a duty to share would probably tend to give to charity)				→	★
6. Explains, using social or humanitarian questions, or questions about life and death, how justice is seen differently in different societies (e.g. the death penalty exists in certain societies, but not in others; in some countries, it is considered fair for all citizens to have the right to free health care, while elsewhere it is considered fair that everyone pay for their own health care)				→	★
7. Formulates ethical questions about justice (e.g. Does justice mean that everyone should be treated the same way? Why?)	E			→	★
8. Names references that support and enrich ethical reflection on justice (e.g. charters, laws, regulations, individuals, media)	E			→	★
9. Makes connections between ethical reflection on justice and ethical reflection on tolerance, the future of humanity or human ambivalence				◆	◆
10. Makes connections between justice and the pursuit of the common good				◆	◆
11. Makes connections between justice and the recognition of others				◆	◆
G. Human ambivalence⁷		1	2	4	5
1. Defines terms that can be associated with ambivalence (e.g. ambiguity, coherence, equivocation, conflicting values, duality, morality, amorality, immorality)				→	★
2. Names elements that can be difficult to balance and become sources of human ambivalence (e.g. reason and passion; morality, immorality and amorality; truth and lies; good and evil; satisfaction and frustration; pride and modesty; regret and contentment)				→	★
3. Describes situations that illustrate human ambivalence in feelings (e.g. an offended person is torn between revenge and forgiveness)				→	★
4. Describes situations that illustrate human ambivalence in judgment (e.g. a student feels torn between the advantages and disadvantages of the school's dress code and hesitates before voting for or against it)				→	★
5. Describes situations that illustrate human ambivalence in behaviour (e.g. a driver is aware that he is under the influence of alcohol and hesitates between staying at the scene of the accident and leaving)				→	★
6. Describes situations that illustrate ambiguity in human actions (e.g. a country that defends human rights infringes on them to serve its own purposes)				→	★

7. Formulates ethical questions on human ambivalence (e.g. Are young people more or less ambivalent than adults? Why?)	E			→	★
8. Names references that support and enrich ethical reflection (e.g. charters, laws, regulations, individuals, media)	E			→	★
9. Makes connections between ethical reflection on human ambivalence and ethical reflection on tolerance, the future of humanity or justice				◆	◆
10. Makes connections between human ambivalence and the pursuit of the common good				◆	◆
11. Makes connections between human ambivalence and the recognition of others				◆	◆

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1. [Ethics and Religious Culture Program, Secondary, p. 37 \(497\).](#)
 2. [Ethics and Religious Culture Program, Secondary, p. 38 \(498\).](#)
 3. [Ethics and Religious Culture Program, Secondary, p. 38 \(498\).](#)
 4. [Ethics and Religious Culture Program, Secondary, p. 39 \(499\).](#)
 5. [Ethics and Religious Culture Program, Secondary, p. 39 \(499\).](#)
 6. [Ethics and Religious Culture Program, Secondary, p. 39 \(499\).](#)
 7. [Ethics and Religious Culture Program, Secondary, p. 40 \(500\).](#)

Ethics and Religious Culture

Competency 2 – Demonstrates an understanding of the phenomenon of religion

At the secondary level, an understanding of the phenomenon of religion is based on acquired knowledge about the religious traditions that are present in Québec and about representations of the world and human beings that define the meaning and value of human experience outside the realm of religious beliefs and affiliation.

The following tables further describe the knowledge to be acquired for each compulsory theme of the religious culture component. The students work with this knowledge in learning and evaluation situations that incorporate the practice of dialogue. They use it to analyze various forms of religious expression, to make connections between forms of religious expression and the social and cultural environment as well as to consider various ways of thinking, being and acting.

The knowledge indicated in the following table must be covered in accordance with the compulsory nature of the religious elements of the program content, which is based on Québec’s history and culture. When producing learning and evaluation situations, the teacher must ensure the following:

- Christianity (Catholicism and Protestantism) is covered throughout each year of a cycle
- Judaism and Native spirituality are covered on a number of occasions in each year of a cycle
- Islam, Buddhism and Hinduism are covered on a number of occasions over the course of a cycle
- Other religions may be covered over the course of a cycle, depending on the reality and the needs of the class
- Cultural expressions and expressions derived from representations of the world and of human beings that reflect the meaning and value of human experience outside of religious beliefs and affiliation are addressed during the cycle

Knowledge related to themes of religious culture					
<p>→ Student constructs knowledge with teacher guidance.</p> <p>★ Student applies knowledge by the end of the school year.</p> <p>Student reinvests knowledge.</p> <p>◆ This learning is suggested; it is not prescribed in the program.</p> <p>E: The letter E indicates that some of the concepts related to this learning were covered in elementary school.</p>	Elementary	Secondary			
		Cycle One		Cycle Two	
A. Québec's religious heritage¹		1	2	4	5
1. Defines terms that can be connected to religious heritage (e.g. heritage, religious heritage, institutions, folklore)		→	★		
2. Names founders or influential figures in Québec's religious heritage (e.g. Marie Guyart, Mgr François de Laval, Gaspar Soiaga Kondiaronk, Henriette Odin-Feller)	E	→	★		
3. Associates elements of religious heritage in the environment with founders (e.g. Hôtel-Dieu Hospital and the Augustinian nuns, the Society of Saint Vincent de Paul and the Vincentians)	E	→	★		
4. Names religious institutions that are part of Québec's heritage (e.g. Frères du Sacré-Cœur community, the Sœurs de la Charité community)	E	→	★		
5. Describes religious institutions that are part of Québec's heritage: origin, purpose, roles and responsibilities of religious personnel, hierarchy, etc.	E	→	★		
6. Describes the contribution of religious institutions to Québec society, particularly in health care and education (e.g. construction of schools and hospitals, personnel mainly composed of nuns and monks, establishment of programs of study)		→	★		
7. Describes the influence of religious traditions on the values and norms in Québec society (e.g. influence on moral behaviour and moral codes, habits and customs, prohibitions)	E	→	★		
8. Describes the influence of religious traditions on the folklore and works of art in Québec's heritage (e.g. influence of Christianity in Québec literature)		→	★		
9. Makes connections between the theme <i>Québec's religious heritage</i> and the themes <i>Key elements of religious traditions</i> or <i>Representations of the divine and of mythical and supernatural beings</i>		◆	◆		

10. Makes connections between the theme <i>Québec's religious heritage</i> and the pursuit of the common good		◆	◆		
11. Makes connections between the theme <i>Québec's religious heritage</i> and the recognition of others		◆	◆		
B. Key elements of religious traditions²		1	2	4	5
1. Describes different stories in religious traditions: type of story, origin, characteristics, role, etc.	E	→	★		
2. Describes different rites in religious traditions: type of rite, origin, characteristics, role, procedure, etc.	E	→	★		
3. Describes different rules in religious traditions: type of rule, origin, prohibitions, obligations, etc.	E	→	★		
4. Makes connections between key elements of religious traditions and forms of religious expression in the environment (e.g. church bells [form of religious expression] announce Sunday services [rite])	E	→	★		
5. Makes connections between the stories, rites and rules of a religious tradition (e.g. the celebration of the Eucharist [rite] originates from the passion of Jesus [story] and the Catholic church asks its followers to attend Sunday mass [rule]; the Jewish holiday Sukkot [rite] originates from the story of the exodus from Egypt and, for this holiday, Jews must build an outdoor dwelling [rule] and have a meal there)	E	→	★		
6. Makes connections between the theme <i>Key elements of religious traditions</i> and the themes <i>Québec's religious heritage</i> or <i>Representations of the divine and of mythical and supernatural beings</i>		◆	◆		
7. Makes connections between the theme <i>Key elements of religious traditions</i> and the pursuit of the common good		◆	◆		
8. Makes connections between the theme <i>Key elements of religious traditions</i> and the recognition of others		◆	◆		
C. Representations of the divine and of mythical and supernatural beings³		1	2	4	5
1. Defines terms that can be related to the divine and to mythical or supernatural beings (e.g. divinity, mythology, goddess, demon, supernatural, spirit, angel)		→	★		
2. Gives the name or names attributed to the divine in different religious traditions <ul style="list-style-type: none"> – Christianity: Trinity, Father, Son, Holy Spirit – Judaism: Adonai, Lord – Native spirituality: Great Spirit – Islam: Allah, etc. 	E	→	★		
3. Describes attributes of the divine according to different traditions <ul style="list-style-type: none"> – qualifiers: good, merciful, creator, omnipresent, omnipotent – physical characteristics: human form, animal form (Native spirituality), blue skin and many arms (Hinduism), etc. 	E	→	★		
4. Names symbols associated with the divine <ul style="list-style-type: none"> – colours: white, orange – elements: fire, water – vegetation: lotus flower, olive branch, etc. 		→	★		
5. Names mythical and supernatural beings associated with different cultures and religious traditions (e.g. gods and goddesses, mythical animals, angels, devils, spirits)		→	★		
6. Describes attributes of mythical or supernatural beings according to different cultures and religious traditions: physical characteristics, feelings, qualities, etc.		→	★		
7. Makes connections between the theme <i>Representations of the divine and of mythical and supernatural beings</i> and the themes <i>Québec's religious heritage</i> or <i>Key elements of religious traditions</i>		◆	◆		
8. Makes connections between the theme <i>Representations of the divine and of mythical and supernatural beings</i> and the pursuit of the common good		◆	◆		
9. Makes connections between the theme <i>Representations of the divine and of mythical and supernatural beings</i> and the recognition of others		◆	◆		
D. Religions down through time⁴		1	2	4	5
1. Describes the origins of certain religious traditions ⁵ <ul style="list-style-type: none"> – religious affiliations⁶ – founding events (role and meaning) 	E			→	★

<ul style="list-style-type: none"> – key figures – important places – important times – writings – doctrines, etc. 					
<p>2. Describes the development and diffusion of certain religious traditions</p> <ul style="list-style-type: none"> – consolidation: institutions, councils, establishment of rules and dogma – trends and currents within various traditions: schisms, the Reformation and the Counter Reformation – relationships between religious and political powers – roles of men and women – tensions, conflicts, reconciliations and reconnections, etc. 				→	★
3. Describes periods of religious renewal in different religious traditions: origins, characteristics				→	★
4. Describes new religious movements: origins, characteristics				→	★
5. Makes connections between the theme <i>Religions down through time</i> and the themes <i>Existential questions</i> , <i>Religious experience</i> or <i>Religious references in art and culture</i>				◆	◆
6. Makes connections between the theme <i>Religions down through time</i> and the pursuit of the common good				◆	◆
7. Makes connections between the theme <i>Religions down through time</i> and the recognition of others				◆	◆
E. Existential questions⁷		1	2	4	5
1. Explains answers that various religious traditions or currents of thought have offered regarding the existence of the divine					
a. ways to affirm its existence: through nature, reason, feelings, experience, etc.				→	★
b. different doctrines: monotheism, polytheism, animism, pantheism, etc.				→	★
c. critiques and denunciations: atheism, the idea of religious alienation, the idea of the death of God, etc.				→	★
2. Explains answers that various religious traditions or currents of thought have offered regarding the meaning of life and death					
a. the human condition: birth, suffering, death, etc.				→	★
b. life after death: resurrection, reincarnation, paradise, hell, nirvana, nothingness, etc.				→	★
c. human freedom: free will, predestination, fatalism, etc.				→	★
3. Explains answers that various religious traditions or currents of thought have offered regarding the nature of human beings					
a. human origins: divine creature, natural being, natural evolution, etc.				→	★
b. men and women: complementarity, sexuality, dignity, etc.				→	★
c. the constitution of human beings: soul, body spirit, permanence and impermanence of human beings, etc.				→	★
4. Makes connections between the theme <i>Existential questions</i> and the themes <i>Religions down through time</i> , <i>Religious experience</i> or <i>Religious references in art and culture</i>				◆	◆
5. Makes connections between the theme <i>Existential questions</i> and the pursuit of the common good				◆	◆
6. Makes connections between the theme <i>Existential questions</i> and the recognition of others				◆	◆
F. Religious experience⁸		1	2	4	5
1. Names types of religious experience in daily life (e.g. prayer, contemplation, admiring nature)	E			→	★
2. Names types of exceptional religious experience (e.g. conversion, ecstasy, illumination, pilgrimage)				→	★
3. Describes religious experiences: sites, actions taken, objects used, people present, words spoken, feelings and emotions experienced, etc.	E			→	★

4. Explains the meaning attributed to different daily religious experiences (e.g. prayer is a means of making personal and intimate contact with the divine)	E			→	★
5. Explains the meaning attributed to different exceptional religious experiences (e.g. conversion as a radical change for a believer)				→	★
6. Describes the effects of religious experience <ul style="list-style-type: none"> – on a person (e.g. transformation, liberation, healing) – on a community (e.g. sharing, involvement) – on ways of life (e.g. asceticism, life as a hermit, monastic life, etc.) 	E			→	★
7. Associates a religious experience with the corresponding religious tradition (e.g. reciting the rosary with Catholicism, a pilgrimage to Mecca with Islam, the sweat lodge with Native spirituality)	E			→	★
8. Makes connections between the theme <i>Religious experience</i> and the themes <i>Religions down through time</i> or <i>Existential questions</i> or <i>Religious references in art and culture</i>				◆	◆
9. Makes connections between the theme <i>Religious experience</i> and the pursuit of the common good				◆	◆
10. Makes connections between the theme <i>Religious experience</i> and the recognition of others				◆	◆
G. Religious references in art and culture ⁹		1	2	4	5
1. Defines terms that could be linked to religious references in the arts and in culture (e.g. work of art, religious reference, culture, symbol, secular)				→	★
2. Names works of art present in the social and cultural environment that contain religious references (e.g. picture, sculpture, object, theatre, film, place of worship)	E			→	★
3. Describes works of art that contain a religious reference: type of work, author, intended audience, context in which it was created, role, etc.	E			→	★
4. Identifies, in works of art, characters, objects or a scene that contains a religious reference (e.g. a painting of the angel Gabriel; a sculpture that includes a crucifix; a film about the Exodus of the Israelites from Egypt)	E			→	★
5. Makes connections between what is represented in a work of art and a religious story (e.g. it is possible to make a connection between a picture of Moses crossing the Red Sea and the story of the Exodus in the Bible; Giuseppe Verdi's opera <i>Nabucco</i> evokes the biblical story of the enslavement of Jews in Babylon)	E			→	★
6. Explains the symbolism of certain religious references in works of art (e.g. the cross represents the death and resurrection of Jesus and, for believers, the salvation of God; the dove symbolizes peace in many Christian traditions; the eight-spoked Wheel of Dharma symbolizes the Noble Eightfold Path to enlightenment in Buddhism)	E			→	★
7. Associates a work of art with the appropriate religious tradition (e.g. stained glass with Catholicism or Protestantism, an icon with the Orthodox tradition, a dance with Native spirituality, the image of a lotus flower with Hinduism or Buddhism)	E			→	★
8. Makes connections between the theme <i>Religious references in art and culture</i> and the themes <i>Religions down through time</i> , <i>Existential questions</i> or <i>Religious experience</i>				◆	◆
9. Makes connections between the theme <i>Religious references in art and culture</i> and the pursuit of the common good				◆	◆
10. Makes connections between the theme <i>Religious references in art and culture</i> and the recognition of others				◆	◆

1. [Ethics and Religious Culture Program, Secondary, p. 42 \(502\).](#)
2. [Ethics and Religious Culture Program, Secondary, p. 43 \(503\).](#)
3. [Ethics and Religious Culture Program, Secondary, p. 43 \(503\).](#)
4. [Ethics and Religious Culture Program, Secondary, p. 44 \(504\).](#)
5. In particular, discusses differences and similarities of events associated with Catholicism and Protestantism.
6. Where appropriate, indicates the religious tradition of origin, e.g. Christianity emerged from Judaism.
7. [Ethics and Religious Culture Program, Secondary, p. 44 \(504\).](#)
8. [Ethics and Religious Culture Program, Secondary, p. 45 \(505\).](#)
9. [Ethics and Religious Culture Program, Secondary, p. 46 \(506\).](#)

Ethics and Religious Culture

Competency 3 – Engages in dialogue

To develop the competencies *Reflects on ethical questions* and *Demonstrates an understanding of the phenomenon of religion*, students must learn to engage in dialogue. To do so, they further the knowledge they acquired at the elementary level and acquire new knowledge related to the forms of dialogue, the conditions that foster it and the means to be used to develop and examine a point of view.

The following table presents the knowledge that will allow students to organize their thinking, interact with others and develop a substantiated point of view in relation to an ethical reflection or to understanding an aspect of the phenomenon of religion. By reflecting on an ethical question or seeking to understand a form of religious expression, students acquire the elements of knowledge related to the competency *Engages in dialogue*.

Knowledge related to the practice of dialogue					
	Elementary	Secondary			
		Cycle One	Cycle Two		
→ Student constructs knowledge with teacher guidance.					
★ Student applies knowledge by the end of the school year.					
Student reinvests knowledge.					
◆ This learning is suggested; it is not prescribed in the program.					
E: The letter E indicates that some of the concepts related to this learning were covered in elementary school.					
A. Forms of dialogue¹		1	2	4	5
1. Explains, in his/her own words, the meaning of a panel		→	★		
2. Uses, in a situation involving dialogue:					
a. conversation, discussion, narration, deliberation, interview, debate	E				
b. panel		→	★		
B. Conditions that foster dialogue²		1	2	4	5
1. Respects conditions that foster dialogue:					
a. observes rules for engaging in dialogue	E				
b. correctly expresses his/her ideas	E				
c. respects the right of others to speak	E				
d. attentively listens to what another person has to say in order to grasp the meaning	E				
e. considers all other paths for fostering dialogue, ERC program, secondary, p. 48 (508)	E				
2. Contributes to establishing conditions that foster dialogue:					
a. suggests rules for engaging in dialogue	E				
b. proposes ways of alleviating tensions	E				
c. introduces nuances to his/her comments and recognizes the nuances introduced by others	E				
d. is open to different ways of thinking	E				
e. considers all other paths for fostering dialogue, ERC program, secondary, p. 48 (508)	E				
C. Means for developing a point of view³		1	2	4	5

1. Explains, in his/her own words, the use of description, comparison, synthesis, explanation and justification	E				
2. Uses description to enumerate the characteristics of the subject discussed ⁴ (e.g. in Cycle One, in the context of a story, describes the setting where the action takes place, the characters and the important events; in Cycle Two, in the context of a religious experience, describes the place where the experience took place, what the person felt, what actions were taken, what words were spoken, etc.)	E	→	→	→	★
3. Uses comparison to highlight similarities and differences among the elements of the subject discussed (e.g. in Cycle One, names two differences between an adolescent and an adult's conception of freedom; in Cycle Two, indicates the similarities and differences between Hubert Reeves and David Suzuki's vision of the future of humanity)	E	→	→	→	★
4. Uses synthesis to provide a coherent summary of the elements of the subject discussed (e.g. in Cycle One, summarizes what he/she has learned about connections between the stories, rites and rules of religious traditions; in Cycle Two, summarizes his/her understanding of the different answers religious traditions propose for an existential question)	E	→	→	→	★
5. Uses explanation to help others to know or understand the meaning of the subject discussed (e.g. in Cycle One, social order is an agreement between the members of a group about norms to be respected and values to be espoused; in Cycle Two, human ambivalence is a state in which a person is undecided about two options as they both involve equally important values)	E	→	→	→	★
6. Uses justification to present, in a logical way, a few reasons and ideas that support a point of view (e.g. in Cycle One, "I think everyone's freedom is limited because there are rules, codes of conduct and laws that govern our behaviour;" in Cycle Two, "I believe that a pilgrimage is a religious experience, because the believer finds a spiritual meaning there and becomes personally involved, which strengthens his or her faith.")	E	→	→	→	★
D. Types of reasoning⁵		1	2	4	5
1. Explains in his/her own words: reasoning by induction, deduction, analogy, hypothesis				→	★
2. Recognizes, in a situation involving dialogue:					
a. reasoning by induction (e.g. "My friend Marie listens to music while she studies and she does very well. Therefore, listening to music must foster success.")				→	★
b. reasoning by deduction (e.g. "Team sports require members to be in good physical shape. Therefore, anyone who practises team sports must be in good physical shape.")				→	★
c. reasoning by analogy (e.g. "I can ride my bike safely, following road safety rules. Therefore, I can drive a scooter.")				→	★
d. reasoning by hypothesis (e.g. "People who do 30 minutes or more of physical activity a day have a longer life expectancy than the national average.")				→	★
3. Questions, in a situation involving dialogue: ⁶					
a. reasoning by induction (e.g. "How can we say that what is true for one person is true for everyone?")				→	★
b. reasoning by deduction (e.g. "Is it possible for someone who practises a team sport to be in poor physical shape?")				→	★
c. reasoning by analogy (e.g. "Can you name some big differences between riding a bike and driving a scooter?")				→	★
d. reasoning by hypothesis (e.g. "Can a scientific study confirm this hypothesis?")				→	★
E. Means for examining a point of view⁷		1	2	4	5
1. Types of judgment					
1.1. Explains, in his/her own words the meaning of a judgment of preference, a judgment of prescription, a judgment of reality and a judgment of value	E				
1.2. Recognizes, in a situation involving dialogue:					
a. a judgment of preference (e.g. "I prefer the norms imposed by my parents to those imposed by my friends' parents.")	E	→	★		

b. a judgment of prescription (e.g. "It's important to respect the freedom of others.")	E	→	★		
c. a judgment of reality (e.g. "The Bible tells a number of stories that have inspired the creation of religious rites.")	E	→	★		
d. a judgment of value (e.g. "The social order is more important than freedom.")	E	→	★		
1.3. Questions, in a situation involving dialogue: ⁸					
a. a judgment of preference (e.g. "How are your parents' norms better than those imposed by your friends' parents?")	E	→	→	→	★
b. a judgment of prescription (e.g. "Do I have to respect someone else's freedom even if it limits my freedom?")	E	→	→	→	★
c. a judgment of reality (e.g. "Can you give an example of a story that has inspired the creation of a rite?")	E	→	→	→	★
d. a judgment of value (e.g. "How is the social order more important to you than freedom?")	E	→	→	→	★
2. Processes that may hinder dialogue ⁹					
2.1. Explains, in his/her own words:					
a. a hasty generalization, a personal attack, an appeal to the people, an appeal to the crowd (bandwagon), an appeal to prejudice, an appeal to stereotype, an argument from authority	E				
b. "two wrongs don't make a right" argument, a straw man argument, a false dilemma, a causal fallacy, a false analogy, a slippery slope, a conspiracy		→	→	→	★
2.2. Recognizes, in a situation involving dialogue:					
a. a hasty generalization (e.g. "All adolescents disobey their parents.")	E	→	★		
b. a personal attack (e.g. "You are not smart enough to find the solution.")	E	→	★		
c. an appeal to the people (e.g. "My friends all say that the best form of justice is fairness, so it must be true.")	E	→	★		
d. an appeal to the crowd (e.g. "This computer has the highest sales; that means it must be the best model.")	E	→	★		
e. an appeal to prejudice (e.g. "A handicapped person can never be autonomous.")	E	→	★		
f. an appeal to stereotype (e.g. "Boys are less co-dependent than girls.")	E	→	★		
g. an argument from authority (e.g. "I believe there is life after death because a famous sociologist said so.")	E	→	★		
h. "two wrongs don't make a right" argument (e.g. "You came home much too late last night." "But Dad, my friend Sam went home two hours later than I did!")		→	→	→	★
i. a straw man argument (e.g. "Ecologists think that we should all wear green plants in order to save the planet.")		→	→	→	★
j. a false dilemma (e.g. "Either you let me get my driver's license or I won't do any more housework.")		→	→	→	★
k. a causal fallacy (e.g. "I scored a goal because I was playing with a hockey stick signed by my idol.")		→	→	→	★
l. a false analogy (e.g. "Since that student plays the guitar so well, he or she must sing well.")		→	→	→	★
m. a slippery slope (e.g. "If you are late for class one more time, you will fail your exam, you won't get your high school diploma and you will never find a job.")		→	→	→	★
n. a conspiracy (e.g. "We will never be able to save the planet because politicians in all the rich countries have agreed that the economy is their priority.")		→	→	→	★
2.3. Questions, in a situation involving dialogue: ¹⁰					
a. a hasty generalization (e.g. "What is your basis for saying that all adolescents disobey their parents?")	E	→	★		
b. a personal attack (e.g. "Do you really think that insulting me will help us find the solution?")	E	→	★		

c. an appeal to the crowd (e.g. "Is everything your friends say always true?")	E	→	★		
d. an appeal to the people (e.g. "Does the number of computers sold guarantee the quality of the model?")	E	→	★		
e. an appeal to prejudice (e.g. "Can you give me your definition of autonomy?")	E	→	★		
f. an appeal to stereotype (e.g. "What is your basis for saying that boys are less co-dependent than girls?")	E	→	★		
g. an argument from authority (e.g. "Regardless of what the sociologist said and regardless of his reputation, what do you think and what are your arguments?")	E	→	★		
h. "two wrongs don't make a right" argument (e.g. "If your friend goes home at 7:00 p.m., should you do likewise?")		→	→	→	★
i. a straw man argument (e.g. "What would we do in the middle of winter?")		→	→	→	★
j. a false dilemma (e.g. "What is the connection between getting your driver's license and doing housework?")		→	→	→	★
k. a causal fallacy (e.g. "Do all players who score goals use sticks autographed by their idols?")		→	→	→	★
l. a false analogy (e.g. "Are the same skills required to sing and to play the guitar?")		→	→	→	★
m. a slippery slope (e.g. "Aren't you exaggerating a little? Being late for this class will not determine the rest of my life.")		→	→	→	★
n. a conspiracy (e.g. "Can you prove that the politicians agreed on this point?")		→	→	→	★

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1. [Ethics and Religious Culture Program, Secondary, p. 48 \(546\).](#)
 2. [Ethics and Religious Culture Program, Secondary, p. 48 \(546\).](#)
 3. [Ethics and Religious Culture Program, Secondary, p. 49 \(547\).](#)
 4. The subject being discussed refers to the object of dialogue, i.e. the ethical situation or the form of religious expression dealt with in class.
 5. [Ethics and Religious Culture Program, Secondary, p. 54 \(514\).](#)
 6. The examples below are related to those given in point 2.
 7. [Ethics and Religious Culture Program, Secondary, p. 50 \(548\).](#)
 8. The examples below are connected to those given in point 1.2.
 9. [Ethics and Religious Culture Program, Secondary, p. 52 \(550\).](#)
 10. The examples given below are related to those given in point 2.2.