

Religious Education 3

Curriculum Guide 2016



Education and Early Childhood Development

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Section 1: Program Overview and Rationale

Vision Statement

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

Rationale for Religious Education

*Because religion plays significant roles in history and society, study about religion is essential to understanding both the nation and the world. Omission of facts about religion can give students the false impression that the religious life of humankind is insignificant or unimportant. Failure to understand even the basic symbols, practices, and concepts of the various religions makes much of history, literature, art, and contemporary life unintelligible. (Warren A. Nord, Charles C. Haynes, **Taking Religion Seriously Across the Curriculum**. Alexandria, VA: ASCD, 1998, p. 36.)*

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

Fundamental questions about life continue to be asked. From a young age, children set out on a quest for answers, not always simple answers but answers relating to the profound questions of life and life beyond. This quest is lifelong and includes a search for answers related to questions about the purpose of life, where we fit into the scheme of things, what is the ultimate mystery which embraces our entire existence, what makes us different from other living things, what the source of suffering is, how happiness can be found, what happens after death, and other fundamental questions. These are questions addressed by all major religions and, because of their importance, they are given attention in a K-12 curriculum. While a religious education program should provide a forum to address such questions, it must be noted that central to the faith development of the young person is the family and faith community. The religious education program can support the role of each, where appropriate. Students should be given structured and unstructured opportunities to search in their own religious heritage for the answers to these questions, and to compare these with the answers or frameworks provided in other religious traditions.

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

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

M. Stackhouse in *Creeds, Society and Human Rights* writes:

Persons demand beliefs; societies need convictions; and civilizations require a basic social ethical vision by which to guide behavior. (M. Stackhouse, **Creeds, Society and Human Rights**. Grand Rapids, Michigan: W.B. Eerdmans Publishing Co., 1984, p. 4.)

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

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

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

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

According to John M. Hull:

Religion is too important a part of history, culture, and current experience of [humankind] to be left to believers alone. There is a role for the school in preparing pupils to take an informed and thoughtful part in a pluralistic society. When the society contains not one but several religions, the need for a thoughtful study of religion becomes greater, not less. (“Religious Education in a Pluralistic Society”, **Studies in Religion and Education**. London: Falmer Press, 1984, p. 48.)

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

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

Key Principles Underlying the Religious Education Curriculum

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

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

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

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

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

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

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

While there are outcomes pertaining to belief systems other than Christianity at all primary levels, it is recognized that any formal study of these may be very challenging for primary children. However, teachers are encouraged to be inclusive of other faiths, to help children appreciate differences in beliefs, and to ensure that any information given about other faiths is accurate. Any methodology used must be pedagogically and developmentally sound. **For primary teachers this means that teachers are not expected to be experts on multiple religions and students are not expected to memorize terminology and facts associated with all belief systems they are exposed to.**

In this regard, teachers are strongly encouraged to avail of community resources for materials to support these goals. Adherents of the various faith communities, if available, can be sources of information, stories and symbols. Suitable materials may be available in school resource centres, public libraries or on the Internet. If teachers are aware of students in their class whose family is an adherent of a living belief system not included in the program, they are encouraged to include these as part of the program.

Seven major living belief systems and Aboriginal Spirituality are included in the religious education primary program with a different focus at each grade level. An overview is provided on page 18 of this guide.

Meeting the Needs of all Learners The Religious Education Learning Environment: A Multi- faith Approach

An effective learning environment will be one where sensitivity and respect is shown for all religious traditions. The learning environment should be such that it fosters in students a positive attitude towards other people and their right to hold different beliefs. It should prepare students for living in a society of diverse religions. Recognizing students' varying backgrounds and experiences, the religious education instructional environment must incorporate principles and strategies which celebrate diversity while recognizing the varied learning styles, multiple intelligences, and abilities of the individual.

Religious Education should give access to the great spiritual traditions – the vocabulary used, and the kind of symbolism. In so doing, any hint of attempted indoctrination, conditioning, manipulation, even influencing and persuading, is misplaced because this dimension can only be grasped in freedom, or it is not grasped at all. (Barbara Watson, **The Effective Teaching of Religious Education**. New York: Longman Publishing, 1993, p.83)

It is not enough, however, that students learn about other faiths. In addition to attending to the cognitive domain (intellectual), the learning environment must be conducive to, and supportive of, the affective domain (emotional).

The learning environment has to be appropriate to the age and developmental needs of the student, with activities being student-centered. It may include experiences through celebrations, festivals, food, drama and field trips. An opportunity for reflection is important. The learning environment, however, should be sensitive to aspects of any living belief system that can only be experienced and fully appreciated by adherents of that particular belief system. It should never be the intent to turn any of these celebrations or observances into “pretend” sessions in which students pretend to be adherents of a belief system. In many instances the teacher will have to decide to what degree practices or celebrations can be facilitated in the school with the sincerity, dignity, and reverence they deserve. Therefore, an effective religious education environment must be:

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

The Primary Learner

Our pedagogy is to actively engage people’s whole “being” in place and time – their physical, mental and volitional capacities, their head, heart and action, their intellect, desire, and will, their reasons, memory, and imagination, and enable them to reclaim their past, embrace their present, and take responsibility for their own and other’s future. (Thomas H. Groome, **Sharing Faith, A Comprehensive Approach to Religious Education and Pastoral Ministry**. San Francisco: Harper, 1991, p. 430.)

People have many ways of understanding the world. A basic need for all learners is to make sense of their experiences as they grow intellectually, physically, emotionally, socially, morally and spiritually. Developing self-awareness and a sensitive appreciation of others, and becoming responsible members of society are fundamental to the lifelong learning process.

While some general characteristics of primary students have been identified, there is a need to recognize that changing characteristics are on a continuum with many variations at each grade and for different ages. While each student is unique, in general, the primary student

- is at the early stages of exploring ultimate questions (e.g., purpose, meaning and value of life)
- is beginning to explore concrete and literal levels of meaning
- is capable of creating personal knowledge and meaning based on experiences (e.g., exploratory and experiential learning)
- is beginning to develop a growing sense of self-awareness
- is beginning to value the importance of one’s relationships with others
- is using reasoning and problem solving skills with increasing ability
- is enthusiastic about communicating ideas and experiences
- is thinking critically by asking questions and questioning answers

- is responsive in settings that promote physical activity or hands-on experiences
- is reliant on adult guidance and instruction in new situations
- is developing a sense of justice (i.e., fairness, right and wrong, equality)
- is capable of reflection

The Role of the Teacher

One view on the inquiry-based classroom: *“My students and I didn’t know the answers to all these questions ... we planned to keep searching and asking. On the way to finding answers, we knew we would find more questions.”* (Cowhey, Mary (2006) ***Black Ants and Buddhists: Thinking Critically and Teaching Differently in the Primary Grades***. Portland, Maine: Stenhouse Publishers, p.12)

It is the role of the teacher to create a supportive environment. The teacher of religious education:

- is a facilitator;
- is not “all-knowing” about different religions;
- uses people from the faith communities as resource people;
- is sensitive to diverse religious beliefs;
- fosters a sense of acceptance, trust and comfort in the classroom;
- demonstrates a valuing of all learners;
- helps each student form individual beliefs and attitudes;
- allows time for reflection;
- challenges students to act upon their learning;
- provides time for students to ask questions.

While it is understood that each teacher brings his or her own beliefs to the classroom, it should also be understood that a teacher should not make any attempt to promote their personal beliefs (indoctrinate or proselytize) or denigrate any student’s beliefs. Because of the inherent influential role teachers have, expressions of personal beliefs should be done within a relevant context that is meaningful for students.

The Teaching and Learning Context

Thinking is the link among all other discrete domains, including reading, creating, listening and oral language. These domains are the foundation of literacy in its various and complex facets. Literacies, such as media literacy and critical literacy, are not specific to a subject area, but are foundational to students’ thinking and learning and transferable between and among academic subjects. Cultural and social literacies are also acknowledged as relevant for a diverse student population and for 21st Century Learning.

21st Century Learning

The impact of 21st Century Learning includes:

- Physical organization of schools (e.g., resources within the school facilities, size of classrooms, location of technology resources)
- Physical organization of students (e.g., class sizes, scheduling, teacher allocation)
- Professional learning opportunities for teachers (e.g., digital supports, virtual networks)
- Emphasis on teaching and learning strategies that include differentiated instruction
- Inquiry-based learning using current technologies

21st Century skills include critical thinking, collaboration, creative problem solving, effective communication, technological literacy, personal development, leadership, and an awareness of oneself as an individual and global citizen. The religious education curriculum can support and develop these skills.

The Inclusive Classroom

“Effective inclusive schools have the following characteristics: supportive environment, positive relationships, feelings of competence and opportunities to participate.” (The Centre for Inclusive Education, University of Western Ontario)

The religious education curriculum can support teaching and learning in an inclusive classroom. By fostering and celebrating the contributions of individuals, teachers can provide a variety of opportunities for students to engage in discussions about assumptions, stereotypes, labels and perceptions.

An inclusive classroom values the social and ethno-cultural backgrounds of all students while creating opportunities for community building. Diverse family customs, history, traditions, values, beliefs and unique ways of seeing and making sense of the world are important contexts for enriched learning through religious education.

Religious education activities can provide opportunities in a safe and caring environment for students to express feelings, to think critically about problem solving, or to simply reflect on current issues. All students need to see their lives and experiences reflected in their school community. All students need opportunities to share in their own and others' cultures by examining local, regional, and global belief systems. The promotion of these attitudes builds respect for one another, creates positive interdependence and allows for varied perspectives.



Learning Environments

On Constructivism: “... *meaning is intimately connected with experience. Students come into a classroom with their own experiences and a cognitive structure based on those experiences. These preconceived structures are valid, invalid or incomplete. The learner will reformulate his/her existing structures only if new information or experiences are connected to knowledge already in memory. Inferences, elaborations and relationships between old perceptions and new ideas must be personally drawn by the student in order for the new idea to become an integrated, useful part of his/her memory. Memorized facts or information that has not been connected with the learner's prior experiences will be quickly forgotten. In short, the learner must actively construct new information onto his/her existing mental framework for meaningful learning to occur.*” (Hanley, Susan (1994) “On Constructivism” [online] <<http://www.inform.umd.edu/UMS+State/UMD-Projects/MCTP/Essays/Constructivism.txt>> Maryland Collaborative for Teacher Education)

Whole Class Learning

There is no one best way to teach. Effective instruction encompasses a variety and combination of approaches – within a program, within a course, within a unit, within a lesson.

Effective instruction facilitates, promotes and results in student learning. Effective teachers know how to differentiate assessment and instruction to meet a wide variety of student needs and strengths. Effective teachers make decisions about curriculum selection, organization and implementation based on sound research and a wide range of practical and theoretical knowledge. They engage the student in the learning process. Effective instruction begins with the assessment of student learning needs, interests and abilities, continues with planning and delivering instruction in an appropriate manner. It includes monitoring student growth and understanding, and concludes with evaluating student progress and achievement in preparation for the next learning experience. Evaluation instruments should complement instructional strategies by encouraging thinking as well as the acquisition of information.

Instructional strategies should vary so that there is opportunity for direct instruction, independent work, assessment, cooperative small group work, and learning beyond a prescribed text. No matter what the instructional strategy, assessment, especially formative assessment, should be ongoing. The learning activities and instructional strategies occurring in classrooms should promote a school climate where teachers and learners collaborate about learning. The climate teachers create in any class should foster a sense of acceptance by teachers and peers, as well as a sense of comfort and order. Such a climate is enhanced when time is provided for students to ask and answer questions; when teachers restate/rephrase questions for a student; when teachers guide a student in finding solutions to problems assigned; when teachers acknowledge the worth and dignity of a particular response.

It is important that general and specific curriculum outcomes be used as reference points for planning learning experiences. These experiences should create learning communities that foster complex, creative, critical and ethical thought. There are many options for instructional strategies that teachers may select and combine in planning learning experiences for whole class, small group and independent learning.

Whole class learning often focuses on an individual (teacher or student) or on a specific group. It may be used effectively to present strategies, provide information, or communicate directions. This approach is often used to introduce and support other methods of instruction. For example, instructions and explanations can be given to the whole class before they begin to work in smaller groups. Whole-class learning can also be used when the entire class is involved in a common process, for example,

in sharing group or individual experiences, or in planning and making decisions about a class project or other shared learning experience.

Whole-class learning activities may include the following:

Questioning and discussion	<ul style="list-style-type: none"> • Various <i>levels of questioning</i> can be used to stimulate thinking, encourage expression and reflection, and may draw on prior learning experience
Demonstrations and presentations	<ul style="list-style-type: none"> • Allow students to receive verbal and non-verbal information through <i>tactile and visual</i> means; may illustrate a model or end product of a process; teachers or students may demonstrate or present to a whole class
Modelling	<ul style="list-style-type: none"> • A <i>teacher-centered</i> strategy that may involve examples of how a process works
Overviews, outlines and goal-setting	<ul style="list-style-type: none"> • A <i>teacher-centered</i> strategy that involves identifying a goal for an activity and the steps associated with achieving it
Explicit teaching (mini-lessons)	<ul style="list-style-type: none"> • A <i>teacher-centered</i> strategy that may involve giving information or directions and explaining procedures
Brainstorming	<ul style="list-style-type: none"> • A process of <i>rapidly generating</i> ideas or responses

Although large amounts of information transmitted through direct instruction may not always be retained, mini-lessons (short periods of whole class instruction) provided as the need or opportunity arises, can challenge the imagination, stimulate reflection, and develop a sense of inquiry. They can provide a forum for critical thinking and challenge students to revise and extend their own knowledge base as they encounter the practices and beliefs of others. Teachers should match their level of questioning (i.e., Q Matrix, Bloom) to the needs and interests of their students.

Small Group Learning

Small group experiences should be planned to help students learn how to interact effectively and productively as members of a group or team. Group work will decrease students' dependence on the teacher and increase positive interdependence. As groups take on various learning tasks, students will develop and consolidate the skills, abilities, and attitudes involved in group processes. Group processes require students to:

- participate, collaborate, co-operate, and negotiate;
- consider different ways of going about a task;
- discuss, brainstorm, react, and respond;
- build on their own ideas and extend the ideas of others;
- share their own expertise and employ the expertise of others;
- establish group goals and manage tasks;
- identify and solve problems;

- negotiate and make decisions;
- become sensitive to non-verbal communication – their own and others.

Small group learning experiences demonstrate to students how their patterns of learning, experience, and expertise are different from and similar to those of others. As students become more aware of their individual strengths as learners, they will become better equipped to deal with the demands placed on them by independent learning tasks.

Independent Learning

Learning is both personal and social. Religious Education recognizes the diverse interests, learning styles, prior knowledge, experiences and beliefs students bring to the classroom. Providing opportunities for independent learning is one of many strategies teachers can use to help students learn. Through the study of various religious beliefs and practices, students will be in a better position to make informed decisions and choices.

While primary students are reliant on adults for direction in encountering new situations, there are opportunities for students to explore their level of independence. Teachers can support informed risk-taking and learning from errors in such a way as to allow students to reflect on their own learning strategies and promote their progress toward becoming independent learners.

Independent learning fosters the development of individual student initiative, responsible decision making, self reliance and independence. This type of learning may include learning in partnership with others. Independent learning allows students to explore in depth personal interests related to educational outcomes and may allow for natural cross-curricular links to emerge. It motivates learners to make connections to their everyday lives and see the relevance of what they are learning.

Independent learning may include:

Journal reflection	<ul style="list-style-type: none"> Allows individuals to <i>think about and reflect on</i> their level of knowledge, their beliefs and values
Projects and investigation	<ul style="list-style-type: none"> Usually involves learners, alone or in small groups, <i>working on a task for an extended time period</i> (the actual time frame should depend on the ages of the learners involved), usually to produce a tangible product such as a model, a demonstration, a report or a presentation
Assigned questions	<ul style="list-style-type: none"> Various <i>levels of questioning</i> can be used to stimulate thinking, encourage expression and reflection, and may draw on prior learning experience
Learning centres	<ul style="list-style-type: none"> Designated areas of the classroom for specific tasks that may be linked thematically or on a skills continuum but provide a <i>variety of entry points</i> for student learning
Computer-assisted instruction	<ul style="list-style-type: none"> An instructional mode which <i>incorporates the computer</i> into the lesson plan; can include word processing, tutorial, problem solving, critical thinking, creativity, simulation
Guided practice	<ul style="list-style-type: none"> Can be individual, student centred and needs based to monitor <i>student performance and practices</i> (e.g., signs of respect, appropriate behaviour)
Conferencing	<ul style="list-style-type: none"> Occurs when teachers meet with individual or small groups of students to <i>discuss their learning and ideas</i> in a supportive setting

Experiential Learning

Experiential learning is inductive, student centred, activity rich and multi-sensory. Experiential learning may require the application and consolidation of previous knowledge, skills and values to a new situation and/or may emphasize the acquisition of new knowledge, skills and ideas. Experiential learning can occur both inside and outside the regular classroom setting. It can involve first hand experiences, such as going whale watching, hands-on experiences, reproduce religious symbols with clay and/or vicarious experiences such as exploring art through the Internet. Current technology permits numerous simulations to be shared through various media such as DVDs, videos, cassettes, and computer programs. School visitations by outside resource people can also provide excellent opportunities for learners to connect learned information to real life situations. Students are more motivated to learn when they actively participate. Experiential learning increases student understanding and retention.

Experiential learning may include small group learning strategies and:

Role playing	<ul style="list-style-type: none"> Is the spontaneous or practiced response to a given situation or theme where the learner attempts to speak, feel, behave like the <i>character they portray</i>
Simulation	<ul style="list-style-type: none"> An <i>artificial problem situation or event</i> is presented which represents some aspect of reality; allows for types of experiments/activities that cannot take place in the real environment
Field trips	<ul style="list-style-type: none"> Involve teaching/learning activities at a <i>site</i> other than the classroom
Learning centres	<ul style="list-style-type: none"> Designated areas of the classroom for specific tasks that may be linked thematically or on a skills continuum but provide a <i>variety of entry points</i> for student learning
Experimenting and inquiry	<ul style="list-style-type: none"> <i>Elements of inquiry</i> include thinking, reflecting, developing relevant questions and planning appropriate strategies for generating answers and explanations; allows students to experience and acquire processes through which they can gather information about the world in a variety of ways from a variety of sources
Interviews	<ul style="list-style-type: none"> Involves individuals, pairs or small groups <i>collecting information</i> from peers, younger students, older students or adults

Multiple Levels in the Learning Environment

Multigrade classrooms are based on a student-centered, subject-integrated approach to learning. ("Independent Together: Supporting the Multilevel Learning Community", Manitoba Department of Education)

Teachers with multiple levels in their classroom are challenged to create learning opportunities that span a variety of outcomes in a variety of subject areas. The classroom setting can be an opportunity for unique collaborative curriculum planning, perhaps through team teaching. Integration can be achieved by reviewing learning resources and outcomes, taking advantage of emergent themes and fostering a student-centered learning environment. The religious education curriculum can support community building among students as they explore their unique contributions to their classroom.

Instructional Strategies

When teachers vary the instructional strategies in the classroom they

- Provide multiple points through which students can engage in learning
- Support informed risk-taking
- Encourage students' independence as learners

Teachers may employ a variety of instructional strategies to help students meet the specific curriculum outcomes. Appendix H provides further information about the selected instructional strategies.

	Indirect Instruction	Direct Instruction	Interactive Instruction
Focus	Student-centered	Teacher-centered	Student-centered
Purpose	Support inquiry, discovery and creativity	Provide information (process, directions, strategies, etc.)	Support discussion and sharing
Sample Processes	<ul style="list-style-type: none"> • Problem solving • Guided inquiry • Exemplars • Reflective discussion and questions 	<ul style="list-style-type: none"> • Questioning • Explicit teaching • Guided practice 	<ul style="list-style-type: none"> • Whole group discussion • Small group discussion • Conferencing • Dialogue/talk • Brainstorming • Interviewing
Requirements	<ul style="list-style-type: none"> • Teacher as facilitator and resource person • Thoughtful physical arrangements • A variety of student resources (e.g., learning centres) 	<ul style="list-style-type: none"> • Teacher as leader • Thoughtful physical arrangements • A variety of student resources (e.g., learning centres) 	<ul style="list-style-type: none"> • Teacher as facilitator and resource person • Flexible grouping • A variety of student resources (e.g., learning centres)

Effective Assessment and Evaluation Practices

Defining Assessment and Evaluation

Although assessment and evaluation are terms often used interchangeably, they are not the same. *Assessment* refers to the broader activity of gathering information on the full range of student learning in a variety of ways, so that a clear and valid picture emerges of what students know and are able to do in Religious Education. This assessment process should provide a rich collection of information that reflects students' progress in working toward achievement of learning outcomes and guides future instruction, where data from a variety of sources is collected. *Evaluation* involves reflecting on what students have learned for the purpose of sharing this information with them and with their parent(s), caregiver(s), and school administration.

Student evaluation is a process basic to teaching. Evaluation is not an add-on feature of instruction but an integral part of it, since the information it provides allows teachers to make adjustments to instruction and teaching methodologies.

Evaluation must be student-centered where the process and subsequent decisions reflect a genuine concern for each student.

Teachers have a responsibility to provide accurate, reliable and justifiable evaluations which do not undermine the integrity, self-confidence, or enthusiasm of students. Comprehensive evaluation involves the use of a variety of sources, is referenced to specific learning outcomes and ensures that the total growth of every student is recognized. (Adapted from *The Evaluation of Students in the Classroom: A Handbook and Policy Guide*)

Guiding Principles for Assessment and Evaluation

Assessment and evaluation processes and techniques should

- Determine whether the outcomes have been achieved
- Reflect the stated outcomes for the course
- Be an integral part of the teaching and learning process and of each component of the course
- Give all students the opportunity to demonstrate the achievement of outcomes
- Provide positive, instructive, and supportive feedback to students
- Invite and encourage student self-assessment and active participation
- Allow for a range of options to accommodate students' abilities to demonstrate the achievement of outcomes

Understanding Process and Product

Diverse Learners

Each student is unique. Within any group of students a range of differences in rates and ways of learning, in experiences and interests are expected and respected. Unique qualities should be celebrated and built upon. A viable goal for each individual is to have equitable opportunity to experience success as he/she works toward the achievement of intended outcomes and a personal best. Improving performance and realizing potential is more important than competition and comparisons to others.

Evaluation deals with both process and product. Religious Education places emphasis on the affective domain and the process is as important as the product.

Product can be thought of as the *what* of learning. *What* is it students should know? *What* is it they should be able to do? These “**whats**” are typically spelled out in outcomes, whether they are based on a program, a course, a unit or a lesson. In a teaching episode which is focused on product, the ends may be evaluated without reference to the means.

Process refers to the procedure which students go through as they come to know, to value, and to be able to do. The emphasis in teaching shifts from a passing on of “**the what**” to the methods by which it is acquired and utilized. Students are taught to find information, to become autonomous thinkers, and to use knowledge to solve new problems and make decisions for themselves.

In the *four-column spreads* of this curriculum guide (Section 3) there are specific suggestions for teaching and learning as well as suggestions for assessment. Many of these suggestions can be interchanged and used either as learning activities or assessment activities or both.

In planning for assessment the key question is: “What is the student expected to accomplish?” The answer to this question enables the teacher to choose or design appropriate means that allow the student to demonstrate this. The student will be expected to demonstrate knowledge, skills and abilities. The means can be multiple and varied: presentations, art work, dramatizing, charting or graphing information, locating and displaying information, demonstrating a skill, designing a product or a plan, drawing or graphing a concept a process, or an idea. The choice of means will depend on available resources, including time, and the type of learners and their strengths.

Identifying the Activity

Teachers are encouraged to use assessment and evaluation practices that are consistent with student-centered instructional practices:

- Negotiating and making explicit the criteria by which performance will be evaluated
- Designing assessment tasks that help students make judgements about their own learning and performance
- Designing assessment tasks that incorporate varying learning styles
- Individualizing assessment tasks as appropriate to accommodate students' particular learning needs
- Providing feedback on student learning and performance on a regular basis

Assessment Strategies

Assessment activities, tasks, and strategies include, but are not limited to, the following:

- Anecdotal records
- Checklists
- Choice Boards
- Conferences
- Demonstrations
- Interviews
- Investigations
- Learning logs/journals
- Media products
- Observation (formal, informal)
- Performances
- Portfolios
- Projects
- Questioning
- Self-assessments
- Surveys
- Work samples (visual, written, oral, digital)

There may be times when, through assessment of learning teachers will want to provide students the opportunity to demonstrate growth in knowledge and understanding. Summative evaluation, however, must reflect the intention of the specific curriculum outcomes and must not be the only means of evaluation.

Evaluation in Religious Education, is concerned with the development of the whole person in the cognitive, psychomotor, and affective domains.

The affective domain deals with feelings and emotions and is exemplified through students' attitudes, interests, value systems and appreciations.

One of the most effective sources of data for use in evaluating outcomes in the affective domain is observation. This method, utilizing appropriate recording devices such as rating scales, checklists and anecdotal records, enables the teacher to focus upon and record achievement in the affective domain. Other sources of evaluation data for the affective domain include self-reporting devices such as an attitude scale, where students respond on a continuum ranging from favourable to unfavourable, and individual inventories where students check their preference for, or attitude toward, an idea or activity.

In recognizing and valuing the diversity of students, teachers might consider ways to:

- provide a climate and design learning experiences to affirm the dignity and worth of all learners in the classroom community;
- redress educational disadvantage – for example, as it relates to students living in poverty;
- model the use of inclusive language, attitudes, and actions supportive of all learners;
- adapt classroom organization, teaching strategies, assessment strategies, time, and learning resources to address learners' needs and build on their strengths (e.g., differentiated instruction);
- provide opportunities for learners to work in a variety of learning contexts, including mixed-ability groupings;
- identify and respond to diversity in students' learning styles;
- build on students' individual levels of knowledge, skills, and attitudes;
- design learning and assessment tasks that draw on learners' strengths;
- ensure that learners use strengths as a means of tackling areas of difficulty;
- use students' strengths and abilities to motivate and support learning;
- offer multiple and varied avenues to learning;
- celebrate the accomplishment of learning tasks that learners believed were too challenging for them.

Overview of Religious Education Programs and Resources in K-6

At the Primary level, the Religious Education program is designed to engage students in an experiential and inquiry based curriculum covering a variety of belief systems. The intent is to expose students to characters and individuals who belong to a variety of faith communities. The curriculum has been developed using narrative and informational writing styles, and where applicable, includes excerpts from sacred texts. The Elementary Religious Education program extends on students' experiences of the world's belief systems through a narrative format by focusing their exploration on connecting concepts to specific faith communities and their adherents.

Grade	Key Curriculum Focus	Resources and Selected Belief Systems
Kindergarten	Special days Festivals Celebrations	<i>Celebrations!</i> Audio CD, puppets, photo cards, Rookie Readers, Teacher Print Text Aboriginal Spirituality, Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism
Grade 1	Sacred symbols Sacred places	<i>Come Along With Me!</i> CD-ROM, posters, picture book, Teacher Print Text Aboriginal Spirituality, Bahá'í Faith, Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism
Grade 2	Traditions Practices	<i>So Much to Share!</i> Audio CD, posters, Student and Teacher Print Texts Aboriginal Spirituality, Bahá'í Faith, Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism
Grade 3	Religious leaders Followers and adherents	<i>Many Friends, One World</i> Student and Teacher Print Texts Aboriginal Spirituality, Bahá'í Faith, Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism
Grade 4	Examining historical origins and impact of belief systems, exploring personal beliefs and making connections to daily living	<i>Faiths of Friends: Journeys</i> Audio CD, Student and Teacher Print and Digital Texts Christianity, Judaism, Islam
Grade 5		<i>Faiths of Friends: Directions</i> Audio CD, Student and Teacher Print and Digital Texts Buddhism, Christianity, Hinduism and Sikhism
Grade 6		<i>Faiths of Friends: Horizons</i> Audio CD, Student and Teacher Print and Digital Texts Aboriginal Spirituality, Bahá'í Faith, Christianity, Islam

Section 2: Curriculum Design and Components

Introduction

This section provides

- information on the curriculum outcomes framework
- essential graduation learnings
- general curriculum outcomes statements
- key-stage curriculum outcomes statements
- an overview of the connection between essential graduation learnings and key-stage curriculum outcomes
- specific curriculum outcomes statements for primary religious education
- suggestions for teaching approaches, learning tasks, and experiences, and assessment strategies and activities

Curriculum Outcomes Framework

Essential Graduation Learnings

Essential graduation learnings are statements describing the knowledge, skills, and attitudes expected of all students who graduate from high school. They are

- cross-curricular
- the foundation for all curriculum development
- found on pages 20-22

General Curriculum Outcomes

General Curriculum outcomes are statements identifying what students are expected to know and be able to do upon completion of study in religious education. These statements

- contribute to the attainment of the essential graduation learnings
- are connected to the key-stage curriculum outcomes for religious education
- are found on page 23

Key-Stage Curriculum Outcomes

Key-stage curriculum outcomes are statements identifying what students are expected to know and be able to do by the end of grades 3, 6, 9, and 12 as a result of cumulative learning experiences in religious education. The key-stage outcomes

- contribute to the achievement of the general curriculum outcomes
- are found on pages 24-25

Specific Curriculum Outcomes

Specific Curriculum Outcomes are statements identifying what students are expected to know and be able to do at a particular grade level. These outcomes

- contribute to the achievement of the key-stage outcomes
- are found on pages 33-55

Meeting the Essential Graduation Learnings Through Religious Education

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

For graduates of the religious education program, the following connections to the Essential Graduation Learnings apply:

Aesthetic Expression

Graduates will be able to respond with critical awareness to various forms of the arts and be able to express themselves through the arts. Religious education will provide the opportunity for students to develop a growing appreciation for some of the great works of art, architecture, artifacts, literature, and music. In religious education classes students will be encouraged to express their views on religious and social topics through various avenues which would be classified as aesthetic expression. The religious education program will provide opportunities for students to experience and appreciate artistic works from various ages and cultures. Opportunity will be given for reflection, critical responses and expressions of appreciation.

Citizenship

Graduates will be able to assess social, cultural, economic, and environmental interdependence in a local and global context. Graduates will be able to show an awareness of the importance and contributions of various religions to the global community. In the religious education program, it will be recognized that there is often a relationship between people's actions and lifestyles and their religious beliefs. Human rights, social justice, freedom of religion, and value systems will figure prominently in the religious

education program. By considering various views on these topics, students will better understand what it means to live in a pluralistic multi-faith society.

Communication

Graduates will be able to use the listening, viewing, speaking, reading, and writing modes of language(s) as well as mathematical and scientific concepts and symbols to think, learn, and communicate effectively. Religious education requires students to consider many perspectives and beliefs on a wide range of topics. It also requires them to think critically about many current issues. Because of the very nature of the religious education program and the objectives for the courses in which students will be involved, various methods of communicating will be used, such as oral discussion, written responses, art work and the application of technology.

Some levels of discussion will be at an informal level while other discussions will be more formal in design. There will also be creative writing as well as response papers and research papers at particular grade levels. Many of the courses will encourage the use of media and other forms of modern technology as means of communicating.

The very nature of some of the topics discussed will require students to be precise and clear in their writing and in their oral presentation. Developing the skill of appropriate expression of thoughts and opinions and responding appropriately to others' thoughts and opinions will be an integral part of the religious education program.

Personal Development

Graduates will be able to continue to learn and to pursue an active, healthy lifestyle. Personal development is an area of great importance for the religious education program. Students will be in a position to be given information and be required to reflect on, and discuss, moral and ethical issues. Recognition will be given to the fact that students are collaborative as well as independent learners. However, this program will challenge them to see what it means to live in community with others while developing a personal system of beliefs by which to live.

Problem Solving

Graduates will be able to use the strategies and processes needed to solve a wide variety of problems, including those requiring language, mathematical, and scientific concepts. An important component in the religious education program is the interpretation of information in a critical manner in order that students will be in a position to make informed decisions. The nature of many of the topics covered will require students to acquire knowledge on a given topic or issue and take a position. The problem solving process will take many forms in religious education, including reading, discussion, debate, reflection, research, observation and media viewing.

Technological Competence

Graduates will be able to use a variety of technologies, demonstrate an understanding of technological applications, and apply appropriate technologies for solving problems. There will be many opportunities for students to use a range of technologies in the religious education program and to reflect on and discuss the ethical issues around the use of much modern technology. Opportunities will be given for students to use computer and media technology in various areas of the program.

Spiritual and Moral Development

Graduates will demonstrate understanding and appreciation for the place of belief systems in shaping the development of moral values and ethical conduct. A vital component of the religious education program will be the spiritual and moral development of the individual. Development of values, morals, and ethics will be fostered in this program. Being able to express one's beliefs and values while having the ability to listen to and understand other people's beliefs and values contributes to an improved society. The art of expressing and defending appropriately one's own beliefs without degrading or negating those of others is an important part of personal development.

The program will help students understand the belief that they are an important part of an unfolding creation and to examine the influence of spirituality on human development. It will support the idea that each person must take responsibility for his/her actions and that a person's actions have direct and indirect effects on both the individual and the community as a whole. Key to the total program will be the recognition of the belief that the human being is a spiritual being whose life can encompass religious principles.

General Curriculum Outcomes for Religious Education

General Curriculum Outcomes are statements which describe the contribution (K-XII) of a curriculum area to the Essential Graduation Learnings by defining what students are expected to know, value and be able to do as a result of completing the program in that curriculum area.

While the religious education GCOs are not segregated in themes or strands, they may be characterized by the following descriptors:

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

Key-Stage Curriculum Outcomes

Below are the key stage 3 outcomes (KSCOs) aligned with the general curriculum outcomes (GCOs) for religious education. The general curriculum outcomes are common to all grades; the key stage outcomes summarize students' expected achievement at the end of each key stage. Further explanation of GCOs and KSCOs can be found on pages 13-31 of the *Foundation for the Province of Newfoundland and Labrador Religious Education Curriculum*. The specific curriculum outcomes for Kindergarten are presented after each strand overview, beginning on page 36.

Strand	General Curriculum Outcomes	Key Stage Outcomes
Historical Concepts <i>Looking back: Where did it all begin?</i>	1. Students will be expected to examine the historical impact of religion on beliefs, cultures, and traditions.	<ul style="list-style-type: none"> recognize that religions are based on belief systems with distinct stories, symbols and celebrations (e.g., Christmas, Hanukkah) explore the influence of religion on the development of morals and values (e.g., Ten Commandments, Four Noble Truths)
	2. Students will be expected to develop an understanding of the beliefs, principles, and practices of Christianity and other living belief systems.	<ul style="list-style-type: none"> explore what is meant by belief. demonstrate a knowledge of basic beliefs of Christianity (e.g., God's love for creation) explore the importance of developing values consistent with religious beliefs be familiar with individuals whose lives exemplify their values and religious principles (e.g., Jesus, Mother Teresa, Mohandas Gandhi) recognize the importance of religious practices (e.g., baptism, worship)
	3. Students will be expected to examine the meaning and relevance of sacred texts.	<ul style="list-style-type: none"> recognize the importance placed on sacred texts by their adherents (e.g., Christians, Jews, Muslims) be familiar with important events and characters in sacred texts (e.g., Jesus, Moses, Buddha)

Strand	General Curriculum Outcomes	Key Stage Outcomes
Personal Concepts <i>Looking within: How does this affect me?</i>	1. Students will be expected to demonstrate an appreciation for personal search, commitment, and meaning in life.	<ul style="list-style-type: none"> • explore what is meant by commitment (e.g., promises) • explore what it means to be committed to God, to another person, or to a cause • be aware of their personal worth • identify how people's religious beliefs influence their daily lives (e.g., behaviour, decision making)
	2. Students will be expected to examine moral and ethical issues and teachings.	<ul style="list-style-type: none"> • explore how behaviour affects self and others • recognize that individuals must take responsibility for their actions • examine morals and values that affect their daily lives (e.g., honesty, co-operation, respect)
Strand	General Curriculum Outcomes	Key Stage Outcomes
Community and Environment Concepts <i>Making connections: How will this guide my actions?</i>	3. Students will be expected to develop an appreciation for the connectedness of all creation.	<ul style="list-style-type: none"> • recognize that most religions believe in a Creator (e.g., Judaeo/Christian creation stories) • explore how all things in creation are connected • develop an appreciation for the wonder and awe of creation • recognize their responsibility in creation (e.g., Christian teaching of caring for creation)
	4. Students will be expected to demonstrate an understanding of the relationship between religion and science.	<ul style="list-style-type: none"> • recognize the belief that God can be revealed through the natural world
	5. Students will be expected to examine the influence of religion on contemporary issues and events.	<ul style="list-style-type: none"> • recognize the importance of responding to the needs of others (e.g., caring, sharing) • be familiar with religious responses to contemporary issues

Specific Curriculum Outcomes

Specific curriculum outcomes (SCOs) are statements that identify what students should know and be able to do. These outcomes represent a continuum of learning. Although the SCOs are presented in strands (historical concepts, personal concepts, community and environment concepts), it is recognized that classroom experiences develop these processes in an integrated manner. **The curriculum should be balanced to provide wide-ranging experiences in each outcome through student participation in all aspects of the program.** Instructional and assessment practices can and should be designed to provide multiple routes to achievement of the outcomes and multiple ways for students to demonstrate what they **know** and what they can **do**.

*Annotated Four-Column
Spreads*

The following four pages explain the content of each of the four columns in the four-column spreads following the Strand Overview.

Column 1 contains the specific curriculum outcomes associated with the general curriculum outcome for the two-page spread. They are numbered according to the relevant GCO.

SECTION 3: CURRICULUM OUTCOMES

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

Outcomes		Suggestions for Teaching and Learning							
<p><i>Students will be expected to:</i></p> <p>2.1 identify various traditions and practices of selected living belief systems</p> <p>2.2 recognize the importance of having respect for various expressions of faith</p>		<p>Most living belief systems have sacred observances and ceremonies, including</p> <table border="1"> <tr> <td>Worship</td> <td>Daily prayer(s)</td> <td>Naming rituals</td> </tr> <tr> <td>Weddings</td> <td>Family gatherings</td> <td>Initiations</td> </tr> </table> <p>Some of these observances and ceremonies are considered to be practices while others represent the tradition itself. Using visuals and stories, introduce students to the concept of traditions and practices that are associated with living belief systems, e.g., prayer, music, drumming, dancing, fasting, dietary restrictions, dress requirements, initiation ceremonies.</p> <p>Engage students in discussion about appropriate behaviour during sacred observances and ceremonies. Discuss the importance of having respect for various traditions and practices that may not be their own.</p> <p>Allow students to write about and/or illustrate one of the traditions or practices discussed in class. Create a bulletin board display, a big book, or another type of presentation.</p> <p><i>Field trip or guest speaker:</i></p> <ul style="list-style-type: none"> If accessible, teachers may choose to bring students to a local church, mosque, temple, prayer hall or cemetery to explore religious or spiritual traditions, rituals or symbols associated with sacred places. If possible, invite a guest speaker to share a dance, song, food, or explain some other practice from a belief system or culture. Students may be given an opportunity to learn a song or dance or sample food from a particular belief system's traditions. These activities should not constitute a worship activity but an opportunity for experiential learning. 		Worship	Daily prayer(s)	Naming rituals	Weddings	Family gatherings	Initiations
Worship	Daily prayer(s)	Naming rituals							
Weddings	Family gatherings	Initiations							

Column 2, Suggestions for Teaching and Learning, provides context and elaboration for the ideas and concepts identified in the SCOs as well as suggested learning activities.

The purpose of Column 3 is to provide teachers with ideas for assessment based on suggestions in Column 2. In this way instructional activities are recognized as possible sources of data for assessment purposes in a continual fashion (assessment *for* and *as* learning). These sample tasks and activities should provide data that indicates whether students are meeting the SCOs.

The sample suggestions for assessment appear under headings:

- **Observation;**
- **Performance;**
- **Questioning;**
- **Work Sample;**
- **Conferences.**

Column 4 includes notes about

- Activities in Column 2;
- Common misconceptions;
- Cautionary notes as applicable/

SECTION 3: CURRICULUM OUTCOMES	
<p>GCO 2: Students will be expected to develop an understanding of beliefs, principles, and practices of Christianity and other living belief systems.</p>	
<p>Suggestions for Assessment</p> <p>Observation/Anecdotal Records</p> <ul style="list-style-type: none"> • Observe and record students' understanding about respect for others <p>Performance</p> <ul style="list-style-type: none"> • Illustrate and/or write about traditions or practices • Make a bulletin board of traditions and/or practices • Write a journal activity about a visit to a sacred place • Write a thank-you letter to class presenter • Take photos and write captions • Create a big book or photo story • Create an object or symbol from a tradition (e.g., cross using craft sticks, menorah using play-doh, etc.) • <p>Questioning</p> <ul style="list-style-type: none"> • When sharing stories, question students on their understanding about traditions explored in class <p>Work Sample/Portfolio</p> <ul style="list-style-type: none"> • Art work • Writing samples • Journal responses <p>Conference</p> <ul style="list-style-type: none"> • Students share what they have learned about religious or spiritual traditions and practices 	<p>Resources and Notes</p> <p>In choosing traditions and practices to be discussed with outcome 2.1 and 2.2, the teacher should take into consideration the various living belief systems of students in the classroom. Appendix A – Background Information on Living Belief Systems – provides information that will help teachers further explore these outcomes.</p> <p>It is recognized that in many areas of the province it will be difficult to find qualified speakers or arrange visits to sacred places for various living belief systems. Where these activities present such difficulties, the teacher is encouraged to use web sites or other available resources.</p> <p>Teachers need to be cognizant that being an adherent of a living belief system does not necessarily mean that this person is competent to speak on the religious beliefs and practices of that faith community. Also, be cognizant that a student belonging to a particular living belief system should in no way be considered representative of that entire community or knowledgeable of all beliefs and practices of that living belief system. It is important that guest speakers be aware of the age of the students. The purpose is to share information and support curriculum outcomes, not to indoctrinate or proselytize.</p> <p>Authorized Resources: <i>So Much to Share!</i></p> <ul style="list-style-type: none"> • Please Come! Everyone is Welcome! • Christianity's Great Teacher • What is Your Name? • Rakhi Day and the Festival of Raksha Bandhan • Rosh Hashanah – Our Jewish New Year • Bahá'í Children Take on Project • Under the Bodhi Tree

SECTION 3: CURRICULUM OUTCOMES

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

Outcomes

Students will be expected to

8.1 begin to develop an understanding that an important tradition and practice of most living belief systems is to address contemporary issues and events

Suggestions for Teaching and Learning

Many organizations or institutions, other than religious or spiritual ones, address contemporary issues and events. During discussions, if students suggest one that is not connected to a faith community, teachers should recognize this suggestion as well. However, for the purpose of this curriculum, emphasis should be on the living belief systems' responses to contemporary issues and events.

Using selections from the authorized resource, discuss with students how various living belief systems use prayer/meditation to provide comfort in times of crisis, to ask for guidance or protection and to offer thanks.

Discuss how living belief systems respond to the needs of others:

- Food banks
- Meal programs for the needy
- Lunch programs
- Church run breakfast programs
- Disaster relief (e.g., fire, sickness, flood)
- Shelter/hospital collections (e.g., toys, clothing, collect toys)
- Donations in memoriam and "in lieu" gifts (to families, faith organizations)
- An activity that addresses current or contemporary needs that may arise throughout the school year (locally or globally)

Invite a member of a local faith community to present to the class, describing the outreach activities they participate in.

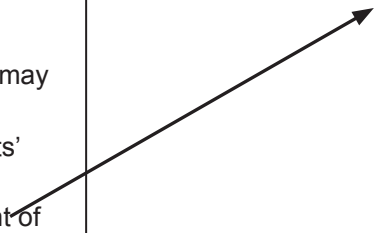
Brainstorm religious or spiritual organizations or individuals which have responded to the needs of others. Create a bulletin board displaying faith communities responding to the needs of others. Some suggestions may include

- The Salvation Army
- Knights of Columbus
- United Church Women
- Anglican Women's League
- Village of Hope
- World Vision
- Christian Children's Fund

Elaborations in Column 2 may include:

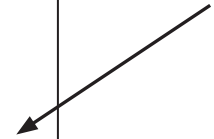
- References to students' prior knowledge
- The depth of treatment of particular concept
- What teachers need to know to scaffold and challenge students' learning

The purpose of this content is to assist teachers with instructional planning.



SECTION 3: CURRICULUM OUTCOMES	
<p>GCO 8: Students will be expected to examine the influence of religion on contemporary issues and events.</p>	
<p>Suggestions for Assessment</p> <p>Observation/Anecdotal Records</p> <ul style="list-style-type: none"> Observe and record students' understanding of how faith communities and religious groups influence contemporary issues and events <p>Performance</p> <ul style="list-style-type: none"> Bulletin board display <p>Conference</p> <ul style="list-style-type: none"> Students share their understanding of how living belief systems address contemporary issues and events 	<p>Resources and Notes</p> <p>Authorized Resource: <i>So Much to Share!</i></p> <ul style="list-style-type: none"> Bahá'í Children Take on Project Christianity's Great Teacher My Golden Rule, My New Friend Welcome to Good News TV It All Starts With Me <p>Suggested Children's Literature: <i>The Great Kapok Tree</i> by Lynne Cherry <i>The Two of Them</i> by Alika</p> <p>Suggested Multimedia Resources: Operation Christmas Child DVD www.peacetree.org</p>

Column 4 references suggested resources for use by teachers.



How to use the Strand Overview

At the beginning of each of the strand there is explanation of the focus for the strand. A table of the SCOs Continuum follows the chart to provide context for teaching and assessment in Grade 3. The current grade is highlighted in the center of the chart.

SECTION 3: SPECIFIC CURRICULUM OUTCOMES

Overview

Focus for Community and Environment Concepts

The three strands of religious education necessitate an integrated approach in developing learning activities for students. When focusing on a particular strand, it is important to recognize the interconnectedness of the strands and build on students' strengths and interests.

The focus for **Community and Environment Concepts** (GCOs 6-8) is on making connections. Grade 3 students may explore how some religious leaders and significant individuals demonstrate their understanding of their place in the world. This exploration can help students to expand their understanding of their own place in the world and the value they place on their relationships with others. Students may ask questions such as,

- How do I describe my connection to the environment? To other people in my community?
- Why should I care about what happens in the world?
- How does what I do make a difference in the world?
- What do the oral traditions of Aboriginal Spirituality teach community members about their connection to others?

SCOs Continuum

GCO 6: Students will be expected to develop an appreciation for the connectedness of all creation.		
Grade 2	Grade 3	Grade 4
6.1 understand that a key component in some religious traditions and practices is an appreciation for the connectedness of all creation (the natural world)	6.1 recognize people whose actions, because of their religious or spiritual beliefs, reflect an appreciation for creation	6.1 explore the concept of a caring God in Judaism and Christianity
6.2 identify how some religious traditions and practices have influenced people to care for creation	6.2 demonstrate ways they can show they care for creation	6.2 recognize Jewish and Christian teachings regarding stewardship and the environment

SECTION 3: SPECIFIC CURRICULUM OUTCOMES

GCO 7: Students will be expected to examine to demonstrate an understanding of the relationship between religion and science.		
Grade 2	Grade 3	Grade 4
<i>This outcome is not met at this grade level.</i>	7.1 explore how humanity and creation are impacted by science and technology	<i>This outcome is not met at this grade level.</i>

GCO 8: Students will be expected to examine the influence of religion on contemporary issues and events.		
Grade 2	Grade 3	Grade 4
8.1 begin to develop an understanding that an important tradition and practice of most living belief systems is to address contemporary issues and events	8.1 recognize how key individuals have responded to the needs of others because of their religious or spiritual beliefs	8.1 recognize different forms of discrimination
		8.2 explore Christian and Jewish teachings regarding discrimination and prejudice

Specific Curriculum Outcomes for Grade 3 Religious Education

Overview

Focus for Historical Concepts

The three strands of religious education necessitate an integrated approach in developing learning activities for students. When focusing on a particular strand, it is important to recognize the interconnectedness of the strands and build on students' strengths and interests.

The focus for **Historical Concepts (GCOs 1-3)** is looking back over time to explore the connections between religious belief, history and culture. Students may ask questions such as,

- Why are some people remembered by their faith communities?
- What can people who lived long ago teach people today?
- How does someone become a religious leader?
- Why do followers read about important individuals in a sacred text or listen to stories about them in their faith communities?

SCOs Continuum

GCO 1: Students will be expected to examine the historical impact of religion on beliefs, cultures, and traditions.		
Grade 2	Grade 3	Grade 4
1.1 recognize that various living belief systems have traditions and practices that are historically significant	1.1 recognize that living belief systems include stories/accounts about significant individuals	1.0 explore the origins of Judaism, Christianity, and Islam
	1.2 examine the impact that stories/accounts from selected living belief systems have on cultures and traditions	2.0 explain the significance of religious celebrations
		3.0 explore how teachings and laws of Christianity, Islam, and Judaism influence the development of morals and values

GCO 2: Students will be expected to develop an understanding of beliefs, principles, and practices of Christianity and other living belief systems.		
Grade 2	Grade 3	Grade 4
2.1 identify various traditions and practices of selected living belief systems	2.1 identify individuals whose lives exemplify their religious beliefs and principles	4.0 explore what is meant by religion
2.2 recognize the importance of having respect for various expressions of faith	2.2 explore how individuals' lives have exemplified their religious beliefs, principles and practices	5.0 explore the concept of belief
		6.0 explore basic beliefs of Christianity, Islam and Judaism
		7.0 describe initiation ceremonies such as baptism, naming, dedication, and Bar/Bat Mitzvah
GCO 3: Students will be expected to examine the meaning and relevance of sacred texts.		
Grade 2	Grade 3	Grade 4
3.1 identify traditions and practices that had their beginnings in, or evolved from, sacred texts	3.1 recognize the importance of selected individuals as they related to or are found in sacred texts	8.0 recognize the principles such as sharing, caring, acceptance, respect, and justice are evident in Jewish and Christian texts
		9.0 identify key characters in Christianity, Islam, and Judaism

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

Outcomes

Students will be expected to

- 1.1 recognize that living belief systems include stories/accounts about significant individuals
- 1.2 examine the impact that stories/accounts from selected living belief systems have on cultures and traditions

Suggestions for Teaching and Learning

Living belief system is a phrase used throughout this curriculum guide. In most cases teachers may prefer to use the term religion but it is important to be aware that there are some living belief systems which are not regarded as a religion by their followers (adherents), such as some practitioners of Aboriginal Spirituality and some Buddhists.

The focus for the Grade 3 curriculum is on individuals and groups whose contributions to society reflect their commitment to their living belief systems. Using stories and examples from the authorized resource, introduce and discuss how individuals' beliefs have affected cultures and traditions.

Teachers and students can read and discuss selected stories from the authorized resource. Students may respond to the stories through:

- journal responses
- small group discussion or shared writing
- representing part of the story or selection (drawing, video, role-play, etc.)
- creating a character sketch or description
- posing or answering questions

Appendix G lists suggested cooperative learning strategies that may be beneficial in response activities listed above.

Invite a guest speaker(s) to share their beliefs and traditions. Before the speaker's visit to the class, students can develop questions they would like to ask. After the visit, students can write a thank-you letter that includes at least one thing they learned from the presentation.

Create a classroom display profiling individuals in selected stories. Ask students to complete an oral presentation on the individual profiled.

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

Suggestions for Assessment

Observation

- Observe and record students' understanding of how stories about significant individuals have an impact on various faith communities

Performance

- Create a journal response
- Illustrate a scene
- Write a character sketch
- Write a diary entry
- Create an oral presentation
- Share their classroom display with other students, teachers or parents
- Write a thank-you letter
- Participate in a Quiz Quiz Trade© activity on characters from the authorized resource

Questioning

- When sharing stories, teachers may question students on their understanding of how living belief systems affect cultures and traditions

Work Sample/Portfolio

- Art work
- Writing samples
- Journal responses

Resources and Notes

Teachers need to be sensitive to the fact that regarding drawing, sculpturing, and other art depictions, Muslim students cannot participate in any activities where they are expected to portray prophets, angels, or God(s). It is important for teachers to check that all students in the class are comfortable with the assigned activities.

Teachers need to be cognizant that being an adherent of a living belief system does not necessarily mean that this person is competent to speak on the religious beliefs and practices of that faith community. Also, be cognizant that a student belonging to a particular living belief system should in no way be considered representative of that entire community or knowledgeable of all beliefs and practices of that living belief system. It is important that guest speakers be aware of the age of the students. The purpose is to share information and support curriculum outcomes, not to indoctrinate or proselytize.

Authorized Resources

Many Friends, One World

- | | |
|---------------------------|---------------------------------------|
| • Honouring All Creation | • Drawing Closer to God |
| • My Religion is Kindness | • The Power of Peace |
| • Working for Miracles | • A Peace Which Covers All |
| • Walking the Good Path | • Caring for the Earth and Each Other |

Suggested Children's Literature

A Faith Like Mine by Laura Buller

Curriculum Links

English/French Language Arts – All strands
 Social Studies – Peoples; Heritage
 Art – Culture, human experiences and expression
 Physical Education – Respect for Individual differences
 Health - Mental health
 Music - Contexts

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

Outcomes

Students will be expected to

- 2.1 identify individuals whose lives exemplify their religious beliefs and principles
- 2.2 explore how individuals' lives have exemplified their religious beliefs, principles and practices

Suggestions for Teaching and Learning

Using visuals and/or stories, introduce and discuss individuals whose lives exemplify their principles, beliefs and practices, such as a local person in the community, a provincially-recognizable individual, a sports personality or a social activist. Use these examples to link the importance of acting out ones beliefs to examples of religious leaders and significant individuals, such as the Dalai Lama, Mahatma Gandhi, the Buddha, Mother Theresa or Jesus.

Engage students in discussion about these individuals and how their lives exemplified their practices, religious beliefs and principles.

Students may create a presentation on these or other individuals whose lives portray their values and beliefs. The presentation may take various forms such as

- a written report or article;
- an interview (real or role-play);
- a poster or brochure (print or digital);
- a video.

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

Suggestions for Assessment

Observation

- Observe and record students' understanding of how individuals' lives can be examples of their religious beliefs and principles

Performance

- Write a report or newspaper article about a religious leader; illustrate with a caption and visual
- Create a poster or brochure
- Conduct an interview
- Create a video library depicting the life and times of significant individuals

Questioning

- When sharing stories and experiences, teachers may question students about their understanding of beliefs, principles and practices as shown by selected individuals

Work Sample/Portfolio

- Writing samples
- Representations

Resources and Notes

Authorized Resources

Many Friends, One World

- Placing Their Trust in God
- The Earth is But One Country
- In Search of One Truth
- A Message of Love and Forgiveness
- Showing the Way
- Unity Under One God
- The Path to Happiness
- At One With the Land

An overview of characters and individuals in the K-3 authorized resources is provided for reference in Appendix D of this curriculum guide.

Suggested Children's Literature

The Vision Seeker by James Whetung

Curriculum Links

English/French Language Arts – All strands
 Social Studies – Peoples; Heritage
 Art – Culture, human experiences and expression
 Music – Contexts

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

Outcomes

Students will be expected to

- 3.1 recognize the importance of selected individuals as they related to or are found in sacred texts

Suggestions for Teaching and Learning

Not all living belief systems include individuals in their sacred texts but most have individuals connected with their sacred texts, e.g., Muhammad is not in the *Qur'an* but Muslims believe that Allah revealed the *Qur'an* to Muhammad.

Sacred texts can be oral or written. People from various living belief systems have different written sacred texts (*Torah, Qur'an, Bible*) which were first shared orally among followers and then written down. Some belief systems rely on oral texts (storytelling, songs) to share their celebrations and beliefs.

In meeting the outcome for GCO 3, students should understand **sacred texts** to mean written or oral texts that tell the story of a faith community and help adherents follow their beliefs and practices. They should come to understand that living belief systems have important books, stories or songs that help pass on their beliefs. Brief summaries of the tenets of selected belief systems are included for reference in Appendix C.

Using visuals and/or stories, introduce students to important individuals who are connected with or found in various sacred texts, such as Jesus, Guru Nanak or the Buddha. A K-W-L chart may facilitate this discussion.

Invite students to participate in a whole class brainstorming on what they know about important individuals from various living belief systems. Record in the form of a character web or list.

As a group, complete a time line of the individuals studied in class.

In a journal response, ask students to write about and/or illustrate what they understand of the teachings of significant individuals in sacred texts.

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

Suggestions for Assessment

Observation

- Observe and record students' understanding of the importance of significant individuals from various living belief systems

Performance

- Create a time line for a faith community leader
- Create a journal response
- Illustrate teachings from various sacred texts

Questioning

- When sharing stories or experiences, teachers may question students on their understanding of the importance of selected individuals connected with sacred texts; choice should be given regarding how students present their understanding
- Students can write a single sentence about an important point in a selection from the authorized resource on a sticky note; reconstruct the story using the notes and include any missing information

Work Sample/Portfolio

- Art work
- Journal entries
- Writing samples

Conference

- Teachers may confer with students about their work

Resources and Notes

Authorized Resources

Many Friends, One World

- Placing Their Trust in God
- The Earth is But One Country
- My Religion is Kindness
- In Search of One Truth
- A Message of Love and Forgiveness
- The Power of Love
- Showing the Way
- The Power of Peace
- Unity Under One God
- The Path to Happiness

Appendix I of this curriculum guide provides sample rubrics which may be beneficial for portfolio or questioning activities.

Suggested Children's Literature

Nessa's Story by Nancy Luenn

The Rumour by Jan Thornhill

Curriculum Links

English/French Language Arts - All strands
Art – Culture, human experiences and expression

Overview

Focus for Personal Concepts

The three strands of religious education necessitate an integrated approach in developing learning activities for students. When focusing on a particular strand, it is important to recognize the interconnectedness of the strands and build on students' strengths and interests.

The focus for **Personal Concepts (GCOs 4-5)** is looking inwards to reflect on personal ideas, beliefs and values. Grade 3 students may explore the nature of belief as it is evidenced in the actions of religious leaders and significant individuals. This exploration can expand their understanding of their own ideas about how actions can be indicators of values and beliefs. Students may ask questions such as,

- How do I know what the “right” thing to do is?
- How might Shirin Ebadi or Elizabeth Penashue make decisions about a problem?
- What rules did Mahatma Gandhi follow? How might following these rules have made him feel?
- How do some ideas about right and wrong change over time?
- Why should I care about my actions?
- How will this decision affect me?

SCOs Continuum

GCO 4: Students will be expected to demonstrate an appreciation for personal search, commitment and meaning for life.		
Grade 2	Grade 3	Grade 4
4.1 identify how religious traditions and practices have influenced people in their daily living	4.1 demonstrate an understanding of what is meant by commitment	10.0 examine what it means to be committed to a cause, a belief system, or another person
4.2 begin to understand that religious traditions and practices evoke many feelings in adherents	4.2 investigate contributions made by people or groups as a result of their commitment to their religion, to another person(s) or to a cause	11.0 recognize in Christianity, Islam, and Judaism the importance of keeping promises and taking responsibility
		12.0 explore the importance of caring, sharing, acceptance, respect, and justice in response to religious beliefs
GCO 5: Students will be expected to examine moral ethical issues and teachings.		
Grade 2	Grade 3	Grade 4
5.1 understand that words and actions regarding people's religious traditions and practices can affect others	5.1 explain how morals and values can affect an individual's actions	13.0 identify Christian, Muslim, and Jewish teachings concerning honesty, cheating, stealing, and bullying
5.2 recognize that the concept of right and wrong is often influenced by values of religious traditions and practices		14.0 explore the influence of family, peers, community, religion, and media on ethical and moral decision making
		15.0 recognize there are consequences to actions for self and others
		16.0 develop an understanding that people make choices and are responsible for these choices

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

Outcomes

Students will be expected to

- 4.1 demonstrate an awareness of what is meant by commitment
- 4.2 investigate contributions made by people or groups as a result of their commitment to their religion, to another person(s) or to a cause

Suggestions for Teaching and Learning

Hold a class discussion focusing on groups to which students belong and the responsibilities associated with belonging to these groups, such as family, class, teams, organizations or faith community. Teachers need to be sensitive to students' various family or home situations and modify activities accordingly. Students can create a poster, class book, diagram or mobile depicting how they help one of their groups to which they belong.

Students may experience the meaning of commitment by helping care for a pet or plant at home or at school. To document their activities, students could keep a daily or weekly log book of their commitment to the activity.

Explore stories of people or groups who have demonstrated a commitment to a cause, such as the contributions made by various individuals and groups in the local community. Discuss how their contributions demonstrate commitment. Students can develop their own synonyms or definitions to describe what they think commitment means.

Students may interview an individual regarding his/her contribution and commitment to others. The interview may be written or recorded and presented to the class.

Invite guest speakers to present their individual/group contribution and commitment to others.

Teachers may invite students to respond to the stories in the authorized resource by:

- writing a letter to the individual/group thanking them for their commitment;
- creating a thank-you card;
- creating a class book of individuals who have demonstrated commitment to a cause;
- using newspapers to find articles and pictures depicting people helping others; use these materials to make a collage;
- create a wall-of-fame for school or community individuals who are committed to a cause.

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

Suggestions for Assessment

Observation

- Observe and record students' understanding of commitment
- Observe and record students' understanding of the contributions selected individuals have made to their faith community, other people or a cause

Performance

- Make a poster, class book or mobile
- Keep a daily log
- Participate in a class project (e.g., wall of fame, vermiculture soil project, volunteers celebration)
- Present interview
- Write a letter
- Create a thank-you card

Questioning

- When sharing stories, question students on their understanding of commitment; teachers may ask students questions such as,
 - What does it mean to keep your promises?
 - How do you show you're part of a group?
 - What does taking responsibility for things mean to you?
 - Is there someone you look up to because they show commitment? How do they do that?

Work Samples/Portfolio

- Art work
- Log books
- Written or recorded interview
- Students' writing samples.

Conference

- Students share what they have learned about commitment
- Students share what they have learned about responsibilities associated with belonging to a group

Resources and Notes

Authorized Resources

Many Friends, One World

- Working for Miracles
- Reaching Out to Help
- Caring for the Earth and Each Other
- At One With the Land
- The Power of Peace
- Reaching Out to the Poor
- Bringing People Together
- The Gift of Forgiveness

Sample clip art of religious symbols is included in Appendix E of this curriculum guide. Symbols may be used in displays or projects.

Suggested Children's Literature

Amazing Grace by Mary Hoffman

Curriculum Links

English/French Language Arts – All strands
 Social Studies – People
 Health – Mental Health; Relationships;
 Environmental Health
 Science – Plant Growth and Changes
 Art – Culture, human experiences and expression

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

Outcomes

Students will be expected to

- 5.1 explain how morals and values can affect an individual's actions

Suggestions for Teaching and Learning

The purpose for dealing with morals and ethics in grade 3 is to help students understand that they are associated with acceptable and unacceptable behaviours. Students need to understand that in society certain behaviours are considered right and others are considered wrong. It is not the intention to take students into discussions of moral and ethical issues that are beyond their grasp.

Hold a class discussion on how students decide what is right or wrong. Teachers could generate discussion by making references to various groups to which students belong.

Play a “Web of Friends” to promote students’ understanding of the feelings associated with being respectful. See Appendix F for further information.

Create a *Getting Along* chart regarding things people need to do in order to live well together in the world. Students may offer suggestions such as

- caring for others by showing support for important causes (e.g., Terry Fox);
- contributing to a peaceful world by getting along, being respectful or standing up for others (e.g., Martin Luther King Jr.);
- caring for the earth and the environment (e.g., Elizabeth Penashue).

Assign each student a “secret pal” for a week. Students will be responsible for doing acts of kindness for their secret pal. Encourage students to do acts of kindness in their community as well. As a daily reflection, ask students to connect their acts of kindness to the *Getting Along* chart.

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

Suggestions for Assessment

Observation

- Observe and record students' understanding about how to get along and be respectful of others

Performance

- Dramatize an act of kindness
- Secret pal activity

Questioning

- Teachers may question students on their understanding of moral or ethical situations by asking, what would you do if ...?
- Teachers may question students understanding of environmental conservation

Resources and Notes

Authorized Resources

Many Friends, One World

- Seva Stands for Service
- A Marathon of Courage
- One Small Life Matters
- A Dream of Freedom
- A Peace Which Covers All

Appendix G lists suggested cooperative learning strategies that may be beneficial in suggested performance activities.

Suggested Children's Literature

The Three Questions by Jon J. Muth

Curriculum Links

English/French Language Arts – All strands
 Social Studies – People; Heritage
 Art – Human experiences and expression
 Health – Mental Health; Relationships
 Physical Education - Cooperation and sharing
 Music – Contexts

Overview

Focus for Community and Environment Concepts

The three strands of religious education necessitate an integrated approach in developing learning activities for students. When focusing on a particular strand, it is important to recognize the interconnectedness of the strands and build on students' strengths and interests.

The focus for **Community and Environment Concepts (GCOs 6-8)** is on making connections. Grade 3 students may explore how some religious leaders and significant individuals demonstrate their understanding of their place in the world. This exploration can help students to expand their understanding of their own place in the world and the value they place on their relationships with others. Students may ask questions such as,

- How can I show I care about the environment? To other people in my community?
- Is technology good for the environment? What might Geraldine Roberts say?
- Why might I decide to do something to make a difference in the world?
- How might Chief Mi'sel Joe explain his connection to other people and the environment?

SCOs Continuum

GCO 6: Students will be expected to develop an appreciation for the connectedness of all creation.		
Grade 2	Grade 3	Grade 4
6.1 understand that a key component in some religious traditions and practices is an appreciation for the connectedness of all creation (the natural world)	6.1 recognize people whose actions, because of their religious or spiritual beliefs, reflect an appreciation for creation	17.0 explore the concept of a caring God in Christianity, Islam, and Judaism
6.2 identify how some religious traditions and practices have influenced people to care for creation	6.2 demonstrate ways they can show they care for creation	18.0 explore Christian and Jewish teachings regarding stewardship and the environment

GCO 7: Students will be expected to examine to demonstrate an understanding of the relationship between religion and science.		
Grade 2	Grade 3	Grade 4
<i>This outcome is not met at this grade level.</i>	7.1 explore how humanity and creation are impacted by science and technology	<i>This outcome is not met at this grade level.</i>
GCO 8: Students will be expected to examine the influence of religion on contemporary issues and events.		
Grade 2	Grade 3	Grade 4
8.1 begin to develop an understanding that an important tradition and practice of most living belief systems is to address contemporary issues and events	8.1 recognize how key individuals have responded to the needs of others because of their religious or spiritual beliefs	19.0 recognize different forms of discrimination
		20.0 explore Christian and Jewish teachings regarding discrimination and prejudice

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

Outcomes

Students will be expected to

- 6.1 recognize people whose actions, because of their religious or spiritual beliefs, reflect an appreciation for creation
- 6.2 demonstrate ways they can show they care for creation

Suggestions for Teaching and Learning

Share stories about people whose actions reflect an appreciation for all creation. Students can explore where these individuals came from. On a map, they can locate places and areas of the world where they worked or were instrumental in caring for the environment.

Ask students to create a page to be included in a whole class book depicting how they care for the environment. This can be shared with other classes. This project may be completed as a digital story.

Students can design a schoolyard that reflects an appreciation for creation.

Students can participate in an environmental project, such as recycling, cleaning up or planting in the local area. Students can write about the event for their school newsletter or local newspaper.

Create a bulletin board display depicting ways by which students can help the environment. This may include students' written work, poetry, posters, or newspaper. Groups of students can be responsible for changing the bulletin display regularly.

In consultation with the music teacher, students can learn a song about the caring for or the importance of the environment.

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

Suggestions for Assessment

Observation

- Observe and record students' understanding of how appreciation for creation can be demonstrated

Performance

- School yard design
- Class book
- Mapping work
- Environmental projects

Work Samples/Portfolio

- Writing projects
- Schoolyard designs/artwork
- Project notes
- Digital samples

Conference

- Students share what they have learned about people whose actions reflect their appreciation for creation
- Students share ways they care for creation in small group discussion

Resources and Notes

Authorized Resources

Many Friends, One World

- Walking the Good Path
- Honouring All Creation
- At One With the Land
- A River of Caring
- Working for Miracles
- Drawing Closer to God
- Seva Stands for Service
- Caring for the Earth and Each Other

Suggested Children's Literature

Waiting for the Whales by Sheryl McFarlane

Miss Rumphius by Barbara Cooney

The Man Who Planted Trees by Jean Giono

Wolf Island by Celia Godkin

Curriculum Links

English/French Language Arts – All strands
 Social Studies – People
 Art – Culture, human experiences and expression
 Health – Environmental health
 Science – Plant growth and changes, stewardship, earth science
 Music – Contexts

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

Outcomes

Students will be expected to

- 7.1 explore how humanity and creation are impacted by science and technology

Suggestions for Teaching and Learning

Brainstorm ways by which creation (the natural world) is impacted by science and technology. Some suggested questions are:

- What are some ways people are affected by science? (e.g., medical technology, communication devices, assistive technology, etc.)
- How does science affect our environment? (e.g., pesticides, Canadarm for space research, oil production, etc.)
- How has technology helped us learn about people from different cultures and different religions?
- Can you think of any ways that technology is used as part of worship or other religious ceremonies?

Plan a field trip to a local green space, recycling plant, or nursery, to see how technology is used. Students may document their field trip, (writing, photos, art, video, etc.) and explore whether the technology is helpful or harmful.

Students can interview an older person in the community who is an adherent of a faith community to find out whether technology has impacted or changed their religious practices. Students share their information with the class.

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

Suggestions for Assessment

Observation

- Observe and record students' understanding of how science and technology impact humans and the environment

Performance

- Create a field trip report
- Conduct an interview

Questioning

- When sharing experiences, teachers may question students on their understanding of how science and technology impact daily living and can relate to religion

Work Samples/Portfolio

- Art work
- Writing samples
- Interview records

Resources and Notes

Authorized Resources

Many Friends, One World

- A River of Caring
- A Gift of a Lifetime
- Honouring All Creation
- Working for Miracles
- Walking the Good Path
- Drawing Closer to God
- Bringing People Together
- Seva Stands for Service
- Caring for the Earth and Each Other

Suggested Children's Literature

Ladybug Garden by Celia Godkin

Curriculum Links

English/French Language Arts – All Strands
 Social Studies – Citizenship
 Art – Culture, human experiences and expression
 Health – Mental Health; Environmental Health
 Science – Plant Growth and Changes; Earth Science
 Music – Contexts

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

Outcomes

Students will be expected to

- 8.1 recognize how key individuals have responded to the needs of others because of their religious or spiritual beliefs

Suggestions for Teaching and Learning

Share stories from the authorized resource about individuals, locally or globally, responding to the needs of others as a result of their religious or spiritual beliefs.

Engage students in a discussion about events in their school, local community and province that respond to people's needs. In the discussion, consider events that are organized by religious institutions or faith communities. Some possibilities include

- Terry Fox walk
- UNICEF
- Food banks
- Meal programs for the needy, e.g., lunch programs run by religious institutions
- Breakfast programs
- Janeway Day/Children's Wish Foundation
- Community response to disasters, e.g., fire, sickness, floods
- Sponsorship of immigrant families or of foster children

Students can report about these activities by

- creating an ongoing scrapbook
- collecting newspaper/newsletter articles

Students can write stories, songs or poetry to respond to how these events affect themselves or the community

Organize an assembly to highlight students' contribution to a particular need or cause. This assembly may include student poetry, songs, stories and drama. During the assembly a presentation could be made to a chosen cause, e.g., Thanksgiving assembly with donations being made to a food bank.

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

Suggestions for Assessment

Observation

- Observe and record students' understanding of why individuals respond to the needs of others

Performance

- Compile a scrapbook
- Newspaper articles
- Perform a drama
- Write a short story or poem

Questioning

- When sharing experiences, teachers may question students on their understanding of how key individuals have responded to the needs of others

Work Samples/Portfolio

- Poetry, songs, stories
- Newspaper collections
- Scrapbook items

Conference

- Students share what they have learned about how key individuals have responded to the needs of others

Resources and Notes

Authorized Resources

Many Friends, One World

- My Religion is Kindness
- The Power of Peace
- Honouring All Creation
- Working for Miracles
- Walking the Good Path
- Drawing Closer to God
- A Peace Which Covers All
- Caring for the Earth and Each Other

Suggested Children's Literature

Voices in the Park by Anthony Browne

Albert & Lila by Rafik Schami

The Worst Person's Christmas by James Stevenson

Curriculum Links

English/French Language Arts – All Strands
 Social Studies – People
 Art – Culture, human experiences and expression
 Science – Stewardship
 Health – Mental Health; Relationships
 Music – Contexts

Appendices

Appendix A – Sample Letter for Parents and Guardians

Teachers may find it beneficial to introduce parents and caregivers to the religious education curriculum. A sample letter is provided here that could be sent home or used during orientation/curriculum night.

Dear parent/caregiver:

In Religious Education this year your child will develop an understanding that all religions or belief systems have significant individuals and leaders who represent qualities and characteristics respected by their followers and adherents.

“In a world that is truly multi-cultural and multi-faith it is important that each person be given the opportunity to value and celebrate his/her own faith (religious heritage or commitment) ... the individual should recognize that others have religious beliefs that they value and celebrate as well. An effective religious education program gives accurate information and demonstrates respect for all world faiths.” (*Religious Education Curriculum Guide*)

In Grade 3 your child will learn about individuals selected from, but not limited to:

- Aboriginal Spirituality
- Bahá’í Faith
- Buddhism
- Christianity
- Hinduism
- Islam
- Judaism
- Sikhism

Students will discuss the lives and actions of these individuals along the strands of the religious education curriculum:

- **Historical Concepts** – looking back over time. Grade 3 students may explore the connections between religious leaders or significant individuals and religious belief, history and culture.
- **Personal Concepts** – looking inwards to reflect on personal ideas, beliefs and values. Grade 3 students may explore the beliefs and actions of religious leaders or significant individuals to expand their understanding of their own ideas about problems, questions and issues.
- **Community and Environment Concepts** – making connections. Grade 3 students may explore how religious leaders or significant individuals understand their place in the world and connections to other people. This exploration can help students to expand their understanding of their own place in the world.

The Religious Education program is integrated with other subject areas, particularly Language Arts, Health, Art and Social Studies. For further information about the religious education curriculum for your child’s grade level, please visit <http://www.ed.gov.nl.ca/edu/k12/curriculum/guides/religion/index.html>.

Regards,

Grade 3 Teacher

Appendix B – A Sample Pronunciation Guide

Note to Teachers

The material contained in Appendix B is taken directly from the teacher’s guide for the Intermediate Religious Education Program as published by Nelson. This material provides sample pronunciations for selected vocabulary in the Grade 3 Religious Education Curriculum Guide; some vocabulary also appears in authorized and suggested resources. The intent of the religious education curriculum in Grade 3 is not to have students memorize vocabulary associated with religions. However, primary teachers may find this information useful in using new vocabulary with students.

The Department of Education acknowledges and thanks Nelson, a division of Thomson Canada Limited for permission to use *A Brief Introduction to the Religious Faiths and Spiritual Beliefs* as found in Appendix A. The department also acknowledges Ken Badley, Dana Antayá-Moore, and Amy Kostelyk as the authors of this material and Norma Pettit as Program Manager.

Pronunciation Guide from the Student Resource*

We have included below the Pronunciation Key and Pronunciation Guide as they appear in the student resource. Although not all the unfamiliar words that appear in this section of their guide are included, all the words the students will encounter are.

You may find the following two books helpful for finding pronunciations of difficult words found in this Teacher's Resource Guide that are not found

in the student resource Pronunciation Guide. Both books include detailed notes about pronunciation in the appendices.

Willard G. Oxtoby, ed., *World Religions: Eastern Traditions*, 2nd Edition. Toronto: Oxford University Press, 2002.

Willard G. Oxtoby, ed., *World Religions: Western Traditions*. Toronto: Oxford University Press, 2002.

Pronunciation Key

ay as in day

a as in cat

ah as in far

e as in met

ee as in feet

g as in golf

i or **ih** as in fit

(e)ye or **_i_e** or **igh** as in bite

o as in hot

oh as in slow

ow as in cow

u or **uh** as in shut

oo as in boot

Note: The syllable to be emphasized is given in capitals (e.g., *TOHR-ah*).

Adi Granth *AH-dee GRUNTH*

Allah *a-LAH*

Assisi *a-SEE-zee*

avatar *AV-ah-tor*

Ayatollah Khamenei

eye-a-TOH-la kah-MAY-nee

Ba'al Shem Tov

BAHL SHEM TOHV

Baha'i *ba-high*

Baha'u'llah *ba-hah-oo-LAH*

bar mitzvah *bar MITS-vah*

bat mitzvah *but MITS-vah*

Bathsheba *bath-SHEE-ba*

Bhagavad-Gita

bug-a-VAHD GEE-ta

Buddha *BU-dah*

Buddhism *BU-diz-em*

caliphs *kah-LEEFS*

Dalai Lama

DAH-ligh LAH-ma

Dhul Hijjah *dool HIJ-ah*

ecumenism *ek-YOO-men-iz-em*

Galatians *ga-LAY-shunz*

Ganges *GAN-jeez*

Guru Granth Sahib

GOO-roo GRUNTH sa-HIB

gurus *GOO-rooz*

Guayaquil *gweye-uh-KEEL*

Hadith *hab-DEETH*

Haida *HIGH-da*

Hammurabi *ham-oo-RAH-bee*

Hanukah *HAH-noo-kah*

Hasib *ha-SEEB*

Hillel *hill-EL*

Hutu *HOO-too*

Ibralic *ee-BRAH-lik*

Imam *i-MOM*

Inuit *IN-oo-it*

Isaiah *eye-ZAY-a*

Izudin *ee-ZOO-din*

João *zho-ow*

Job *JOHB*

Judaism *JOO-dee-iz-em*

Ka'ba *KAH-ba*

kara *KAR-a*

kosher *KOH-sheer*

Krishna *KREESH-na*

Kumbha Mela *KUM-ba MAY-la*

Kyoto *kee-OH-toh*

langar *lun-GAHR*

Levite *LEE-vite*

Leviticus *le-VIT-i-kus*

Machakos <i>mah-CHACK-ohs</i>	Qur'an <i>kor-AN</i>	Talmud <i>TAL-mood</i>
Mahabharata		Taoism <i>DOW-iz-em</i>
<i>ma-HAH-ba-rah-TAH</i>	Rama <i>RAH-ma</i>	Theravada <i>TERA-vah-da</i>
Mahatma Gandhi	Ramadan <i>rah-ma-DAHN</i>	Thich Nhat Hanh <i>tic not hahn</i>
<i>ma-HAHT-ma GAHN-dee</i>	Rig Veda <i>rig VAY-da</i>	Torah <i>TOHR-ah</i>
Mahmoud Haddara	Rwanda <i>ru-WAHN-da</i>	Tutsi <i>TOOT-see</i>
<i>mah-MOOD ha-DAR-a</i>		
Makkah <i>ME-ka</i>	sajjadah <i>se-JAH-dah</i>	ugali <i>oo-GALL-ee</i>
menorah <i>me-NOR-ah</i>	sangha <i>SUNG-a</i>	Uriah <i>yoo-RYE-a</i>
Metis <i>MAY-tee</i>	Savitar <i>sah-VIH-tehr</i>	
Milosevic <i>mil-OH-sa-vich</i>	schism <i>SKI-zem</i>	Vajrayana <i>vuj-RAH-nah</i>
Mirzeta <i>mer-ZE-ta</i>	Schlesinger <i>SLE-sin-ger</i>	Vedas <i>VAY-das</i>
mosque <i>MOSK</i>	Seoul <i>SOHL</i>	Vishnu <i>VISH-noo</i>
Muhammad <i>mu-HAH-med</i>	Shabbat <i>sha-BUT</i>	
	Shakti <i>SHAK-tee</i>	Zaire <i>zye-EER</i>
Nanak <i>na-NUK</i>	Shaman <i>SHAH-man</i>	
Nirvana <i>ner-VAH-na</i>	Shiite <i>SHEE-ite</i>	
pharaohs <i>FAR-ohs</i>	Shiva <i>SHI-va</i>	
Pinochet <i>PEEN-ob-shay</i>	Siddhartha Gautama	
Polanyi <i>po-LON-yee</i>	<i>sid-AR-ta GAH-tu-ma</i>	
Psalms <i>SAHMS</i>	Sikhism <i>SEEK-iz-em</i>	
pseudo <i>SOO-doh</i>	Sikhs <i>SEEKS</i>	
	Suharto <i>su-HAR-to</i>	
	Sunni <i>SU-nee</i>	

* The title and introduction to the pronunciation guide are in reference to resources authorized for use in the Intermediate grades.

Appendix C – How to Act in Daily Life

The intent of the religious education curriculum in Grade 3 is not to have students memorize concepts in isolation. However, when discussing religious leaders and significant individuals, teachers may wish to refer to the basic tenets of selected living belief systems which guide adherents in their daily lives.

Love

Jesus' explanation of the Torah commandments is presented in *Matthew 22:34-40*. This explanation teaches Christians two basic tenets to guide daily living: love God and love your neighbour

Karma

The tenet of karma guides many Hindus, Sikhs and Buddhists in daily living. The basic understanding is that every action has a consequence, either positive or negative, depending on the initial action.

Seva

The word "seva" means "selfless service". All Sikhs are encouraged to perform seva in all aspects of life as a means to build community and improve the moral quality of the adherent.

The Ten Commandments

For many Jews and Christians, the Ten Commandments recounted in *Exodus 20:1-20* guide daily living and decision making. Several of the commandments are foundations for identifying criminal behaviour.

1. do not worship any god except God
2. do not make any idols or images to worship
3. do not take the name of God in vain
4. do not work on the Sabbath day
5. do not dishonour or disrespect your parents
6. do not murder
7. do not commit adultery
8. do not steal
9. do not lie
10. do not covet the belongings of other people

Noble Eightfold Path

Devout Buddhists cite the Noble Eightfold Path when describing the expectations for daily living. The path is intended to provide guidance in ways of thinking, speaking and behaving that will help the adherent reach Nirvana.

1. right understanding - know truth
2. right intention – resist evil
3. right speech – say nothing that might be harmful
4. right action – respect life
5. right livelihood – free the mind from evil
6. right effort – work in the service of others
7. right mindfulness – control evil thoughts
8. right concentration – practice meditation

Theravadan and Mahayanan Buddhists practice six elements in daily life which include following the Eightfold Path; Mahayanan Buddhists also focus on proclaiming the life of the Buddha as one to follow.

The Five Pillars

Muslims following the teachings of the prophet Muhammed (PBUH) adhere to five tenets to guide daily living and life as a Muslim overall:

1. shahadah – there is no god but Allah
2. salah – pray five times a day
3. zakat – giving up of yourself to care for others
4. hajj – pilgrimage to Mecca once in a lifetime
5. saum – observing Ramadan (fasting)

The Four Goals

Hinduism provides many paths to follow for daily living. However, the basic tenets of dharma, artha, kama and moksha are consistent for adherents.

1. Dharma – practice of social duty
2. Artha – achieving success
3. Kama – enjoying life
4. Moksha – liberation and salvation

The Three Pillars

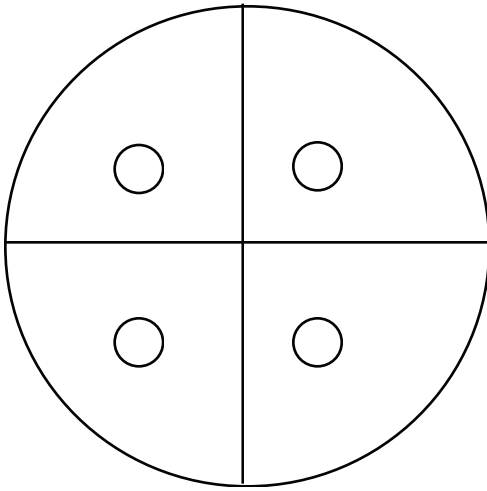
Adherents of Zoroastrianism follow three pillars of conduct for daily life:

1. good works
2. good thoughts
3. good deeds

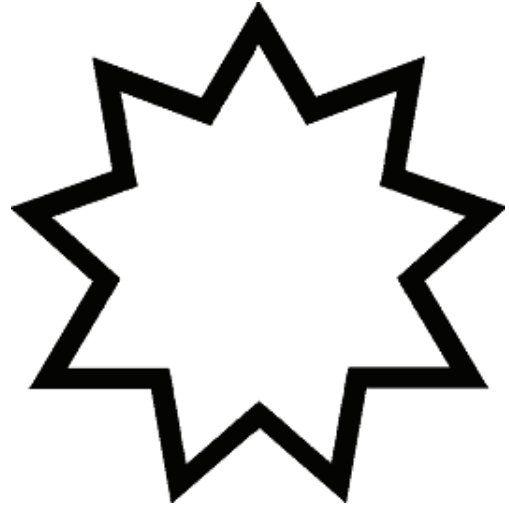
Appendix D – Overview of Individuals in K-3 Religious Education Authorized Resources

	Aboriginal Spirituality	Bahá'í Faith	Buddhism	Christianity
Kindergarten	Joe (Mi'kmaq) Shanut (Innu)	N/A	Nishantha	Peter
Grade 1	Noah (Inuit) Theresa (Innu)	Jane	Liam	Mark
Grade 2	Amos (Inuit) Noah (Innu) Samantha (Mi'kmaq)	Luke	<i>Poem</i> Mr. Lim	Claire Jesus Julie Sarah and her mother
Grade 3	Elizabeth Penashue Chief Mi'sel Joe Labrador Inuit Youth	Baha'u'llah Geraldine Robarts	Dalai Lama Siddhartha Gautama	Ruby Bridges Rev. Lester Burry Dr. Wilfred Grenfell Dr. Dawn Howse Jesus Dr. Martin Luther King Mother Theresa
	Hinduism	Islam	Judaism	Sikhism
Kindergarten	Amit	Mina	Ruth	Gurpal Singh
Grade 1	Trishal	Amir Sofia	Joshua	Pritam Kaur
Grade 2	<i>Rakhi Day</i> (Grade 2 students)	Ayman	<i>Rosh Hashanah Journal</i>	<i>Invitation to the Gurdwara</i>
Grade 3	Krishna Mahatma Ghandi	Muhammad Shirin Ebadi	Abraham & Moses Hana's Suitcase Joseph	Guru Nanak United Sikhs

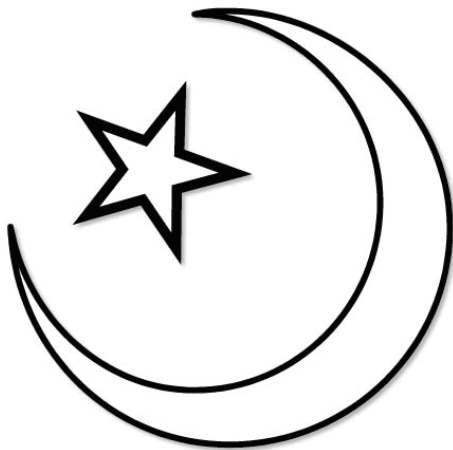
Appendix E – Sample Clip Art



Aboriginal Spirituality
drum



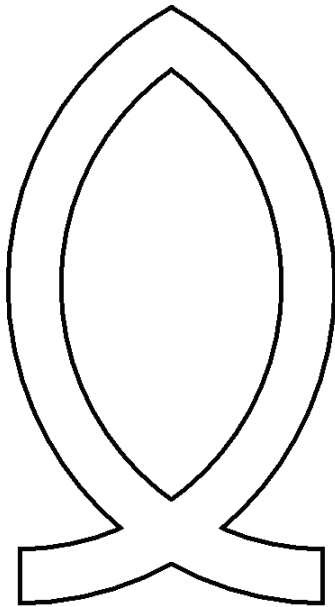
Bahá'í
9-pointed star



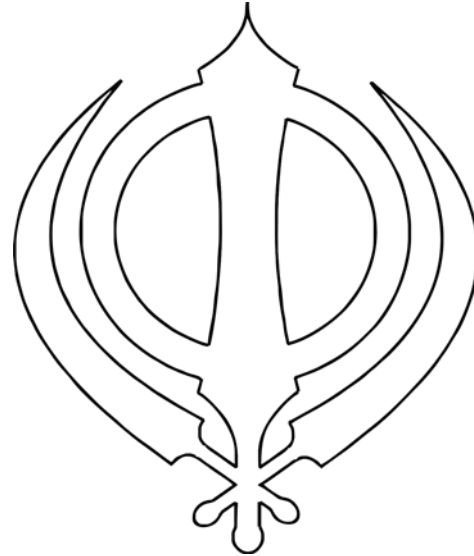
Islam
crescent moon and star



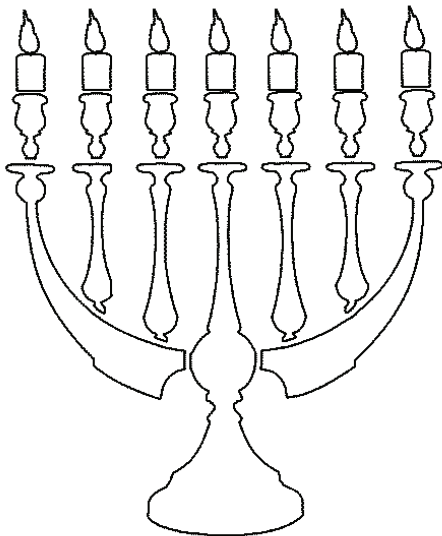
Hinduism
Aum



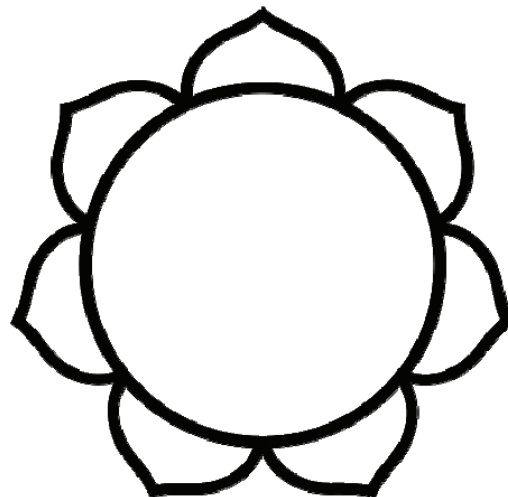
Christianity
fish



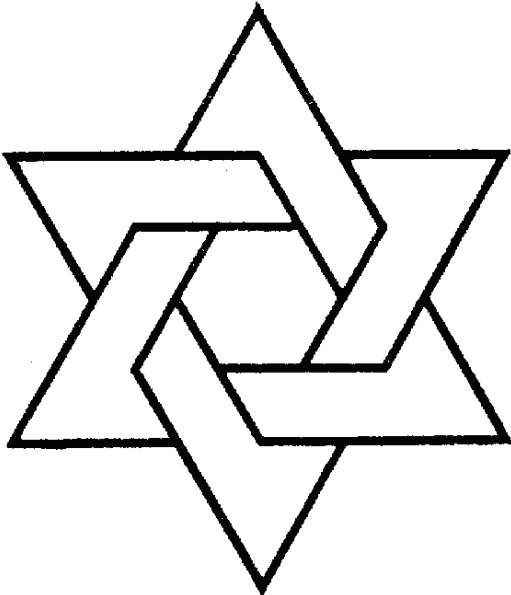
Sikhism
khanda



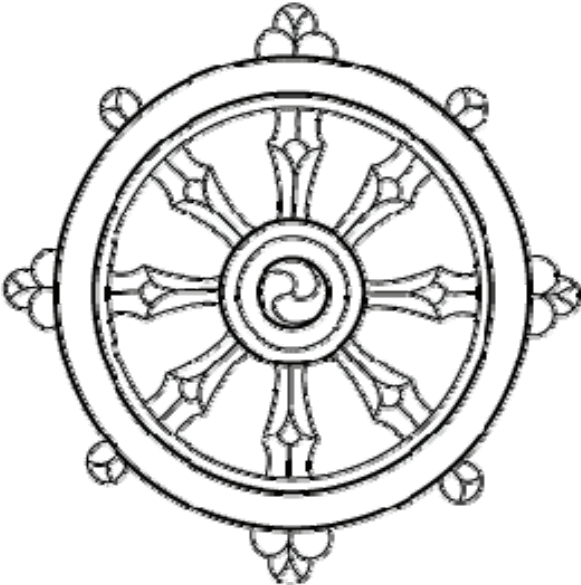
Judaism
menorah



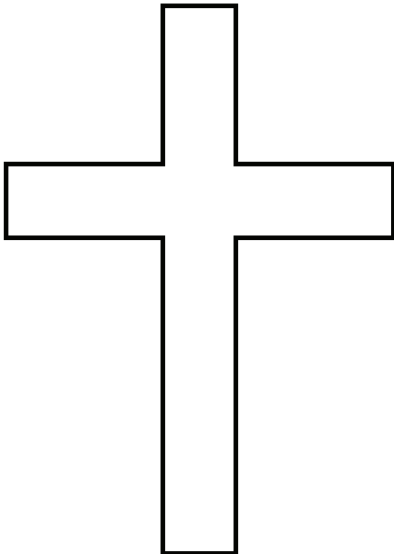
Buddhism
lotus flower



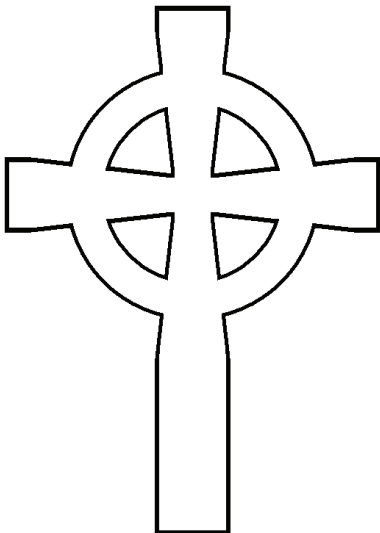
Judaism
star of David



Buddhism
wheel of dharma



Christianity
cross



Christianity
cross

Appendix F – Web of Friends Activity

Materials

- Ball of yarn

Directions

- Invite students to join you in a circle (standing up).
- Hold the end of the ball of yarn in your hand. Explain to students that the ball will be tossed, gently, by students to each other. Before they toss the ball, they give the receiver a compliment. Everyone in the circle gets a turn and the receivers hold onto the string of yarn after they toss it. When the activity is complete, the circle should look like a spider's web with strings of yarn joining each person.
- Debrief the activity by discussing how everyone is connected and what people do has an impact on others.



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Appendix G – Cooperative Learning Strategies

The following brain friendly teaching/learning strategies are drawn from Cooperative Learning structures. While simply using the following structures does not constitute a true “cooperative learning” approach, these structures provide students with the opportunity to become actively engaged in their learning as well as providing opportunity for group processing of the subject matter. For more information on the Cooperative Learning approach as well as on these and other cooperative learning activities refer to the following websites (available at time of printing): <http://www.utexas.edu/academic/diia/research/projects/hewlett/cooperative.php> or [http://edtech.kennesaw.edu/intech/cooperativelearning.htm](http://edtech.kennesaw.edu/intech/cooperativelarning.htm)

Quiz-Quiz-Trade©

This activity is often used after several lessons have been covered or at the **end of a topic** or unit to review what has been covered in class. Questions and answers, based on the information from the lessons, are written on index cards or pieces of paper.

Preparation: To set this up, the teacher has to create a set of question and answer cards on the material that was covered. (Alternatively, students can create the cards). You need at least one of these cards per student. It’s good to have extras. Early on in a unit, you may need to make duplicate cards to ensure each student has a card.

Process: This is a partner activity and requires students move around the classroom. (See Think-Pair-Share for cues to help students decide who goes first).

To start the Quiz Quiz Trade, hand out one card to each student, so that each student has a question and the answer. Then ask all students to stand up and partner with another student. In each pair:

- QUIZ: Student #1 quizzes Student #2. If Student #2 answers correctly, Student #1 gives positive feedback. If Student #2 answers incorrectly, Student #1 says “It’s okay” and provides the correct answer.
- QUIZ: Then Student #2 quizzes Student #1.
- TRADE: After they both quiz each other with their questions, they switch/trade their questions and go on to pair up with someone else. This process is repeated at least 5 times and then students return to their places.

Tea Party

This is a modification of the Quiz-Quiz-Trade activity. It is used as a **pre-instructional strategy** to familiarize students with the upcoming content.

Preparation: To set this up, the teacher has to create a set of question and answer cards on the material that will be covered.

Process: Students are provided with the question/answer cards before they have covered the material in class.

They pair up as in the Quiz-Quiz-Trade activity and each student takes a turn providing their partner with the information contained on the card (i.e., the content on the card provides the “small talk” that takes place in a party setting).

After each partner has shared their information, they trade cards and partner with someone else. The “small talk” continues for a preset amount of time or until all students have heard and/or read most of the cards.

At this point the teacher can retrieve the cards or leave them with the students so they can use the information in the lesson. For example, as the teacher is teaching the lesson, using preplanned questions she can solicit the information from students that is contained on the cards. In this way, the students play a more active role in the process.

Think-Pair-Share

This is a very straight forward strategy that allows students to engage in individual and small-group thinking before they are asked to answer questions in front of the whole class. The result is that student answers are more detailed and accurate.

The Think-Pair-Share strategy can be used:

- before the topic is introduced to assess how much students already know,
- to remind students of material already covered,
- or to get students thinking about the topic.

T-P-S can also be used at anytime to check for understanding, to break up long periods of sustained activity, or whenever it is helpful to share ideas.

Process:

1. The teacher poses a question to students and gives them some time to independently think of their answer (usually 30 to 60 seconds).
2. After students have had time to think of their answer, they partner with a nearby student and discuss their responses or ideas to the questions or problem that was posed.
3. During the discussion, students have chance to verbalize their understanding, confirm what they understand, or determine what they do not understand.
4. There are three variations to this procedure:
 - the teacher may set time limits for each student to talk while the partner listens;
 - the teacher may have students write their thoughts down before they discuss with their partner (these can be collected);
 - the teacher can assign or vary partners to keep students from interacting with the same students or to ensure all students excluded by their peers.
5. After students have discussed their thoughts/ ideas with their partner, they can be asked to share with the whole class. Students could also be asked to share something interesting that their partner said that increased their understanding or appreciation of the topic/issue.

Tip: To ensure little time is lost as students decide who will begin the sharing, the teacher can use a variety of cues to help them decide. For example the teacher could say: “the tallest person will start”, “the person with the most/least jewelry on will start”, “the person with the longest/shortest hair will start”, “the youngest/oldest person will start”, etc.

For more information on how this strategy can be modified and implemented in a variety of subject areas, refer to <http://olc.spsd.sk.ca/DE/PD/instr/strats/think/>.

Two-minute Review

This is a variation of the Think-Pair-Share strategy and provides students opportunity to **process new information**.

Process: To use this approach, stop any time during a lecture or discussion and allow teams or pairs three minutes to review what has been said with their group.

Partner approach: Teachers could set this up by saying “turn to the student next to you; each of you take 1 minute to review what we just discussed for the past 10 minutes; assume your partner was out of the room and missed what we talked about (or wrote notes on); summarize the information; your partner will listen to you and when it is their turn they will also summarize, including anything you left out; I’ll announce when 1 minute has passed and when to switch”. (See Think-Pair-Share for cues to help students decide who goes first).

Small group approach: Another way to use this method is to arrange students in groups of 3 or 4. When the two-minute (or three for groups of 3) review starts, group members can ask a clarifying question to the other members or answer questions of others. (e.g., after discussing a multiple step process like the water cycle, students can form teams and review the process or ask clarifying questions.)

Numbered Heads

Process:

- The teacher assigns student to a team of four.
- Each member of the team is given a number of 1 through 4. The team is given a question to answer.
- The team works together to answer the question ensuring that all members of the team know the answer and can verbally answer the question.
- The teacher calls out a number (e.g., “number three”) and each student with #3 is required to give the answer. The teacher can vary which “number” answers from each group.

Inside-Outside Circle

In this Cooperative Learning activity students are divided into two groups. One group (minimum 3 students) forms an inside circle and the second group forms a circle around them (the outside circle). The strategy is used to encourage discussion between the students.

Process:

- The teacher poses a question, which the students are to discuss, brainstorm about, etc.
- Students think about how they will respond to the question and then the person on the inside of the circle tells the person on the outside of the circle their response. Once they finish sharing they say “Pass”. Then the person on the outside shares their ideas, or extends the inside person’s comments.
- Then (at the teacher’s direction) the outside circle rotates one position to the left or right. In this way the students will have a new person to discuss the same (or a different) question with.

K-W-L Chart

This method can be used to introduce a topic, ascertain what students’ already know about a topic, or to activate students’ prior knowledge, etc.

This can be used as a whole class activity (i.e., with the teacher or student recording what the students volunteer in a chart on the board) or individually as students complete the chart themselves.

Process: Either draw the following chart on the board, ask students create the chart in their notebooks, or print a copy for students to use:

K	W	L
WHAT I ALREADY KNOW ABOUT THE TOPIC	WHAT I WANT TO KNOW (OR WONDER ABOUT) THE TOPIC	WHAT I LEARNED ABOUT THE TOPIC

- To activate students’ prior knowledge, begin by asking them what they already *Know* about the topic and list it in the appropriate column. This can be followed by having students share what they Know with the class or with a partner.
- To create interest or anticipation in the new topic, then have them identify questions they have on the topic, items they would like clarified, etc. (i.e., *Want* to know)
- After the topic has been discussed/completed, students return to the chart and record what they have *Learned* and compare this with the other two columns; did they learn anything new? Were their questions answered?

This strategy works best for research projects and for activities where students will be reading on their own. It is also a good strategy to use to introduce a topic.

Jig Saw

This strategy promotes sharing and understanding of ideas and textual material.

Preparation: In this strategy the teacher divides a project, piece of reading (e.g., an article), or other activity, into 3 to 5 parts.

Process: Arrange students in groups of 3 to 5 depending on the class size and the project they are undertaking. This is their **Home Group**. Some groups may have duplicate numbers if there is an uneven number of students in the class. Each student in each **Home group** is assigned a number: 1, 2, 3, 4, or 5.

Expert Group work: Reorganize the students with the same number reassemble into **Expert Groups**. The students gather in their **Expert Groups** to process or read selections specific to the assigned topic. Students are to read, recall, reread, take notes, construct graphic organizers for the main ideas and details, and create any visuals they could use to teach others about the topic. The members of the **Expert Group** work to become “experts” on that topic/aspect.

- For example, if an article had four main sections, home groups of 4 would be created. Each member of the group would be assigned a section of the article corresponding to their number. Expert groups are formed in which all members will read the section, discuss it, ensure they all understand it, create notes, examples, etc. to ensure they understand it completely. The time devoted to this will depend on the difficulty and complexity of the article.

Reporting to the Home Group: After the expert group members have read, summarized, and have a complete understanding of the information, they return to their **Home Group**. The #1 Experts teach the **Home Group** about the topic/section they were assigned; then #2, #3, #4, etc, Experts teach the group about the topics they were assigned.

After all the “experts” have finished teaching the group, the home group will have all the detail and information on the topic as if they had completed the assignment individually.

Refer to <http://www.jigsaw.org/steps.htm> or <http://olc.spsd.sk.ca/DE/PD/instr/strats/jigsaw/> for more information on how to make the most effective use of this strategy.

Three-Step Interview

Three-step interviews can be used as an **introductory activity** or as a strategy to **explore concepts in depth**. It is a strategy that is very effective when students are solving problems that have no specific right answers.

This strategy helps students personalize their learning and listen to and appreciate the ideas and thinking of others. The “interviewer” has to engage in active listening and then paraphrase the comments of the “interviewee”.

Process:

1. In step one the teacher presents an issue or topic about which varying opinions exist and poses several questions for the class to address.
2. Step two, one of the students assumes the role of the interviewer and the other becomes the interviewee. The interviewer asks questions of the interviewee to elicit their views or ideas on the issue/topic, within a specified time period. The interviewer paraphrases the key points and significant details that arise.
3. Step three, after the first interview has been completed, the students’ roles are switched.
 - Example: after viewing a video on an environmental issue, interviews can be conducted to elicit student understanding or views.
 - Example: after reading about or discussing a concept or issue, students could engage in the interview process to clarify their understanding.

Extension: Each pair of students can team up with another pair to discuss each other's ideas and to share interesting points that were raised.

After each student has had a turn, the pairs can be invited to share points that they found interesting with the class. After all interviews have been done, the class writes a summary report of the interview results. This could be done individually or as a whole group activity.

Roundtable

The Roundtable is a useful strategy for brainstorming, reviewing, or practicing a skill.

Process:

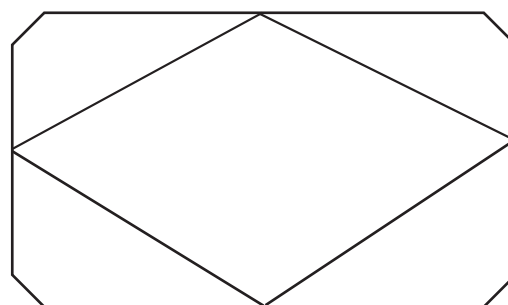
- Students are arranged in a group of 4 to 6. Each group is provided with a single sheet of paper and pencil. The teacher poses a question or provides a starting point.
- Students take turns responding to the question or problem by stating their ideas aloud as they write them on the paper. It is important that the ideas be vocalized for several reasons:
 - ▶ silence in a setting like this is boring;
 - ▶ the other team members are able to reflect on the thoughts of the other students;
 - ▶ greater variety of responses will result because teammates learn immediately that someone has come up with an idea that they might have been thinking of; and
 - ▶ by hearing the responses said aloud students do not have to waste valuable brainstorming time by reading the previous ideas on the page.
- Students continue to pass around the paper until time expires or until a group runs out of answers. Team members are encouraged not to skip turns. However, if their thoughts are at a standstill, they are allowed to "Pass".

Sample roundtable activity: A photo or an illustration of a person singing in a choir could be displayed. One student draws or writes a reaction or ideas about the photo and then passes the paper to other members of the team for them to write their reaction.

Roundtable is most effective when used in a carefully sequenced series of activities. The brainstorming can reinforce ideas from the readings or can be used to set the stage for upcoming discussions. Multiple answers encourage creativity and deeper thinking among the team members.

Place Mat Roundtable

The Place Mat version of Roundtable involves the use of graphic organizer on which each member of a group records his ideas in a corner related to a central idea. The process of exploration is similar to the basic Roundtable format.



Round Robin Brainstorming

Process:

- The class is divided into small groups of 4 to 6 students per group with one person appointed as the recorder. The teacher poses a question with many possible answers and students are given time to think about answers.
- After the "think time", members of the team share responses with one another in round robin style. The recorder writes down all the responses or reactions of the group members.

- The person to the left of the recorder gives their response and the recorder writes it down. This is similar to Roundtable except that one person records the responses.
- Each person in the group in order gives a response until time expires.

Sample roundtable activity: Students could be asked to list reasons why people recycle and try to reduce waste.

Appendix H – Suggested Instructional Strategies

Assigned Questions

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

Authentic Experiences

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

Brainstorming

- a process of rapidly generating ideas or responses
- all contributions are accepted without judgement or comment (this includes nods of agreement) and without editing the words of the contributor (this includes “you mean to say ..., or this is the same as ...)
- a means of extending boundaries and encouraging creative ideas
- a means of quickly getting a wide range of ideas on a topic or issue

- can be used as a precursor to refining or categorizing ideas/responses
- is intended to capitalize on the varied experiences, knowledge, and ideas of the group
- can be playful with zany ideas encouraged and accepted

Concept Attainment

- students are provided with data about a particular concept generated by themselves or their teacher and are encouraged to classify or group the information and to give descriptive labels to their groupings.
- students link the examples to the labels through their own reasoning and form their own understanding of the concept.
- students participate actively in their own learning
- students organize and manipulate information
- students create new and expanded meaning of their information

Conferencing

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

- is an appropriate setting for encouraging independence and promoting self-confidence

Computer-Assisted Instruction

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

Cooperative Small Group Learning

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

Demonstrations

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

Explicit Teaching

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

Field Trips

- involve teaching/learning activities at a site other than the classroom
- involve activities that are appropriate for learning outcomes
- require careful planning in order to make the link to learning outcomes
- should spark student interest, discussion, questioning,

- may provide “hands on” experience
- may involve application of previous knowledge or acquisition of new knowledge
- should involve follow up such as reports, discussions, and/or evaluation
- reflect the real world and put learning in the context of the community
- broaden the student’s view

Guided Practice

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

Inquiry

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

- students realize that there is often more than one answer to a question; more than one solution to a problem.

Interviewing

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

Learning Contracts

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

Personal or Self-reflection/Journaling

- allows individuals to think about their level of

knowledge, their beliefs and values

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

Problem Solving

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

Projects

- teachers should provide examples of any projects required and clearly discuss all guidelines
- include assigned tasks that provide an opportunity for all learners to consolidate/ synthesize learning from a number of disciplines or experiences
- usually involves learners, alone or in small groups, working on a task for an extended time period (the actual time frame may depend to some degree on the ages of the learners involved), usually to produce a tangible product such as a model, a demonstration, a report or a presentation
- may be used to relate knowledge to their own experiences and/or to the broader community
- may involve research

- usually involves extending/enriching/reinforcing learning
- should be focused (*e.g.*, subject matter concept, interdisciplinary theme, action projects)
- should include clearly defined task descriptions such as: interview, compare opinions, make a model, find contrasting views on, create a dramatic presentation
- should include a criteria for planning and evaluation
- students should clearly understand the requirements of the project
- should include clear time lines, and ongoing progress reports

Questioning

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

Role Play

- is the spontaneous or practiced response to a given situation or theme where the learner attempts to speak, feel, behave like the character they portray
- is designed to illustrate situations in which the behaviour of individuals is the critical factor
- can be part of a game or simulation activity

- is an approach to addressing interpersonal problems and practicing social and communication skills
- allows for high level of student engagement
- promotes independent and self-determined behaviour
- promotes increased understanding of the views, positions and feelings of others
- facilitates attitudinal and behavioral change
- encourages cooperation and sharing
- can be used to resolve decision-making dilemmas, resolve conflict, determine appropriate behavioral responses
- teachers must define the problem situation and problem clearly as well as give very clear instructions

Simulation

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

Appendix I – Sample Rubrics

Concepts in Grade 3 Religious Education Ongoing Assessment Sample Student Checklist

Name _____
Teacher _____

Date _____
School _____

Understanding of Concepts

	Mastering (M)	Developing (D)	Beginning (B)	Comments
Can retell important points from the selection (e.g., questioning, role play)				
Can predict and infer details of a selection using visuals and print				
Can discuss selection content with other students				
Can generalize about recognizable characteristics of key individuals				

Engagement in Learning

	Mastering (M)	Developing (D)	Beginning (B)	Comments
Appears attentive and engaged while hearing or reading selections				
Can draw conclusions based on a selection or activity (e.g., comparison, “if-then” scenarios)				
Can recognize unique and similar qualities of key individuals				
Can extend ideas from a selection (e.g., predict, question, relate to own experiences, relate to other texts)				

While it is important to monitor the affective domain to plan instruction, this development is not meant to be rated (i.e., scored) and used in reporting purposes.

Small Group Work Sample Rubric

- *Teacher’s observation of individual students working in a group*
- *Could be modified to use for peer assessment*

Mastering (M) Developing (D) Beginning (B)

Group: Date:	Students			
	#1	#2	#3	#4
Recognizes need for everyone to participate to facilitate a productive discussion				
Contributes to sustaining the talk				
Asks questions for elaboration from other students				
Responds to requests for elaborations from other students				
Expresses viewpoints clearly				
Listens attentively				
Teacher’s Comments				

**Small Group Work – Group
Sample Self-Assessment**

- *Group’s own description of working together*
- *Can be completed independently (1 per student) or cooperatively (1 per group)*

Cut out each sentence and glue it into the section that best describes how your group worked together.

1. We take turns speaking.	5. Everyone gets to participate.
2. Everyone listens even if we don’t agree.	6. We encourage each other.
3. We speak kindly to each other.	7. We solve problems together.
4. We make decisions together.	8. We ask for help when we need it.
















Name: _____

Group: _____

Always	Most of the time
Sometimes	Hardly at all

Small Group Work – Individual Sample Self-Assessment



- *Student’s own description of his/her participation in or contributions to an activity*

Name:	I’m really good at it	I’m getting pretty good	I’m still working on it
1. I help to keep the discussion going.			
2. I ask others to help keep the discussion going			
3. I ask questions in my group when I need help.			
4. I explain my answers when others ask me for help.			
5. I listen carefully to what others say.			
6. Describe ways you help your group.	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>		

Research Presentation – Group Sample Self-Assessment Checklist

- *Group's own description of working together*
- *Can be completed independently (1 per student) or cooperatively (1 per group)*

Name of each group member:

	Yes 	No 
1. We wrote research questions we wanted to find answers for.		
2. We collected information to answer our research questions.		
3. We decided together who would do each job for the presentation.		
4. We practiced before we gave our presentation to the class.		
5. During our presentation we remembered to use loud, clear voices and to look at the audience.		
6. Describe what you learned most by doing this research activity.		

Small Group Presentation Sample Rubric

- *Holistic: all students in the group receive the same feedback*
- *Generic teacher's rubric; teachers may want to add specific categories depending on the type of presentation*
- *May be modified for peer evaluation*

Mastering (M)**Developing (D)****Beginning (B)**

Group:	
Date:	
Content	
The presentation showed that you used research or fact finding skills.	
Facts are correct and supported your ideas.	
Focus of the presentation was clear and thoughtful.	
Ideas were well organized.	
Presentation	
You appeared interested, motivated and confident.	
You were able to respond to questions or observations from the audience.	
You demonstrated that you were prepared.	
You spoke in a loud, clear voice.	
Teamwork	
Your group shared and developed ideas together.	
Your group divided tasks and solved problems to achieve your goal.	
Your group worked independently and only the group leader asked for help when needed.	
Teacher's Comments	

Journal Response – Individual Sample Reflective Template

Students complete each section of the chart based on an **activity** (What happened?), a **discussion** (What did we talk about?) or an **event** (What did we read? Who came to visit? Where did we go?).

Reflective Journal	Name:	
	What did I learn?	
	How did I feel about it?	
What happened?		

Section 4 - Resources

Authorized Resources

Many Friends, One World (Breakwater Books, student text, teacher's resource)

Supplementary Resources

Tale Spinners (National Film Board DVD series)

Suggested Teacher Resources

Buller, Laura (2005) *A Faith Like Mine*. New York: DK Publishing

Breuilly, Elizabeth, O'Brien, Joanne and Palmer, Martin (1997) *Religions of the World: The Illustrated Guide to Origins, Beliefs, Traditions and Festivals*. New York: Ferleigh Books

Ingham, Michael (1997) *Mansions of the Spirit: The Gospel in a Multi-Faith World*. Toronto: Anglican Book Centre

Nord, Warren A. and Haynes, Charles C. (1998) *Taking Religion Seriously Across the Curriculum*. Alexandria, VA: ASCD

Scott, Susan L. (1999) *Stories in my Neighbour's Faith*. Toronto: United Church Publishing House

Wright, Andrew and Brandon, Ann-Marie (2000) *Learning to Teach Religious Education in the Secondary School*. New York: Routledge Falmer

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Ashton, Elizabeth (2000) *Religious Education in the Early Years*. London: Routledge

“The Centre for Inclusive Education”, (2008) University of Western Ontario [online] http://www.edu.uwo.ca/Inclusive_Education/index.asp

Cowhey, Mary (2006) *Black Ants and Buddhists: Thinking Critically and Teaching Differently in the Primary Grades*. Portland, Maine: Stenhouse Publishers

“The Evaluation of Students in the Classroom: A Handbook and Policy Guide” (1990) Department of Education, Government of Newfoundland and Labrador

Groome, Thomas H. (1991) *Sharing Faith, A Comprehensive Approach to Religious Education and Pastoral Ministry*. San Francisco: Harper

Hanley, Susan (1994) “On Constructivism” [online] <<http://www.inform.umd.edu/UMS+State/UMD-Projects/MCTP/Essays/Constructivism.txt>> Maryland Collaborative for Teacher Education

Hull, John M. (1984) “Religious Education in a Pluralistic Society”, *Studies in Religion and Education*. London: Falmer Press

“Independent Together: Supporting the Multilevel Learning Community” (2003) Department of Education, Government of Manitoba

Nord, Warren A. and Haynes, Charles C. (1998) *Taking Religion Seriously Across the Curriculum*. Alexandria, VA: ASCD

Stackhouse, M. (1984) *Creeds, Society and Human Rights*. Grand Rapids, Michigan: W. B. Eerdmans Publishing Co.

Watson, Barbara (1993) *The Effective Teaching of Religious Education*. New York: Longman Publishing

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