

## **Religion 11: World Religions Course Framework**

**School Name:** Vanier

**Developed by:** Canadian Conference of Catholic Bishops

**Date Developed:** 2011

**Principal's Name:** Edward Frison

**Department Authorized Approval Date:**

**Department Signature:**

**Course Name:** World Religions: A Canadian Catholic Perspective

**Grade Level of Course:** 11

**Number of Course Credits:** 4

**Number of Hours of Instruction:** 100

**Prerequisite(s):** Religion 10: Christ and Culture

### **Special Training, Facilities or Equipment Required:**

The teaching of Religious Education requires a **teacher** whose qualities and skills include:

- knowledge and respect for the Catholic faith tradition;
- educational training in the discipline of Religious Education;
- communication skills relevant to working with youth;
- sensitivity to the religious needs and questions of individual students;
- ability to use various instructional strategies;
- skills in assessment and evaluation;
- participation in a Catholic faith community.

### **Course Synopsis:**

This course will fulfill the expectations of the Church in its desire that students in Catholic schools develop an objective and respectful understanding of other religious traditions from the perspective of the Catholic Church.

World Religions introduces the students to various expressions and responses to humanity's encounter with mystery in our quest for life's meaning. This section religion program explores the life wisdom found in the responses of the major faith traditions to the compelling questions concerning the spiritual dimension of human experience, self-understanding, and the role of the individual within the family. The purpose of the program is to familiarize students with the language of religious discourse and to develop their awareness of the place and function of religion in human culture. This exploration can lead students to a more authentic adherence to their religious tradition and a deeper commitment to their own faith. Furthermore, it can help break down the prejudices and misconceptions about other religious traditions and, at the same time, strengthen and affirm the students' own search for answers to life's meaning.

### **Organizational Structure:**

| <b>Unit/Topic</b> | <b>Title</b>                      | <b>Time</b> |
|-------------------|-----------------------------------|-------------|
| Unit 1            | Foundations of our Catholic Faith | 15          |
| Unit 2            | Canadian Aboriginal Spirituality  | 15          |
| Unit 3            | Religions from the Middle East    | 25          |
| Unit 4            | Religions from the East           | 25          |
| Unit 5            | Faith in the Modern World         | 20          |
|                   | Total Hours                       | 100         |

### **Unit/Topic/Module Descriptions:**

*Although divided into Topical Units, the religion program and its learning outcomes are based upon 6 strands which are built upon at each grade level within each unit. The learning outcomes at each grade level build on one another. A chapter summary / overview is attached as Appendix A.*

1. Scripture
2. Profession of Faith
3. Christian Moral Development
4. Prayer and Sacramental Life
5. Family Life Education
6. Research and Inquiry Skills

### **Course Expectations: Grade 11 Open**

#### **1) SCRIPTURE**

Our hope is that Religious Education will help students:

- understand Scripture as a basis for the Catholic Church's stance regarding interreligious and ecumenical dialogue;
- understand the important role of sacred writings in the formation of religious identity and moral life in other religions;
- recognize the Bible as revelation of God's word.

#### **Overall Expectations**

By the end of the course, students will:

- examine the origin and development of the sacred writings and oral traditions of the various religious traditions;
- demonstrate an understanding of the significance and meaning of key narratives and events in the sacred text/oral traditions of world religions;
- demonstrate an understanding of how sacred texts are interpreted and applied within various religions;
- use and apply sacred texts and oral traditions of various world religions with accuracy and respect.

#### **Specific Expectations**

By the end of the course, students will:

##### ***Characteristics, Origin and Development: Sacred Writings /Oral Traditions***

- recall the names of the sacred texts of various world religions and identify some of the various literary forms used (e.g. narrative, poetry, psalm);
- describe the origin of sacred texts and oral traditions for various religions;
- summarize the life events of key figures/founders of various religions and the role they played in the development of its sacred text/oral tradition (e.g. Abraham, Jesus, Muhammad, Siddhartha Gautama);
- link selected narratives and passages from oral traditions/sacred texts to beliefs, rituals and moral codes that form a worldview for various religions.

### ***Significance and Meaning of Sacred Text/Oral Traditions***

- compare/contrast similar concepts as they are expressed within the sacred writings and/or oral tradition of various religions and understood by adherents (e.g. creation, God/the supernatural/deities, the soul, the dignity of persons, moral precepts, duty/responsibility);
- demonstrate an understanding of the message and meaning of aboriginal myths and narratives of Canada's indigenous peoples;
- demonstrate an understanding of the philosophical and mythical writings of Hinduism and Buddhism and their importance for adherents.

### ***Interpretation and Application of Sacred Texts***

- compare the image and nature of God/the transcendent/the holy Other/the divine as professed by the world's religious traditions;
- identify and compare key principles for moral living found in sacred writings/oral traditions of various religions;
- describe the structure of various religious communities and institutions in light of their sacred texts/oral tradition.

### ***Respect for Sacred Texts/Oral Tradition***

- discuss the meaning of various passages from the sacred texts of various religions without prejudice or bias;
- retell the narratives of various religions maintaining the tradition's tone and reverence for what it reveals;
- describe the manner in which other religions show respect for their sacred text, oral traditions.

## **2) PROFESSION OF FAITH**

Our hope is that Religious Education will help students:

- value the importance of the historical development of Catholicism for personal and communal religious identity within the Church;
- critically study the world's religious traditions in view of the centrality of human dignity and personhood;
- respond in wonder and awe to the mysteries of creation;
- respect the various expressions of the sacred as found in the world's major religious traditions;
- appreciate the contributions which the major world religious traditions have made to Canadian society;
- understand the role of family in the various religious traditions, and appreciate the Catholic stance in this regard.

### **Overall Expectations**

By the end of the course, students will:

- demonstrate an understanding of religion as an innate human response to our encounter with God/transcendent/supernatural in our search for meaning and purpose;
- describe various elements of the worldview of various religions;
- describe key moments in the historical development of the world's religious traditions within culture;
- compare ways in which the various religions respond to globalization (modernity);
- describe the nature of interreligious and ecumenical dialogue and discuss why it is necessary for peace and justice.

## **Specific Expectations**

By the end of the course, students will:

### ***Religions as an Innate Response to the Sacred***

- describe various ways in which people encounter the sacred in life (in nature, prayer, meditation, key life events, in an encounter with others);
- provide examples of what it means to live according to a particular religious worldview;
- identify examples of the human search for meaning and purpose within contemporary culture (e.g., through contemporary art, music, film, mass media).

### ***Religious Worldview***

- identify some of the key concepts, philosophical ideals that contribute to the formation of a particular religious worldview (e.g., the existence of God, the sanctity of life, the significance of marriage and family life, the possibility of peace, the reality of death and afterlife, life as vocation);
- describe the various ways in which individuals, families and religious institutions live out their religious beliefs in everyday life as faithful adherents of various religions;
- compare across various religious traditions their central tenets (e.g. ahimsa, the sanctity of all life, human dignity, resurrection/reincarnation, destiny/divine providence) to find commonalities and differences.

### ***Historical Development***

- chart key events (e.g. the First Ecumenical Council at Nicaea, the Jewish Diaspora) in the historical development of the world's religions and the changes they brought about (e.g. the formulation of the Apostolic and Nicene Creed for Christians, Rabbinic Judaism)
- describe and reflect on the religious and cultural mosaic that constitutes Canadian society (e.g. work in groups to gather and present demographic data on the global spread of the world's religious traditions and the religious fabric of Canada,
- identify the local presence of various religious communities);
- identify key figures within the various religions and describe their life and contributions to society and to the development of their religions (e.g. Martin Luther, Gandhi, Jesus, Mohammad, Abraham, Siddhartha Gautama);
- recognize the cultural and theological shifts that contributed to the development of differing expression of faith within various religions (e.g. The divisions in Judaism, the great schism of East and West, the Protestant Reformation).

### ***Religious Response to Globalization***

- explain ways in which culture has and continues to influence the practice and profession of faith;
- define the meaning of individualism, secularism, and scientism, and find examples of the positive and negative impact of each on the profession of faith in contemporary society (e.g. separation of Church and state; challenges to the wearing of religious symbols and prayer requirement; the secularization of Christmas and Easter, the development of policies and practices to protect religious freedom);
- demonstrate an understanding of the various religious movements that arose in response to modernity (e.g. agnosticism, atheism, human secularism,

fundamentalism, liberalism).

### ***Interreligious Dialogue***

- demonstrate a basic understanding of ecumenical and interreligious dialogue as presented in excerpts from Catholic primary (e.g. Nostra Aetate/Redemptoris Missio) and secondary documents/texts, Scarborough Missions' Newsletters;
- identify and explain key principles for ecumenical/interreligious dialogue from a Catholic perspective;
- research and explain practical examples of the ongoing practice of interfaith dialogue (e.g. the cooperative efforts address issues of social justice, biographies, interreligious conferences/meetings, interreligious organizations, monastic communities).

### **3) CHRISTIAN MORAL DEVELOPMENT**

Our hope is that Religious Education will help students:

- recognize the importance of moral living in the human search for meaning and purpose;
- appreciate the role moral codes play in religious worldviews;
- critically name the way secularism influences moral behaviour within contemporary culture;
- critically name the impact of religious fundamentalism and cults on the moral behaviour of their members;
- understand how the moral teachings of the world's major religious traditions are used as guidelines by their members for daily living;
- recognize historical and contemporary examples of moral living as found in the various religions of the world;
- appreciate the role world religions can play in transforming human institutions, and the impact this can have on changing the human heart.

### **Overall Expectations**

By the end of the course, students will:

- demonstrate an understanding of moral norms as a natural expression of one's faith shaping human behaviour;
- demonstrate a practical understanding of the key moral precepts of various world religions and their importance in the lives of adherents;
- describe the relationship of religious moral precepts to social responsibility, peace, justice, and the betterment of society in general;
- describe the influence of culture on the interpretation of moral codes and practices within various religions.

### **Specific Expectations**

By the end of the course, students will:

#### ***Moral Norms as Expression of Faith***

- describe the practical consequences, both positive and negative, of following religious and cultural moral norms in the human search for meaning and purpose;
- explain the practical link between beliefs, rituals and moral codes which shape human behaviour;
- explain the role moral norms play in the promotion of justice and peace.

### ***Importance of Key Moral Precepts***

- describe the key moral precepts of the various religions (the Rahit Maryada of Sikhism, the Ten Commandments of Christianity), as presented in their sacred writings/oral tradition;
- compare the values/virtues/ moral precepts/guidelines of the various religions and identify common moral principles;
- compare how moral precepts influence everyday life for adherents of various religions (e.g. sexual conduct and marriage, family life, charitable outreach).

### ***Moral Precepts and Social Responsibility***

- research individuals from the various religions who have worked for the betterment of society and to overcome discrimination and injustice (Ghandi, Guru Nanak, Jesus) [produce biographies as a product task not an expectation];
- describe how various world religions have applied their moral teachings to critical contemporary social justice issues (e.g., war and peace, poverty, sanctity of life, environmental degradation, human rights).

### ***Influence of Culture on Moral Living***

- compare the moral precepts/guidelines of the major world religions with those found in contemporary culture (e.g., Golden Rule);
- provide examples of various freedoms and rights that are legally protected in Canada today as a result of the ideologies of modernity (e.g. freedom of religion, thought/speech, assembly, association, right to vote, access to public buildings);
- identify signs of secularism, individualism, materialism, relativism in the media and describe their impact on the moral understanding of individuals living within Canadian culture;
- describe some of the challenges of living a moral life in Canadian society, and suggest possible strategies (e.g. case studies/mini symposium/debates regarding blood transfusions, wearing kirpan or hijab, Islam's daily prayer practices, shariah law).

## **4) PRAYER AND SACRAMENTAL LIFE**

Our hope is that Religious Education will help students:

- recognize the importance of prayer and worship for a religious worldview;
- know and respect the diverse forms of prayer and worship found in the religions of the world;
- know and respect the religious symbols in the world's major religious traditions;
- recognize and appreciate the impact of Judaism on Catholic prayer and liturgical forms.

### **Overall Expectations**

By the end of the course, students will:

- describe the role rituals play within a religious worldview;
- compare the importance of worship and prayer within various religious traditions;
- describe and explain the influence of cultural diversity on the practice of worship and prayer;
- explain the meaning of religious art, symbol and gesture as expressions of sometimes complex religious beliefs;

- explain the importance of sacred space and religious community in the spiritual life of various religions.

### **Specific Expectations**

By the end of the course, students will:

#### ***The Role of Rituals***

- describe the nature of ritual and give examples of how they function to form religious communities and mark key moments in life;
- describe the key elements of important ritual celebrations within various religions and explain their origin and meaning for adherents;
- link the ritual feasts and festivals of various religions with the events and people they commemorate, their meaning, and the means (e.g. liturgical calendars, lunar cycles) used to structure the dates on which they are celebrated;
- describe similarities and differences in rituals (sacraments, ashrama, bat/bar mitzvah, sacred thread ceremony) that celebrate life milestones (birth, coming of age, marriage, death) across various religions.

#### ***Importance of Worship and Prayer***

- demonstrate an understanding of religious worship and prayer as a response to sacred reality and necessary for life's spiritual journey;
- describe the practice of prayer, meditation, fasting, sacrifice and pilgrimage and explain their importance for spiritual growth within various religions;
- describe the forms of private and communal worship practiced within various religions.

#### ***The Influence of Globalization on Worship and Prayer***

- describe examples of interreligious dialogue between monks from the Eastern religions and Christianity (e.g. ecological efforts, learning and living together);
- describe the influence other religions have had on the prayer practices of the Catholic Church (e.g. Passover and the Mass, aspects of Native Spirituality and Easter meditation);
- provide possible solutions to situation where immigrants feel they are not free to worship and pray as their religion requires (e.g. Islam and daily prayer in the workplace);
- explain the Catholic Church's teachings with regard to interreligious prayer and worship (prayer as a declaration of belief, as a confession of full communion);
- explain how Catholic principles for interreligious dialogue apply to the creation of interreligious prayer.

#### ***Religious Art, Symbols, Gestures***

- describe the power of symbols and symbolic gesture/movement to convey mystery and belief, to connect past and present, and to provide a sense of belonging;
- identify some of the key symbols and symbolic ritual actions within various world religions and explain their meaning/significance for adherents;
- describe the connection between religious worship and the arts (influence of religion on artistic works of art, architecture, music, literature).

#### ***Sacred Space and Community***

- name the place of worship and discuss the significance of sacred space within various religions;



- connect the various features (architecture, art, treatment of their sacred text, use of space and decor) of their places of worship to elements of their worldview (beliefs, moral codes, practices);
- describe the structure of various religious communities (role and responsibilities of individuals with religious communities/institutions) and in some cases, social communities (caste system of India).

## **5) FAMILY LIFE EDUCATION**

Our hope is that Religious Education will help students:

- critically assess how the conflicting messages of contemporary culture distort the intrinsic dignity of the human person and of authentic relationships;
- recognize the ways in which sexuality is called to be loving and life-giving;
- commit to the virtue of chastity in guiding their self-expression as sexual beings;
- critically assess world religious traditions in view of the centrality of human dignity and personhood.

### **Overall Expectations**

By the end of the course, students will:

- examine the role of family within the world's major religious traditions;
- compare gender roles within Canadian society and the world's major religious traditions;
- use specific examples to explain how various religions promote the dignity of the person within society and within intimate human relationships (marriage, sexuality, chastity, as family);
- explain how contemporary culture impacts on the image of the person and the family held by various world religions.

### **Specific Expectations**

By the end of this course, students will:

#### ***Role of the Family***

- describe some of the key features of family life that are promoted by various world religions and compare it with their own understanding of family;
- explain using specific examples how faith and moral attitudes are transmitted within the home through the efforts of family members within various religions;
- identify the practices within the families of various religions that strengthen a sense of community, hospitality and outreach in light of their own lived experience.

#### ***Gender Roles***

- describe the roles of women and men within various religious traditions;
- compare gender roles within Canadian society in general with those prescribed for the families of various religions;
- identify instances of gender discrimination within the practices of various religious traditions and describe its impact on the lives of adherents.

#### ***Promotion of Human Dignity***

- identify some beliefs of the world's major religious traditions that inform their understanding of the dignity of the person and human sexuality;
- compare the views of various religions with regard to human sexuality (e.g.

- marriage, divorce, abortion, reproductive technology);
- provide examples of the presence and impact of religious prejudice, discrimination and bias on the global and local community (war, hate crimes, unjust laws and hiring practices).

### ***Impact of Culture on the Individual and Families***

- describe the importance of rituals, prayer life and daily practices for living a religious way of life;
- describe how media messages challenge the beliefs of various religions and explain the implications for families of faith;
- explain some of the efforts that have been made to support religious freedom and to promote the importance of the family in Canadian society.

## **6) RESEARCH AND INQUIRY SKILLS**

### **Overall Expectations**

By the end of this course, students will:

- demonstrate knowledge and skills necessary for research;
- effectively communicate the results of research;
- build collaborative work skills through self-reflection.

### **Specific Expectations**

By the end of this course, students will:

#### ***Using Research and Inquiry Skills***

- analyse research information to identify bias, prejudice and misinformation;
- effectively employ a variety of research methods noting sources (opinion survey, demographic study, in-depth interview, database search);
- use primary and secondary sources appropriately in conducting research;
- organize, interpret, and evaluate information gathered through research (select relevant and up to date information for their topic or product, develop logical and supportive conclusions).

#### ***Effective Communication***

- summarize key ideas from research and document sources accurately;
- effectively communicate research results using a variety of modes (e.g., graphic organizers, recorded interview, storyboards, summary reports, independent and/or group oral presentations);
- incorporate various forms of technology (e.g. audio recording, videos, PowerPoint, slide projector, photo camera) as part of presentations, as appropriate;
- communicate ideas using a variety of strategies (oral and/or written presentations, group discussions, debate).

#### ***Collaborative Work Skills***

- work effectively in small collaborative groups;
- use self-assessment to strengthen cooperative learning/working skills.

## **Instructional Components**

Critical to any process of meaningful learning in Religious Education are the following:

- content relevant to the student's life experience;
- learning activities that engage the interest and imagination of the learner;
- learning opportunities that link new concepts, ideas, and skills to previous knowledge;
- time to reflect on new ideas and concepts, both individually and as a group;
- relevant connections to assist the assimilation of new knowledge, attitudes and skills into the student's learning;
- activities that challenge students to construct new knowledge;
- ways to assess and evaluate the student's growth and development.

Other strategies include,

- Differentiated learning
- Pedagogical approach that incorporated 'multiple perspectives'.
- Inquiry based approach
- Use of computer technology
- Exploration of world issues.
- direct instruction
- indirect instruction
- interactive instruction
- independent instruction
- modelling
- practical creativity
- brainstorming
- group work
- videotape
- analysis of commercial film and video works
- self evaluation
- experiential opportunities – ie. participation in a First Nations culture camp and participation in a teaching mass

## **Assessment Components:**

Those expectations which are to be evaluated fall under the following categories:

- Knowledge and Understanding
- Thinking
- Communication
- Application

General guidelines to be followed in Religious Education assessment and evaluation include the following:

- The ultimate purpose of assessment and evaluation is to improve student learning.
- Assessment strategies must align themselves with student curriculum expectations.

Therefore, assessment strategies must be planned alongside learning activities.

- Strategies in assessment and evaluation must be free of bias.
- Strategies must respect the worth and dignity of all students.
- Assessment strategies must take into account program modifications, which address students' specific learning needs and styles of learning.
- A variety of strategies should be employed, because many of the learning expectations cannot be translated into an item on a test or a mark/grade on a report card.
- The criteria for assessment and evaluation must be communicated from the outset to students.

|                        | <b>Diagnostic Assessment</b>  | <b>Formative Assessment</b>  | <b>Summative Evaluation</b>  |
|------------------------|---|--|--|
| <b>Occurance</b>       | occurs at, or near, the beginning of a unit when new skills and concepts are being introduced   | occurs in an ongoing manner throughout each unit, term, or course  | occurs at, or near, the end of a unit, term, or course   |
| <b>Purpose</b>         | <p>informs the teacher about what students already know and can do before instruction begins</p> <p>informs the teacher about what students are unfamiliar with or unable to do in order to help make appropriate instructional decisions</p> | <p>provides the most useful information to direct students toward improvement and growth</p> <p>most helpful when it takes the form of constructive feedback to students on what they are doing well and what they need to improve</p> | <p>provides opportunities for students to synthesize their knowledge and skills in more complex ways and to demonstrate the full extent of their learning</p> <p>represents the essential learning or enduring understandings from a unit, term, or course</p> |
| <b>Link to Grading</b> | should never count toward a report card grade   | can provide some data for report card grades (such as a performance pattern over time) but grading is not its primary purpose  | counts toward report card grades (for this reason it is accurately referred to as summative evaluation, since it will be used for judging individual performance against provincial standards)   |

**Achievement Chart – Religious Education (Gr. 8 to 12)**

| <b>Categories</b>   | <b>50-50%<br/>(Level 1)</b>  | <b>60% - 69%<br/>(Level 2)</b>                                      | <b>70% - 79%<br/>(Level 3)</b>  | <b>80% - 100%<br/>(Level 4)</b>   |
|---|--|---|---|---|
| <b>Knowledge and Understanding</b> - Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding) |  |   |   |   |
|   | <b>The student:</b>  |   |   |   |
| <b>Knowledge of content</b><br>(e.g., Scripture, creedal statements, facts, terms, definitions)   | – demonstrates limited knowledge of content.                           | – demonstrates some knowledge of content.                           | – demonstrates considerable knowledge of content.                           | – demonstrates thorough knowledge of content.                                   |
| <b>Understanding of content</b> (e.g., dogma, doctrine, theories, concepts, ideas, methodologies, procedures, processes, technologies)                                  | – demonstrates limited understanding of content                        | – demonstrates some understanding of content                        | – demonstrates considerable understanding of content                        | – demonstrates thorough understanding of content                                |
| <b>Thinking</b> – The use of critical and creative thinking skills and or processes.  |  |   |   |   |
|   | <b>The student:</b>  |   |   |   |
| <b>Use of processing skills</b><br>(e.g., discerning, selecting, analysing, synthesizing, evaluating, detecting point of view and bias, forming conclusions)            | – uses processing skills with limited effectiveness                    | – uses processing skills with some effectiveness                    | – uses processing skills with considerable effectiveness                    | – uses processing skills with a high degree of effectiveness                    |
| <b>Use of critical/creative thinking processes</b><br>(e.g., theological reflection, inquiry, problem solving, and research processes)                                  | – uses critical/creative thinking processes with limited effectiveness | – uses critical/creative thinking processes with some effectiveness | – uses critical/creative thinking processes with considerable effectiveness | – uses critical/creative thinking processes with a high degree of effectiveness |

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|---|--|---|---|---|
| <b>Communication</b> - The conveying of meaning through various forms   |  |   |   |   |
|   | <b>The student:</b>  |   |   |   |
| <b>Expression and organization of ideas and information</b> (e.g., clarity of expression, logical organization) in oral, visual, and written forms (e.g., prayers, reflections, presentations, reports) | – expresses and organizes ideas and information with limited effectiveness                   | – expresses and organizes ideas and information with some effectiveness                   | – expresses and organizes ideas and information with considerable effectiveness                   | – expresses and organizes ideas and information with a high degree of effectiveness                   |
| <b>Communication for different audiences</b> (e.g., peers, adults) and purposes (e.g., liturgies, to inform, persuade) in oral, visual, and written forms   | – communicates for different audiences and purposes with limited effectiveness               | – communicates for different audiences and purposes with some effectiveness               | – communicates for different audiences and purposes with considerable effectiveness               | – communicates for different audiences and purposes with a high degree of effectiveness               |
| Use of conventions (e.g., religious language, religious symbols, media usage), vocabulary, and terminology in oral, visual, and written forms   | – uses conventions, vocabulary, and terminology of the discipline with limited effectiveness | – uses conventions, vocabulary, and terminology of the discipline with some effectiveness | – uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness | – uses conventions, vocabulary, and terminology of the discipline with a high degree of effectiveness |
| <b>Application:</b> The use of knowledge and skills to make connections between Religious Education and the world outside of school   |  |   |   |   |
|   | <b>The student:</b>  |   |   |   |
| <b>Transfer of knowledge and skills</b> (e.g., concepts, procedures, processes) to new contexts   | – transfers knowledge and skills to new contexts with limited effectiveness                  | – transfers knowledge and skills to new contexts with some effectiveness                  | – transfers knowledge and skills to new contexts with considerable effectiveness                  | – transfers knowledge and skills to new contexts with a high degree of effectiveness                  |
| <b>Making connections between Religious Education and the world</b> (e.g., moral issues; ethically based problems; social justice issues)   | – makes connections between various contexts with limited effectiveness                      | – makes connections between various contexts with some effectiveness                      | – makes connections between various contexts with considerable effectiveness                      | – makes connections between various contexts with a high degree of effectiveness                      |

## Grading Scheme

| Unit  | Theme                             | Text Chapter | Term Weight (out of 70) |
|-------|-----------------------------------|--------------|-------------------------|
| One   | Foundations of Our Catholic Faith | 1, 2         | 12                      |
| Two   | Canadian Aboriginal Spirituality  | 3            | 6                       |
| Three | Religions from the Middle East    | 4, 5, 6      | 20                      |
| Four  | Religions of the East             | 7, 8, 9      | 20                      |
| Five  | Faith in the Modern World         | 10, 11       | 12                      |

| Evaluation of Student Achievement in World Religions |    |                        |    |   |
|--|----|------------------------|----|---|
| Term Work – 70%                                      |    | Final Evaluation – 30% |    | Final Grade Calculation   |
| Weighting  |    | Weighting              |    |   |
| Knowledge  | 17 | Community Service      | 15 | <b>Term Total +<br/>Final Evaluation =<br/>Report Card Mark</b> |
| Inquiry  | 18 | Final Exam             | 15 |   |
| Communication  | 18 |                        |    |   |
| Application  | 17 |                        |    |   |
| <b>TOTAL</b>   | 70 |                        | 30 |   |



### **Learning Resources:**

Stokes, Sean and John van den Hengel. World Religions: A Canadian Perspective. Nelson, 2011.

ISBN/ISSN: 0176242457

***Good News Bible (with Deuterocanonical and Apocryphal books)***

***Catechism of the Catholic Church***

### **Video/DVD Resources:**

Where the Spirit Lives

Rabbit Proof Fence

Gandhi

Little Buddha

Siddhartha

Malcolm X

Schlindler's List

Fiddler on the Roof

Life is Beautiful

## Appendix 1: Overview of Units

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