



ADVICE TO THE MINISTER OF EDUCATION · M
PROTESTANT
MORAL AND RELIGIOUS
EDUCATION PROGRAM
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ADVICE TO THE MINISTER OF EDUCATION · M

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Advice adopted at the 281st meeting
of the Comité protestant
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1. BACKGROUND OF THE STUDY

At its meeting held March 22, 1991, the Protestant Associate Deputy Minister, Mr. David-C. D'Aoust, asked the Protestant Committee to consider, in the light of the changes effected by the Education Act, whether the Protestant Moral and Religious Education program was in need of revision to meet the changing situation.

The Committee together with the Associate Deputy Minister and the Direction de l'enseignement protestant arranged for a Consultation held May 31, 1991. The Consultation was attended by forty representatives chosen from the Churches, parent organizations and persons at various levels of responsibility in Protestant School Boards. After short presentations by ten of the participants there were workshops to discuss the strengths and weaknesses of the program.

The Protestant Committee considered the results of the Consultation and decided to set up a sub-committee to engage in a larger consultation of representatives of Churches, parents groups and teachers, administrators, school commissioners, etc. At its meetings the sub-committee considered the changes introduced by the 1988 Education Act and decided to study possible revision of the program within the context of the aims of Protestant Moral and Religious Education as set forth in the regulation. Within this framework the sub-committee then held a number of meetings to consult the various groups indicated above.

In its consultation with these individuals and groups the Protestant Committee found that there were questions about its role and what the law states. In the next three sections, the Committee addresses itself to that situation and attempts to explain the mandate of the Committee, its regulation, and the clientele envisaged by the Moral and Religious Education program. Subsequent to these three sections, the Committee deals with its findings during the process of consultation.

2. MANDATE OF THE COMMITTEE

Established by the Law on the Conseil supérieur de l'éducation (R.S.Q. c. C-60), the Protestant Committee has as part of its mandate according to article 22 of this law:

- a) to make regulations concerning Protestant Moral and Religious Education and Protestant religious animation;
- b) to make regulations on the condition of qualification for teaching personnel who dispense Protestant Moral and Religious Education and for personnel who dispense Protestant religious animation in educational institutions;
- c) to approve the curricula, the teacher's guides, the textbooks, the teaching materials and the categories of teaching materials for Protestant Moral and Religious Education;
- d) to approve the repertory of objectives and the related guides for Protestant religious animation.

At present the mandate envisaged by this article does not apply to Protestant confessional and dissentient school boards. In other words, the regulations made pursuant to this article apply to all school boards other than the P.S.B.G.M., P.S.B.G.Q. and the dissentient school boards of the province.

3. REGULATION OF THE COMMITTEE

In accordance with article 22 of the Law on the Conseil supérieur de l'éducation, the Protestant Committee made a regulation which received the approval of the Gouvernement du Québec, July 10, 1991.

In article 8 of this regulation the Protestant Committee defined the aims of Protestant Moral and Religious Education as the fostering of the personal development of the pupil:

- 1) by providing a knowledge of the Bible;
- 2) by fostering an understanding of the moral and religious values of the community in which the pupil lives;
- 3) by cultivating respect for all religious traditions including the pupil's own religious tradition;
- 4) by helping the pupil to become aware of the moral principles directing the pupil's actions;
- 5) by contributing to the development of the reasoning used to make moral judgements.

In accordance with the Law on the Conseil supérieur de l'éducation, the Committee in article 13 recognized that its regulation does not apply to Protestant confessional and dissentient school boards and will only apply to them from the date fixed by order in Council for the application of the law.

4. CLIENTELE FOR PROTESTANT MORAL AND RELIGIOUS EDUCATION

Previously Protestant schools enrolled all pupils in Protestant Moral and Religious Education, yet recognized the right of the child, or the parents acting on the child's behalf, to ask for exemption from the program. This situation had existed from at least 1888 when the former Protestant Committee regulation made provision for freedom of conscience and enacted that «no person shall require any pupil in any public school to read in or study from any religious book, or join in any exercise of devotion or religion, objected to in writing by his or her parents or guardians».

This right of exemption was recognized in successive regulations made by the Protestant Committee instituted by the 1964 Act which established the Conseil supérieur de l'éducation. Indeed, the Protestant Committee recognized as elements of Protestant education:

- the primacy of parental responsibility in the area of religious and philosophical commitment and the right of the child to his or her own heritage without alienation from home and community;
- the freedom of the individual to interpret religious and moral questions according to conscience and the right of the child to receive an education which presents various opinions concerning truth without imposing a particular religious or ideological position.

The present Education Act (R.S.Q. c. I-13.3), enacted in 1988, incorporated the right of the pupil, or the pupil's parents when the pupil is in elementary school or the first two years of secondary school, to choose each year between Protestant or Catholic moral and religious education and moral education (article 5). This right is to be exercised during the enrolment procedures each year (article 241). Refusal or failure to choose places the pupil in the option chosen the previous year or failing that in moral education. The school board dispenses Protestant or Catholic Moral and Religious Education or moral education in accordance with the pupil's choice (article 225). At present, this right of choice is exercised by pupils enrolling in a school board other than a confessional or dissentient school board.

5. GENERAL OBSERVATIONS

A. CLIENTELE ENVISAGED BY THE PROGRAM

During its consultation on possible changes to the Protestant Moral and Religious Education program the Committee encountered different visions of the school and its needs in terms of program.

In one of these visions, the school is concerned to present a program which includes all pupils. There will be few, if any, who exercise the right to choose a program of Moral Education in preference to the Protestant Moral and Religious Education program. Because society is religiously plural, the aims of the Protestant Moral and Religious Education program require modification in order to avoid the perception of an implicit Christian indoctrination. All religions are to be placed on an equal footing and ideally they will receive equal time in their presentation.

In a second vision, the school is concerned to present a program that meets the needs of all pupils while presenting the religious tradition and culture of the community. While maintaining the centrality of the Judeo-Christian tradition, because of its historic and cultural role in Canada/Québec, it will vary its focus to take account of other religious traditions present within the classroom. The program will be non-indoctrinating in nature and will treat all religions with respect. In this way the Protestant Moral and Religious Education program will be open and welcoming to all pupils.

In a third vision, the school views as basic the right of the pupil, or of his or her parents in the earlier grades, to choose between the Protestant Moral and Religious Education program and the Moral Education program. The right of choice will be exercised freely once its existence is known, and respect for the individual's right to choose will itself demonstrate understanding and respect. The Protestant Moral and Religious Education program will be taught to those who have exercised the right of choice whether they are in schools which have not sought recognition as Protestant as well as in those that are recognized as Protestant, and additionally, in Protestant confessional and dissentient schools.

There is a fourth vision in which the Protestant Moral and Religious Education program is designed for a school which aims to attract only Protestant pupils. The program will be taught within the context of educational project which centers on Christian education.

**B. POSSIBLE EFFECTS OF THE EDUCATION ACT OF 1988
(LAW 107)**

The Committee is led to conclude from its reading of the Education Act that if Bill 107 is upheld in the courts, schools of Protestant confessional and dissentient schools boards will be attended by those who declare themselves adherents or members of Protestant denominations. Any Roman Catholic students who are in these schools would be there by virtue of an entente of service which would specify their religious education.

In the linguistic school boards envisaged by the 1988 Education Act pupils will have three choices: Protestant Moral and Religious Education, Catholic Moral and Religious Education, and Moral Education. The choice exercised by the pupil will be more important than whether the school is recognized as confessional or not. The articles in the Education Act which ensure the right of individual choice are already in force. To repeat, in all school boards, other than confessional and dissident school boards, the pupil now has the right of choice every year. Non-Christian pupils are likely to choose the Moral Education program more frequently.

The mandate of the Protestant Committee is to provide for those who choose Protestant Moral and Religious Education. In both cases outlined above, the Protestant Moral and Religious Education program will continue to teach respect for the religious beliefs and practices of others. In this situation there will be need for vigorous marketing of the Protestant Moral and Religious Education program.

C. MORAL EDUCATION

During the period when the Protestant Committee was approving the present program for use in Protestant schools, it was recognized that there was no suitable Moral Education program available for those who had requested exemption from the Moral and Religious Education course. Several persons who were then members of the Protestant Committee were concerned that some provision be made for exemptees in order that their right to exemption not be removed because of lack of a suitable alternative program. To this end the Protestant Committee, which had the duty to approve Moral Education for the Protestant schools, approved the use of modules two and three only of the Protestant Moral and Religious Education for this purpose. Accordingly, the Protestant Associate Deputy Minister informed Protestant school boards of this decision.

During its consultation the Committee found that the two modules designated are still being used by a number of schools as the Moral Education program. In fact, in some schools it may be the practice to abbreviate the Protestant Moral and Religious Education program to the two last modules in an effort to have one program that is suitable for all

children and thus avoid the necessity of providing both a Moral Education program and a Protestant Moral and Religious program. The Committee would point out that the Protestant Moral and Religious Education program consists of three modules and that those who have exercised the right of choice in favor of this program should benefit from the presentation of all three modules¹.

Moreover, it is clear that under the present Education Act the moral education program is authorized by the Ministre de l'Éducation and the Protestant Committee no longer has the duty of approval. In effect this means that the Moral Education program which the Ministre authorizes is the program which is to be offered to those who choose Moral Education. The use of modules two and three of the Protestant Moral and Religious Education program for Moral Education is no longer permissible under the Education Act. The Committee should take the necessary steps to have its previous decision reconsidered.

1. In secondary four and five the Protestant Moral and Religious Education program permits the choice of two of the three modules.

6. AIMS OF THE PROGRAM

After serious discussion and careful consideration of the present aims of the program as enunciated in the Committee's regulation (see above section 3), it was decided that the examination of the Protestant Moral and Religious Education program would proceed within the scope of those aims with a view to bringing any necessary revisions. Nevertheless, during the consultation process discussion of the aims arose. It was proposed, for example, by some who advocate a more-inclusive program, that the first and second aim should be combined to read «by providing a knowledge of the Bible and other religious traditions to foster an understanding of the community in which the child lives». The case was strongly made that the moral and religious education program should demonstrate openness and inclusiveness and not be limited to the Protestant viewpoint in order that it might welcome pupils coming from a wide variety of religions and cultures. Another suggestion was to rewrite the aims to show that the spiritual quest is an integral part of the human quest for meaning, and to integrate material under that idea which is broad enough to include everyone. Indeed, another suggestion was that the major aim of the program was «to foster tolerance and respect for those whose cultural backgrounds differ from our own».

During the consultation the Committee was assured by a large number of respondents that the aims of the program can be attained in the elementary school and that the program is well received there. The Committee is also aware that in a number of secondary schools off the island of Montréal attended by Protestants and Catholics as well as others, these pupils are offered a choice of the three programs, namely, Protestant Moral and Religious Education, Catholic Moral and Religious Education, and Moral Education. Nevertheless, given what some have said about the aims of moral and religious education it may be opportune for the Protestant Committee to enter into a discussion about the need to reconsider them.

There was another concern voiced, namely, that the Committee might narrow the focus of the program to that of helping children understand «the values that exist within the Protestant society of his/her home and community». There was a fear that confessional instruction means that the Protestant community will turn in upon itself. Arguing against any narrowing of the program, it was stated, «Protestant education is not sectarian, insular or introspective, but is a spirit of openness to all that is the human experience, respecting the pride that each person has in her or his own faith». Within the context of the aims of moral and religious

education the Protestant Committee agrees with the present focus of the program and does not intend to make it more narrowly confessional².

2. The Protestant Committee has made provision for a local program of Protestant Moral and Religious Education in its regulation. The relevant section reads: «Moreover, within the framework of an educational project and within the limits of the Protestant Moral and Religious Education program, instruction of a denominational character appropriate to the pupil's own denomination may be given at the request of the parents, or, where it applies, the pupil who has reached the secondary three level». Such a program will be non-indoctrinating in nature although it may focus more closely upon the beliefs and practices of a particular Protestant denomination.

7. MODULE ONE (KNOWLEDGE OF THE BIBLE)

As may be seen in the previous sections it is the place of the Bible in the program, especially at the secondary level, that is questioned. It was held that there is an implicit indoctrination in the fact that its study occupies one module by itself. «The present stress on knowledge of the Bible gives a covert message that one perspective is truer and deserves more weight». Some, who saw the students enrolled in Protestant moral and religious education coming from a wide variety of religious and cultural backgrounds, advocated less emphasis on a knowledge of the Bible and more emphasis on the study of other religions. There were proposals that ranged from examining the amount of time devoted to module one, or inserting «compatriot» material into module one, or combining module one and two and giving equal place within this to all sacred writings, to offering a choice between module one and module two at secondary school. As may be seen from the earlier discussion in section 5-A, the issue turns on the clientele for the program.

There were no respondents who wanted to eliminate the study of the Bible entirely. Those who wanted an examination of the amount of attention given to the knowledge of the Bible acknowledge that young people need an «appreciation and knowledge of the Bible in order to have a glimpse into the underpinning of the laws and mores of our society». All are ready to agree that the Bible has played a large role in Western culture and in the Protestant religious experience. What these respondents are asking is that other sacred texts, for example, the Torah, the Koran, the Vedic hymns and Upamishads, etc., not be excluded from the program and that similarly the life of the Buddha and the beginnings of the first Muslim communities be included within the program. The Committee thinks that some of these concerns have already been met, at least in part, or may be met more fully, in module two. It is for this reason that the Committee reaffirms the place of the Biblical module in the secondary curriculum.

The Committee realizes, of course, that, when it reaffirms the place of module one in the program, it must deal with the uneasiness that some teachers feel when approaching the Biblical material. To this end the Committee points out that a knowledge of the Bible has always been at the heart of the Protestant tradition. Indeed, it was the desire to have each person read the Bible for himself or herself and formulate his or her faith that gave rise to popular education. The Bible is the source of the moral and spiritual values of the Protestant tradition, and also the foundation of many values found in Western culture and civilization. Western literature is filled with themes and allusions reflecting the concerns and influence of the Bible. The forms and content of both law and government owe much of their origin to the Bible. Moreover, the Bible is the standard by

which the Protestant and many in North America assess critically Western cultural norms.

The Committee echoes Northrop Frye, who in speaking of the cultural exchange between East and West, said «one naturally welcomes the increased interest in Buddhist and Hindu and Taoist modes of thought in the West, but perhaps these would be even more illuminating for us if we understood better what kind of counterparts they have in our own tradition». He writes of an unconsciously held body of beliefs and assumptions, which is socially conditioned and culturally inherited, through which one may find intelligible the forms of culture and imagination outside our one's tradition. He doubts, however, that one can bypass the distinctive qualities of a specific culture to reach some common psychological inheritance³. It is for this reason that the Protestant Committee affirms the necessity for the Biblical module.

The Protestant Committee avows that the inclusion of the Biblical module is not bound up with any intent to indoctrinate. Nor does the Committee's stand prejudice in any way the pedagogical use of module one, whether it is to be used in conjunction with or apart from module two. The teacher is not placed in the unenviable position of having to take a personal stand or of having to elicit belief in the truth of one religion. To revert to Northrop Frye, «one has to avoid any suggestion of leading the student toward or away from any position of what is called belief. The academic aim is to see what the subject means, not to accept or reject it». This simply entails examining the values which underlie Western civilization.

It is clear that these questions will have to be addressed in the preface to the program. The pedagogical philosophy, the principles of selection of the passages used, the intent of the program to teach without indoctrination, and the fact that the teacher is not put on the spot need to be clearly and succinctly treated. Additionally, the appropriate support materials must be provided so that teachers feel comfortable handling the Biblical materials.

The Committee heard the following suggestions for improvements that may prove useful in a possible revision of the first module of the Protestant Moral and Religious Education program.

- (1) In the early grades of the elementary school the themes employed in module one were chosen to coordinate with the themes employed in

3. V. «Introduction», The Great Code.

the language arts program. The language arts program has changed and the parallel structure is no longer there. Some have suggested that this should lead to a reconsideration of the pertinence of these themes. Others have accepted the continuation of these themes but propose that this approach centre on one or two Biblical characters rather than five or six and that the story be carried to its conclusion.

- (2) Some teachers are proponents of the use of metaphor, analogy, myth, and story-telling, elements which accord with the present language arts program, as a preparation for the treatment of religious questions.
- (3) The first module of elementary four is mentioned as in need of revision. Teachers find the use of the themes «desert» and «temple» difficult or inadequately elaborated and state that it is difficult to hold the children's attention.
- (4) At elementary grade six some teachers have difficulty with how to present the violent image of the crucifixion.
- (5) At secondary three the study of the first Christian community is difficult and needs more resources. The fact that this material comes at the time of adolescent questioning makes it doubly difficult. I was suggested that this module might be organized around the concepts of how those who have powerful religious experiences reach out to form communities and the chain of religious transmission.
- (6) It has been suggested that models of integration of materials across the modules need to be provided at every level. Nowhere has the request for this integration of the modules been stronger than at the senior cycle of the secondary. There some have advocated teaching with moral and social topics which relate to resources drawn from spiritual writings and religious practices.

8. MODULE TWO (CELEBRATION/WORLD RELIGIONS)

The desire of most respondents was that the Protestant Moral and Religious Education program include readings from the sacred writings of other religions. Although there were cautions about reading and language difficulties along with the difficulty of teaching religion from texts, these were tempered by the argument that pupils, who are accustomed to a literature-based curriculum, videos and television, do not hear the authentic voice of other religions in the present program. Even though it is beyond the mandate of this Committee, it heard recommendations that stories drawn from other religious backgrounds should be incorporated into the language arts program.

Respondents also stressed that the program should underline the daily life of adherents of other religions by focusing on their celebrations, their dress, etc., rather than presenting religion in a folkloric fashion. Knowledge of other religions is enhanced not only by a knowledge of historical origins but also by showing the contribution these religions have made to world civilization and culture. Such material will enhance the status of other religions and lead to greater respect for those of other religious traditions.

The Committee received the following criticisms and suggestions for improvements.

- (1) Recognition of the Amerindian and Inuit cultures is desirable. To this end more information and stories from the Amerindian and Inuit traditions are needed. The present lessons on Amerindians are in need of revision and replacement.
- (2) The elementary sector finds both difficulty and great benefit in the celebrations contained in module two. Difficulties were mentioned in schools with large groups of pupils who belong to religious groups who are averse to celebrations whether secular or religious. In some schools it is the role of the religious animator to make provision for the celebration of «special days» for Protestants. Others find that the section on celebration helps deal with diversity and provides the means for presenting different cultures and religions. In this connection mention was made of staging of a heritage day complete with costumes, national dishes, etc. Still others found the intermixture of secular and religious celebrations strange.

- (3) It was suggested that teaching about related phenomena in modules one and two would be helpful. For example, it was mentioned that dealing with the parables of Jesus in secondary two module one might be followed by the parables of the Buddha in module two, and in secondary three the study of the early Christian community might be followed by the beginnings of the first Muslim communities.
- (4) Mention was made of difficulties with the unit at elementary six on costumes.
- (5) There were some respondents who mentioned that the use of myth and fable as teaching tools in the early elementary grades would make integration with language arts easier. They asked for a package of creation myths from Amerindian, Inuit and Japanese cultures.
- (6) Some respondents mentioned the need for an understanding of religion as a whole. There were requests for kits on World religions with materials that can be used for study in the classroom.

9. MODULE THREE (RELATIONSHIPS/ETHICS)

The Committee found that module three, comprising ethics, sex education and relationship as themes, is the one which gets the most attention because it deals with current topics. This meant that a number of respondents had additional topics which they wished to see included in the module. To the topics that are already there some wanted to add peace education, the environment (environment ethics), sustainable development, development education, concern for the aged and the poor, violence and abuse, single-parent and broken families, safety, teenage suicide, drugs and alcohol, sexually transmitted diseases and A.I.D.S., citizenship advocacy, human rights and responsibilities and more.

The majority of respondents, however, indicated that this module, particularly at the secondary level, needs more focus and structure. It is too diffuse, with few connecting threads, too much of a catch-all, and in need of a more explicit and systematic structure. This led some to say that there is a need to insert moral and spiritual values into the module. It was indicated that it is the area where teachers do the most «preaching» and that there is a need to see life in terms of something other than problems. It was stated that the major problem the teacher faces is the need for more direction in what to evaluate. It may well be that it is this difficulty of finding the focus that led respondents to ask for models of integration across the modules, illustrating how we bring religious and moral values into the process of living.

Some respondents suggested that the objectives of related programs be examined with a view to finding means to avoid competition and overlap. This ranged from twinning Personal and Social Development with the Protestant Moral and Religious Education program at the secondary level, with an appropriate increase in class time, to integrating other elements, for example, drug education into the program.

Some of the suggestions and criticisms that the Committee heard were:

- (1) Many respondents thought that the human sexuality modules focus too much on the mechanics of reproduction and too little on the values involved. They called for more emphasis on social, religious and moral aspects of human sexuality to be discussed. Mention was made of the need to state how we express how one feels about another person, how one expresses love while postponing sexual involvement. Some teachers claimed they integrate the sex education component from the Personal and Social Development program.
- (2) A number of respondents mentioned the need to reorganize and revise the annexes in the teacher's guide and to indicate clearly which

are intended as teacher resources and which are for use with pupils.
This is especially related to the material provided at secondary four
and five.

10. TIMETABLING AND TEACHER ASSIGNMENT

There was little mention of timetabling problems at the elementary level. The Committee suspects that more problems will appear as the right of choice is more widely exercised. As choice between programs is exercised, integration of Protestant Moral and Religious Education into other subject matter in the curriculum may no longer be possible. This will mean that in some, perhaps many, schools, Moral and Religious Education will be scheduled into a definite time period to take account of the pupil's choice of Moral or Moral and Religious Education. This may also require some adjustment of the program itself to take into account children regrouped by different grade levels.

The effects of the right of choice may be less noticeable at the secondary level where to some extent, it has long been a factor in schools attended by pupils by virtue of an entente between school boards. At this level, however, problems of timetabling did elicit comment. The practice of assigning two periods per six day cycle was said to create problems of continuity and excessive workload, where teachers may be assigned up to fourteen classes of thirty-two students with attendant preparation and evaluation. Mention was made of experiments to alleviate this problem, for example, semestering courses so that pupils receive Moral and Religious Education for four periods per six day cycle for a half year, or doubling up so that pupils receive two years' work one year, thus creating four periods in a six day cycle, and have a year off the next. The twinning of programs which was alluded to above in section 9, also was recommended as a means of decreasing the number of classes which the teacher is assigned.

As for teacher assignment there was no discussion of this at the elementary level. Where teachers have exercised the right to exemption on grounds of conscience from teaching Moral and Religious Education various internal arrangements have been made. This often takes the form of an exchange with one teacher taking another's Moral and Religious Education class in return for the other teaching another subject in the first teacher's class.

Mention was made of the problems which are sometimes posed by French immersion classrooms where two qualifications are required, namely competence in French language and in Moral and Religious Education.

There is a need to monitor the situation to ensure that there is adequate staffing to permit diversity of choice to be respected and that the supplementary budget allocation ensures the required availability of teaching personnel.

CONCLUSIONS

The Protestant Committee wants to affirm its historic position of the central role that the Bible and the study of the spiritual quest of humanity play in Protestant education. From this arises the task of fostering in students the development of basic aptitudes for inquiry and dialogue, criticism and creativity, autonomy and commitment; aptitudes that will enable them to find their place in society and to define themselves amid the social changes under way. The Protestant Committee affirms that the Moral and Religious Education program provides a context to help integrate these aptitudes in life.

The Protestant Committee restates its support for, and commitment to the Protestant Moral and Religious Education program and its general focus.

The Protestant Committee will take the necessary steps to reconsider the resolution approving the use of modules two and three of the Protestant Moral and Religious Education program for use in Protestant schools in place of the Moral Education program.

RECOMMENDATIONS

The Protestant Committee recommends that the Direction de l'enseignement protestant in conjunction with the Direction de l'évaluation du Ministère undertake a formal evaluation of the present Protestant Moral and Religious Education program to assess its strengths and weaknesses with a view to revision of the necessary elements.

The Protestant Committee recommends that the Direction de l'enseignement protestant provide materials for informing and articulating with various groups, including administrators, teachers and parents, about the aims and content of the Protestant Moral and Religious Education program, and that to this end the Direction seek to generate opportunities to encounter these groups to promote the Protestant Moral and Religious Education program.

The Protestant Committee recommends that the Direction de l'enseignement protestant keep the Faculties of Education of the Québec universities informed of the implications of the teacher qualifications outlined in the Committee's regulation for preparatory training of teachers and for professional development.

The Protestant Committee foresees that the right of choice between Moral and Religious Education and Moral Education (article 5 of the Education Act) will cause greater demands in scheduling and staffing for both teachers and administrators as they apply the law. Therefore the Protestant Committee recommends that the Ministre review the amount included in the complementary base allocation which provides for supplementary teachers to ensure the teaching of Moral and Religious Education and Moral Education.

**LIST OF PARTICIPANTS INVITED FOR THE STUDY
SESSION MAY 31, 1991**

Mr. Anthony Bailey, Minister, Beloeil
Mrs. Daryl Bambic, Teacher, Dorval High School, Dorval
Mr. Pierre Bergeron, Minister, Montréal
Mr. Harry Brown, Teacher, Alexander Galt School, Lennoxville
Mrs. Marie-Françoise Buyle, Teacher, Roberval School, Montréal
Mr. Brett Cane, Minister, Montréal
Mr. Paul Charbonneau, Religious Animator, Deux-Montagnes
Mr. Scott Conrod, Director-General, Laurenval School Board
Mr. Jim Cooke, Mountain View School, Otterburn Park
Mr. J.G. Deblois, Sainte-Foy (replaced by Mr. Raymond Jensen, Minister)
Mrs. Halette Djandi, Consultant for MRE program, P.S.B.G.M.
Mr. Del Dougherty, Director-General, Laurentian School Board (Absent)
Mr. Albert Fink, Teacher, Rosemere School, Rosemere
Mrs. Monique Flowerday, Teacher, Harold Napper School, Brossard
Mr. René Frey, Minister, Montréal
Mr. Laiq Hanafi, Director of Instructional Services, Laurenval School Board
Mr. Joseph Hoffbeck, Professor, Concordia University, Montréal
Mr. Randy Holm, Minister, Charlesbourg Ouest
Mr. John Killingbeck, Assistant Director-General, Lakeshore School Board
Mrs. Barbara Koch, Consultant for MRE program, P.S.B.G.M.
Mr. Denis Lampron, Eastern Québec Regional School Board
(Replaced par Mr. René Labbé, Teacher, Eau Vive School, Québec)
Mrs. Lorraine Lapalme, Teacher, John Adom School, Delson
Mr. Pierre Lebuis, Professor, UQAM, Montréal
Mrs. Suzanne Longpré, Teacher, Christmas Park School, Beaconsfield
Mr. Jack McLean, Teacher, Hadley Jr. High School, Hull
Mr. Ron Mahabir, Teacher, H.S. Billings School, Châteauguay
Mrs. Camille Marchand, Teacher, P.S.B.G.M.
Ms. Margaret Mitchell, Consultant for MRE program, Lakeshore School Board

M. Fo Numi (Absent)

Mrs. Margaret Paulette, Chairperson, Eastern Townships School Board

LIST OF PARTICIPANTS INVITED FOR THE STUDY SESSION MAY 31, 1991 (CONT'.)

Mrs. Isabelle Robertson, Professor, McGill University, Montréal
Mrs. Paula Steiche, Teacher, Butler School, Montréal
Mrs. Roxanne Walker, Parent, Sherbrooke
M. Allan Locke, Président, Comité protestant
M. Danford E. De Silva, Membre, Comité protestant
Mme Ruth Eatock, Membre, Comité protestant
M. John Russell Fisher, Membre, Comité protestant
Mme Marthe Laurin, Membre, Comité protestant
M. Charles F. Morris, Membre, Comité protestant
M. Glenn Smith, Membre, Comité protestant
M. Harry Kuntz, Secrétaire, Comité protestant

LIST OF GROUPS MET AND VISITS

Association Moral and Religious Educators of Québec
Conseillers et conseillères pédagogiques des commissions scolaires protestantes
Direction de l'enseignement protestant, Ministry of Education
Allancroft School, Beaconsfield
Barclay School, Montréal
Christmas Park School, Beaconsfield
École de la Fraternité, Montréal-Nord
McCaig School, Rosemere
Prince Charles/T.H. Bowes School, Chomedey, Laval
Dorval High School
Massey Vanier High School, Cowansville
Twin Oaks School, Fabreville, Laval
Église Réformée du Québec
Knowlton Academy

BRIEFS RECEIVED

Québec Association of Protestant School Boards
Eastern Townships School Board
Richelieu Valley School Board
Protestant School Board of Greater Montréal
South Shore Regional School Board
Scott Conrod, Director-General, Laurenval School Board
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