MODELS OF ASSESSMENT AND EVALUATION OF RELIGIOUS EDUCATION

Concurrent Session Cluster III
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Speaker: S. Ma. Marissa R. Viri, RVM
Description

• How do we assess Religious Education?

• What Grading System do we use to measure learning for Religious Education?

• How do we ensure that the learning in CLE does not stay only at head level and is translated in the living out of the faith?

• Given the new developments in education, such as: Differentiated Instruction, Understanding by Design, Performance Assessment, and Outcomes-based Instruction, new models of assessment should be explored.
I. Introduction

II. RVM Religious Education Framework for Assessment

III. RVM Pedagogy interwoven with UbD

IV. RVM Religious Education Grading System

V. Summary and Conclusion
Introduction

• **Assessment** is an integral part of learning and teaching.

• It supports learning by focusing on the process of learners’ moving from where they are in their learning towards their desired goals.
Introduction

Assessment approaches have to promote learner engagement and ensure appropriate support so that all learners can achieve their aspirational goals and maximize their potential.
Introduction

Religious Education

Learning Area

faith knowledge
Religious beliefs
Values
Attitudes
Practices

Core of the Curriculum
Major Components of Assessment

Assessment

Purpose → Method → Evaluation → Use
How do we assess?

✓ by using a variety of approaches and range of evidence to fit the kind of learning

✓ by making assessment fit for purpose and appropriately valid, reliable and proportionate
Alternative Assessment

1. Performance assessment
2. Authentic assessment
3. Portfolio assessment
4. Exhibits
5. Demonstration
6. Student self-assessment
Alternative Assessment

**Performance Assessment**
Students are required to demonstrate a skill or proficiency by creating, producing or doing something.

**Authentic Assessment**
Constructed to be consistent with what people do in situations that occur naturally outside the classroom (real-life situation)
II. RVM Religious Education Framework for Assessment

- doctrinal knowledge gained by the learners
- the application of this knowledge in their life

We need to ensure that there is alignment of their daily personal action with the moral standards stipulated by the Catholic Church.
Our Religious Education classes follow the RVM pedagogical process where the four-pronged integration is executed and assessment may be done daily, periodically and annually.
A. Daily Assessment

• Journal Writing

• Self-analysis and reflection

• Question and answer

• Analysis and reflections on situational and purposive activities

• Individual/Group sharing of insights gained from doctrines
Two of the essential components of daily assessment are:

1. Making connections to daily life experiences, and

2. Making meaning of the doctrinal knowledge gained.
B. Periodic Assessment

After completing one unit, **Performance Tasks** are given to the students for a concrete application of what they have learned in the real context in their Christian life. This performance-based assessment is performed with minimal supervision by the teacher-facilitator.
C. Annual Assessment

An annual performance assessment is undertaken in terms of knowledge learned (content-based) and values gained from the concepts taught (values-based).
Achievement Test in First Year
Religious Education

CHRISTIAN LIVING
First Year

1. What kind of prayer allows us to praise God for His wonderful works?
   A. Adoration
   B. Contraction
   C. Supplication
   D. Thanksgiving

2. When did God first promise salvation?
   A. During Creation
   B. When Cain sinned
   C. After the fall of Adam and Eve
   D. During the conversation of the serpent and Eve

3. Which of the statements best defines “Christian Faith”?
   A. It is through Jesus that we are saved.
   B. That Christ is human like us.
   C. It is our “yes” to Christ who invites us to come and follow Him.
   D. It is believing that through Christ the Holy Spirit sanctifies us.

4. Why was Abraham called the “Father of Faith”?
   A. Because Abraham never doubted what God asked him to do.
   B. Because Abraham fears God, and has not withheld his favored son.
   C. Because Abraham reveals much about God, who protects those who are faithful to Him.
   D. Because Abraham shows willingness to obey God’s word.

5. How will you describe God’s image in the story of Joseph, the dreamer?
   A. God as the Creator
   B. God as the Provider
   C. God as the Sanctifier
   D. God as the Redeemer
Values-Based Assessment

- Assessment of Ignacian Values Integration
- Impact Study on Values Integration
Values-Based Assessment

• Ignacian Values Master Chart
• RVM Graduate Attributes
III. RVM Pedagogy interwoven with UbD

A. The Pedagogy
   - Constructivism
   - Activating prior knowledge
   - Construction of a new and modified understanding of the concepts taught

B. The Framework
   - Enduring Understanding
   - Essential Questions
RVM Pedagogy interwoven with UbD

C. Integration with Institutional Values

Four-pronged integration of the following:

1) The Ignacian core and related values;

2) A Meaningful connection of concepts to contemporary social realities;

3) Concepts across subject boundaries; and

4) Relating concepts to faith experiences through reflections based on Biblical texts.
The Assessment Evidence of understanding is likewise anchored on the six facets. The learners are expected to transfer knowledge or demonstrate achievement(s) of desired results, reflect and self-assess improvements or changes on their understandings through the performance tasks and other evidences.
D. Summary

Equipped with enduring understandings, the learners will connect them to the aforementioned four-pronged integration.
E. Action

The learners are challenged to act (do something from) and apply appropriately in authentic and challenging situations in real life the knowledge, skills, and values learned. This is transfer of learning.
RVM Pedagogy interwoven with UbD

F. Strategies

Differentiated tasks that are not limited to multiple intelligences and learning styles are to be utilized for the following reasons:

a) Address the learners” diverse needs and interests through tailored/differentiated activities.

b) Actively engage the learners (and keep their interest always at the edge)

c) Equip and help the learners explore and find meaning in the different tasks (shape meanings) through an interactive and collaborative learning process.
UNIT PLAN

STUDENT LEARNING PLAN
IV. RVM Religious Education Grading System

A. DOCTRINE - 50% (60%)
- Quizzes / Monthly test 10%
- Quarterly test 20%
- Class Participation 10%
- Project / Assignments/ Journals 10%

B. MORALS- 35% (25%)
- Community Involvement 15%
- Character and Relationship 20%

C. WORSHIP - 15%

100 %
• Ideally, grades should be accompanied by constructive comments, as to how well they applied the content and values gained or what has to be done.

- Comments such as ‘good’ or ‘excellent’ should be accompanied by explanatory notes to help pupils remember and repeat good practice, for example ‘good reference to the liturgical text of … for evidence’
V. Summary and Conclusion

• Meaningful assessment is a daunting task for religious educators.

• Assessment is most effective when it leaves pupils clear about their attainment, their progress and their strengths and weaknesses.

• Giving immediate feedback goes hand in hand with assessment.

• Pupils’ self-assessment and peer assessment can provide valuable feedback.
V. Summary and Conclusion

• A form of assessment would be the pupils' ability to apply what they have learned about the story of Moses in the context of studying related concepts in the other subject areas.

• Assessment of the extent or impact of values integration will help the school determine whether the pupils / students are able to live-up the values it profess.
The mission of Catholic School is ageless and changeless: to provide quality education grounded in Catholic principles and delivered in a Catholic environment. Providing a Catholic education in the Catholic school goes far beyond getting good test scores and being in the 99th percentile on a standardized test. It means proving young people with marketable skills with which to make their way in the world. But the products of Catholic schools have a larger, more transcendent responsibility, a spiritual one, if you will, as citizens of this world and the next.

- (Kushner, 19)
V. Summary and Conclusion

“If our students are to develop their spiritual and moral life in the context of the Catholic school, there needs to be a balance between giving them the instruction and teaching which is needed and allowing them the freedom to evaluate and integrate the faith tradition in their lives”

- (MacDonald, 3).
Thank You!