

*Catholic District School Board Writing Partnership*

# Course Profile

## **World Religions: Beliefs, Issues, and Religious Traditions**

Grade 11  
University/College Preparation  
HRT3M

• *for teachers by teachers*

This sample course of study was prepared for teachers to use in meeting local classroom needs, as appropriate. This is not a mandated approach to the teaching of the course. It may be used in its entirety, in part, or adapted.

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Course Profiles are professional development materials designed to help teachers implement the new Grade 11 secondary school curriculum. These materials were created by writing partnerships of school boards and subject associations. The development of these resources was funded by the Ontario Ministry of Education. This document reflects the views of the developers and not necessarily those of the Ministry. Permission is given to reproduce these materials for any purpose except profit. Teachers are also encouraged to amend, revise, edit, cut, paste, and otherwise adapt this material for educational purposes.

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### **Acknowledgments**

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Thanks to the Institute for Catholic Education

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## Course Overview

### **World Religions: Beliefs, Issues, and Religious Traditions, Grade 11, University/College Preparation, HRT3M**

#### **Course Description**

World Religions introduces students to the various expressions and responses to humanity's encounter with mystery in our quest for life's meaning. The course 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. In the Family Life Education strand, students explore a variety of topics related to the themes of personhood, family relationships, and sexuality.

Its purpose 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 the Catholic faith. It can help to break down 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.

This course enables students to discover what others believe and how they live, and to appreciate their own unique heritage. Students will learn about the teachings and traditions of a variety of religions, the connections between religions and the development of civilizations, the place and function of religion in human experience, and the influence of a broad range of religions on contemporary society. This course also introduces students to skills used in researching and investigating world religions.

#### **How This Course Supports the Ontario Catholic School Graduate Expectations**

A fundamental premise of this course is that students are becoming discerning believers who are being formed in the Catholic faith tradition, intent on participating in the transformation of society.

Understanding that students operate from, and yearn to deepen, their spirituality; this course encourages students to articulate Catholic beliefs, and to continue to journey as reflective, creative thinkers. By raising important questions about their faith and the faith traditions of other religions in the world, this course leads students to a deeper understanding of their relationship with God and with neighbour. The students are called to be caring family members and responsible citizens who respect and understand the history, cultural heritage, and pluralism of today's contemporary society.

#### **Course Notes**

The Religious Education Grade 11 University/College *World Religions: Beliefs, Issues and Religious Traditions* course provides the foundation for ecumenical and interfaith dialogue and supposes a basic understanding of the Catholic faith tradition. The goal of the program is to further develop theological literacy around five strands from the Institute for Catholic Education's *Ontario Catholic Secondary Curriculum Policy* Document: Scripture, Profession of Faith, Christian Moral Development, Prayer and Sacramentality, and Family Life as they relate to the world's religions. The course emphasizes the encounter of the Catholic tradition with divine Mystery and with the faith traditions of Aboriginal Spiritualities, Judaism, Islam, Hinduism, Buddhism, Sikhism, and the phenomenon of secularism, cults, and sects in the modern world. The course offers students an opportunity to reflect on the historical encounters between the Catholic Tradition and other religions of the world. The aim is to enable students to break down prejudice toward other religions and to deepen their understanding and faithfulness to the teachings of the Church concerning spiritual and moral life.

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This World Religions course profile mandated for Catholic secondary schools will meet the required expectations of *The Ontario Curriculum Grades 11 and 12, Social Sciences and Humanities*, as well as those presented in *The Ontario Catholic Secondary Curriculum Document for Religious Education* from the Institute for Catholic Education. Thus, this course will meet the requirements for the HRT 3M credit in Social Science and, at the same time, fulfill the expectations of the Church in its desire that Catholic students develop an objective and respectful understanding of non-Christian religions from the perspective of the Catholic tradition. To that end, student learning will include the Church's teachings on ecumenism and interfaith dialogue, together with an historical overview of the Church's relationship with various religions, particularly Judaism and Islam. Through our encounters with other religions of the world, we seek to discern the truth that shines in them as we grow in the understanding of our own encounter with Jesus.

The culminating activity for the course is intended to be a symposium on World Religions. Students offer this presentation either to the class, to the school, and/or to the parent community. Students complete information items as outlined in the culminating activity of each unit and store them in either their personal portfolios or a class portfolio. This information is used in the final activity of the course to construct kiosks for each of the religions studied. These kiosks are used to teach others about world religions in a one-day or evening symposium. Teachers modify this culminating activity to fit the time available within their particular school communities. They may restrict this symposium to their class or other classes. The scale of the symposium depends on logistical constraints at the time of presentation. The teacher may choose to offer the symposium at the end of Unit 5 to avoid the time pressures at the end of the course and to provide experiences for student exploration of issues raised in the final unit.

In today's technological environment, individuals must make moral and ethical decisions that seek to use technology constructively and in the service of humanity. The teacher will take every opportunity possible to encourage the use of Internet, CD-ROM, video, tape-recorded media and television, in the collection and dissemination of information. It is important that teachers instruct students in the appropriate, moral use of the Internet and that they ensure that board/school policies concerning the use of the Internet are upheld. The teachers should familiarize themselves with section 3.2, "Role of Technology" in *Religious Education: Ontario Catholic Secondary Curriculum Policy Document*

Reflecting on one's life can affect positive growth. Students are required to keep a reflection journal and to use it frequently to respond to new learning. This journal not only traces reactions to encounters with the world religions but also is a place to store reactions to various learning activities. Teachers are encouraged to supplement the suggested reflections in the activities with considerations of the Ontario Catholic Graduate Expectation being considered in that lesson. Only one Ontario Catholic Graduate Expectation is being suggested for each activity, even though others may be applicable. It is hoped that having only one expectation can focus the class on a more thorough examination of that expectation.

Prayer and celebration are central to any Religious Education course. Each class offers its own opportunity for prayer. Students are required to lead prayer regularly and to plan and participate in liturgical celebrations. Since the focus of this course is the World's Religions, liturgies take on a particular role in exploring the rituals and prayer practices of the various religions that are covered in the course and their relationship to the prayer life of Catholic Christians.

Teachers need to be attentive to, and respectful of the individual life experiences of each of their students. The student population of any given school community includes individuals from different socio-economic, political, cultural, and religious backgrounds, each bearing their own biases, and value systems. By the very nature of this course, students will be encouraged to look at these experiences, biases, and values with a critical eye, but in the process should not feel diminished or chastised for the views that they and their families hold to be true.

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Teachers should be aware that the teaching of World Religions in Catholic schools is a response to the Vatican II Document, *Declaration on the Relation of the Church to Non-Christian Religions (Nostra Aetate)* which states: “the church examines with great care the relation which she has to non-Christian religions. Ever aware of the duty to foster unity and charity among individuals, and even among nations, she reflects at the outset on what (human persons) have in common and what tends to promote fellowship among them.” (Article 1)

In the development of this profile, the study of the world’s religions is approached from an historical perspective. The course begins with an examination of the human search for meaning as a human response to mystery and its expression in Aboriginal peoples. Students will identify and use the various tools employed in the study of World Religions. In the units that follow, students will explore the response to mystery expressed through the major religions of the world. Units are arranged in order of each religion’s historical encounter with the Catholic Church. The authors wish also to stress their belief that respect for the integrity and autonomy of each person, or group of persons, is first and foremost expressed in an examination of their faith from the perspective of the believer. Only after a respectful presentation of each faith tradition are students provided the opportunity to explore the relationship of that faith with the Catholic tradition. The titles for each unit are meant to reflect each faith tradition’s response to the mystery of a divine presents in their lives. Thus Aboriginal Spirituality is presented as a response to the mystery in creation; Judaism as a faith community that listens to the word of God and responds with obedience; Islam as those who surrender to the Divine; and Christianity as a tradition that believes in Jesus the Christ as Saviour and Lord. In the study of Eastern Religions, Hinduism is presented as the search for unity with Brahman, Buddhism as the search for enlightenment; and Sikhism as discipleship to the gurus in the search for unity with the Creator. The final unit is based on our encounter with modernity and its challenges to religious faith.

At the same time as we honour other religious traditions and what they offer, we enrich the examination of our own faith tradition. The human response to mystery is universal and we see elements of this in our own faith tradition as we encounter the faith traditions of others. We listen to the Word of God found in sacred scripture to find truth and meaning for the mysteries of our time; we surrender to the infinite, unfathomable mystery of the Divine, we believe in Jesus the Christ as the one sent by God for the salvation of the world, and we seek wisdom, inner reality and truth to guide us on that way. As we encounter others and their distinct worldviews, belief systems and values, we grow in our own understanding of the meaning of existence in and with our God.

The study of world religions is rich with content and can be difficult to complete in one course. Teachers should cover in depth the units on Judaism, Christianity, Islam and how they express Divine Mystery in different ways. Although not always desirable, it is possible to explore the remaining religions through an independent research project if necessary. Furthermore, note that this profile presumes ideal conditions that rarely exist in the real classroom. Departments and teachers should adapt this profile to their circumstances while honouring the central call to meet the expectations laid down by the Institute for Catholic Education and the Ministry of Education.

### **Units: Titles and Time**

Unit 1	We Encounter Mystery	15 hours
Unit 2	We Listen	20 hours
* Unit 3	We Surrender	20 hours
Unit 4	We Believe	20 hours
Unit 5	We Search	20 hours
Unit 6	We Continue in Faith	15 hours

\* This unit is fully developed in this Course Profile.

## Unit Overview Chart

Cluster	Expectations	Assessment	Focus
<b>Unit 1: We Encounter Mystery</b> 1. Who Are We?	<i>CGE</i> 1a, 1g, 1h, 1i, 2e, 3f, 4a 7e, 7f, 5h, ( <i>ICE</i> ), PFV.02, PS2.01, PF3.04, ( <i>ME</i> ), HEV.01, RB2.01, SSV.02, HEV.02, HE4.03, HE1.02, HE1.03, SS1.08, IS1.01	Thinking/ Inquiry	An introduction to religious belief as the human response to an encounter with Mystery, and our inevitable quest for meaning.
2. Tools for Studying Religion	( <i>ICE</i> ), CMV.01, SC2.05, PSV.01, PS1.01, PS1.02, ( <i>ME</i> ), RBV.03, RBV.04, RB1.01, RB2.04, RB2.05, SS1.05, HE3.03, RB2.06, ISV.06, IS1.02, IS2.02	Knowledge/ Understanding	Continued analysis of the rationale for studying world religions as well as the application of tools for studying world religions including study resources, a cursory geographic and historical overview of world religions as well as an analytic model for exploring religions.
3. Aboriginal Spirituality	( <i>ICE</i> ), PFV.03, PF1.01, PSV.04, PS1.03, ( <i>ME</i> ), RB2.03, RB2.08, RB2.09, RB3.01, RB3.02, RB3.03, SSV.01, SSV.02, SS1.01, SS1.06, HEV.02, HE3.01, HE3.02, ISV.03	Knowledge/ Understanding Thinking/ Inquiry	An overview of Aboriginal Spirituality as a response to mystery. This includes a summary of different tribes beliefs about the sacred, sacred stories and rituals, values and beliefs. There is an exploration of Aboriginal-Christian relations.

## Unit 2 Overview Chart

Cluster	Expectations	Assessment	Focus
<b>Unit 2: We Listen</b> 4. “Hear O Israel” – Revelation and the Jewish Story	<i>CGE</i> 1a, 1c, 1e, 1f, 1j, 5a, 7e, 7f, 7g, ( <i>ICE</i> ), SC1.01, PFV.03, PFV.05, PFV.06, CMV.07, PF1.03, PF2.02, PF2.05, PF3.01, PF3.05, CM1.01, CM1.06, CM1.08, CM2.01, CM3.01, CM3.05, CM3.07, ( <i>ME</i> ), RBV.01, RBV.03, RB1.01, RB1.02, RB1.03, RB1.05, RB2.02, SSV.01, HEV.03, HE2.01, HEV.01, HE3.02, ISV.06	Knowledge/ Understanding	An introduction to the Jewish story of God’s intervention in their history with an emphasis on the struggle for survival.
5. Judaism Today Practice And Worship	( <i>ICE</i> ), PFV.08, PSV.02, PSV.06, PSV.07, FLV.06, FL1.07, FL1.07, PF2.06, PS1.04, PS1.04, PS2.03, PS2.04, SSV.03, SS1.07 ( <i>ME</i> ), RBV.04, RB1.04, RB2.03, RB2.04, RB2.05, RB3.01, RB3.02, RB3.03, SSV.02, FLV.05, FLV.11, FL1.06, SS1.05, SS1.06, HE1.01, HE1.03, HE4.01, ISV.06	Knowledge/ Understanding Thinking/ Inquiry	The Jewish people’s practice of their faith in worship and in family life.

6. Jewish-Christian Relations	(ICE), (ME), HEV.02, HE2.02, HE2.03, ISV.06	Thinking/ Inquiry, Communication	Contemporary Jewish-Christian relationships and the struggle for harmony set in the context of centuries of Jewish persecution.
7. “In your hearing...” Revelation and the Church 30-500	(ICE), SCV.01, SCV.02, SCV.04, SCV.05, SC1.02, SC1.03, SC1.04, SC2.01, SC2.02, SC2.03, SC2.04, SC3.01, SC3.02, SC3.03, SC3.04, PFV.04, PF1.05, PF2.02, PF2.04, PF3.02, PF3.03, PF3.05, PF3.06, CMV.08, CM2.05, (ME), RBV.01, RBV.02, RBV.03, RB1.02, RB1.03, RB1.05, RB2.02, RB2.06, RB2.07, RB2.08, RB2.09, RB2.10, HEV.03, HE2.01, HE3.01, HE3.02, ISV.06, IS1.06	Knowledge/ Understanding Thinking/ Inquiry Communication	The Jewish people find meaning out of revelation. The emergence of the Christian Church as a participant in the same struggle to find meaning.

### Unit 3 Overview Chart

Cluster	Expectations	Assessment	Focus
<b>Unit 3: We Surrender</b> 8. The Story of Islam	<i>CGE</i> 1g, 1i, 2c, 3f, 4g, 6c, 6e, 7a, 7f, (ICE), SC1.05, PFV.06, PF1.03, PF2.05, PF3.05, CM1.01, CM3.01, CM3.07, (ME), RBV.01, RBV.02, RBV.03, RB1.01, RB1.02, RB1.03, RB2.02, RB2.06, RB2.07, RB2.08, SSV.01, HEV.03, HE2.01, HE3.01, HE3.02	Knowledge/ Understanding Communication	Introduction to the story of Islam as an endeavour to attain peace through surrender. Students explore history of Islam including the life of the prophet Muhammad, and other significant historical Muslim figures.
9. Islam Today	(ICE), SC3.04, CMV.02, CMV.08, CMV.10, CM1.02, CM2.02, CM2.05, CM2.07, CM2.08, CM3.02, CM3.07, PSV.02, PSV.03, PSV.10, PSV.11, PS2.03, PS2.05, PS1.07, (ME), RBV.04, RB1.05, RB2.03, RB2.04, RB3.01, RB3.03, SSV.02, SS1.05, SS1.06, HE1.01, HE4.01	Knowledge/ Understanding Thinking/ Inquiry Communication Application	An introduction to Islam’s contemporary expression, its beliefs, practices, ritual, symbols, sacred writings, sacred spaces, art and artefacts; A focus on Muslim moral principles.
10. Islam and The Church 500-1000	(ICE), PFV.04, PFV.05, PF2.02, PF2.04, PF3.01, PF3.02, PF3.05, PF3.06, PSV.08, PS1.05, PS2.05, (ME), RB1.05, SSV.01, HEV.02, HEV.03, HE2.02, HE2.03, ISV.04, ISV.05, ISV.06, IS1.03, IS1.04, IS1.05, IS2.02	Knowledge/ Understanding Thinking/ Inquiry Communication Application	An analysis of Muslim-Christian relationships and interfaith dialogue. Early Christianity’s surrender to the mystery with an emphasis on the Monastic tradition and the Muslim tradition of Sufism.

### Unit 4 Overview Chart

Cluster	Expectations	Assessment	Focus
<b>Unit 4: We Believe</b> 11. The Story of Christianity	<i>CGE</i> 1a, 1b, 1f, 1h, 1i, 1j, 3f, 5e, 7f, 7g, ( <i>ICE</i> ), PFV.04, PFV.05, PF1.05, PF2.04, PF3.05, PFV.06, CMV.10, CM2.07, CM3.07, ( <i>ME</i> ), RBV.01, RB1.02, RB1.03, RB1.05, RB2.06, RB2.07, SSV.01, HEV.03, HE2.01, HE2.01, HE3.01, HE3.02, ISV.06	Thinking/ Inquiry	The story of Christianity continues from 1000 until 1600. The causes, events and consequences of the Great Schism and the Reformation are traced.
12. Protestant and Orthodox Churches Today	( <i>ICE</i> ), SCV.04, SCV.05, PFV.03, PFV.06, PF1.03, PF2.02, PF2.05, PF3.01, PF3.02, PF3.03, CMV.08, CM1.06, CM2.05, CM3.05, PSV.09, PS1.06, ( <i>ME</i> ), RBV.02, RBV.03, RB1.04, RB2.02, RB2.04, RB2.05, RB2.08, RB2.09, RB2.10, SSV.02, SS1.05, SS1.06, HE1.01, HE1.03, HE2.02, HE2.03, HE4.01, ISV.06	Knowledge/ Understanding Thinking/ Inquiry Communication Application	The contemporary characteristics of Orthodox and Protestant denominations are explored.
13. Sacramentality	( <i>ICE</i> ), PSV.02, PSV.03, PS2.03, ( <i>ME</i> ), RBV.04, RB3.01, RB3.02, RB3.03, ISV.02	Knowledge/ Understanding Application	An examination of how the principle of Sacramentality has shaped the Roman Catholic Church.

### Unit 5 Overview Chart

Cluster	Expectations	Assessment	Focus
<b>Unit 5: We Search</b> 14. Hinduism	<i>CGE</i> 1a, 1f, 1h, 1i, 3f, 5e, 6d, 7e, 7f, 7g, ( <i>ICE</i> ), SCV.03, SCV.04, SCV.05, SC1.06, SC3.01, PFV.03, PFV.05, PFV.07, PF1.04, PF2.03, PF2.05, PF3.01, PF3.05, CMV.09, CM1.07, CM2.06, CM2.07, CM2.08, CM3.06, CM3.07, PSV.12, PS1.08, PS1.09, FLV.02, FLV.07, FL1.05, FL1.10, FL3.04, ( <i>ME</i> ), RBV.01, RBV.02, RBV.03, RBV.04, RB1.02, RB1.03, RB1.04, RB1.05, RB2.02, RB2.03, RB2.04, RB2.05, RB2.06, RB2.07, RB2.08, RB2.09, RB2.10, RB3.01, RB3.02, RB3.03, SSV.01, SSV.02, SS1.05, SS1.06, HEV.03, HE3.01, HE3.02, HE4.01	Knowledge/ Understanding Thinking/ Inquiry	An introduction to the religions of the East; An exploration of the various paths of salvation found in Hinduism (worship, knowledge, prayer and action).

15 Buddhism	( <i>ICE</i> ), SCV.03, SC1.07, PFV.03, PFV.05, PFV.07, PF1.04, PF2.03, PF2.05, PF3.01, PF3.05, CMV.09, CM1.07, CM2.06, CM2.07, CM3.06, CM3.07, PSV.13, PS1.09, ( <i>ME</i> ), RBV.01, RBV.02, RBV.03, RBV.04, RB1.02, RB1.03, RB1.04, RB1.05, RB2.02, RB2.03, RB2.04, RB2.05, RB2.06, RB2.07, RB2.08, RB2.09, RB2.10, RB3.01, RB3.02, RB3.03, SSV.02, SS1.05, HEV.03, HE3.01, HE3.02, HE4.01	Knowledge/ Understanding Thinking/Inquiry Application	An examination of Buddhism using the “Three Jewels” of Buddhism - The Buddha; the Dharma (teaching) and the Sangha (the community) - as a framework.
16. Sikhism	( <i>ICE</i> ), SCV.03, SCV.04, SC1.06, PFV.07, PF1.04, PF2.03, PF2.05, PF3.01, PF3.05, CMV.09, CM1.07, CM2.06, CM3.06, CM3.07, PSV.14, PS2.06, ( <i>ME</i> ), RBV.01, RBV.02, RBV.03, RBV.04, RB1.02, RB1.03, RB1.04, RB2.02, RB2.03, RB2.05, RB2.06, RB2.07, RB2.09, RB3.01, RB3.02, RB3.03, HEV.03, HEV.03, HE4.01, ISV.01, IS2.01, IS2.05.	Knowledge/ Understanding Thinking/Inquiry Communication	An independent study of Sikhism applying the analytic model of religion studied earlier in the course.
17. Christian West meets Religions of the East	( <i>ICE</i> ), PFV.04, PF1.05, PF2.04, PF3.05, PF3.06, CMV.10, CM3.07, ( <i>ME</i> ), HEV.03, HE2.02, HE2.03, HE3.01, HE3.02, HE4.01, IS2.03	Knowledge/ Understanding Application	An outline of Church history from 1600 to 1900 with a particular concentration on the challenges of evangelization and the points of connection between Christian and Eastern religions.
18. Prayer and Spirituality	( <i>ICE</i> ), PSV.02, PSV.15, PSV.16, PS3.01, PS3.02, PS3.03, ( <i>ME</i> ), SSV.02, SS1.05	Application/ Making Connections	A prayer experience, and a reflection upon the place of prayer in our studies.

## Unit 6 Overview Chart

Cluster	Expectations	Assessment	Focus
<b>Unit 6: We Continue in Faith</b> 19. The Church 1900- to the present	<i>CGE</i> 1a, 1j, 3f, 4a, 4g, 5e, 7d, 7f, 7g, ( <i>ICE</i> ), PFV.04, PFV.05, PF1.05, PF2.04, PF3.05, PF3.06, ( <i>ME</i> ), RBV.01, RB1.02, SSV.01, HEV.03, HE3.01	Knowledge/ Understanding Thinking/ Inquiry	Introduction to contemporary challenges faced by individuals and groups in the continued quest for meaning.
20. Secularism	<i>(ICE)</i> , PFV.01, PF1.02, PF2.01, PF3.01, PF3.07, CMV.03, CMV.04, CMV.06, CMV.11, CM1.03, CM1.05, CM2.03, CM3.03, CM3.08, PSV.05, PS2.02, PS3.04, FLV.06, FLV.08, FLV.09, FLV.10, FL1.11, FL1.12, FL2.01, FL3.06, FL3.07, ( <i>ME</i> ), RBV.02, RB2.04, SS1.02, SS1.03, SS1.04, HE2.02, HE3.01, HE4.01, HE4.02, HE4.03, HE4.04	Knowledge/ Understanding Thinking/ Inquiry	An analysis of secularism in the quest for meaning. The critical challenges to belief are explored. The role of the media is examined.
21. Sects and Cults	<i>(ICE)</i> , SC1.08, PF3.01, CMV.05, CM1.04, CM2.04, CM3.04, FLV.01, FLV.03, FLV.04, FL1.01, FL1.02, FL1.03, FL1.04, FL3.01, FL3.02, FL3.05, ( <i>ME</i> ), RB2.01, RB2.04, HEV.04, HE2.02, HR2.04, HE3.01, IS2.04	Knowledge/ Understanding Thinking/ Inquiry Application	An analysis of sects and cults in the quest for meaning.

## Teaching/Learning Strategies

### Instructional Strategies

*Brainstorming* - group generation of initial ideas expressed without criticism or analysis

*Carousel* - expert groups or individuals prepare and deliver a carousel or presentation on specific topic for students who circulate from station to station in the carousel

*Case Study* - investigation of real and simulated problems/scenarios

*Class cultural celebration* - students plan a celebration with food, dance, costume, etc specific to the various religious traditions and their religious festivals

*Concept attainment* - from a set of examples students are to determine the concept being illustrated

*Conference* - student-to-student and student to teacher discussion

*Debate* - formal group discussions with planned presentations

*Essay* - research using written text, Internet, visual and auditory media resulting in a written response in appropriate essay form

*Guest and Student Speakers* - use of guest speakers from other faiths and students from other denominations or faiths who share their stories and worldviews

*Independent Study* - students explore and research a topic of interest

*Jigsaw* - specialized group learning followed by home group sharing

*Journal* - individual reflections recorded in a journal

*Kiosk* - visual and oral presentations gathered into a display that summarizes selected learning in a cluster

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*Media Analysis* - critique of media resources to support new learning e.g., newspapers, music video  
*Media Presentation* - use of computer lab, videotapes, audiotapes, newspapers, etc. to create and deliver presentation  
*Mind Map* - a graphic method of presenting information using a central image, subsidiary concepts radiating outward, accompanied by symbols and texts  
*Portfolio* - student work collected over the duration of the course and held in a folder  
*Prayer Service* - prepare and participate in celebrations with prayer  
*Role Play/Drama* - visual expressions of ideas expressed through movement, word, and song, without criticism or analysis  
*Simulation Games* - games that encourage reflection and interpretation of events/situations  
*Socratic presentation* - teacher presentation of information using questioning and class discussion  
*Story-telling* - presenting ideas through the art of story telling and reflective discussion  
*Story Writing/Telling* - students create stories and tell them orally to younger students either in their own secondary school or in neighbouring elementary school  
*Survey/Interview* - collection of data  
*Symposium* - students organize a set of presentations featuring different world religions. These will include the kiosks developed in each unit  
*Taking a Stand* - students move in the classroom to a place symbolic of a stance  
*Think/Pair/Share* - students reflect on concept, then share with a partner, then students share the partner's reflections with larger group

## **Assessment & Evaluation of Student Achievement**

A variety of tools are used to assess and evaluate student performance in the four categories of Knowledge/Understanding, Thinking/Inquiry, Communication and Application. It is recommended that all teachers have at their disposal a copy of *Program Planning and Assessment; The Ontario Curriculum Grades 9 to 12* and a copy of *Ontario Catholic Secondary Curriculum Policy Document for Religious Education, 2000*.

Assessment, evaluation and reporting should be based on the Achievement Levels outlined on pp. 144-145 of *The Ontario Curriculum Grades 11 and 12: Social Sciences and Humanities*. The design of the summative evaluation should, where possible, provide students with the opportunity to demonstrate learning in the four categories of achievement: Knowledge/Skills, Thinking/Inquiry, Communication, Application.

Seventy per cent of the grade will be based on evaluations conducted throughout the course. This portion of the grade should reflect the student's most consistent level of achievement throughout the course, although special consideration should be given to more recent evidence of achievement.

Thirty per cent of the grade is based on a final evaluation in the form of an examination, performance, essay, and/or other method of evaluation suitable to the course content and administered toward the end of the course (*Program, Planning and Assessment: The Ontario Curriculum Grades 9 to 12*, p.15). In this course it is suggested that a symposium be a culminating performance task. Suggestions for variations on this symposium are made in the course notes above.

## **Tools for Assessment**

### **Personal Communication**

- journals/conferencing logs
- self-assessment
- student-teacher conference

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## Tests

- unit tests (Knowledge)
- quiz
- final examination

## Observation

- formal/informal

## Performance Assessment

- debate
- liturgy planning process
- presentation
- portfolio
- graphic organizer
- simulation
- kiosks
- essay
- dramatic presentation
- project

## Accommodations

The teacher will consult individual student IEPs for specific directions on accommodation for individuals. Integration into the regular classroom is a primary consideration in the placement of exceptional pupils. Accommodation suggestions for each activity have been provided within the units where deemed, appropriate. Where applicable, consideration must also be given to address cultural diversity and specifically, ESL students. The following are a list of strategies suggested within the document to assist exceptional students both gifted and challenged.

- To be inclusive of students from faith traditions other than Catholicism, encourage them to share the traditions and prayers of their faith with the class.
- Students choose from a variety of response methods: oral, written, pictorial, dramatic, musical.
- Make use of a variety of teaching strategies to address various ability levels and learning styles.
- Students' roles within groups should be assigned based on their strengths.
- Pair students of different ability level as study buddies or for discussion activities.
- Some students may be directed to research with a chosen set of resources that are appropriate to their level of reading and comprehension. The teacher librarian is an excellent resource for accommodation material.
- ESL students or students who experience reading difficulties may benefit if written material is read to them rather than having to read it themselves.
- Where ever possible, tangible symbols should be used to assist visual learners to grasp abstract concepts.
- To accommodate experiential learners, incorporate the use of guest speakers who share their own faith experiences or visit faith centres/places of worship.
- Notes may be photocopied for students who experience difficulty making comprehensive, legible notes.
- As an option to the regular class assignment, gifted students could be given an independent research project using the Internet or CD-ROM programs to gather information.
- Students who have difficulty with grammar and spelling should use a computer/word processor with spell and grammar check, to keep a daily journal or complete written assignments.
- Students who have difficulty presenting could be encouraged to respond through tape-recorded or videotaped messages.
- Reduce the quantity of work while retaining the demand for quality, for students who are unable to complete assignments, e.g., assign only the even number question.
- Design rubrics that allow all students to succeed while challenging gifted students to excel at their highest potential.

- Provide students with below grade reading ability with a copy of the *Good News Bible* instead of the *New Revised Standard Version Bible*.
- For functional life skills children, incorporate the use of children's books/colouring books
- about the different world religions and their practices.

Students, who assess at a level 1 as outlined in the guidelines provided in *Religious Education: Ontario Catholic Secondary Curriculum Policy Document*, will need special accommodations to insure a successful completion of this course. Programs for students, who are working at level 4, will require accommodation through enrichment to ensure that they are reaching their full potential.

Teachers using this course profile are expected to be acquainted with students' Individual Educational Plan (IEP) and the unique learning characteristics of their individual students and to make the necessary accommodations.

## Resources

(T = Teacher Resource, K = Key Text, S = Student Resource)

### Foundational Texts

*New Revised Standard Version Bible*. Toronto: Oxford University Press, 1991.

ISBN: 0195283805 (T, S, K)

Brodd, Jeffrey. *World Religions: A Voyage of Discovery*. Winona, Minnesota: St. Mary's Press, 1998.

ISBN: 088489486X (T, S, K)

Trafford, Larry. *World Religions: People and Faith*. Don Mills, ON: Maxwell Macmillan Canada Inc., 1994. ISBN: 0029542049 (T, S, K)

Ontario Conference of Catholic Bishops. *AIDS: A Catholic Educational Approach to HIV*, 2nd ed. Toronto: The Institute for Catholic Education, 1999. (T, S, K)

*Reaching Out: Readings in Family Life Education*. Toronto: Prentice Hall Ginn. 1997. (T, S, K)

Austin Flannery, ed. *Vatican Council II: The Conciliar & Post Conciliar Documents*, 2nd ed. Northport, NY: Costello Publishing Co., 1996. ISBN: 0918344395 (T, K)

### Other Books

*Religions on File*. Facts on File: New York, NY: 1990, pp. 5.16-5.21, 5:37. ISBN 081602240. (T, S)

Bishop's Conference of England and Wales. *Committee for Other Faiths Leaflets*. The Westminster Interfaith Programme, Heythrop College, Kensington Square, London, W8 5HN. (T, S)

Canadian Conference of Catholic Bishops. *Catechism of the Catholic Church*. Ottawa: CCCB Publications Service, 1994. (T)

Clemmons, Nancy. *Exploring the Religions of Our World*. Notre Dame, IN: Ave Maria Press, 1999, ISBN: 0877936749 (T, S)

Crim, Keith, et al. *The Perennial Dictionary of World Religions*. Toronto: Harper & Row, 1989 ISBN 0075486679 (T)

Fisher, Mary Pat. *Living Religions*, 2nd ed. Prentice Hall, Englewood Cliffs, NJ, 1994. ISBN 0-13-044785-4 (T, S)

Koch, Carl. *The Catholic Church: Journey, Wisdom and Mission*. Winona, MN: Saint Mary's Press. 1994 (S, T)

Monestero. Re. John, *Sacred Journeys: Understanding the World's Great Religions*. Dubuque, IO, Brown Publishing Co., 1992. ISBN 0-697-02875-5. (T, S)

Muhitch, Tony and McKenna, Paul. *A Resource Guide for World Religions Educators*. Aurora, ON: YCDSB, 1999. (T)

Pastva, Loretta. *Great Religions of the World*. Winona, Minnesota: St. Mary's Press. 1986 (T, S)

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Pontifical Council for Inter-religious Dialogue. *Journeying Together*. Libreria Editrice Vatican, Citta del Vaticano. ISBN 8820928205 (T)

Smart, Ninian. *The World's Religions (Revised)*. New York: Cambridge University Press, 1998. ISBN 0521637481 (T)

Wood, Chris, ed. *Religions For Today Series*. Oxford University Press. (S)

### **Human Resources**

Canadian Catholic Organization for Development and Peace [www.devp.org](http://www.devp.org)

One Family of Faith World Religions Centre (888) 411-7537 or (519) 822-4150

Scarborough Foreign Missions: (416) 261-7135

World Interfaith Education Association (WIFEA) (416) 926-1348

### **Video**

*Biography: Constantine: The Christian Emperor* (see [www.aande.com](http://www.aande.com))

*Christianity: The First Thousand Years* (see [www.aande.com](http://www.aande.com))

*Christianity: The Second Thousand Years* (see [www.aande.com](http://www.aande.com))

*Holy Land, Holy People* – OECTA Publications Department (1-800-268-7230)

*Islam: The Faith and the People* – McIntyre Media Series, Mississauga, Ontario, 1999.

*World of Faith Series* – 1999 Channel 4 (see [www.itf.ca](http://www.itf.ca))

### **Computer Software**

*Catechism of the Catholic Church*. CD-ROM NCCB

*The Catholic Church: Exploring Our Tradition*. Maranatha Multimedia

*Concordance*. CD-ROM Liguori Faithware

*Documents of Vatican II*. Catholic Software

*Encyclopaedia of Catholic History on CD-ROM*. Our Sunday Visitor

*On Common Ground*, CD-ROM Columbia University Press ([www.columbia.edu/cu/cup](http://www.columbia.edu/cu/cup))

Welcome to the Catholic Church on CD-ROM. Harmony Media

### **Internet**

**Note:** The URLs for the websites have been verified by the writers prior to publication. Given the frequency with which these designations change, teachers should always verify the websites prior to assigning them for student use.

Disclaimer: Internet sites created by particular religions need to be assessed on a regular basis by the teacher prior to use with students to ensure the tone and content of the site is in keeping with Catholic teaching on ecumenical and interfaith dialogue. Some sites that are appropriate for use in Catholic schools are linked to other sites that contain prejudicial language and are inappropriate for students studying World Religions.

Belief.net – <http://beliefnet.com>

Bible Gateway - <http://bible.gospelcom.net/>

Birdie's World Religion Page - <http://www.ajbird.demon.co.uk/>

The Catechism of the Catholic Church: - <http://www.christusrex.org/www1/CDHN/ccc.html>

Canadian Conference of Catholic Bishops - [www.cccb.ca](http://www.cccb.ca)

Catholic Information Centre on Line - <http://www.catholic.net>

Catholic Religious Education Consultants of Ontario - [www.creco.org](http://www.creco.org)

Catholics And World Religions - <http://www.silk.net/RelEd/religions.htm>

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Christian Pulpit (Audio version of the NRSV – Requires “Real Audio” - <http://talkingbible.com/>  
Documents of the Second Vatican Council - <http://www.christusrex.org/www1/CDHN/v1.html>  
Ecumenism and Interreligious Dialogue - <http://www.camaldoli.com/english.c/dialogue.htm>  
Encyclicals and Other Papal Documents: - <http://listserv.american.edu/catholic/church/papal/papal.html>  
Festivals.com - <http://www.festivals.com/~finder/>  
Gifted Resources Home Page - <http://www.eskimo.com/~user/kids.html>  
The Ontario Conference of Catholic Bishops - <http://www.occb.on.ca/>  
Ontario Consultants on Religious Tolerance: - <http://www.religioustolerance.org/>  
Religious Education Exchange Service - <http://re-xs.ucsm.ac.uk/>  
Religious Movements Homepage - <http://cti.itc.virginia.edu/~jkh8x/soc257/>  
Roman Catholic Church Resources: - <http://home.golden.net/~wts/index2.html>  
Sacra Pagina - <http://www.members.home.net/seanstokes/>  
Shap Calendar of Religious Festivals - <http://www.namss.org.uk/fests.htm>  
The Vatican - <http://www.vatican.va/>  
Virtual Religion Index - <http://religion.rutgers.edu/vri/index.html>  
World Religion Course - <http://www3.sympatico.ca/mcb.wayskinner/World.htm>

## **OSS Considerations**

Institute for Catholic Education. *Ontario Catholic Secondary Curriculum Document for Religious Education*. Toronto: Institute for Catholic Education, 1999.

Ontario Ministry of Education, *Social Sciences and Humanities: The Ontario Curriculum Grades 11 and 12*. Toronto: Queen’s Printer, 2000

Ontario Ministry of Education. *Choices into Action: Guidance and Career Education Program policy for Ontario Elementary and Secondary Schools*. Toronto: Queen’s Printer, 1999.

Ontario Ministry of Education. *Cooperative Education: A Resource Guide*. Toronto: Queen’s Printer, 1980.

Ontario Ministry of Education *Engendering Equity: Transforming Curriculum*. Toronto: Queen’s Printer, 1995.

Ontario Ministry of Education *Handbook for Teachers of Students With Learning Disabilities*. Toronto: Queen’s Printer, 1980.

Ontario Ministry of Education *Media Literacy Resource Guide*. Toronto: Queen’s Printer, 1989.

Ontario Ministry of Education. *The Ontario Curriculum for Grades 9 and 10: Program Planning and Assessment*. Toronto: Queen’s Printer, 1999.

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# Coded Expectations, World Religions: Beliefs, Issues, and Religious Traditions, Grade 11, University/College Preparation, HRT3M

## Religious Beliefs

### Overall Expectations

- RBV.01** · summarize the major historical influences on and events in the development of various religions;
- RBV.02** · analyse the similarities and differences between the central beliefs of various religions;
- RBV.03** · analyse and describe the connection between the human experience and sacred writings and oral teachings;
- RBV.04** · demonstrate how practice, ritual, and symbolism are external representations of the beliefs and principles of religion.

### Specific Expectations

#### Historical Background

- RB1.01** – identify the origins of various religious beliefs regarding creation, birth, death, god, destiny, and afterlife;
- RB1.02** – identify the major influences in the development of various religions (e.g., social unrest, advances in technology, changing mores);
- RB1.03** – identify influential personalities (e.g., Abraham, Baha’ullah, Christ, Confucius, Dalai Lama, Guru Nanak, Moses, Muhammad, Siddhartha Gautama, Zoroaster) and summarize their contributions to the development of selected religions;
- RB1.04** – evaluate the impact of key concepts and events (e.g., ahimsa, resurrection, jihad, Pesach, fundamentalism, revelation, salvation) on contemporary religions;
- RB1.05** – demonstrate an understanding of the development of the institutions that govern and promote the religious life of a religion’s adherents (e.g., Sanhedrin, Universal House of Justice, Papacy, Qadis).

#### Systems of Belief

- RB2.01** – identify common problems and questions associated with the search for spiritual meaning;
- RB2.02** – specify the responses of some religions to these common problems and questions;
- RB2.03** – demonstrate an understanding of the concept of the supernatural in various belief systems (e.g., those of Native peoples);
- RB2.04** – describe the role of faith in systems of belief;
- RB2.05** – summarize the relationship religious symbolism has to these systems of belief in various religions;
- RB2.06** – identify significant sacred writings and/or oral teachings from various religions;
- RB2.07** – explore the origins and development of sacred writings;
- RB2.08** – compare and contrast the roles sacred writings and oral teachings have in various religions;
- RB2.09** – identify key principles from relevant passages of sacred writings and oral teachings in various religions;
- RB2.10** – examine the influence of sacred writings and oral teachings from various religions on life in modern society.

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## **Practices, Rituals, Symbols, and Festivals**

**RB3.01** – categorize the practices and rituals of various religions (e.g., adhan, almsgiving, asceticism, atonement, anointing, covenant, sacrifice, holy days, dietary laws, vision quest);

**RB3.02** – identify the origin and significance of various practices, rituals, symbols, and festivals;

**RB3.03** – demonstrate an understanding of the role of sign and symbol in various religions.

## **Social Structures**

### **Overall Expectations**

**SSV.01** · summarize the ways in which religions and the development of civilizations are interconnected;

**SSV.02** · analyse the influence of religion on artistic expression;

**SSV.03** · describe the influence that differing gender-role expectations have had on the development of religion;

**SSV.04** · demonstrate an understanding of religious pluralism as a defining feature of contemporary Canadian society.

### **Specific Expectations**

**SS1.01** – review the political, economic, social, ideological, or geographic impact of religion on at least one culture;

**SS1.02** – demonstrate an understanding of how religious beliefs influence the development of the policies and practices of social institutions;

**SS1.03** – describe the relationship of religion and the state, and its historical transformation in specific cultures;

**SS1.04** – identify ways in which symbolic meaning is incorporated into civil practices that are commemorated in a solemn fashion (e.g., through flags, the national anthem, observances on Remembrance Day);

**SS1.05** – identify ways in which religion is reflected in specific works of art, architecture, music, literature, dance, and in dress and cuisine, and interpret their religious significance;

**SS1.06** – identify how and why different religions express their beliefs through distinct cultural media;

**SS1.07** – analyse the role of gender stereotypes in the development of religious institutions and practices;

**SS1.08** – identify the diverse religions represented in Canada, and analyse how the high degree of religious pluralism in the population is reflected in Canadian society and culture.

## **Religion and the Human Experience**

### **Overall Expectations**

**HEV.01** · identify the function of religion in human experience;

**HEV.02** · demonstrate an ability to recognize prejudices associated with, and misconceptions about, various religions, beliefs, and traditions;

**HEV.03** · analyse the significance of religion or other belief systems in the lives of various historical figures;

**HEV.04** · speculate on the present and future roles of religion.

### **Specific Expectations**

#### **Place and Function of Religion in Human Experience**

**HE1.01** – identify the basic role and/or responsibility of the individual adherents of a religion;

**HE1.02** – demonstrate an understanding of a variety of belief systems (e.g., secular humanism, materialism, agnosticism, atheism);

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**HE1.03** – analyse demographic data to predict the direction of religious change in contemporary society.

### **Prejudices and Misconceptions**

**HE2.01** – identify religious leaders who used religion to oppose prejudice and discrimination (e.g., Martin Luther King Jr., Mohandas K. Gandhi, Marcus Garvey, Jesus Christ, Guru Nanak, Muhammad), and describe the ways in which they did so;

**HE2.02** – analyse attitudes, biases, and prejudices held by adherents of various religions;

**HE2.03** – analyse how positive and negative attitudes within religious traditions have been used to justify local and global prejudices and biases;

**HE2.04** – demonstrate an understanding of differences among traditional religions, sects, cults, and other types of religious expression.

### **Significant Figures**

**HE3.01** – identify significant figures from a range of belief systems;

**HE3.02** – describe how significant individuals have been motivated by the belief systems studied to influence events, create movements, and challenge the status quo of their day;

**HE3.03** – demonstrate an understanding of the characteristics, functions, and roles of selected religious leaders (e.g., reformer, civil activist, politician, founder, monastic, minister, missionary, prophet, guru, liberator, diplomat).

### **Present and Future Roles of Religion**

**HE4.01** – demonstrate an understanding of the influence of religion on individuals in society;

**HE4.02** – explain how the “religious impulse” can be expressed outside formal religion;

**HE4.03** – evaluate religion’s place in a highly technological and scientific age;

**HE4.04** – define the concept of civil religion and give examples from various societies and eras.

## **Research and Inquiry Skills**

### **Overall Expectations**

**ISV.01** · use appropriate theories and analyses of religion in preparing an independent study;

**ISV.02** · distinguish between fact and opinion, belief and religion, and theory and practice, as they apply to the study of religion;

**ISV.03** · identify the implications of different research methodologies in the study of religion;

**ISV.04** · employ at least one of the following research methodologies in an independent study: opinion survey, demographic study, in-depth interview, database search, exploration of primary sources;

**ISV.05** · communicate the results of these inquiries effectively;

**ISV.06** · demonstrate effective collaborative group skills.

### **Specific Expectations**

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

**IS1.01** – identify problems in the study of religion that require specific methods of quantitative and/or qualitative research;

**IS1.02** – compile a demographic study of the various religions and traditions within their community, using personal research methodologies (e.g., interviews, surveys) and/or Statistics Canada data;

**IS1.03** – conduct an in-depth interview, using an appropriate interview format, with an individual who has dedicated his or her life to a specific faith or belief system;

**IS1.04** – explore and employ primary and secondary research material appropriately in completing an assignment;

**IS1.05** – demonstrate an ability to organize, interpret, and evaluate the validity of information gathered through research;

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**IS1.06** – use the Internet and other available technologies as tools in researching topics in the study of religion, and in establishing appropriate communication with people of different faiths, as identified by the teacher.

**Communicating Results**

**IS2.01** – record information and key ideas from their research, and document sources accurately, using correct forms of notation;

**IS2.02** – effectively communicate the results of their inquiries, using a variety of methods and forms (e.g., graphs, charts, diagrams, oral presentations, written reports, essays, newspaper-style articles, videos);

**IS2.03** – defend a thesis, using appropriate style, structure, argument, and documentation;

**IS2.04** – use an appropriate research format to investigate a socio-religious issue or problem, and present the methods, results, discussion, and conclusion as part of a larger group assignment;

**IS2.05** – use communications technology appropriately to produce and disseminate the results of their research.

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## Ontario Catholic School Graduate Expectations

The graduate is expected to be:

**A Discerning Believer Formed in the Catholic Faith Community** who

- CGE1a** -illustrates a basic understanding of the **saving story** of our Christian faith;
- CGE1b** -participates in the **sacramental life** of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story;
- CGE1c** -actively reflects on **God’s Word** as communicated through the Hebrew and Christian scriptures;
- CGE1d** -develops attitudes and values founded on Catholic **social teaching** and acts to promote social responsibility, human solidarity and the common good;
- CGE1e** -speaks the **language of life**... “recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it.” (Witnesses to Faith)
- CGE1f** -seeks intimacy with God and celebrates **communion** with God, others and creation through prayer and worship;
- CGE1g** -understands that one’s purpose or **call in life** comes from God and strives to discern and live out this call throughout life’s journey;
- CGE1h** -respects the **faith traditions**, world religions and the life-journeys of **all people of good will**;
- CGE1i** -integrates faith with life;
- CGE1j** -recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of **redemption**. (Witnesses to Faith)

**An Effective Communicator** who

- CGE2a** -listens actively and critically to understand and learn in light of gospel values;
- CGE2b** -reads, understands and uses written materials effectively;
- CGE2c** -presents information and ideas clearly and honestly and with sensitivity to others;
- CGE2d** -writes and speaks fluently one or both of Canada’s official languages;
- CGE2e** -uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

**A Reflective and Creative Thinker** who

- CGE3a** -recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;
- CGE3b** -creates, adapts, evaluates new ideas in light of the common good;
- CGE3c** -thinks reflectively and creatively to evaluate situations and solve problems;
- CGE3d** -makes decisions in light of gospel values with an informed moral conscience;
- CGE3e** -adopts a holistic approach to life by integrating learning from various subject areas and experience;
- CGE3f** -examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

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**A Self-Directed, Responsible, Life Long Learner** who

- CGE4a** -demonstrates a confident and positive sense of self and respect for the dignity and welfare of others;
- CGE4b** -demonstrates flexibility and adaptability;
- CGE4c** -takes initiative and demonstrates Christian leadership;
- CGE4d** -responds to, manages and constructively influences change in a discerning manner;
- CGE4e** -sets appropriate goals and priorities in school, work and personal life;
- CGE4f** -applies effective communication, decision-making, problem-solving, time and resource management skills;
- CGE4g** -examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities;
- CGE4h** -participates in leisure and fitness activities for a balanced and healthy lifestyle.

**A Collaborative Contributor** who

- CGE5a** -works effectively as an interdependent team member;
- CGE5b** -thinks critically about the meaning and purpose of work;
- CGE5c** -develops one's God-given potential and makes a meaningful contribution to society;
- CGE5d** -finds meaning, dignity, fulfillment and vocation in work, which contributes to the common good;
- CGE5e** -respects the rights, responsibilities and contributions of self and others;
- CGE5f** -exercises Christian leadership in the achievement of individual and group goals;
- CGE5g** -achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others;
- CGE5h** -applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

**A Caring Family Member** who

- CGE6a** -relates to family members in a loving, compassionate and respectful manner;
- CGE6b** -recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended;
- CGE6c** -values and honours the important role of the family in society;
- CGE6d** -values and nurtures opportunities for family prayer;
- CGE6e** -ministers to the family, school, parish, and wider community through service.

**A Responsible Citizen** who

- CGE7a** -acts morally and legally as a person formed in Catholic traditions;
- CGE7b** -accepts accountability for one's own actions;
- CGE7c** -seeks and grants forgiveness;
- CGE7d** -promotes the sacredness of life;
- CGE7e** -witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;
- CGE7f** -respects and affirms the diversity and interdependence of the world's peoples and cultures;
- CGE7g** -respects and understands the history, cultural heritage and pluralism of today's contemporary society;
- CGE7h** -exercises the rights and responsibilities of Canadian citizenship;
- CGE7i** -respects the environment and uses resources wisely;
- CGE7j** -contributes to the common good.

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## Unit 3: Islam: We Surrender

**Time:** 20 hours

### Unit Description

This unit is organized into three clusters of activities: The Story of Islam; Islam Today; and Islam and The Church. The first two clusters involve the students in a variety of investigations of Islam from its historic development to its present belief and worship structures. The insights accrued in these sections are applied to an investigation of the moral code of Islam, particularly as it applies to Muslim family life. The last cluster consists of an exploration of the emerging Christian Church in the period 500 to 1000 CE with particular emphasis on monasticism and relations with Islam. The title of the unit “Islam – We Surrender,” refers to the etymological roots of the term, “Islam.” Muslims see their life journey in religious practice and moral behaviour as submitting to the will of Allah. This process is an example of how a religion encounters mystery through discernment of its will and submitting to it. This theme is echoed in Christian monastic practice. The culminating activities in this unit will be the assembly of a pamphlet summarizing many of the concepts explored in this unit and a test. Throughout this unit, students continue to reflect in their journals on the implications of the various encounters for their own lives. Students will continue to compile material for their symposium to be held at the end of the course. It is recommended that teachers monitor these reflections by assessing a few students after each activity.

### Unit Planning Notes

Internet sites are used frequently in this unit. Ensure that students have signed the school or board’s ethical code of conduct form for Internet use where applicable.

### Unit Synopsis Chart

Expectations originating from the Institute for Catholic Education are italicized. Roman font is used for the Ministry of Education’s expectations.

Activity	Time	Expectations	Assessment	Tasks
1. The Story of Islam –The Prophet and His World	75 min	CGE 1g, <i>PFV.06; CM1.01; CM3.01; CM3.07;</i> RBV.01; SSV.01; HEV.03. SC1.05; <i>PF1.03; PF2.05; PF3.05,</i> RB1.01; RB1.02; RB1.03; RB2.02; HE2.01; HE3.02	Knowledge/ Understanding Communication	Teacher presentation, Group chart activity
2. The Story of Islam - History of Islam	75 min	CGE 3f, <i>PFV.06;</i> RBV.01; SSV.01; RB1.02; HE3.02	Knowledge/ Understanding Thinking/Inquiry Communication Application	Teacher presentation; Student visual presentation using software or overhead projector
3. The Story of Islam – Significant Figures in Islam	150 min	CGE 4g, <i>CM3.07;</i> RBV.01; HEV.03; <i>CM1.01; PF2.05;</i> RB1.02; RB1.03; HE2.01; HE3.01; HE3.02	Knowledge/ Understanding Thinking/Inquiry Communication	Movie analysis; Group Research assignment

4. Islam Today - Five Pillars of Islam	150 min	CGE 6e, <i>CMV.02; PSV.02; PSV.10;</i> <i>PSV.11, PS2.03; PS2.05; PS1.07;</i> RB3.01; HE1.01	Knowledge/ Understanding Communication Thinking/Inquiry Application	Jigsaw Group and Reflective Journal
5. Islam Today - Central Beliefs of Islam	150 min	CGE 1i, <i>CMV.02; ISV.06, RB1.05;</i> RB2.03; RB2.04; HE1.01; HE4.01	Knowledge/ Understanding Thinking/Inquiry Application	Position paper; Journal Writing
6. Islam Today - Symbols, Sacred space, Art and Artefacts	75 min	CGE 2c, <i>PSV.03; RBV.04; SSV.02,</i> RB1.05; RB3.03; SS1.05; SS1.06	Knowledge/ Understanding Application	Teacher presentation; Illustrated Glossary
7. Islam Today - Moral Practice	75 min	CGE7a, <i>CMV.08; CMV.10, CM1.02;</i> <i>CM2.02; CM2.05; CM2.07;</i> <i>CM2.08; CM3.02; CM3.07;</i> <i>SC3.04</i>	Knowledge/ Understanding Thinking/Inquiry Communication Application	Discussion, Moral issue analysis, Journal Writing
8. Islam and the Church - The Encounter	150 min	CGE 7f, <i>PFV.04; PSV.08; RBV.01;</i> SSV.01; HEV.02; HEV.03; <i>PF2.02; PF2.04; PF3.06;</i> RB1.02; RB1.05; RB2.02; HE2.02; HE2.03; HE3.01; HE3.02	Knowledge/ Understanding Thinking/Inquiry Communication Application/ Making Connections	Discussion; Illustrated timeline; Journal Writing Jigsaw group work; Poster making
9. Islam and the Church - Sufism and Monasticism	185 min	CGE1i, <i>PFV.03; PFV.05; PSV.08;</i> HEV.03; ISV.04, ISV.05, RBV.01 <i>PS1.05; PS2.05; PF2.02; PF3.01;</i> <i>PF3.02; PF3.05; PF3.06;</i> RB2.02; HE3.01; HE3.02; IS1.03	Thinking/Inquiry Communication Application	Socratic Presentation; Illustrated clock; Media analysis of poetry and contemporary lyrics. Journal Writing Group Interview
10. Culminating Activity - Pamphlet and Test	115 min	CGE2c, ISV.05, ISV.06, IS1.04, IS1.05, IS2.02	Knowledge/ Understanding Thinking/Inquiry Communication Application	In groups, students assemble a pamphlet. Unit Test

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## Activity 1: The Story of Islam: The Prophet & His World

**Time:** 75 minutes

### Description

This activity assists the students to develop an understanding of the religious systems encountered by Muhammad in his lifetime. Students analyse the events of Muhammad's life and the impact his contemporary world had on him. They then research the beliefs of Muhammad's contemporary society, and come to understand that the Prophet was responding to what he believed were the "problem areas" of his time.

### Strand(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE1g - a discerning believer formed in the Catholic faith community who understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey.

**Strand(s):** *Scripture, Profession of Faith; Christian Moral Life*; Religious Beliefs; Social Structures; Religion And The Human Experience; Research and Inquiry Skills

#### Overall Expectations

*PFV.06 - examine the human search for meaning in the context of Christian, Judaic and Islamic traditions;*

*RBV.01 - summarize the major historical influences on and events in the development of various religions;*

*SSV.01 - summarize the ways in which religions and the development of civilizations are interconnected;*

*HEV.03 - analyse the significance of religion or other belief systems in the lives of various historical figures.*

#### Specific Expectations

*SC1.05 - demonstrate an understanding of the foundational role of the prophet Muhammad in the story of Islam and the importance of the Qur'an in the faith and life decisions of Muslims;*

*PF1.03 - demonstrate an understanding of the human search for meaning and purpose as found in the belief systems of Judaism, Christianity, and Islam;*

*PF2.05 - recognize the centrality of human dignity and personhood to the world's religious traditions;*

*CM1.01 - demonstrate an understanding of the role morality plays in the human search for meaning and purpose;*

*CM3.01 - recognize the importance of moral living in the human search for meaning and purpose;*

*CM3.07 - suggest both traditional and contemporary examples of moral living as found in the various religions of the world;*

*RB1.01 - identify the origins of various religious beliefs regarding creation, birth, death, god, destiny, and afterlife;*

*RB1.02 - identify the major influences in the development of various religions (e.g., social unrest, advances in technology, changing mores;*

*RB1.03 - identify influential personalities (e.g., Abraham, Baha'ullah, Christ, Confucius, Dalai Lama, Guru Nanak, Moses, Muhammad, Siddhartha Gautama, Zoroaster) and summarize their contributions to the development of selected religions;*

*RB2.02 - specify the responses of some religions to questions associated with the search for spiritual meaning common problems and questions;*

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HE2.01 - identify religious leaders who used religion to oppose prejudice and discrimination (e.g., Martin Luther King Jr., Mohandas K. Gandhi, Marcus Garvey, Jesus Christ, Guru Nanak, Muhammad), and describe the ways in which they did so;  
HE3.02 - describe how significant individuals have been motivated by the belief systems studied to influence events, create movements, and challenge the status quo of their day.

### **Prior Knowledge & Skills**

Students should know how to work with maps and work cooperatively in-groups. Students must be able to research using Library/Resource Centre resources and make basic summary notes.

### **Planning Notes**

In cooperation with the school librarian, ensure that relevant resources are available and arrange time for Library/Resource Centre research. The teacher prepares an analysis chart on which the students record their findings. The chart should have the following headings: Beliefs, Social Organization, Role of the Family, Rituals and Practices, Central Muslim Belief/Practice. The last column of this chart is to be left blank. The students complete it in Activity 5. The teacher locates various resources that present the life of the prophet Muhammad: Videos, articles, children's books, and text resources.

### **Teaching/Learning Strategies**

**The teacher** outlines the basic beliefs of Islam, and introduces the students to the life story of Muhammad, the founder of Islam. The teacher points out that Muhammad was deeply affected by the religions of his time and the social injustices that surrounded him. A video on the prophet Muhammad's life can be used.

**Individually students** research the Pre-Islam Arabic world, and the life of the Prophet Muhammad. Students complete the chart using in-class resources combined with Library/Resource Centre research.

**In groups students** present their findings to partners, and add any new information to their charts. Each group presents their completed charts to the class. Members of other groups add any new information to their charts.

**The teacher** points out that many of the beliefs of Muhammad and Islam are rooted in a reaction to Muhammad's contemporary society. Students are to be aware of this as they continue to learn about the teachings and central concepts of Islam.

### **Assessment & Evaluation of Student Achievement**

The teacher checks the charts for completion and accuracy using a checklist. The categories that are being assessed are Knowledge and Communication.

### **Accommodations**

Students with limited reading ability in English could read children's books on the Arabic World and/or the Life of Muhammad (e.g., Angela Wood. *Islam For Today*. Toronto: Oxford University Press, 1998. ISBN: 0199172536.). Have material read to ESL students. An enrichment activity could explore Michael Hart's contention that Muhammad was the most influential person in history.

Teachers will consult individual student IEPs for specific directions on accommodation for individuals.

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## Resources

### Texts

Brodd, Jeffrey. *World Religions: A Voyage of Discovery*. Winona, MN: Saint Mary's Press, 1998. pp. 238-242

Hart, Michael. *The 100: A Ranking of the Most Influential Persons in History*. New York: Citadel Press, 1992. ISBN: 0806513500

Trafford, Larry. *World Religions: People and Faith*. Toronto: Maxwell Macmillan Canada, 1994. pp. 101-103

### Video

*The Message: The Story of Islam* (1987) Anchor Bay;

*Heaven, Hell and Nirvana: Muhammad- The Voice of God* –1999 Films For the Humanities

*The Wisdom of Faith with Huston Smith: Islam* - 1996 Films For the Humanities.

### Websites

*About the Prophet Muhammad* – <http://www.usc.edu/dept/MSA/fundamentals/prophet/>;

*Prophet Muhammad* [www.muhammad.net](http://www.muhammad.net)

## Activity 2: The Story of Islam: History of Islam

**Time:** 75 minutes

### Description

This activity introduces the student to the basic story of the development of Islam from the time of the Prophet Muhammad to the end of the 1st Millennium, as well as the major beliefs of Islam. Attention is given to the key issues resulting in the split between Shia and Sunni Islam. Students explore the formation and fundamental differences and similarities of the 3 major divisions in Islam: Sunnis, Sufis and Shi'ite (two major movements of the Shia': Twelvers and Seveners might also be examined).

### Strand(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE3f - a reflective and creative thinker who examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

**Strand(s):** *Profession of Faith, Christian Moral Life*; Religious Beliefs; Social Structures; Religion And The Human Experience; Research and Inquiry Skills

#### Overall Expectations

PFV.06 - examine the human search for meaning in the context of Christian, Judaic and Islamic traditions;

RBV.01 - summarize the major historical influences on and events in the development of various religions;

SSV.01 - summarize the ways in which religions and the development of civilizations are interconnected.

#### Specific Expectations

RB1.02 - identify the major influences in the development of various religions (e.g., social unrest, advances in technology, changing mores);

HE3.02 - describe how significant individuals have been motivated by the belief systems studied to influence events, create movements, and challenge the status quo of their day.

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## Prior Knowledge & Skills

Students should know how to work with maps, how to research using Library/Resource Centre resources, how to make basic summary notes, and how to work cooperatively in-groups.

## Planning Notes

The teacher prepares a presentation on the basic events in the first four hundred years of Islam. Resources on the history of Islam are to be collected for use in class. The teacher prepares an assignment asking students to outline the basic events in either a software presentation, or as an overhead presentation for the class.

## Teaching/Learning Strategies

**The teacher** presents a basic history of Islam up to the beginning of the 2nd Millennium. Class notes and a video presentation are appropriate. The teacher presents the basic issues behind the Sunni/Shia split in Islam. Statistics on current membership in these sects are also presented. Using a sample, the teacher demonstrates how to create and read a Venn diagram.

**Students** record notes from teacher presentation. Students compile a list of the major events in the development of Islam. Students also outline the major beliefs of each branches of Islam, noting similarities and differences.

**In Groups** of three, students share their findings, and investigate the historical development of the three major branches of Islam: Sufi, Sunni, and Shia. They identify the cause of separation, the major similarities and differences in the beliefs and practices of each. Each group creates an overhead presentation outlining the spread of Islam, and a Venn diagram to present their findings. These diagrams will be a part of the final Kiosk display in the culminating activity. Students prepare a visual presentation (multimedia slide or overhead) that outlines the growth of Islam in the world. A map of the Arabic, European, and Asian areas of the world is developed to show the spread of Islam. Each student presents his/her 3-5 minute presentation to the class.

## Assessment & Evaluation of Student Achievement

Students are evaluated on their individual research, group interaction process skills, and oral presentation using a checklist. Categories of evaluation include Knowledge, Thinking, Communication and Application.

## Accommodations

Students not skilled in computer use can prepare an illustrated timeline, or an overhead presentation for the class. Form groups that represent the different learning styles and abilities. Provide children's books or pamphlets on each of the three branches of Islam for students who have reading comprehension problems or a minimal vocabulary. These pamphlets are usually available through local Muslim mosques or groups. The Internet also provides information at an introductory level. In a class with a high percentage of special needs students, create larger groupings to allow for more student-based support.

## Resources

### Texts

Trafford, Larry. *World Religions: People and Faith*. Toronto: Maxwell Macmillan Canada, 1994. 105-8  
Brodd, Jeffrey. *World Religions: A Voyage of Discovery*. Winona, MN: Saint Mary's Press, 1998. 250-253.

On the Internet, see *The Prophet of Islam - His Biography* – <http://www.muhammad.net/bio/profbio.html>

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*Introduction to Islam* – [www.islam.com](http://www.islam.com). See the video resources in Activity 1 for accounts of Muslim history.

The Islamic World to 1600 – [www.ucalgary.ca/HIST/tutor/islam/index2.html](http://www.ucalgary.ca/HIST/tutor/islam/index2.html) A list of famous adherents to Islam and other religions is found at *Famous Adherents* – [http://www.adherents.com/adh\\_fam.html](http://www.adherents.com/adh_fam.html)

For further information on how to use a Venn diagram to compare and contrast concepts see: *Venn Diagram Basic* – <http://www.graphic.org/venbas.html>

### **Activity 3: The Story of Islam: Significant Figures in Islam**

**Time:** 150 minutes

#### **Description**

This activity provides an opportunity for the students to investigate a number of important figures in the history of Islam. Particularly, the focus is on Malcolm X. The life transforming experience of the Hajj for Malcolm X (near the end of his life) is central. Islam as a universal religion challenges any cultural or ethnic division among people. Little is known in popular culture about the significance of Malcolm X's transformation, and he has recently emerged as a popular icon in contemporary culture. Most impressions of Malcolm X are partial in that they only include controversial statements or ideas he espoused before his personal transformation as a Muslim.

#### **Strand(s) & Learning Expectations**

##### **Ontario Catholic School Graduate Expectation**

CGE4g - a self-directed, responsible, life long learner who examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities.

**Strand(s):** *Christian Moral Life*; Religious Beliefs; Religion and the Human Experience.

##### **Overall Expectations**

CM3.07 - suggest both traditional and contemporary examples of moral living as found in the various religions of the world;

RBV.01 - summarize the major historical influences on and events in the development of various religions;

HEV.03 - analyse the significance of religion or other belief systems in the lives of various historical figures.

##### **Specific Expectations**

PF3.05 - name traditional and contemporary examples of people of faith and integrity;

CM1.01 - demonstrate an understanding of the role morality plays in the human search for meaning and purpose;

RB1.02 - identify the major influences in the development of various religions (e.g., social unrest, advances in technology, changing mores);

RB1.03 - identify influential personalities (e.g., Abraham, Baha Mullah, Christ, Confucius, Dalai Lama, Guru Nanak, Moses, Muhammad, Siddhartha Gautama, Zoroaster) and summarize their contributions to the development of selected religions; analyse the significance of religion or other belief systems in the lives of various historical figures;

HE2.01 - identify religious leaders who used religion to oppose prejudice and discrimination (e.g., Martin Luther King Jr., Mohandas K. Gandhi, Marcus Garvey, Jesus Christ, Guru Nanak, Muhammad), and describe the ways in which they did so;

HE3.01 - identify significant figures from a range of belief systems;

HE3.02 - describe how significant individuals have been motivated by the belief systems studied to influence events, create movements, and challenge the status quo of their day.

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## Prior Knowledge & Skills

Students should be able to write effective analyses of movies and media. Research & précis writing skills are essential.

## Planning Notes

The teacher prepares a list of a number of important figures in the history of Islam or historical figures who were influenced by Islam and an assignment asking the students to produce a Bristol board presentation on the various figures. Some of the biographies investigated can include Rumi, Ibn Khaldoun, Muhammad Iqbal, Malcolm X, Ayatollah Khomeini and Yusuf Islam (Cat Stevens).

The teacher prepares a presentation on the basic events in the life of Malcolm X. His life should be divided into Three Stages: Pre-Jail, Religious: Elijah Mohammed, and Post-Hajj. Obtain a copy of the Documentary Malcolm X. Prepare an analysis chart (based on the three-stage model previously mentioned) that gets the students to record the basic attitudes and beliefs of Malcolm X in each stage of his life. Preview the Documentary and prepare the following two worksheets:

1. Malcolm X: Famous Quotations (Pre-Hajj)
2. Malcolm X: Famous Quotations (Post-Hajj)

**Note:** While a documentary film is suggested for this unit, the unit can be completed without this resource. If the film is to be used, it will be important to conform to your Board's policy on such issues.

## Teaching/Learning Strategies

**The teacher** presents a basic overview of the life of Malcolm X in both the pre-Jail and Religious: Elijah Muhammad periods of his life. As the teacher is presenting, students record the information in the media analysis chart the basic beliefs and attitudes (values) Malcolm X espoused or acted on at each stage.

Students are given a handout of various controversial statements made by Malcolm X during these first two stages. Students are asked to respond to each statement briefly.

**The teacher** shows the last 25% of the movie *Malcolm X* (Hajj & Post Hajj). The teacher is to point out the importance of the Hajj in Malcolm X's transformation. Stop the film periodically to discuss important sections. Focus students on the positive impact of mainstream Islam on Malcolm X.

**Individual students** produce a bristol board chart on the life of any of the various figures listed in the assignment, including Malcolm X. This board contains visual images, and the summaries of three articles/sources about the assigned person. The bristol board will also contain a brief overview of three stages the person's life. Upon completion, these are posted around the classroom. Students complete peer evaluations on each poster. Students should include an explanation of why the person was significant and how the person furthered the cause of Islam.

## Assessment & Evaluation of Student Achievement

A rubric is to be developed to assess Knowledge/Understanding; Thinking, Communication elements within the poster project.

## Accommodations

Students who have difficulty reading and writing should be encouraged to create a Bristol board presentation of the life of Malcolm X which is based solely on the content. An enrichment activity can be the production of a biography using presentation software. Variations on the posters can be dramatic re-enactments of phases in a person's life or a radio report.

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## Resources

Some limited accounts are found in student text: Trafford, Larry. *World Religions: People and Faith*. Toronto: Maxwell Macmillan Canada, 1994. 107 (Rumi); Internet resources include: *A Tribute to Rumi* – <http://www.rumionfire.com/>; *Ibn Khaldoun on the Web*; – <http://www.isidore-of-seville.com/ibnkhaldun/>; *Ayatollah Khomeini* – <http://www.asiasource.org/society/khomeini.cfm>; *Dr. Muhammad Iqbal*: – <http://www.kewlest.com/sufiyan/iqbal.htm>; *Malcolm X* – <http://www.unn.ac.uk/societies/islamic/convert/20.htm>; *How I Came to Islam (Yusuf Islam)* – <http://www.unn.ac.uk/societies/islamic/convert/17.htm>; *Lists of Famous Adherents of Various Religious Groups* – [http://www.adherents.com/adh\\_fam.html](http://www.adherents.com/adh_fam.html); On video: *Malcolm X* Warner Home Video

## Activity 4: Islam Today: Five Pillars of Islam

**Time:** 150 minutes

### Description

This activity is designed to help students understand the Five Pillars of Muslim Faith and to compare these beliefs and practices with similar Christian beliefs and practices. Students complete a mind map, which is a graphic organizer that combines graphic and textual aspects to record information. This is accompanied by a reflection that compares the Five Pillars to Christian religious practices. The posters produced are a component of the kiosk for the culminating activity.

### Strand(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE6e - a caring family member who ministers to the family, school, parish, and wider community through service.

**Strand(s):** *Christian Moral Life; Prayer and Sacramental Life*; Religious Beliefs; Religion and the Human Experience

#### Overall Expectations

*CMV.02 - explore the importance of moral codes in daily living for people of faith;*

*PSV.02 - recognize the importance of prayer and worship in a religious worldview;*

*PSV.10 - recognize the central role of prayer for followers of Islam;*

*PSV.11 - identify the various forms of religious worship as expressed in Islam's five pillars of faith.*

#### Specific Expectations

*PS2.03 - value the importance of a life of prayer as expressed in various religions of the world;*

*PS2.05 - appreciate the central role of prayer in the religious life of Muslims;*

*PS1.07 - identify the various forms of religious worship as expressed in Islam's five pillars of faith;*

*RB3.01 - categorize the practices and rituals of various religions (e.g., adhan, almsgiving, asceticism, atonement, anointing, covenant, sacrifice, holy days, dietary laws, vision quest);*

*HE1.01 - identify the basic role and/or responsibility of the individual adherents of a religion.*

### Planning Notes

Students will need access to appropriate pictures from textbooks, magazines, the net, or slides to use as ideas for drawing or to cut and paste. Provide 11" x 17" paper, coloured markers, pencils, and pens. Arrange time and discuss availability of research material with the librarian. If school Internet is used, arrange computer time.

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## Teaching/Learning Strategies

**The teacher** explains the importance of the Five Pillars of Islam. The concept of mind mapping is reviewed or introduced. Students are arranged into five groups for a Jigsaw Activity.

**In home groups**, students select the expert groups where they will research a particular pillar.

**In expert groups**, students research information about the pillar assigned to them and make notes from their text, the Internet, library books, etc.

**In home groups** student experts are responsible for teaching the other members of the group their findings on the pillar explored. Student groups create mind maps of the Five Pillars of Islam on large pieces of art paper. Groups post their mind maps around the room and then tour the display of mind maps. Mind maps are kept in the class portfolio for use in the unit/course culminating activities.

**In Journals**, students reflect in writing on one of the Five Pillars; the Christian practice that is similar to that pillar and how their lives would change if they were to practise the requirements of that pillar (e.g., praying five times a day in the appropriate prayer positions.)

## Assessment & Evaluation of Student Achievement

Assess Knowledge/Understanding of the Five Pillars of Islam in mind maps using a rubric. A checklist is used to assess group work for Communication and Problem Solving skills during group work. Journals are assessed for application using a rubric.

## Accommodations

Students needing assistance with mind maps can be teamed with other students. The mind map could also be partly completed for the student. Students' research can be guided by specific questions to narrow the range of inquiry. Keywords may be provided to assist student research. Students can extend their understanding of mind maps by exploring the work of Tony Buzan by searching the Internet. A mind map about mind maps could be created.

## Resources

For student texts see Trafford, Larry. *World Religions: People and Faith*. Toronto: Maxwell Macmillan Canada, 1994. 108-111; and Brodd, Jeffrey. *World Religions: A Voyage of Discovery*. Winona, MN: Saint Mary's Press, 1998. 246 - 248. For Mind mapping see Margulies, Nancy. *On Mapping Inner Space: Learning and Teaching Mind Mapping* Phoenix: Zephyr Press, 1991. On the Internet, see *The Five Pillars* – <http://www.islam-guide.com/frm-ch3-16.htm>; and *Islam.com's Five Pillars page*. <http://www.islam.com/>

On Video see *The World of Islam: The Five Pillars* (Films For the Humanities)

## Activity 5: Islam Today: The Central Beliefs of Islam

**Time:** 105 minutes

### Description

Students explore the central beliefs of Islam with a focus on their understanding of the Qur'an as the infallible truth given to Islam by Allah. Other beliefs to be explored include the nature of Allah, Muhammad and the other prophets, angels, afterlife, and fate. Jihad is also discussed in this lesson, recognizing the debate over its significance as a central belief.

### Strand(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE1i - a discerning believer formed in the Catholic faith community who integrates faith with life.

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**Strand(s):** *Christian Moral Living*; Religious Beliefs; Religion and the Human Experience; Research and Inquiry Skills

**Overall Expectations**

CMV.02 - explore the importance of Moral codes in daily living for people of faith;

RBV.02 - analyse the similarities and differences between the central beliefs of various religions;

ISV.06 - demonstrate effective collaborative group skills.

**Specific Expectations**

RB1.05 - demonstrate an understanding of the development of the institutions that govern and promote the religious life of a religion's adherents (e.g., Sanhedrin, Universal House of Justice, Papacy, Qadis);  
RB2.09 - identify key principles from relevant passages of sacred writings and oral teachings in various religions;

RB2.04 - describe the role of faith in systems of belief;

HE1.01 - identify the basic role and/or responsibility of the individual adherents of a religion;

HE4.01 - demonstrate an understanding of the influence of religion on individuals in society.

**Prior Knowledge & Skills**

In the unit on Judaism, students should have discussed the Christian understanding of truth and how it is presented in the Bible through the various literary forms.

**Planning Notes**

The teacher will prepare a collection of quotes from the *Qur'an*.

The position papers could be written as a homework assignment. Background on Jihad can be found using the resources cited below.

**Teaching/Learning Strategies**

**Think/Pair/Share:** Students individually read copies of several quotes from the *Qur'an*. In pairs, students discuss the meaning of each quote and then share the interpretations of their partner to another set of pairs.

**The teacher** explains how the Qur'an was written and the infallible nature that Muslims ascribe to its content. Discuss the difference between the Muslim understanding of how the *Qur'an* was written and the Christianity understanding of how the Bible was written.

**Students in groups** are assigned two to four quotes from the *Qur'an*. Students conduct a *Bible* search to identify similar stories or quotations in the *Bible* and create a chart or table that pairs the selections by theme. Students discuss and compare the style and content of both holy books, and identify any differences in the details of the stories. Students share their ideas and the corresponding passages with the class. This information becomes part of the class portfolio for use in preparing the kiosk for Islam in the culminating activity for the course.

**The teacher** presents to the students the central beliefs of Islam including Allah, Angels, *Qur'an*, Prophets, Day of Judgment and Predestination. At this point Jihad is introduced, recognizing its true meaning as a personal and communal struggle for righteousness. The debate as to the centrality of Jihad is acknowledged, as are misconceptions about the exclusive understanding of Jihad as military conquest.

**Individual:** Using the chart from Activity 1, students organize the central beliefs of Islam under each of the headings (beliefs, social organizations, role of the family, rituals and practices). Students attempt to identify how each of the central beliefs of Islam is a reaction to the basic beliefs and practices of Arabia prior to the prophet Muhammad. The charts become part of the student portfolio for use in both the unit and course culminating activity.

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**Journal:** Students are assigned a reading about the *Qur'an* from a student text and complete answering these questions: “Muslims believe that true liberation or freedom can only be achieved through complete submission to the will of Allah (God). What obstacle to complete submission to the will of God do you see in Canadian society? What experiences of submission have you had and how were they liberating? What can Christianity learn from Islam about submission to the will of God (Allah)?”

### **Assessment & Evaluation of Student Achievement**

Cooperative group work during the *Qur'an/Bible* activity is assessed using a checklist. The chart from Activity 1, completed in this lesson, is marked using the checklist begun in Activity 1. Assess the journal activity for Application/Making Connections.

### **Accommodations**

Pair students with different reading comprehension levels when discussing the quotes from the *Qur'an*. Provide a second clear copy of the completed chart on beliefs and practice for study purposes for students who have difficulty making legible notes.

### **Resources**

#### **Print**

*NRSV Bible*. Toronto: Oxford University Press, 2000.

Dawood, N. J. (trans. and ed.) *The Koran*. Markham, ON: Penguin, 1990. ISBN: 0140445587

Brodd, Jeffrey. *World Religions: A Voyage of Discovery*. Winona, MN: Saint Mary's Press, 1998.

Trafford, Larry. *World Religions: People and Faith*. Toronto: Maxwell Macmillan Canada, 1994.

#### **Websites**

*Jihad Explained* – [http://www.irshad.org/islam/iiie/iiie\\_18.htm](http://www.irshad.org/islam/iiie/iiie_18.htm)

*Jihad* – <http://www.moslem.org/jihad.htm>

## **Activity 6: Islam Today: Religious Symbols, Sacred Spaces, Art and Artefacts**

**Time:** 75 minutes

### **Description**

Students produce an illustrated glossary of important Islamic symbols and artefacts.

### **Strand(s) & Learning Expectations**

#### **Ontario Catholic School Graduate Expectation**

CGE2c - an effective communicator who presents information and ideas clearly and honestly and with sensitivity to others.

**Strand(s):** *Prayer and Sacramental Life*; Religious Beliefs; Social Structures

#### **Overall Expectations**

*PSV.03 - understand the role of symbol, ritual, and celebration in the formation of religious communities;*

*RBV.04 - demonstrate how practice, ritual, and symbolism are external representations of the beliefs and principles of religion;*

*SSV.02 - analyse the influence of religion on artistic expression.*

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### Specific Expectations

RB2.05 - summarize the relationship religious symbolism has to these systems of belief in various religions;

RB3.02 - identify the origin and significance of various practices, rituals, symbols, and festivals;

RB3.03 - demonstrate an understanding of the role of sign and symbol in various religions;

SS1.05 - identify ways in which religion is reflected in specific works of art, architecture, music, literature, dance, and in dress and cuisine, and interpret their religious significance;

SS1.06 - identify how and why different religions express their beliefs through distinct cultural media.

### Planning Notes

The teacher will prepare a presentation of various art forms and architectural designs specific to Islam. Play Islamic music during the activity to expose students to another Islamic art form.

### Teaching/Learning Strategies

**The teacher** provides a slide show, video presentation, or overhead presentation of the various forms of Islamic art: Calligraphy, Rug design, Arabesque, Geometric patterns. The teacher leads a discussion about the affect on Islamic art of Islam's concern about idolatry that defines particular ideas about the portrayal of the human form in places of worship. Discuss the various forms of art and the practice of deliberately inserting a flaw into every piece of art.

**Individually, students** illustrate their names to create a piece of art reflecting Islamic art practices. A small, difficult to see flaw is deliberately left in each art piece.

As a whole class activity, students display their art around the room and then tour the art gallery looking for the flaw in each student's work. Selections from this activity could form part of the display for the kiosk in the culminating activity at the end of the course.

**The teacher** leads a discussion on the discipline involved in writing each letter with care and as an artistic expression. "Discuss what it felt like to have to deliberately flaw your art."

**Optional Activity:** Students work in pairs or groups to create an illustrated glossary of terms that explains the significance and use of the various symbols and art forms popular in the Muslim world. These become part of the class portfolio of which one or two are selected to be part of the kiosk.

**Students in journals** respond to these questions: In Canada, many individuals strive for perfection and believe that achieving perfection is possible. What can we learn from Islam and its art that could be beneficial to the Canadian culture? How do you think Islam's art compares in form to the art seen in Christian churches. What can Christianity learn from Islam and its approach to art?

### Assessment & Evaluation of Student Achievement

Assess student artwork using a checklist for Understanding and Application of principals of Islamic art and not for artistic ability. Journals are assessed for Application using the ongoing checklist.

### Accommodations

Encourage students who have an artistic interest to attempt calligraphy when illustrating their name. If the optional activity is done, students may draw symbols free hand or download them from the Internet, or cut them from magazines, etc. If a scanner is available, students could learn to scan pictures into their documents. Students who are highly artistic could be called on to complete a more complex piece of artwork for the kiosk display for the culminating activity.

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## Resources

Audio CD or tape of Islamic music (for example, *Anthology of World Music: The Music of Islam and Sufism in Morocco* Label: Rounder Records), slides, video, overheads or hard copy pictures of Islamic art and architecture including the Dome of the Rock in Israel.

Many visuals can be found on the Internet, using a search engine such as *Altavista Images*

– <http://www.altavista.com/> Access to computers, a scanner and high quality printer is an asset.

See also *Islamic Art, Music, and Architecture around the World*

– [www.arches.uga.edu/~godlas/IsArt.html](http://www.arches.uga.edu/~godlas/IsArt.html)

*Pictorial History of the Noble Sanctuary and Islamic Jerusalem* – [www.al-aqsa.com/contents.html](http://www.al-aqsa.com/contents.html)

*Dome of the Rock* – <http://users.erols.com/ameen/domerock.htm>

*Islamic Art Home Page* – <http://www.eldarco.com/isart/>; *Islamic Art and Architecture*

– <http://www.islamicart.com/>

## Activity 7: Islam Today: Moral Practice

**Time:** 75 minutes

### Description

In groups, students are presented with various moral questions. Then they examine a various texts and articles regarding moral positions in Islam. Students compare these stances to those of the Catholic Church as found in *Catechism of the Catholic Church*. These positions are summarized in one-page posters complete with illustrations and text. The groups present these to the class. Students reflect on the degree of congruency between the Islamic and Catholic positions. The summary positions are to be used in the pamphlet and kiosk. Students are challenged in this activity to discern between two moral stances to determine points of agreement and disagreement thus heightening their skills in critical comparison.

### Strand(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE7a - a responsible citizen who acts morally and legally as a person formed in Catholic traditions;

**Strand(s):** *Scripture, Christian Moral Life*

#### Overall Expectations

*CMV.08 - recognize the role of Sacred Scriptures in the development of moral codes for the religions of Judaism, Christianity, and Islam;*

*CMV.10 - identify traditional and contemporary examples of moral living as found in the various religious traditions of the world.*

#### Specific Expectations

*SC3.04 - evaluate the importance of sacred scripture/writings for moral decision making;*

*CM1.02 - identify the importance of moral codes for religious living;*

*CM2.02 - appreciate the role moral codes play in religious worldviews;*

*CM2.05 - respect the moral teachings of Judaism, Christianity, and Islam as guidelines for daily living;*

*CM2.07 - appreciate traditional and contemporary examples of moral living as found in the various religions of the world;*

*CM2.08 - acknowledge that the religions of the world provide moral guidelines for daily living;*

*CM3.02 - examine and evaluate the role moral codes play in shaping the worldview of people of faith;*

*CM3.07 - suggest both traditional and contemporary examples of moral living as found in the various religions of the world.*

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## **Prior Knowledge & Skills**

Students should have an understanding of the authority of the *Qur'an* and the basic beliefs of Islam.

## **Planning Notes**

Decide upon the moral issues to be explored (consider: Abortion, Euthanasia, Capital Punishment, Pre-marital sex, etc.); assemble sufficient resources for the groups (Muslim stances on moral issues; similar excerpts from the Catechism of the Catholic Church; paper for posters) Upon selecting parts of the *Catechism of the Catholic Church* for use, the teacher can adapt them to the needs of students.

## **Teaching/Learning Strategies**

The teacher reviews one or more moral problem solving model from Grade 9/10 that reflect Catholic values and principals, presents the group task and organizes the class into groups.

Students in groups are presented with a moral question regarding one of the chosen issues. They examine the various texts and articles regarding moral positions in Islam. These will include summaries of moral codes as they pertain to the issue. They compare these stances to those of the Catholic Church as found in *Catechism of the Catholic Church*; summarize these in one-page posters complete with illustrations and text; present posters to the class and post them up or store them in the group portfolios for use in preparing the Kiosk in the final activity of the course.

Students Individually: (possibly for homework) reflect in writing on the degree of congruency between the Islamic and Catholic positions and the importance of scripture in moral-decision making.

## **Assessment & Evaluation of Student Achievement**

Posters are assessed for Knowledge/Understanding, Thinking/Inquiry and Communication using a rubric developed by the teacher in cooperation with the students. Journals are assessed using a journal checklist for Application.

## **Accommodations**

Group students to ensure a mix learning styles and ability levels. Provided alternate opportunities for students who demonstrate difficulty with oral communication to participate in the presentation (pointing to areas on the poster as a second student speaks). Journals could be recorded using a tape recorder for students who experience difficulty with written communication.

## **Resources**

Brodd, Jeffrey. *World Religions: A Voyage of Discovery*. Winona, MN: Saint Mary's Press, 1998;  
Trafford, Larry. *World Religions: People and Faith*. Toronto: Maxwell Macmillan Canada, 1994.  
*Glossary of Islamic Terms* – <http://www.usc.edu/dept/MSA/reference/glossary.html>

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## Activity 8: Islam and the Church: The Encounter

**Time:** 150 minutes

### Description

Students and teacher briefly examine the major events of the second half of the first millennium of Christian history. The fall of the Roman Empire in the West and the loss of territory in the Byzantine Empire set the stage for the arrival and expansion of Islam. Other important developments include the rise of Christian monasticism and the Iconoclastic Controversy of the Fourth Council of Constantinople. Students create a timeline for 500-1000 C.E., showing together the history of the Church and the history of Islam. Students write a short reflection explaining the interrelatedness of these two histories. Using Jigsaw, they explore the nature of Christian-Muslim interfaith dialogue recognizing prejudices associated with, and misconceptions about religions, beliefs, and traditions. Students review the consequences of interfaith conflict and analyse a set of Catholic and Muslim documents pertaining to interfaith dialogue. They produce a poster that contains important quotations from each document and reflection on each and its meaning in light of their encounters with Islam in this unit. The kiosk will contain this poster as well as a collection of insights from student reflections.

### Strands(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE7f - a responsible citizen who respects and affirms the diversity and interdependence of the world's peoples and cultures

**Strand(s):** *Profession of Faith*, Social Structures; Religious Belief, Religion and Human Experience

#### Overall Expectations

PFV.04 - explain the importance of historical development of the Church and its contemporary self expression (e.g., Church councils, the divisions within Christendom, ecumenism and interfaith dialogue);

SSV.01 - summarize the ways in which religions and the development of civilizations are interconnected;

HEV.02 - demonstrate an ability to recognize prejudices associated with, and misconceptions about, various religions, beliefs, and traditions.

#### Specific Expectations

PF2.02 - appreciate the various dimensions of the sacred in the religions of Judaism, Christianity, and Islam;

PF2.04 - value the importance of the historical development of Catholicism for personal and communal religious identity within the Church;

PF3.06 - explain the key events in the story of the Catholic Church from apostolic times to the modern era;

RB1.05 - demonstrate an understanding of the development of the institutions that govern and promote the religious life of a religion's adherents (e.g., Sanhedrin, Universal House of Justice, Papacy, Qadis);

HE2.02 - analyse attitudes, biases, and prejudices held by adherents of various religions;

HE2.03 - analyse how positive and negative attitudes within religious traditions have been used to justify local and global prejudices and biases.

### Prior Knowledge & Skills

Students need to know a basic outline of the evolution and spread of Islam (from Cluster 1: The Story of Islam) in order to complete the timeline.

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## Planning Notes

The teacher needs to review the basic chronology of the Fall of Rome, the decline of Byzantium, the birth of Benedict, the rise of monasticism, the iconoclastic controversy (Constantinople IV, 869), etc. The old Catholic Encyclopaedia online (<http://www.newadvent.org/cathen/>) is a suitable teacher resource.

Arrange the class for jigsaw grouping and prepare suitable materials for activities from the resource list below. If the reading level of these documents is above students, then some adjustments may need to be made such as simplifying the text or providing a glossary.

## Teaching/Learning Strategies

**Socratic Lesson:** The teacher presents material to students about Christianity after the fall of the Roman Empire in the West. Socratic questions help students to see for themselves the causal relation between the significant events of the second half of the first millennium of Christianity.

**In groups** of four or five, students brainstorm a list of the events that they think are central to the history of Islam during this same period. Groups develop an illustrated timeline showing the interrelatedness of the Christian and Islamic history during this period (500-1000 C.E.)

**Journals:** Students reflect on how these histories are interrelated and what this has meant for their development.

**The teacher** explains the purpose of the jigsaw activity and how it will be conducted.

**Students in home groups** review the material explored so far in the course listing the negative consequences of the lack of interfaith dialog. This is briefly shared with the whole class.

**Students in specialist groups** analyse a set of Catholic and Muslim documents pertaining to interfaith dialogue. Each specialist group gets a different article.

**Students in home groups** produce a poster containing important quotations from each document and an explanation of its meaning. These are posted on the classroom walls or stored in the group portfolio for possible use in the kiosk, later in the course.

**Journals:** students reflect on each quotes meaning in light of their encounter with Islam in this unit.

## Assessment & Evaluation of Student Achievement

Students use peer evaluation forms or journal response to assess group participation. Teachers assess the illustrated timeline for accuracy of data and usefulness of the timeline as a learning tool using a checklist. Assessment focuses on Knowledge/Understanding. Journals are assessed for Application. Assess the jigsaw activity for Knowledge/Understanding, presentation skills (Communication) and group cooperation skills (Thinking/Inquiry) Assess the journal activity for Application/Making Connections.

## Accommodations

For some students, showing the causal relation between historical events may be difficult; as an option for the journal reflection, these students may be asked to simply explain which events are contemporaneous (i.e., what else was happening at the same time?) Other students may wish to respond with some other form of expression (e.g., picture, with caption). Specialist groups can be organized in such a way that students requiring assistance can be placed together. Students requiring enrichment can research the work of the Parliament of Religions, with particular emphasis on Muslim/Christian relations. Specialist groups can also be designed based on learning styles (e.g., visual learners view a video; kinesthetic learners - role play; or auditory learners may listen to a taped lecture).

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## Resources

### Student texts include

Brodd, Jeffrey. *World Religions: A Voyage of Discovery*. Winona, MN: Saint Mary's Press, 1998.

Trafford, Larry. *World Religions: People and Faith*. Toronto: Maxwell Macmillan Canada, 1994.

*Catholic Encyclopaedia* – <http://www.newadvent.org/cathen/>, Sources of information for the group activity can come from *Links to Christian-Muslim and Interreligious Dialogue*, – <http://www.uio.no/~leirvik/Chrismusint.html>;

*The Necessity of Interfaith Dialog: A Muslim Perspective*; – <http://www.xs4all.nl/~siend/english/dialog.htm>;

*Interfaith Dialog Links* - <http://www.xs4all.nl/~siend/links.htm>.

## Activity 9: Islam and the Church: Sufism and Monasticism

**Time:** 185 minutes

### Description

Students and teacher reflect on Christian monasticism that became an important basis for spirituality throughout the Church. Monasticism is explored as a Christian response to the call to discipleship, to surrender to God, embodied in the evangelical counsels. The role of St. Benedict of Nursia is given special focus. Students are invited to reflect on the radical commitment at the heart of the monastic vocation and its similarity to the lifestyle of prayer and good works at the heart of Islamic conversion. Students explore the poetry of an early Sufi poet, Rabi'a, a woman born in Persia (modern day Iraq) around 711 C.E., to identify the kind of longing for Allah that Rabi'a expresses and how this language compares to the language we use to describe human love. Students are asked to find lyrics to contemporary popular music that use a similar vocabulary of longing and devotion. These lyrics are shared in groups and students are invited to reflect on the similarities and differences between longing for God and for another person. Students take a deeper look at the monastic/ Sufi concept of surrender. They develop first-hand accounts of religious commitment as “surrender”, in the Islamic sense of a total acceptance of God's sovereignty. This takes several possible forms - a guest speaker, taped or filmed interview or a questionnaire. Preferably, the person to be interviewed should be a Muslim, but - where this is not possible, a member of some religion (including Christianity) who has made a clear commitment to his or her faith will suffice. Students reflect on what motivates people to become dedicated to their faith.

### Strands(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectation

CGE11 - A discerning believer formed in the Catholic faith community who respects the faith traditions, world religions and the life-journeys of all people of good will.

**Strand(s):** *Prayer and Sacramental Life; Profession of Faith*, Religion and the Human Experience

#### Overall Expectations

PSV.08 - identify the role monasticism played in the history of Christian spirituality;

PFV.05 - identify traditional and contemporary examples of people of faith and integrity;

HEV.03 - analyse the significance of religion or other belief systems in the lives of various historical figures;

ISV.04 - employ at least one of the following research methodologies in an independent study: opinion survey, demographic study, in-depth interview, database search, exploration of primary sources;

ISV.05 - communicate the results of these inquiries effectively.

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### Specific Expectations

*PS1.05 - identify the role monasticism played within the history of Christian spirituality;*

*PF3.06 - explain the key events in the story of the Catholic Church from apostolic times to the modern era;*

*PS2.05 - appreciate the central role of prayer in the religious life of Muslims;*

*PF3.01 - articulate ways in which people search for the sacred in life;*

*PF3.02 - analyse the significance of creed statements for religious traditions;*

*PF3.05 - name traditional and contemporary examples of people of faith and integrity;*

IS1.03 - conduct an in-depth interview, using an appropriate interview format, with an individual who has dedicated his or her life to a specific faith or belief system.

### Prior Knowledge & Skills

Students should have a basic sense of the origins of Christianity and the role that the Roman Empire played in its development from Unit 2. Students might wish to use specific tools from their English classes (e.g., prosodic analysis, reader response) to interpret the poetry of Rabi'a. Students need to identify someone to whom they have access who could be identified as someone who has made an explicit commitment to a particular religious tradition.

### Planning Notes

Teachers need to review the circumstances of the origins of monasticism. Good resources are available at the Order of St. Benedict website ([www.osb.org](http://www.osb.org)), including a copy of the *Rule of St. Benedict* and information on the Liturgy of the Hours which punctuate the day of a contemplative religious. This resource should be shared with students.

Teachers also need to know a basic outline of the origins of Sufism and its poetic expression. Teachers need to photocopy samples of Rabi'a's poetry, either from Upton's book (listed below or use those samples made available on the book's website

( - <http://www.webcom.com/threshld/books/rabiaex.html>). Other samples can be found at - <http://home.infi.net/~ddisse/rabia.html>.

The teacher develops an interview outline for some students. Teachers may need to provide audio-visual equipment for the taping of an interview.

### Teaching/Learning Strategies

**Socratic Lesson:** The teacher presents a basic introduction to the topics of mysticism, spirituality and monasticism as a way of defining terms generally for students.

**Students** respond in their journal to the "strangeness" of the monastic vocation, indicating how they feel it represents a form of religious "surrender".

**Socratic Lesson:** Teachers introduce the topic of Sufism and give students copies of Rabi'a's poetry.

**Students**, in groups, conduct a media analysis to identify the themes of Rabi'a's poetry and examples of language that highlight these themes. Students use Media Analysis to find examples of popular music lyrics that use similar language to Rabi'a's poetry. Students compare longing for God with longing for another person. Groups present their poem and song and general statement summarizing their discussion. Students need to identify someone to whom they have access who could be identified as someone who has made an explicit commitment to a particular religious tradition.

**Teacher and Students** brainstorm to determine the shape and content of an interview which students will conduct with someone who is and example of surrender to God. What questions should be asked?

**In groups**, students interview someone in the larger community about their religious commitment and record the interview to share with the rest of the class. As an alternative, invite a guest speaker to class.

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## Assessment & Evaluation of Student Achievement

Teachers should share criteria regarding the Media Presentation with students beforehand (e.g., relevance of the songs to the topic, concrete examples of language of devotion and love, clarity of presentation, etc.) Presentations are evaluated using a rubric focused on Thinking/Inquiry and Communication skills represented in the above expectations. Assess journals for Application using the journal checklist. The surveys or interviews are assessed based on criteria shared with students beforehand. Group members participate in self or peer evaluation, using a checklist focused on Application skills.

## Accommodations

Some students share their music with their groups without providing a comparison with Rabi'a's poetry. Students may interview a peer or parent/guardian if it is too difficult to interview someone in the larger community. An interview outline should be provided for students who experience difficulty with communication skills. Students who experience difficulty with writing skills could use tape recorders or computers to make their journal entry.

## Resources

### Print

Charles Upton, *Doorkeeper of the Heart: Versions of Rabi'a*. NY: Threshold Books, 1994.  
ISBN 0939660245

### Websites

*Doorkeeper of the Heart: Versions of Rab'ia* by Charles Upton (website for this book)  
– <http://www.webcom.com/threshld/books/rabiaex.html> and  
*Rabi'a* - <http://home.infi.net/~ddisse/rabia.html>; Tape recorders and blank audiotapes  
*The Rule of St. Benedict*. – [www.osb.org](http://www.osb.org);

## Activity 10: Islam: Unit Culminating Activity

**Time:** 115 minutes

### Description

Students work in groups to create a pamphlet that summarizes the major aspects of the Muslim faith. Students study for and write a test on topics explored in this unit.

### Strand(s) & Learning Expectations

#### Ontario Catholic School Graduate Expectations

CGE2c - presents information clearly and honestly and with sensitivity to others.

**Strand(s):** Research and Inquiry Skills

#### Overall Expectations

ISV.05 - communicate the results of theses inquiries effectively;

ISV.06 - demonstrate effective collaborative group skills.

#### Specific Expectations

IS1.04 - explore and employ primary and secondary research material appropriately in completing an assignment;

IS1.05 - demonstrate an ability to organize, interpret, and evaluate the validity of information gathered through research;

IS2.02 - effectively communicate the results of their inquiries, using a variety of methods and forms (e.g., graphs, charts, diagrams, oral presentations, written reports, essays, newspaper-style articles, videos).

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### **Prior Knowledge & Skills**

Students need a working knowledge of the various formats for pamphlets. Students should understand that pamphlets provide a point form overview and not a complete coverage of concepts and ideas.

### **Planning Notes**

If pamphlets are done on a computer, arrange computer time for students. Make the class portfolio as well as their own student portfolio available to students. Provided markers, pencil crayons, art paper for pamphlets (optional). The unit test needs to be prepared.

### **Teaching/Learning Strategies**

**The teacher** provides examples of pamphlets to demonstrate possible layouts and formats for their own pamphlets. Discuss the content. Each pamphlet must provide information about: Mohammad, the historical development of Islam, sects and branches of Islam, significant figures, the central beliefs of Islam, the Five Pillars of Islam, central religious feasts and practices.

**Students, in Small Groups** review the work in their portfolios and in the class portfolio to create a template for their pamphlets and to discuss how the content might be presented.

**Students, individually** create an illustrated pamphlet that provides information about the Islamic faith tradition. After evaluation, the pamphlets are kept in the student portfolio and become part of the kiosk at the end of the course. This part may be completed at home.

### **Assessment & Evaluation of Student Achievement**

Assess pamphlets for Knowledge/Understanding; Thinking/Inquiry, Communication and Application using a rubric. The test is scored under categories for Knowledge/Understanding, Thinking and Application.

Accommodations: Form groups that represent a cross section of the various learning styles represented in the classroom. Students who have difficulty with grammar and spelling or art should use a computer/word processor/drawing program to complete assignments. Students who require more time for the test should be given this opportunity.

### **Resources**

Class and Student portfolio