

**Ontario Catholic Elementary Curriculum
Policy Document, Grades 1-8**



Family Life Education

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Ontario Catholic Elementary Curriculum Policy Document, Grades 1-8: Family Life Education

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Abbreviations

The following abbreviations are used in references throughout this curriculum document.

Vatican Documents

available through www.vatican.va

AL – Amoris Laetitia

CCC – Catechism of the Catholic Church

CD – Compendium of the Social Doctrine of the Church

CV – Christus Vivit

DC – Directory for Catechesis

EG – Evangelii Gaudium

FC – Familiaris Consortio

GE – Gaudete et Exsultate

GS – Gaudium et Spes

LG – Lumen Gentium

Documents from the Institute for Catholic Education (ICE) and the Assembly of Catholic Bishops of Ontario (ACBO)

available through www.iceont.ca

FLE/FLE 2012 – Family Life Education Curriculum Policy Document, Grades 1 – 8, 2012

RE – Religious Education Curriculum Policy Document, Grades 1 – 8, 2012

OCSGE – Ontario Catholic School Graduate Expectations, 2019

RTP – Renewing the Promise, 2018

Documents from the Ministry of Education

available through www.dcp.edu.gov.on.ca

Growing Success - Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 – 12, 2010

HPE – Ontario Health and Physical Education Curriculum, Grades 1 – 8, 2019

Note: Materials regarding Equity and Inclusive Education, Assessment and Evaluation, including the Achievement Chart, are largely quoting from these two important source documents to ensure consistency across subject areas.

Introduction

Welcome to the *Family Life Education Curriculum Policy Document, 2023*. “The family is the first school of human values” (*AL*, 274), and parents are the first educators. We are honoured to join with families across the province as we support and nurture students through their learning in Catholic schools.

Catholic parents¹ are aware of their great responsibility as their children's first and most important teachers. They know that it is through them that their children first learn of God's love. It is through the witness of their parents' generous and unselfish love that children learn important lessons that cannot be learned anywhere else. Working in partnership with the bishops of Ontario, Catholic schools accompany parents and support them in their role as teachers of the faith.

The Assembly of Catholic Bishops of Ontario offered words of encouragement for parents and families in the pastoral letter, *Renewing the Promise*:

God has gifted you with children and you are their first and most important educators. Yours is the task to immerse them in the unconditional love of God found in Christ Jesus. (RTP, 16)

Serious reflection has been given to the contemporary context and complexities of family life today. These considerations emerged through the gathering of focus groups, facilitated conversations and an advisory committee with members from various partners in Catholic education, along with colleagues from across Canada in both French and English publicly funded education. There is a recognition that students live in many diverse settings and situations and are witness to the many iterations of family in the community.

The approach of this curriculum document aims at centering family as a gift from God – not perfect, by any means – but called to be loving, faithful, healthy, hopeful and joy-filled disciples.

¹ In this document, the term “parent(s)” is used to refer to a child’s parent(s) or guardian(s).

Pastoral Approach in Family Life Education

Family Life Education addresses matters of deep meaning and practical relevance for how we are called to live our lives: issues relating to sexuality, marriage, physical and emotional well-being, the procreation and raising of children, the nature of the family and its place in human society and the Church. These matters must be taught using a pastoral approach, which by its nature includes both sensitivity to individual circumstances and respect for the wisdom of the Church, who seeks to proclaim the truth revealed by God and propose what will yield true human flourishing. The reality of students' lived experiences is often complex, shaped by various family configurations, their own developmental and faith journey, the influences of social media and the pressures of a highly secular and sexualized culture. While acknowledging these challenges, educators are called to propose to students and help them understand the richness of all that the Church teaches about marriage, family and sexuality.

In John's Gospel, Jesus says, "I came that they may have life, and have it abundantly" (Jn 10:10). Elsewhere, he asserts, "you will know the truth and the truth will make you free" (Jn 8:32). These two values are intimately linked and must be so in Family Life education. In coming to know and embrace the truth that Jesus proclaimed, we find our deepest meaning and our greatest joy. This is true even when confronting challenging issues, for the Lord reassures us "the gate is narrow and the road is hard that leads to life" (Mt 7:14). While treating people with sensitivity and refraining from judgement, we must be confident to present the Church's beautiful teaching on marriage and family life. Clear teaching and pastoral sensitivity are not opposed to each other, and when combined they provide a foundation for health in mind, body and spirit.

This is a delicate task, to be sure, especially when what the Church teaches is often at odds with current trends and popular ideas. It is not easy for teachers to present concepts that may be resisted at first, appearing to be out of touch, old-fashioned or unsympathetic to individuals, but the teachings of our faith are given to us with purpose: to experience the joy and peace that comes from living as we are called and by developing a deeper relationship with God. We must therefore strive to achieve both doctrinal clarity and pastoral sensitivity in the classroom, difficult though that balance may be – not sacrificing one for the other. As the Nordic bishops wrote in their 2023 pastoral letter (Letter #79) on human sexuality:

We need deep roots. Let us then, try to appropriate the fundamental principles of Christian anthropology while reaching out in friendship, with respect, to those who feel estranged by them. We owe it to the Lord, to ourselves, and to our world to give an account of what we believe, and of why we believe it to be true.

In Luke's account of the disciples on the road to Emmaus we are taught about true accompaniment. In that encounter, Jesus met the disciples, walked with them and listened to their fear, confusion and disappointment. He then lovingly and firmly sought to instruct them, as "he interpreted to them the things about himself in all the scriptures" (Lk 24:27). This famous biblical encounter is an apt model for Family Life Education: as teachers in Catholic schools, we meet students in our classrooms, hallways and schoolyards with their many questions, often with underlying doubts and anxieties. And we are called to respond to them lovingly, with the life-giving message of the Gospel and the richness of what the Church teaches; to share with them, as Pope Francis says, that "the Christian proclamation on the family is good news indeed" (AL, 1).

A Catholic View of the Family

*“Before I formed you in the womb I knew you,
and before you were born I consecrated you;
I appointed you a prophet to the nations.” (Jer 1:5)*

In his 1988 address to the participants of the IV International Conference for the Family of Africa and Europe, Pope Saint John Paul II declared, “The Church believes in the family.” Earlier in his papacy, he identified the human family as the place of “love and life” because “love generates life”, and this is why the Church continues to make every effort to protect the family and to defend human life (*GS*, 51).

Pope Francis, in continuity with his predecessors, has continued to dedicate time, resources and synodal efforts to the examination of the situation of families in today’s world (*AL*, 2). “The joy of love experienced by families” he says, “is also the joy of the Church” (*AL*, 1).

The human family is the place where we learn how to live, love and pray. Moreover, the family, assisted by the Church, presents to young people the context for discerning and discovering “the beauty and grandeur of the vocation to love and the service of life” (*FC*, 1). Accordingly, the path to holiness is anchored in this context of life and love. Indeed, all people are called to holiness (*LG*, Chapter 5). A universal vocation, as holiness, according to Pope Francis, is “the most attractive face of the Church” (*GE*, 9). This primary vocation, rooted in the love of God, sets the foundation for young people to discern their unique calling in service to the People of God. The universal call to holiness is the Church’s main connection to equity, emphasizing that this state of living in harmony with God and with others is available and accessible to all people who cooperate with God’s grace, developing and using their unique gifts to experience unity with God. Intimacy with God is the desired end for all evangelizing and catechetical efforts. As the “source of eternal salvation” (Heb 5:9), Jesus calls us to participate in the inner life of the Trinity, thereby finding authentic freedom and healing. The Church exists to evangelize and to communicate this sacred truth because God desires that all people experience salvation or divine health (1 Tim 2:4).

The good news is Jesus, God’s only begotten Son, was sent to us to reveal the depths of God’s love for us. Jesus, repeating the great commandments revealed to the prophets of the Old Testament, commands us to love God and to love our neighbours as ourselves (Mt 22:36-40). Hence, family life education is the perfect context to teach children how to care for their neighbours and all of God’s creation. A child’s moral development depends on these experiences, giving them access to loving relationships and good modeling. Early nurture and proper formation contribute to the development of conscience, enhancing a child’s ability to reason and to discern between right and wrong. St. Paul was aware of this God-given ability to know and to discern truth (Rom 2:15). Teaching children how to reason and to investigate their thoughts and fears helps them to become critical thinkers, learning and understanding the laws of nature, and the way of light and the way of darkness.

The process involved in this call to holiness plays out in family life, anchored in the nurture one receives in one’s family and the expression of faith that supports the experience of holiness. Notwithstanding this desired outcome for all people of good will, understanding the unique experiences of families is necessary in the transmission of family life education.

The love experienced and shared between the persons of the Blessed Trinity is to be reproduced in the life of the family. God is love (1 Jn 4:7-21), and God depends on the human family to be instruments of love, thereby communicating this revealed truth to children. Accordingly, God's love knows no boundaries, reaching all people regardless of state of life, cultural background, ability or any other difference.

Although the culture influences our attitudes and approaches to certain topics related to family life, the process involved in the fulfilment of this mission requires discernment and a deep prayer life. Families and educators help children to grow in self-knowledge, thereby increasing their awareness regarding their giftedness and abilities. Family Life educators are called to develop their interior lives, consult the Holy Spirit in all decision making, and be informed and updated regarding the Church's teaching on Family Life Education, especially as new issues and concerns emerge. The Body of Christ flourishes when individual members are using and developing their unique gifts to magnify God. The key, however, is to provide resources and opportunities for children to find their gifts, develop their gifts, and share their gifts with the wider community.

Understanding the joys and challenges of family life is key to the development of Family Life resources for educators, students and families.

Family Life Education Curriculum in Context

Relationship of Family Life Education to Religious Education

Family Life Education is complementary to Religious Education in Ontario Catholic schools. As both areas share an intention to pass on Catholic teaching and to present a Catholic worldview, it is not surprising to see the curriculum in Family Life sharing similar values, ideals and the vision found in the Religious Education curriculum. The pedagogical approaches in each of these curricula will also share many similarities.

In terms of curriculum expectations, there is some overlap of concepts in Family Life Education and the strands of *Living a Moral Life* and *Living in Community* in Religious Education. The overlap does not, however, represent duplication since the topics in the *Family Life Education Curriculum Policy Document, 2023* take the perspective of and are expressed in the context of family living. There are opportunities for students to apply what they are learning in Religious Education to their Family Life Education and vice versa. (See pages 19-22 of this *Family Life Education Curriculum Policy Document, 2023* on *Formation of Conscience and the Importance of the Virtues in the Curriculum*.)

In terms of instruction of these two curricular areas in Catholic schools in Ontario, Religious Education makes up 80 percent of the total catechetical programming in grades 1 through 8 and Family Life Education makes up the remaining 20 percent. In practice, this means that Religious Education is typically taught four days a week and Family Life is typically taught one day a week.

Relationship to the Ontario Health and Physical Education Curriculum

The *Family Life Education Curriculum Policy Document, 2023* addresses the *Healthy Living* expectations (Strand D) of the *Ontario Health and Physical Education Curriculum, 2019* with a positive approach to being healthy, mind, body and spirit. Family Life Education touches on the topics of Healthy Eating, Personal Safety and Injury Prevention, Substance Use, Addictions and Related Behaviours, Human Development and Sexual Health, and Mental Health Literacy from a Catholic worldview, with a particular focus on the Catholic understanding of what it is to be human, what we are called to in terms of relationship with others, marriage and sexuality. The *Family Life Education Curriculum, 2023* also provides opportunities for students to learn and practice skills from Strand A of the *Ontario Health and Physical Education Curriculum, 2019* regarding social-emotional learning from a Catholic perspective.

On the Path of Reconciliation

As Canadians and Catholics, we continue to walk the path of reconciliation with Indigenous peoples. This is an important aspect of the context for this curriculum and the resources that will support it. We recognise that there are many important teachings surrounding the family in Indigenous cultures. Indigenous families are crucial to the wellbeing of Indigenous communities as all families are crucial to their communities. The riches of varying cultures are to be celebrated. The love and sharing in being part of a family evoke strong feelings of spiritual and cultural belonging which strengthen the family and ultimately the whole community. Where gifts and

talents, cultural celebrations, and relationships are explored throughout this curriculum, we look forward to the contributions of Indigenous elders and knowledge keepers in enriching the learning for all students.

Key Church Documents

There are a number of documents of the Church that inspire and inform our understanding of family life and have impacted our development of this curriculum. Along with the *Catechism of the Catholic Church* and Sacred Scripture, this Family Life curriculum has been inspired in particular by the following key documents. A selection of excerpts is provided for each one.

- *Familiaris Consortio, On the Role of the Christian Family in the Modern World*, by Saint Pope John Paul II, 1981

This document was a strong influence on the *Family Life Education Curriculum Policy Document* of 2012 and remains an important foundation here.

In affirming the Church's care for the family and the gift of all persons in the family, Pope John Paul II wrote:

In a particular way the Church addresses the young, who are beginning their journey towards marriage and family life, for the purpose of presenting them with new horizons, helping them to discover the beauty and grandeur of the vocation to love and the service of life. (1)

It is, in fact, to the families of our times that the Church must bring the unchangeable and ever new Gospel of Jesus Christ, just as it is the families involved in the present conditions of the world that are called to accept and to live the plan of God that pertains to them. Moreover, the call and demands of the Spirit resound in the very events of history, and so the Church can also be guided to a more profound understanding of the inexhaustible mystery of marriage and the family by the circumstances, the questions and the anxieties and hopes of the young people, married couples and parents of today. (4)

All members of the family, each according to his or her own gift, have the grace and responsibility of building, day by day, the communion of persons, making the family 'a school of deeper humanity': this happens where there is care and love for the little ones, the sick, the aged; where there is mutual service every day; when there is a sharing of goods, of joys and of sorrows. (21)

Since the publication of the *Family Life Education Curriculum Policy Document* of 2012, the Church has published a number of documents relevant to Family Life Education. The Congregation for Catholic Education has produced two documents that have provided insights for this curriculum:

- *The Identity of the Catholic School for a Culture of Dialogue*, January 2022

The Catholic school lives in the flow of human history. It is therefore continually called upon to follow its unfolding in order to offer an educational service appropriate to the present times. The witness of Catholic educational institutions shows on their part a great responsiveness to the

diversity of socio-cultural situations and readiness to adopt new teaching methods, while remaining faithful to their own identity. (18)

- “*Male and Female He Created Them*” *Towards a Path of Dialogue on the Question of Gender Theory in Education*, 2019

The Catholic school should be an educating community in which the human person can express themselves and grow in his or her humanity, in a process of relational dialogue, interacting in a constructive way, exercising tolerance, understanding different points of view and creating trust in an atmosphere of authentic harmony. Such a school is truly an “educating community, a place of differences living together in harmony. The school community is a place for encounter and promoting participation. It dialogues with the family, which is the primary community to which the students that attend school belong...” (40)

The programmes dealing with formation in affectivity and sexuality offered by Catholic centres of education must take into consideration the age-group of the students being taught and treat each person with the maximum of respect. This can be achieved through a way of accompanying that is discrete and confidential, capable of reaching out to those who are experiencing complex and painful situations. Every school should therefore make sure it is an environment of trust, calmness and openness, particularly where there are cases that require time and careful discernment. It is essential that the right conditions are created to provide a patient and understanding ear, far removed from any unjust discrimination. (56)

- *The Directory for Catechesis*, 2020

Giving direction to educators, the *Directory for Catechesis* speaks directly to Catholic schools.

Catholic schools are a community of faith that have at their foundation an educational initiative characterized by evangelical values. This initiative entails the involvement of the whole school community, parents as well, always placing the student at the centre, who grow together while respecting everyone’s pace. (310)

- *Amoris Laetitia, On Love in the Family*, Pope Francis, 2016

This post-synodal exhortation provides important insights into all the family is called to be and the call to the care of families and children.

The Lord’s presence dwells in real and concrete families, with all their daily troubles and struggles, joys and hopes. Living in a family makes it hard for us to feign or lie; we cannot hide behind a mask. If that authenticity is inspired by love, then the Lord reigns there, with his joy and his peace. The spirituality of family love is made up of thousands of small but real gestures. In that variety of gifts and encounters which deepen communion, God has his dwelling place. This mutual concern ‘brings together the human and the divine’, for it is filled with the love of God. In the end, marital spirituality is a spirituality of the bond, in which divine love dwells. (315)

- *Gaudete et Exsultate – On the Call to Holiness in Today’s World*, Pope Francis, 2018

The Lord asks everything of us, and in return he offers us true life, the happiness for which we were created. He wants us to be saints... (1)

Do not be afraid of holiness. It will take away none of your energy, vitality or joy. On the contrary, you will become what the Father had in mind when he created you, and you will be faithful to your deepest self. (32)

➤ *Christus Vivit* – the letter to young people by Pope Francis, 2019

Christ is alive! He is our hope, and in a wonderful way he brings youth to our world, and everything he touches becomes young, new, full of life. The very first words, then, that I would like to say to every young Christian are these: Christ is alive and he wants you to be alive! He is in you, he is with you and he never abandons you. (1-2)

The Strands of the Family Life Education Curriculum

Family Life Education has been divided into three distinct but related strands: *Families: A Living Communion of Love*, *Families: Called to be in Relationship* and *Families: Created in Love, Wonderfully Made*. These strands provide the organizational structure for the overall and specific curriculum expectations which are presented in a manner that scaffolds students' learning as they journey through the developmental stages of their lives from grades 1 through 8.

Strand A: *Families: A Living Communion of Love* asserts that God is ever-present in family life. In this strand, students develop an understanding that the family is their first community, and they come to appreciate their own unique families, recognizing God's mercy, compassion and goodness. They are comforted by understanding that "there is no stereotype of the ideal family, but rather a challenging mosaic made up of many different realities, with all their joys, hopes and problems" (*AL*, 57). Students recognize that God is present in the formation of their identity, and through families, the church and sacraments, they are supported and strengthened to discern their vocation. Students will have an opportunity to develop a Catholic worldview, deepen their awareness of the potential of families as domestic church and see how families are foundational to society. In today's reality and the challenges that families can face, students will understand that no family is outside the joy and hope that God offers.

Strand B: *Families: Called to be in Relationship* invites students to contemplate Christian identity as something bigger than self. In this strand, students recognize that Jesus was born into a family, and as they learn about the Holy Family, students understand what family life means and God's purpose in designing us to be born into human families. Family is the "school of humanity" (*GS*, 52) where life and faith are shared, nurtured and grown. Students will explore how they are created to be in relationship with God, their family, friends, the community and the world at large. Students examine how family, school and parish relationships can work together to support their development as loving, compassionate, respectful and caring family members who relate meaningfully to others. Students will discover the importance of Sacramental marriage and sacramentality in families while developing skills necessary to form and maintain healthy and trusted relationships. Students will deepen their awareness of duties, rights, responsibilities, decision making and discernment within families and communities.

Strand C: *Families: Created in Love, Wonderfully Made* affirms the Christian belief that each person has been created out of the love of, and in the image and likeness of, a loving creator God. (*CD*, 108-9) This strand presents a Catholic understanding of the human person as a unity of body, mind and spirit. For Catholics, human sexuality is a gift from God. Prayer, virtuous living, the formation of conscience, participation in the Sacraments and life in the family all contribute to the healthy development of the whole person. Students come to understand that as Catholics, we believe in the inviolable sanctity and beauty of every single human life, from conception through to natural death and at all points in between. Students gain a deepening appreciation that human dignity is an inherent and fundamental right, rooted in being created in the image and likeness of God as expressed in our Catholic Social Teaching. Students know their identity is not merely as individuals but also as members of the Body of Christ.

Considerations for Planning in Family Life Education

Introduction

The Family Life Education curriculum celebrates a tradition of excellence that leads children to understand God’s calling in a life of presence, mercy and the sacred dignity of all persons. We embrace a foundation of faith and reason with professional teaching and scholarship that is directly connected to the quality of teaching, learning and evidence-informed practices.

Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves. (preamble of Fides et Ratio, 1998)

Instructional Approaches in Family Life Education

Effective instruction is key to student success. To provide effective instruction in Family Life Education, teachers need to consider what they want students to learn, how they will know whether students have learned it, how they will design instruction to promote the learning, and how they will respond to students who are not making progress.

When planning what students will learn, teachers identify the main concepts and skills described in the Family Life curriculum expectations, consider the contexts in which students will apply the learning, and determine students’ learning goals.

A well-planned instructional program should always be at the student’s level, but it should also push the student towards their optimal level of challenge for learning, while providing support and anticipating and directly teaching skills that are required for success.

When planning for instruction in Family Life Education, program considerations guided by the Ministry of Education are translated to reflect our Catholic worldview.

Research, Theory and Practice

In Religious Education and Family Life Education, teachers are catechists who lead students to understand Catholic teaching by designing learning opportunities that are balanced and draw forth high standards for inquiry, communication and consolidated learning. In Family Life Education, professional practice is informed by research and taught with effective teaching and assessment strategies to meet the needs of the learners within our classrooms.

Catechesis

- We nurture the sacramental life of students through prayer, discernment, knowledge of the faith and works of mercy.
- We inspire students to understand, connect, reflect and engage through meaningful inquiry as they achieve the Ontario Catholic School Graduate Expectations.

- We guide learners in their developing understanding of family life in a living communion of love with Jesus Christ.
- We are guided by the Hope Expectations which articulate our deep aspirations for students as life-long learners.

Evidence-Informed Instruction

- We use evidence-informed teaching that consolidates understanding in a balanced approach to pedagogy with direct instruction, guided practice, shared collaboration among students and independent learning.
- We make learning visible with multiple opportunities for students to demonstrate success in knowledge, inquiry, communication and the application of skills.
- We design lessons that are engaging and provide a safe place for students to pray, learn about themselves and family life, and develop a healthy sexuality.
- We structure the scope and sequence of lessons so that students have frequent opportunities to practice decision-making and the art of listening with their peers.

Transferable Skills

- We plan explicit opportunities for critical thinking and problem-solving so that students develop communication skills as innovative, self-directed and global citizens.
- We engage the metacognition and prayerful discernment of students with clear connections to learning goals and the success criteria of performance tasks.
- We use meaningful resources, both traditional and contemporary, to support prayer, collaboration and digital literacy.
- We nurture students to understand God's calling and embrace social justice with a preferential option for the poor and marginalized.

Assessment, Evaluation and Feedback

- We triangulate evidence for student achievement with fundamental principles of assessment.
- We create performance tasks that are rich, integrated, authentic and accessible so that students have intentional opportunities for optimal success and self-regulation.
- We apply a comprehensive scope of formative and summative assessments with observations, conversations and performance tasks that co-construct success.
- We assess learning and evaluate achievement with feedback that celebrates the development of students and informs next steps in teaching and learning.
- We nurture a culture of belonging within the classroom so that all students feel safe to learn and grow. (See pages 25-34 of this *Family Life Education Curriculum Policy Document, 2023* for more on *Assessment and Evaluation of Student Achievement*.)

Differentiated Instruction

- We implement a breadth of varied teaching strategies that differentiate the content, process, products and learning environment for the individual needs of students.
- We design authentic learning opportunities that are intentionally focused on targeted interventions and a clear understanding of purpose for students and parents.

- We apply integrated and comprehensive supports for the dynamic needs and gifts of students in special education and for English Language Learners.
- We use explicit teaching practices that provide multiple opportunities for success and fidelity to the individual education plans of students.

Cross-Curricular and Integrated Learning

In cross-curricular learning, students are provided with opportunities to learn and use related content and/or skills in two or more subjects. For example, teachers can use Family Life texts in their language lessons and incorporate instruction in how to read and view non-fiction texts into their Family Life lessons.

In integrated learning, students are provided with opportunities to work towards meeting expectations from two or more subjects within a single unit, lesson or activity. By linking expectations from different subjects within a single unit, lesson or activity, teachers can provide students with multiple opportunities to reinforce and demonstrate their knowledge and skills in a variety of contexts. There are clear connections, for example, between the expectations in Family Life Education and those in other subject areas, such as language, health and physical education, mathematics, science and technology, the arts, and social studies, history and geography. Family Life Education can be used to provide other ways of learning and making connections.

Numeracy, Literacy and Inquiry/Research Skills

Numeracy, literacy and inquiry and research skills are critical to students' success in all subjects of the curriculum and in all areas of their lives. Family Life Education builds on and reinforces certain aspects of the mathematics and language curriculum, and provides students with numerous opportunities to develop research skills. Family Life Education provides opportunities for students to connect mathematics with everyday living. For example, in Family Life Education, students can apply and connect financial literacy with stewardship as they examine fiscal responsibility and moral decision making in earning and using money. In Family Life Education, students apply data literacy concepts such as data collection and organization, data visualization and data analysis when they are required to use various diagrams, charts, maps, tables and graphs to organize, interpret and present information. Family Life Education also provides the opportunity for students to apply the processes of problem solving, communicating, connecting and analysis.

As part of Family Life Education, students use a range of language skills and develop literacy skills as they think, express and reflect. Students read, write, listen, speak, view, represent, discuss, ask questions and think critically about ideas and issues in Family Life. Family Life Education provides students with opportunities to learn a variety of research methods to gather, interpret and critique information, detect bias, and to know which methods to use in a particular inquiry. Students develop and apply skills needed to learn how to locate relevant information from a variety of sources, such as books, newspapers, field studies and interviews, photographs, diagrams and charts, and digital texts. As they advance through the grades, students will be expected to use these sources with increasing sophistication. They will also be expected to distinguish between primary and secondary sources, to determine their validity and relevance, and to use them in appropriate ways.

When integrating mathematics, literacy and research skills as expectations into Family Life Education, care should be taken to ensure that the expectations are consistent with those for mathematics, literacy and research in the same grade.

Co-educational and Same-Sex Classes

Although all the curriculum expectations can be achieved in either co-educational or same-sex classes, addressing parts of the curriculum in same-sex settings may allow students to learn and ask questions with greater comfort. Same-sex settings may be of benefit to some students not only for the discussion of some Family Life topics but also for developing and practising some social-emotional learning skills. Such considerations are particularly relevant for learners in the Junior and Intermediate divisions.

It is also important to have time for co-educational learning, which can encourage learning about others and about differences and commonalities among people, and allows for the development of relationship skills. Teachers should base their decisions about teaching in co-educational or same-sex settings on students' needs. Different strategies may be required at different times so that students have opportunities to learn in a variety of different groupings.

Acknowledgement of and respect for individual differences will encourage student participation and help students learn to collaborate with and respect others. Strategies for encouraging understanding and mutual respect among students include:

- creating an inclusive and welcoming atmosphere in the class and supporting all students to be active participants;
- fostering authentic opportunities for students to provide input into learning activities and approaches;
- providing opportunities for all students to assume leadership roles;
- encouraging and respecting the interests and abilities of all students;
- ensuring that responsibilities are shared equally by all students.

At times, some students may be easily embarrassed about material being presented on human sexuality (e.g. talking about physical changes related to puberty) because this information is personal. Teachers may respond with sensitivity by reading the material to students rather than having them read it aloud. However, this shyness about the body is natural and should not be discouraged. Modesty is the virtue that protects that which is personal and intimate, and is directly connected to chastity. When determining the appropriateness of same-sex groupings for learning, Catholic teachers also need to consider the importance for everyone to learn about the changes in each other's bodies as part of God's design.

Program Considerations for English Language Learners

Family Life Education requires the use of communication skills in both written and oral forms using a variety of media. Appropriate choice of instructional methods and settings for English language learners will help to ensure that curriculum expectations are met.

The first language of approximately 28 percent of students in Ontario's English-language schools is a language other than English. English language learners may be newcomers to Canada or students

born in Canada but living in families where English is not spoken or is not the first language of choice. Those who are new to Canada may not have attended an educational system equivalent to that of Ontario or may have come from regions where access to formal schooling was limited. When starting school in Ontario, many of these students are entering a new linguistic and cultural environment. Teachers share in the responsibility for these students' English language development.

Research has shown that an age-appropriate proficiency in a first language contributes to the ease at which a new language is learned. Although acquisition of English requires that students primarily use English at school, it is important that teachers build into their curriculum opportunities for English language learners to share their culture and language with other students in the classroom. These students add a cultural dynamic to the classroom that promotes appreciation for Canada's diversity. Their cultural and linguistic experiences are the foundations upon which English literacy is to be built. Parents and the local community can be a great resource for continuing the development of the student's first language as a means for supporting the development of fluency in English.

In Ontario schools, teachers who specialize in ESL/ESD provide support for English language learners through two distinct programs:

English as a Second Language (ESL) programs are for students born in Canada or newcomers whose first language is a language other than English, or is a variety of English significantly different from that used for instruction in Ontario schools. Students in these programs have had educational opportunities to develop age-appropriate first-language literacy skills.

English Literacy Development (ELD) programs are primarily for newcomers whose first language is a language other than English, or is a variety of English significantly different from that used for instruction in Ontario schools, and who arrive with significant gaps in their education. These students generally come from countries where access to education is limited or where there are limited opportunities to develop language and literacy skills in any language.

In planning programs for students with linguistic backgrounds other than English, teachers need to recognize the importance of the orientation process, understanding that every learner needs to adjust to the new social environment and language in a unique way and at an individual pace. For example, students who are in an early stage of English-language acquisition may go through a "silent period" during which they closely observe the interactions and physical surroundings of their new learning environment. They may use body language rather than speech or they may use their first language until they have gained enough proficiency in English to feel confident of their interpretations and responses. Students thrive in a safe, supportive and welcoming environment that nurtures their self-confidence while they are receiving focused literacy instruction. When they are ready to participate in paired, small-group or whole-class activities, some students will begin by using a single word or phrase to communicate a thought, while others will speak quite fluently.

With exposure to the English language in a supportive learning environment, most students will develop oral language proficiency quite quickly. However, it is important to note that a

high degree of oral proficiency demonstrated by many English language learners in their use of everyday English is not an indicator of equal proficiency in a student's use of academic English. Most English language learners who have developed oral proficiency in everyday English will still require instructional scaffolding to meet curriculum expectations. Research has shown that it takes five to seven years for most English language learners to catch up to their English-speaking peers in their ability to use English for academic purposes.

Responsibility for students' English language development is shared by the classroom teacher, the ESL/ELD teacher (where available) and other school staff. Volunteers and peers may also be helpful in supporting English language learners in Family Life Education. By adapting the instructional program, teachers facilitate these students' learning. Appropriate adaptations include:

- modification of some or all of the subject expectations so that they are challenging but attainable for the learners at their current level of English proficiency, with the necessary support from the teacher;
- use of a variety of instructional strategies (e.g. small group instruction, extensive use of visual cues, images, diagrams, visual representations of key ideas, graphic organizers, scaffolding, previewing of texts, pre-teaching of key vocabulary, peer tutoring, strategic use of students' first languages);
- use of a variety of learning resources (e.g. visual material, simplified text, bilingual dictionaries, subject-specific glossaries, resources available in languages that students speak at home, concrete materials, learning materials and activities that reflect cultural diversity);
- use of assessment accommodations that support students in demonstrating the full range of their learning (e.g. provision of additional time; provision of options for students to choose how they will demonstrate their learning, such as portfolios, oral interviews, oral or visual representations, demonstrations and models, dramatic activities, and songs and chants; use of tasks requiring completion of graphic organizers or cloze sentences instead of essay questions or other assessment tasks that depend heavily on proficiency in English).

Teachers need to adapt the program for English language learners as they acquire English proficiency. For English language learners at the early stages of English language acquisition, teachers are required to modify curriculum expectations as needed. Most English language learners require accommodations for an extended period, long after they have achieved proficiency in everyday English.

When curriculum expectations are modified to meet the language-learning needs of English language learners, assessment and evaluation will be based on the documented modified expectations. Teachers will check the ESL/ELD box on the Provincial Report Card only when modifications have been made to curriculum expectations to address the language needs of English language learners (the box should *not* be checked to indicate simply that they are participating in ESL/ELD programs or if they are only receiving accommodations). There is no requirement for a statement to be added to the "Comments" section of the report cards when the ESL/ELD box is checked.

Although the degree of program adaptation required will decrease over time, students who are no longer receiving ESL or ELD support may still need some program adaptations to be successful.

Planning Programs for Students with Special Education Needs

Classroom teachers are the key educators of students with special education needs. They have a responsibility to help *all* students learn, and they work collaboratively with special education teachers and educational assistants, where appropriate, to achieve this goal.

Learning for All: A Guide to Effective Assessment and Instruction for All Students, Kindergarten to Grade 12, 2013 describes a set of beliefs that should guide program planning for students with special education needs:

- All students can succeed.
- Each student has their own unique patterns of learning.
- Successful instructional practices are founded on evidence-based research, tempered by experience.
- Universal design and differentiated instruction are effective and interconnected means of meeting the learning or productivity needs of any group of students.
- Classroom teachers are the key educators for a student's literacy and numeracy development.
- Classroom teachers need the support of the larger community to create a learning environment that supports students with special education needs.
- Fairness is not sameness.

In any given classroom, students may demonstrate a wide range of strengths and needs. Teachers plan programs that are attuned to this diversity and use an integrated process of assessment and instruction that responds to the unique strengths and needs of each student. An approach that combines principles of universal design and differentiated instruction enables educators to provide personalized, precise teaching and learning experiences for all students.

When planning and delivering a program for students with special education needs, classroom teachers often work in collaboration with special education teachers to identify the student's level of development, learning abilities and needs to ensure that education programs are designed to accommodate their particular needs and to facilitate the student's growth and development.

In planning Family Life Education programs for students with special education needs, teachers should begin by examining the curriculum expectations for the appropriate grade level for the individual student and the student's particular strengths and learning needs to determine which of the following options is appropriate for the student:

- no accommodations or modified expectations; or
- accommodations only; or
- modified expectations, with the possibility of accommodations; or
- alternative expectations, which are not derived from the curriculum expectations for the grade or subject and which constitute alternative programs.

If the student requires either accommodations or modified expectations, or both, the relevant information, as described in the following paragraphs, must be recorded in their Individual Education Plan (IEP).

Students Requiring Accommodations Only

Some students with special education needs are able, with certain accommodations, to participate in the regular curriculum and to demonstrate learning independently. Providing accommodations to students with special education needs should be the first option considered in program planning. Instruction based on the principles of differentiated instruction focuses on the provision of accommodations to meet the diverse needs of learners. Differentiated instruction requires effective instruction that shapes each student's learning experience in response to their particular learning preferences, interests, and readiness to learn.

Accommodation Methods

Instructional accommodations: changes in teaching strategies, including styles of presentation, methods of organization, or use of technology and multimedia. Some examples include the use of graphic organizers, photocopied notes, adaptive equipment, or assistive software.

Environmental accommodations: changes that the student may require in the classroom and/or school environment, such as preferential seating or special lighting.

Assessment accommodations: changes in assessment procedures that enable the student to demonstrate their learning, such as allowing additional time to complete tests or assignments or permitting oral responses to test questions.

When assessing and evaluating students who require “accommodations only” in Family Life Education, the curriculum expectations in this resource for the appropriate grade level are to be used as a basis. Do **not** check the IEP box on the provincial report card or comment on the provision of accommodations.

Students Requiring Modified Expectations

Modifications are changes made to the grade-level expectations for a subject or course to meet the student's learning needs. Modifications may include:

- the use of expectations at a different grade level, and/or
- an increase or decrease in the number and/or complexity of the curriculum expectations for the regular grade level.

Learning expectations must be reviewed in relation to the student's progress at least once every reporting period, and must be updated as necessary (*Special Education in Ontario, 2017, E28*).

If a student requires modified expectations in Family Life Education, assessment and evaluation of their achievement will be based on the learning expectations identified in the IEP and on the achievement levels outlined under *Levels of Achievement* in the “Assessment and Evaluation of Student Achievement” section of this *Family Life Education Curriculum Policy Document, Grades*

1 – 8, 2023. On the Provincial Report Card, the IEP box must be checked for Family Life Education and the appropriate statement from *Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 to 12, 2010*, page 61, must be inserted. Teacher comments should present relevant information regarding the student’s demonstration of the modified expectations and next steps.

Selection of Resources to Support Student Learning

Student learning is supported and enhanced through a variety of learning resources. The learning resources that students use to engage their learning is optimally supported with access to media that is high quality, developmentally appropriate and intentionally applied to the students’ academic profile and need for metacognition. Our schools are committed to providing books, movies, learning resources and digital platforms that support transferable skills, and classrooms that are focused on excellence in faith formation as well as academic achievement. Resources to support student learning should contribute positively to the overall mission and identity of the Catholic school.

In Religious Education and Family Life Education in Ontario, core classroom resources are carefully selected and designed by the Assembly of Catholic Bishops of Ontario (ACBO) in service to publicly funded Catholic schools. This responds to the responsibility of bishops in Canon Law to be the chief teachers in matters of faith and morals in their own diocese. In Ontario, the bishops have exercised this responsibility collectively and worked collaboratively through the ACBO on the development of these resources. It also means that schools can be assured of the relevance of these resources to the curriculum expectations as well as their alignment with Catholic teaching.

In the selection of all resources, whether in a classroom collection or online or in the school library, care must be taken in selecting materials that support the expectations of the Family Life Education curriculum and that respect the developmental nature of the learning in this area for students. Familiarity with the Family Life curriculum expectations is essential so that both selection and access to or intended use of materials are considered in the local policy and procedures.

Formation of Conscience and the Importance of the Virtues in the Curriculum

Conscience

As Family Life Education speaks to moral decision making, the concept of one's conscience and the formation of conscience in relation to decision making is of great importance. While the Family Life Education curriculum expectations do touch on the formation of conscience, the topic is dealt with in greater depth through the Religious Education curriculum.

The concept of conscience and the process of formation of conscience is covered in developmentally appropriate ways at every grade level in Religious Education as described in the description of the *Living a Moral Life* strand:

Critical thinking and analytical skills assist in the efforts to integrate a Catholic worldview into decisions concerning such moral issues as right relations, forgiveness, respect for life, poverty, violence, racism, stewardship, and care of nature/the environment.

In his ministry, Jesus called all people to a conversion of the heart. Moral formation requires such a conversion so that we can walk in the footsteps of Christ. This strand asks students to journey inward to examine their present attitudes and actions in an effort to transform them into those reflective of Christ. The Sermon on the Mount is an indispensable example of conversion. Jesus, without rejecting the importance of the Ten Commandments given to Moses, transformed them into the Beatitudes, a vision of God's Kingdom. Religious education can help to promote conversion if it presents not only the demand of the Gospel – the commandments – but also the personal and social consequences of living according to those demands. Children, like adults, long for happiness. Religious education that promotes moral formation teaches children that happiness is made possible through moral living, and moral living is the path taken in response to God's call to holiness.
(RE, 29)

Students will have the opportunity to apply what they are learning in Religious Education to their learning in Family Life Education. This will be an important opportunity for students to develop their critical thinking skills. Family Life Education will present many opportunities for students to reflect on what the Religion curriculum names as the happiness that comes from and is made possible through moral living.

A brief overview of when and how conscience is presented in the Religious Education curriculum is provided below:

Teaching on Conscience in Religious Education

Grade	Big Ideas	Expectations
1	God has created human persons with free will and reason (the ability to choose to do what is good or what is not good). All human actions have consequences for which we are responsible and that should be considered when making a moral decision.	ML2: Demonstrate an understanding that we are able to think (i.e. use our reason) about our actions and to know that they affect our relationship with God, other people, and ourselves. [CCC nos. 355-384; 1778-1779]
2	The Decalogue, the Sermon on the Mount, particularly the Beatitudes and Church Tradition are sources of instruction for moral conduct (i.e. for living the Christian life).	ML2: Demonstrate an understanding that God has established Laws to guide us (i.e. to judge) in deciding (i.e. choice) how to act and that when we act in ways that break God's Law of Love we need to seek forgiveness from God and from the ones we have offended. [CCC nos. 1849-1851; 1946-1986; 2052-2082]
3	God has created human persons with free will and reason (the ability to choose to do what is good or what is not good). All human actions have consequences for which we are responsible and that should be considered when making a moral decision.	ML2: Demonstrate an understanding of the gift of freedom and responsibility that we have in the choices that we make in trying to live a good Christian moral life. [CCC nos. 1730-1748]
4	Through our conscience we discover God's truth for our lives and are invited to follow (i.e. listen) to the "voice of God" (i.e. His will) in our lives. Conscience is a judgement of reason concerning the moral choices we face and the actions we perform. We have a moral responsibility to form our conscience in accordance with Truth (i.e. Jesus Christ, Word of God, Moral Law and the natural law which God has written on our hearts).	ML2: Explain how we are called, through the help of our consciences, to discover God's truth and obey God's will. [CCC nos. 1776-1802]
5	Through our conscience, the judgement of reason aided by faith, we can judge the morality of our actions. God has given us freedom of will to choose to participate in the fullness of life offered by God and therefore we are responsible for our moral actions. The morality of a human act depends on the object of the act that is chosen, the intention of the person acting, and the circumstances of the action.	ML2: Demonstrate an understanding of conscience as a source of help in judging our moral actions and our responsibility for the results of our actions. [CCC nos. 1749-1761; 1776-1802] ML3: Explain the importance of the teaching role of the Church (i.e. Magisterium) in assisting society and individuals to reflect on moral issues and to respond in ways that promote the dignity of the human person and the call to holiness. [CCC nos. 2030-2040]
6	Through the judgement of reason aided by faith, we can judge the morality of our actions. Conscience is the subjective moral guide for Christian living that judges	ML2: Demonstrate an understanding of the importance of the formation of our conscience and describe the various ways in which this has been undertaken in the lives of holy men

	<p>actions in light of the objective Moral Law (i.e. Ten Commandments and Beatitudes); a judgement of reason concerning the moral choices we face and the actions we perform. Human beings have a responsibility to form their conscience in accordance with Truth (i.e. Jesus Christ, Word of God, Moral Law), through grace and the work of the Holy Spirit. The Church’s Magisterium (i.e. Pope / Bishops) can assist us in developing an informed conscience in order to live a moral life.</p>	<p>and women through the Tradition (i.e. pastors, teachers, saints, and martyrs). [CCC nos. 1776-1802] ML3: Demonstrate an understanding of the important personal responsibility that each person has to form their moral conscience as a sign of Christian maturity and a commitment to the call to holiness. [CCC nos. 1730-1775; 1776-1802; 1929-1933]</p>
<p>7</p>	<p>Our conscience is a judgement of reason concerning the moral choices we face and the actions we perform and we are capable of making errors in judgement for which we are responsible. Conscience is the subjective moral guide for Christian living and it judges actions in light of the objective Moral Law (i.e. Ten Commandments and Beatitudes).</p>	<p>ML1: Demonstrate an understanding of the purpose of the Church’s teaching role (i.e. Magisterium – Pope / Bishops) concerning Christian morality (i.e. social morality, marriage, sexuality, family life). [CCC nos. 2032-2051; 2331-2400; 2514-2533] ML2: Demonstrate an understanding that when faced with a moral choice in our life, the judgement of our conscience can be right or wrong (i.e. we can choose good or evil, we can develop virtues / vices). [CCC nos. 1762-1775; 1776-1802; 1803-1845] ML3: Demonstrate an understanding of the importance of developing a life of virtue (good habits and practices; Cardinal and Theological Virtues) in order to discern and implement the moral teachings found in the Gospels and applied through the teachings of the Church. [CCC nos. 1803-1845]</p>
<p>8</p>	<p>Through our conscience and the judgement of reason aided by faith, we can judge the morality of our actions. Because Sacred Scripture contains the Word of God, and thus objective Truth, it is an important tool for forming human conscience. The Church’s Magisterium (i.e. Pope / Bishops) can assist us in developing an informed conscience in order to live a moral life.</p>	<p>ML1: Demonstrate an understanding of how living the Christian moral life in accordance to the Moral Law (i.e. Natural Moral Law, Ten Commandments, Law of the Gospel) is a witness to the Truth, the Dignity of the Human Person and the building up of the Church and Society. [CCC nos. 1700-1715; 1877-1948; 2012-2051; 2464-2513] ML2: Demonstrate an understanding of the important roles of Scripture (i.e. Word of God, Jesus Christ), the Church (i.e. Teaching Magisterium) and the Holy Spirit in the formation of a healthy (upright) conscience. [CCC nos. 1776-1802]</p>

Virtues

As we see in the chart above, virtues are also referred to in the Religious Education curriculum. This will be yet another area of positive overlap and integration between Religious Education and Family Life Education. Understanding what virtues are – both human and Christian – and having opportunities to reflect on how one practises them and seeks to perfect them is an important part of being a reflective thinker, a caring family member, and a responsible citizen who acts morally and legally as a person formed in Catholic traditions, promotes the sacredness of life and witnesses to Catholic social teaching. (OCSGE)

The *Directory for Catechesis* affirms:

*In the same way, the catechetical task of educating the believer to the good life of the Gospel involves the Christian **formation of the moral conscience**, so that in every circumstance he may listen to the Father's will in order to discern, under the guidance of the Spirit and in harmony with the law of Christ (cf Gal 6:2), the evil to be avoided and the good to be done and putting this into practice with diligent charity. This is why it is important to teach the believer to draw from the commandment of charity developed from the Decalogue (cf Exod 20:1-17; Deut 5:6-21) and from the virtues, both human and Christian, guidelines for acting as Christians in the different areas of life. Not forgetting that the Lord came to give life in abundance (cf John 10:10), catechesis should know how to point out 'the attractiveness and the ideal of a life of wisdom, self-fulfilment and enrichment' so as to make believers "joyful messengers of challenging proposals, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel". (84)*

Equity and Inclusive Education in Family Life Education

The Ontario Equity and Inclusive Education strategy focuses on respecting diversity, promoting inclusive education, and identifying and eliminating discriminatory biases, systemic barriers, and power dynamics that limit the ability of students to learn, grow, and contribute to society. Antidiscrimination education continues to be an important and integral component of the strategy.

In an environment based on the principles of inclusive education, all students, parents, caregivers, and other members of the school community – regardless of ancestry, culture, ethnicity, sex, physical or intellectual ability, race, religion, creed, gender identity, gender expression, gender, sexual orientation, socio-economic status, or other factors – are welcomed, included, treated fairly, and respected. Diversity is valued when all members of the school community feel safe, welcomed, and accepted. Every student is supported and inspired to succeed in a culture of high expectations for learning. In an inclusive education system, all students see themselves reflected in the curriculum, their physical surroundings, and the broader environment, so that they can feel engaged in and empowered by their learning experiences.

The implementation of antidiscrimination principles in education influences all aspects of school life. It promotes a school climate that encourages all students to work to high levels of achievement, affirms the worth of all students, and helps students strengthen their sense of identity and develop a positive self-image. It encourages staff and students alike to value and show respect for diversity in the school and the broader society. Antidiscrimination education promotes fairness, healthy relationships, and active, responsible citizenship.

Teachers can give students a variety of opportunities to learn about diversity and diverse perspectives. By drawing attention to the contributions of women, the perspectives of various ethnocultural, religious, and racialized communities, and the beliefs and practices of First Nations, Métis, and Inuit peoples, teachers enable students from a wide range of backgrounds to see themselves reflected in the curriculum. It is essential that learning activities and materials used to support the curriculum reflect the diversity of Ontario society. In addition, teachers should differentiate instruction and assessment strategies to take into account the background and experiences, as well as the interests, aptitudes, and learning needs, of all students.

In Ontario Catholic schools, the expectations contained throughout the Family Life Education document provide educators with the opportunity to address a number of key issues related to equity, antidiscrimination, and inclusion. Students explore the Christian belief that all humans are created in the image of God and that God knows and loves each and every person. Students learn to appreciate the uniqueness of each person, as well as exploring what makes them alike. Students learn that God created them to live in relationship with others and to respond to others with love. Students understand that treating others with equity, dignity, and respect is a necessity as they strive to lead fully human lives.

Equity and Inclusion in Family Life Understood through the Catholic Social Teachings

The Church’s social teaching hands on foundational truths regarding the building of a just society, including the right to life and health, the dignity of the person and the common good. These principles guide our moral and pastoral discernment of contemporary cultural and social issues. To achieve this end, the Magisterium has encouraged Family Life education, calling all parents and educators to contribute to the ethical formation of young people (*AL*, 272). This formation begins with understanding our identity as adopted sons and daughters of God. “Through baptism we are formed in the likeness of Christ” (*LG*, 7), meaning we are members of the one body of Jesus. Accordingly, the purpose of Family Life Education is to ensure that young people will have access to resources, both material and spiritual, that help to reproduce the pattern we see in Jesus. This process involves the promotion of the awareness of our common dignity, including the capacities with which we have been endowed by virtue of being created in God’s image.

To be created in God’s image (Gen 1:26-27) means the human person possesses dignity, is capable of self-knowledge and self-awareness, self-mastery, self-possession or free will, and the capacity to love and to reason. (*CCC* 357) Scripture affirms that regardless of race or gender (Gal. 3:28), all people are created equal in dignity, called to love with a sincere gift of self, and to promote the good of all people and of the whole person. The dignity of the human person is the foundation of all other principles, including the common good.

The family, or the “domestic Church”, as it is known in official Church teaching, provides the context for individuals to develop their God-given capacities, including the call to affirm the dignity of all people, especially helping them to know and accept that God loves all people without partiality.

Jesus’s teaching in the Parable of the Judgement of Nations (Mt. 25:31-46) demonstrates the intimate link between humanity and Jesus. We are called to honour Christ in our actions towards others, including providing opportunities and access to resources and possibilities for human development. St. Paul reminds us, when one member of the body suffers, the whole body suffers, the whole community is impacted. To be a Christian is to be attentive to this reality.

The common good involves care for people experiencing vulnerability due to a lack of access to spiritual and material blessings, for example:

- People experiencing hunger
- People experiencing homelessness
- People lacking proper health care
- People lacking education/proper formation
- People experiencing loneliness
- People experiencing shame
- People experiencing oppression

Understanding the value of freedom is key to understanding equity and inclusion through the lens of Catholic Social Teaching. Freedom, according to the teaching of the Second Vatican Council, is the highest sign of being created in God's image, and a sign of the dignity of the human person (*GS*, 17).

A person is authentically free when they are permitted to fulfill their personal vocation:

- To seek the truth and profess their religious, cultural and political ideas;
- To choose a state of life and, as far as possible, a line of work;
- To pursue initiatives of an economic, social or political nature;
- To refuse what is morally negative. (*CD*, 200)

Providing and fostering opportunities to flourish, to grow in holiness and to magnify God with the use of our gifts is the foundation of a Catholic understanding of equity and inclusion.

Opportunities that enhance human freedom and the possibility of developing gifts through proper training and access to other life-giving resources provide the fuel to help people become more and more like God in the way they love and reason, and care for God's creation.

Regardless of ability or qualification, God's love and grace form and transform us, reminding us we are equal in dignity. Cooperating with God's grace and assisted by Church teaching, parents and educators guide young people in their discernment of gifts, strengths, and their vocation.

This education includes the Church's teaching on the gift of our sexuality, the integrity and sanctity of the body, being created in God's image (*Gen. 1:26*) and the authentic freedom to which we have been called. We are encouraged to use our ability to reason, strengthened by God's grace, to discern choices and relationships, ultimately leading to the protection of human life, most especially the protection of the unborn and those experiencing vulnerability, including the very young, the elderly and those experiencing sickness and disease, approaching death.

The Church desires equity, meaning opportunity and access to resources that lead to human fulfilment. Moreover, the Church desires the best outcome for children.

Inclusion in Family Life Education is about reflecting on the curriculum and teaching methods to ensure students feel safe and welcome, honouring their dignity. The Church's teaching affirms the approach of emphasizing the sanctity of the whole person, body and soul.

We are rooted in our relationship with God; our baptismal identity defines us as cherished sons and daughters of the Most High, allowing us to participate in the mission of Christ. Ultimately, the goal of Family Life Education includes helping our young people grow in interior freedom so they can:

- respond to God's grace;
- form and inform their conscience;
- grow in holiness;
- discern their vocation and state of life;
- love and live in relationship with others in a way that is lifegiving;
- access opportunities and resources to keep them in a relationship with God;
- develop and use their gifts to magnify God and to expand God's kingdom.

Assessment and Evaluation of Student Achievement

The Ontario Catholic School Graduate Expectations

At the heart of Family Life Education is a vision of the person, formed through ongoing encounters with the Trinity for a life of service in and for God. This vision is expressed in the Ontario Catholic School Graduate Expectations, which are the starting point for the development of all curriculum in Catholic schools. The Ontario Catholic School Graduate Expectations are intended to guide the integration of Catholic teaching into all school curriculum and into the nature of the total school experience. These are the expectations that identify the distinct role and purpose of Catholic schools in Ontario and as such are of importance to all Catholic educators as well as the parents and students we serve. Those who teach Family Life Education take on a particular responsibility to provide students with the knowledge and skills they need to continue self-directed, responsible, lifelong learning in the faith, and to be caring family members. Although they are not directly assessed, these expectations are the foundation for the development of the expectations for Family Life Education outlined in this policy document.

The *Ontario Catholic School Graduate Expectations* document outlines the following overall expectations for graduates from Catholic schools. The graduate is expected to be:

- A discerning believer formed in the Catholic faith community
- An effective communicator
- A reflective, creative and holistic thinker
- A self-directed, responsible, lifelong learner
- A collaborative contributor
- A caring family member
- A responsible citizen

The task for Catholic educators is to guide students toward these expectations with an understanding of the need for lifelong learning and the work of the Holy Spirit to meet these ends.

Special Considerations for Assessment and Evaluation of Family Life Education

Teachers have the responsibility to assess student knowledge and understanding of the content of the curriculum, the development of thinking and communication skills, and their ability to apply what they have learned across various situations and within other disciplines. The subject of evaluation is the successful acquisition of the knowledge and skills outlined in the overall and specific expectations in this curriculum policy document.

Our hopes for the continual formation and transformation of students and the deepening of their relationship with God are expressed in the *Ontario Catholic School Graduate Expectations* as visions of the persons they will become due in part to the efforts of their Catholic education. The list of *Hope Expectations* that precedes the overall and specific expectations in for each division (Primary, Junior, Intermediate) in this Family Life

curriculum are there to remind teachers of the essential importance of Family Life Education to the broader process of evangelization. When home, school and parish each perform their tasks well, the Holy Spirit awakens in the student an awareness of God’s love, manifested in the person of Jesus and a desire to respond to this gift of love with love.

Assessment that Promotes Student Success

The primary purpose of assessment and evaluation is to improve student learning.

The following fundamental principles are foundational guides for the collection of meaningful information that will help inform teachers’ instructional decisions, promote student engagement and improve student learning. To ensure that assessment, evaluation and reporting are valid and reliable, and that they lead to the improvement of learning for all students, teachers use practices and procedures that:

- are fair, transparent, and equitable;
- support all students;
- are carefully planned to relate to the curriculum expectations and learning goals and, as much as possible, to the interests, learning styles and preferences, needs, and experiences of all students;
- are communicated clearly to students and parents at the beginning of the school year or course and at other appropriate points throughout the school year or course;
- are ongoing, varied in nature, and administered over a period of time to provide multiple opportunities for students to demonstrate the full range of their learning;
- provide ongoing descriptive feedback that is clear, specific, meaningful, and timely to support improved learning and achievement;
- develop students’ self-assessment skills to enable them to assess their own learning, set specific goals, and plan next steps for their learning.

Assessment *for* Learning and Assessment *as* Learning

Assessment is the process of gathering information that accurately reflects how well a student is achieving the curriculum expectations in a grade or subject area. The primary purpose of assessment is to improve student learning. Assessment for the purpose of improving student learning is seen as both “assessment *for* learning” and “assessment *as* learning”. As part of assessment *for* learning, teachers provide students with descriptive feedback and coaching for improvement. Teachers engage in assessment *as* learning by helping all students develop their capacity to be independent, autonomous learners who can set individual goals, monitor their own progress, determine next steps, and reflect on their thinking and learning.

As essential steps in assessment *for* learning and *as* learning, teachers need to:

- plan assessment concurrently and integrate it seamlessly with instruction;
- share learning goals and success criteria with students at the outset of learning to ensure that students and teachers have a common and shared understanding of these goals and criteria as learning progresses;

- gather information about student learning before, during, and at or near the end of a period of instruction, using a variety of assessment strategies and tools;
- use assessment to inform instruction, guide next steps, and help students monitor their progress towards achieving their learning goals;
- analyse and interpret evidence of learning;
- give and receive specific and timely descriptive feedback about student learning;
- help students to develop skills of peer assessment and self-assessment.

Assessment and Evaluation of Learning

Where assessment *for* and *as* learning focuses on the specific expectations, assessment *of* learning focuses on overall expectations and is used to evaluate students’ achievement for reporting purposes. The student’s achievement of the overall expectations is based on their achievement of the related specific expectations.

The following table summarizes the purpose of assessment, the nature of assessment for different purposes, and use of assessment information.

The Purpose of Assessment, the Nature of Assessment for Different Purposes, and the Uses of Assessment Information

Purpose of Assessment	Nature of Assessment	Use of Gathered Information
<p>Assessment ‘for’ learning “is the process of seeking and interpreting evidence for use by learners and their teachers to decide where the learners are in their learning, where they need to go, and how best to get there.” (Assessment Reform Group, 2002, p.2)</p>	<p>Diagnostic assessment occurs before instruction begins so teachers can determine students’ readiness to learn new knowledge and skills, as well as obtain information about their interests and learning preferences.</p>	<p>Gathered information is used by teachers and students to determine what students already know and can do with respect to the knowledge and skills identified in the overall and specific expectations, so teachers can plan instruction and assessment that are differentiated and personalized and work with students to set appropriate learning goals.</p>

	<i>Formative assessment</i> occurs frequently and in an ongoing manner during instruction, while students are still gaining knowledge and practicing skills.	<i>Gathered information</i> is used by teachers to monitor students' progress towards achieving the overall and specific expectations, so that teachers can provide timely and specific descriptive feedback to students, scaffold next steps, and differentiate instruction and assessment in response to student needs.
<i>Assessment 'as' learning</i> "focuses on the explicit fostering of students' capacity over time to be their own best assessors, but teachers need to start by presenting and modelling external, structured opportunities for students to assess themselves." (Western and Northern Canadian Protocol, p. 42)	<i>Formative assessment</i> occurs frequently and in an ongoing manner during instruction, with support, modelling, and guidance from the teacher.	<i>Gathered information</i> is used by students to provide feedback to other students (peer assessment), monitor their own progress towards achieving their learning goals (self-assessment), make adjustments in their learning approaches, reflect on their learning, and set individual goals for learning.
<i>Assessment 'of' learning</i> "is the assessment that becomes public and results in statements or symbols about how well students are learning. It often contributes to pivotal decisions that will affect students' futures." (Western and Northern Canadian Protocol, p. 55)	<i>Summative assessment</i> occurs at or near the end of a period of learning, and may be used to inform further instruction.	<i>Gathered information</i> is used by the teacher to summarize learning at a given point in time. This summary is used to make judgements about the quality of student learning on the basis of established criteria, to assign a value to represent that quality, and to support the communication of information about achievement to students themselves, parents, teachers, and others.

Evaluation of Student Achievement

All curriculum expectations must be accounted for in instruction, but evaluation focuses on students' achievement of the overall expectations. A student's achievement of the overall expectations is evaluated on the basis of their achievement of related specific expectations. The overall expectations are broad in nature, and the specific expectations define the particular content or scope of the knowledge and skills referred to in the overall expectations. Teachers will use their professional judgement to determine which specific expectations should be used to evaluate achievement of the overall expectations, and which ones will be covered in instruction and assessment (e.g. through direct observation) but not necessarily evaluated.

The Achievement Chart for Family Life Education

The achievement chart is a standard province-wide guide to be used by teachers as a framework within which to assess and evaluate student achievement of the expectations of a particular subject area. It enables teachers to make consistent judgements about the quality of student learning based on clear performance standards and on a body of evidence collected over time.

The achievement chart is designed to:

- provide a framework that encompasses all curriculum expectations for all grades and subjects represented in this document;
- help teachers to plan instruction for learning;
- help teachers develop success criteria with their students;
- guide the development of assessment tasks and tools (including rubrics);
- assist teachers in providing meaningful feedback to students;
- provide various categories and criteria with which to assess and evaluate student learning.

Categories of Knowledge and Skills

The categories, defined by clear criteria, represent four broad areas of knowledge and skills within which the expectations for any subject area are organized. The four categories should be considered as interrelated, reflecting the wholeness and interconnectedness of learning. The categories of knowledge and skills are described as follows:

Knowledge and Understanding: Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding).

Thinking: The use of critical and creative thinking skills and/or processes.

Communication: The conveying of meaning through various forms.

Application: The use of knowledge and skills to make connections within and between various contexts.

Teachers will ensure that student learning is assessed and evaluated in a balanced manner with respect to the four categories, and that achievement of particular expectations is considered within the appropriate categories.

Criteria

Within each category in the achievement chart, a set of criteria is identified. The criteria are subsets of the knowledge and skills that define each category. The criteria identify the aspects of student performance that are assessed and/or evaluated, and they serve as a guide to what teachers look for.

In Family Life Education, as in all subject areas, students should be given numerous and varied opportunities to demonstrate the full extent of their achievement of the curriculum expectations across all four categories of knowledge and skills.

Descriptors

A “descriptor” indicates the characteristic of the student’s performance, with respect to a particular criterion, on which assessment or evaluation is focused. In the achievement chart, *effectiveness* is the descriptor used for each criterion in the Thinking, Communication, and Application categories. What constitutes effectiveness in any given performance task will vary with the particular criterion.

Descriptors help teachers to focus their assessment and evaluation on specific knowledge and skills for each category and criterion, and help students to better understand exactly what is being assessed and evaluated.

Levels of Achievement

The characteristics outlined in *The Achievement Chart for Family Life Education Grades 1-8* (page 31) for level 3 represent the “provincial standard” for achievement of the expectations as set out by the Institute for Catholic Education and the Education Commission for the Assembly of Catholic Bishops of Ontario. A complete picture of achievement at level 3 in Family Life Education can be constructed by reading from top to bottom in the shaded column of the achievement chart, headed “Level 3.” Parents/guardians of students achieving at level 3 can be confident that their children will be prepared for work in the next grade.

The achievement chart identifies four levels of achievement, defined as follows:

Level 1 identifies achievement that falls much below the provincial standard, while still reflecting a passing grade. The student demonstrates the specified knowledge and skills with limited effectiveness.

Level 2 identifies achievement that approaches the standard. The student demonstrates the specified knowledge and skills with some effectiveness.

Level 3 represents the provincial standard for achievement. The student demonstrates the specified knowledge and skills with considerable effectiveness.

Level 4 identifies achievement that surpasses the standard. The student demonstrates the specified knowledge and skills with a high degree of effectiveness. It should be noted that achievement at level 4 does not mean that the student has achieved expectations beyond those specified for a particular grade.

Providing students with exemplars that illustrate achievement at each of these four levels will help students understand what is expected of them and will also serve as points of reference in a student/teacher or teacher/parent/guardian conference focused on improving student success or reporting to parents/guardians.

Qualifiers

A specific “qualifier” is used with the descriptors in the achievement chart to describe student performance at each of the four levels of achievement. The qualifier *limited* is used for level 1; *some* for level 2; *considerable* for level 3; and *a high degree of* or *thorough* for level 4. For example, achievement at level 3 in the Thinking category for the criterion “use of planning skills” would be described in the achievement chart as “The student uses planning skills with *considerable* effectiveness.”

The Achievement Chart for Family Life Education Grades 1- 8				
Categories	50-59% (Level 1)	60-69% (Level 2)	70-79% (Level 3)	80-100% (Level 4)
Knowledge and Understanding – Subject-specific content acquired in each grade (knowledge), and the comprehension of its meaning and significance (understanding)				
	The student:			
Knowledge of content (e.g. scripture, facts, terms, definitions, moral teachings, principles)	demonstrates limited knowledge of content	demonstrates some knowledge of content	demonstrates considerable knowledge of content	demonstrates thorough knowledge of content
Understanding of content (e.g. dogma, doctrine, scripture, moral principles, social teachings, concepts, practices, procedures)	demonstrates limited understanding of content	demonstrates some understanding of content	demonstrates considerable understanding of content	demonstrates thorough understanding of content
Thinking – The use of critical and creative thinking skills and/or processes				
	The student:			
Use of planning skills (e.g. focusing research, gathering information, organizing an inquiry, asking questions, setting goals)	uses planning skills with limited effectiveness	uses planning skills with some effectiveness	uses planning skills with considerable effectiveness	uses planning skills with a high degree of effectiveness
Use of processing skills (e.g. analyzing, generating, integrating, synthesizing, evaluating, detecting point of view and bias)	uses processing skills with limited effectiveness	uses processing skills with some effectiveness	uses processing skills with considerable effectiveness	uses processing skills with a high degree of effectiveness
Use of critical/creative thinking processes (e.g. theological reflection, decision making, inquiry, critical analysis, problem solving)	uses critical/creative thinking processes with limited effectiveness	uses critical/creative thinking processes with some effectiveness	uses critical/creative thinking processes with considerable effectiveness	uses critical/creative thinking processes with a high degree of effectiveness
Communication – The conveying of meaning through various forms				
	The student:			
Expression and organization of ideas and information (e.g. clarity of expression, logical organization) in oral, visual, and written forms (e.g. prayers, reflections, presentations, reports, journals)	expresses and organizes ideas and information with limited effectiveness	expresses and organizes ideas and information with some effectiveness	expresses and organizes ideas and information with considerable effectiveness	expresses and organizes ideas and information with a high degree of effectiveness

Communication for different audiences (e.g. peers, adults) and purposes (e.g. to inform, persuade, promote) and in oral, visual, and written forms	communicates for different audiences and purposes with limited effectiveness	communicates for different audiences and purposes with some effectiveness	communicates for different audiences and purposes with considerable effectiveness	communicates for different audiences and purposes with a high degree of effectiveness
Use of conventions (e.g. religious language, religious symbols, media usage), vocabulary, and terminology in oral, visual, and written forms	uses conventions, vocabulary, and terminology of the discipline with limited effectiveness	uses conventions, vocabulary, and terminology of the discipline with some effectiveness	uses conventions, vocabulary, and terminology of the discipline with considerable effectiveness	uses conventions, vocabulary, and terminology of the discipline with a high degree of effectiveness
Application – The use of knowledge and skills to make connections within and between various contexts				
	The student:			
Application of knowledge and skills (e.g. concepts, strategies, processes) in familiar contexts	applies knowledge and skills in familiar contexts with limited effectiveness	applies knowledge and skills in familiar contexts with some effectiveness	applies knowledge and skills in familiar contexts with considerable effectiveness	applies knowledge and skills in familiar contexts with a high degree of effectiveness
Making connections within and between various contexts (e.g. past/present/future, between text and personal knowledge or experience, between texts, disciplines, and world views)	makes connections between and within various contexts with limited effectiveness	makes connections between and within various contexts with some effectiveness	makes connections between and within various contexts with considerable effectiveness	makes connections between and within various contexts with a high degree of effectiveness
Transfer of knowledge and skills (e.g. concepts, strategies, processes) to new contexts	transfers knowledge and skills to new contexts with limited effectiveness	transfers knowledge and skills to new contexts with some effectiveness	transfers knowledge and skills to new contexts with considerable effectiveness	transfers knowledge and skills to new contexts with a high degree of effectiveness

Learning Skills and Work Habits

In *Growing Success: Assessment, Evaluation, and Reporting in Ontario Schools, First Edition, Covering Grades 1 to 12, 2010*, the Ministry of Education identifies six learning skills and work habits that are integral to a student's learning: responsibility, organization, independent work, collaboration, initiative, and self-regulation.

To the extent possible, the evaluation of learning skills and work habits, apart from any that may be included as part of a curriculum expectation in Family Life Education, should not be considered in the determination of a student's grades.

The development of learning skills and work habits should be included in the planning of activities and assessment opportunities for all disciplines including Family Life Education and reported on the elementary progress report card and provincial report card where indicated. Developing learning skills and work habits contributes substantially to student success. It is important that students and their parents/guardians are made aware of these expectations and understand their important contribution to effective learning. In Family Life Education, students benefit when teachers:

- discuss and model effective learning skills and work habits;
- work in conjunction with parents to help students develop these skills;
- share with students how these skills will be assessed and evaluated;
- help students make connections between Learning Skills and Work Habits and the Ontario Catholic School Graduate Expectations.

Relationships at the Core

Relationships are not merely a topic of the Family Life Education curriculum; they are at the core of our teaching – both in content and approach. Family Life Education speaks to our relationships to and among one another, the forming of life-long relationships in families, the relationship of the home, school and parish, and ultimately our relationship to God, through Jesus, in the power of the Holy Spirit. Relationships are lived in encounter and accompaniment. There are a variety of persons, roles and responsibilities in the relationships that support Family Life Education in Catholic schools.

...the promise is that this true encounter with Jesus can and does take place, each and every day, within our Catholic schools. (RTP, 4)

Home School Parish

Catholic schools in Ontario acknowledge and honour the essential threefold relationship that exists between the family, school and parish. When these communities work closely together in partnership, Catholic schools support the faith formation of students that begins in the home, with parents and guardians as the first educators of their children, and is supported by the parish. Catholic schools assist with the evangelization and formation of students, including those not yet initiated into the faith, by introducing them to the person of Jesus Christ through witness, prayer, worship, Religious Education and Family Life Education.

To support families who entrust their children to Ontario Catholic schools, the parish is a vital partner in providing ongoing faith formation for students. As a faith leader, the parish priest is an important partner who provides encouragement, support and a ministry of presence as they invite all to engage in the life of the parish community. Catholic schools walk alongside students, support the evangelizing mission of the Church, and work diligently to connect students and their families to their local parishes. The bishops of Ontario note, “The cooperation that exists between the home, parish and school is an integral part of Catholic education. The school can play a significant role in facilitating a meaningful relationship between the parish and home. This is an important partnership because it helps parishes to connect with families, not only for sacramental preparation, but more importantly, for Sunday worship.” (RTP, 9) The involvement and commitment of the home, school and parish is critical to the formation of strong, vibrant Catholic families and faith communities.

Classroom Teacher and Students

The relationship between the teacher and students involves a sacred trust and is a beautiful testament to the grace of God in faith formation and academic achievement. The teacher is an exemplary leader in spiritual formation and academic success. Teachers “[c]reate inclusive spaces of learning that invite and enable each child and young person in [their] care to grow fully to be all God knows and hopes them to be.” (RTP, 17)

The Importance of Communication with the Home

The success of students is supported with high standards for regular communication between the school and home. The Family Life Education curriculum is rooted in the learning expectations and success criteria for achievement with an imperative responsibility that parents and guardians are welcomed for regular and meaningful communication.

In Ontario Catholic schools, teachers regularly send home parent letters prior to beginning a new unit of the Family Life Education program to inform parents of the upcoming material that their children will be learning. Parents may also become familiar with the Family Life Education curriculum by accessing the Institute for Catholic Education (ICE) website www.iceont.ca. The website supports and encourages parents in their special role as the first teachers of their children. Here, families are provided with an overview of the curriculum as well as resources to support their understanding of Family Life Education in Ontario Catholic schools.

Principal as Instructional Leader

The principal is a leader who unites the hearts of the Catholic school community and leads a committed staff of educators with expertise in faith formation, pedagogy and the success of students. The principal provides a holistic approach to co-lead with parents, clergy and pastoral teams, with a deep understanding of teaching, learning and school effectiveness that is rooted in Catholic values and instructional integrity. The relationships that are nurtured between the principal, teachers and parents celebrates the gifts of all persons in a community and demonstrates a volitional embrace of equity, inclusion and supports for marginalized persons. Principals “[g]uide staff and students to the sacramental life of the parish, with whom [they] partner, to assist parents in the ongoing faith formation of their children.” (*RTP*, 19)

Supports at the District Level

The Director of Education, Supervisory Officers, Trustees, Catholic Parent Involvement Councils and district leaders guide the development and strategic success of the school systems with integrity, governance and resources to meet the needs of students and teachers at the classroom level. The relationships that are nurtured by district leaders inspire and unite the collective spirit of communities as we celebrate the prayerful development of students, the sacredness of human life and the providence of the Paschal Mystery. “The goal of Catholic education is to prepare hearts using the language of love, dialogue and service. The Holy Father reminds us that the essence of our vocation is love. This means that as partners in Catholic education it is not about the great things we do; it is about doing little things with great love. This is the heart of joyful discipleship; it is the foundation of Catholic education.” (*RTP*, 21)

Supports at the Provincial Level

The leadership of provincial representatives serves to guide the integrity of Catholic education and serves as a model for how schools, parishes and families can work together to ensure the fidelity to pastoral plans and a prayerful commitment to God’s covenant. The relationships that

are nurtured by provincial institutions establish curricula that are founded on research, academic integrity and important collaborative liaisons for the scholarship and spiritual life of children and families. The development of the *Family Life Education Curriculum Policy Document, Grades 1 – 8, 2023* has benefitted from collaboration between the Catholic Education partners along with the input of parents and students across Ontario and the members of the Catholic Association for Religious and Family Life Educators of Ontario (CARFLEO).

Moment of Reflection

The students for whom this curriculum has been developed are young. Some will be as young as 5 years old. This curriculum will accompany them into their early adolescence around the age of thirteen. With these young people in mind, our approach to Family Life Education in Catholic schools is informed by a disposition of tenderness.

We recognize the following:

- Our students do not choose their families. We respect that especially in the early life of children, no family is more important than the family the child comes from as this is their place in the world.
- Discovery and understanding in Family Life Education is gradual. It is important that young people be reassured that God, through Jesus, in the power of the Spirit is walking with them on their journey.
- The Catholic school is a place of real and pastoral ministry and participates in the mission of the Church in this regard.
- We are called to support and care for families because we know from research and through faith that strong families are important for the health and well-being of children.
- Family Life Education along with Religious Education is part of the new evangelization.

The Church finds herself facing a 'new stage of evangelisation' because even in this change of era the risen Lord continues to make all things new (cf Rev 21:5). Our times are complex, pervaded by profound changes, and in the Churches of ancient tradition are often marked by phenomena of detachment from a lived ecclesial and faith experience. The ecclesial journey itself is marked by difficulties and by the need for spiritual, moral, and pastoral renewal. And yet the Holy Spirit continues to arouse the thirst for God within people, and within the Church a new fervour, new methods, and new expressions for the proclamation of the good news of Jesus Christ. (DC, 37)

Introduction to Hope Expectations

Family Life Education touches topics which have deeply personal, social and cultural implications. It seeks to help us know what it means to be human, what God calls us to in loving relationships and what our vocation is. In the lives of our students today, there are many factors that influence their understanding in these areas including their own experiences of family living, cultural values, and increasing use of technology and social media for good and for ill.

In Catholic schools, Family Life Education seeks to develop not only knowledge and skills in these areas but also to foster in students the attitudes and values derived from faith and that constitute a Catholic worldview. Because they depend on the interaction between God’s Spirit and the freedom of the individual student, attitudes and values cannot be understood as expectations in the same sense as the overall and specific expectations, nor can they be evaluated or used for assessment purposes, yet they speak to our deep aspirations for students.

The *Ontario Catholic School Graduate Expectations* document points to the dual mandate of Catholic Schools: “From the Ministry of Education... the mandate to address specific curriculum expectations... [and] from the Roman Catholic Church, to address the development of the whole person, incorporating elements of faith in the holistic education of students.” Anchored in the grace of our common baptism in Christ, we share in the ministry and mission of Christ, witness to the Gospel and incorporate these elements of faith in the education of the students.

The list of Hope Expectations precedes the overall and specific expectations for each division (primary, junior, intermediate) in this document. The Family Life curriculum opens students to a discovery of what the *Ontario Catholic School Graduate Expectations* say about being *Caring Family Members* and is meant to inspire wonder to learn about self, God, others and the world, as part of the experience in and of family.

A Caring Family Member is one who:

- a. *Relates to family members in a loving, compassionate and respectful manner.*
- b. *Recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended.*
- c. *Values and honours the important role of the family in society.*
- d. *Values and nurtures opportunities for family prayer.*
- e. *Ministers to the family, school, parish and wider community through*



The partners in Catholic Education hold high hopes for students in Catholic schools. Through Family Life Education, we aspire to work in service to nurture a sense of belonging in our schools and in our Church, and to lead young people to an appreciation of the gifts of sexuality, marriage and the family that come from God. We hope that students discover and develop a healthy notion of body, mind and spirit. We hope that students feel strengthened and supported as they learn to form healthy and life-giving relationships. We hope they come to appreciate the ways in which God is active in family living – binding up wounds, healing what is broken, comforting where there is sadness, rejoicing with us, guiding us. We hope all students come to a

deep appreciation that human dignity is grounded in being created in the image and likeness of God. This is the foundation of their own dignity and the dignity of every other person.

We hope that students discover more about their unique gifts and see how these are to be shared in service to others. We hope they have a developing sense of being part of the Body of Christ. We hope they come to see their vocation as nothing less than holiness. Our deepest hope for students is that they know that they are made on purpose for a purpose, and that they come to discover ever more deeply who and whose they are. We support their parents in affirming that families are our first school of formation – teaching us about love and mercy and service to others; our first experience of church – a place of prayer and worship, sacramentality and a sharing of the Good News; and, at their best, a reflection of the steadfast and unconditional love of God.

Our teaching on marriage and the family cannot fail to be inspired and transformed by this message of love and tenderness; ... The mystery of Christian family can be fully understood only in the light of the Father's infinite love revealed in Christ, who gave himself up for our sake and who continues to dwell in our midst. (AL, 59)

Curriculum Expectations

The *Family Life Education Curriculum Policy Document, 2023* identifies the expectations for each grade and describes the knowledge and skills that students are expected to demonstrate for assessment and evaluation of student achievement. Two sets of expectations are listed for each grade in each strand: overall expectations and specific expectations. The overall expectations describe, in general terms, the knowledge and skills that students are expected to demonstrate by the end of each grade. The specific expectations break the overall expectations down into subsections that are contained within the overall expectations. They describe the required knowledge and skills of the overall expectation in greater detail. Taken together, the overall and specific expectations represent the mandated curriculum – the content standards.

Overall and Specific Expectations by Grade

Expectations in Family Life Education for each grade are organized into three strands and are coded by the letters **A** (Strand A: *Families: A Living Communion of Love*), **B** (Strand B: *Families: Called to be in Relationship*), and **C** (Strand C: *Families: Created in Love, Wonderfully Made*). Each overall expectation within a strand is coded numerically, and the related specific expectations are numbered as subsets of the overall.

For each grade, the specific expectations which describe a particular strand's overall expectation in more depth are listed under the overall expectations and numbered accordingly. Each specific expectation number (e.g. A1.1) identifies the strand to which it belongs (Strand A: *Families: A Living Communion of Love*), the related overall expectation and its place within the list of related specific expectations. For example, A1.1, A1.2, A1.3 (e.g. A1.1 is a specific expectation from Strand A: *Families: A Living Communion of Love*; it is related to the first *overall* expectation of the Strand, and is the first *specific* expectation in the list of related specific expectations).

Primary Hope Expectations

As noted in the front matter, in Catholic schools, Family Life Education seeks to develop not only knowledge and skills in these areas but also to foster in students the attitudes and values derived from faith and that constitute a Catholic worldview. Because they depend on the interaction between God's Spirit and the freedom of the individual student, attitudes and values cannot be understood as expectations in the same sense as the overall and specific expectations, nor can they be evaluated or used for assessment purposes, yet they speak to our deep aspirations for students. (See page 38 for further details on *Hope Expectations*.)

By the end of Grade 3, it is our hope that students will be individuals who:

- Seek to grow in understanding and cherish how God is ever-present in their family and in Scripture.
- Recognize the presence of Jesus within their family and appreciate that they belong to a family at home, school, Church, in the community and in the world.
- Reflect on the example of the Holy Family as a model for living in right relationship with God, themselves, others and creation.
- Know and appreciate themselves as children of God who are created by God out of love for love.
- Appreciate how families help them grow and develop with an understanding of how God brings about new life.
- Appreciate how families mirror the love of the Father, Son and Holy Spirit, calling us to prayerfully and sacramentally build families that are faithful, hopeful and loving.

Grade 1

A. Families: A Living Communion of Love

Overall Expectations

A1. Demonstrate an understanding that God, who is love, is ever-present in families. (AL 59: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ.”) [FC 28, AL 315, CCC 1604, 2780 – 2782]

A2. Demonstrate an understanding of how families support one’s God-given vocation and purpose. [AL 260, CV 253-255, CCC 2222-2230]

A3. Understand the family as domestic church or ‘home’ or ‘little’ church. [LG 11, FC 21, AL 67, DC 226-227, CCC 1666, 2204-2206]

Specific Expectations

By the end of Grade 1, students will:

A1.1 Express how families are a loving gift from God.

A1.2 Explain how God’s love is present in families.

A1.3 Identify how they belong to God’s family at home, at school and at Church.

A2.1 Identify their God-given gifts and talents.

A2.2 Explore how gifts, talents and the formation of identity are nurtured in families (e.g. parents/guardians take their children to activities; families pray together, do kind things, celebrate sacraments, love one another, show mercy and forgiveness, support each other, celebrate accomplishments, share each other’s interests, etc.).

A2.3 Illustrate ways people in families share their gifts and talents as an act of love and service.

A3.1 Explore how family can be a domestic church (e.g. symbols, signs, and actions the domestic church uses to prepare for celebrations, posting sacred images, attending Mass, visiting the sick, community outreach, giving of time and money to those in need, etc.).

A3.2 Communicate ways people in the domestic church contribute to sharing the faith (e.g. praying for one another, caring for one another when they are sick, reading scripture together, etc.).

A3.3 Explain how the Catholic faith is celebrated in the domestic church (“little church”) (e.g. daily meals, prayers before bed, prayer in the car, celebrating notable feast days, celebrating a new pet, celebrating first day or last day at school, etc.).

B. Families: Called to be in Relationship

Overall Expectations

B1. Demonstrate an understanding that family relationships are a gift from God. [FC 15, CCC 2201 – 2206]

B2. Demonstrate an understanding that the Holy Family accompanies the Christian family as it forms and develops relationships. [AL 65, CCC 1655-1657]

B3. Demonstrate an understanding of the duties, rights, responsibilities, and decision making within the family and community. [FC 17, CCC 2207-2213]

Specific Expectations

By the end of Grade 1, students will:

B1.1 Illustrate who are the special people in their family (e.g. parents, siblings, grandparents, aunts, uncles, cousins, etc.).

B1.2 Investigate who are the special people in their school family (e.g. friends, teacher, principal, support staff, etc.).

B1.3 Identify the special people in their parish and community (e.g. pastor, ministers of the word, eucharistic ministers, community helpers, coaches, etc.).

B2.1 Identify that Jesus is born into the Holy Family and is loved and nurtured by his parents, Mary and Joseph.

B2.2 Communicate the promises and commitments of the Holy Family.

B2.3 Consider the joy and celebration of God's love in the relationship of marriage.

B3.1 Practice decision-making scenarios that require positive actions such as helping, sharing, caring, and self-control. (RE ML2.2, HPE D3.3 and HPE A1.6)

B3.2 List duties and responsibilities that characterize and support family relationships.

B3.3 Articulate characteristics of healthy and trusted relationships in families and community. (HPE A1.4)

C. Families: Created in Love, Wonderfully Made

Overall Expectations

C1. Demonstrate an understanding that human beings are created body, mind and spirit, in the image and likeness of God. (Gen 1:26-27) [*FC 11, CCC 222-227, 299, 356-361*]

C2. Understand that God desires abundant life for us as healthy, whole persons, gifted into families. [*CCC 50 – 53, 2288-2289*]

C3. Demonstrate an understanding of human growth and development as graced from conception to natural death. [*FC 30, AL 83, CCC 2258, 2318-2319*]

Specific Expectations

By the end of Grade 1, students will:

C1.1 Explore the beauty of God's unique and loving plan for all creation (e.g. new life, plants, animals, etc.).

C1.2 Identify that humans are created male and female in God's image (e.g. male and female bodies share similarities and differences). (*HPE D1.3*)

C1.3 Examine how each person belongs to God's family, is wonderfully made and inherently dignified (e.g. respecting similarities and differences).

C2.1 Determine how through the gift of their senses (sight, hearing, touch, smell, taste) they come to know the beauty of God's creation. (*HPE D1.4*)

C2.2 Demonstrate an understanding that God desires for people to have healthy, prayerful and balanced thoughts and emotions, and to act with the attitude of charity (i.e. love). (*HPE A1.1, HPE D1.2, HPE D1.5 and HPE D3.3*)

C2.3 Communicate ways to care for their health and well-being using healthy habits and proper hygienic procedures. (*HPE D1.5 and HPE D2.5*)

C3.1 Illustrate how families are called to be places where new life is nurtured. (*HPE D1.2 and HPE D3.1*)

C3.2 List private body parts that need to be kept safe and healthy (e.g. vagina, vulva, penis, testicles). (*HPE D1.3*)

C3.3 Explore the growth and development of a baby in utero.

Grade 2

A. Families: A Living Communion of Love

Overall Expectations

A1. Demonstrate an understanding that God, who is love, is ever-present in families. (AL 59: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ.”) [FC 28, AL 315, CCC 1604, 2780 – 2782]

A2. Demonstrate an understanding of how families support one’s God-given vocation and purpose. [AL 260, CV 253-255, CCC 2222-2230]

A3. Understand the family as domestic church or ‘home’ or ‘little’ church. [LG 11, FC 21, AL 67, DC 226-227, CCC 1666,2204-2206]

Specific Expectations

By the end of Grade 2, students will:

A1.1 Communicate how the love in families is an expression of God’s gift of love.

A1.2 Describe how they come to understand God’s presence and love in their families.

A1.3 Identify how God invites them to participate in families at home, at school and at Church.

A2.1 Illustrate gifts and talents of self and family members.

A2.2 Identify how gifts and talents are unique to each person’s identity and are shared, encouraged, and developed in families.

A2.3 Explore how families celebrate God’s love by using their gifts and talents to serve one another (e.g. at home, at school at Church).

A3.1 Explore how family rituals and traditions contribute to being a domestic church and a community of grace and prayer (e.g. praying at the crucifix and icons, creating sacred spaces, using prayer bowls and holy water, participating in family customs and celebrations, etc.).

A3.2 Connect how each member of the domestic church is responsible to contribute to passing on the faith (e.g. grandparents/elder storytelling, parents teaching prayer, children helping in the home, etc.).

A3.3 Communicate ways in which the domestic church celebrates the sacramental life of the Church (e.g. prayers before bed, prayer in the car, celebrating notable feast days, celebrating Sacraments of Initiation, etc.).

B. Families: Called to be in Relationship

Overall Expectations

B1. Demonstrate an understanding that family relationships are a gift from God. [FC 15, CCC 2201 – 2206]

B2. Demonstrate an understanding that the Holy Family accompanies the Christian family as it forms and develops relationships. [AL 65, CCC 1655-1657]

B3. Demonstrate an understanding of the duties, rights, responsibilities, and decision making within the family and community. [FC 17, CCC 2207-2213]

Specific Expectations

By the end of Grade 2, students will:

B1.1 Identify and describe the special people in their family (e.g. parents, siblings, grandparents, aunts, uncles, cousins, etc.). (RE LC1.3)

B1.2 Examine ways in which people in their home and school families help them to grow in friendship, love, mercy and faith.

B1.3 Communicate how people in their parish and community help them to grow in love and faith.

B2.1 Explore God's plan for the relationship between Jesus, Mary and Joseph, and God's plan for each person to be born into a family.

B2.2 Connect the promises and commitments of the Holy Family to families today.

B2.3 Articulate that marriage is a gift from God, and families are meant to serve each other and the community.

B3.1 Practice decision-making scenarios that require positive actions such as helping, sharing, caring, self-control, consent and respect. (RE ML2.2, RE ML2.3 and HPE A1.6)

B3.2 List and describe duties and responsibilities that characterize and support families/family relationships.

B3.3 Analyze and describe characteristics of healthy and trusted relationships in families and community. (HPE A1.4)

C. Families: Created in Love, Wonderfully Made

Overall Expectations

C1. Demonstrate an understanding that human beings are created body, mind and spirit, in the image and likeness of God. (Gen 1:26-27) [*GS 24, 29 FC 11, AL 10 – 11, CCC 222-227, 299, 356-361*]

C2. Understand that God desires abundant life for us as healthy, whole persons, gifted into families. [*CCC 50 – 53, 2288-2289*]

C3. Demonstrate an understanding of human growth and development as graced from conception to natural death. [*FC 30, AL 83, CCC 2258, 2318-2319*]

Specific Expectations

By the end of Grade 2, students will:

C1.1 Describe new life as God's unique and loving plan for all creation.

C1.2 Explain how the human body, as male and female, is a sacred gift from God. (*HPE D1.4 and HPE D1.5*)

C1.3 Communicate their understanding of being wonderfully made and inherently dignified. (*HPE D2.3*)

C2.1 Identify ways in which they use the gift of their senses to learn about the world God gave them. (*HPE D1.4*)

C2.2 Describe how identifying feelings can help develop healthy habits (e.g. prayer, Rosary, Sunday Mass, walk in nature) and healthy family relationships. (*HPE A1.1, HPE D1.6, HPE D2.5, and HPE D3.1*)

C2.3 Investigate how caring for and appreciating their body as a gift, leads to health and well-being (e.g. being active, eating well, getting enough sleep, developing good oral health habits such as brushing, flossing their teeth and going to the dentist). (*HPE D1.5 and HPE D2.4*)

C3.1 Illustrate how families are called to be places where new life is nurtured and grows.

C3.2 List male and female body parts (e.g. sperm, ovum, cells, uterus, birth canal, breasts) that participate with God to bring about new life.

C3.3 Explore the healthy ways in which people grow and change throughout the stages of human development (e.g. conception, infant, child, adolescent, adult, older adult) with a focus on infancy. (*HPE D1.4*)

Grade 3

A. Families: A Living Communion of Love

Overall Expectations

A1. Demonstrate an understanding that God, who is love, is ever-present in families. (AL 59: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ.”) [LG 11, 31, FC 28, CCC 1604, 2780 – 2782]

A2. Demonstrate an understanding of how families support one’s God-given vocation and purpose. (AL 260: “Families cannot help but be places of support, guidance and direction.”) [AL 260, CV 253-255, CCC 2222-2230]

A3. Understand the family as domestic church or ‘home’ or ‘little’ church. [LG 11, FC 21, AL 67, DC 226-227, CCC 1666,2204-2206]

Specific Expectations

By the end of Grade 3, students will:

A1.1 Communicate how families are a loving gift from God where we grow, love and feel a sense of belonging.

A1.2 Examine the many ways families share in God’s gift of love.

A1.3 Identify how God invites them to support families at home, at school and at Church.

A2.1 Describe how gifts and talents give praise and glory to God in their family.

A2.2 Express how gifts and talents, used in families, help form their identity and grow to be healthy and holy.

A2.3 Explore ways in which family and community members use their gifts and talents to love and serve God.

A3.1 Explore how a family can build and strengthen its domestic church and grow together in holiness (e.g. praying at the crucifix, selecting icons, creating sacred spaces, using prayer bowls and holy water, etc.).

A3.2 Connect the roles and responsibilities within the domestic church that support faith sharing (e.g. parent/guardian taking children to Mass, children preparing for Sacraments, spending time with Godparents, etc.).

A3.3 Illustrate ways the domestic church celebrates the liturgical life of the Church (e.g. liturgical colours in the home match those seen in the church, such as purple for Advent and Lent and green for Ordinary Time; lighting the Advent wreath as a family at the dinner table; giving alms during Lent, etc.).

B. Families: Called to be in Relationship

Overall Expectations

B1. Demonstrate an understanding that family relationships are a gift from God. [FC 15, CCC 2201 – 2206]

B2. Demonstrate an understanding that the Holy Family accompanies the Christian family as it forms and develops relationships. [AL 65, CCC 1601-1605, 1655-1657]

B3. Demonstrate an understanding of the duties, rights, responsibilities, and decision making within the family and community. [FC 17, CCC 1776 – 1782, 2207-2213]

Specific Expectations

By the end of Grade 3, students will:

B1.1 Identify and describe how the special people in their family are valued as gifts from God (e.g. parents, siblings, grandparents, aunts, uncles, cousins, etc.).

B1.2 Articulate qualities that are valued in friendships (e.g. kindness, good listener, merciful, loyal, etc.).

B1.3 Assess how people in their parish and community demonstrate commitment to families and friendships.

B2.1 Explore in scripture how the Holy Family participates in relationships similar to those found in families today (e.g. Wedding Feast at Cana; Mary and Elizabeth; Jesus and John; Mary, Martha and Lazarus).

B2.2 Identify and articulate promises and commitments that are important in families.

B2.3 Communicate how Catholic Sacramental marriage is a covenant of love (GS 48) between a man, woman and God. (RE CL3.1 and RE PR1.3)

B3.1 Identify and practice discernment and right-judgement in decision-making scenarios. (RE ML2.4 and HPE A1.6)

B3.2 Explore and express how duties and responsibilities in relationships support families.

B3.3 Describe and explain characteristics of healthy and trusted relationships in families, friendships and community (e.g. accepting differences, being inclusive, communicating openly, establishing and respecting personal boundaries, listening, showing mutual respect and caring, being honest, communicating consent). (HPE D1.4)

C. Families: Created in Love, Wonderfully Made

Overall Expectations

C1. Demonstrate an understanding that human beings are created body, mind and spirit, in the image and likeness of God. (Gen 1:26-27) [*GS 24, 29 FC 11, AL 10 – 11, CCC 222-227, 299, 353 – 354, 356-361*]

C2. Understand that God desires abundant life for us as healthy, whole persons, gifted into families. [*CCC 50 – 53, 2288-2289*]

C3. Demonstrate an understanding of human growth and development as graced from conception to natural death. [*GS 50, FC 28, 30, AL 83, CCC 2258, 2318-2319*]

Specific Expectations

By the end of Grade 3, students will:

C1.1 Explain the responsibility humans have to care for, share, love and nurture God's gift of our common home.

C1.2 Identify that a man and a woman cooperate with God's grace in the creation of children.

C1.3 Communicate how they appreciate the uniqueness (e.g. visible differences such as skin, hair, eye colour, etc. and invisible differences such as learning abilities, skills and talents, allergies, cultural values, personal preferences [i.e. likes and dislikes], etc.) and sacredness of human life and creation. (*HPE D3.3*)

C2.1 Explore the gift of their senses as they relate to their feelings of being connected to their family and the world (e.g. smells that remind them of people they love, nature).

C2.2 Describe how sharing their feelings with God and their families can have a positive effect on their sense of well-being (e.g. peace versus stress and anxiety). (*HPE D1.6 and HPE D3.4*)

C2.3 Investigate how celebrating and accepting their body as a gift from God contributes to the development of a healthy body image. (*HPE D1.4 and HPE D1.5*)

C3.1 Express how families help the human person to grow and develop from conception through childhood.

C3.2 Describe the functions of the body parts (e.g. sperm, ovum, cells, uterus, birth canal, breasts) that allow the couple to participate with God to bring about and nurture new life.

C3.3 Explore and research factors that affect the physical and social-emotional development of toddlers and children. (*HPE D1.5*)

Junior Hope Expectations

As noted in the front matter, in Catholic schools, Family Life Education seeks to develop not only knowledge and skills in these areas but also to foster in students the attitudes and values derived from faith and that constitute a Catholic worldview. Because they depend on the interaction between God's Spirit and the freedom of the individual student, attitudes and values cannot be understood as expectations in the same sense as the overall and specific expectations, nor can they be evaluated or used for assessment purposes, yet they speak to our deep aspirations for students. (See page 38 for further details on *Hope Expectations*.)

By the end of Grade 6, it is our hope that students will be individuals who:

- Continue to deepen their understanding and appreciation of how God is ever-present in their family and in Scripture.
- Recognize the presence of Jesus within their family and realize they are called by God to collaborate in a family at home, school, Church, in the community and in the world.
- Incorporate the example of the Holy Family into living their own right relationships with God, themselves, others and creation.
- Know and appreciate their identity first and foremost as children of God who are made in God's image and likeness out of love for love.
- Appreciate how families help them grow and develop with an understanding of the life giving, loving nature of human sexuality.
- Value the virtues of modesty and chastity and appreciate how living a chaste life helps them develop and maintain authentic friendships, purity of heart and respect for others.
- Appreciate how families mirror and are inspired by the love of the Father, Son and Holy Spirit, calling us to prayerfully and sacramentally build virtuous families that are faithful, hopeful and loving.

Grade 4

A. Families: A Living Communion of Love

Overall Expectations

A1. Demonstrate an understanding that God, who is love, is ever-present in families. (AL 59: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ.”) [LG 11, 31, FC 28, 42, AL 87, CCC 1604, 2207, 2780 – 2782]

A2. Demonstrate an understanding of how families support one’s God-given vocation and purpose. (AL 260: “Families cannot help but be places of support, guidance and direction.”) [AL 260, CV 253-255, CCC 2222-2230]

A3. Understand the family as domestic church or ‘home’ or ‘little’ church. [LG 11, FC 21, AL 67, DC 226-227, 239 – 241, CCC 1666, 2204-2206]

Specific Expectations

By the end of Grade 4, students will:

A1.1 Examine how families are the basic cell of society gifted by God.

A1.2 Illustrate ways in which families show their love of God by being caring family members, and respecting others. (*Ontario Catholic School Graduate Expectation 6*)

A1.3 Describe how “The Church is a family of families”.

A2.1 Explain how the domestic church helps form their identity and discern their purpose.

A2.2 Articulate that respect and responsibility are gifts offered to one another in the family.

A2.3 Illustrate and describe how families share gifts and talents as acts of love.

A3.1 Show how the domestic church is a family within the universal church.

A3.2 Discuss how members of the domestic church are called to evangelize.

A3.3 Explore how celebrations at Church are witnessed and visible in the domestic church (e.g. celebrating notable feast days, liturgical colours, lighting of candles during the month of November, etc.).

B. Families: Called to be in Relationship

Overall Expectations

B1. Demonstrate an understanding that family relationships are a gift from God. [FC 15, CCC 2201 – 2206]

B2. Demonstrate an understanding that the Holy Family accompanies the Christian family as it forms and develops relationships. [AL 65, CCC 1601-1605, 1655-1657]

B3. Demonstrate an understanding of the duties, rights, responsibilities, and decision making within the family and community. [FC 17, CCC 1776 – 1782, 2207-2213]

Specific Expectations

By the end of Grade 4, students will:

B1.1 Compare and contrast the relationships between different members of their family (e.g. sibling to sibling, any variation of familial relationships).

B1.2 Express how families can learn to show God's love and mercy in times of joy and sorrow.

B1.3 Understand that God desires to be in relationship with people through prayer and love.

B2.1 Explore the value of trust in the relationship between Mary and Joseph.

B2.2 Identify how Jesus lovingly makes promises and commitments in relationships.

B2.3 Connect and communicate ways in which the expression of love in marriage is self-giving and open to the welcoming of new life.

B3.1 Explore some key aspects of discernment in the moral decision-making process (e.g. prayer, confession, Eucharist, pastoral support). (HPE A1.6, HPE D2.2, and RE ML2.2)

B3.2 Identify how families help shape them to become responsible citizens who value and honour the important role of the family in society. (Links to be made to Catholic Social Teaching, *Ontario Catholic School Graduate Expectations* and the *Truth and Reconciliation Commission: Calls to Action*.)

B3.3 Express how God wants them to make choices every day that can have a positive impact on their mental health and relationships. (HPE A1.3, HPE A1.4, and HPE D2.5)

C. Families: Created in Love, Wonderfully Made

Overall Expectations

C1. Demonstrate an understanding that human beings are created body, mind and spirit, in the image and likeness of God. (Gen 1:26-27) [GS 24, 29 FC 11, AL 10 – 11, CCC 222-227, 299, 353 – 354, 356-361]

C2. Understand that God desires abundant life for us as healthy, whole persons, gifted into families. [CCC 50 – 53, 362 – 368, 2288-2289, 2522 – 2524]

C3. Demonstrate an understanding of human growth and development as graced from conception to natural death. [GS 50, FC 28, 30, AL 83, CCC 2258, 2318-2319]

Specific Expectations

By the end of Grade 4, students will:

C1.1 Express how all of God’s creation reveals God’s truth, beauty and goodness.

C1.2 Explain how love of self, body, mind and spirit, acknowledges being wonderfully made. (HPE D2.4 and HPE D3.2)

C1.3 Identify ways in which people within a family promote the dignity of the human person. (HPE D3.3)

C2.1 Demonstrate an understanding that families are places where one can learn that a healthy, abundant life requires personal care and the application of personal hygienic practices associated with the onset of puberty. (HPE D2.4)

C2.2 Communicate ways in which families model and support strategies to manage stress in a variety of situations (e.g. through prayer, reflection, adoration, meditation, eating well, getting enough sleep). (HPE A1.2 and HPE D3.3)

C2.3 Explore the Catholic understanding of *being a body* and how it relates to being healthy and whole.

C3.1 Identify how families help the human person to grow and develop from childhood to adolescence.

C3.2 Articulate the physical changes that occur at puberty (e.g. growth of body hair, loss of teeth, changes in voice and height, production of body odour, skin changes, breast development) and the emotional and social impacts that may result from these changes. (HPE D1.5)

C3.3 Examine the spiritual, emotional and social changes that occur during adolescence, and the strategies to manage these changes. (HPE A1.2, HPE D1.5, HPE D2.5 and HPE D3.3)

Grade 5

A. Families: A Living Communion of Love

Overall Expectations

A1. Demonstrate an understanding that God, who is love, is ever-present in families. (AL 59: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ.”) [LG 11, 31, FC 28, 42, AL 87-88, CCC 1604, 2207,2780 – 2782]

A2. Demonstrate an understanding of how families support one’s God-given vocation and purpose. (AL 260: “Families cannot help but be places of support, guidance and direction.”) [AL 260, CV 253-255, CCC 2222-2230]

A3. Understand the family as domestic church or ‘home’ or ‘little’ church. [LG 11, FC 21, AL 67, DC 226-227, 239 – 241, CCC 1666,2204-2206]

Specific Expectations

By the end of Grade 5, students will:

A1.1 Articulate how family life in the domestic church is an initiation into life in society.

A1.2 Describe how families show their love of God by being caring family members, and respecting themselves and others. (*Ontario Catholic School Graduate Expectation 6*)

A1.3 Explain how the Church as a family of families celebrates God’s presence in their daily lives (e.g. through prayer, daily loving actions, kind words, etc.).

A2.1 Reflect on ways the domestic church helps to form their identity and discern their purpose within their family and other communities to which they belong.

A2.2 Describe ways in which they can be generous with their gifts and talents in their family.

A2.3 Communicate how families celebrate God’s love by using their gifts and talents in service of one another and in community.

A3.1 Determine how the domestic church expresses various functions of Church (e.g. having many parts, being sacrificial and penitential, creating sacred spaces, sharing sacramental moments such as birth and death).

A3.2 Demonstrate how members of the domestic church are called to evangelize and to be evangelized.

A3.3 Express how members of the domestic church give witness to the daily life and faith journey of one another. (*RE LC1.3*)

B. Families: Called to be in Relationship

Overall Expectations

B1. Demonstrate an understanding that family relationships are a gift from God. [FC 15, CCC 2201 – 2206]

B2. Demonstrate an understanding that the Holy Family accompanies the Christian family as it forms and develops relationships. [AL 65, CCC 1601-1605, 1655-1657]

B3. Demonstrate an understanding of the duties, rights, responsibilities, and decision making within the family and community. [FC 17, CCC 1776 – 1782, 1878 – 1896, 2207-2213]

Specific Expectations

By the end of Grade 5, students will:

B1.1 Understand the relationship between the love of God and love for others through the Great Commandment.

B1.2 Illustrate how people in their home and school families demonstrate skills required to develop and maintain friendships (e.g. communication skills, kindness and mercy, conflict resolution, etc.). (HPE D3.2)

B1.3 Explain that growing in one's relationship with God happens, in part, within the family.

B2.1 Explore the value of trust in the relationships between Mary and Elizabeth, and Mary and Jesus.

B2.2 Identify how God lovingly makes promises and commitments through Jesus.

B2.3 Understand and articulate that the expression of love in marriage includes birth, adoption and fostering.

B3.1 Explore and practice discernment in daily life (e.g. as a class, discern where they will give alms during Lent). (HPE A1.6, RE ML2 and RE ML3)

B3.2 Evaluate how families help shape them to become responsible citizens who respect and affirm the diversity and interdependence of the world's peoples and cultures. (Links to be made to Catholic Social Teaching, *Ontario Catholic School Graduate Expectations* and the *Truth and Reconciliation Commission: Calls to Action*.)

B3.3 Describe how families are places where they learn to help one another and develop social-emotional learning skills and strategies to form healthy, supportive and trusted relationships. (HPE A1.3, HPE A1.4, HPE D2.2 and HPE D2.6)

C. Families: Created in Love, Wonderfully Made

Overall Expectations

C1. Demonstrate an understanding that human beings are created body, mind and spirit, in the image and likeness of God. (Gen 1:26-27) [*GS 24, 29 FC 11, AL 10 – 11, CCC 222-227, 299, 353 – 354, 356-361*]

C2. Understand that God desires abundant life for us as healthy, whole persons, gifted into families. [*CCC 50 – 53, 362 – 368, 2288-2289, 2522 – 2524*]

C3. Demonstrate an understanding of human growth and development as graced from conception to natural death. [*GS 50, FC 28, 30, AL 83, 92, CV 217, CCC 2258, 2318-2319*]

Specific Expectations

By the end of Grade 5, students will:

C1.1 Explore how humans seek God’s truth, beauty and goodness with their body, mind and spirit.

C1.2 Express how families are where they learn to love self and one another, made in the image and likeness of God.

C1.3 Identify expressions in family relationships which promote the dignity of a person’s body, mind and spirit (e.g. appropriate touch, personal space, boundaries, bodily integrity, listening, doing things together, praying together, etc.).

C2.1 Evaluate how the Catholic faith tradition along with home, school and parish supports the development of a person’s self-concept, sexuality, self-awareness, self-acceptance, strengths, needs, etc., and how these factors contribute to personal health and well-being. (*HPE D2.4*)

C2.2 Connect how a person’s actions – positive or negative, in-person or online – can affect the mental health, emotional well-being and reputation of self and others. (*HPE D3.2*)

C2.3 Articulate changes and stressors that occur during puberty as people mature and develop emotionally and interpersonally, and identify strategies to help manage these stressors. (*HPE A1.2 and HPE D2.5*)

C3.1 Analyze how families help the human person to grow and develop during adolescence.

C3.2 Describe how the body changes during puberty, identifying the parts and processes of the reproductive system, menstruation and ovulation, and spermatogenesis, and explain how these processes relate to reproduction and overall development. (*HPE D1.3 and HPE D1.4*)

C3.3 Articulate how in a family, the virtue of patience supports the process of human growth and development, especially during puberty.

Grade 6

A. *Families: A Living Communion of Love*

Overall Expectations

A1. Demonstrate an understanding that God, who is love, is ever-present in families. (AL 59: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ.”) [LG 11, 31, 35, FC 28, 42, AL 87-88, CCC 1604, 2207, 2780 – 2782]

A2. Demonstrate an understanding of how families support one’s God-given vocation and purpose. (AL 260: “Families cannot help but be places of support, guidance and direction.”) [AL 260, CV 253-255, CCC 2222-2230]

A3. Understand the family as domestic church or ‘home’ or ‘little’ church. [LG 11, FC 21, EG 71, AL 67, DC 226-227, 239 – 241, CCC 1666, 2204-2206]

Specific Expectations

By the end of Grade 6, students will:

A1.1 Communicate how family life in the domestic church reveals God’s saving love as a gift to one another.

A1.2 Summarize how families show their love of God by being caring family members, respecting themselves and one another, the community and the Earth. (*Ontario Catholic School Graduate Expectation 6*)

A1.3 Investigate how the Church as a family of families celebrates and gives glory to God through the Sacraments and sacramental living (e.g. by praying the Rosary, visiting holy sites, doing good deeds, etc.).

A2.1 Determine ways in which beliefs and values nurtured within the family form identity and help with discernment of purpose and vocation.

A2.2 Express how gifts and talents can be shared in community.

A2.3 Describe ways in which family and community members use their gifts and talents to love and serve God.

A3.1 Explore how the domestic church is called to live in communion with the Church. (*RE LC1.3*)

A3.2 Show how members of the domestic church can encourage one another in virtuous living.

A3.3 Illustrate ways in which the domestic church animates the Gospel in daily life (e.g. through family involvement in service activities, prayer and devotions, rituals and traditions, etc.).

B. Families: Called to be in Relationship

Overall Expectations

B1. Demonstrate an understanding that family relationships are a gift from God. [FC 15, CCC 2201 – 2206]

B2. Demonstrate an understanding that the Holy Family accompanies the Christian family as it forms and develops relationships. [AL 65, CCC 1601-1605, 1655-1657]

B3. Demonstrate an understanding of the duties, rights, responsibilities, and decision making within the family and community. [FC 17, CCC 1776 – 1782, 1804-1829, 1878 – 1896, 2207-2213]

Specific Expectations

By the end of Grade 6, students will:

B1.1 Outline the gift of different types of love in their family (e.g. eros, filial, etc.).

B1.2 Examine how friendships grow, develop and mature over time, and identify skills (e.g. communication skills, kindness and mercy, conflict resolution, etc.) needed to navigate challenges and change. (HPE D2.3, HPE D2.5)

B1.3 Discuss ways in which growing in one's relationship with God happens within the family and is supported through the parish.

B2.1 Explore the value of trust in the relationship between Mary and God.

B2.2 Express the loving relationship and communion of the Father, Son and Holy Spirit.

B2.3 Describe the similarities and differences between a Catholic sacramental marriage and a civil marriage.

B3.1 Represent ways in which discernment and right judgement show spiritual maturity and help people to grow in virtue. (HPE A1.6)

B3.2 Evaluate how families help shape them to become responsible citizens who respect the rights, responsibilities and contributions of self and others. (Links to be made to Catholic Social Teaching, *Ontario Catholic School Graduate Expectations* and the *Truth and Reconciliation Commission: Calls to Action*.)

B3.3 Identify how God calls each person to reflect human dignity in their thoughts, emotions and actions which positively influence mental health, well-being and relationships. (HPE A1.3, HPE A1.4, and HPE D1.5)

C. Families: Created in Love, Wonderfully Made

Overall Expectations

C1. Demonstrate an understanding that human beings are created body, mind and spirit, in the image and likeness of God. (Gen 1:26-27) [GS 24, 29 FC 11, AL 10 – 11, CCC 222-227, 299, 353 – 354, 356-361]

C2. Understand that God desires abundant life for us as healthy, whole persons, gifted into families. [CCC 50 – 53, 362 – 368, 2288-2289, 2522 – 2524]

C3. Demonstrate an understanding of human growth and development as graced from conception to natural death. [GS 50, FC 28, 30, AL 83, 92, CV 217, CCC 2258, 2318-2319]

Specific Expectations

By the end of Grade 6, students will:

C1.1 Explore how Creator God is truth, beauty and goodness.

C1.2 Explain that being made in the image and likeness of God includes body, mind and spirit.

C1.3 Illustrate a confident and positive sense of self and respect for the dignity and welfare of others. (*Ontario Catholic School Graduate Expectation 4a*) (*HPE D2.3*)

C2.1 Apply the knowledge that human sexual development is sacred and calls humans to respect the body as a temple of the Holy Spirit in in-person and online interactions, including how to protect oneself from the harmful impacts of sexually explicit media. (*HPE D1.3*)

C2.2 Communicate how families can help foster confidence during adolescence to build healthy relationships, understand the concept of consent, grow in social-emotional learning and make informed decisions that respect self and others, in-person and online. (*HPE D2.3, HPE D2.5 and HPE D2.6*)

C2.3 Assess the effects of stereotypes and assumptions regarding age, colour, race, ethnicity, creed, ability, gender, sex, sexual orientation, and propose appropriate ways of responding and promoting the sacredness of life. (This list represents grounds found in the Ontario Human Rights Code Protected Grounds. For a complete list consult their website: ohrc.on.ca/en/ontario-human-rights-code.) (*HPE D3.3*) (*Ontario Catholic School Graduate Expectation 1h*)

C3.1 Assess ways in which relationships with family and friends help the human person to grow and develop during adolescence. (*HPE D2.5*)

C3.2 Illustrate and describe the main features of adult male and female fertility and the life-giving, loving nature of human sexuality.

C3.3 Understand that in God's infinite wisdom, the diversity and unity of people is expressed both in their soul and in their genetic makeup.

Intermediate Hope Expectations

As noted in the front matter, in Catholic schools, Family Life Education seeks to develop not only knowledge and skills in these areas but also to foster in students the attitudes and values derived from faith and that constitute a Catholic worldview. Because they depend on the interaction between God's Spirit and the freedom of the individual student, attitudes and values cannot be understood as expectations in the same sense as the overall and specific expectations, nor can they be evaluated or used for assessment purposes, yet they speak to our deep aspirations for students. (See page 38 for further details on *Hope Expectations*.)

By the end of Grade 8, it is our hope that students will be individuals who:

- Actively reflect upon God's presence in and through Scripture, in their lives, family and the world at large.
- Recognize the presence of Jesus within their family and actively strive to collaborate with others at home, school, Church, in the community and in the world.
- Strive to faithfully integrate the example of the Holy Family into their own relationship with God, themselves, others and creation.
- Know and proclaim with confidence their inherent dignity as children of God who are created in God's image and likeness on purpose and for a purpose.
- Appreciate how families help them grow and develop with an understanding of human sexuality as a gift from God.
- Understand themselves as an integration of body, mind and spirit and appreciate how faith contributes to their health, wholeness and well-being.
- Develop attitudes and values that promote sacramental marriage and the sacredness and dignity of life from birth to natural death.
- Seek to be loving and chaste in all their relationships, whether they are called to be married, single, consecrated or ordained.
- Appreciate how families mirror and are inspired by the love of the Father, Son and Holy Spirit, calling us to prayerfully and sacramentally build virtuous families that are faithful, hopeful and loving.

Grade 7

A. *Families: A Living Communion of Love*

Overall Expectations

A1. Demonstrate an understanding that God, who is love, is ever-present in families. (AL 59: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ.”) [LG 11, 31, 35, FC 28, 42, AL 316, CCC 1604, 2207,2780 – 2782]

A2. Demonstrate an understanding of how families support one’s God-given vocation and purpose. (AL 260: “Families cannot help but be places of support, guidance and direction.”) [LG 40, AL 260, CV 253-255, CCC 1905 – 1926, 2222-2230]

A3. Understand the family as domestic church or ‘home’ or ‘little’ church. [LG 11, FC 21, AL 67, CV 257, DC 226-227, 239 – 241, CCC 1666,2204-2206]

Specific Expectations

By the end of Grade 7, students will:

A1.1 Articulate how family life in the domestic church reveals God’s saving love as a gift to society.

A1.2 Explore ways in which families show their love of God through gratitude, commitment and affirmation.

A1.3 Outline how the Church is a family of families called to encounter Jesus Christ.

A2.1 Articulate how families help young people to form their identity and discern their vocation and call to holiness.

A2.2 Determine ways in which common (collective) family gifts and talents can be shared in service to the community (e.g. a family who runs together fundraises for a cause, together a family volunteers at an outreach centre).

A2.3 Identify ways in which families use their gifts and talents for the common good and solidarity. (RE LS2.3)

A3.1 Research the historicity of the domestic church in the early Christian community.

A3.2 Explore and apply the ways in which youth currently evangelize in their domestic church.

A3.3 Compare and contrast the liturgical cycle of the Church with the daily life of the domestic church (e.g. calendar year, scholastic year as paschal mystery).

B. Families: Called to be in Relationship

Overall Expectations

B1. Demonstrate an understanding that family relationships are a gift from God. [FC 15, CCC 2201 – 2206]

B2. Demonstrate an understanding that the Holy Family accompanies the Christian family as it forms and develops relationships. [AL 65, CCC 1601-1605, 1655-1657]

B3. Demonstrate an understanding of the duties, rights, responsibilities, and decision making within the family and community. [FC 17, CCC 1776 – 1782, 1804-1829, 1878 – 1896, 2207-2213]

Specific Expectations

By the end of Grade 7, students will:

B1.1 Analyze the task of the family to practice love and mercy in all its relationships.

B1.2 Describe how the gift of family and friendship extends to the community.

B1.3 Communicate how growing in relationship with God helps one to know oneself.

B2.1 Explore the presence of trust in the relationship between their family and the Holy Family.

B2.2 Describe how the promises and commitments they have in relationships fulfill their vocation to love God.

B2.3 Discuss how marriage is an intimate and faithful union of the physical, emotional, psychological and spiritual self.

B3.1 Define ways in which a person with an informed conscience discerns and uses right judgement. (HPE A1.6, RE ML2.1 and RE ML2.2)

B3.2 Evaluate how families help shape them to become responsible citizens working for the development of a just and compassionate society. (Links to be made to Catholic Social Teaching, *Ontario Catholic School Graduate Expectations* and the *Truth and Reconciliation Commission: Calls to Action*.)

B3.3 Convey an understanding that families, schools and communities are called to show respect, kindness, humility and compassion as a way of supporting mental health and well-being. (HPE A1.4 and HPE D1.6)

C. Families: Created in Love, Wonderfully Made

Overall Expectations

C1. Demonstrate an understanding that human beings are created body, mind and spirit, in the image and likeness of God. (Gen 1:26-27) [GS 24, 29 FC 11, AL 10 – 11, CCC 222-227, 299, 353 – 354, 362 -368]

C2. Understand that God desires abundant life for us as healthy, whole persons, gifted into families. [CCC 50 – 53, 371-372, 1602 – 1605, 2288-2289, 2337 – 2347, 2522 – 2524]

C3. Demonstrate an understanding of human growth and development as graced from conception to natural death. [GS 50, FC 28, 30, AL 83, 92, CV 217, CCC 2258, 2318-2319, 2337-2363]

Specific Expectations

By the end of Grade 7, students will:

C1.1 Explore how God’s truth, beauty and goodness points to humans being wonderfully made in God’s image and likeness.

C1.2 Identify ways in which they recognize that their body, mind and spirit are made in the image and likeness of God (i.e. how they treat and care for their body, mind and spirit shows that they understand image and likeness).

C1.3 Express how human dignity is inherent; it comes from God and cannot be earned (e.g. through ability/inability, stature, economics). (RE ML1.3)

C2.1 Understanding that sexual intimacy is intended for marriage, research how modesty, chastity and abstinence are the healthiest option for adolescents when making decisions related to sexual activity, health and consent due to their effects on physical, emotional, social and cognitive well-being. (HPE D1.3 and HPE D1.5 and HPE D2.4)

C2.2 Discuss how sexual relations can lead to sexually transmitted and blood-borne infections (STBBIs) and describe symptoms. (HPE D1.4)

C2.3 Describe the benefits and dangers, for themselves and others, that are associated with the use of computers and other digital technologies, and identify wise choices and informed decisions when navigating the online world. (HPE D1.1) (See resources available through the Institute for Catholic Education: #Digital Citizenship <https://iceont.ca/digital-citizenship/>.)

C2.4 Assess the intent and potential impact of online communication on themselves and others, and exercise Christian leadership and the virtues (e.g. prudence, justice, etc.) to advocate for kindness, humility, love and hope in the online setting. (HPE D2.2) (See resources available through the Institute for Catholic Education: #Digital Citizenship <https://iceont.ca/digital-citizenship/>.)

C2.5 Examine the ways in which changes experienced in puberty can affect relationships with family and others. (HPE D3.3)

C3.1 Communicate how families help the human person to grow and develop from adolescence to adulthood.

C3.2 Explain how knowing the difference between *having a body* and *being a body* is related to the unity of body and soul and a healthy body image. (HPE D2.3)

C3.3 Understand the role of attraction in the developmental stages of human relationships and how chastity integrates self-discipline, patience and sexuality into the life of human persons. (HPE D3.3)

Grade 8

A. Families: A Living Communion of Love

Overall Expectations

A1. Demonstrate an understanding that God, who is love, is ever-present in families. (AL 59: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ.”) [LG 11, 31, 35, FC 17, 28, 42, AL 11, 29, 71, CCC 1604, 2207, 2780 – 2782]

A2. Demonstrate an understanding of how families support one’s God-given vocation and purpose. (AL 260: “Families cannot help but be places of support, guidance and direction.”) [LG 40, AL 260, CV 253-255, CCC 1905 – 1926, 2222-2230]

A3. Understand the family as domestic church or ‘home’ or ‘little’ church. [LG 11, FC 21, AL 67, CV 257, DC 226-227, 239 – 241, CCC 1666,2204-2206]

Specific Expectations

By the end of Grade 8, students will:

A1.1 Examine how family life in the domestic church reveals and communicates the gift of God’s ever-present love for humanity and creation.

A1.2 Express how God’s love is shown in all families.

A1.3 Identify how the Church is a family of families called to be transformed by the Father, Son and Holy Spirit.

A2.1 Articulate how discovering their vocation and forming their identity can fulfill their call to holiness.

A2.2 Summarize how their gifts and talents are from God and are to be used generously and prudently in their family and the world (e.g. through the type of career or job that one seeks, by doing all work with love).

A2.3 Determine ways in which families use their gifts and talents to participate and transform society for the common good.

A3.1 Investigate how the history of the domestic church is important to the Catholic tradition today.

A3.2 Explore and apply the ways in which young people will continue to evangelize in their domestic church as they grow, develop and mature (e.g. in high school, post-secondary, career, new family, etc.).

A3.3 Discuss how the liturgical cycle of the Church accompanies the celebrations of daily life in the domestic church.

B. Families: Called to be in Relationship

Overall Expectations

B1. Demonstrate an understanding that family relationships are a gift from God. [FC 15, CCC 2201 – 2206]

B2. Demonstrate an understanding that the Holy Family accompanies the Christian family as it forms and develops relationships. [FC 64, AL 65, CCC 1601-1605, 1655-1657]

B3. Demonstrate an understanding of the duties, rights, responsibilities, and decision making within the family and community. [FC 17, CCC 1776 – 1782, 1804-1829, 1878 – 1896, 2207-2213]

Specific Expectations

By the end of Grade 8, students will:

B1.1 Analyze the task of the family to practice love and mercy in all its relationships and to form persons in love.

B1.2 Evaluate ways in which the gifts of family and friendship help them to understand how to be in relationship with themselves, God and others.

B1.3 Convey how growing in one's relationship with God helps one to know God, love God and serve God.

B2.1 Explore how families are called to express trust as it is modeled by and within the Holy Family.

B2.2 Describe how loving one another gives witness to the loving communion of the three Divine Persons in One God, the Trinity.

B2.3 Understand and communicate that marriage is one of the seven Sacraments of the Church, and that marriage calls a man and woman to become one and form a family.

B3.1 Identify that all persons are gifted by God with free will and examine the ways in which all people need discernment and right judgement. (HPE A1.6)

B3.2 Evaluate how families help to shape them to become responsible citizens who witness Catholic Social Teaching by promoting equality, democracy, and solidarity for a just, peaceful, and compassionate society. (Links to be made to Catholic Social Teaching, *Ontario Catholic School Graduate Expectations* and the *Truth and Reconciliation Commission: Calls to Action*.)

B3.3 Discuss God's call for families to encourage healthy habits and coping strategies and to incorporate them into daily routines (e.g. praying, experiencing nature, eating as a family, choosing healthy foods, maintaining consistent sleep times, etc.) as a means to support mental, physical, emotional and spiritual health. (HPE D2.4, HPE D3.1 and HPE D3.4)

C. Families: Created in Love, Wonderfully Made

Overall Expectations

C1. Demonstrate an understanding that human beings are created body, mind and spirit, in the image and likeness of God. (Gen 1:26-27) [*GS 24, 29 FC 11, AL 10 – 11, CCC 222-227, 299, 353 – 354, 362 -368*]

C2. Understand that God desires abundant life for us as healthy, whole persons, gifted into families. [*CCC 50 – 53, 371-372, 1602 – 1605, 2288-2289, 2337 – 2347, 2522 – 2524*]

C3. Demonstrate an understanding of human growth and development as graced from conception to natural death. [*GS 50, FC 28, 30, AL 83, 92, CV 217, CCC 2258, 2318-2319, 2337 – 2363*]

Specific Expectations

By the end of Grade 8, students will:

C1.1 Examine and explain how families help them to seek God who is truth, beauty and goodness as revealed in new life and creation.

C1.2 Understand that human image and likeness pours out through God's unconditional love, freely shared through God's Son, Jesus Christ.

C1.3. Communicate human dignity as a unifying principle in seeking equity, peace and justice.

C2.1 Identify sources of support that affirm modesty, chastity and abstinence as the best moral and the healthiest option for adolescents when making decisions related to relationships, sexual activity, health and consent (e.g. a trusted family member, teacher, religious leader, health professional, etc.). (*HPE D1.4, HPE D2.3 and HPE D3.3*)

C2.2 Research how chastity and abstinence are the healthiest option to prevent pregnancy and STBBIs, and examine Natural Family Planning in the light of Catholic teaching. (*HPE D2.3 and HPE D3.3*)

C2.3 Assess the intent and potential impact on themselves and others of inappropriate behaviours in-person and online, and exercise Christian leadership to advocate for kindness, humility, love and hope in the online setting. (*HPE D2.2 and HPE D3.2*) (See resources available through the Institute for Catholic Education: #Digital Citizenship <https://iceont.ca/digital-citizenship/>.)

C2.4 Understand the Catholic teaching on formation of one's identity, which is a complex reality that is, in part, socially constructed and also tied intrinsically to biological sex, and reflect on how and why this differs from a secular understanding, while considering what contributes to healthy development. (*HPE D1.5*)

C2.5 Identify that in the adolescent and early adult developmental stages of growth, people start to experience sexual attraction, curiosity, feelings and sensations as they come to know themselves and journey toward maturity. (*HPE D1.5*)

C3.1 Identify how families help the human person to grow and develop from adult to senior.

C3.2 Explore how hormones (e.g. estrogen, progesterone, testosterone) affect the physical, mental and emotional well-being of a person.

C3.3 Articulate how seniors and the elderly are a gift and play a role in our families and communities (e.g. by passing down traditions, stories, rituals, faith, etc.). (Links to Indigenous ways of knowing that honour and respect Elders.)

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