The Ontario Curriculum
Exemplars
Grade 11
Social Sciences and Humanities
General Social Science
World Religions

Samples of Student Work: A Resource for Teachers

2003
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Introduction

In 1999–2000, the Ministry of Education published a new curriculum for Ontario secondary school students. The new curriculum is more specific than previous curricula with respect to both the knowledge and the skills that students are expected to develop and demonstrate in each grade. In the curriculum policy document for each discipline, teachers are provided with the curriculum expectations for each course within the discipline and an achievement chart that describes four levels of student achievement to be used in assessing and evaluating student work.

The document entitled *The Ontario Curriculum, Grades 9–12: Program Planning and Assessment, 2000* states that “assessment and evaluation will be based on the provincial curriculum expectations and the achievement levels outlined in this document and in the curriculum policy document for each discipline” (p. 13). The document also states that the ministry is providing a variety of materials to assist teachers in improving their assessment methods and strategies and, hence, their assessment of student achievement. The present document is one of the resources intended to provide assistance to teachers in their assessment of student achievement. It presents samples (“exemplars”) of student work that was done in response to specific tasks in two Grade 11 courses in social sciences and humanities. The samples represent work at each of the four levels of achievement.

Teams of subject specialists from across the province developed the assessment materials for the Grade 11 exemplar project. They designed the tasks and scoring scales (“rubrics”) on the basis of selected Ontario curriculum expectations, and developed the teacher instructions. They field-tested the tasks in classrooms across the province. They then revised the tasks, rubrics, and instructions, using information gathered from the field-tests as well as suggestions for improvement from subject validation sessions. After the final administration of the tasks took place, a team of teachers for each subject scored the student work and chose samples of work that exemplified three degrees of achievement within each of the four levels of achievement.

The selection of student samples that appears in this document reflects the professional judgement of teachers who participated in the exemplar project. No students, teachers, or schools have been identified.

The tasks, rubrics, and teacher's notes and comments developed for this exemplar document can serve as a model for boards, schools, and teachers in designing assessment tasks within the context of regular classroom work, developing rubrics, assessing the achievement of their own students, and planning for the improvement of students' learning.
The samples in this document will provide parents\(^1\) with examples of student work to help them monitor their children's progress. They also can provide a basis for discussions regarding student achievement and progress between teachers and parents and between teachers and students.

It should be noted that staff members of the Ministry of Education, with the assistance of teachers across the province, have endeavoured to ensure that the samples of student work in this document are original pieces and are not plagiarized from any source. However, the ministry and its staff assume no liability should any piece of work in this document be shown not to be original either in whole or in part.

**Purpose of This Document**

This document was developed to:

- show the characteristics of student work at each of the four levels of achievement for Grade 11;
- promote greater consistency in the assessment of student work across the province;
- provide an approach to improving student learning by demonstrating the use of clear criteria applied to student work in response to a clearly defined assessment task;
- show the connections between what students are expected to learn (the curriculum expectations) and how their work can be assessed using the levels of achievement described in the curriculum policy document for the subject.

The samples in this document represent examples of student achievement obtained using only one method of assessment, called performance assessment. Teachers will also make use of a variety of other assessment strategies – such as tests, portfolios, and conferences – in evaluating student achievement in a course over a term or school year.

**Features of This Document**

This document contains the following, for each of the two Grade 11 social sciences and humanities courses that it deals with:

- a description of the performance task and of the final product that was handed in to the teacher for submission to the ministry
- the curriculum expectations related to the task
- the task-specific assessment chart, or rubric
- three samples of student work for each of the four levels of achievement (e.g., for level 3, samples illustrating a “low” level-3, a “solid” level-3, and a “high” level-3 performance)
- Teacher's Notes for each sample, which indicate why the sample is assessed at a particular level for each criterion outlined in the four categories of knowledge and skills (i.e., Knowledge/Understanding, Thinking/Inquiry, Communication, and Application)
- Comments, which provide overall statements about the student's work

\(^1\) In this document, parent(s) refers to parent(s) and guardian(s).
• Next Steps, which offer suggestions for improving performance
• the Teacher Package that was used by teachers in administering the task

This document does not include any student samples that were assessed using the rubric and judged to be below level 1. However, a list of characteristics of student work assessed at “below level 1” is provided, and precedes the student samples. The characteristics of these students’ work should be reviewed in relation to the criteria outlined in the rubric. Teachers are expected to work with students whose achievement is below level 1, as well as with their parents, to help the students improve their performance.

The Tasks
The performance tasks in this document were based directly on curriculum expectations selected from two Grade 11 courses outlined in the curriculum policy document for social sciences and humanities. One course is in general social science, and is entitled Introduction to Anthropology, Psychology, and Sociology (University/College Preparation). The other course is in world religions, and is entitled World Religions: Beliefs, Issues, and Religious Traditions (University/College Preparation). The tasks encompassed the four categories of knowledge and skills (i.e., Knowledge/Understanding, Thinking/Inquiry, Communication, and Application), requiring students to integrate their knowledge and skills in meaningful learning experiences. The tasks also gave students an opportunity to demonstrate how well they could apply the knowledge and skills they had acquired in the course in a new context.

The Rubrics
In this document, the term rubric refers to a scoring scale used to assess student work that is done in response to a specific task. Task rubrics are developed in relation to the achievement chart in the curriculum policy document.

The task rubrics consist of a set of achievement criteria related to the four categories of knowledge and skills, as well as descriptions of the levels of achievement for each of the criteria. The rubrics contain the following components:

• an identification (by number) of the expectations on which student achievement in the task was assessed
• the four categories of knowledge and skills
• the relevant criteria for evaluating performance of the task
• descriptions of student performance at the four levels of achievement (level 3 on the achievement chart in the curriculum policy document is considered to be the provincial standard)

The teachers who administered the tasks for this exemplar project were required to explain the scoring criteria and descriptions of the levels of achievement (i.e., the information in the task rubric) to the students before they began the task.
Use of the Student Samples

Teachers and Administrators
The samples of student work included in this document will assist teachers and administrators by:

• providing student samples and criteria for assessment that will assist them in helping students improve their achievement;
• providing a basis for conversations among teachers, parents, and students about the criteria used for assessment and evaluation of student achievement;
• facilitating discussions regarding the curriculum expectations, levels of achievement for the course, and the criteria and standards for high-quality performance;
• promoting fair and consistent assessment within subjects and courses.

Teachers may choose to:

• use the task, rubric, and teaching/learning activities in this document with their classes;
• use the samples of student work at each level as reference points when assessing student work;
• use the task and rubric provided as models for other tasks and rubrics, to be developed independently or in collaboration with colleagues in the same school and/or in other schools.

Administrators may choose to:

• encourage and facilitate teacher collaboration regarding standards and assessment;
• provide training to ensure that teachers understand the role of the exemplars in assessment, evaluation, and reporting;
• establish an external reference point for schools in planning student programs and for school improvement.

Parents
Parents may wish to use the samples of student work as a source of information to help their children monitor their achievement and improve their performance. They may also use the exemplars as a basis for discussing their children's progress with their teachers.

Students
Students can use the document to:

• develop their understanding of the relationship between curriculum expectations and specific tasks;
• learn how a rubric can be used to improve their performance on a task;
• develop the ability to discuss their achievement with their teachers and parents more effectively, and to ask more focused questions about their progress;
• learn how to better assess their own performance and identify the steps needed to improve their performance.
Introduction to Anthropology, Psychology, and Sociology University/College Preparation (HSP3M)
A Proposal for a Community Organization

The Task
Students were presented with the following scenario:

A group of concerned citizens has identified a problem or need that should be addressed in its local community. As the spokesperson for the informal group, you have been asked to write a proposal to a private foundation requesting support to establish a new community organization (e.g., a self-help group, a community service group, an advocacy group) to remedy the problem or address the need that has been identified.

Final Product
Each student was to have submitted a written proposal that:

• identified the problem or need, and the societal group (the target group) that was experiencing it, using correct terminology;
• analysed the social forces (as described by anthropologists, psychologists, and sociologists) that had created or contributed to the problem or need arising in the target group in the community;
• justified the creation of the new organization;
• predicted the impact of the new organization;
• contained a bibliography.

Note: Although students were required to submit a bibliography, it was not evaluated as part of the exemplar task.

Expectations Addressed in the Exemplar Task
This task gave students the opportunity to demonstrate achievement of all or part of the following selected expectations from the Self and Others, Social Organization, and Research and Inquiry Skills strands.

Students will:
1. describe the different types of groups that form to serve collective needs;
2. effectively communicate the results of their inquiries;
3. correctly use the terminology of anthropology, psychology, and sociology;
4. demonstrate an understanding of the social forces that influence and shape behaviour as described by anthropologists, psychologists, and sociologists;
5. identify and assess the major influences that contribute to an individual's personal and social development.

For information on the process used to prepare students for the task and on the materials and resources required, see the Teacher Package reproduced on pages 49–54 of this document.
## Task Rubric – A Proposal for a Community Organization

<table>
<thead>
<tr>
<th>Expectations</th>
<th>Criteria</th>
<th>Level 1</th>
<th>Level 2</th>
<th>Level 3</th>
<th>Level 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge/Understanding</td>
<td>The student:</td>
<td>- identifies a problem or need and describes it with limited accuracy</td>
<td>- identifies a problem or need and describes it with some accuracy</td>
<td>- identifies a problem or need and describes it with considerable accuracy</td>
<td>- identifies a problem or need and describes it with a high degree of accuracy</td>
</tr>
<tr>
<td>1</td>
<td>- identifies and accurately describes a problem or need of a target group</td>
<td>- describes the organization with limited clarity</td>
<td>- describes the organization with some clarity</td>
<td>- describes the organization with considerable clarity</td>
<td>- describes the organization with a high degree of clarity</td>
</tr>
<tr>
<td>1</td>
<td>- clearly describes the new community organization (e.g., its purpose, role, functions, composition) that is proposed to deal with the problem or need</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thinking/Inquiry</td>
<td>The student:</td>
<td>- assesses the influence of social forces with limited accuracy</td>
<td>- assesses the influence of social forces with some accuracy</td>
<td>- assesses the influence of social forces with considerable accuracy</td>
<td>- assesses the influence of social forces with a high degree of accuracy</td>
</tr>
<tr>
<td>4</td>
<td>- accurately assesses the influence of social forces (as described by anthropologists, psychologists, and sociologists) that contributed to the development of the problem or need</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Communication</td>
<td>The student:</td>
<td>- justifies the formation of the new organization with limited effectiveness</td>
<td>- justifies the formation of the new organization with some effectiveness</td>
<td>- justifies the formation of the new organization with considerable effectiveness</td>
<td>- justifies the formation of the new organization with a high degree of effectiveness</td>
</tr>
<tr>
<td>2</td>
<td>- effectively justifies the formation of the new organization (i.e., makes a persuasive or convincing case that it is needed and/or will be effective)</td>
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<tr>
<td>3</td>
<td>- uses social science terminology appropriately and accurately</td>
<td>- uses terminology with limited appropriateness and accuracy</td>
<td>- uses terminology with some appropriateness and accuracy</td>
<td>- uses terminology with considerable appropriateness and accuracy</td>
<td>- uses terminology with a high degree of appropriateness and accuracy</td>
</tr>
<tr>
<td>Expectations*</td>
<td>Criteria</td>
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<tr>
<td><strong>Application</strong></td>
<td><strong>The student:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>– makes appropriate predictions about the impact of the community organization</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>– makes predictions that are of limited appropriateness</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>– makes predictions that are somewhat appropriate</td>
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<tr>
<td></td>
<td>– makes predictions that are of considerable appropriateness</td>
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<tr>
<td></td>
<td>– makes predictions that are highly appropriate</td>
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</tbody>
</table>

*The expectations that correspond to the numbers given in this chart are listed on page 9.

**Note:** A student whose overall achievement at the end of a course is below level 1 (that is, below 50%) will not obtain a credit for the course.
Teacher’s Notes
The following is a list of characteristics found in student work that was submitted for this task and assessed at “below level 1”. (Samples of student work are not included.)

Degree of achievement can vary widely in student performance that falls below level 1. Consequently, the following list includes characteristics of achievement at various degrees below level 1. Taken together, some or all of the characteristics outlined below may justify assessment at “below level 1”. Most of the characteristics noted relate to the criteria specified in the task rubric, but some are more broadly defined.

Knowledge/Understanding
The student:
- fails to identify a genuine societal problem or need;
- identifies a societal problem or need, but demonstrates little or no understanding of it;
- identifies a problem or need, but does not adequately describe it;
- describes the problem or need using irrelevant or misleading information;
- fails to link the problem or need with any specific target group;
- identifies a problem that is unlikely to be of any concern to the identified target group;
- identifies more than one target group and does not focus on any one in particular;
- focuses on a problem that has little chance of being addressed at a local level;
- provides an incomplete or vague description of the proposed community organization;
- omits any reference to the goals of the organization;
- does not clearly indicate how the organization might operate.

Thinking/Inquiry
The student:
- describes a problem or need, but does not discuss the forces that contributed to its development;
- does not assess the problem or need from an anthropological perspective;
- does not assess the problem or need from a psychological perspective;
- does not assess the problem or need from a sociological perspective;
- misinterprets the perspectives offered by one or more of the social sciences;
- confuses the perspectives of the different social sciences;
- provides irrelevant information;
- provides unreliable or unsubstantiated information.

Communication
The student:
- fails to justify the formation of the proposed new organization;
- provides insufficient detail to justify the formation of the proposed organization;
- justifies the formation of the organization with invalid or unreasonable arguments;
- uses social science terminology inappropriately (e.g., out of context);
- uses social science terminology inaccurately;
- does not use social science terminology consistently.

Application
The student:
- fails to make any predictions about the impact of the proposed new organization on the community;
- makes predictions that are highly unrealistic;
- makes predictions that are not linked with the identified problem or need.
Comments
The student does not understand the requirements of the task. The lack of an appropriately defined target group and problem or need prevents the student from developing a clear and supported proposal.

Next Steps
In order to improve his or her performance, the student needs to:
• review the requirements of the task and the criteria listed in the task rubric;
• focus on a clearly identified problem or need within a clearly defined target group;
• conduct more in-depth research to assess the forces that may have contributed to the development of the identified problem or need;
• organize points and ideas carefully before beginning written work;
• proofread and edit work carefully.
A Proposal for a Community Organization  LOW LEVEL 1

Proposal

I am the spokesperson for a new organization, Road Sense, that wants to ban the use of cell phones while driving. This is a serious issue that must be addressed and dealt with as soon as possible. Our primary goal is to inform society of the dangers of being a distracted driver. We would like to get the whole community involved. Therefore there will be more of an impact when we want to pass a law. Thus, by having a law passed we want to eliminate injuries and deaths due to drivers whom have been distracted by having a conversation on a cell phone. Distracted drivers cause approximately six million crashes each year and people are four times likely to crash when using a cell phone. Almost two dozen countries around the world have already regulated the use of cell phones behind the wheel. This is a law that we should adopt here in Canada to save the lives of our citizens. Although we want to reach everybody in society, it is most important that we reach teenager because they are less experienced and it is easier for them to get into accidents even without distractions.

ANTHROPOLOGICAL VIEW

It has been our custom to try to be in touch with each other and there are lots of inventions to do that. It is the norm in our society use cell phones. Either for personal use, business, or just for emergencies. People feel the need to use cell phones everywhere. For example, a member of our organization has witnessed someone receiving a phone call during Sunday mass. The use of cell phones has increased drastically over the last decade. This is the newest invention. About eighty-five percent of people that use cell phones use it while driving. Having cell phones regulated while driving has to do with the well being of human kind. Fewer people would die either from causing the accident or being the victim of the accident. Also, drivers will be less irresponsible and there will be more full attention on driving.

PSYCHOLOGICAL VIEW

A lot of people in our society have a dependency on using cellular phones. People bring it with them everywhere, and use it anywhere. Many people do use it as emergency or as safety devices. This helps them feel secure when they are alone. Although cell phones may be used safely in certain situations, not all people do so. From the thousands of people, who do use their cell phones in the car, there are those unlucky ones that do end up hitting another car or someone. The psychological implications that go along with the trauma are very hard to deal with. For instance, a mother was taking her very young daughter for a walk on her second birthday. Meanwhile a sixteen-year-old girl drove around the corner, not noticing the mother and daughter because she was on her cell phone. This girl hit both of them. The little girl was killed instantly and the mother was sent to intensive care. She did survive but she will never see her daughter again. Because of this unfortunate situation, the girl has to live with this on her conscience for the rest of her life. The hours of therapy she must go through will never completely remove her guilt.

SOCIOLOGICAL VIEW

It is very much a social issue to have a cell phone. It keeps us in touch with our family and friends, and it is also used as a security. But cell phones do take up a lot of our concentration. If we were to observe the way people drive when they are on a cell phone we would notice several changes in the way they drove. For example, they would weave between lanes, make illegal or unsafe lane changes, they would drive through red lights, fail to stop at stop signs, and either speed or drive too slow. All of these situations are a cause of being distracted. By having a law passed to regulate cell phones while driving it will eliminate all of these accident-causing situations.

On behalf of Road Sense, I would like to thank you for your time and cooperation. Though your help and support we wish to make our organization known. We would like to regulate the use of cell phones while driving and most importantly keep our citizens safe. Hopefully within the next few years, as this organization becomes known, there will be less injuries, deaths, and accidents due to distracted drivers, and more concentration on the road.
Knowledge/Understanding

- The student demonstrates a very limited understanding of the problem or need of a target group. Although the student identifies a problem (i.e., the connection between cell phone use and road accidents), it is not clear whether the statistics provided on the number of crashes each year refer specifically to cell phone users or to distracted drivers in general. Moreover, the target group is not clearly identified (e.g., “Although we want to reach everybody in society, it is most important that we reach teenager…”), and if indeed it is teenagers who are targeted, their particular needs are not described or addressed.

- The student’s description of the organization is very limited. It does not clearly describe the purpose or functions of the organization other than that it will “inform society of the dangers of being a distracted driver” and wants “to pass a law”. Neither of these goals relates specifically to a target group.

Thinking/Inquiry

- The student’s assessment of the social forces contributing to the problem is limited. Although the student links the forces identified with the appropriate discipline (e.g., the psychological “dependency on using cellular phones”), they are not always clearly differentiated – for example, the sociological view merely combines aspects from the other two disciplines. In addition, the student’s observations mostly concern the effects of cell phone use while driving and are not specifically related to how the forces identified have contributed to the development of this problem.

Communication

- The student justifies the formation of the proposed organization with very limited effectiveness. The student does not provide enough information to persuade the reader that the new organization has a clear idea as to how it would achieve its goals. The student also does not convincingly show that

Bibliography


regulating cell phone use by drivers would reduce the number of accidents – for example, no mention is made of the effects of such regulation in other countries.

The student makes limited use of social science terminology. The student uses terms such as “norm”, “dependency”, and “psychological implications” correctly; however, little social science terminology is incorporated into the proposal.

**Application**
- The student makes predictions about the impact of the organization that are of limited appropriateness. The student predicts that “as this organization becomes known, there will be less injuries, deaths, and accidents due to distracted drivers”; however, there is little in the proposal to substantiate this claim.

**Comments**
This work is representative of a low level-1 performance. The student demonstrates a limited degree of achievement of the expectations in the Thinking/Inquiry and Application categories of knowledge and skills. The student also demonstrates a limited degree of achievement with respect to one criterion in the Communication category. However, in the Knowledge/Understanding category and in the other criterion in the Communication category, the student demonstrates only a very limited degree of achievement.

The result is a proposal that lacks a clear focus.

**Next Steps**
In order to improve his or her performance, the student needs to:
- review the task requirements in order to better understand the nature of the task;
- clearly identify the problem or need of a target group and back it up with evidence;
- show convincingly that the proposed organization has a clear idea of how to address the problem or need of the target group;
- clearly identify the social forces that contribute to the specific problem or need and connect them to the appropriate social science perspective;
- use social science terminology accurately and consistently;
- avoid the use of irrelevant information.
A Proposal to Develop a Community Organization

The purpose of this proposal is to request support for the establishment of a counselling agency for suicidal teens. Suicide is the third leading cause of death for this age bracket. Also, the suicide rate among teens is dramatically increasing. The public needs to be aware of this crisis and its vital that these teens receive the treatment they deserve. For some reason, suicide is often regarded as a taboo word, and most people tend to avoid it. Suicide attempts are a cry for help, thus, a counselling agency, named Y.O.U., should be organized to attend to the needs of these individuals.

There are anthropological, psychological and sociological forces which contribute to this crisis. The anthropological forces involved are there may have been previous or even continuous experience to violence within the peer group or even the home (ex. Emotional or physical abuse). Also, the way an individual lives and communicates within his/her environment. For example, the way one communicates in the family can influence one's behaviour. This individual may never express emotions due to the cultural values of the family.

Psychological forces also contribute to the crisis. The relationship with the family plays a key role in the problem. If the relationship is strained, the teen may become rebellious. They want to hurt the parents because of lack of acceptance of behaviour or even lack of respect for personal freedom. Teens become suicidal out of defiance and revenge. In society, suicide is considered a taboo subject, it is not openly discussed, therefore those who need the help, hardly ever receive treatment.

Finally, the sociological forces need to be addressed. The individual has internal dissatisfaction as well as personal lack of acceptance. Due to this reason, the person may feel it is a waste of time to be living. This leads to the belief that there is no hope for living and the individual develops low self-esteem. As example would be fear of failure.

1 Judie Smith, Coping With Suicide (New York: The Rosen Publishing, 1986) p.17

The parents of the teen may set high ideals, which causes the teen to strive for perfection. If perfection is not met, then the individual lowers his/her self-value for being a failure.

To address these forces, the organization will attend to the problem from an anthropological, psychological and sociological point of view. The first thing is that the public should be informed with statistics as well as the organization. The problem can not be ignored or erased. It must be confronted and dealt with. The agency will be working in collaboration with medical professions, other community groups as well as the families of the teens. By being connected to medical professionals, the individuals receive the medical care they deserve. Working with other community groups will allow the organization to increase the number of agencies to help these teens. Also, the popularity of the organization can increase. The issue can be attended faster and be rewarding. There will be additional counselling including the family. Workshops will be set up to deal with the problem and show consequences when suicide is committed.

With the establishment of the new organization the individual will be cared for and develop a lasting feeling of self worth. The family will be connected again and the most fundamental result will be, the suicide rate of teens will decrease. The community will not avoid it and see it as a very important problem to face.

Bibliography

Teacher’s Notes

Knowledge/Understanding
- The student identifies the problem of teenage suicide and describes it with limited accuracy. The student states that suicide is “the third leading cause of death” among teens and that incidences of teenage suicide are “dramatically increasing”. However, there is some confusion regarding the identity of the target group. Is it just those teenagers who have actually attempted suicide or does it include any teenager who is experiencing problems and may resort to suicide?
- The student describes the proposed organization with limited clarity. The student explains that the purpose of the proposed organization is to provide counselling for suicidal teens and their families, put them in touch with other agencies, and also promote public awareness of the problem. However, the actual composition and role of the organization is vague – the student does not say who will staff the agency and does not clearly explain how it will collaborate with other groups (e.g., “Working with other community groups will allow the organization to increase the number of agencies to help these teens.”). As well, the student does not explain the acronym Y.O.U.

Thinking/Inquiry
- The student assesses the influence of the social forces contributing to the problem of teenage suicide with limited accuracy. The student identifies factors that could influence teen behaviour (i.e., “violence within the peer group or even the home”, “relationship with the family”, “high ideals” set by parents) but says little about how these factors might directly relate to teen suicide.

Communication
- The student justifies the formation of the new organization with limited effectiveness. Although the organization is initially described as “a counselling agency”, the student provides very little information about this central function – there is no indication, for example, of how teens will be helped to “develop a lasting feeling of self worth”. The proposal contains little to convince the reader that the organization will be effective in carrying out its principal role.

Application
- The student uses social science terminology with limited accuracy and appropriateness, and sometimes in the wrong context. For example, when discussing “the sociological forces” that need to be addressed, the student refers to “internal dissatisfaction as well as personal lack of acceptance”, which should properly be considered as psychological factors.

Comments
This work is representative of a solid level-1 performance. The student demonstrates a limited degree of achievement of the expectations in all four categories of knowledge and skills.

The result is a proposal that provides a superficial interpretation of a complex problem.

Next Steps
In order to improve his or her performance, the student needs to:
- review the basic concepts of anthropology, psychology, and sociology as they relate to the problem of teenage suicide;
- focus more clearly on the causes of the problem;
- describe the function of the proposed organization in greater detail;
- provide a more focused and coherent justification for the formation of the proposed organization;
- make appropriate predictions.
DAUGHTER'S AGAINST FATHERS DRINKING & DRIVING (DAFDD)
A PROPOSAL TO ESTABLISH DAFDD

Issue:
This organization is for the Daughter’s of Father’s that Drink and Drive. This organization is targeted at daughters because they may need assistance or advice on certain issues that deal with their father and his drinking habits. The individuals are in need because they experience fear that their fathers may not come home one night because they have been charged and taken to jail for drinking and driving; or that they may have got into an accident where people are either hurt or killed, or even worse, their fathers are hurt or killed. They may also be afraid to make their dads angry by confronting them about their behaviour and need assistance in learning how to best handle these types of situations.

SOME BACKGROUND ON THE ISSUE

Anthropological Perspective:
Humans’ do not have an ancient history of drinking alcohol and driving in automobiles because the car is only a recent invention of this century. However, anthropology also deals with the study of the human species and their physical makeup. We know that from past to present, humans have been vulnerable to the intoxicating effects of drinking alcohol. In many cultures alcohol consumption is included in almost every activity or social gathering. Our North American culture is also affected by the influence of patriarchy, where the father is the head of the household. Because of this, many fathers do not consult with their family members about their activities. They may not appreciate a daughter’s involvement in their business.

Psychological:
It is more common to see men, not women, driving after they have been drinking. (Stats Canada, 2001). This could be because men believe that anything bad could never happen to them or that they think they are alright to drive. There could be many reasons why men drink and drive. They may have had a father or mother that drank and drove and they began to believe that it is okay for them to. They could be dealing with stress, which may cause them to drink, and driving may calm them down. There are an infinite number of reasons why men may choose to drink and then drive.

Sociological:
From a sociologist’s perspective, drinking and driving is a behaviour that is part of social gatherings and peers or groups getting together. Our society condones the use of alcohol at parties, in public, and in homes. There are many establishments in business to serve alcohol to customers, such as bars or taverns. In past decades it seemed to be socially acceptable to go out and drink and then get in a car and drive home. Recent campaigns have targeted drinking and driving, making it less acceptable for many to drink and drive without the disapproval of their peer group. However, the publicity seems to have had the biggest affect on teens and young adults. Older men seem to be less affected by these campaigns though, so they still remain a threat.

Organization Proposal:
DAFDD is an organization that will be set up for the daughters of the fathers that drink and drive. This organization will have sessions with a counsellor that will help the daughters deal with their dads that drink and drive. This organization will have classes that teach the individuals to talk to their dads in a calm manner about their feelings, their fears, and their concerns that they have. They will learn that it is very important not to provoke someone when they have been drinking because that may cause them to go and drive or become violent towards the individual.

Justification:
This organization is needed in this area and in our country because there are many incidents that are fatal or close to fatal everyday. It is also needed because the daughters need this support and advice to deal or help fix the situation that they go through everyday that their Dads get into their car after they have been drinking.

At least 10 people a week die as a result of drinking and driving. Of these 10 people, 75% of them are occupants of the vehicle, 8% are pedestrians, 2% are cyclists, 11% are motor cyclists, and 4% are other individuals (Alcohol Concern, 2001).

Prediction of the success of this organization:
This organization will decrease the number of fathers that drink and drive because the dads will realize that they are hurting and losing a little bit of their daughters every time they get into their cars after they have been drinking. It will help bring struggling families back together. By the father not drinking and driving anymore, the whole family will know that their dad is safe every
The student identifies and describes the difficulties facing daughters of fathers who drink and drive with limited accuracy. The fears that such daughters experience (e.g., “that their fathers may not come home one night because they have been charged and taken to jail” and that they will “make their dads angry by confronting them about their behaviour”) are a genuine concern. However, the student does not accurately identify the root of the problem, which is alcohol consumption. The student also does not explain why daughters in particular are the target group, since other family members would be affected by such behaviour.

- The student describes the proposed organization with limited clarity. Nothing is said about the goals of the organization. The student states only that there will be “sessions with a counsellor” and “classes that teach the individuals to talk to their dads in a calm manner about their feelings, their fears, and their concerns that they have”. In addition, it is not always clear whether their classes focus on drinking and driving or on dealing with fathers who have a drinking problem. The student does not provide an age range for the target group.

**Teacher’s Notes**

**Knowledge/Understanding**

- The student identifies and describes the difficulties facing daughters of fathers who drink and drive with limited accuracy. The fears that such daughters experience (e.g., “that their fathers may not come home one night because they have been charged and taken to jail” and that they will “make their dads angry by confronting them about their behaviour”) are a genuine concern. However, the student does not accurately identify the root of the problem, which is alcohol consumption. The student also does not explain why daughters in particular are the target group, since other family members would be affected by such behaviour.

- The student describes the proposed organization with limited clarity. Nothing is said about the goals of the organization. The student states only that there will be “sessions with a counsellor” and “classes that teach the individuals to talk to their dads in a calm manner about their feelings, their fears, and their concerns that they have”. In addition, it is not always clear whether their classes focus on drinking and driving or on dealing with fathers who have a drinking problem. The student does not provide an age range for the target group.

**Thinking/Inquiry**

- The student assesses the influence of the social forces contributing to the development of the problem with some accuracy, as illustrated by the following:

  a) The student correctly introduces a physiological consideration when examining the anthropological perspective on the development of the problem, pointing out that “from past to present, humans have been vulnerable to the intoxicating effects of drinking alcohol”. This idea, although accurate and clearly stated, is not further assessed or explained to demonstrate a clear understanding of how such vulnerability may relate to the problem of drinking and driving.

  b) In assessing psychological factors, the student correctly recognizes that there are “many reasons why men drink and drive” and provides several

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**Bibliography**

http://www.madd.org

http://www.saddalberta.com

http://telusplanet.net/public/willist/drink/drink/drink.html
examples. However, to say that “They may have had a father or mother that drank and drove and they began to believe that it is okay for them to” is to make a simplistic assessment.

c) In dealing with the sociological perspective on the problem, the student correctly identifies the social acceptability of alcohol consumption as a contributing factor (e.g., “Our society condones the use of alcohol at parties, in public, and in homes.”). Again, this idea, although accurate and clearly stated, is not further assessed or explained to demonstrate a clear understanding of the problem.

Communication
- The student justifies the formation of the new organization with limited effectiveness. The proposal claims that the organization is needed “because there are many incidents that are fatal or close to fatal everyday”, but it provides no evidence that the number of accidents is likely to be reduced by the organization’s activities.
- The student uses social science terminology with limited appropriateness and accuracy. The student uses some social science terms (e.g., “stress”, “patriarchy”, “peer group”), but does not expand upon them.

Application
- The student makes predictions about the impact of the community organization that are of limited appropriateness. For example, the student believes that fewer fathers will drink and drive because they “will realize that they are hurting and losing a little bit of their daughters every time they get into their cars after they have been drinking”, and that the organization “will help bring struggling families back together”. These are sweeping predictions, which may be reasonable for individual cases but are unlikely to apply on a large scale.

Comments
This work is representative of a high level-1 performance. The student demonstrates a limited degree of achievement of the expectations in the Knowledge/Understanding, Communication, and Application categories of knowledge and skills. However, in the Thinking/Inquiry category, the student demonstrates a somewhat higher level of achievement – i.e., achievement that is more characteristic of level 2.

The result is a proposal that does not consistently focus on the stated problem.

Next Steps
In order to improve his or her performance, the student needs to:
• determine the focus of the proposed organization (i.e., helping daughters of drunk drivers or daughters of fathers who abuse alcohol);
• identify the specific needs of the target group (i.e., those concerning daughters in particular, as opposed to the needs of family members in general);
• make more deliberate and more frequent use of social science terminology to lend credibility and formality to the proposal;
• provide evidence to support arguments justifying the formation of the proposed organization;
• describe the goals of the proposed organization;
• provide more realistic predictions for the proposed organization.
Dear Sir/Madam Company Owner,

I am writing on behalf of my community. We are a rural community with a rising problem. There has been a large amount of vandalism in the area which we have attributed to the teens and some of the older kids with a lack of entertainment or anything to do. Many of them have no where to go and not much to do in our town. This is due to lack of activities. Our community consists of a public school, a general store and a church. Both the school and the store have fallen victims to vandalism, as well as homes and property. We were hoping that you would take into consideration funding the community organization that we are about to propose.

We would like to create a community centre that would give the kids an outlet for their minds and bodies. We believe that this would lower the crime rates and improve the communication between the members of the society. We believe that the forces that have lead to the need of this facility are follows:

Anthropological: Retaliation is one major excuse teens use to justify vandalism. They may feel that our community has categorized them as ‘trouble making teens’. If they were raised in a culture believing that is how it was going to be for them as teens, then they may have just done it out of spite of our community. Our community centre would show them that we care about what ever they may be doing and that we do, in fact, cherish their involvement in the community.

Psychological: If the vandalism was in the form of graffiti the problem may be self expression. The kids may feel that they have no way to express themselves emotionally. They may feel ‘trapped’ in this small town, and all they really need a place where they can creatively express themselves. In this case it gives the child a place to go to be creative. We would like to use one of the walls for graffiti that they kids can change as often as they would like. Also for them to help decorate the inside of the centre with their artwork.

Other forms of vandalism are property damage. This is usually caused because the teens has built up frustration. It is usually anger related. These kids just need a physical outlet. Instead of damaging property they could channel that anger into a punching bag or a physically exciting game. This may also help them to express their problems to someone else. We hope to provide a place were they can be physically active and maybe play team games that would allow everyone to feel accepted and together.

Sociologically: The family they grew up in is also a key factor. The parents actions towards other peoples property will influence the way that the kids will treat other peoples property. That’s why, if we get this centre we want the teens to feel as though they are responsible for the upkeep of the centre. If they feel as it is their own property they won’t damage it or they will deter other kids from damaging it. Also their peer group

affects why they vandalize. In groups they will encourage each other to ‘do it’ and they will think that it is ‘cool’. Although we can never wipe out peer pressure we can take it away from these acts of vandalism in our community. We can create an awareness of peer pressure and how it affects kids.

We would like our centre to consist areas for both physical and mental/creative outlets. Also a place where they can go for information and awareness on vandalism, peer pressure and violent crimes. We the community have met on several occasions and, with this, we feel we have come up with the best solution. This will solve problems these kids have with boredom, retaliator problems, self and anger expression. In the future and when this centre becomes established we see a drop in the crime rate I’m sure that the members of the community will start to donate time and money for the upkeep of the centre. I believe that in the future the crime rate will drop. This community centre could really bring the community together.

Thank-You on behalf of for your consideration and time. We hope to hear back from you soon.
Teacher's Notes

Knowledge/Understanding
- The student identifies the problem of vandalism and describes it with some accuracy, stating that “There has been a large amount of vandalism in the area which we have attributed to the teens and some of the older kids with a lack of entertainment or anything to do”. However, the student does not adequately consider other possible causes for the vandalism.
- The student describes the proposed organization with limited clarity. The student proposes the creation of a community centre “that would give the kids an outlet for their minds and bodies”. The student later states that the centre will also provide “a place where they can go for information and awareness on vandalism, peer pressure and violent crimes”. This represents a change in focus, since it introduces a completely new element into the organization’s purpose and goals. No mention is made of location, staffing, or day-to-day operations.

Thinking/Inquiry
- Overall, the student assesses the influence of the social forces that have contributed to the problem with some accuracy, as illustrated by the following:
  a) The student describes the anthropological factors with some accuracy. The student recognizes that teens’ behaviour may be influenced by the way they think their community views them, but provides a somewhat superficial interpretation of this aspect of the problem (i.e., if teens believe that they are expected to misbehave, then they “may have just done it [vandalism] out of spite of our community”).
  b) The student also describes the psychological factors with some accuracy, identifying frustration and lack of opportunity for self-expression as causes of anti-social behaviour (e.g., “They [teenagers] may feel ‘trapped’ in this small town, and all they really need a place where they can creatively express themselves.”).
  c) The student describes the sociological factors, however, only with limited accuracy. Although family is mentioned as a “key factor”, it is not clearly

Bibliography
linked with the statement that if the teens are made to feel responsible for the upkeep of the centre, they will treat it with respect. Moreover, while this statement may be true, it concerns a psychological rather than a sociological factor.

Communication
- The student justifies the formation of the new organization with some effectiveness. The student proposes a realistic solution to the problem of vandalism by young people in the small community and tries to convince the reader of the soundness of the proposal by referring to the community’s active involvement in seeking a solution (i.e., “We the community have met on several occasions and, with this, we feel we have come up with the best solution.”). The student does not, however, fully explain how the community centre will succeed in its aim and weakens the proposal by introducing the issue of “violent crimes”, a far more serious problem.
- The student uses social science terminology with some appropriateness and accuracy (e.g., “physical outlet”, “self expression”). However, the terminology is not used consistently, and the student sometimes lapses into informal use of language such as “the kids”.

Application
- The student makes somewhat appropriate predictions about the impact of the community centre, asserting that “when this centre becomes established … I’m sure that the members of the community will start to donate time and money for the upkeep of the centre”. However, the student’s belief that “in the future the crime rate will drop” is not supported by evidence in the proposal.

**Comments**

This work is representative of a low level-2 performance. The student demonstrates some degree of achievement of the expectations in the Thinking/Inquiry, Communication, and Application categories of knowledge and skills. The student also demonstrates some degree of achievement with respect to one criterion in the Knowledge/Understanding category. However, in the other criterion in the Knowledge/Understanding category, the student demonstrates only a limited degree of achievement – i.e., achievement that is more characteristic of level 1.

The result is a somewhat effective proposal that attempts to address a real need within a small community.

**Next Steps**

In order to improve his or her performance, the student needs to:
- conduct further research into other causes of teenage vandalism and possible solutions;
- establish a clearer focus for the organization’s activities;
- include a greater variety of social science terms;
- proofread carefully to correct spelling errors.
**Proposal For: “Senior Home Health Care Community Services” (SHHCS)**

Good Day representative, I am a spokesperson for a new organization called the “Senior Home Health Care Community Services” we are a new organization that has just in its beginning stages and is requesting funds to get our project rolling. Our organization will help our aging population, which is increasing in size, to a point where there will soon be more seniors than there are healthy adult bodies to take care of them.

Because of the baby boom, during the next decade or so, and continuing on after that, there will be a dramatic increase in the number of seniors in Canada, and even around the world. Most of these elderly people will have families that can assist in their care as they age, but these family members will most likely not be able to be there every day to help them with the daily chores and things they used to do that may be more challenging to them now. This is a social problem because it will affect an increasingly large number of people. In addition to slow population growth, population aging will continue.

From an Anthropologist’s perspective, there are many factors contributing to the problem my new organization will address. For instance, the baby boom after WWII followed by a period with a relatively lower birth rate is now leaving us with a larger elderly population than the working middle aged people that we have to support them. The median age of the population (the point of age distribution where half of the population is older then the other half is younger) is expected to increase to 40.4 years by 2016, from only 33.9 years in 1993.\(^1\) This problem may not be as apparent today but it will become increasingly problematic as the years go on. Never before has any society had so many of its members live to old age. Earlier societies had higher birth rates and higher death rates with shorter life expectancies.\(^2\) This means that in the near future there will be more seniors than ever in need of care as they age, we can’t expect our government to take care of all of them so the SHHCS is prepared to help out in this situation.

Psychologically seniors are struggling more these days than before as a result of more people reaching senior status. As they age, the elderly may have more difficulty facing every day circumstances, which can lower ones self-esteem. They feel as if they are less useful because they cannot perform the duties they could when they were younger. Imagine if you were able to do a certain task very well, but as you got older your skill diminished, you may feel less useful. Seniors must deal with this all the time, but if they had a helper from the SCCHS come to aid them every once in a while, they could continue living at home independently and live a healthy active social life in their own home instead of having to be sent away to a retirement residence.

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Seniors also face problem sociologically, their close friends and relatives may not have the time or money to take care of them properly, or to send them to a retirement home, the SCCHS can aid these families by allowing their senior family members to remain happy and healthy in their own residence.

This problem affects almost all seniors in some way or another, most don’t like to accept the fact that they are aging any more than anyone else, it also affects the elderly peoples families and even the neighbors they live around. As we age, normal chores and activities get more and more difficult to accomplish, and this is one of the reasons that the siblings of our seniors often send their parents or older relatives to retirement homes. The organization I am part of will help seniors to keep living at home with a few hours of daily help by our volunteers. The SHHCS will send volunteers to the homes of our senior citizens if they need help with their chores, cleaning, shopping, transportation, etc.

A study done in 1994 showed that almost 3.5 million Canadians were aged 65 and over\(^1\), many of these people are most likely assisted in one way or another by family or some type of government funded health care in order to keep their lifestyle the way they like it. This new organization will aid all who request assistance and will take some of the weight off the families shoulders, and the governments. In addition to that, the SCCHS should make our elderly population feel more independent and boost their self esteem because they are still able to live in their homes surrounded by neighbors and people they know, with their pets, etc without receiving constant care. Thank you for your time and consideration with my proposal.

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Teacher's Notes

Knowledge/Understanding

- The student identifies and describes the needs of elderly people with some accuracy, pointing out that “As we age, normal chores and activities get more and more difficult to accomplish...”. The student does not, however, consider any needs other than help with daily chores, referring vaguely to “things they [seniors] used to do that may be more challenging to them now”. 
- The student describes the proposed organization with some clarity, stating that “The SHHCS [referring to “Senior Home Health Care Community Services”] will send volunteers to the homes of our senior citizens if they need help with their chores, cleaning, shopping, transportation, etc.”. However, the organization claims to include health care, and the proposal does not specify how this issue will be addressed. In addition, no mention is made of the organization’s location or scope of operations, or how it will work with government other than being “prepared to help out in this situation”.

Thinking/Inquiry

- The student assesses the influence of social forces with some accuracy, as illustrated by the following:
  a) The student assesses the influence of anthropological factors with some accuracy, noting the aging of the baby boomers and the predicted rise in the median age of the population, coupled with the fact that “Never before has any society had so many of its members live to old age”. However, the student makes this last observation several times in the proposal without really enlarging upon it.
  b) The student assesses the influence of psychological factors with some accuracy, recognizing that “They [the elderly] feel as if they are less useful because they cannot perform the duties they could when they were younger”. However, the student makes the assumption that, with some help in the performance of these duties, elderly people could “live a healthy active social life in their own home instead of having to be sent away to a retirement residence”. This is a simplistic and unsubstantiated conclusion.
c) The student assesses the influence of sociological factors with some accuracy, but does not go beyond acknowledging that elderly people may not have close friends or relatives with the time or money to take care of them properly. Again, the student comes to a simplistic and unsubstantiated conclusion: that, with a little assistance, elderly people will “remain happy and healthy in their own residence”.

Comments
This work is representative of a solid level-2 performance. The student demonstrates some degree of achievement of the expectations in all four categories of knowledge and skills.

The result is a fairly effective and thoughtful proposal, but one that has a tendency to repeat information.

Next Steps
In order to improve his or her performance, the student needs to:
• conduct further research to include more sociological influences that affect the lives of elderly people;
• include a greater variety of social science terms;
• proofread carefully to correct errors in punctuation and to avoid repetitious statements.
To whom it may concern:

I am writing to you requesting support to establish a new community organization for single fathers in need. It will be a self-help group destined to support the many single fathers in and around our community.

The new community organization, which is called Friends for Fathers, will be designed to provide fathers with the resources they might need throughout their parenting experience. Also, Friends for Fathers will supply their cliental with motivational classes, self-help groups, and any counseling needed.

Due to the rising population of single fathers, there is a great need for an organization that will support them throughout their hard and sometimes frustrating times.

The reasons for why this problem exists is threefold. Anthropologically speaking, fathers have never really been recognized as the main caregiver for children. Fathers have almost always been viewed as “on the side lines” in the upbringing of their offspring. In retrospect, it has been instinctive for children to go to their mothers when in need.

Psychologically speaking, throughout the centuries a child’s bond has primarily been with his or her mother. The bond between a mother and her child is unique and has created a feeling of alienation on the fathers behalf. The father then starts to feel isolated. He knows that he probably will never share that kind of bond with the child as the mother does.

Sociologically speaking, mothers have always been favoured over fathers. This has been clearly displayed throughout our legal system. When it comes to a custody case, the judge usually rules in favour of the mother. Only if a mother is totally unfit to raise the child, the child would then go to the father. Even when it comes to schooling, mothers have usually been the ones doing all the dirty work. Whether it be attending parent-teacher interviews, helping out with homework and going to parents night.

Friends for Fathers will seek to address the problem from an anthropological point of view by making people more aware that our culture is changing. Fathers are becoming more and more involved in their children’s lives due to the increase of separations and divorce. More fathers are on their own now than ever before.

From a psychological point of view, Friends for Fathers wants to provide fathers with comfort and support. Whether it be lending a caring ear or even a shoulder to cry on, Friends for Fathers wants to be there for their extra special cliental. Friends for Fathers wants to help single fathers build confidence and self-esteem so that they can learn how to deal with their new found discomfort. From a sociological point of view, our organization wants to further educate fathers about their new found roles. Providing lectures in a group setting would accomplish such briefing. Setting up hotlines and call in shows would also help out our single dads. Our organization would also be available via the internet. Our web page would provide our patrons with organization information. Links to other parenting sites. A page specially devoted to letters that are sent in by single fathers with their stories and many more interesting sections.

As I have clearly states throughout my letter, there is an immense need for such an organization as Friends for Father. Single fathers have voices and, in saying that, they should be heard. Such an organizations would try to fill that void a lot of our single dads are feeling today. Our society is now just learning to accept such a concept a single father, and Friends for Father wants to be part of that.

I predict that Friends for Fathers will have a great and positive impact on our community as a whole. It will ensure a sense of belonging in our single dads which in turn will create a happier more close nit community. The single fathers in our community would have a place to go when in need and always someone to talk to. Our cliental will feel loved and appreciated no matter what their situation is.

Sincerely yours,

Bibliography:
Harvey, Charles et al. Images of Society. 1
Teacher’s Notes

Knowledge/Understanding
- The student identifies and describes the need for a self-help group for single fathers with some accuracy, stating that “Due to the rising population of single fathers, there is a great need for an organization that will support them throughout their hard and sometimes frustrating times”. The student recognizes that being a single father is a difficult task, but does not identify or address specific needs.
- The student describes the proposed organization with some clarity. For example, the purpose of the organization is “to provide fathers with the resources they might need throughout their parenting experience”. The student outlines some of the functions of the proposed organization (e.g., “providing lectures”, “setting up hotlines and call in shows”), but the actual focus of the organization’s activities is unclear, since they appear to combine elements of a social support group and a parenting skills program. The student does not say who will staff the organization.

Thinking/Inquiry
- The student assesses the influence of the social forces contributing to the development of the problems facing single fathers with considerable accuracy, as illustrated by the following:
  a) “…fathers have never really been recognized as the main caregiver for children.” (Anthropology)
  b) “The bond between a mother and her child is unique and has created a feeling of alienation on the fathers behalf.” (Psychology)
  c) “When it comes to a custody case, the judge usually rules in favour of the mother.” (Sociology)

Communication
- The student justifies the formation of the new organization with some effectiveness. The student links the role of the organization with changes taking place in society (e.g., “Our society is now just learning to accept such a concepts a single father, and Friends for Fathers wants to be part of that.”) and tries to persuade the reader to support the proposal by referring to the “immense need for such an organization” and the fact that single fathers “have voices and … should be heard”. However, since the student does not identify specific needs of single fathers, the justification is not fully developed.
- The student uses social science terminology with some appropriateness and accuracy (e.g., “motivational classes”, “feeling of alienation”). However, at times the student lapses into the use of slang (e.g., “…mothers have usually been the ones doing all the dirty work”).

Application
- The student makes predictions about the impact of the community organization that are somewhat appropriate (e.g., “The single fathers in our community would have a place to go when in need and … the single fathers, making instead a sweeping statement about its “great and positive impact on our community as a whole”). The student does not, however, consider how the organization will benefit the children of the single fathers, making instead a sweeping statement about its “great and positive impact on our community as a whole”.

Comments
This work is representative of a high level-2 performance. The student demonstrates some degree of achievement of the expectations in the Knowledge/Understanding, Communication, and Application categories of knowledge and skills. However, in the Thinking/Inquiry category, the student demonstrates a considerable degree of achievement – i.e., achievement that is more characteristic of level 3.

The result is a proposal that shows evidence of research but needs more detail.

Next Steps
In order to improve his or her performance, the student needs to:
- identify and describe the specific needs of single fathers;
- describe the nature and function of the proposed organization more clearly;
- link the needs of the target group more effectively with the justification for establishing the organization;
- maintain a formal tone throughout;
- make predictions that link the organization with the improvement of parenting skills;
- proofread carefully to eliminate errors in spelling, punctuation, and grammar.
Proposal for Anti-Bullying Organization

Bullying. We have all been subjected to it, whether as witnesses, victims, or the bullies themselves. Recent studies in Ontario have shown that 32% of adolescents admitted to being bullied, and 21% had been bullied.¹ These statistics show that bullying among children and adolescents is a problem that needs to be dealt with.

So what exactly is bullying? It has been defined as “intentional, unprovoked abuse of power by one or more children to inflict pain or cause distress to another child on repeated occasions”.² Bullying consists of a pattern of repeated confrontations, and can involve physical, verbal or emotional aggression.

In regards to anthropology, bullies have been around for as long as there have been communities. By the 17th century, the term bully was used to describe an unreasonably bold and violent person.³

There are many psychological forces that drive bullying. Sometimes a bully is just looking for attention. When they make fun of someone else, it makes them feel big and powerful. They tend to have trouble talking about their problems, so they pick on other children instead. Victims of bullying are usually loners and thus an easy target for bullies. Victims also tend to suffer from low self-esteem. Being bullied leaves victims with feelings of anxiety, insecurity, sleeping difficulties and sadness.

Sociologically, many bullies learn aggressive behaviour from a violent family member, often their father. Bullies frequently come from a home where they were given little attention or supervision. In society, young people see self-centered adults striving for success, being power-hungry, and competing to get ahead. These adults have replaced bullying with fists with bullying with mind and money. Children see this and may mimic this behaviour is the only way they know how: with their fists.

It is obvious that bullying is a problem in our society, and our organization will strive to help those involved. Our mission is to help parents identify when their children are either bullies or victims of bullying based on their behavioural patterns. We will provide psychological counseling for the victims, who may be suffering from low self-esteem. The bullies involved will also receive counseling on how they can solve their problems through discussion. We will also visit schools to engage children in role playing activities that will help them understand the cause and effect of bullying - how it feels.

The creation of this organization will have a major impact on society. Children will have someplace to go when they are being bullied, and they will be given tips on how to deter the bully. Children who have been identified as bullies will be sent to our organization to receive an inside look on how bullying affects others, and they will be given a chance to talk to someone about how they feel. This will allow individuals, family and the community to feel that their children are safe, and that there is an organization out there designed to help children and their families deal with bullying.

Some studies have shown that 66% of boys who were identified as bullies in grades 6 to 9 had a criminal conviction by the age of 24. Victims of bullies were found to exhibit high levels of depression up to 10 years after the bullying had ended.⁴ Our organization, in the long-term, will make communities a safer place, where children only have to enjoy their parks and streets, and not worry about their safety.

¹ www.findarticles.com
² www.findarticles.com
³ CBC News in Review
⁴ CBC News in Review
Knowledge/Understanding

- The student identifies the problem of bullying with considerable accuracy, using credible statistics related to the target group (i.e., children and adolescents) to emphasize the seriousness and widespread nature of the problem. The student also provides a clear description of what bullying consists of.
- The student describes the proposed organization with some clarity. The purpose and functions of the organization are clear (e.g., “Our mission is to help parents identify when their children are either bullies or victims of bullying based on their behavioural patterns.”). However, the form that the organization will take is vague. It is unclear who will be involved in this organization, and its base of operation is not addressed.

Thinking/Inquiry

- Overall, the student assesses the influence of social forces with considerable accuracy, as illustrated by the following:
  a) The student assesses the influence of psychological factors with considerable accuracy. He or she identifies factors affecting both bullies and their victims (e.g., bullies “tend to have trouble talking about their problems, so they pick on other children instead. Victims of bullying are usually loners and thus an easy target for bullies.”).
  b) The student also assesses the influence of sociological factors with considerable accuracy. He or she notes that a number of home influences can lead a child to become a bully (e.g., “… many bullies learn aggressive behaviour from a violent family member, often their father. Bullies frequently come from a home where they were given little attention or supervision.”).
  c) However, the student is only somewhat successful when assessing the social forces involved from an anthropological perspective, stating only that “bullies have been around for as long as there have been communities.”

Sources

http://members.aol.com/khynoll/schools.htm
www.kidshealth.org/PageManager.
www.findarticles.com/cf_dls/m0867y1999_Oct/56982155/prim.jhtml

Comments
This work is representative of a low level-3 performance. The student demonstrates a considerable degree of achievement of the expectations in the Thinking/Inquiry, Communication, and Application categories of knowledge and skills. The student also demonstrates a considerable degree of achievement with respect to one criterion in the Knowledge/Understanding category. However, in the other criterion in the Knowledge/Understanding category, the student demonstrates only some degree of achievement – i.e., achievement that is more characteristic of level 2.

The result is an effective and well-researched proposal.

Next Steps
In order to improve his or her performance, the student needs to:
• provide a more detailed description of the structure and composition of the proposed organization;
• conduct more in-depth research in order to provide more information about the social forces that have contributed to the problem of bullying from an anthropological perspective.

Communication
- The student justifies the formation of an anti-bullying organization with considerable effectiveness, proposing realistic measures to address the problem (e.g., counseling for bullies and the victims of bullies). These measures are made more credible by being linked with the effects of the social forces mentioned earlier (e.g., the counseling for bullies will focus on “how they can solve their problems through discussion”). Furthermore, by stating that the organization intends to extend its program into schools, the student shows an awareness that the organization will be more effective if it collaborates with educational institutions in finding solutions to the problem.
- The student uses social science terminology with considerable appropriateness and accuracy (e.g., “emotional aggression”, “easy target”, “aggressive behaviour”, “self-centered”, “psychological counseling”). However, the student occasionally distorts normal language use in attempting to adhere to social science terminology (e.g., the student asserts that children see adults “bullying with mind and money” and mimic this behaviour by becoming bullies “with their fists”).

Application
- The student makes predictions about the impact of the organization with considerable appropriateness, outlining first the immediate benefits for both victims (e.g., “tips on how to deter the bully”) and bullies (e.g., “a chance to talk to someone about how they feel”) and concluding with a broader statement about improvements in the long term (i.e., “Our organization ... will make communities a safer place, where students only have to enjoy their parks and streets, and not worry about their safety.”).
A Proposal for a Community Organization  LEVEL 3

A Proposal to Establish a Community Organization

Between 1981 and 1991 over 1.2 million people immigrated into Canada. Over half of those people, 55%, chose to make their home right here in Ontario. Our proposed organization, ‘New Canadians’, would concentrate on helping to integrate these newcomers into our community and Canadian society while still helping them to retain their own unique culture.

From the perspective of anthropology, Canada has always been an attractive choice for many people from other countries. It offers ample opportunities and allows people to keep their own culture and beliefs instead of having to suppress them. People’s ability to travel has become much easier, therefore allowing more people to come to Canada even if they are an ocean away. Not only has the ability to travel increased the desire for change and a better life, but it seems very attainable to many people. Due to globalization people have become more aware of other countries and the opportunities they offer. Our organization would help the individuals to keep their own cultural practices and beliefs while living in our local community by connecting them with similar cultural groups.

When beginning a new life in a strange country the experience can be psychologically overwhelming. It is easy to become withdrawn and develop self-consciousness. This becomes a repetitive cycle and can be very hard to break out of without help. Often language barriers complicate things further. The inability to communicate can be very frustrating and again, may cause people to withdraw. With the help of our organization language barriers will be broken down, individuals will get the support they need to stay out of such destructive cycles and they will be given the chance to start off their new lives on the right foot. By having a less stressful beginning, newcomers will adjust to our community more quickly.

It is very important for New Canadians to get connected with their new society as soon as possible. Many people leave their home countries because of problems in society such as war, conflict or poverty; it is critical for them to make a positive connection with their new country. When they come to Canada it may be very difficult to locate all the resources they need, such as education, employment, religion, and community organizations. It is also very challenging to find establishments that are trustworthy and introductions to reliable and helpful groups can be very calming. Family morale will be much higher as well. If the family has confidence that they will be okay, they will be less likely to get worked up over small details.

Our organization, New Canadians, will be a local support centre for anyone entering our community, whether it is on a permanent basis or just for work for a few months. First and foremost it will provide access to numerous resources. Not only will individuals and families get the immediate assistance they need, it will act as a contact with other organizations. For example, newcomers will receive assistance in finding a school for children, furthering current education, or meeting certain criteria to get work permits. As well there will be connections to all cultural and religious organizations in the area, such as churches, synagogues, temples, and ethnic clubs. Finding affordable housing, health care and taking care of legal matters (i.e. tax returns, citizenship, business grants etc.) can also be a problem without guidance. In addition, there will be language and literacy courses to either learn the basics for just brush up on their English. Our organization will be very beneficial not only to the people themselves but it will also promote multiculturalism in our community by having different cultures working together to help further eliminate cultural and ethnic obstacles.

It is predicted that with the help of our organization, many New Canadians will find their introduction into our community and Canadian culture a positive experience. With the assistance to succeed many people will be able to provide a higher standard of living for their families and have a bright future ahead of them. It is also hoped that this program will further enrich our community by encouraging New Canadians to keep and share their own cultures.

We hope that you will support our proposed organization as it will have many benefits for our community.

Bibliography


www.ocasi.org
www.showmetheway.ca
c) The student recognizes that many immigrants “leave their home countries because of problems in society such as war, conflict or poverty”. These new Canadians are in particular need of support since it may be very difficult for them “to locate all the resources they need, such as education, employment, religion, and community organizations”. (Sociology)

Communication
- The student justifies the formation of the new organization with considerable effectiveness, not only describing what its main functions will be but also providing specific examples of how it will help its clients (e.g., “… newcomers will receive assistance in finding a school for children, furthering current education, or meeting certain criteria to get work permits.”). The student also points out that, besides assisting the individuals concerned, the organization will benefit the community as a whole “by having different cultures working together to help further eliminate cultural and ethnic obstacles”.
- The student uses social science terminology with considerable appropriateness and accuracy (e.g., “globalization”, “self-consciousness”, “multiculturalism”, “cultural and ethnic obstacles”). However, the student does not seem to understand the meaning of “repetitive cycle” and “destructive cycles”.

Application
- The student makes predictions about the impact of the organization that are of considerable appropriateness (e.g., it will provide a “positive experience” for new Canadians coming into the community and will help them succeed so that they will “have a bright future ahead of them”; it will also enrich the local community).
Comments
This work is representative of a solid level-3 performance. The student demonstrates a considerable degree of achievement of the expectations in all four categories of knowledge and skills.

The result is a clear and effective proposal.

Next Steps
In order to improve his or her achievement, the student needs to:
• provide more specific details regarding the structure and function of the organization;
• provide less generalized and more specific examples of the impact of the proposed organization on individuals and their families.
To Whom It May Concern:

I am a high school student, currently working with a school-age child with cerebral palsy. I am also a camp counsellor who works with children with various physical and developmental special needs.

Through my experiences, I have noticed that having a child with special needs in the family can have a large impact on the child’s siblings. This is why I am proposing that your foundation fund a group of students to start up a social group for the siblings of children with special needs. Having a support group for these children and young adults would be very beneficial for them and their families.

Society puts a lot of pressure on people to be the same, to conform to norms and established stereotypes. Anthropology deals with two main branches – cultural and physical (evolution). Because our culture is so fixated on conforming, it can be very challenging for children in families where someone has a special need, to fit in with society. It is really frustrating for these young people to fit in on their own when their lives are so dramatically and obviously different than those of their peers.

A social group for the siblings from a family with a child who has a special need would benefit them by giving them a place to fit in. All people want to belong and feel included and this group would allow them to socialize with others in similar situations. This group could help ease any insecurities felt by these kids by giving them a place to converse and get to know other kids who sympathize with them.

Sociology deals with the affect of an issue on society as a whole. As part of the group, members could raise awareness about special needs within the community. By informing others, the siblings would be able to share the challenges, stresses, joys and rewards of living with a child who has a physical or developmental disability. This would allow society to gain a better understanding of special needs while giving the siblings a chance to tell others what makes their lives so special.

Psychology deals with the individual and the effect something can have on them. A special needs child in a family places a huge responsibility on the parents and, as a result, other children within the family may feel alone, neglected, or at fault.

A social group for these siblings could help them to understand, accept, and deal with these feelings. Children and teens can overcome their feelings of being alone in the situation by spending time with other young people who are experiencing similar feelings. As members of this group, participants can talk about the responsibilities and rewards they face because of their brother or sister. By gaining an understanding of the situation, hopefully they will realize why they might be feeling left out at home and, consequently, they can find a way to become more involved in their sibling’s life. Understanding the facts about their brother or sister’s special needs is the best way to relieve their feelings of guilt. As a part of the group, sessions/workshops on common special needs such as cerebral palsy, autism, Down’s Syndrome, as well as others, can be offered. Through these discussions, participants can learn the causes, effects, and treatments for their sibling and help them see that they are not at fault or being punished by the challenges of a special needs child.

This group for siblings of children with special needs would benefit the individuals greatly. Young people would have a place to share stories, ideas, and experiences regarding their brother or sister in a supportive environment. The group would also provide them with a time to socialize with peers who understand how they’re feeling and what they’re going through. Furthermore, the group can help find solutions to any negative feelings and find better ways for them to fit in to their brother or sister’s life.

This group will benefit the family by bringing them closer and hopefully help them avoid jealousy, anger, frustration, and guilty feelings. When the siblings of the child with special needs understands and is educated about their brother or sister, these negative feelings can be controlled and eventually overcome, thus reducing family conflict concerning the child.

Society as a whole will also benefit from this group. By raising awareness of special needs, employers, neighbours, public services and friends can gain a better idea of how to support people with special needs and how to adapt their surroundings to make them accessible to everyone.

I hope you’ll consider my proposal for “Young People’s Special Needs Support” taking into account the high number of special needs children in our community.

Sincerely,

Bibliography

Class Notes

Personal Experiences
Teacher’s Notes

Knowledge/Understanding
- The student identifies the need for siblings of children with special needs to have a support network and describes it with a high degree of accuracy. For example, the student notes the difficulty such siblings have in fitting in with society “when their lives are so dramatically and obviously different than those of their peers” and the frustration they feel as a result. The student also recognizes the need for these young people to “socialize with others in similar situations”.
- The student describes the proposed organization with considerable clarity. The purpose of the group is well defined, and its functions are described in some detail – it will provide “a place to converse and get to know other kids” in the same situation, “raise awareness about special needs”, and hold “sessions/workshops on common special needs such as cerebral palsy, autism, …”. It is not clear, however, who will run the workshops (the students themselves, or invited experts?) or where these and other group activities will be held.

Thinking/Inquiry
- The student assesses the influence of the social forces contributing to the development of this need with considerable accuracy. For example, in discussing the subject from a psychologist’s point of view, the student comments that “A special needs child in a family places a huge responsibility on the parents and, as a result, other children within the family may feel alone, neglected, or at fault”. However, the student does not always differentiate between the anthropological and the sociological perspectives (e.g., there is some confusion between “society” and “culture”), and when referring to the latter, the student focuses more on the social impact the support group could have than on the way in which sociological factors contributed to the development of the need for such a group.

Communication
- The student justifies the formation of the new organization with a high degree of effectiveness, relating each of the main functions described to its perceived benefits (e.g., “Through these discussions, participants can … see that they are not at fault or being punished by the challenges of a special needs child.”) and showing how families and society as a whole can benefit as well as individual siblings. In addition, the proposal gains credibility through the student’s reference to his or her personal experience of working with children with special needs.
- The student uses social science terminology with a high degree of accuracy and appropriateness (e.g., “special needs”, “support group”, “negative feelings”, “family conflict”).

Application
- The student makes predictions about the impact of the support group with considerable appropriateness, pointing out the long-term effects on the families of children with special needs (e.g., reduced family conflict) and the positive consequences of increased social awareness of special needs (e.g., more effective support).

Comments
This work is representative of a high level-3 performance. The student demonstrates a considerable degree of achievement of the expectations in the Thinking/Inquiry and Application categories of knowledge and skills. The student also demonstrates a considerable degree of achievement in one criterion in the Knowledge/Understanding category. However, in the Communication category and in the other criterion in the Knowledge/Understanding category, the student demonstrates a high degree of achievement – i.e., achievement that is more characteristic of level 4.

The result is an effective and sensitive proposal.

Next Steps
In order to improve his or her performance, the student needs to:
• gain a deeper understanding of the anthropological and sociological perspectives on the forces that have affected the siblings of children with special needs;
• edit and proofread carefully to avoid repetition of facts and to eliminate minor errors.
A Proposal for a Community Organization

A Proposal To Establish a Community Group

To Whom It May Concern,

Problem:
For many teens nowadays, peer pressure is a large problem. For some, it is a struggle, but for others, it is an excuse to abuse substances. Substance abuse among teens is a reality and it is the cause of many problems concerning these teenagers. One factor being affected by teen substance abuse is school habits. Many addicted teens choose not to strive in school and many go as far as not even attending school. The peer pressure accompanied by these substances is the main reason for all this because it is very important for teens to make and keep friends, even if this does mean having to risk their welfare with harmful substances. More importantly, one must look at the affects on teens’ health when using drugs. The future of our society lies in the hands of today’s teens and if many teens are addicted to drugs or alcohol, it is a grim future. That is why, with proper funding, we propose to establish a help group dedicated to the teenagers of our society who have fallen under the shroud of peer pressure. We plan to provide counselling for pressured teens and also currently addicted teens. We will look at each teen’s case individually and provide them with resources they can use to contact larger help organizations. Because we will be only a community help center, we don’t propose to solve teen’s problems, but to lead them in the right direction. We will also hold demonstrations and assemblies at local high schools to inform teens of the dangers surrounding them. As you can see, we care deeply for the welfare and education of our young teens and this is why we propose a change for the good.

Contributing Forces to the Problem:
Sociological: The sociological forces contributing to the problem of teen substance abuse are mainly related to teen pressure. Teens nowadays have a strong belief that having friends is the most important part of life. One way to get these friends is to do things you wouldn’t usually do, but do them to “fit in”. This includes doing drugs and drinking for attention. This happens when other teens actually pressure someone into doing drugs or drinking alcohol by taunting them and alienating them if they refuse. This tactic is very similar to the belief of many teens that “everyone is doing it”. If teens feel that they are different and the only way to fit in is to do drugs, they often will. This also works in the opposite way whereby teens who think they have no friends, turn to drugs. They feel that society is rejecting them and that drugs are their only friends. Our proposed local help center can help kids like this by giving them proper counselling (if needed) and the information required for a teen to make the right decisions. We will help them to think of their future and also to seek rehabilitation if necessary. If pressured, but not addicted teens come to us for assistance, we will direct them towards a bright future and suggest more involvement in social activities and family affairs.

Psychological: By looking at teens individually, one can also see that there are psychological contributing factors as well. Teens who have problems at home or at school will often look to drugs or alcohol for a retreat. They feel that when they are taking these substances, all of their problems go away. This gets worse when teens become addicted and the “solution” they turned to ends up making their problems worse, but they cannot stop because of addiction. Our organization proposes connections to effective drug and alcohol rehabilitation centers and also local counselling. We will provide all the information needed to inform teens of the dangers involving substance abuse, and make them feel wanted, thereby showing them that drugs are not the answer.

Anthropological: Over the years, drugs have gone down generation from generation and have become a common occurrence among people, more specifically, teens. One anthropological aspect that could be looked at is the dependence that occurs in teens who take drugs. When people begin experimenting with drugs at childhood, their body becomes dependent on the drug thereby making it crucial for their survival. The reason for this is also anthropological because when a person first uses drugs, it is because they see others doing it. This is because we have evolved to mimic the actions of others in everyday life. The other reason for this, looks at medicine, which is also anthropological because it deals with the human body. Some addicts start addictions when they are prescribed drugs and the person, again, feels dependent. By looking at these factors, we can see that anthropological contributors exist in this subject. In order to help this problem, our organization plans to direct addicted teens to the proper drug rehabilitation centers and also help them to seek proper counselling for their addiction. We will also inform them of these anthropological issues concerning their addiction and the harmfulness that it carries.

The Significance of Our Organization:
Keeping in mind that the youth of this generation will be the leaders of the next generation, we find it critical that our community addresses the problem of teen substance abuse. When teens are addicted to harmful substances, not only does it hurt their body but also their education. An addicted teens’ school work ethic drops drastically, and often, so does their school attendance. Without a proper education, our future leaders will be unable to succeed in the workplace and everyone will be hurt. More importantly, a child’s health is extremely important but is sacrificed when they use harmful substances. No one wants to see a child get sick from something that is preventable and this is our job, to prevent a danger that could occur to today’s youth. It is not right to stand by while teens hurt their health and their future and that is why this organization is so important to the welfare of our youth and our future leaders.

Predictions for the Future of Our Organization:
Seeing how our organization is merely a gateway to larger help centers, we do not consider failure to be an option. Because we are merely a gateway, we don’t have to hire any sort of professional psychologists or therapists, just people who wish to help. We believe that after we help a few teens, the word will get out and more teens will come to us, with the assurance that all is entirely confidential. We don’t expect to totally eliminate teen substance abuse, but if we can deter one child, or help one addict, then all will be worth while.

We hope that we can count on your support.
Teacher’s Notes

Knowledge/Understanding
- The student identifies the problem of substance abuse among teenagers and describes it with a high degree of accuracy, acknowledging the powerful influence of peer pressure and the serious effects of drugs on teenagers’ health.
- The student describes the proposed organization with a high degree of clarity, specifying the nature of its relationship with other agencies (e.g., the help centre will be a “gateway to larger help centers”) and detailing its planned functions (e.g., referring teens to “effective drug and alcohol rehabilitation centers and also local counselling” and providing information on the dangers of substance abuse).

Thinking/Inquiry
- Overall, the student assesses the influence of the social forces involved with considerable accuracy, as illustrated by the following:
  a) The student assesses the influence of sociological forces that have contributed to the development of the problem with a high degree of accuracy, stating that they are “mainly related to teen pressure”. Moreover, the student recognizes that such pressure can be applied both directly, “by taunting them [teens] and alienating them if they refuse”, and indirectly in that “If teens feel that they are different and the only way to fit in is to do drugs, they often will”.
  b) The student is less successful when discussing the social forces involved from a psychological perspective. The student notes that “Teens who have problems at home or at school will often look to drugs or alcohol for a retreat.” However, he or she does not specify what these problems are or how they are caused.
  c) The student is also less successful when discussing the social forces involved from an anthropological perspective. He or she recognizes that drug use has “gone down generation from generation” and has become “a common occurrence among people, more specifically, teens”. However,
the student does not present a coherent explanation as to how this state of affairs came about and what causes it to continue.

**Communication**
- The student justifies the formation of the new organization with a high degree of effectiveness. Its purpose is clearly defined and is appropriate to the type of organization being proposed (e.g., “Because we will be only a community help center, we don’t propose to solve teen’s problems, but to lead them in the right direction.”). In addition, the student forcefully uses moral arguments to persuade the reader to support the proposal (e.g., “It is not right to stand by while teens hurt their health and their future and that is why this organization is so important to the welfare of our youth and our future leaders.”).
- The student uses social science terminology with a high degree of accuracy and appropriateness (e.g., “peer pressure”, “counselling”, “alienating”, “rehabilitation”, “prescribed”, “preventable”, “therapists”).

**Application**
- The student makes predictions about the impact of the proposed community help centre that are realistically modest and highly appropriate. The student believes that “after we help a few teens, the word will get out and more teens will come to us”, but at the same time realizes that the help centre cannot “expect to totally eliminate teen substance abuse”.

**Comments**
This work is representative of a low level-4 performance. The student demonstrates a high degree of achievement of the expectations in the Knowledge/Understanding, Communication, and Application categories of knowledge and skills. However, in the Thinking/Inquiry category, the student demonstrates only a considerable degree of achievement – i.e., achievement that is more characteristic of level 3.

The result is a very effective and realistic proposal, which is presented clearly and thoughtfully.

**Next Steps**
In order to improve his or her performance the student needs to:
- review and reorganize the information provided in the anthropological section;
- proofread carefully to eliminate minor errors (e.g., “solve teen’s problems”).
A Proposal for a Community Organization

Level 4

A Proposal to Establish a Community Organization

Domestic violence is a major problem in many places of the world, however it tends to be kept behind closed doors. Most of the time the women and children who are being abused in their homes do not seek out help for many reasons, including no place to go and fear of being killed by the husband. We are proposing to establish a Refuge for Domestic Violence Victims (RDVV) in our town. RDVV will provide a place for women and children to escape domestic violence and stay until they have a chance to get back on their own feet. It will also teach these women and children that domestic violence is not acceptable and that they do not deserve this kind of treatment, encouraging them to avoid relationships in which they are abused. This will help break this cycle of violence.

Domestic violence can be attributed to many different factors. From an anthropological perspective, domestic violence stems from ancient times. Accounts and descriptions of women often emphasize the appropriateness of blaming and punishing women for transgressions. For example, in the Garden of Eden, Eve was blamed for eating the forbidden fruit. For centuries, women everywhere have occupied a lower status than men. At one point women, like cattle, were considered a man’s possession, their purpose being that of having children and taking care of their husbands. Men have, in the past, been legally allowed to “physically chastise” a disobedient wife as long as the stick used was no thicker than his thumb, hence the “rule of thumb”. Men have historically dominated the social order, as well as the family structure, and much of this is due to the fact that “economic and social circumstances operate both directly and indirectly to support a male” (Latts, 1997, p.503). Men have been responsible for earning and controlling the finances for the family, which gives them a lot of power and authority over their wives and children. For some men, this masculine role is something they feel they still have to fulfill in today’s society. However, sometimes men take this control too far by abusing their wives and children. Most of the messages portrayed in the media, that have become part of the Canadian culture, imply that men should not show emotion or be sensitive, but rather be strong, aggressive and in control. This, along with a long history of the man being the head of the household and “owning” their wives and children, influence men today and is the root of domestic violence.

Another view on domestic violence is the sociological perspective. Men learn to be aggressive from their role models as children. Most men who grow up to be abusers often come from abusive families, are socialized to be aggressive and competitive, and learn that emotions are not to be expressed by “real” men. Thus, they do not know how to properly express their emotions. “Abusive men learned when all other sources of masculine identity fail, they can rely on being tough as a sign of manliness” (Latts, 1997, p.503). On the other hand, women in the past have been raised to be passive, accepting and subservient to men, and these characteristics are typical of women who are more likely to enter an abusive relationship. Many women who are in abusive relationships have been taught to be accommodating and frequently have trouble enforcing personal boundaries. They have often grown up in a family environment of isolation, violence and dependence. As a result, they find themselves in abusive relationships they cannot get out of, physically or emotionally. Most of the time domestic violence is thought of as a family secret and something that is never talked about. It happens behind closed doors and remains there. Women in these situations do not run away but stay because they are so dependent, feeling that they need the financial support of their husbands.

From a psychological perspective, an abused woman sees herself as helpless, powerless, unworthy and unimportant. She has developed a poor self-image based on feelings of embarrassment, fear, guilt, humiliation and intimidation. Abused woman may find it difficult to consider leaving an abusive relationship because of previous experience with violence and societal pressures to be submissive. Little self-assertion and internalized feelings of helplessness also characterize an abused woman (Latts, 1997, p.505). Some women feel that they deserve the abuse they receive. Abuse convinces them that they are incompetent and that they are unable to control what happens to them including the events that may bring on the abuse. On top of all these negative feelings about themselves, an abused woman also feels trapped in the abusive relationship and fears for her life if she were to try and end the relationship (Jones, 1994). Above all, if she tries to escape, where will she go?

The initial focus of our organization is to establish a refuge for these women and their children in ____________. We are asking for your support to make this a reality. The refuge we propose will house up to 100 women and children each day. We will provide a safe and supportive refuge where women and children can be provided for. Food, clothing and medical assistance will be provided by volunteers. Each woman will be permitted to stay for as long as necessary for her to get back on her own feet, for up to approximately six months. RDVV realizes that some women may require more time than others, while some women may only wish to stay for a night or two, and accommodations will be made, depending on individual circumstances. During their stay, each woman will be taught, through daily activities, that spousal abuse is not acceptable and that women are not to blame for their victimization. RDVV has approached several social workers and psychologists who are willing to donate their time to this project. Counselling services will be available on an on-going basis. For women who require it, assistance will be provided in job searches and financial management. Everything possible will be done to raise the self-esteem of these women. RDVV will conduct a follow-up program to help these women through their “recovery” and support them in avoiding future abusive relationships. The refuge will provide immediate assistance to hundreds of individual women and children in this community each year.

Although RDVV plans to concentrate on short-term goals initially, we believe that there will be long-term benefits for the entire community from our proposed project. Through education, we believe that we can help break the cycle of domestic violence. By working with the abused women who come to us, we believe that we can help them to avoid abusive relationships in the future. This will enable them to bring up their own children with new insights. Spreading the word about domestic violence and making people more aware of it, will be key to preventing such abuse and is our main long-term goal.

We hope that you will support us.

Refuge for Domestic Violence Victims Committee

Latts, 1997
Jones, 1994

Bibliography
Teacher’s Notes

Knowledge/Understanding

- The student identifies the problem of domestic violence and describes it with a high degree of accuracy, pointing out that “it tends to be kept behind closed doors” and giving reasons why this is the case (e.g., “Most of the time the women and children who are being abused in their homes do not seek out help for many reasons, including no place to go and fear of being killed by the husband.”).

- The student describes the organization being proposed to address the problem with a high degree of clarity. In addition to a succinct overview of the organization (“RDVV [Refuge for Domestic Violence Victims] will provide a place for women and children to escape domestic violence and stay until they have a chance to get back on their own feet. It will also teach these women and children that domestic violence is not acceptable . . .”), the student provides many specific details concerning its operations: for example, the number of women and children accommodated, the assistance they will receive, the length of stay, and the professional expertise available.

Thinking/Inquiry

- The student assesses the influence of the social forces involved with a high degree of accuracy, as illustrated by the following:
  a) The student successfully links the long history of women’s subordination to men, and the power inherent in traditional male roles, with the abuse of women in today’s society (e.g., “Men have historically dominated the social order, as well as the family structure . . . For some men, this masculine role is something they feel they still have to fulfill . . . However, some men take this control too far . . .”). (Anthropology)
  b) The student recognizes that the different ways in which men and women are socialized create characteristics in both men and women that contribute to or help to perpetuate domestic violence. On the one hand, “Most men who grow up to be abusers often come from abusive families, are socialized to be aggressive and competitive, and learn that emotions are not to be expressed by ‘real’ men”; on the other hand, “women in the past have been raised to be passive, accepting and subservient to men, and these characteristics are typical of women who are more likely to enter an abusive relationship.” (Sociology)
  c) The student provides a sensitive analysis of the psychological factors involved, in particular the way in which a sense of helplessness and a poor self-image can lead some women to feel that “they deserve the abuse they receive . . . and that they are unable to control what happens to them including the events that may bring on the abuse.”. (Psychology)

Communication

- The student justifies the formation of a “Refuge for Domestic Violence Victims” with a high degree of effectiveness. The proposal indicates that a good deal of thought has been given to the needs of the women coming to the shelter, and demonstrates an awareness that these needs will vary. Moreover, by articulating long- and short-term goals for the proposed organization (e.g., initially the organization will provide a shelter for women and children who need immediate sanctuary, but steps will also be taken to help break the cycle of abuse), the student signals the organization’s commitment to helping create a better society.

- The student’s use of social science terminology is very rich and highly accurate (e.g., “cycle of violence”, “lower status”, “role models”, “personal boundaries”, “societal pressures”, “self-assertion”).

Application

- The student makes highly appropriate and insightful predictions about the impact of the organization on the community, pointing out that helping women avoid abusive relationships will also benefit their children and that bringing the issue into the open “will be key” to finding a long-term solution: “Through education, we believe that we can help break the cycle of domestic violence.”
Comments
This work is representative of a solid level-4 performance. The student demonstrates a high degree of achievement of the expectations in all categories of knowledge and skills.

The result is an excellent and well-organized proposal.

Next Steps
In order to improve his or her performance, the student could consider including some mention of how such an enormous undertaking could actually be implemented.
A Proposal for a Community Organization

Positive Body Image for Ballerinas

The purpose of our group is to address the issue of the pressure on ballerinas to conform to what is deemed the ‘ideal’ body type for them, not only by other members of the ballet community, but also by society. Our aim is to show them that they need not have the ‘ideal’ body type to be successful. Due to the pressure for these ballerinas to conform, many of them develop eating disorders. These eating disorders are dangerous and a trend seems to be developing within the ballet community.¹ This issue of eating disorders within the ballet community has become more publicized with the death of Heidi Gunther. Heidi Gunther was a part of the corps in the Boston Ballet. One of her dance instructors told her that she was “kind of chunky”.² In order to obtain the ‘ideal’ body type, Heidi developed an eating disorder. Due to the stress that it put on her internal organs, she died of heart failure in the summer of 1997, weighing only 93 pounds.³

There are many social factors that have created this problem that I will discuss in an effort to show you the need to establish a support group.

When you picture a ballerina, what do you envision? Most people think of a petite girl with long legs. She is very thin and graceful, wearing a body-fitting pink leotard and matching sparkly tutu. A short or stocky person is almost never pictured. For decades, this has been the stereotypical ballerina. “Once an audience’s eye develops a taste for the extremes of physical aptitude it is hard to modify that.”⁴ In short, a ballerina to an audience just doesn’t seem like a ballerina unless she fits that stereotype. Society is still tied into the way of thinking that women have to be fragile and in ballet that’s how they like them portrayed.⁵ They don’t seem to want to see them any other way. Until we, as a society, change our ways of thinking, we can never completely solve this problem. We have to make that stereotype part of history. An aim of our group is to change this stereotype which has made a particular body type ideal.

There are also sociological factors that influence this problem. Nowadays “...an aptitude to dance is secondary to physical aptitude, which, in itself, prescribes a particular body type.”⁶ Now dancers are judged more on aesthetic criteria than on a gift for ballet. At Alexandria’s School of Ballet, St. Louis, company members were obligated to sign contracts that required them to keep a specific body image and they could be fired if they did not fit the ‘ideal’ body type.⁷ As well, at New York City Ballet and the American Ballet Theatre, two of the most prestigious ballet companies, ballerinas are expected to maintain a weight that is nearly fifteen percent below what is recommended as ideal for their height.⁸ As well as these demands by the ballet companies for ballerinas to fit the ‘ideal’ body type, fashion magazines compound the issue. They always portray thin women as being happy and successful.⁹ Our group intends to help these women see that it is not necessary to jeopardize their health, through various means, to be thin and successful. Being “thin” should not define success in any profession. Our group aims to show ballerinas that there are people in their own profession who do not fit the ‘ideal’ body type but who are successful. Our group will also attempt to put pressure on the ballet companies to change their discriminating policies of forcing dancers to stay thin in order to maintain their jobs.

From a psychological perspective, women in ballet, especially once they approach the professional level, are more prone to eating disorders. The very qualities that aid them in achieving their accomplishments also can hinder them. They tend to be “...perfectionists, have obsessive behaviour, a desire to control physique and attention to detail.”¹⁰ They tend to set high goals and work long

¹ Brooks, Jennifer
² Brooks, Jennifer
³ Brooks, Jennifer
⁴ Pegler, Emma
⁵ Love, Kristen
⁶ Pegler, Emma
⁷ Brooks, Jennifer
⁸ “Dying to be Thin”, PBS
⁹ Brooks, Jennifer
¹⁰ Bryant, John
hours. The competitiveness of the profession reinforces all of this.¹¹ Ballerinas also seem to be driven to succeed and will often ignore pain to accomplish goals that they have set for themselves. They also are very aware of their bodies and tend to be sensitive to weight change.¹² These characteristics that help them to obtain their accomplishments, along with other influences that are found in the ballet community, predispose them to eating disorders. Ballet develops perfectionist tendencies in people due to constant self-criticism and an over-emphasis on external appearances.¹³ Our organization intends to set up a support group to reassure the dancers that they do not have to be perfect, that they are able to succeed without fitting into a stereotype.

Our group will provide a place where ballerinas can talk about the pressures of their profession, with others in the same situation and dealing with the same things. They will have the opportunity to get in contact with professionals who can help them deal with their stresses and problems. The group will have an affiliated nutritionist on hand to teach the ballerinas about proper nutrition in attempt to conquer this problem through education. As well, it will be a group that will promote ballet for the fun and passion of dance.

Everyone can take part in dance as opposed to only those people who are aesthetically ‘ideal’ for it. Our organization will aim at eliminating the stereotype, thereby attracting many more people to this form of dance, namely, ballet.

Without the stereotype, more people will be interested in participating in ballet. As well, our organization could be a place where people could come for help if they felt that someone had an eating disorder. It could provide counselling for families of the victims of eating disorders. I believe that groups like this, located in communities where ballet is prominent, like ours, could make a difference in putting an end to the trend of eating disorders that exists today in the ballet community.

We look forward to your support for this important project.

Bibliography

#dancer


.html


¹¹ Bryant, John
¹² Lans, Kristen
¹³ Brooks, Jennifer
Teacher’s Notes

Knowledge/Understanding
- The student identifies a problem within the ballet community and describes it with a very high degree of accuracy. The student points out that there is considerable pressure on ballerinas “to conform to what is deemed the ‘ideal’ body type for them” and that this pressure is causing many of them to develop eating disorders, to the extent that cases of such disorders are becoming a “trend”. The student notes that ballet companies, the media, and audience expectations are all contributing to the problem.
- The student describes the new community organization with a high degree of clarity. It will be primarily a support group “where ballerinas can talk about the pressures of their profession, with others in the same situation and dealing with the same things” and where they will have “the opportunity to get in contact with professionals who can help them deal with their stresses and problems”. A secondary function will be to act as an advocacy group, attempting to make ballet companies “change their discriminating policies of forcing dancers to stay thin”.

Thinking/Inquiry
- The student assesses the influence of the social forces that have contributed to the development of the problem with a high degree of accuracy, as illustrated by the following:
  a) The student skillfully emphasizes the adverse effects of stereotyping on societal perceptions of a particular group. “Society is still tied into the way of thinking that women have to be fragile and in ballet that’s how they like them portrayed.” (Anthropology)
  b) The student points out that nowadays “dancers are judged more on aesthetic criteria than on a gift for ballet” and provides striking examples of what this tendency means in practical terms (e.g., “…company members were obligated to sign contracts that required them to keep a specific body image…”). (Sociology)
  c) The student recognizes that “Ballet develops perfectionist tendencies in people due to constant self-criticism and an over-emphasis on external appearances” and that the very qualities that help ballerinas “in achieving their accomplishments also can hinder them” and make them “more prone to eating disorders”. (Psychology)

Communication
- The student justifies the formation of the new organization in an outstanding manner. The use of rhetorical devices (e.g., “When you picture a ballerina, what do you envision?”), and specific examples of the problem (e.g., the story about Heidi Gunther), accentuate the thoroughly convincing tone of the proposal.
- The student uses social science terminology with a very high degree of accuracy and appropriateness (e.g., “ideal body type”, “stereotype”, “body image”, “discriminating”, “reinforces”, “predispose”).

Application
- The student provides highly appropriate predictions about the impact the organization would have on the target group (e.g., ballerinas would be provided with an environment in which they could discuss mutual pressures and problems, and have access to professional support). The student predicts that long-term benefits will evolve as the immediate problem is being addressed (e.g., “Without the stereotype, more people will be interested in participating in ballet.”). The organization also foresees that it could eventually attract other people affected by eating disorders, not only ballerinas.

Comments
This work is representative of a high level-4 performance. The student demonstrates a high, and sometimes a very high, degree of achievement of the expectations in all four categories of knowledge and skills.

The result is a very impressive and convincing proposal for a new community organization, which skilfully incorporates all of the task requirements into a coherent body of work.

Next Steps
In order to improve his or her performance, the student could reorganize some sentence structure to eliminate an occasional awkwardness in phrasing.
Social Sciences and Humanities Exemplar Task
Introduction to Anthropology, Psychology, and Sociology, Grade 11, University/College Preparation (HSP3M)

Teacher Package

Title: A Proposal for a Community Organization
Time Requirement: 5 periods of 75 minutes each

Expectations Addressed in the Exemplar Task
This task gives students the opportunity to demonstrate achievement of all or part of the following selected expectations from the Self and Others, Social Organization, and Research and Inquiry Skills strands.

Students will:
1. describe the different types of groups that form to serve collective needs;
2. effectively communicate the results of their inquiries;
3. correctly use the terminology of anthropology, psychology, and sociology;
4. demonstrate an understanding of the social forces that influence and shape behaviour as described by anthropologists, psychologists, and sociologists;
5. identify and assess the major influences that contribute to an individual's personal and social development.

Description of the Task
Present the following scenario to students:

A group of concerned citizens has identified a problem or need that should be addressed in its local community. As the spokesperson for the informal group, you have been asked to write a proposal to a private foundation requesting support to establish a new community organization (e.g., a self-help group, a community service group, an advocacy group) to remedy the problem or address the need that has been identified.
Final Product
Each student will submit a written proposal that:

• identifies the problem or need, and the societal group (the target group) that is experiencing it, using correct terminology;
• analyses the social forces (as described by anthropologists, psychologists, and sociologists) that have created or contributed to the problem or need arising in the target group in the community;
• justifies the creation of the new organization;
• predicts the impact of the new organization;
• contains a bibliography.

Note: Although it will not be assessed as part of the exemplar task, the bibliography is an important component of the student work. Determine an appropriate bibliographic style for your students. Instruct them to use footnotes or endnotes if you think they are appropriate. Check that students have met your requirements in the work they submit.

Assessment and Evaluation
Each student will review a draft of another student’s proposal, using the peer-editing checklist provided in Appendix B.

The final draft of the proposal will be assessed and evaluated using the task-specific rubric provided.* Introduce the rubric to students when you introduce the task. Review the rubric with the students and ensure that each student understands the criteria and the descriptions for achievement at each level. Allow ample time for a thorough reading and discussion of the assessment criteria outlined in the rubric.

Some students may perform below level 1. Although the rubric does not include descriptions of achievement below level 1, the characteristics of these students’ work should be reviewed in relation to the criteria outlined in the rubric.

Teacher Instructions
Prior Knowledge and Skills
To complete this task, students are expected to have some experience in, or some knowledge and skills relating to, the following:

• conducting social science inquiries
• articulating the similarities and differences in the approaches taken by anthropologists, psychologists, and sociologists
• recognizing various problems and issues facing various societal groups
• revising and editing their work both independently and by using feedback from others

*The rubric is reproduced on pages 10–11 of this document.
Accommodations
Accommodations that are normally provided in the regular classroom for students with special needs should be provided in the administration of this performance task.

Materials and Resources
- classroom resources (e.g., textbooks, classroom notes, newspaper and magazine articles)
- access to a library and/or computer lab

Plagiarism
It is important that you discuss copyright issues with your students. Their bibliographies must list all sources used for research, and if any quotations are taken directly from a source, they must be appropriately recognized. Copyright applies to text and visual materials taken from both the Internet and print sources. Plagiarism is defined as “using the work (or part of it) of another person and claiming it as your own”.1

Task Instructions
Day 1
- Distribute the Student Packages, and discuss the task requirements and the rubric with the class.
- Lead a class discussion to generate ideas about the concept and characteristics of existing organizations in the community (e.g., Heart and Stroke Foundation, Mothers Against Drunk Drivers [MADD]) and ways in which these organizations serve individual and collective needs.
- Review the perspectives of anthropology, psychology, and sociology on the formation and purpose of various organizations in society.
- Have students brainstorm a list of the various target groups that could benefit from the creation of a new community organization. Suggestions could include children, youth/teens, the elderly, women, mentally or physically challenged people, First Nations people, the poor, the homeless, ethnic groups, people with particular cultural or religious needs, or people with a common interest such as the environment or human rights.
- Record and post the suggestions in the classroom.
- Arrange the students into small groups.
- Have each student group discuss at least one of the target groups recorded and identify a specific problem or need in that group that could be the focus of a community organization.
- Have students also discuss the social forces (as described by anthropologists, psychologists, and sociologists) that have contributed to the development of the problem or situation that is to be addressed.
- Summarize class findings.

Day 2
• Have each student select a target group and a single issue (i.e., one specific problem or need) around which to develop his or her own proposal (e.g., homeless people: advocacy group for public housing; cultural group: community theatre).
• Make sure that students know that they are not limited to the results of the class discussions but may choose a target group and a specific problem or need that have not been mentioned.
• Tell students that they must develop an idea for their own organization and are not to choose an organization that already exists.
• Approve the issue (problem or need) chosen by each student.
• Have students investigate the target group and the problem or need they have identified, using textbooks and/or other materials, and taking notes in point form.
• Have students determine the social forces (as described by anthropologists, psychologists, and sociologists) that have contributed to the development of the problem or need.
• Have students take notes in point form using the Research Organizer (Appendix A).

Day 3
• Have students continue to work on their Research Organizer (Appendix A).
• Have students determine the nature of a community organization that could address the problem or need of the target group from an anthropological, a psychological, and a sociological perspective.
• Have students consider the justification for the establishment of the new organization.
• Ask students to predict the long-term impact of the new organization.

Day 4
• Have each student, as the spokesperson for the target group, begin a rough draft of his or her proposal to a private foundation, requesting support for the establishment of a new community organization. (Funding need not be addressed. The students will focus on the proposal only and need not include a covering letter.)

Day 5
• Have students exchange their draft work for peer editing using Appendix B.
• Have students make revisions to their own work and write a final copy of their proposal, including a bibliography.

List of Appendices
Appendix A: Research Organizer
Appendix B: Peer-Editing Checklist
# Appendix A: Research Organizer

<table>
<thead>
<tr>
<th>Target Group:</th>
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<tbody>
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<table>
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<tr>
<th>Specific Problem or Need to Be Addressed:</th>
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<table>
<thead>
<tr>
<th>Contributing Forces:</th>
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<tbody>
<tr>
<td>Anthropological</td>
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<tr>
<td>Psychological</td>
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<tr>
<td>Sociological</td>
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<table>
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<tr>
<th>Sources Used:</th>
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## Appendix B: Peer-Editing Checklist

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Yes</th>
<th>No</th>
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</thead>
<tbody>
<tr>
<td>Is the purpose of the proposal clear?</td>
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<tr>
<td>Is the target group clearly identified?</td>
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<td></td>
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<tr>
<td>Is the choice of target group logical and realistic?</td>
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<tr>
<td>Does the proposal address the problem or need of the target group?</td>
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<td></td>
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<tr>
<td>Have the forces that contributed to the development of the problem or need been identified?</td>
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<td></td>
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<tr>
<td>Has the anthropological perspective been addressed?</td>
<td></td>
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<tr>
<td>Has the psychological perspective been addressed?</td>
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<tr>
<td>Has the sociological perspective been addressed?</td>
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<tr>
<td>Does the proposal justify the creation of the community organization?</td>
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<td>Has a prediction for the future of the organization been provided?</td>
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<tr>
<td>Is the wording of the proposal appropriate for its audience?</td>
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<tr>
<td>Does the proposal provide enough details to be effective?</td>
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<tr>
<td>Are there any spelling or grammatical errors?</td>
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</table>

**Do you have any suggestions for improving the proposal? If so, list them below:**
World Religions: Beliefs, Issues, and Religious Traditions

University/College Preparation (HRT3M)
A Religious Exhibition

The Task
Students were presented with the following scenario:

You are an expert in the teachings and traditions of a particular world religion. The artistic director of an art gallery has invited you to participate in an exhibition that will display a number of items central to that religion (e.g., key images, artefacts, and/or treasures). Your assignment is to research the most significant symbolic items associated with that religion, design the layout of the exhibit, and produce a catalogue to accompany the exhibition.

Final Product
Each student was to have submitted an exhibit catalogue consisting of the following:

• a written introduction to the exhibit (approximately 100 words)
• a listing of the symbolic items exhibited (approximately 10 items) that includes:
  – a catalogue number for each exhibit item
  – the name/title of each item
  – a brief description of each item
  – short statements describing the significance of each item to the religion
• a hand-drawn layout of the exhibit area
• a bibliography

Note: Although students were required to submit a bibliography, it was not evaluated as part of the exemplar task.

Expectations Addressed in the Exemplar Task
This task gave students the opportunity to demonstrate achievement of all or part of each of the following selected expectations from the Religious Beliefs, Social Structures, and Research and Inquiry Skills strands.

Students will:
1. demonstrate an understanding of the role of sign and symbol in various religions;
2. demonstrate how practice, ritual, and symbolism are external representations of the beliefs and principles of religion;
3. identify ways in which religion is reflected in specific works of art, architecture, music, literature, dance, and in dress and cuisine, and interpret their religious significance;
4. effectively communicate the results of their inquiries, using a variety of methods and forms;
5. demonstrate an ability to organize, interpret, and evaluate the validity of information gathered through research.

For information on the process used to prepare students for the task and on the materials and resources required, see the Teacher Package reproduced on pages 117–123 of this document.
## Task Rubric – A Religious Exhibition

### Knowledge/Understanding

<table>
<thead>
<tr>
<th>Expectations</th>
<th>Criteria</th>
<th>Level 1</th>
<th>Level 2</th>
<th>Level 3</th>
<th>Level 4</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The student:</strong></td>
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<tr>
<td>1</td>
<td>– provides relevant details about the chosen religion (e.g., history, beliefs) and about the selected symbolic items (e.g., use, appearance)</td>
<td>– provides details about the chosen religion and the selected symbolic items that are of limited relevance</td>
<td>– provides details about the chosen religion and the selected symbolic items that are somewhat relevant</td>
<td>– provides details about the chosen religion and the selected symbolic items that are of considerable relevance</td>
<td>– provides details about the chosen religion and the selected symbolic items that are highly relevant</td>
</tr>
</tbody>
</table>

### Thinking/Inquiry

| The student: | | | | | |
| **2, 3** | – effectively interprets the religious significance of the selected symbolic items | – interprets the religious significance of the selected symbolic items with limited effectiveness | – interprets the religious significance of the selected symbolic items with some effectiveness | – interprets the religious significance of the selected symbolic items with considerable effectiveness | – interprets the religious significance of the selected symbolic items with a high degree of effectiveness |

### Communication

| The student: | | | | | |
| **4** | – clearly communicates information in the exhibit catalogue through written text and layout of exhibit area | – communicates information in the exhibit catalogue with limited clarity | – communicates information in the exhibit catalogue with some clarity | – communicates information in the exhibit catalogue with considerable clarity | – communicates information in the exhibit catalogue with a high degree of clarity |
| – effectively explains why the exhibit would appeal to the gallery visitors (e.g., cites highlights) | – explains why the exhibit would appeal to the gallery visitors with limited effectiveness | – explains why the exhibit would appeal to the gallery visitors with some effectiveness | – explains why the exhibit would appeal to the gallery visitors with considerable effectiveness | – explains why the exhibit would appeal to the gallery visitors with a high degree of effectiveness |

### Application

| The student: | | | | | |
| **5** | – creates a useful catalogue for the gallery visitors (e.g., organizes information in the text to correspond clearly with the exhibit layout) | – creates a catalogue for the gallery visitors that is of limited usefulness | – creates a catalogue for the gallery visitors that is somewhat useful | – creates a catalogue for the gallery visitors that is of considerable usefulness | – creates a catalogue for the gallery visitors that is highly useful |

*The expectations that correspond to the numbers given in this chart are listed on page 56.

Note: A student whose overall achievement at the end of a course is below level 1 (that is, below 50%) will not obtain a credit for the course.*
A Religious Exhibit  **BELOW LEVEL 1**

**Teacher’s Notes**
The following is a list of characteristics found in student work that was submitted for this task and assessed at “below level 1”. (Samples of student work are not included.)

Degree of achievement can vary widely in student performance that falls below level 1. Consequently, the following list includes characteristics of achievement at various degrees below level 1. Taken together, some or all of the characteristics outlined below may justify assessment at “below level 1”. Most of the characteristics noted relate to the criteria specified in the task rubric, but some are more broadly defined.

**Knowledge/Understanding**
The student:
- fails to demonstrate a basic understanding of the selected religion;
- provides few or no details about the history and/or beliefs of the religion in the introduction;
- provides inaccurate and/or irrelevant information about the selected religion;
- does not provide an introduction to the catalogue;
- selects inappropriate or insignificant items to display in the exhibit;
- provides few or no relevant details in the descriptions of the exhibit items;
- provides inaccurate information about the selected items.

**Thinking/Inquiry**
The student:
- fails to explain the significance of the selected items to the specified religion;
- provides little or no information about the significance of the items;
- provides inaccurate and/or irrelevant information about the significance of the items;
- misinterprets the significance of the items.

**Communication**
The student:
- makes unclear or confused statements;
- introduces, but fails to explain, significant religious expressions or terms;
- repeats, but does not expand upon, statements made;
- makes serious spelling and/or grammatical errors that detract from the readability of the catalogue text;
- provides an exhibit layout that is unclear to gallery visitors;
- provides a disorganized and/or incomplete exhibit layout;
- does not identify the items on display;
- does not explain why the exhibit would appeal to gallery visitors;
- does not indicate or explain any of the highlights of the exhibit.

**Application**
The student:
- does not understand the purpose and/or format of a catalogue;
- does not understand the function of an exhibit layout;
- fails to provide a direction or guide that will lead visitors through the exhibit area;
- makes no connections between the catalogue text and the layout of the exhibit area;
- gives misleading or contradictory information in the catalogue;
- creates a catalogue that is missing important components.

**Comments**
This work is representative of performance that falls below level 1. The student does not understand the concept of an exhibit and demonstrates very little or no understanding of the chosen religion.
Next Steps
In order to improve his or her performance, the student needs to:
• conduct further research to gain a better understanding of the history and beliefs of the religion;
• write an introduction to the exhibit;
• provide information that will attract visitors to the exhibit;
• check information for accuracy;
• select appropriate symbolic items for display;
• examine other catalogues to gain a better understanding of exhibition layouts;
• make a rough draft of the exhibit area to guide him or her in preparing the text of the catalogue;
• develop an awareness of what will be helpful to visitors as they tour the exhibit area;
• choose a focus for the exhibit;
• carefully locate each item in the display area;
• clearly describe each item;
• clearly explain the religious significance of each item;
• ensure that all components are included;
• ensure that all components of the catalogue complement each other;
• proofread work and check for errors.
A Religious Exhibit

LOW LEVEL 1

The Exhibit of Christian Artefacts
Catholicity

Catalogue

Welcome to the Exhibition of Catholic Artefacts! Here today we have ten great artefacts from all over the world. They are:

1. The Cross Jesus died on
2. The I.N.R.I. from the Cross of Jesus
3. The Bible
4. The Ark
5. A Chalice
6. Tongues of Fire
7. Jesus’ Crown of Thorns
8. Palms
9. The ICHTHUS
10. An Advent Wreath

These items are available for viewing in the observation room where we have priests ready to answer any questions you might have. Admission is 10 dollars and the tickets are in high demand, so get yours right now!
Catalogue Number - 1
Item – The Cross (Latin)
Description – Two pieces of wood, crossing each other in a 't'-like pattern
Religious Significance – The Cross is the most common symbol in Christianity and can be seen in different shapes and sizes depending on where in the world it is, this being the most common form. The Cross is the centre of all Christian beliefs and represents the death of Jesus Christ. According to the bible, Jesus was executed on the Cross for being a “false” prophet. Jesus died for the sins of all people on the cross and rose from the dead three days after his death. The Cross represents everything that Jesus died for and has become the symbol of Christianity.

Catalogue Number – 2
Item – I.N.R.I.
Description – Four letters representing four Latin words.
Religious Significance – These four letters stand for “Iesus Nazarenus Rex Lunaeorum”, which means “Jesus of Nazareth, King of the Jews”. This was put on the Cross by Pilate, it was also written in Arabic and Greek. This represents the poor judgement of the people who put Jesus on the Cross. It represents the sins that Jesus died for.

Catalogue Number – 3
Item – The bible
Description – A thick book.
Religious Significance – This bible contains the new and old testaments. The bible has many authors including apostles of Jesus. In the books of the bible, stories include, Genesis, the life and death of Jesus Christ, parables and other Christian related stories. The bible is used in mass on Sundays as the priest usually quotes a certain section related to his sermon.

Catalogue Number – 4
Item – The Ark
Description – A large wooden box.
Religious Significance – The ark is chest which contains the stone on which the ten commandments were written, pot of manna and Aaron's staff. The top is made of solid gold, it is referred to as “the mercy seat”. On top of this seat sits two golden angels who’s wings extend over it. The ten commandments were written by God and given to Moses on a holy mountain and were put into the ark to preserve them.

Catalogue Number – 5
Item – Chalice
Description – A tall cup.
Religious Significance – The chalice is a cup that the priest drinks out of during holy communion at mass. The Chalice symbolises the blood of Jesus Christ, shed for the sins of humanity as he died on the cross.

Catalogue Number – 6
Item – Tongues of Fire.
Description – Tongues of Fire.
Religious Significance – These ‘tongues of fire’ represent the power of the Holy Spirit, giving the apostles gift of being able to speak many different languages after Jesus died on the Cross. This proved to the disciples that Jesus did not die. This story comes from the day of Pentecost.

Catalogue Number – 7
Item – The Crown of Thorns.
Description – A crown made of thorns.
Religious Significance – This Crown was given to Jesus by the soldiers escorting him to his death to symbolize his role as the “King of the Jews”. The soldiers gave him the crown to ridicule him and put him down. Although Jesus’ head was bleeding heavily, the soldiers forced him to wear it as he walked his cross to his death.

Catalogue Number – 8
Item – Palms
Description – A plant used by the Romans to show victory.
Religious Significance – Palms were used to welcome Jesus to Jerusalem and were used at his death. They are used now to celebrate Jesus’ resurrection to show his victory over sin. They are now used to show victory.

Catalogue Number – 9
Item – ICHTHUS
Description – A fish-like symbol.
Religious Significance – This symbol was used by the early Christians to secretly show their faith. The word ICHTHUS comes from the initial letters of the Greek phrase “Jesus Christ, Son of God, Saviour”. The symbol would be drawn in the sand to show brotherhood in Christ.
Teacher's Notes

Knowledge/Understanding
- The student provides details about Catholicity that are of limited relevance. Because the student does not include any introduction to the religious beliefs of Catholics, the comments made under “Religious Significance” in the catalogue listing lack context, and many aspects of the Christian religion that are referred to are unexplained. At times, the information provided about Catholicity is accurate (e.g., the description of the crown of thorns that was placed on Jesus’ head prior to the crucifixion). At other times, the information is misleading or contains errors (e.g., it is the wine contained in the chalice, not the chalice itself, that symbolizes the blood of Jesus).

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with limited effectiveness. For example, although the student attempts to explain the meaning of the cross for Catholics, he or she mentions only that it “represents everything that Jesus died for” and makes no attempt to interpret the Resurrection, which is fundamental to Catholic beliefs. With a number of other items, the student provides descriptive detail (e.g., the contents of the Bible) or historical background (e.g., the use of palms by the Romans as a symbol of victory), but does not sufficiently explain their significance to Catholicism.

Communication
- The student communicates information in the exhibit catalogue with limited clarity. Although the student organizes the information into appropriate categories, the descriptions of the items are usually too brief to give gallery visitors a clear idea of what they are about to see (e.g., “The bible” is “A thick book”). The layout of the exhibit area shows a collection of visual representations without titles or numbers, and conveys no sense of the space in which the items are displayed.

Catalogue Number – 10
Item – Advent Wreath
Description – A wreath with 4 candles.
Religious Significance – The Advent Wreath is used during Advent to count down the final four weeks left before Christmas. This tradition comes from a pagan custom of lighting candles in anticipation of winter. The wreath represents eternity, the glowing lights remind us of the Christian’s increasing joy.

Bibliography

The student explains why the exhibit would appeal to the gallery visitors with very limited effectiveness. The student announces that the items included in the exhibit come from all over the world and that tickets are “in high demand”, but provides no information about highlights or special attractions to entice visitors to see the exhibit.

**Application**

The student creates a catalogue for the gallery visitors that is of very limited usefulness. No directions are provided as to how visitors might approach the exhibit. The items in the exhibit area are not labelled to correspond with the catalogue listing, nor is there any indication as to whether these items are visual representations or concrete objects. The listing itself seems to follow a random order, and the catalogue as a whole presents more a collection of unrelated objects than an exhibit with a unifying theme.

**Comments**

This work is representative of a low level-1 performance. The student demonstrates a limited degree of achievement of the expectations in the Knowledge/Understanding and Thinking/Inquiry categories of knowledge and skills. The student also demonstrates a limited degree of achievement with respect to one criterion in the Communication category. In the Application category and in one criterion in the Communication category, the student demonstrates a very limited degree of achievement.

The result is a catalogue that reflects the lack of focus in the exhibit and leaves many unanswered questions for those unfamiliar with Catholic beliefs.

**Next Steps**

In order to improve his or her performance, the student needs to:

- provide an introduction to the religion;
- describe each selected item in greater detail;
- conduct further research to ensure that all information is correct;
- present information clearly in each of the established categories in the catalogue;
- establish why the exhibit would appeal to gallery visitors;
- provide a useful, and labelled, layout of the exhibit items;
- edit and proofread work to correct occasional errors.
A Religious Exhibit  LEVEL 1

A

Judaism

Introduction

Jews have a distinct cultural identity based on a special relationship with God called a covenant. The Jewish religion is very old and Jews have settled all over the world.

In my Exhibit of Items:

The Synagogue is located in front of the entrance because it is the highlight of the exhibit. There are steps leading up to the synagogue. To the right of the synagogue there is the Menorah because it would be usually in the synagogue. The Chupah is placed next to the Synagogue because it is part of the synagogue and it is where people get married under. The Yarmulke is placed below the Chupah because when you get married the men have to wear the Yarmulke. Below the Menorah there is the display of the Kosher foods. Above the Menorah there is the Shofar. Next to the Shofar there is the Torah. Next to the Torah the Star of David is located. They are all in the same row next to each other because they are all significant to Jews. The western wall is located at the back. The 10 commandments are located on the left and right side of the wall because they stand out.
Exhibit Items

Torah:
M-068

Description:
• Wrapped in a Covering of Gold.
• Placed in a glass box with lights shining on it.
• Located behind the Synagogue

Significance to the Religion:
These are the Five Books of Moses. The Torah is important for Jewish religion and law. The scrolls are considered most holy and every synagogue has several scrolls. They are hand-written and decorated. You are not supposed to touch the parchment on these scrolls; some say because they are too holy.

10 Commandments:
T-12

Description:
• 2 Foot letters going across the right and left walls with all ten commandments.
• Located on the right and left walls.

Significance to the Religion:
These are the laws given to the ancient Israelites by their leader, Moses, after he met with God on top of Mount Sinai. These Commandments became the laws of the Israelites and remain even up to today.

Shofar:
B-4

Description:
• A trumpet made from Ram’s horn.
• Brow, 20 feet long, displayed hanging from the ceiling.
• Located above the Menorah

Significance to the Religion:
This is a Ram’s horn used by the ancient Israelites during battle and to announce religious occasions. Nowadays the shofar is blown to call Jewish people to services at Rosh Hashanah and Yom Kippur. During Rosh Hashanah it is important to hear the sound of the shofar in the synagogue. A total of 100 notes are sounded each day.

Synagogue:
F-60

Description:
• In the middle of the museum
• 5 feet x 5 feet
• People will be in the synagogue reading the torah.
• Located in the middle of the display.

Significance to the Religion:
It is a Jewish building used for worship and religious instruction. After the Jews were sent from Jerusalem they could not attend the Temple in Jerusalem and began to build synagogues. They gathered together to pray to God. A synagogue is also used to study. Most synagogues also have a social hall for religious and non-religious activities.

Menorah:
L-10

Description:
• Candle with seven branches.
• Gold Plated 20 inches high
• Will be displayed in a glass box
• Located to the right of the synagogue

Significance to the Religion:
This is a candleholder with a central stem and six branches. It is used in the Jewish Temple.

Kosher:
B-03

Description:
• Kosher food will be displayed.
• Kosher Salt
• Wine
• Displayed on a Table
• Located at the Right of the entrance
Significance to the Religion:
A Jewish law says what foods can and cannot be eaten and tells how to prepare the foods. This is food that has been blessed by the Rabbi.

**Chupah:**
E-15

Description:
- 20 feet x 20 feet arch made of wood
- Covered with a white cloth
- Located on the Left side of the Synagogue

Significance to the Religion:
This is a wedding canopy and represents the home of the bridegroom. It is placed over the bride and groom during the wedding ceremony.

**Yarmulke:**
R-25

Description:
- Will be placed in a glass box
- Size of a palm
- Circular
- Black with Diamonds going around it.
- Located at the front of the entrance to the Left

Significance to the Religion:
This is a small round cap worn by Jewish men and boys. Orthodox Jews always wear the yarmulke but Conservative Jews only wear it during prayer services and special times.

**Star of David:**
J-16

Description:
- Six-Pointed Star
- 5 Feet high 5 feet wide
- Displayed Hanging from the ceiling
- Located on the Left hand side of the Torah

Significance to the Religion:
The star is a symbol of the Jewish faith and of the state of Israel. It is the most important symbol for Jews.

**Western Wall:**
A-46

Description:
- 10 foot wall
- Brown and Grey Stone
- Twenty Feet wide
- Located at the end of the museum

Significance to the Religion:
This represents the famous Wailing Wall in the temple in Jerusalem. The Jerusalem temple was destroyed by the Romans so another temple was built. The western wall still stood from the old temple.

**Bibliography**

- [http://scheinerman.net/judaism/synagogue/start.html](http://scheinerman.net/judaism/synagogue/start.html)
- [http://www.encarta.com](http://www.encarta.com)
- [http://www.us-israel.org/jsource/Judaism/reconstruction.html](http://www.us-israel.org/jsource/Judaism/reconstruction.html)
- Exploring World Religions – Oxford Canada
Teacher’s Notes

Knowledge/Understanding
- The student provides details about Judaism that are of limited relevance. The introduction to Judaism is very brief, and most of the introductory section describes the location of the items on display, rather than giving gallery visitors any insights into the religious beliefs of the Jewish people. The descriptions of the individual items merely restate where they are to be found in the exhibit. However, the student does include some relevant descriptive details when commenting on the religious significance of the items (e.g., the yarmulke “is a small round cap worn by Jewish men and boys”).

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with limited effectiveness. The student accurately explains the significance of some of the items (e.g., the synagogue is a temple where Jews gather to pray and study). However, at other times the student merely describes the object without giving its significance (e.g., the menorah is a candleholder used in the synagogue, and the yarmulke is a cap worn during prayer services and on other special occasions).

Communication
- The student communicates information in the exhibit catalogue with limited clarity. Although the catalogue is organized under appropriate headings, the text that follows often focuses on a different aspect of the exhibit from the one indicated by the heading (e.g., the “Description” sections focus mainly on the location of items). The student attempts to give gallery visitors an overall sense of the exhibit area (e.g., “To the right of the synagogue there is the Menorah because it would be usually in the synagogue.”), but the directions are sometimes unclear (e.g., “The 10 commandments are located on the left and right side of the wall because they stand out.”).

Application
- The student explains why the exhibit would appeal to the gallery visitors with limited effectiveness. The student presents the synagogue as the highlight of the exhibit and provides an enlargement of this item, but most of the catalogue text consists of factual information and does not attempt to generate enthusiasm for the exhibit.

Comments
This work is representative of a solid level-1 performance. The student demonstrates a limited degree of achievement of the expectations in all four categories of knowledge and skills.

The result is an adequate but meagre catalogue.

Next Steps
In order to improve his or her performance, the student needs to:
• provide a more thorough introduction to the religion;
• describe each selected symbolic item in greater detail;
• determine the religious significance of all the symbolic items included in the catalogue;
• include appropriate catalogue numbers;
• redesign the layout area, giving more thought to the placement of items and the viewing audience;
• establish why the exhibit would appeal to gallery visitors;
• edit and proofread work to correct occasional errors.
A Religious Exhibit  

Aboriginal Spirituality Exhibit

Introduction

Aboriginal Spirituality is a religion that is very fascinating. It involves many arts and crafts that represent symbols. It is a very relaxed way of living where everything is treated equally. If aboriginal communities kill an animal every part of that animal is used, none of it goes to waste because it is believed that, that animal gave its life for you so you should not waste it. The same goes for plants, if they destroy a plant's life they make sure that they use every part of that plant.

This Aboriginal sacred symbols exhibit is a very fascinating and enjoyable exhibit to visit. Although it has to do with learning the symbols that are shown are fun to look at and learn about because of their uniqueness. Every individual, young, old, aboriginal, not aboriginal will also like this exhibit because many of the symbols are very pretty to look at and they are easy to make. It also helps bring an individual from what is so high tech and complicated, to a land that is very relaxed and lives life one moment at a time.
01 Sage

**Catalogue number**

Sage grows mainly in dry parts of the country and is used for ceremonies.

**Description**

Sage is very important for the Aboriginal Religion because sage is used in smudging ceremonies, which is a ceremony that involves spiritual healing. Sage prevents bad spirits from entering an area for which a ceremony is occurring.

**Significance to the Religion**

Tobacco can be smoked by a pipe. It can also be thrown into an open fire during a ceremony.

**Significance to the Religion**

Tobacco is extremely significant to the Aboriginal Religion because it is used in ceremonies like purification, healing and thanksgiving. The smoke is thought to be one’s visible thoughts.

02 Tobacco

**Description**

Tobacco is constructed in one and a half hours. It must be able to accommodate 4 to 12 people in a sitting position. In the centre of the lodge there is a central dug out where the heated rocks are placed.

**Significance to the Religion**

At the sweat lodge there is great significance because it is where an individual goes to cleanse their body and soul. Sweat lodges are used for communal prayer purposes, spiritual healing, purification, and fasting.

03 Sweat Lodge

**Description**

Used in the talking or healing circle, given to the person that is talking.

**Significance to the Religion**

The colours on the eagle feather have significant meaning because they represent the blending of cultures.

04 Eagle Feather

**Description**

Sweet grass is grown in moist ground. It is easy to pick out because it has shiny stems and purple roots. It has a sacred image but it is also used for interweaving into basketry and other crafts.

**Significance to the Religion**

Sweetgrass is significant because it is one of the four sacred medicines found on the medicine wheel. It represents the hair of Mother Earth and when it is braided it become one instead of three pieces.

05 Sweet Grass

**Description**

The eagle has qualities that differentiate it from any other animal in the wild. It is strong, far sighted, fast.

**Significance to the Religion**

The eagle is very significant to the Aboriginal religion because it helps the Aboriginal people appreciate the soul that the creator has given them. The eagle holds high esteem and honour. The honour and esteem also applies to people who just own eagle feathers.

06 Eagle
**07 Talking Circle**

**Description**
A talking circle is a group or gathering of people who are seated in a circle, headed by a circle leader. This circle leader passes around a sacred object that allows every individual to speak his mind freely.

**Significance to the Religion**
The Talking circle is significant because it allows everyone to speak his mind freely about any problems in the community. The talking circle is a very old tradition of a community healing process.

**08 Drum**

**Description**
A drum is made of wood and hide. Both of these materials are natural. There are many different kinds of drums and each one has a keeper to look after it.

**Significance to the Religion**
The drum is the most significant object in the Aboriginal religion. The beat of a drum is compared to the beat of a heart which provides life for living things. It also symbolizes the link between man and nature.

**09 Herbs/Incense**

**Description**
There are four sacred plants – sweet grass, sage, cedar and tobacco. They can be used together or separately in ceremonies.

**Significance to the Religion**
Herbs and incense are a sign of deep spirituality when they are burned. Cedar and Sage are burned to drive out bad spirits and Sweet grass is burned to invite good spirits in.

**10 Medicine Wheel**

**Description**
Medicine wheel stands for “the sacredness of the four”. Medicine wheel can describe anything that has to do with nature and come in fours. Some of the things that associate with the medicine wheel are the four sacred wind directions, four sacred color that represent wind direction, four sacred medicines, four elements and the four stages of life.

**Significance to the Religion**
The medicine wheel is significant because every single one of the things that are associated with the medicine wheel have significant meaning and value to the aboriginal religion. The medicine wheel is also very significant because shows individual all life forms are interconnected.

**Bibliography**


Teacher’s Notes

Knowledge/Understanding
- The student provides details about Aboriginal Spirituality that are of limited relevance. In the introduction, the student attempts to address one fundamental belief, namely Aboriginal respect for animal and plant life. However, this belief is not clearly linked with the statement that Aboriginal Spirituality is “a very relaxed way of living”. The catalogue includes a description of each item in the exhibit, but the information provided is sometimes irrelevant (e.g., “Sage grows mainly in dry parts of the country...”) or inaccurate (e.g., “A sweat lodge is constructed in one and a half hours.”).

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with some effectiveness (e.g., “Cedar and sage are burned to drive out bad spirits and Sweet grass is burned to invite good spirits in.”; “The beat of a drum is compared to the beat of a heart...”). However, the student does not explain the connections between the items displayed (e.g., does not identify the eagle feather as the “sacred object” when interpreting the significance of the talking circle).

Communication
- The student communicates information in the exhibit catalogue with limited clarity. The text is organized into appropriate categories, and the student provides a description of each item, followed by its significance to the religion; however, some of the statements are obscure (e.g., “The honour and esteem also applies to people who just own eagle feathers.”). While the layout of the exhibit area is clear, there is little indication of how some items might actually be displayed (e.g., “Talking Circle”, and “Herbs/Incense”, which consists largely of items presented separately as “Sage”, “Tobacco”, “Sweet Grass”).
- The student explains why the exhibit would appeal to the gallery visitors with limited effectiveness. The student states that the exhibit has universal appeal and that the items displayed “are fun to look at and learn about because of their uniqueness”. However, there is no direct appeal to gallery visitors and no items are highlighted, although the drum occupies the central position in the exhibit layout.

Application
- The student creates a catalogue for the gallery visitors that is of limited usefulness. The layout of the exhibit area is detailed and labelled, but does not show any catalogue numbers. Because the order of the items in the catalogue listing does not match their order of presentation in the exhibit area, visitors would have to go back and forth through the catalogue to find information about particular items.

Comments
This work is representative of a high level-1 performance. The student demonstrates a limited degree of achievement of the expectations in the Knowledge/Understanding, Communication, and Application categories of knowledge and skills. However, in the Thinking/Inquiry category, the student demonstrates some degree of achievement – i.e., achievement that is more characteristic of level 2.

The result is a catalogue with some useful information, but one that gallery visitors would have difficulty following.

Next Steps
In order to improve his or her performance, the student needs to:
- provide more detail about the religious beliefs;
- explain the connections between the selected items when interpreting their significance relative to the basic beliefs of the religion;
- organize items more appropriately to avoid overlap and repetition;
- emphasize the appeal of the exhibit by highlighting certain aspects or items;
- number the exhibit items to correspond to the catalogue numbers;
- edit and proofread work to eliminate minor errors.
A Religious Exhibit  LOW LEVEL 2

Islam Exhibit

Introduction

Islam is an Arabic word meaning submission. It is the submission on to the will of Allah (God), where it was recorded in the Qur’an (the Holy book). The message of Islam was revealed to the Holy prophet Muhammad 1,400 years ago by Angel Gabriel. The prime message of Islam is the unity of God, that the creator of the world is one and he alone is worthy of worship and Muhammad is the messanger and servant. Islam’s main message is to worship God and to treat all God’s creation with kindness and compassion. A muslim have 5 main duties to perform: the shahadah, salat (prayer), the payment of Zakat, Sowm (keeping the fasts of Ramahdan) and performing pilgrimage to Mecca. Muslims believe that all men are equal in the sight of Allah regardless of color, race, rank, rich or poor, black or white. At present there are 1.5 billion Muslims worldwide and they form the majority in more than 50 countries, and today Islam is the fastest growing faith in the world.

Layout of the Exhibit Area

Highlights of the Exhibit:

- The food that Muslims should eat (Hala) and what one eat is no Hala for Muslims.
- The Qur’an where I wrote the first sura in the Qur’an called (Al-Fatihah).
- What do Muslims do in EId-Al-Fitr.
### The 5 pillars

**Description:**
- A paper which explains what each pillar is about and what do you have to do.
- Showing the praying times.
- How much you have to give from the money you recieve for the charity.

**Explanation:**

God gave the Muslims 5 pillars to help them grow in their religion, *sumb* (Islam). The 5 pillars are the name of what they do to please God and keep them good and happy in this life and the After life. A pillar is something which supports a building and so it supports their Religion. The most important pillar is shahadah, where they believe there is no god but God and Muhammad is the messanger of God. Muslims have to pray 5 time a day and before each prayer they should be clean, they call this (*wudu*). They must give 25% of the money they recieve per year. The 4th pillar is sawm where they have to fast from sunrise to sunset. We call this month (*Ramahdan*). The last pillar is hajj where a muslim should go there at least once in a life.

### The Qur’an

**Description:**
- contains 114 suras.
- decorated with different and colorful patterns.
- The first sura is written and shown which is called (*fatiha*).

**Explanation:**

The Qur’an is the words of God and was given to Muhammad by the Angel Gabriel. The Qur’an is made up of chapters called suras. Exept for sura 9, all the suras began with the name of Allah. Muslims believe that the words of the Qur’an must be preserved exactly as they were given. This happens by repeating all revelations to his friends and family who learned them by heart. The Qur’an is about everyday matters such as marriage, the law, and how to live as a muslim. The Qur’an has been translated into more than 40 other languages, but only the Arabic version is used for worship.

### The Hadith

**Description:**
- A Hadith literature that clarifies Muslim religious practices.
- Written by Muhammad.
- Written in Arabic starting from the right hand side.

**Explanation:**

Muslims have enormous respect of Hadith. Hadith is traditional teachings that go back to the time of Muhammad. There are 2 sorts of Hadith.

1) the sacred Hadith is called, because Muslims believe that they are teachings that come from Allah.

2) Prophetic Hadith are teachings that were given to Muhammad himself based on experiences in his life. Muslims nowadays who are forced with problems or difficulty and cannot find the answer in the Qur’an, will look in the Hadith for guidance. This tells them what Muhammad did in the same or similar situation.

### The mosque:

**Description:**
- I made it to look like the one in Jerusalem.
- decorated with different patterns.
- has some verses from the Qur’an written on it.
- A dome made out of gold.

**Explanation:**

Muslims believe that worship happens in the mosque (The Arabic name *Masjid*). Several Muslims pray in the mosque, but the most important one is the lunch time prayers on friday (Muslims holy day). Women are expected to pray too, either at the mosque or at home. When they pray women has to seperate from men to concentrate on Allah. Muslims also read the Qur’an when they finish praying and thank God for what he gave them. The mosque is also used as schools, where children and adult can learn Arabic and study the Qur’an. Rooms at the Mosque can be used for religious celebrations – birth, marriage, or funeral gatherings.
The Kaaba

Description:
- A cube made out of black stone.
- 3 feet long/3 feet wide/3 feet high.
- Written on it verses from the Qur’an in Gold.

Explanation:
Ka’aba is the oldest place of worship of Allah, which God commanded Abrahim and Ishmael to build over four thousand years ago. It was constructed of stone on what many believe was the originated site of sanctuary established by Adam. God commanded Abrahim to summon and mankind to visit this place, and when pilgrims go there today they say A thy service Lord in response to Abrahams summons.

Muhammad

Description:
- A small map that shows where Muhammad was born.
- Middle east countries are shown too.
- Coloured and highlighted.

Explanation:
Muhammad was born in a city called Makkah which is called Saudi Arabia. Was born in the year 570 cg. He was known for his honesty and goodness. He married Khadijah which he used to work with in trade. Muhammad started to spread Islam everywhere starting in Makkah, Madinah and so. Muhammad faced many problems during this time and he was defended from a group called Quraish. As we know the Angel Gabriel came to him and taught him the Qur’an and made his learn it by heart and then he made his friends learn it too. Angel Gabriel told Muhammad that he is the messenger of God.

Food

Description:
- Samples of food that Muslim are allowed to eat (halal).
- No alcohol is allowed, so drinking water or juice.

Explanation:
The code which Muslims observe forbids the consumption of pig meat or any kind of intoxicating drinks such as alcohol. The prophet taught that your body has rights over you, and the consumption of wholesome food and a leading of a healthy lifestyle are seen as religious obligations. The prophet said: Ask good for certainty [of faith] and well-being, for after certainty, no one is given any gift better than health.

Eid ul-Fitr

Description:
- Cubed box, colored in red.
- Small hole or opening to put the money in.

Explanation:
Eid is an Arabic word which means “a day which returns often”. Eid ul-fitr is celebrated of the 1st day of the month of shawwal. The month of Shawal start after the month of fasting. Fasting in the month of Ramadhan is one of the 5 pillars of Islam. While Eid is an occasion for joy and happiness, it is not an occasion to eat too much. The main purpose is always to seek the pleasure of Allah by glorifying him and rendering thanks to him for having them to perform their duties duly.
Teacher’s Notes

Knowledge/Understanding
- The student provides details about the Islamic religion that are somewhat relevant. The introduction includes a brief history of the religion and refers to its fundamental belief in the equality of man. The student provides somewhat relevant details about the selected symbolic items (e.g., describes the Qur’an as the words of Allah handed down to Muhammad by the Angel Gabriel). However, not all of the details are accurate. For example, the student describes Eid ul-Fitr as a small collection box when, in fact, it is an annual celebration following Ramadan, the month of fasting. Also, although the student correctly states that Muslims donate part of the money they earn to help the less fortunate, the required annual percentage is 2.5 per cent, not 25 per cent.

Thinking/Inquiry
- The student interprets the religious significance of the symbolic items with some effectiveness (e.g., explains how Islam’s five pillars of faith form the framework of Islamic life). In some cases, however, the student’s interpretation is incomplete (e.g., he or she provides information about the life of Muhammad but does not clearly explain his significance to Islam; he or she describes the Kaaba as a place of worship that pilgrims visit, but fails to mention that it is the holy shrine in Mecca towards which all Muslims face when they pray five times a day).

Communication
- The student communicates information in the exhibit catalogue with limited clarity. The text contains a number of grammatical errors that detract from its readability (e.g., “He married Khadijah which he used to work with in trade.”). The student also makes numerous spelling errors (e.g., “recieve”, “Exept”, “Madinah”). However, the student presents thoughtful and detailed illustrations in the layout of the exhibit area.
LOW LEVEL 2

- The student explains why the exhibit would appeal to the gallery visitors with limited effectiveness. Although the student points out several interesting features of the exhibit items (e.g., “I made it [the mosque] to look like the one in Jerusalem.”), and identifies some highlights, he or she does not indicate why the highlighted items are important and does not emphasize their importance in the exhibit layout (e.g., the central focus of the exhibit – the Kaaba – is not among the highlights).

Application
- The student creates a somewhat useful catalogue for the gallery visitors, providing an adequate amount of information on the beliefs of Islam and the items displayed. However, it is difficult to visualize the exhibit from the layout provided. Items appear to be randomly placed, and no directions are provided to visitors to guide them through their tour of the exhibit.

Comments
This work is representative of a low level-2 performance. The student demonstrates some degree of achievement of the expectations in the Knowledge/Understanding, Thinking/Inquiry, and Application categories of knowledge and skills. However, in the Communication category, the student demonstrates only a limited degree of achievement – i.e., achievement that is more characteristic of level 1.

The result is reasonably informative catalogue, but one that gallery visitors may have difficulty referring to as they tour the exhibit.

Next Steps
In order to improve his or her performance, the student needs to:
- conduct more careful research to check accuracy of statements;
- carefully interpret the significance of each item to the religion;
- emphasize the appeal of the exhibit by highlighting certain aspects or items;
- redesign the layout area, giving more thought to the placement of items and the way gallery visitors will approach the exhibit;
- edit and proofread written work to eliminate errors in grammar, spelling, and punctuation.
The Story of Hinduism

Exhibit Catalogue

I have been asked by the owners of our city museum to put together an exhibit of one of the oldest religions in the world. It is a religion that does not have just one founder. I am, of course, talking about Hinduism. It began over 4000 years ago and it has many hundreds of gods. Many religions started from Hinduism, including Sikhism and Buddhism. One of the most famous Hindus is, of course, Mohandas “Mahatma” Gandhi. I have done my best to put together an interesting exhibit that will clear out anything that people do not know about Hinduism.

This exhibit is something you may find interesting for many reasons. One of the reasons for possible interest is the fact that we have puja ceremonies every morning and night. Also, we play traditional Indian music in the background. Another reason you might want to see this exhibit is because it helps to explain some mysteries about Hinduism and its people. You will be able to see three primary gods. Hinduism is a very interesting religion itself and by visiting this exhibit, it will not only increase your knowledge, it will allow you to understand better.
Catalogue No.: A
Name/Title of Exhibit Item: Vedas
Description: – is about 600 years old
– about 40” x 60”
Significance to Religion: – oldest of sacred text
– first put down in writing around 1500 BCE
– contains hundreds of hymns, prayers and ritual formalities
– Hinduism is based on this

Catalogue No.: B
Name/Title of Exhibit Item: Brahma
Description: – statue 6’ and made of brass
Significance to Religion: – primary god of Hinduism
– also known as “The Creator”
– ties in with thoughts of reincarnation
– his four faces represent seeing into the four corners of the universe

Catalogue No.: C
Name/Title of Exhibit Item: Vishnu
Description: – statue 6’ and made of brass
Significance to Religion: – second of three primary gods
– “the preserver”
– there are 10 reincarnations
– in his four hands, he holds a lotus, discus, conch, and mace

Catalogue No.: D
Name/Title of Exhibit Item: Siva
Description: – statue 5’ and made of brass
Significance to Religion: – third of three primary gods
– “the Destroyer”
– represents fertility
– represents the eternal life/death cycle
– squashes “ignorance”

Catalogue No.: E
Name/Title of Exhibit Item: Aum
Description: – tapestry 10’ x 10’
Significance to Religion: – symbol of spiritual goodness
– chanted while meditating (is a sudra)

Catalogue No.: F
Name/Title of Exhibit Item: Swastika
Description: – tapestry 10’ x 10’
Significance to Religion: – used to decorate doors, dwellings, books
– means well-being
– is considered a good luck symbol

Catalogue No.: G
Name/Title of Exhibit Item: Shri Yantra
Description: – tapestry 10’ x 10’
Significance to Religion: – is a mandala
– used to concentrate while meditating

Catalogue No.: H
Name/Title of Exhibit Item: Statue of Cow
Description: – made of silver
– 6’
Significance to Religion: – Hindus have special respect for the cow
– it represents all that is good

Catalogue No.: I
Name/Title of Exhibit Item: River Ganges
Description: – carpet of the exhibit floor
Significance to Religion: – is the holy river to people of Hinduism faith
– it is believed to cleanse them of their sins

Catalogue No.: J
Name/Title of Exhibit Item: Shrine
Description: – is of Brahma
– special feature: puja ceremony shall occur at 8 am and 9 pm every day exhibit is open
Significance to Religion: – reverence to a particular deity
– like common prayer
Guide to the Exhibit

Hello Museum-goers,

As we enter the exhibit, the item in the middle of the room may catch your eye. At first glance, you may think that it was a holy book. In this case, you are correct. The name of the Hinduism holy book is the Vedas. It is the oldest of the ancient texts. It was first put down in writing around 1500 BC. The Vedas themselves contain hundreds of hymns, prayers and ritual formalities. This book is very important because Hinduism is based on this.

Immediately to the right of the door is a tapestry of the Shri Yantra. It is 10’ x 10’ and is complicated and made out of simple shapes. If you look closely, it is 6 triangles. It is used for meditation to concentrate. It is a mandala as used in Buddhism. In meditating the world “sum” is used as a mantra.

Take three steps to the right and you will face the tapestry of Aum. It is the same size of the tapestry of Shri Yantra. This symbol represents everything – past, present and future. Aum is the eternal soul within you (Hinduism: “Atman”). It is also Brahma, which is what you are released into after the cycle of birth, death and rebirth (Hinduism: “Samsara”).

As we move along, we spot Siva. This 6’ statue made of brass represents the god also known as the Destroyer. You can see the statue squashing out ignorance. Siva himself represents the eternal life and death cycle as well as fertility. Siva is one of the three primary Hinduism gods.

Next, we spot a shrine of Brahma. This is used for puja and to pay homage to a particular deity. This deity is Brahma. This particular exhibit is interesting mostly because you can actually see puja performed every morning and night. At the end of puja a lamp (arati) is waved around in a circular direction of the statue of the deity.

Next to the shrine of Brahma is a 6’ brass statue of Brahma. This god is the main god which all others are branched off of. Brahma is the creator god, and the second of the three primary gods we have covered so far. He is tied with the whole idea of reincarnation. His four faces represent seeing into the four corners of the universe.

As we flow along we see a symbol many would find offensive. It is a swastika. Very few people know this but it did not start out as a nazi symbol. Back to way before the forces of Hitler were formed, it was a hindu symbol for good luck. It was stolen by Hitler for the duration of WWII and is still believed to be offensive.

Continuing on you may be surprised to see a statue of a cow. You may be thinking What does a cow have to do with Hinduism? To people of the Hinduism faith, it represents all that is good. This statue is made of sterling silver and its height is of 6’. As cows is seen as holy, it would be hard to find a Hindu that follows their religion explicitly that eats beef.

Moving further, we see the last of the 3 primary gods. This 6’ brass statue represents Vishnu, the preserver. This god has 10 avatars (reincarnations, as we would say), which include Buddha and the Hare Krishna. He is usually represented with a lotus, which means not permanent.

You may be surprised, but we are not finished with our tour of this exhibit. If you look at the carpet around you, you will see the design of a river. This design represents the river Ganges, a river that is holy to all Hindus. It is where Hindus make their pilgrimage to purify themselves. When Hindus bathe in it, it cleanses them of their sins.

I would like to thank you all for visiting my exhibit. I have put in a lot of hard work and sleepless nights, so I appreciate you coming to view the fruits of my labour. Hopefully, you have learned something from visiting this exhibit. Maybe this has been an enlightening experience. If so, I am glad to have helped you along your way on the path of knowledge. As for me, I have much to do and many ventures to partake in. I hope you enjoyed your time here, and I hope to meet you again.

Bibliography

Boraks, Religions of the East, p. 17
Teacher’s Notes

Knowledge/Understanding
- The student provides details about Hinduism that are somewhat relevant. The introduction includes a very brief history of the religion but does not discuss any of its fundamental beliefs. The student provides somewhat relevant details about the selected symbolic items (e.g., explains that the Vedas is an ancient sacred text that contains “hymns, prayers and ritual formalities”). However, some of the information provided is inaccurate (e.g., the student suggests that Sudra is a chant when, in fact, it is one of the groups in the Hindu caste system).

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with some effectiveness (e.g., explains that the river Ganges is considered a holy river that can cleanse Hindus of their sins and that the God Siva is a primary God who represents “the eternal life and death cycle”). In some cases, the interpretation of the significance of the items is less effective (e.g., the discussion of the shrine focuses on Brahma and puja rather than on the importance of shrines in the religion).

Communication
- The student communicates information in the exhibit catalogue with some clarity. The catalogue listing provides a very brief entry for the description and significance of each item (e.g., “Statue of Cow – made of silver – 6’ – Hindus have special respect for the cow; it represents all that is good”). This information is somewhat expanded upon in the “Guide to the Exhibit”, but there is a good deal of repetition between these two sections of the catalogue. Awkward phrasing, grammatical errors, and, in one instance, a typographical error detract somewhat from the clarity of the writing (e.g., “As cows is seen as holy, it would be hard to find a Hindu that follows their religion explicitly that eats beef.”; “sum” for “Aum”). Although the student has taken some care with the exhibit layout, and each item is titled, catalogue numbers are not provided.

- The student explains why the exhibit would appeal to the gallery visitors with some effectiveness. For example, he or she states that there will be “puja ceremonies every morning and night”, and mentions them in connection with the shrine of Brahma; however, the purpose and significance of these ceremonies are not revealed. The student also promises visitors that they will be able to see “three primary gods”, but does not explain what makes them an attraction. In attempting to engage visitors by using informal language in the exhibit guide, the student sometimes adopts an inappropriate tone that lacks the reverence due to religious symbols (e.g., “As we move along, we spot Siva.”).

Application
- The student creates a somewhat useful catalogue for the gallery visitors by providing some informative material. However, much of the information is included in the “Guide to the Exhibit”, which reads more like a presentation delivered by a tour guide than the text for a catalogue. Visitors would have difficulty finding their way around the exhibit without a tour guide because the numbers in the catalogue listing do not correspond with the placement of the items in the exhibit.

Comments
This work is representative of a solid level-2 performance. The student demonstrates some level of achievement in all four categories of knowledge and skills. The result is a catalogue that attempts to engage the interest of visitors to the exhibit but presents much of its information in a form better suited to oral delivery.
Next Steps

In order to improve his or her performance, the student needs to:
• check the accuracy of the information provided;
• provide some information about the fundamental beliefs of the religion;
• provide more details about the selected items;
• carefully interpret the significance of each item to the religion;
• combine the information provided in the catalogue listing and the exhibit guide;
• consider reformatting the exhibit guide into a self-conducted tour;
• provide catalogue numbers for the items shown in the exhibit layout;
• edit and proofread to eliminate grammatical errors.
The World of Judaism

Introduction
We would like to invite you to the greatest display on earth!!! It’s the Judaism exhibit and it’s only here for a limited time so hurry as fast as you can and book a show because you wouldn’t want to miss this spectacular day of excitement. Not only is this the greatest place to be, but also it’s the only place with the greatest knowledge about the wonderful religion of Judaism! This religion, containing more than 14 million members, started almost 4000 years ago. It began with the covenant the Lord made with Abraham. This covenant was actually an agreement made between God and the ancient Israelites. It was first made through Abraham and then later through Moses. This is an awesome learning experience. If you thought you knew all there is to know about Judaism . . . think again because you haven’t seen it all until you’ve seen this spectacular exhibit. This magnificent exhibit starts off with a LIVE play explaining a brief bit about the history of Jewish people and the origin of their religion. Follow around the exhibit to learn a great deal of information as you light the branches of the Menorah for a beautiful finale. From the Star of David, to a bar mitzvah . . . we’ve got it all!!!
### World Religions: Beliefs, Issues, and Religious Traditions, University/College Preparation

<table>
<thead>
<tr>
<th>Topic</th>
<th>Details</th>
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<tbody>
<tr>
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<td>9-6-101</td>
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<tr>
<td><strong>Beliefs about God</strong></td>
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<td><strong>The Hebrew Language</strong></td>
<td>101-2-9</td>
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<tr>
<td><strong>History</strong></td>
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**Memorial Day**
- 9-6-101

**Bogh Hoshanah**
- 6-9-101

**Yom Kippur**
- 9-6-101

**Shabbat**
- 9-6-101

**Eretz Yisrael**
- 9-6-101

**Covenant**
- 9-6-101

**Jewish Holidays and Observances**
- 9-6-101

**Israel**
- 9-6-101
**Significance to Judaism**

**History (~9-101):**
The history of the people is very significant to the religion. This is true because it is said that God ‘is believed’ to be “directly” involved in the history. It’s important to know because it helps us to know how the Jews have done all they did. It also makes them honour the covenant so that God will reward them as “treasured possessions” (Exodus 19:6).

**Mezuzah (~9-102):**
The mezuzah is very significant to Judaism because it’s not just something they hang on doorposts, but it’s a reminder of God’s presence and commandments. Written on the Mezuzah’s parchment are passages from the Shema and words from Deut. 11:13-21 as well. These are also very significant to Jews.

**Covenant (~9-103):**
The covenant has a lot of significance to Judaism as well. It “designates” the Jews as God’s chosen people. It appoints the Jews as God’s chosen people with special rights and responsibilities. Since this covenant was made between God and the Ancient Israelites, first through Abraham and then later through Moses, this makes it very significant to the religion of Judaism.

**Bar/Bat Mitzvah (~9-104):**
Bar or Bat Mitzvah’s, are very significant to Judaism because it marks the coming of age for the Jewish children. This helps them take part in forming binding contracts as well as testifying before a religious court. It also helps them to be able to marry. It’s a very big part in Judaism.

**Sabbath (~9-105):**
The Sabbath is the most important ritual in Judaism. It’s so important because it’s the only one to observe the Ten Commandments. It’s not just ‘any’ day, but a day of rest and “spiritual enrichment”. It is also a day of worship and celebration. The Sabbath is more significant then any other ‘important’ Jewish day, including Yom Kippur or any other special days.

**Torah (~9-106):**
This is another important part of Judaism. The Torah is significant because it consists of the law and the teachings of Judaism. It’s also read in the Synagogue on the Jewish Sabbath. Since it’s read on the most important Jewish day, and in the most important Jewish ‘meeting place’, you can see that it is very significant.

**Synagogue (~9-107):**
The synagogue is very significant to Judaism because it’s the Jewish centre of worship, education and socializing. It’s very special because it contains the Torah scrolls, which are covered when not in use. They’re kept in a cupboard “alcove” in the Synagogue. This wooden chest in the synagogue is important because it’s said to of held the covenant given to Moses on Mount Sinai. The synagogue is not only significant itself, but it contains many other important signs and symbols in Judaism.

**Rosh Hashanah (~9-108):**
This is Judaism’s festival of the New Year. It’s significant because it’s also a religious event that has celebrations as well as serious “contemplation”. God’s creation of the world is celebrated on this day. This “Day of Awe” is a 10-day period of reflection for Jews. It is very significant.
The Magen David (~9-109):
This symbol is very significant to Judaism. The top of the triangle strives up to God. The bottom triangle strives downward to the real world. Although the Star of David has NO link to King David, it’s suppose to represent his shield.

Menorah (~9-110):
The menorah is significant Judaism because it is the oldest symbol in Jewish faith. It is said to be a symbol of the nation of Israel, and our duty to be “a light unto the nations” (Isaiah 42:6). The more important menorah is the 7-branched one but there is a 9-branched menorah that is used on Chanukkah. Chanukkah observes the miracle that a days worth of oil for this menorah lasted 8 days. The menorah is a very important symbol in Judaism.

Bibliography

Author, Unknown, “World Religions, A Journey Through Judaism”.

http://www.jewfaqs.org/signs.htm
Teacher’s Notes

Knowledge/Understanding
- The student provides details about Judaism that are somewhat relevant. The introduction includes a brief history of the religion (e.g., “It began with the covenant the Lord made with Abraham.”), and the catalogue listing makes references to the Old Testament and contains some quotations. The student provides somewhat relevant details about the selected symbolic items (e.g., the Torah, the menorah), but also includes events (e.g., Covenant, Bar/ Bat Mitzvah, Sabbath, Rosh Hashanah) that are difficult to visualize as exhibit items.

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with considerable effectiveness (e.g., “The Torah is significant because it consists of the law and the teachings of Judaism. It’s also read in the Synagogue on the Jewish Sabbath.”). Occasionally, however, the student does not sufficiently explain the significance of items (e.g., the explanation of the mezuzah’s significance is incomplete and confusing).

Communication
- The student communicates information in the exhibit catalogue with some clarity. The text is clearly organized; however, the meaning is occasionally unclear (e.g., the student states that the Sabbath is “so important because it is the only one to observe the Ten Commandments”), and the phrase “very significant to Judaism” is overused. The exhibit layout clearly identifies the central item, but does not use the numbering system introduced in the catalogue (i.e., “9-101”, etc.). The location of the other exhibit items is unclear and imprecise.
- The student explains why the exhibit would appeal to the gallery visitors with some effectiveness (e.g., emphasizing that the exhibit is “an awesome learning experience” and conveying the dramatic effect of the “beautiful finale”). However, gallery visitors might find it distracting to move back and forth repeatedly to light the menorah.

Application
- The student creates a somewhat useful catalogue for the gallery visitors by providing informative material. However, the description and the significance of the items are located in two different sections of the catalogue, thus making it somewhat difficult for visitors to follow. Also, the student does not explain clearly that the “History” is a live performance acting as a prelude to the exhibit, not an item on display. As well, it is difficult to visualize the exhibit from the layout, and the arrows shown do not give visitors a clear idea of how they should proceed on their tour.

Comments
This work is representative of a high level-2 performance. The student demonstrates some degree of achievement of the expectations in the Knowledge/Understanding, Communication, and Application categories of knowledge and skills. However, in the Thinking/Inquiry category, the student demonstrates a considerable degree of achievement – i.e., achievement that is more characteristic of level 3.

The result is a catalogue that attempts to convey the excitement of the exhibit, although in ways that are not always appropriate.

Next Steps
In order to improve his or her performance, the student needs to:
- choose symbolic items, not events, for the exhibit;
- present the descriptions of the items and the explanations of their significance in one location in the catalogue;
- avoid repetitive phrasing;
- avoid the use of slang words and expressions and statements that are not appropriate to the nature and purpose of the exhibit;
- articulate more fully how the exhibit, including the “History” live performance, will actually function.
A

THE STORY OF THE SIKH RELIGION
EXHIBIT CATALOGUE

The Sikh religion is the youngest major religion in society today, originating only 500 years ago. Today there are over 20 million followers of the Sikh faith and Sikhism is viewed as the fifth largest religion to date. The religion began with the first Guru, Guru Nanak Dev. Guru Nanak was born on April 15, 1469 in the Western Punjab village of Talwandi. He was born to a simple Hindu family of the warrior caste. He was unhappy with many of the Hindu and Muslim ways of worship and life. Nanak believed that he needed to move closer to God and he could do that by meditating and singing hymns to praise God. Guru Nanak traveled and preached his truths. Many people agreed with his ways and a new religion was born.

The people viewing the exhibit begin their journey through Sikhism with the layout of the Golden Temple area. Upon entering the beautiful pool of nectar will come into view the Khanda in the middle. They will come to know the importance of the Khanda, the Chakar and the Kirpans. The viewers will then move on to learn the story of Guru Nanak and his accomplishments towards the Sikh community. The story of the “Original Five” is told and the story of the Khalsa comes next in the exhibit. The exhibit follows with the Codes of Conduct shown in the Adi Granth for every Sikh to follow. The story of the ten gurus and their accomplishments to Sikhism are posted in the upper left corner of the room. Then a picture of the Sri Harimandir Sahib or the golden temple will come into view with hymns of praise playing in the background. The heavenly music gets the people in the mood to view the Adi Granth. A recording is playing of the text being read in Punjabi and there are headphones for people who wish to listen to it. The exhibit continues with a mannequin showing the traditional clothes of the Khalsa and also all of the five K’s. The exhibit ends with the beautiful paintings depicting the Ten Guru’s and other artwork. There is a gift shop at the end where people can pick up copies of an Adi Granth and tapes on how to speak Punjabi.

B

Layout of the Exhibit Area

Highlights of the Exhibit:
- Pool to relax soul and mind for learning
- Glass skylight to view God’s creation
- Mannequins with the 5 k’s to show what must be worn
- A scaled-down model of the golden temple (3k gold) is in a display case
- A map plan created in the likeness of the golden temple
The life and story of Guru Nanak

**Description:**
- The exhibit includes a descriptive story of his life events and how the religion was formed
- Guru Nanak founded the religion
- First of the ten gurus

**Significance:**
The life and story of Guru Nanak is important in Sikhism because he is the founder of the religion. His story tells of the Sikh rejection of many aspects of the Hindu and Muslim faith. Nanak was a Hindu of the warrior caste but he did not want to follow the Muslim or Hindu ways. He travelled after he received a revelation from God. He decided to spread a new word of prayer. Many followers saw him as a messenger to God and gave him the name Guru. Nanak founded a religion and did not know he did.

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The Sikh community (Khalsa)

**Description:**
- The exhibit includes a model of someone being initiated into the religion by baptism
- Story of the first five “pure ones”
- Initiation is described (Amrit ceremony)

**Significance:**
The Khalsa are Sikhs that have taken the sacred Amrit ceremony initiated by the Guru Gobind Singh. The Khalsa is a special group that all Sikhs are expected to be a part of. The Khalsa began with the story of five men who were willing to give up their lives for Guru Gobind. These “pure ones” were never killed but instead were the leaders of the community and were able to initiate Guru Gobind into the religion.

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The story of 10 gurus

**Description:**
- The exhibit contains artwork and stories of each guru’s life and the additions they made to Sikhism
- Many gurus had a big impact
- Gobind Singh – proclaims the Adi Granth his successor
- Arjan – created the golden temple

**Significance:**
The 10 gurus are very significant in forming the Sikh faith as many of these people set a good example for people to live by. Some gurus did not have a chance to make an impact as they were very young and passed on. The most important guru is the 10th guru, Guru Gobind Singh. He is the greatest guru after Nanak. He proclaimed the Adi Granth as his successor. In total there were 10 human gurus who live on through stories and teachings. Each of these gurus are viewed as messengers to God and led the Sikh community through times of need.

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The symbols of Sikhism

**Description:**
- A 10 ft tall model of the khanda rests in the center of the pool
- Nishans at the four corners of the room

**Significance:**
Every religion has a symbol of significant meaning. The khanda is the symbol of the Sikh religion symbolizing a basis of the Sikh faith. In the khanda, the double-edged sword (khanda) symbolizes the Divine Knowledge that separates the truth from the false. The chakar (circle) encircling the khanda symbolizes the perfection and eternity of God by having no beginning or end. The two kirpans symbolize a Sikh’s commitment to their society and spiritual goals. Another symbol is the Nishan which is placed at every gurdwara and symbolizes a place of worship.
Catalogue No.: A-7
Name: “The principle articles of faith”
- the five K’s
Description: the exhibit features five mannequins wearing and displaying the articles
  - kesh – long uncut hair
  - kangha – comb
  - kara – steel bracelet
  - kachha – shorts
  - kirpan – ceremonial sword
Significance: These articles of faith show the devotion to God and the khalsa. Each of the items have a symbol behind them. The kesh symbolizes spirituality and reminds the person to act like a guru. The kangha shows a Sikh’s commitment to hygiene and discipline. The kara reminds a person to control their actions while the kachha is a symbol of self-control and chastity. Finally, the kirpan, which is never used, is a symbol of dignity and the battle against injustice. Each member receives these articles when they are baptized and are expected to wear them at all times. These 5 items bring the community together.

Catalogue No.: A-8
Name: The culture behind the religion
Description: paintings and other artworks are hung around the wall with hymns of praise being heard in the background
Significance: Every single religion has a distinct style of art and culture that should be shared with the rest of the world. A lot can be learned from what a person draws or paints and the exhibit features many paintings for viewers to decide on what is being expressed. Artworks show history that may have been lost if it hadn’t been painted.

Catalogue No.: A-9
Name: “Code of Conduct to live by” Code of Conduct according to the khalsa
Description: 13 rules to live by
Significance: These rules are a way of life to live by in order to become closer to God. Many of the rules make a safer place and a more friendly place. The code of conduct was created to allow for a healthier lifestyle (ex. Drugs, smoking and alcohol are strictly forbidden).

Bibliography
http://www.sikhs.org
http://www.srigurugranthsahib.org/
World Religions, Jeffrey Brodd: Chapter 6 – Sikhism p. 102-114
**Teacher’s Notes**

**Knowledge/Understanding**
- The student provides details about Sikhism that are of considerable relevance, focusing on Guru Nanak, the founder of the religion. The student also provides details of considerable relevance about the selected symbolic items (e.g., “In Sikhism, the sacred text is the Guru Granth Sahib. … The text contains the journey of Guru Nanak and means more when it is read in the sacred language of Punjabi.”). Occasionally, however, the descriptions include brief statements taken out of context that convey little meaning to the reader (e.g., “Many gurus had a big impact”).

**Thinking/Inquiry**
- The student interprets the religious significance of the selected symbolic items with considerable effectiveness (e.g., “In the khanda, the double-edged sword (khanda) symbolizes the Divine Knowledge that separates the truth from the false.”). However, the student does not always sufficiently explain the significance of items (e.g., the student states that culture, particularly art, is important to all religions, but does not explain how any particular work, style, or genre is important to Sikhism).

**Communication**
- The student communicates information in the exhibit catalogue with considerable clarity. Information is provided in a well-organized text and a titled exhibit layout. However, the student does not always follow through on important statements (e.g., having said “His [Guru Nanak’s] story tells of the Sikh rejection of many aspects of the Hindu and Muslim faith”, the student does not give any indication of what aspects of the Hindu and Muslim faiths were rejected).

- The student explains why the exhibit would appeal to the gallery visitors with considerable effectiveness. The student tells visitors that in viewing the exhibit they will be going on a “journey through Sikhism”, and indicates both its educational value (e.g., “learn the story of Guru Nanak and his accomplishments towards the Sikh community”) and its aesthetic appeal (e.g., “The heavenly music gets the people in the mood to view the Adi Granth.”). However, the student does not adopt a tone geared to generating audience interest and enthusiasm.

**Application**
- The student creates a catalogue for the gallery visitors that is somewhat useful. The student uses arrows to show the flow of the exhibit and clearly marks the entrance and the exit to the gift shop. These are, however, inconsistencies that might confuse visitors. For example, in the opening statement, the student indicates that people “begin their journey through Sikhism with the layout of the Golden Temple area”; yet the model of the temple is at the opposite end of the exhibit area to the entranceway. As well, the description of the path through the exhibit that visitors will follow presents the items in a different order from that given in the catalogue listing, and the catalogue numbers are not referenced in the exhibit layout.

**Comments**
This work is representative of a low level-3 performance. The student demonstrates a considerable degree of achievement of the expectations in the Knowledge/Understanding, Thinking/Inquiry, and Communication categories of knowledge and skills. However, in the Application category, the student demonstrates only some degree of achievement – i.e., achievement that is more characteristic of level 2.

The result is a catalogue that contains interesting details, but one whose usefulness is diminished by the inconsistent order in which items are presented in the introduction, listing, and exhibit layout.
Next Steps
In order to improve his or her performance, the students needs to:
• avoid presenting information out of context;
• clearly interpret the religious significance of all the exhibit items;
• include introductory remarks and/or details in the catalogue that will generate interest and enthusiasm among gallery visitors;
• ensure that the items are presented in the same order in both the catalogue text and the exhibit layout;
• use the catalogue numbers to identify the items in the display.
A Religious Exhibit  LEVEL 3

The Art Gallery of World Religions Welcomes you to our newest exhibit:

Buddhism

Opening Remarks

The Buddhist religion developed years ago when a young man, Siddharta Guatama, 'awoke' to a new understanding of the condition of human life. This man was born into Hinduism but rejected the many gods and the caste system that the religion consisted of. The Buddhists follow the ‘middle path to enlightenment’, which means they don’t live lives of self denial or self indulgence. They believe that when one dies, they will be reincarnated over and over until they reach enlightenment, known as nirvana, and this breaks this cycle of reincarnation.

This exhibit consists of many items which have significant meaning to the Buddhist faith. The focus of this exhibit are the different images of Buddha, which are central to the Buddhist faith. These images are worshipped by Buddhists both in their home and publicly, and are given offerings. Another important focus of this exhibit is the Mandala, which helps Buddhists to reach enlightenment of their inner minds. It is a unique creation, and no other is like it. Other unique items are in the exhibit, including a handmade Dharma wheel, a dorje and dritub, and a Yin Yang. Also, there are models of famous Buddhist stupas, and natural objects that have special meaning; a conch shell, lotus flowers, and a bodhi tree.

Highlights:

1. The most important aspect of this exhibit are the three images of Buddha, each in a different position. Images of Buddha are central to the Buddhism faith.
2. However, the most fascinating piece in the exhibit is the sand mandala, created by monks. The mandala has been intricately designed for the purpose of exploring one’s inner self.
Guide to Exhibit

1. Behind the glass window on the main wall sit three images of Buddha, each in different positions. The large Buddha in the centre shows the enlightened Buddha, while the smaller images on each side show an emaciated, meditating Buddha and a contented, teaching Buddha.

2. This sand mandala has been intricately designed and created by a Tibetan monk, and is used for the purpose of exploring one’s inner self.

3a. This model of a stupa shows a solid version, with no entrances.

3b. This model of a stupa shows a version that has a central chamber.

4. Lotus flowers surround the images of Buddha.

5. A Bodhi tree sits to the right of the Buddha images.

6. A Dharma (prayer) wheel is constantly moving, which symbolically means viewers are reading the texts of the Buddha.

7. A white, right coiled conch shell is on the right of the Mandala.

8. A Dorje sits between the two Drilbu’s.

9. Two versions of a drilbu sit on either side of a dorje.

10. A hand-crafted yin yang is mounted on the wall to the left of the Buddha images.

EXHIBIT CATALOGUE

No. 1. Image of Buddha
Description:
- A statue represents the founder of the religion Buddhism.
- The statue is worshipped and given offerings.
- Different poses have different meanings.

Significance:
Buddha images represent the man who began the religion, Siddharta Guatama. It is considered an act of faith to have a Buddha image. Often, statues of Buddha sit on a lotus throne. The lotus may have eight petals to symbolize the eightfold path. It is also important to put the image off the ground, and feet should never point towards the altar.

Different hand positions have different meanings for Buddhists. Hands in the lap show a meditating Buddha, hands in front of the chest show a teaching Buddha, the right hand touching the ground, sitting cross-legged shows an enlightened Buddha. Images may be content (fat) or emaciated (thin). These show different stages of the Buddha’s life.

No. 2. Mandala
Description:
- Name derived from words Manda (essence) and la (container).
- The universe, leading to an innermost point.
- Aid for worship and meditation.

Significance:
In Buddhist mandalas, the circles represent the heavens, and the squares represent the earth. They have gates which lead into the middle of the mandalas. They are used during prayer and meditation to find the inner self. Symbols representing the Buddha are sometimes used in mandalas. They can be very plain or fancy and can be made of different materials.
**No. 3. The Stupa**  
**Description:**  
- Structure which is usually round, like a bell turned upside down.  
- Some have a room in the middle and some are solid without any entrance.  

**Significance:**  
The stupa structures were built on burial grounds in India before the time of Buddha. Buddha's remains were put in several stupas and sent to different regions. The stupa is a central place in a devoted Buddhist community. It usually has a pointed top that points towards heaven.

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**No. 4 Lotus Flower**  
**Description:**  
- Flower is valued highly in Buddhism.  
- Very pretty and is often used on Buddhist artwork.  
- A meditation pose is named after the lotus flower.  

**Significance:**  
The lotus represents long life, health, honour, and good luck. It also symbolizes purity. The lotus flower is especially significant because it is well known and is the name of a position in meditation. Lotus flowers grow in muddy ponds and the roots and stalks of the plant are hidden in dirt but the flower stays above the water so it is clean and is pure. In meditation when the person is in a lotus position it means that their body stays in the material world while their mind rises above it.

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**No. 5. Bodhi Tree**  
**Description:**  
- Buddhists generally call the tree of enlightenment the Bodhi, or Bo tree.  
- Bodhi means 'enlightenment'.  
- Bodhi trees are often found in Buddhist centers.  

**Significance:**  
When Siddharta Guatama became tired of searching for enlightenment after six years, he finally sat down. He sat under a Bodhi tree. He spent all night meditating and in the morning he could see a path to freedom. By gaining this enlightenment under the Bodhi tree, Siddharta Guatama became the Buddha.

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**No. 6. Dharma Wheel**  
**Description:**  
- A prayer wheel.  
- Dharma means truth or law.  
- A way to read words of Buddha in a symbolic way.  
- Turning the wheel is the same as reading the texts inside.  

**Significance:**  
There are four types of Dharma wheels: earth, wind, fire, and water. Each one symbolizes a different action. An Earth wheel heals, a fire wheel purifies negative energy, the wind of a wind wheel also purifies and the water that touches a water wheel becomes blessed.

Dharma wheels have eight spokes, which symbolize the eightfold path that Buddhists follow. There are three parts in the middle which represent the Three Jewels of Buddhism: The Buddha, the Dharma, and the Sangha. The wheel can also be divided into three parts which symbolize three aspects of the Buddhism religion: discipline, wisdom, and concentration.

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**No. 7. Conch Shell**  
**Description:**  
- This is a favourite symbol of Buddhism  
- It has to be right-coiled to be symbolic.  

**Significance:**  
The right-coiled conch shell has many deep meanings to the Buddhist religion but it mostly represents the teachings of the Dharma, which tells people to help others. The white conch shell means that the Dharma sound can be heard in all directions. It also means that the teachings of enlightenment should be spread to all people in the world.

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**No. 8. Dorje**  
**Description:**  
- Means "diamond"  
- Used in many Buddhist rituals.  
- The dorje is sometimes touched to the heart in ritual.
Significance:
The dorje means compassion which leads to enlightenment. A diamond is a very hard object so the dorje is a symbol of something that is very hard to destroy.

No. 9. Drilbu
Description:
- Handmade Bells.
- Used in many Buddhist rituals.

Significance:
The drilbu, or bell, often has the face of the goddess Prajnaparamita on it who is the Mother of all Buddha's, and eight lotus petals around at the bottom. The base of a bell is round with a hollow inside the bell symbolizing the wisdom of emptiness.

No. 10. Tai Chi (Yin-Yang)
Description:
- Yin and Yang must blend perfectly to become tai chi.
- Tai chi means 'Great change' and 'Wholeness'.
- There are also Tai Chi exercises.

Significance:
Yin means contraction and Yang means expansion. Yin and Yang should come together to create a balance. That way a person becomes whole.

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LEVEL 3

Teacher’s Notes

Knowledge/Understanding
- The student provides details of the Buddhist religion that are of considerable relevance. The student includes mention of its founder and the basic belief in reincarnation and “enlightenment”. The student also provides details of considerable relevance about the selected symbolic items (e.g., the Dharma Wheel is a prayer wheel that is used “to read words of Buddha in a symbolic way”). However, the descriptions occasionally lack sufficient detail for gallery visitors to obtain a clear idea of what they will see (e.g., the description of the Dorje states that the name means “diamond”, but does not indicate what this item looks like).

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with considerable effectiveness (e.g., “Buddha images represent the man who began the religion, Siddharta Guatama. It is considered an act of faith to have a Buddha image.”). However, not all the comments on significance are directly concerned with the religion (e.g., the student writes about the lotus position in meditation, but the importance of meditation to the religion is not addressed). As well, the section on significance sometimes contains descriptive detail that should have been presented earlier (e.g., the student states that mandalas “can be very plain or fancy and can be made of different materials”).

Communication
- The student communicates information in the exhibit catalogue with considerable clarity. The text is well organized, and the exhibit layout clear and well labelled. However, the student sometimes makes conflicting statements (e.g., it is unclear whether a stupa is a permanent structure “built on burial grounds” or a portable container used to send remains to other locations).
- The student explains why the exhibit would appeal to the gallery visitors with considerable effectiveness. The opening remarks emphasize the uniqueness of some of the items displayed, and the highlights consist of important items that are used as a focus in the exhibit. However, the student does not sufficiently convey a sense of the enthusiasm that the exhibit is expected to arouse.

Application
- The student creates a catalogue for the gallery visitors that is of considerable usefulness. The text and the layout are connected through use of catalogue numbers, and information about the exhibit items is clearly presented. However, the items in the layout appear to be randomly placed, and it is difficult to visualize the flow of the tour – visitors would be walking back and forth in the exhibit area to view the items on display if they followed the order in the catalogue text. The “Guide to the Exhibit” adds little to the catalogue and is not integrated into the text.

Comments
This work is representative of a solid level-3 performance. The student demonstrates a considerable degree of achievement in all four categories of knowledge and skills.

The result is a generally useful catalogue.

Next Steps
In order to improve his or her performance, the student needs to:
- include introductory remarks and/or details in the catalogue that will generate interest and enthusiasm among gallery visitors;
- provide more details about the selected items;
- clearly explain the significance of each item to the Buddhist religion;
- place all the descriptions of the items in one location in the catalogue;
- create an exhibit layout that gives directions for touring the display.
Christianity

Exhibit Catalogue

Introduction

Christianity originated from Judaism. The religion started after the death of Jesus Christ in the region of present-day Israel approximately two thousand years ago. Thus, the followers of Christianity are called Christians, which comes from the Greek word Christos, meaning “The Messiah”.

Christians believe in one God, the father and creator of all that is seen and unseen, who sent his only son, Jesus Christ, down from heaven to become man and to become the saviour of the world. Christianity is based on the teachings of Jesus Christ. Christians also believe in the Holy Spirit who is the life-giving presence of God and helps Christians to live faithful lives and continue the works and preaching of Jesus Christ.

The exhibit helps us to understand more about Christianity. The featured items focus on revealing the various meanings of symbols within the religion, thus helping visitors understand the meaning of being a Christian. The exhibit introduces the physical and spiritual elements in Christianity in order to broaden the public’s knowledge and encourage religious tolerance in our multi-religious, pluralistic society.

Highlight of the Christian Exhibit

The cross is chosen as the centre for the exhibit because it is recognized by Christians and non-Christians to be the main symbol of Christianity. It represents what Jesus Christ went through for the sake of mankind so that we may live forever with him in heaven.

As you can see the cross is the most important item that is in this particular exhibit to the people of the Christian faith. It is very beautiful and made of pure gold. It is clearly visible when visitors enter the exhibit.
Candles
Description:
There are two types of candles in this exhibit:
- A single candle – gold candle holder with designs engraved into it.
- A seven branched candlestick – also made of gold

Significance to Christianity:
The candle represents Jesus as the “Light of the World” who came down to earth to
Teach us about God. He expects all Christians to become “lights”, just as he was, and to
Proclaim God’s light and love to everyone. The seven branched candlestick symbolizes
The seven gifts of the Holy Spirit.

Crosses
Description:
- A cross with one horizontal piece which is longer than the vertical piece across it,
  and they both meet in the middle of the short piece
- The vertical piece is 2/3 the way up on the horizontal piece
- It is made of pure gold
- It is 3-D and is in the centre of the exhibit

Significance to Christianity:
There are many versions of crosses that symbolize many different things. However, the
Most well-known cross is the cross that Jesus was crucified on and saved mankind from
death to give them eternal life. It is the central symbol of the Christian religion.

An empty cross symbolizes that Jesus has been resurrected and is now with God in
Heaven and we should have hope that we might one day be able to get into heaven. It
Represents eternal life. The cross can also represent the suffering and pain that Jesus
went through and that we must sometimes endure pain and suffering for being
Christian as well. Lastly, Jesus had to carry his own cross with him and Christians are
called to carry their crosses and to take the journey that Jesus did and devote their lives
to God’s work.

Colours
Description:
- Oil based painting by Marco San Juan
- Depicts a wooden cross painted in different colours

Significance to Christianity:
These colours are used in Christian churches throughout the year and for different
reasons. These colours might be seen in garments, cloths, candles, flowers, banners etc.
during different seasons and religious events.
The Crown of Thorns represents the human side of Jesus. A similar crown of thorns was placed on Jesus’ head during his persecution and crucifixion. It represents Jesus’ love and passion for us all. It shows that he could stop his suffering at anytime he wanted to but chose not to so he could save us from our sins.

**Palms**

**Description:**
- Green when alive, yellow when dried up
- Two of them, one yellow, one green, crossing over each other at the stems
- Leaves are short and thin and come out of the stem horizontally

**Significance to Christianity:**
The palm had been used by the Romans as a sign of victory. The palm is only associated with one event in the bible, the entry of Jesus into Jerusalem, however, this one event has a deep significance within the Christian community. The palm represents Jesus’ entry into Jerusalem but also it represents his peak of praise by the people of Jerusalem before he is persecuted and sent to death. Jesus also rose from the dead. Because of this triumph over death, martyrs (people who die for the sake of Jesus and Christianity) are sometimes seen holding a palm branch.

**Flames**

**Description:**
There are three kinds flames in this exhibit:
- A single lit candle
- An oil painting by Joseph Shaw showing seven flames in a row
- A flaming sword with a gold handle and a steel blade with a flame at the tip. The flame continually burns from natural gas that is pumped through the middle of the sword to a hole at the tip of the sword

**Significance to Christianity:**
At first glance the flame may seem as just an item that can only give off heat and light. But there is more to a flame than meets the eye. It represents light and warmth but also it represents the warmth of God inside all of us as well as Jesus warming our hearts to the world and helping those who are less fortunate than us or who need our help. The single flame represents the tongues of fire that the Holy Spirit brought down from heaven on Pentecost Sunday. The seven fold flame represents the seven gifts of the Holy Spirit. The flaming sword represents judgment because of the angels guarding the entrance to the Garden of Eden.

**Rock**

**Description:**
- Cold, Gray, Dull, Heavy, Solid

**Significance to Christianity:**
The rock, like the fish, is another ancient symbol. The rock is used to describe the apostle Peter, who was called a “rock” by Jesus. Peter later on became the first person to establish a church and it is said that the church is built on a foundation of stone, meaning it is very solid and will never collapse. Another reason the rock is a great symbol for Christianity is because it can mean obedience towards Jesus and how we should stand strong as a rock in our belief towards him.

**Seasons**

**Description:**
- An oil based painting by Jim Stehoviak
- It shows four seasons within the Christian church’s year

**Significance to Christianity:**
The seasons of the church year play key roles in reminding and strengthening the Christian communities. Each year churches remember and practice the rituals that have been passed on from generation to generation. These four seasons are very important to the church community. Advent is the four weeks prior to Christmas. Advent itself means “coming” of Christ. It is the time of preparation before Christmas.

Christmas celebrates the day when Christ was born in a stable in Bethlehem. It is a very happy day for Christians because God gave us his only son to become a human and to save us from our sins.

Lent is the time of preparation for the crucifixion and death of Jesus on Good Friday. The colour purple is associated with lent and black for Good Friday (see colours). It is important because it shows Jesus’ love for us through the stations of the cross all the way to his crucifixion. It also shows how Jesus died for our sins to allow us into heaven.

Easter is a time of great joy. Christians remember Christ’s ascension into heaven.

**Numbers**

**Description:**
- Oil based painting by Mekele de La Venci
- Consists of numbers 1-10, 12, 13 and 40 all painted black
- Background is painted blue
Significance to Christianity:
This painting is a very significant item for it shows numbers held important by Christians:

1. One God, Jesus is one with the Father
2. The fight between spiritual and material, the human and divine natures of Christ
3. The Holy Trinity consisting of the Father, the Son and the Holy Spirit
4. 4 evangelists, 4 seasons
5. Number of wounds Jesus received on the cross
6. God created everything in six days
7. God rested on the seventh day – number of perfection
8. Regeneration (e.g., the font used for baptism is 8-sided)
9. Number of mysteries
10. The thirteenth apostle betrayed Jesus
11. Number of commandments, apostles
12. The Israelites spent 40 years in desert, Jesus endured 40 days of temptation

The Christian Museum Exhibit floor Plan

During the exhibit music from Christmas will be playing from overhead.

A. The centre and main attraction of the exhibit. It is a large cross. It sits upon a stand and stands over everything at a size of 13ft.
B. This is the candle display. It contains the single candle and the menorah. This exhibit is behind glass and located left of the centre cross. It also has a mirror at the back to see the back of the candles as well as to reflect the light back out into the hallway.
C. This is the fish exhibit. It contains the fish of gold as well as the three fish together and an aquarium of live fish. The fish of gold and the three fish are attached to the stands that they are on but can be touched by the public.
D. This is the colour part of the exhibit which contains the cross with all the important colours of Christianity on it. It stands on a stand and can be touched by the public. This cross is only 7ft tall.
E. This is the palm part of the exhibit. It contains real palms that are put out fresh everyday. The public is allowed to take one and to take it home as a sort of souvenir from the Christian exhibit.
F. This is the crown section of the exhibit and contains two crowns: the crown of thorns and the crown of gold. They are both behind glass because the gold crown is expensive and the crown of thorns might be dangerous.
G. This is the rock exhibit. The rock is out for the public to touch and feel but they are not allowed to climb on the rock.
H. This is the flame exhibit and contains three flames. One is the single flame, then there is the seven-fold flame in the back and lastly there is the sword with a flame on top of it. This exhibit has glass around three sides so that people can see around the flames as well as a mirror in the back to reflect the light of the flames.
I. This is the painting of the numbers. It has a glass covering over the front to prevent anyone from touching it.
J. This is the painting of the four seasons. It has a glass covering over the front to prevent anyone from touching it.
All the lower case letters are the information panels that give information and uses of the item.

a. The information panel for Christianity. A general summary
b. The information panel for the central cross
c. The information panel for the candle display
d. The information panel for the three fish display
e. The information panel for the gold fish display
f. The information panel for the colour display
g. The information panel for the palm display
h. The information panel for the crown display
i. The information panel for the rock display
j. The information panel for the flame display
k. The information panel for the number display
l. The information panel for the season display

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Teacher’s Notes

Knowledge/Understanding
- The student provides details about Christianity that are highly relevant, including a brief history of the religion and a summary of its fundamental beliefs (e.g., “Christians believe in one God, … who sent his only son, Jesus Christ, down from heaven to become man and to become the saviour of the world.”). The student also includes highly relevant facts about the selected symbolic items on display (e.g., “A pure gold artifact from Bethlehem showing three fish bent into a circular pattern”).

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with a high degree of effectiveness (e.g., “An empty cross symbolizes that Jesus has been resurrected and is now with God in heaven and we should have hope that we might one day be able to get into heaven.”). Occasionally, however, the student takes visitors’ knowledge of Christianity and the Bible for granted (e.g., does not explain Pentecost Sunday or identify the seven gifts of the Holy Spirit).

Communication
- The student communicates information in the exhibit catalogue with considerable clarity. The student presents information in a coherent form in the written text; however, no catalogue numbers are included. Although items are thoughtfully placed in the exhibit area and are labelled and supported by a legend, the excessive use of letters in the layout makes it somewhat confusing.

- The student explains why the exhibit would appeal to the gallery visitors with considerable effectiveness. The introduction states the purpose of the exhibit in some detail (e.g., to help viewers “understand more about Christianity”, “to broaden the public’s knowledge and encourage religious tolerance”), and focuses on the highlight of the exhibit, namely, a beautiful pure gold cross. The information provided in the exhibit floor plan legend emphasizes the hands-on aspect of the exhibit. However, the tone of the writing is essentially informative; the student makes no particular attempt to generate enthusiasm for the exhibit.

Application
- The student creates a catalogue for the gallery visitors that is of considerable usefulness. The legend provides additional and useful information, but visitors must refer to different sections of the catalogue to fully understand the exhibit items. Although the student relates all of the items to their location in the exhibit in a detailed legend, the text and the layout of the exhibit are not sufficiently integrated (e.g., the order of the items in the first part of the catalogue does not correspond to that of the labelled items in the exhibit area).

Comments
This work is representative of a high level-3 performance. The student demonstrates a considerable degree of achievement of the expectations in the Communication and Application categories of knowledge and skills. However, in the Knowledge/Understanding and Thinking/Inquiry categories, the student demonstrates a high degree of achievement – i.e., achievement that is more characteristic of level 4.

The result is a well-researched exhibit catalogue, but one whose organization makes it somewhat inconvenient to use.

Next Steps
In order to improve his or her performance, the student needs to:
- include introductory remarks and/or details in the catalogue that will generate enthusiasm among gallery visitors;
- ensure that all references to the religion are properly explained;
- number each catalogue item;
- order the catalogue items to correspond with the ordering of items in the exhibit layout;
- integrate the information in the legend into the text of the catalogue;
- simplify the lettering system in the exhibit layout.
A

NORTH AMERICAN ABORIGINAL SPIRITUALITY

Catalogue of Exhibit Items

Introduction
Aboriginal religions exist mainly in Australia, Africa and North and South America. The Aboriginal religion is a very ancient one and many other religions have adopted parts of it and that is why an understanding of this type of spirituality is so fundamental. Aboriginals of the past did not have a written language so they used oral language to create and pass down stories and history. The people who practiced Aboriginal spirituality in the early days lived in tribes. Tribes had somewhat different customs and developed different cultures in either Australia, Africa or North and South America. Aboriginal spirituality is a very diverse religion consisting of many different aspects, however, they all have many beliefs in common. All of the Aboriginal religions believe that the human world and the supernatural world are closely connected and it is possible to cross between the two. Aboriginals today live in a modern world however they never neglect their roots. Aboriginal spirituality has brought the concept of religion into the world and by learning the history and background of this ancient religion you can learn a little history and background of your own religion.

Highlight of the North American Exhibit
A sweat lodge has been constructed to house the North American Aboriginal Religion Exhibit. The lodge is reproduced from an authentic drawing of a sweat lodge. All of the exhibit items are contained inside the sweat lodge. This is the most important dwelling in Aboriginal communities. It is used for many religious ceremonies. Visitors to the exhibit will be able to experience what the inside of a sweat lodge looks like for themselves. They will also be able to see some beautiful samples of Aboriginal artwork.

B

Item 001 The Eagle

Description:
A stuffed model of an American Bald Eagle. Its dark feathers contrast with its white head. It has very wide and powerful wings and is a very important symbol in Aboriginal Spirituality.

Significance:
The Bald Eagle watches over the spirits of aboriginal people. Because it flies higher than other birds it is believed to be able to communicate between the earth and a spiritual world beyond the earth. The feathers of eagles are believed to be very powerful and they are often worn for decoration, particularly during spiritual rituals.

Item 002 The Sweat Lodge

Description:
The lodge itself is a structure of young trees bent into a dome shape. The dome is covered with hide. The type of hide used depends on local animals. In North America, buffaloes were often used in olden times. Blankets can also be used to cover the sweat lodges instead of hide. Before a sweat lodge is constructed, a hole is made in the ground and the wood frame and hides are built over it. Once the lodge is finished, hot stones are put in the hole and water thrown onto them creates steam inside the lodge, much like a sauna.

Significance:
The sweat lodge is used for many ceremonies. One is the purification ceremony. This is a time of cleansing before spiritual rituals. Aboriginal people believe that animal spirits join them in the lodge at these times. The steam is a symbol for the breath of life.

Item 003 The Four Directions

Description:
This is a coloured pattern woven out of beads that represents the different directions. It is a very colourful work of art. North is represented by the colour red, South is represented by the colour yellow, East is represented by the colour white and West is represented by the colour black.

Significance:
The four directions represent different elements of life to Aborigines. They are all used at different times during a prayer ceremony. North, which is the colour red, represents the tension that goes along with every decision a man makes. East, which is white, represents purity and life. Aboriginals believe this because when the sun rises in the east it takes away the redness of the sky and turns it bright and clear. South, which is yellow, represents peace, fruitfulness, and warmth. West, which is black, represents evil. It means danger and represents the condition of a man as he stands before Wakantaawnka (the great mystery) for judgment after he dies.
Item 004 Kachina Dolls

Description:
These dolls are used by Aboriginal parents when they are teaching their children. The dolls are carved from wood by hand and then they are decorated with feathers, beads, porcupine quills, and paints.

Significance:
These sacred dolls represent ancestral spirits for some Southwestern tribes. Each Kachina has an object to identify it. Kachina dolls are not really toys but a very important part of educating Aboriginal children. The children enjoy playing with them though. These dolls are used to educate children about the roles of Kachinas (Dancers who carried the prayers of their people to the higher powers of the universe).

Item 005 Shamans

Description:
This is a model of a Shaman, a medicine person with a special calling that enables him or her to establish contact with the spirit world. People go to the Shaman when they are ill or for other spiritual purposes.

Significance:
Shamans are important and highly respected members of the community. They have special powers that let them look into the future. They can also interpret dreams and tell wonderful stories about the history of the Aboriginal people. They are the ones who remember and pass down the stories and history of their people. They have special gifts that help them. They are able to leave their bodies sometimes and visit the spirit world. They are sought after when anyone is sick, or decisions have to be made.

Item 006 Drum and Rattle

Description:
The drum is made from wood and animal skin and is a musical instrument that is used in many different rituals. The rattle is made from rawhide and is filled with pebbles that produces music when shaken. These musical instruments are used in many different rituals as well as entertainment events.

Significance:
The drum is used by the aboriginal tribes in rites to cure the sick and in ceremonial dancing. Both instruments are often used in religious ceremonies and people often sing or dance when they are played. These are the two most widely used musical instruments by Aboriginal tribes.

Item 007 The Sun Dance Ritual

Description:
This is a photograph of the sun dance ritual. It is associated with the renewal of the earth, much like Thanksgiving celebrations. It involves a complicated dance accompanied by the drums and rattles. The dance often goes on for several days, usually in the spring or summer.

Significance:
This ritual calls for the renewal of the earth and all of its people. It is a thanksgiving for all of the blessings of the past year and a prayer for continued blessings in the year ahead. The Sun Dance is the most important of the religious festivals.

Item 008 Sacred Pipes

Description:
These are some photographs of sacred pipes used by many different Aboriginal tribes. Each pipe takes a long time to construct. It consists of two parts, a stem which is made from a hallowed out piece of wood, and a bowl which is usually made of clay. Once a new pipe is made, the two parts are joined together in a spiritual ceremony to allow the spirits to come into them.

Significance:
Aboriginals use pipe-smoking in rituals in order to ask for the help of the spirits. They are smoked in the sweat lodges when the elders come together to make plans or decisions or try to solve problems. Pipes are also smoked at powwows, were people gather together for celebration or to pray for the sick.

Item 009 Art “The Lightening Strike” by Clifford Possum Japaltjarri

Description:
This is an acrylic painting done on canvas. The Painting depicts a lightening bolt striking the site of Clifford’s encampment.

Significance to the Religion:
Many aboriginal paintings are created in order to help tell a story so that it is easier to understand. This painting tells the story of a young aboriginal man who had to face the power of nature alone. The story ends with the young man dying from the terrifying power of a lightening bolt. This story teaches and reminds everyone to respect nature. Mother Nature has given many things, but she can also take them away.

Item 010 Medicine Wheels

Description:
This is a photograph of a medicine wheel found in the Bighorn Mountains, in Wyoming, which is a sacred sight for some Native Americans. A medicine wheel is constructed by laying out a circle of stones in the shape of the spokes of a wheel around a central pile of rocks. This particular medicine wheel is 80 m in diameter, and it has 28 spokes extending form the central pile of rocks to the outside circle of rocks.

Significance:
This particular medicine wheel is still a sacred area for many Plains tribes, and has been in continuous use as a religious site for centuries. Medicine wheels also helped Native Americans in past times to track the seasons of the year by recording the movement of the sun and stars within the wheel. In the past many valuable objects and sacrifices were placed inside the wheel. It is associated with the spirit force and is an ancient symbol of Aboriginal Spirituality.
Sweat Lodge

Building for the mystical ceremony.

- Photograph of a medicine wheel
- Stuffed Model of an Animal (Eagle)
- Dancer hanging from a pole
- Dancer

Pictures of the Sun Dance

- Medicine Wheel
- Eagle
- Shamans
- Medicine Men

- Model of a Shaman making sacred medicines
- Painting: Lightning Strike
- Rattle: Fire
- Sacred Pipes (3)
- Drum and Rattle
- Kachina Dolls (3)
Bibliography

Teacher’s Notes
Knowledge/Understanding
- The student provides details about North American Aboriginal Spirituality that are highly relevant. The introduction includes a brief history of the religion and refers to a fundamental belief, namely, “All of the Aboriginal religions believe that the human world and the supernatural world are closely connected and it is possible to cross between the two.” The student also includes highly relevant facts about the selected symbolic items on display (e.g., provides a detailed and accurate description of a sweat lodge).

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with a high degree of effectiveness (e.g., “The Bald Eagle watches over the spirits of aboriginal people. Because it flies higher than other birds it is believed to be able to communicate between the earth and a spiritual world beyond the earth.”).

Communication
- The student communicates information in the exhibit catalogue with a high degree of clarity. The student presents a coherently organized text, with each item clearly numbered and titled, and skilfully conveys the atmosphere of the exhibit, which is housed in an authentic replication of a sweat lodge.
- The student explains why the exhibit would appeal to the gallery visitors with a high degree of effectiveness. The introduction relates the exhibit to visitors’ own religious beliefs, assuring them that “by learning the history and background of this ancient religion you can learn a little history and background of your own religion”. In presenting the highlight, the student gives visitors additional reasons to view the exhibit: they “will be able to experience what the inside of a sweat lodge looks like for themselves”, and will be able to view some “beautiful samples of Aboriginal artwork”.

Application
- The student creates a catalogue for the gallery visitors that is of considerable usefulness. The text and the layout are connected through the use of titles, and information about the exhibit items is clearly presented. However, it is difficult to determine the exact placement of items from the layout design, and there is no indication of the order in which they should be viewed. Since item numbers are not shown in the layout design, visitors would have some difficulty in referring to the catalogue listing as they toured the exhibit.

Comments
This work is representative of a low level-4 performance. The student demonstrates a high degree of achievement of the expectations in the Knowledge/Understanding, Thinking/Inquiry, and Communication categories of knowledge and skills. However, in the Application category, the student demonstrates only a considerable degree of achievement – i.e., achievement that is more characteristic of level 3.

The result is a catalogue that is interesting and attractive but that needs to identify the order in which the items are to be viewed.

Next Steps
In order to improve his or her performance, the student needs to:
- include, in the layout of the exhibit, a legend or catalogue numbers that correspond to the items listed in the catalogue.
Welcome to this truly amazing exhibit!

A description of each item on display and a floor plan of the exhibit area has been provided for you in this catalogue. The exhibit will be appealing to you if you come to this museum with an open mind and a willingness to learn. There is plenty of interesting information you can take back home with you.

Sikhism is the 5th largest religion in the world and has over 20 million followers. Sikhism was founded in the 15th century by Guru Nanak. It is the youngest of the world religions that worships one god. It is a rapidly growing religion. Although there is some misconception that Sikhism is a violent and military based religion, in reality it is a religion that rejects the caste system and celebrates equality of all, generosity, and unity among all people. This exhibit will help eradicate religious discrimination by educating people about Sikhism through a fun and interesting exhibit.

Sikhs can predominately be found in India, however, many Sikhs make their homes in other countries such as Canada, The United States and Britain. As one of the smaller world religions, it is essential that we educate others about not only Sikhism, but about other lesser-known religions so that people can look at another’s religion with tolerance and understanding. Knowledge is the first step towards tolerance and understanding and I hope you take this into consideration as you review this exhibit.

Enjoy your tour!

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**SIKHISM**

**Catalogue**

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**Highlights of the Exhibit**

The central item of the exhibit is the Adi Granth which is situated under a canopy with handmade fass beside it, which is a typical set-up within a Gurdwara. The Adi Granth is the central and most sacred symbol in Sikhism. To see such a holy text before your eyes will be an experience you will never forget.

You will be able to enter a real Gurdwara which will prove to be an enthralling, one-of-a-kind experience. The Gurdwara is composed of intricate designs and is a truly magnificent spectacle.

People tend to remember things when they’re presented in the form of a play. Therefore the re-enactment of the story of the “Beloved Five” is a highlight for visitors because it is such an intriguing story.
Catalogue No. Title of Exhibit Items

SIKH101 Gurdwara
Description:
- This is a separate room in the exhibit, housing the Adi Granth.  
- Gurdwara literally means “door to the Guru”.  
- Basically a Gurdwara is a place which contains a copy of the Adi Granth.

Significance:
The Gurdwara is a place where Sikhs gather to worship on any given day of the week. When people enter the Gurdwara, it is necessary for them to cover their heads and take off their shoes out of respect. Guru Narak created Gurdwaras, many of which contain schools and a community kitchen, in an effort to emphasize the basic Sikh principles of service, humility, and equality.

SIKH 102 Adi Granth
Description:
- It is the central figure for the exhibit.  
- It is the sacred book of Sikhism.  
- It is also known as Guru Granth Sahib.  
- Every single copy of the Adi Granth contains the identical script and the exact same page number.  
- Adi Granth literally means “First Book”  
- In the exhibit there is a canopy over it and fans placed beside it, which is customary in Sikh temples.

Significance:
The Adi Granth is Sikhism’s most holy text. It is treated with the utmost amount of respect. Guru Granth outlines moral and ethical rules for Sikhs to abide by and it promotes unity with God.

SIKH 103 The Langar
Description:
- In the exhibit, the Langar is a room located in the gurdwara where visitors to the exhibit can sample the special wheat and honey cake that Sikhs generally consume after worship in the Gurdwara.  
- A Langar is basically a dining room.

Significance:
In Sikhism, the concept of sharing food is very symbolic. It represents the unity of the Sikh community. In the Langar, rich and poor can sit and eat together as equals. The Langar also provides food for the needy because no Sikh should be living without food. Sikhs believe that the fact that we cannot live without food represents how we cannot live without the love of God.

SIKH 104 Paintings of Important Sikhism Symbols
Description:
- The Nashan Sahib is a yellow flag that is flown outside of the Gurdwara in the exhibit.  
- The flag displays the Khanda which is universally known as the symbol representing Sikhism.  
- The Ek Oankar is another significant Sikhism symbol.  
- There are two framed paintings of these symbols hanging on the outside wall of the gurdwara exhibit, each containing a brief explanation of what they represent.

Significance:
The Nashan Sahib can be found outside every Gurdwara. It allows foreigners to know that Sikhs are present and hospitality is close by. The Khanda is comprised of a double-edged sword, a circle, and two crossed Kirpans. The double-edged sword represents the great power that the creator possesses. The circle represents infinity. Finally, the two crossed Kirpans symbolize balance in the universe. The EK Oankar is the most significant word used in the Sikh teachings. It means “God is one being”.

World Religions: Beliefs, Issues, and Religious Traditions, University/College Preparation
SIKH 105  The Sikhism code of Conduct
Description:
· The Sikhism code of conduct is a rather large plaque stating the code.
· The Sikhism code states that any member of the Khalsa must refrain from:
  ➢ using tobacco or intoxicants in any form
  ➢ eating kosher or halal meat
  ➢ committing adultery

Significance:
The significance of the code of conduct is that if the Sikhs do not abide by it, then they’re considered to be the “lost ones”. The code provides Sikhs with a certain amount of self-control and it also emphasizes respect of the body.

SIKH 106  A map of the world displaying the percentage of Sikhs living in different parts of the world
Description:
· This map is displayed on the east wall of the gurdwara in the exhibit.
· It is colour coded to show the visitors what percentage of Sikhs live where.

Significance:
Since Sikhism is a relatively small religion, it is important to inform people and educate them as to where in the world we can find Sikhs so that we don’t exclude them from society. Out of the 20 million Sikhs in the world, 80% of them still live in the state of Punjab in Northwestern India, where the religion began. There are also about 500,000 Sikhs in Britain, 225,000 in Canada and 100, 000 in the United States of America.

SIKH 107  Sikh Festivals/Holidays Video
Description:
· There is a screen set up, showing real footage from Sikhism Festivals.
· There are many Sikh festivals throughout the year commemorating the birthdays and deaths of the Gurus.
· The video will be highlighting five major festivals of Sikhism:
  1. Guru Nanak’s birthday: October 20th
  2. Guru Gobind Singh’s birthday: December 22nd
  3. The installation of the Adi Granth as a permanent Guru: October 3rd
  4. Baisakhi (the birthday of the Khalsa): – March 30th
  5. Diwali (festival of lights)

Significance:
These major festivals are mostly for entertainment and enjoyment, however, they also allow Sikhs to gather as a community and to revisit their faith. The fact that the festival celebrations are open to both men and women without distinction of caste emphasizes the Sikh belief in equality among everyone.

SIKH 108  The Ten Gurus
Description:
· There are pictures of the ten gurus placed along the walls of the exhibit.
· There is a button on the bottom of each picture which will, when pressed, describe the history of each guru aloud.
· Literally “gu” means darkness and “ru” means enlightenment.

Significance:
The Gurus are considered to be the spiritual leaders of the religion. Sikhs followed the teachings of the Guru as they do today with Guru Granth Sahib. The ten Gurus were revered by many, the most famous of them being Guru Nanak – the founding father of Sikhism. Their teachings are passed down in the holy book, Adi Granth.

SIKH 109  The Five Ks
Description:
· A mannequin is on display, demonstrating to the visitor the Sikhism “uniform”.
· The Five Ks (translated into English) are:
  ➢ Kesh  uncut hair
  ➢ Kangha  comb
  ➢ Kachha  cotton underwear
  ➢ Kara  steel bracelet
  ➢ Kirpan  a short sword
· They were introduced into the Sikh religion by Guru Gobind Singh.

Significance:
The five Ks are significant because their main objective is to strengthen Sikh identity. They are worn to outwardly show one’s commitment to God. Each one of the five Ks represents a certain aspect of Sikh identity:
Kesh (uncut hair)  – Sikhs show their obedience to God’s will by not interfering with nature.
Kanga (comb)  – It’s used to keep the long hair clean and tidy. It stresses the importance of looking after one’s self.
Kachha (cotton underwear)  – It symbolizes chastity and it proved useful to warriors.
Kara (steel bracelet)  – It symbolizes God having no beginning and no end.
Kirpan (short sword)  – It is a constant reminder to fight for justice.
SIKH110 A live re-enactment of the story of the “beloved five”.

Description:
- In the exhibit, there is a mini theatre in which actors will portray the time when Guru Gobind Singh found the “beloved five”;
- This will be followed by some information concerning the Khalsa.
- The story goes as follows:

One day, Guru Gobind Singh asked for any Sikh who was willing to die for their faith. Only five men came forward, ready and willing to die for their beliefs. Guru Gobind took the men into a tent. The crowd was appalled at the fact that these executions were taking place, however, eventually the Guru emerged from the tent with all five alive and well. These five men became the original members of Khalsa.

The show will be performed several times daily. Show times are posted outside the theatre.

Significance:
This story marks the formation of the Khalsa. The Khalsa is a group of committed Sikhs to which the majority of Sikhs belong to today. The Khalsa strengthens the bond between Sikhs and the social identity of the community.

Bibliography:


Teacher’s Notes

Knowledge/Understanding
- The student provides details about Sikhism that are highly relevant. The introduction contains a brief survey of the history, beliefs, and geographical spread of Sikhism and counters what are seen as distorted views of the religion (e.g., “Although there is some misconception that Sikhism is a violent and military based religion, in reality it is a religion that rejects the caste system and celebrates equality of all, generosity, and unity among all people.”). The student also includes highly relevant facts about the selected symbolic items on display (e.g., describes each of the Five Ks in exhibit SIKH109 and explains that they will be displayed on a mannequin).

Thinking/Inquiry
- The student interprets the religious significance of the symbolic items with a high degree of effectiveness (e.g., explains that the Gurdwara is not only a place of worship, but also symbolizes “basic Sikh principles of service, humility, and equality” through its community programs).

Communication
- The student communicates information in the exhibit catalogue with a high degree of clarity. The catalogue text is coherently organized and clearly written, and items are thoughtfully placed in the exhibit area and are clearly labelled.
- The student explains why the exhibit would appeal to the gallery visitors with a high degree of effectiveness. The introduction encourages visitors with the promise of “plenty of interesting information” if they come “with an open mind and a willingness to learn”, and emphasizes the value of an exhibit that will “help eradicate religious discrimination by educating people about Sikhism” in a “fun and interesting” manner. As well, the student enthusiastically describes the highlight of the exhibit (e.g., visiting a real Gurdwara “will prove to be an enthralling, one-of-a-kind experience”).

Application
- The student creates a catalogue that is highly useful for the gallery visitors. The descriptions of the items in the catalogue allow visitors to visualize and anticipate various facets of the exhibit (e.g., sampling the special wheat and honey cake, seeing a videotape of Sikh festivals, witnessing a live re-enactment of a favourite Sikh story). Visitors will be able to tour the exhibit area easily, using the catalogue as a guide.

Comments
This work is representative of a solid level-4 performance. The student demonstrates a high degree of achievement of the expectations in all four categories of knowledge and skills.

The result is an excellent catalogue.

Next Steps
In order to improve his or her performance, the student could consider grouping the pictures of the gurus into one area of the exhibit.
Hindu Exhibit: The Essence of Brahman

Introduction

Hinduism is a very ancient religion that developed in India. It was not founded by any one person but developed from over 5000 years of beliefs and traditions. Hindus believe in a universal force called Brahman. They believe in reincarnation – a cycle of rebirth. People go through many rebirths. To end this cycle, and have their souls returned to Brahman, they must follow their dharma (duty) by committing good karma (actions). This ancient religion is still mainly based in India; however, Hindus can be found all over the world, and in Canada alone there are 500,000 Hindus.

The religion of Hinduism is very appealing to me personally, which is why I decided to prepare this exhibit. It interests me because it is so unique and different from other religions. I strongly agree with concepts such as ahimsa (non-violence), and the idea of reincarnation is very interesting. Overall I really respect as well as admire the peaceful nature of the religion. I think that the great Hindu leader, Mahatma Gandhi, revolutionized the religion and set a good example by fighting for what he believed in and using non-violence to achieve his goal.

Highlights of the Exhibit

This exhibit will give you a fascinating glimpse into the wonderful world of Hinduism. You will see amazing statues, paintings, and symbols, all of which play an important role in Hindu tradition. The highlight of the exhibit is a collection of three beautiful statues of the Great Gods, Brahma, Vishnu, and Shiva.

This catalogue contains a self-guided tour and floor plan that will lead you through the exhibit and allow you to view each item at your own pace.
A SELF-GUIDED TOUR OF THE HINDU EXHIBIT

Welcome to the Hindu Exhibit: The Essence of Brahman. Please do not photograph or touch these valuable and sacred items. All items on display are very significant to the Hindu religion. If you have any questions during your tour, please ask any one of the attendants.

Refer to your floor plan and you are now ready to enter the exhibit area.

Catalogue #1
Name: Picture of River Ganges
If you look directly to your left you will see our first exhibit. This is a 5 by 7 foot picture of the river Ganges, which is in northern India. This photograph was taken in 1970 by a world religions professor from the University of Toronto. The Ganges is known as the “holy river” or “Mother Ganga” and is believed to wash away the sins of all Hindus who bathe in it. The river is very sacred in Hindu culture and plays a major role in many of its traditions. Hindus place the ashes of dead relatives in the river Ganges, so you can imagine how important this river is to the Hindu community. Every year many Hindus from all over India and other countries make a pilgrimage to cities along the river Ganges. Many festivals are held which are open to people of all faiths.

Catalogue #2
Name: The Tilak
Now walk straight ahead and look to your left, where you will see our next exhibit, the Tilak. It is the red dot that has been painted with vermilion on the forehead of the mannequin. It is a holy mark for Hindus and it is a symbol of good fortune. During a wedding ceremony, the bridegroom paints a red tilak on the bride’s forehead. If the woman should become a widow, then she no longer wears a tilak.

Catalogue #3
Name: Clothes of Gandhi
Please take a few steps forward and direct your attention to the left corner. There you will see the third exhibit. These are the actual clothes that were worn by Gandhi himself. This all-white ensemble is very important because Gandhi was in fact one of Hinduism’s greatest leaders and was very influential. He was a firm believer in non-violence and often preached in these actual clothes. Gandhi actually wove the cloth for these clothes himself. He thought that importing clothes from Great Britain was ruining the Indian economy and taking jobs away from poor people. Because of his example, many Indians took up weaving their own cloth again.

Catalogue #4
Name: Om (symbol)
Now turn right and take a few steps forward into the room of sacred symbols, where you will see our first symbol on the left. This is the sacred syllable OM and it represents the 3 Vedas, past, present and future (Brahma, Vishnu and Shiva). It also can represent the 3 states of consciousness (dreaming, deep sleep and waking). Om is often used as a mantra, which is a chant used during meditation. As you can see, this symbol is a bright orange. The symbol is significant because when used as a mantra it allows Hindus to feel the essence of the almighty Brahman, the supreme God of Hinduism.

Catalogue #5
Name: Swastika
To your right, you will see the next sacred symbol, the swastika. This is an ancient sacred symbol that represents good luck. However, during WWII the Nazis took this symbol and bent the cross the opposite way to represent their cruel organization. The swastika is important to the Hindu culture because it is used in many rituals and Hindus believe that it protects them from evil.

Catalogue #6
Name: Shrine
Now proceed to your right to exit the room of sacred symbols and take a few steps forward. Look to your left and you will see our next exhibit. This is not just a table, it is a Hindu shrine. This is a real shrine that was found in the home of a Hindu holy man shortly after he passed away in September of 1992. As you can see it is nicely decorated with sacred items that were important to him, such as the wooden statue of the cow and the picture of the late Gandhi. Shrines are significant to the Hindu culture because they play a big part in home worship and often serve as an altar. Hindu worship in temples but often conduct daily ceremonies in their homes as well. There are many different Gods in the Hindu religion and each Hindu person can select a personal deity. The home shrine might have a picture of the personal God and other special objects such as lamps and flowers. The family gathers at the shrine for prayers, chanting, and ceremonies. This is called “puja”.
Catalogue # 7
Name: Statue of a cow

Heading straight towards the corner, you will see our next exhibit. This is a life size, solid brass statue of a cow. As you can see, the cow’s feet are covered with an arrangement of flowers for the cow is looked upon as being very sacred in the Hindu religion. Cows have been protected and honoured for centuries. They are important to Hindus because they represent all that is good. Many Hindus often refer to the cow as “holo cow”. Sacred cows are allowed to roam freely in India. Protection of cows symbolizes a human obligation to protect those who are weaker. To kill one is a horrible crime. They produce milk and are very useful for agriculture in the small villages in India. Hindus have a great respect for all living things and do not eat meat.

Catalogue # 8
Name: The Laws of Manu

Turn right and look along the wall, where you will see our next item, the Laws of Manu. This is a Hindu holy book that sets out the ancient laws and customs that Hindus should follow. It also describes the origin of the world and the caste system that divides Hindu society into four groups: the priests and scholars (Brahmins), rulers and military, merchants and farmers, and peasants, servants, and workers. Below the last group is another group called Harijans or outcasts. The Laws of Manu outline the duties of the various castes as well as legal procedures and an explanation of reincarnation. The Laws of Manu are very significant because they tell all Hindus the rules they need to follow in order to become good Hindus. Hinduism is a whole way of life as well as a religion.

Catalogue # 9
Name: Shri Yantra

Now look directly behind you and you will see the ninth item in our exhibit. This is referred to as a Shri Yantra. It is a colourful form of a Mandala and is often used during meditation. Mandalas come in all different designs, sizes, and colours. The word “Mandala” means “circle” and is a representation of the universe. Mandalas are significant to the religion because they represent the wholeness of one’s self and help Hindus get in touch with their inner selves during meditation. They provide a spiritual focus. This particular mandala in the exhibit is a very colourful and valuable artefact.

Catalogue # 10
Name: The Trinity

Walk around to the other side of the Shri Yantra and look in the direction of the back wall where you will see our final item on display. This is our main focus here at the exhibit. It is known as the trinity. It consists of three wooden statues depicting Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. This display is highly important because these three Gods are believed to be manifestations of Brahman, the universal spirit. Hinduism, unlike many of the world religions, did not have a founder. It evolved over thousands of years as a culture and a religion. Hindus believe that Brahman is the source of all life.

This concludes our tour of the Hindu exhibit: The Essence of Brahman. Thank you for being so courteous and respectful. It is hoped you have learned something new and will be able to take away with you a greater understanding of Hinduism.

Thank you.

Bibliography


http://www.webindial123.com/women/attire/kumkum.htm

http://hinduismtoday.com

http://www.newadvent.org/cathen/09613a.htm
Teacher’s Notes

Knowledge/Understanding
- The student provides details about Hinduism that are highly relevant (e.g., the belief in “a universal force called Brahman” and in reincarnation, “a cycle of rebirth”). The student also provides rich and highly relevant details about the symbolic items (e.g., that the Om is a “sacred syllable” and “is often used as a mantra, which is a chant used during meditation”).

Thinking/Inquiry
- The student interprets the religious significance of the selected symbolic items with a high degree of effectiveness (e.g., explains the central importance of the river Ganges to the Hindu culture and its function, both in purification rituals and as a repository for the ashes of the dead; explains that the mantra Om “allows Hindus to feel the essence of the almighty Brahman...”).

Communication
- The student communicates information in the exhibit catalogue with a very high degree of clarity and directly addresses the gallery visitors throughout. The student skilfully integrates the description of each item and the explanation of its religious significance into one succinct and highly informative paragraph. The items are thoughtfully placed in the exhibit area, and a well-crafted guide, including a detailed floor plan, allows gallery visitors to easily follow the route provided and view and appreciate all the items on display.
- The student explains why the exhibit would appeal to the gallery visitors with a very high degree of effectiveness. The student uses the persuasive technique of referring to his or her own response to Hinduism in pointing out aspects of the religion that are of interest or significance (e.g., “It interests me because it is so unique and different from other religions. I strongly agree with concepts such as ahimsa (non-violence) ...”). In presenting the highlights of the exhibit, the student promises “a fascinating glimpse into the wonderful world of Hinduism” and tells visitors that they “will see amazing statues, paintings, and symbols, all of which play an important role in Hindu tradition”.

Application
- The student creates a catalogue that is extremely useful for the gallery visitors. The student skilfully integrates the text with the exhibit layout in a “self-guided tour” format that provides clear and detailed directions for viewing the exhibit.

Comments
This work is representative of a high level-4 performance. The student demonstrates a high degree of achievement of the expectations in the Knowledge/Understanding and Thinking/Inquiry categories of knowledge and skills. In the Communication and Application categories, the student demonstrates outstanding achievement of the expectations.

The result is an outstanding and highly creative catalogue package.

Next Steps
In order to improve his or her performance, the student could provide a little more information about the Trinity, as these three statues are the focal items in the exhibit.
Title: A Religious Exhibition

Time Requirement: 6 periods of 75 minutes each

Expectations Addressed in the Exemplar Task
This task gives students the opportunity to demonstrate achievement of all or part of each of the following selected expectations from the Religious Beliefs, Social Structures, and Research and Inquiry Skills strands.

Students will:
1. demonstrate an understanding of the role of sign and symbol in various religions;
2. demonstrate how practice, ritual, and symbolism are external representations of the beliefs and principles of religion;
3. identify ways in which religion is reflected in specific works of art, architecture, music, literature, dance, and in dress and cuisine, and interpret their religious significance;
4. effectively communicate the results of their inquiries, using a variety of methods and forms;
5. demonstrate an ability to organize, interpret, and evaluate the validity of information gathered through research.

Description of the Task
Present the following scenario and instructions to students:

You are an expert in the teachings and traditions of a particular world religion. The artistic director of an art gallery has invited you to participate in an exhibition that will display a number of items central to that religion (e.g., key images, artefacts, and/or treasures). Your assignment is to research the most significant symbolic items associated with that religion, design the layout of the exhibit, and produce a catalogue to accompany the exhibition.
Final Product
Each student will submit an exhibit catalogue consisting of the following:

- a written introduction to the exhibit (approximately 100 words)
- a listing of the symbolic items exhibited (approximately 10 items) that includes:
  - a catalogue number for each exhibit item
  - the name/title of each item
  - a brief description of each item
  - short statements describing the significance of each item to the religion
- a hand-drawn layout of the exhibit area
- a bibliography

Note: Although it will not be assessed as part of the exemplar task, the bibliography is an important component of the student work. Determine an appropriate bibliographic style for your students. Instruct them to use footnotes or endnotes if you think they are appropriate. Check that students have met your requirements in the work they submit.

Assessment and Evaluation
The final draft of the catalogue will be assessed and evaluated using the task-specific rubric provided.* Introduce the rubric to students when you introduce the task. Review the rubric with the students and ensure that each student understands the criteria and the descriptions for achievement at each level. Allow ample time for a thorough reading and discussion of the assessment criteria outlined in the rubric.

Some students may perform below level 1. Although the rubric does not include descriptions of achievement below level 1, the characteristics of these students’ work should be reviewed in relation to the criteria outlined in the rubric.

Teacher Instructions
Prior Knowledge
To complete this task, students are expected to have some experience in, or some knowledge and skills relating to, the following:

- the importance of symbolic items pertaining to various religions;
- the layout of museum/gallery exhibits;
- the usefulness of catalogues as guides for gallery visitors;
- the use of research organizers.

Accommodations
Accommodations that are normally provided in the regular classroom for students with special needs should be provided in the administration of this performance task.

*The rubric is reproduced on page 57 of this document.
Materials and Resources
- library materials
- Internet access, if available

Plagiarism
It is important that you discuss copyright issues with your students. Their bibliographies must list all sources used for research, and if any quotations are taken directly from a source, they must be appropriately recognized. Copyright applies to text and visual materials taken from both the Internet and print sources. Plagiarism is defined as “using the work (or part of it) of another person and claiming it as your own”.1

Task Instructions
Day 1
- Discuss the task and the rubric with the students. Ensure that the students understand the criteria and the descriptions for the levels of achievement that will be used to assess their work.
- Organize the students in groups and assign one religion studied in class to each group. Ask the students to brainstorm with one another to identify some of the symbolic items of that religion.
- Have each group share its findings with the whole class. Using guiding questions, explore with the students the religious significance of the identified items, prompt suggestions for additional items, discuss why one item mentioned for a religion might be considered the most important or significant, and explore the reasons why gallery visitors would be interested in viewing these items (e.g., rarity of item, spiritual meaning, aesthetic response).
- Have each student select a religion to research.

Day 2
- Have the students begin research on the background and symbolic items of their selected religion. Tell them to record their information in Appendix A: Research Organizer.
- Explain that each student should research approximately 10 symbolic items.
- Tell the students that they may find it useful to examine visuals of their selected symbolic items to help them in the development of their catalogues.

Day 3
- Have the students complete their research.
- Have the students prepare a draft of the introduction to their catalogue, including a brief discussion of the history and beliefs of the religion and explaining the appeal of their exhibit (e.g., items featured or highlighted in the exhibit, rarity of items displayed, artistic appeal, spiritual meaning).

Day 4
• Have the students work on a draft of the listing for their catalogue (i.e., number, title, point-form descriptions, and paragraphs detailing the religious significance of each item).

Day 5
• Have the students design their exhibit, using Appendix C: Layout of the Exhibit Area.
• Remind students that a particular symbolic item may suggest an appropriate layout for the exhibit, and that one key symbolic item can provide a focus around which to display the other items. (Students may also wish to reinforce this focus by referring to it under the heading “Highlights of the Exhibit”.)

Day 6
• Have the students peer edit each other’s work, using Appendix B: Peer-Editing Checklist.
• Have the students complete the final drafts of each component of their catalogues, including a bibliography.
• Remind the students that Appendix C: Layout of the Exhibit Area (or a facsimile) is to be submitted as part of the catalogue.

List of Appendices
Appendix A: Research Organizer
Appendix B: Peer-Editing Checklist
Appendix C: Layout of the Exhibit Area
<table>
<thead>
<tr>
<th>Religion</th>
<th>Key Points about the Religion</th>
<th>Description</th>
<th>Significance to the Religion</th>
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**Appendix A: Research Organizer**
## Appendix B: Peer-Editing Checklist

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Yes</th>
<th>No</th>
<th>Suggestions for Improvement</th>
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<tbody>
<tr>
<td>A title page is included.</td>
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<tr>
<td>The introduction describes the key points about the religion.</td>
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<tr>
<td>The introduction describes the appeal of the exhibit to gallery visitors.</td>
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<tr>
<td>The catalogue describes approximately 10 items.</td>
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<td>The catalogue listing includes:</td>
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<td>• catalogue numbers;</td>
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<td>• name/title of each exhibit item;</td>
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<td>• a point-form description of each item;</td>
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<td>• a short paragraph explaining the religious significance of each item.</td>
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<tr>
<td>A hand-drawn layout of the exhibit area is included.</td>
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<tr>
<td>All items are clearly shown on the layout.</td>
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<td>One key symbolic item is used as the focal point.</td>
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<td>Highlights of the exhibit are clearly explained.</td>
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<td>Written work has been checked for spelling, punctuation, and grammar.</td>
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<td>A bibliography is included.</td>
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Appendix C: Layout of the Exhibit Area

A Design of the Space, including the location for the Most Significant Exhibit Item.

Highlights of the Exhibit: