



**REPUBLIC OF KENYA
MINISTRY OF EDUCATION**

**STAGE BASED PATHWAY
HINDU RELIGIOUS EDUCATION CURRICULUM DESIGN**

FOR LEARNERS WITH SPECIAL NEEDS

PREVOCATIONAL LEVEL



KENYA INSTITUTE OF CURRICULUM DEVELOPMENT

A Skilled and Ethical Society

First Published 2022

Revised 2024

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ISBN: 978-9914-43-397-5

Published and printed by Kenya Institute of Curriculum Development

FOREWORD

The Government of Kenya is committed to ensuring that policy objectives for Education, Training and Research meet the aspirations of the Constitution of Kenya 2010, the Kenya Vision 2030, National Curriculum Policy 2019, the United Nations Sustainable Development Goals (SDGs) and the Regional and Global conventions to which Kenya is a signatory. Towards achieving the mission of Basic Education, the Ministry of Education (MoE) has successfully and progressively rolled out the implementation of the Competency Based Curriculum (CBC) at Foundation, Intermediate and Prevocational levels.

The implementation of Competency Based Curriculum involves monitoring and evaluation to determine its success. After the five-year implementation cycle, a summative evaluation of the primary education cycle was undertaken to establish the achievement of learning outcomes as envisaged in the Basic Education Curriculum Framework. The Government of Kenya constituted a Presidential Working Party on Education Reforms (PWPER) in 2022 to address salient issues affecting the education sector. PWPER made far reaching recommendations for basic education that necessitated curriculum review. The recommendations of the PWPER, monitoring reports, summative evaluation, feedback from curriculum implementers and other stakeholders led to rationalisation and review of the basic education curriculum.

The Prevocational Level curriculum designs have been reviewed to enable implementation of the Competency Based Curriculum for learners with special needs who follow the Stage Based education pathway. The curriculum designs present National Goals of Education, essence statements, general and specific expected learning outcomes for the learning areas as well as strands and sub strands. The designs also outline suggested learning experiences, key inquiry questions, core competencies, Pertinent and Contemporary Issues (PCIs), values, suggested learning resources and assessment checklist and rubric for rating the learner's performance.

It is my hope that all Government agencies and other stakeholders in Education will use the designs to plan for effective and efficient implementation of the CBC.

HON. EZEKIEL OMBAKI MACHOGU, CBS

CABINET SECRETARY,

MINISTRY OF EDUCATION

PREFACE

The Ministry of Education (MoE) nationally implemented Competency Based Curriculum (CBC) in 2019. Prevocational is the third level of the Stage Based education pathway for learners with special needs in the reformed education structure. Vocational Level marks the end of basic education as provided for in the Basic Education Act, 2013.

The reviewed Prevocational level curriculum furthers implementation of the CBC from Intermediate Level. The curriculum provides a **variety of** opportunities for identification and nurturing of learner's potentials and talents in preparation for life and the world of work. This is very critical in the realisation of the Vision and Mission of the on-going curriculum reforms as enshrined in the Sessional Paper No. I of 2019 whose title is: *Towards Realizing Quality, Relevant and Inclusive Education and Training for Sustainable Development* in Kenya. The Sessional Paper explains the shift from a content-focused curriculum to a focus on **nurturing every learner's potential**.

Therefore, the Prevocational Level curriculum designs are intended to enhance the learner's development in the CBC core competencies, namely: Communication and Collaboration, Critical Thinking and Problem Solving, Creativity and Imagination, Citizenship, Digital Literacy, Learning to Learn and Self-efficacy.

The curriculum designs provide suggestions for interactive and differentiated learning experiences linked to the various sub strands and the other aspects of the CBC. They also offer several suggested learning resources, an assessment checklist and a rating guide for the learner's performance. It is expected that the designs will guide teachers to effectively facilitate the learner to attain the expected learning outcomes for the Prevocational Level and prepare them for smooth transition to the Vocational Level. Furthermore, it is my hope that teachers will use the curriculum designs to make learning interesting, exciting and enjoyable.

**DR. BELIO KIPSANG', CBS
PRINCIPAL SECRETARY
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ACKNOWLEDGEMENT

The Kenya Institute of Curriculum Development (KICD) Act Number 4 of 2013 (Revised 2019) mandates the Institute to develop, adapt and review curricula and curriculum support materials for basic and tertiary education and training for learners with special needs. The curriculum development process for any level of education involves thorough research, international benchmarking and robust stakeholder engagement. Through a systematic and consultative process, the KICD conceptualized the Competency Based Curriculum (CBC) as captured in the Basic Education Curriculum Framework (KICD, 2017), that responds to the demands of the 21st Century and the aspirations captured in the Constitution of Kenya 2010, the Kenya Vision 2030, East African Community Protocol, International Bureau of Education Guidelines and the United Nations Sustainable Development Goals (SDGs).

KICD receives its funding from the Government of Kenya to facilitate successful achievement of the stipulated mandate and implementation of the Government and Sector Ministry of Education (MoE) plans. The Institute also receives support from development partners targeting specific programme. The revised Intermediate Level curriculum designs were developed with the support of the World Bank through the Kenya Primary Education Equity in Learning Programme (KPEELP); a project coordinated by MoE. The Institute is very grateful for the support of the Government of Kenya, through the MoE and the development partners for policy, resource and logistical support. Specifically, special thanks to the Cabinet Secretary-MoE and the Principal Secretary – State Department of Basic Education.

I also wish to acknowledge the KICD curriculum developers and other staff, all teachers, educators who took part as panelists; the Semi-Autonomous Government Agencies (SAGAs) and representatives of various stakeholders for their roles in the development of the Prevocational Level curriculum designs. In relation to this, I acknowledge the support of the Chief Executive Officers of the Teachers Service Commission (TSC) and the Kenya National Examinations Council (KNEC) for their support in the process of developing these designs. Finally, I am very grateful to the KICD Council Chairperson and other members of the Council for very consistent guidance in the process.

I assure all teachers, parents and other stakeholders that this curriculum design will effectively guide the implementation of the CBC at Prevocational Level and preparation of learners for transition to Vocational Level.

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NATIONAL GOALS OF EDUCATION

Education in Kenya should:

1. Foster nationalism and patriotism and promote national unity.

Kenya's people belong to different communities, races and religions, but these differences need not divide them. They must be able to live and interact as Kenyans. It is a paramount duty of education to help young people acquire this sense of nationhood by removing conflicts and promoting positive attitudes of mutual respect which enable them to live together in harmony and foster patriotism in order to make a positive contribution to the life of the nation.

2. Promote the social, economic, technological and industrial needs for national development.

Education should prepare the youth of the country to play an effective and productive role in the life of the nation.

a) Social Needs

Education in Kenya must prepare children for changes in attitudes and relationships which are necessary for the smooth progress of a rapidly developing modern economy. There is bound to be a silent social revolution following the wake of rapid modernisation. Education should assist our youth to adapt to this change.

b) Economic Needs

Education in Kenya should produce citizens with the skills, knowledge, expertise and personal qualities that are required to support a growing economy. Kenya is building up a modern and independent economy which is in need of an adequate and relevant domestic workforce.

c) Technological and Industrial Needs

Education in Kenya should provide learners with the necessary skills and attitudes for industrial development. Kenya recognises the rapid industrial and technological changes taking place, especially in the developed world. We can only be part of this development if our education system is deliberately focused on the knowledge, skills and attitudes that will prepare our young people for these changing global trends.

3. Promote individual development and self-fulfilment

Education should provide opportunities for the fullest development of individual talents and personality. It should help children to develop their potential interests and abilities. A vital aspect of individual development is the building of character.

4. Promote sound moral and religious values.

Education should provide for the development of knowledge, skills and attitudes that will enhance the acquisition of sound moral values and help children to grow up into self-disciplined, self-reliant and integrated citizens.

5. Promote social equity and responsibility.

Education should promote social equality and foster a sense of social responsibility within an education system which provides equal educational opportunities for all. It should give all children varied and challenging opportunities for collective activities and corporate social service irrespective of gender, ability or geographical environment.

6. Promote respect for and development of Kenya's rich and varied cultures.

Education should instill in the youth of Kenya an understanding of past and present cultures and their valid place in contemporary society. Children should be able to blend the best of traditional values with the changing requirements that must follow rapid development in order to build a stable and modern society.

7. Promote international consciousness and foster positive attitudes towards other nations.

Kenya is part of the international community. It is part of the complicated and interdependent network of peoples and nations. Education should therefore lead the youth of the country to accept membership of this international community with all the obligations and responsibilities, rights and benefits that this membership entails.

8. Promote positive attitudes towards good health and environmental protection.

Education should inculcate in young people the value of good health in order for them to avoid indulging in activities that will lead to physical or mental ill health. It should foster positive attitudes towards environmental development and conservation. It should lead the youth of Kenya to appreciate the need for a healthy environment.

INTRODUCTION

The Stage Based pathway for learners with Special Needs is organized in four levels namely; Foundation, Intermediate, Prevocational and Vocational levels as outlined in the Basic Education Curriculum Framework (KICD, 2017). The Prevocational Level curriculum designs have been developed for the following categories of learners with special needs; learners with Intellectual Disability, deaf blindness, Severe Autism, Severe Cerebral Palsy and Multiple Disabilities.

The Prevocational Level curriculum covers the following learning areas:

1. Prevocational Skills
2. Communication and Functional Literacy Skills
3. Daily Living Skills and Nutrition
4. Physical Education
5. Music and Movement
6. Social Studies
7. Religious Education (CRE, HRE & IRE)

Learners at Prevocational Level will also undertake an integrated Community Service Learning (CSL) activity whose goal is to provide linkage between concepts or skills learnt in the various Learning Areas. CSL is hosted in the Prevocational Skills learning area. The integrated CSL activity will take a Whole School Approach (WSA) where the entire school community is involved (learners, parents or caregivers or guardians, school administration, teachers).

Learners will stay for a period of 4 years at Prevocational Level to enable them acquire competencies for progression to the Vocational Level. Progression to the Vocational Level will be informed by feedback from classroom assessment, school-based assessment and the summative assessment reports. Assessment at Prevocational level will be differentiated to identify the learner's ability and interest in a specific skill area to facilitate placement at Vocational Level. A learner at Prevocational Level MUST have at least TWO School Based Assessment (SBA) scores uploaded to the KNEC CBA portal to be registered to undertake Kenya Prevocational Level Education Assessment (KPLEA).

LESSON ALLOCATION AT PREVOCATIONAL LEVEL

Learning is individualized for learners with special needs and therefore, time allocation is dependent on completion and mastery of specific tasks. The suggested time of 35 minutes per lesson is a guide.

	Learning Area	Number of Lessons Per Week
1.	Prevocational Skills	18
2.	Communication and Functional Literacy Skills	4
3.	Daily Living Skills and Nutrition	4
4.	Physical Education	5
5.	Religious Education (CRE/IRE/HRE)	2
6.	Music and Movement	2
7.	Social Studies	4
	Pastoral Programme Instruction	1
	Total	40

LEVEL LEARNING OUTCOMES

By the end of the Prevocational Level, the learner should be able to:

- a) utilize basic creative art skills in production of functional and aesthetic items,
- b) transform raw materials into functional and aesthetic form for income generation,
- c) develop suitable work-related skills and values necessary for the job market and service industry,
- d) use varied media of communication to express needs, wants and emotions,
- e) utilize environmental resources efficiently for sustainability and problem solving,
- f) apply health practices for personal wellness and healthy living,
- g) use relevant technology to enhance learning and develop creativity,
- h) perform activities that promote physical fitness and rehabilitation for healthy living,
- i) participate in various socio-economic activities for individual and community development,
- j) utilize safely varied materials, tools and equipment in production of articles of aesthetic and functional value,
- k) appreciate the use of raw materials in production of functional items for economic development.

ESSENCE STATEMENT

Hindu Religious Education (HRE) is a combination of four different faiths namely, Sanatan/Vaidic, Jain, Buddhism and Sikh. The teaching of HRE at the Prevocational Level enables the learner with special needs to acquire knowledge and appreciate religious beliefs, practices and cultural values. The teachings of Enlightened Beings and the commonalities in the four faiths will enable the learner to relate with self, others and the environment for harmonious living, embrace values taught by Enlightened Beings through the Scriptures and have the desire to live by them.

Hindu Religious Education will provide an opportunity to the learner at Prevocational Level to develop religious competencies that will enable them to interact and live harmoniously with peers from diverse socio-cultural and religious backgrounds.

Integration of behaviorist`s theoretical approaches in HRE promotes the acquisition of basic core competencies through constructive contributions both by the teacher and the learner using appropriate platforms of facilitating learning. It will also help the learner with special needs to apply acquired knowledge in life within and outside school. HRE will provide learning experiences that will support the learner to become an ethical, engaged, and empowered citizen.

GENERAL LEARNING OUTCOMES

By the end of Prevocational Level, the learner should be able to:

1. develop faith in Paramatma's divinity, love and provisions for personal spiritual growth,
2. apply moral values from scriptural stories for righteous and harmonious living,
3. practice the basic Worship rituals and recite chants for Spiritual growth,
4. participate in celebrating religious festivals to enhance harmonious coexistence,
5. use appropriate digital resources to attain digital literacy skills for learning.

SUMMARY OF STRANDS AND SUB STRANDS

S/No.	STRANDS	SUB STRANDS
1.	1.0 Paramatma (Divinity in Creation)	1.1 Attributes of Paramatma
		1.2 Enlightened Beings
		1.3 Sacred Animals and Plants
2.	2.0 Scriptural teachings and Values	2.1 Obedience
		2.2 Love
		2.3 Trust
3.	3.0 Ishwar Bhakti (Worship)	3.1 Basic Features in Places of Worship
		3.2 Basic chants and postures for Worship
		3.3 Utsav (Religious Festivals)

1.0 PARAMATMA

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Suggested Key Inquiry Question(s)
1.0 Paramatma (Divinity in Creation)	1.1 Attributes of Paramatma <ul style="list-style-type: none"> ● <i>Creator</i> ● <i>Sustainer</i> ● <i>Liberator</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify attributes of Paramatma in the stages of creation for awareness, b) perform daily activities that show appreciation of attributes of Paramatma for spiritual growth, c) enjoy caring for nature to appreciate Paramatma’s creation. 	The learner is guided to: <ul style="list-style-type: none"> ● observe or listen to verbal or tactual description of pictures or watch audio visual clips or animations on attributes of Paramatma and identify them according to the four faiths such as the Tridev (Brahma, Vishnu and Shiva/Mahesh) (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or learner support assistant or teacher to identify the attributes of Paramatma</i>), ● watch audiovisual clips or animations on stages of growth or take guided tour in the school or neighbourhood to explore different kinds of plants and identify their stages of growth such as planting, sprouting, flowering, withering for plants. Identify the different stages of growth for animals such as birth, growing and transforming for animals (<i>a learner with motor or manipulation or mobility difficulties could be assisted by peers or Learner Support Assistant or teacher to perform the activity</i>), ● participate in a demonstration on performing day to day activities to nurture Paramatma’s creation as follows: i) For Plants: sowing, potting, watering, manuring, weeding, pruning, harvesting, 	<ol style="list-style-type: none"> 1. How do you care for plants? 2. How do you care for animals? 3. Why is it important to care for Paramatma’s creation?

			<p>ii) For animals: watering, feeding, cleaning the animal house, bathing animals, playing with animals, treating the animal as member of the family and worshiping the sacred animals,</p> <ul style="list-style-type: none"> ● practice performing day to day activities to nurture Paramatma’s creation, ● use digital devices with assistive technology to record videos or take photos of different activities involving nature and put in their portfolios, ● create a collage that illustrates the attributes of Paramatma in different aspects of nature (such as mountains, rivers, animals), ● clear the working area and store the resources used appropriately. 	
<p>Core Competencies to be developed: Self-efficacy: as learners successfully performing day to day activities to nurture Paramatma’s creation. Creativity and imagination: as learners create a collage to illustrate the attributes of Paramatma in different aspects of nature such as mountains, flowing rivers, perishable plants and dying animals.</p>				
<p>Values: Love: is nurtured as learners share different items and materials with their peers while making a collage to illustrate the attributes of Paramatma.</p>				
<p>Pertinent and Contemporary Issues (PCIs):</p> <ul style="list-style-type: none"> ● Socio economic issues: as learners practice performing day to day activities to nurture Paramatma’s creation. ● Safety and security: as learners take safety precautionary measures while using resources for making collage such as scissors and razor blades. 				
<p>Links to other Learning Areas: The learner is able to relate the skills used in making a collage to illustrate the attributes of Paramatma in different aspects of nature to collage techniques in Prevocational skills.</p>				
<p>Suggested Learning Resources: Audio-visual aids, or animations, digital devices with assistive technologies, Models, Pictures, cartons, manilla papers, beads, different types of dry seeds, glue, pair of scissors or razor blades, Learner Support assistant.</p>				

SUGGESTED ASSESSMENT GUIDE

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to care for plants.	i. Potting			
		ii. Sowing plant seeds			
		iii. Manuring plants			
		iv. Watering plants			
		v. Weeding plants			
		vi. Pruning plants			
		vii. Harvesting			
2	Ability to care for animals.	i. Providing water			
		ii. Feeding animals			
		iii. Cleaning the animal house,			
		iv. Bathing animals			
		v. Playing with animals			
		vi. Treating the animal as member of the family			
		vii. Worshipping the sacred animals			

Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner's Performance

The learner's competencies will be rated using the scoring guide as indicated below.

Level Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to care for plants.	The learner demonstrates 7 skills in caring for plants.	The learner demonstrates 4 to 6 skills in caring for plants.	The learner demonstrates 2 to 3 skills in caring for plants.	The learner demonstrates 1 or none of the skills in caring for plants.
Ability to care for animals.	The learner demonstrates 7 skills in caring for animals.	The learner demonstrates 4 to 6 skills in caring for animals.	The learner demonstrates 2 to 3 skills in caring for animals.	The learner demonstrates 1 or none of the skills in caring for animals.

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Suggested Key Inquiry Question(s)
1.0 Paramatma (Divinity in Creation)	1.2 Enlightened Beings and Devotees with special needs <ul style="list-style-type: none"> ● <i>Lord Vishnu as Vamana: The Incarnation of Lord Vishnu as a Dwarf (short stature)</i> ● <i>20th Tirthankar Muni Suvrata and Shripal Raja (the leper)</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify the Enlightened Beings from the four faiths for awareness, b) narrate the spiritual wisdom the Enlightened Beings had for devotees with special needs, 	The learner is guided to: <ul style="list-style-type: none"> ● observe or listen to verbal or tactual description of the pictures or watch audio-visual clips or animations of Enlightened Beings and identify them by name or physical features or their attire or the instrument or weapon held in their hands or being accompanied by a particular animal (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication to identify the Enlightened Beings</i>), ● select the correct pictures or models or different depictions of Enlightened Beings presented (<i>a</i> 	How can we emulate the lives of the Enlightened beings?

	<ul style="list-style-type: none"> ● <i>Khujjuttara the hunchback devotee of Lord Buddha</i> ● <i>Sri Guru Har Krishanji and Gunga (deaf) Chhajumal</i> 	<p>c) appreciate the virtuous lives of the Enlightened Beings by practicing their teachings.</p>	<p><i>learner with motor or manipulation difficulties could be assisted by peers or learner Support assistant or teacher),</i></p> <ul style="list-style-type: none"> ● identify symbolic poses the Enlightened Beings are depicted in as they impart spiritual wisdom from the pictures provided such as: meditative pose, blessing pose (<i>a learner with motor or mobility difficulties could be assisted by peers or Learner Support Assistant. Safety of all learners should be observed</i>), ● use digital devices with assistive technology to watch or listen to verbal or tactual description of audio-visual clips or animations of short inspirational stories from the lives of Enlightened Beings, ● visit places of Worship to observe or listen to a resource person knowledgeable in Hindu Religious Education narrating inspirational stories from the life of Enlightened Beings (<i>a learner with motor or mobility difficulties could be assisted by peers or Learner Support Assistant. Safety of all learners should be observed</i>), ● take turns in narrating the inspirational stories of Enlightened Beings for devotees with special needs from the pictures provided as follows: i) The Incarnation of Lord Vishnu as a Dwarf (short stature), ii) 20th Tirthankar Muni Suvrata and Shripal Raja (the leper), iii) Khujjuttara the hunchback devotee of Lord Buddha, iv) Sri 	
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			<p>Guru Har Krishanji and Gunga (deaf) Chhajumal (<i>a learner with severe communication difficulties could use Augmentative and alternative Communication</i>),</p> <ul style="list-style-type: none"> • sing or sign sing or tactually sign sing or listen to songs of praise for <i>Bhajans or Stavans or Shabads</i> glorifying Enlightened Beings. 	
<p>Core Competencies to be developed:</p> <ul style="list-style-type: none"> • Self-efficacy: as the learner successfully identifies the Enlightened Beings from the four faiths (Lord Vishnu, Lord Mahavir, Lord Buddha and Sri Guru Harkrishan ji). • Digital literacy: as the learner uses digital devices with assistive technology to listen to or watch audio-visual clips or animations of inspirational stories from the lives of Enlightened Beings, 				
<p>Values:</p> <p>Love and Peace are promoted through the inspirational stories from the lives of Vishnu, Lord Mahavir, Lord Buddha and Sri Guru Harkrishan ji.</p>				
<p>Pertinent and Contemporary Issues (PCIs):</p> <p>Social cohesion: is promoted as learners sing or sign sing or tactually sign sing or listen to songs of praise for <i>Bhajans or Stavans or Shabads</i> glorifying Enlightened Beings.</p>				
<p>Links to other Learning Areas:</p> <p>The learner is able to relate singing sacred songs to praise Enlightened Beings to skills of performing in Music and Movement.</p>				
<p>Suggested Learning Resources:</p> <p>Pictures of Enlightened Beings, murtis/pictures, Digital devices with assistive technology, Resource person, AAC resources, Learner Support Assistant, pictures, audio-visual clips.</p>				

SUGGESTED ASSESSMENT GUIDES

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify the Enlightened Beings	i. Identifying the Enlightened Beings by name			
		ii. Identifying the Enlightened Beings by their attire			
		iii. Identifying the Enlightened Beings by the instruments or weapon held in their hands			
		iv. Identifying the Enlightened Beings by being accompanied by a particular animal			

Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner's Performance

The learner's competencies will be rated using the scoring guide as indicated below.

Level Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to identify the Enlightened Beings.	The learner identifies Enlightened Beings by 4 attributes.	The learner identifies Enlightened Beings by 3 attributes.	The learner identifies Enlightened Beings by 2 attributes.	The learner identifies Enlightened Beings by 1 attribute or none

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Suggested Key Inquiry Question(s)
1.0 Paramatma	1.3 Sacred Animals and Plants <ul style="list-style-type: none"> • <i>Sacred Animal</i> <p><i>Sanatan:</i></p> <ul style="list-style-type: none"> - <i>Cow</i> - <i>Bull</i> - <i>Elephant</i> - <i>Horse</i> - <i>Hawk</i> - <i>Peacock</i> <p><i>Jain & Buddhists:</i></p> <ul style="list-style-type: none"> - <i>Elephant</i> - <i>Peacock</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify the animals and plants that are considered sacred in the four faiths for learning, b) talk about the sacredness represented by the animals and plants in each faith for learning, c) appreciate the role played by animals and plants in the spiritual aspect of life for self-fulfillment. 	The learner is guided to: <ul style="list-style-type: none"> • observe or listen to verbal or tactual description of pictures or audio-visual clips or animations on animals that are considered sacred and identify them (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication to identify the animals</i>), • take a field trip to a location with cultural or religious significance to observe, explore and identify sacred animals present such as Cow, Bull, Lion, Horse, Hawk, Elephant, Peacock (<i>a learner with motor or manipulation or mobility difficulties could be assisted by peers or learner Support assistants or teachers. Safety of all learners should be observed</i>), • observe or listen to a resource person knowledgeable in Hindu Religious Education or a 	1. Which animals are sacred? 2. Why are certain plants considered sacred?

	<p><i>Sikh:</i></p> <ul style="list-style-type: none"> - <i>Horse</i> - <i>Hawk</i> - <i>Peacock</i> <ul style="list-style-type: none"> ● <i>Sacred Plants</i> - <i>Tulsi</i> - <i>Mango</i> - <i>Peepal/ Bodhi tree</i> - <i>Coconut</i> 		<p>representative from a community with strong cultural ties to animals narrating stories and insights about the sacred animals,</p> <ul style="list-style-type: none"> ● take turns in narrating stories on sacred animals from the pictures provided (<i>a learner with severe communication difficulties could use Augmentative and alternative Communication to narrate stories on sacred animals</i>), ● take a nature walk to observing or tactually explore animals and identify details such as colours, patterns and behaviour, ● participate in religious activities that enhance reverence to plants through activities such as performing acts of worship (puja and aarti), bowing down, tying sacred thread, chanting, meditating, ● colour pictures or embossed outlines of sacred animals using appropriate colours, ● observe or listen to verbal or tactual description of pictures or audio-visual clips or animations on plants that are considered sacred and identify them (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or learner support assistant or teacher to identify the plants</i>), ● narrate the importance of each of the sacred animals as follows: i) Cow is revered as the holy mother and nourisher, ii) Bull is revered as the doer on whose shoulders the earth rests, iii) Elephant is considered as an auspicious sign and symbolises strength, wisdom and environmental at the entrance of a Jain derasar, and is considered auspicious when seen in 	
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			<p>a dream, iv) Lion is a symbol of wisdom, vitality, power and self-control. v) Hawk is revered as the vehicle of one of Sanatan gods and most trusted companion of a Sikh Guru, vi) Peacock is revered as a sacred bird for its serenity, composure and poise vii) The Horse is a symbol of loyalty, respect, companionship, and great power, as well as generosity and royalty,</p> <ul style="list-style-type: none"> ● participate in a guided discussion on the importance of sacred animals in the local culture such as; i) symbolising power, ii) symbolising self-control, iii) symbolising wisdom, iv) symbolising purity, ● take a trip to a botanical garden featuring plants with religious or cultural significance to observe, explore and identify the sacred plants such as Peepal/Bodhi tree, Tulsi, Coconut, Mango (a learner with motor or manipulation or mobility difficulties could be assisted by peers or learner Support assistant or teacher), ● observe or listen to a resource person knowledgeable in Hindu Religious Education or a representative from a community with strong cultural ties to plants narrating stories and insights about the sacred plants, ● take turns in narrating stories on sacred plants from the pictures provided. <i>Learners with severe communication difficulties could use Augmentative and alternative Communication to narrate stories on sacred plants,</i> ● participate in a guided discussion on the importance of sacred plants in the local culture such as: i) Tulsi is worshipped as a goddess and a protector (having 	
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			<p>grown in the centre of the house), ii) Coconut is a divine fruit because its water and fruit is pure as nectar, iii) both are used as medicine for curing diseases, iv) Mango is an ancestral plant that stays in the family for generations. It is grown as an offering in various family's religious activities, v) Bodhi tree/ Peepal is revered as it was the tree that enlightened beings like Lord Mahavir and Buddha meditated under. It is high in oxygen,</p> <ul style="list-style-type: none"> ● take a nature walk to observe or tactually explore plants and identify details such as colours, patterns and behaviour. <i>Learners with motor or manipulation or mobility difficulties could be assisted by peers or learner support assistant or teacher. Safety of all learners should be observed</i>, ● colour pictures or embossed outlines of sacred plants using appropriate colours, ● display the finished work for feedback, ● clear the working area and store the materials used appropriately. 	
<p>Core Competencies to be developed: Self-efficacy: as the learner successfully identifies the sacredness of plants and animals.</p>				
<p>Values: Love: is promoted as the learner shares materials while colouring the pictures.</p>				
<p>Pertinent and Contemporary Issues (PCIs): Environmental Education: as the learner narrates stories on sacredness represented by the animals and plants</p>				
<p>Links to other Learning Areas: The learner is able to relate the skills used in colouring the pictures of sacred animals and plants to drawing and painting in Prevocational skills.</p>				
<p>Suggested Learning Resources: Digital devices with assistive technology, colours, charts, resource person, embossed pictures and models of sacred animals and plants, Learner Support Assistant, AAC resources.</p>				

SUGGESTED ASSESSMENT GUIDES

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify sacred animals.	i. Identifying a cow			
		ii. Identifying a bull			
		iii. Identifying a lion			
		iv. Identifying a horse			
		v. Identifying a hawk			
		vi. Identifying an elephant			
		vii. Identifying a peacock			
2	Ability to talk about the sacredness represented by animals.	i. Symbolising power.			
		ii. Symbolising self-control.			
		iii. Symbolising wisdom.			
		iv. Symbolising purity.			
3	Ability to identify sacred plants	i. Identifying a Peepal plant			
		ii. Identifying a Tulsi plant			
		iii. Identifying a Coconut plant			
		iv. Identifying Mango plant			
4.	Ability to talk about the sacredness represented by plants	i. Using for Worshipping.			
		ii. Using it for protection.			
		iii. Signifying purity and nourishment.			
		iv. Using it as medicine for curing diseases.			

		v. Using as offering for generations			
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Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner's Performance

The learner's competencies will be rated using the scoring guide as indicated below.

Level Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to identify sacred animals	The learner identifies 6 to 7 sacred animals.	The learner identifies 4 to 5 sacred animals.	The learner identifies 2 to 3 sacred animals.	The learner identifies 1 or none of the sacred animals.
Ability to talk about the sacredness represented by animals.	The learner talks about 4 attributes of sacredness represented by animals.	The learner talks about 3 attributes of sacredness represented by animals.	The learner talks about 2 attributes of sacredness represented by animals.	The learner talks about 1 or none of the attributes of sacredness represented by animals.
Ability to identify sacred plants	The learner identifies 4 sacred plants.	The learner identifies 3 sacred plants.	The learner identifies 2 sacred plants.	The learner identifies 1 or none of the sacred plants.
Ability to talk about the sacredness represented by plants.	The learner talks about 4 attributes of sacredness represented by plants.	The learner talks about 3 attributes of sacredness represented by plants.	The learner talks about 2 attributes of sacredness represented by plants.	The learner talks about 1 or none of the attributes of sacredness represented by plants.

2.0 SCRIPTURAL TEACHINGS AND VALUES

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Suggested Key Inquiry Question(s)
2.0 Scriptural Teachings and Values	2.1 Obedience <ul style="list-style-type: none"> ● <i>Sanatan: Dharma – obedience to the Law of Religion</i> ● <i>Jain: The Digamber saint and the hunter who renounced meat.</i> ● <i>Buddhism: Maha Mangala Sutta (Blessings from Sutta Pitaka scripture)</i> ● <i>Sikhism: Bhai Jetha’s tests for selection as the 4th Sikh Guru</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify ways of showing obedience to self and others for awareness, b) carry out activities that promote obedience to Paramatma for peaceful coexistence, c) desire to show obedience to others for harmonious living. 	The learner is guided to: <ul style="list-style-type: none"> ● observe or listen to verbal or tactual description of pictures or audio-visual clips or animations on obedience to teachers, peers, support staff, parents or guardians, siblings, elders and those in leadership positions and to identify various ways of showing obedience (<i>adjust light intensity for a learner with light sensitivity while a learner with severe communication difficulties could use Augmentative and alternative Communication</i>), ● observe or listen to or tactually follow a knowledgeable person in Hindu Religious Education narrating scriptural teachings on obedience according to the four faiths, ● talk about ways of showing obedience to teachers, peers, support staff, parents or guardians, siblings, elders and those in leadership positions such as: i) following school rules, ii) following instructions, iii) doing duties assigned, iv) obeying the laws of the land, ● participate in a skit to showcase ways of practising obedience (<i>a learner with motor or manipulation or mobility difficulties could be assisted by peers or Learner Support Assistant or teacher. Provide tactile modelling and physical guidance to a learner with Deafblindness. Safety precautions should be observed for all learners</i>), ● use digital devices with assistive technology to take photographs or record video clips during the skit and put in their portfolios, 	How do we show obedience?

			<ul style="list-style-type: none"> ● participate in a demonstration on different activities that promote obedience to Paramatma such as: i) obeying religious beliefs, ii) praying and meditating iii) following the rituals at places of worship iv) doing what is right as per the scriptural teachings, ● practise different activities that promote obedience to Paramatma, ● recite a poem on obedience using appropriate modes of communication. 	
<p>Core Competencies to be developed:</p> <ul style="list-style-type: none"> ● Learning to learn: as the learner obeys teachers, peers, support staff, parents, siblings, elders and those in leadership. ● Citizenship: as the learner identifies different ways of showing obedience to others and obeying the law of the land. 				
<p>Values:</p> <ul style="list-style-type: none"> ● Responsibility: is inculcated at the learner obeys teachers, peers, support staff, parents, siblings, elders and those in leadership 				
<p>Pertinent and Contemporary Issues (PCIs):</p> <ul style="list-style-type: none"> ● Positive discipline: as the learner demonstrates obedience to people in leadership, elders, siblings and others. ● Peace Education: as the learner contributes to peace at home by obeying their parents. 				
<p>Links to other Learning Areas:</p> <p>The learner relates the ways of showing obedience to people in the workplace in Communication and Functional Literacy Skills.</p>				
<p>Suggested Learning Resources:</p> <p>The Scriptures (Vedas, Sutta Pitaka), internet, historical sites with information, flash cards, pictures, videos, charts, posters, pictures, audio player, picture cards, prayer books, Learner Support Assistant, digital devices with assistive technologies.</p>				

SUGGESTED ASSESSMENT GUIDES

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify ways of showing obedience to self and others.	i) Following school rules.			
		ii) Following instructions.			
		iii) Doing duties assigned.			
		iv) Obeying the laws of the land.			
2	Ability to carry out activities that promote obedience to Paramatma.	i) Obeying religious beliefs.			
		ii) Praying and meditating			
		iii) Following the rituals at places of worship			
		iv) Doing what is right as per the scriptural teachings			

Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner's Performance

The learner's competencies will be rated using the scoring guide as indicated below.

Level Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to identify ways of showing obedience to self and others.	The learner identifies 4 ways of showing obedience to self and others.	The learner identifies 3 ways of showing obedience to self and others.	The learner identifies 2 ways of showing obedience to self and others.	The learner identifies 1 way of showing obedience to self and others.
Ability to carry out activities that promote obedience to Paramatma.	The learner identifies 4 activities that promote obedience to Paramatma.	The learner identifies 3 activities that promote obedience to Paramatma.	The learner identifies 2 activities that promote obedience to Paramatma.	The learner identifies 1 activity that promotes obedience to Paramatma.

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Suggested Key Inquiry Question(s)
2.0 Scriptural teachings and Values	2.2 Love <ul style="list-style-type: none"> ● <i>Sanatan: Shravan Kumar and King Dasarath</i> ● <i>Jain: Concept of Karuna (compassion)</i> ● <i>Buddhism:</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify ways of showing love to self and others for awareness, b) carry out activities that foster love for learning, c) desire to love self and others for 	The learner is guided to: <ul style="list-style-type: none"> ● observe or listen to verbal or tactual description of pictures or audio-visual clips or animations on scriptural teachings on love and identify various ways of showing love to others using appropriate modes of communication (<i>Adjust light intensity for a learner with light sensitivity. Provide tactile modelling and physical guidance to a learner with Deaf blindness. Safety precautions should be observed for all learners</i>), ● observe or listen to or tactually follow a resource person narrating scriptural teachings on love as per the four faiths, ● participate in a guided discussion on ways of showing 	1.How do you show love to yourself? 2.How do you show love to others?

	<p><i>Goodwill (Metta) from Karaniya Metta Sutta</i></p> <ul style="list-style-type: none"> ● <i>Sikhism: Sarbath dha Bhalla (Good for the universe) in the daily Ardas (prayer)</i> 	<p>peaceful coexistence.</p>	<p>love for self and others such as: i) accepting self and others, ii) doing good to self and others, iii) helping self and others, iv) comforting self and others, v) sharing what one has with those in need, vi) gifting self and others vii) showing compassion to self and others,</p> <ul style="list-style-type: none"> ● participate in activities that promote love towards self and others, ● take turns in role playing various ways that show love for self and others (<i>a learner with severe communication difficulties could use AAC while a learner with motor or manipulation or mobility difficulties could use alternative functional parts of the body or be assisted by peers or Learner Support Assistant or teacher. Provide tactile modelling and physical guidance to a learner with deafblindness. Safety precautions should be observed for all learners</i>), ● recite a poem on loving self and others using appropriate modes of communication. 	
<p>Core Competencies to be developed:</p> <ul style="list-style-type: none"> ● Learning to learn: as the learner practises various ways of showing love for self and others. ● Communication and collaboration: as the learner engages in role playing with peers on various ways of showing love for self and others. 				
<p>Values:</p> <ul style="list-style-type: none"> ● Peace: is inculcated as the learner practises ways of showing love to self and others for peaceful coexistence. ● Respect: is nurtured as the learner accommodates others' opinions as they role play activities that show love for self and others. 				
<p>Pertinent and Contemporary Issues (PCIs):</p> <p>Effective communication: as the learner participates in a guided discussion on ways of showing love to self and others</p>				
<p>Links to other Learning Areas:</p> <p>The learner relates ways of showing love to self and others to greetings and courtesy words in in Communication and Functional Literacy Skills</p>				
<p>Suggested Learning Resources:</p> <p>The Scriptures (Vedas, Suttas, Ardaas), internet, historical sites with information, flash cards, pictures, videos, charts, posters, pictures, audio player, picture cards, prayer books, Learner Support Assistant, digital devices with assistive technologies.</p>				

SUGGESTED ASSESSMENT GUIDES

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify ways of showing love to self and others.	i. Accepting self and others.			
		ii. Doing good to self and others.			
		iii. Helping self and others.			
		iv. Comforting self and others.			
		v. Sharing what one has with those in need.			
		vi. Gifting self and others.			
		vii. Showing compassion to self and others.			
2	Ability to carry out activities that foster love.	i. Accepting self and others.			
		ii. Doing good to self and others.			
		iii. Helping self and others.			
		iv. Comforting self and others.			
		v. Sharing what one has with those in need.			
		vi. Gifting self and others.			
		vii. Showing compassion to self and others.			

Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner’s Performance

The learner’s competencies will be rated using the scoring guide as indicated below.

Level Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to identify ways of showing love to self and others.	The learner identifies 6-7 ways of showing love to self and others.	The learner identifies 4-5 ways of showing love to self and others.	The learner identifies 2-3 ways of showing love to self and others.	The learner identifies 1 way of showing love to self and others.
Ability to carry out activities that foster love	The learner identifies 7 ways of showing love to self and others.	The learner identifies 6 ways of showing love to self and others.	The learner identifies 5 ways of showing love to self and others.	The learner identifies 4 ways of showing love to self and others.

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Suggested Key Inquiry Question(s)
2.0 Scriptural teachings and Values	2.3 Trust <ul style="list-style-type: none"> ● <i>Sanatan: Prahalad and Narsimha Avtar</i> ● <i>Jain: Suddatta and Goddess Vijaya</i> ● <i>Buddhism: Kalama Suttas from the</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify people he or she can trust for own safety, b) mention qualities of a trustworthy person for learning, c) appreciate living with trustworthy persons for 	The learner is guided to: <ul style="list-style-type: none"> ● observe or listen to verbal or tactual description of pictures or watch audio-visual clips or animations of people he or she can trust and identify them using appropriate mode of communication (<i>adjust light intensity for learners with light sensitivity. Provide tactile modelling and physical guidance to a learner with Deafblindness. Safety precautions should be observed for all learners</i>), ● identify people at school, home and in the community that he or she can trust such as: teacher, support staff, parent or guardian, neighbour, religious leaders, community member, police officer (<i>a learner with</i> 	1. Who are the people you can trust at school? 2. Who are the people you can trust at home?

	<p><i>Suttapitaka scripture</i></p> <ul style="list-style-type: none"> ● <i>Sikhism: Baba Fareedaji as a child bhagat.</i> 	<p>harmonious coexistence.</p>	<p><i>severe communication difficulties could use Augmentative and alternative Communication or be assisted by peers or Learner Support Assistant or teacher. Provide tactile modelling and physical guidance to a learner with Deafblindness),</i></p> <ul style="list-style-type: none"> ● observe or listen to or tactually follow a resource person narrating the scriptural teachings on trust as per the four faiths, ● participate in a guided discussion on qualities of a trustworthy person such as: i) one who is honest – tells the truth, ii) one who keeps promises, iii) one who is responsible, iv) one who is reliable, ● take turns in role playing qualities of a trustworthy person (<i>a learner with severe communication difficulties could use AAC. Learners with motor or manipulation or mobility difficulties could be assisted by peers or Learner Support Assistant or teacher. Provide tactile modelling and physical guidance to a learner with Deafblindness. Safety precautions should be observed for all learners</i> 	
<p>Core Competencies to be developed:</p> <ul style="list-style-type: none"> ● Self-efficacy: as the learner successfully identifies people he or she can trust at home, school and the community. ● Creativity and Imagination: as the learner comes up with unique and new ideas during role playing. 				
<p>Values:</p> <ul style="list-style-type: none"> ● Peace: is inculcated as the learner identifies trustworthy persons at home, school and the community. ● Unity: is promoted as the learner works together with peers during the role play. 				
<p>Pertinent and Contemporary Issues (PCIs):</p> <p>Positive discipline: as the learner demonstrates trust to correct and worthy persons for safety.</p>				
<p>Links to other Learning Areas:</p> <p>The learner relates the people that he or she can trust to people in the workplace in Communication and Functional Literacy Skills</p>				
<p>Suggested Learning Resources:</p>				

The Scriptures (Vedas, Suttas,), internet, historical sites with information, flash cards, pictures, videos, charts, posters, pictures, audio player, picture cards, prayer books, Learner Support Assistant, digital devices with assistive technologies.

SUGGESTED ASSESSMENT GUIDES

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify people he or she can trust	i. Identifying a teacher			
		ii. Identifying a parent or guardian			
		iii. Identifying religious leaders			
		iv. Identifying a community member			
		v. Identifying a police officer			
2	Ability to mention qualities of a trustworthy person	i. Keeping promises			
		ii. Being responsible			
		iii. Being respectful			
		iv. Being reliable			

Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner’s Performance

The learner’s competencies will be rated using the scoring guide as indicated below.

Level Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to identify people he or she can trust	The learner identifies 5 people he or she can trust	The learner identifies 3 to 4 people he or she can trust	The learner identifies 2 people he or she can trust	The learner identifies 1 or none of the people he or she can trust
Ability to identify qualities of a trustworthy person	The learner identifies 4 qualities of a trustworthy person.	The learner identifies 3 qualities of a trustworthy person.	The learner identifies 2 qualities of a trustworthy person.	The learner identifies 1 or none of the qualities of a trustworthy person.

3.0 ISHWAR BHAKTI

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences		Suggested Key Inquiry Question(s)
3.0 Ishwar Bhakti (Worship)	3.1 Basic features in Places of Worship <ul style="list-style-type: none"> ● <i>Mandir (Sanatan/Vaidic temple)</i> ● <i>Derasar (Jain temple)</i> ● <i>Stupa/Vihaar (Buddhist temple)</i> ● <i>Gurudwara (Sikh temple)</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify features found in various places of worship for awareness, b) classify places of worship based on their features for learning, c) appreciate diversity in places of worship for spiritual growth. 	The learner is guided to: <ul style="list-style-type: none"> ● observe or listen to verbal or tactual description of the pictures or watch audio visual clips or animations of places of Worship and identify features of the places of Worship (<i>Adjust light intensity for learners with light sensitivity. Learners with severe communication difficulties could use Augmentative and Alternative Communication to identify features at places of Worship</i>), ● visit places of Worship with the teacher or parent to observe or tactually explore religious features found at the designated areas in places of Worship. The features may include religious symbols as follows: Santan: i) Om, ii) Swastika, iii) Nandi and other sacred animals and birds, iv) Bells at the entrance, v) Murti. Jain: i) Aum and Swastika, ii) Elephants, iii) Mirror at the entrance, iv) Murti. Buddhist: i) Wheel of Dharma, ii) Flag, iii) Stupa, iv) Murti. Sikh: i) Ik-onkar, ii) Khanda, iii) Scripture on a palanquin, iv) Nishaan Sahib. 		1.What are features in places of Worship? 2.Why are places of Worship important?

			<p>Common features for the four faith include:</p> <ul style="list-style-type: none"> - a place for removing shoes, - washing hands and feet; - shops for flowers, - other offering or religious items. <ul style="list-style-type: none"> ● follow protocols that are observed while visiting a place of Worship by: i) removing shoes, ii) washing hands by the door, iii) covering the head, iv) entering the prayer hall, v) bowing/kneeling, vi) presenting offerings, vii) observing silence, viii) going around the deity/scripture, ix) reciting relevant mantra/practise of worship, x) listening to the discourse, ● take pictures or record videos of different features at places of Worship and put them in their portfolio (<i>a learner with motor or manipulation difficulties could be assisted by peers or learner Support Assistant or teacher</i>), ● classify places of Worship from the pictures or models provided based on their features such as: i) symbols on the exterior of the place of worship, ii) the shape of the prayer hall, iii) the flag outside the place of worship, iv) the names of the Enlightened Being or community associated with the Place of Worship (<i>a learner with motor or manipulation or mobility difficulties could be assisted by peers or learner Support Assistant or teacher. Safety of all learners should be observed</i>), 		
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			<ul style="list-style-type: none"> ● draw or model or trace outlines of dotted pictures or cutouts or embossed pictures of places of Worship, ● display his or her work for feedback, ● clear the working area and store the resources used appropriately. 		
<p>Core Competencies to be developed:</p> <ul style="list-style-type: none"> ● Communication: as a learner interact with parents/guardians/caregivers and significant others when visiting places of Worship to observe religious features found in places of Worship. ● Learning to learn: as the learner follows the protocols to be observed at places of Worship. 					
<p>Values: Respect: is enhanced as the learner develops a positive attitude towards places of Worship as well as upholding rules and regulation governing the place of Worship.</p>					
<p>Pertinent and Contemporary Issues (PCIs): Religious diversity: as the learner appreciates diversity in places of Worship.</p>					
<p>Links to other Learning Areas: The learner is able to relate the skills used in following protocols at places of Worship to protocols observed when visiting social amenities (hospital, police station and hotel) in Communication and Functional Literacy Skills.</p>					
<p>Suggested Learning Resources: Symbols at places of worship, the flags at the places of worship, bells, murtis, pencils, crayons, coloured pencils, drawing paper or book, modelling clay, plasticine, digital devices with assistive technology, print materials, pictures of places of Worship, embossed pictures, video clips, Learner Support Assistant, portfolio.</p>					

SUGGESTED ASSESSMENT GUIDES

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify features found in various places of worship.	i. Identifying the religious symbols.			
		ii. Identifying the flag/dhwaj.			
		iii. Identifying the shape and structure of the place of worship.			
		iv. Identifying Elephants and a mirror at the entrance for a Derasar.			
		v. Identifying Nandi and other sacred animals at the entrance for a Mandir.			
		vi. Identifying Bells at the entrance at a Mandir.			
		vii. Identifying Murti at the entrance of Mandir, Derasar, Stupa.			
		viii. Identifying Scripture on a palanquin at the Gurdwara.			
		ix. Identifying the place for removing shoes, washing hands and feet.			
		x. Identifying shops for flowers, other offerings or religious items.			
2	Ability to follow protocols in a place of Worship.	i. Removing shoes			
		ii. Washing hands by the door			
		iii. Covering the head.			
		iv. Entering the prayer hall			

		v. Bowing/kneeling in prayer hall			
		vi. Presenting offerings.			
		vii. Observing silence.			
		viii. Going around the deity/scripture.			
		ix. Reciting relevant mantra/ Practice of Worship.			
		x. Listening to the discourse.			

Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner's Performance

The learner's competencies will be rated using the scoring guide as indicated below.

Level \ Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to identify features found in various places of worship.	The learner identifies 9 to 10 features found in a place of Worship.	The learner identifies 6 to 8 features found in a place of Worship.	The learner identifies 3 to 5 features found in a place of Worship.	The learner identifies 2 or less of the features found in a place of Worship.
Ability to follow protocols in a place of Worship.	The learner follows 9 to 10 protocols in a place of Worship.	The learner follows 6 to 8 protocols in a place of Worship.	The learner follows 3 to 5 protocols in a place of Worship.	The learner follows 2 or less of the protocols in a place of Worship.

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Suggested Key Inquiry Question(s)
3.0 Ishwar Bhakti (Worship)	3.2 Basic chants and postures for Worship <ul style="list-style-type: none"> • <i>Om - Sanatan</i> • <i>Aum - Jain</i> • <i>Triple gem refuge chant - Buddhism</i> • <i>Vaheguru/Satnaam - Sikh</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify basic chants as per the four faiths for awareness, b) recite basic chants for spiritual development, c) enjoy reciting simple chants for spiritual growth. 	The learner is guided to: <ul style="list-style-type: none"> • observe or listen to verbal or tactual description of the pictures or watch audio visual clips or animations of simple basic chants as per the four faiths and identify them (<i>Adjust light intensity for learners with light sensitivity. Learners with severe communication difficulties could use Augmentative and Alternative Communication to identify the basic chants</i>), • visit places of Worship with their teachers or parents or guarding and observe preparations for chanting and how it is done (<i>a learner with motor or manipulation or mobility difficulties could be assisted by peers or learner Support Assistant or teacher. Safety of all learners should be observed</i>), • observe or listen to or tactually follow a resource person reciting basic chants from each faith, • mention simple basic chants as per the four faiths as follows: i) Om (Verbal) chant of Sanatan faith, ii) Aum (Verbal) chant of Jain faith, iii) Triple gem refuge (Silent) chant of Buddhist faith, iv) Vaheguru Satnaam (verbal/singing/silent) chant of Sikh faith (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication to identify the basic chants</i>), • prepare in readiness to recite basic chants as follows: i) covering the head, ii) sitting cross legged on a mat, cushion, low seat, chair or bench (sitting in the meditative pose), iii) folding hands, iv) closing eyes, v) holding <i>Mala</i> (prayer beads) in the hand while chanting, 	How do we pray to Paramatma?

			<ul style="list-style-type: none"> ● participate in a demonstration on reciting simple chants from each faith, ● practise reciting simple chants during assembly at school, at home, places of Worship and community halls (<i>a learner with severe communication difficulties could use AAC to recite the chants or be assisted by peers or learner Support Assistant or teacher</i>), ● take photographs or record video clips of peers reciting simple chants and put them in his or her portfolio. 	
Core Competencies to be developed:				
<ul style="list-style-type: none"> ● Learning to learn: as the learner identifies simple basic chants as per the four faiths. ● Self-efficacy: as the learner successfully recites simple chants as per the four faiths. 				
Values:				
Respect: is achieved as the learner observes protocols of reciting basic chants from each faith.				
Pertinent and Contemporary Issues (PCIs):				
<ul style="list-style-type: none"> ● Patriotism: as learners recite chants from other faiths other than those of their faiths hence embracing other faiths. ● Safety: as the learner observes safety of self and others during the activities. 				
Links to other Learning Areas:				
The learner is able to relate skills used in reciting chants to performing in Music and Movement.				
Suggested Learning Resources:				
Digital devices with assistive technology, pictures of preparing for Chants, chant charts, Learner Support Assistant, Audio-visual clips.				

SUGGESTED ASSESSMENT GUIDES

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify simple chants from the four faiths.	i. Identifying the Om (Verbal) chant of Sanatan faith.			
		ii. Identifying the Aum (Verbal) chant of Jain faith.			
		iii. Identifying the Triple gem refuge gem (Silent) chant of Buddhist faith.			
		iv. Identifying the Vaheguru Satnaam (verbal/singing/silent) chant of Sikh faith.			
2	Ability to prepare in readiness to recite basic chants	i. covering the head,			
		ii. sitting cross legged on a mat, cushion, low seat, chair or bench (sitting in the meditative pose)			
		iii. folding hands,			
		iv. closing eyes,			
		v. holding <i>Mala</i> (prayer beads) in the hand while chanting			

Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner's Performance

The learner's competencies will be rated using the scoring guide as indicated below.

Level Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to identify simple chants from the four faiths.	The learner is able to identify 4 chants.	The learner is able to identify 3 chants.	The learner is able to identify 2 chants.	The learner is able to identify 1 or none of the chants.
Ability to chant the four chants.	The learner is able to chant 4 chants.	The learner is able to identify 3 chants.	The learner is able to identify 2 chants.	The learner is able to identify 1 or none of the chants.

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Suggested Key Inquiry Question(s)
3.0 Ishwar Bhakti (Worship)	3.3 Utsav (Celebrations) <ul style="list-style-type: none"> ● <i>Religious festivals</i> - <i>Diwali (Sanatan/Vaidic festival)</i> - <i>Mahavir Jayanti (Jain festival)</i> 	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> a) identify religious festivals according to the four faiths, b) narrate religious festivals according to their activities for awareness, c) appreciate celebrating religious festivals for social cohesion. 	Learners is guided to: <ul style="list-style-type: none"> ● observe or listen to verbal or tactual description of the pictures or audio-visual clips or animations of religious festivals as per the four faiths and identify them. The religious festivals include Diwali (Sanatan), Mahavir Jayanti (Jain), Wesak (Buddhism) and Vaisakhi (Sikh) (<i>adjust light intensity for learners with light sensitivity. learners with severe communication difficulties could use Augmentative and Alternative Communication</i>), ● visit Mandir, Derasar, Vihaar and a Gurdwara with parents/guardians to witness the celebrations (<i>Learners with motor or manipulation or mobility difficulties could be assisted by peers or learner Support Assistant or teacher. Safety of all learners should be observed</i>), 	How do we celebrate religious festivals?

	<ul style="list-style-type: none"> - <i>Wesak (Buddhist festival)</i> - <i>Vaisakhi (Sikh baptism day)</i> 		<ul style="list-style-type: none"> ● narrate how various activities are carried out during different religious festivals from the pictures provided. The activities may include: <ul style="list-style-type: none"> For Diwali: <ul style="list-style-type: none"> i) preparing the rangoli, ii) pooja (ritual), iii) participating in activities that lead to Diwali (Garba, Dusshera), iv) participating in skits from Ramayan, v) preparing special dishes, vi) preparing decorations and decorating the home. For Mahavir Jayanti; <ul style="list-style-type: none"> i) preparing decorations, ii) preparing for fasting, iii) participating in the Abhishek (ritual), iv) preparing items for charity, v) participating in processions, vi) participating in cultural/social activities. For Wesak: <ul style="list-style-type: none"> i) preparing decorations, ii) arranging flowers, iii) arranging incense sticks, iv) arranging lamps/candles, v) preparing gifts, vi) preparing food for congregations, vii) preparing prayer hall for Metta meditation. For Vaisakhi: <ul style="list-style-type: none"> i) preparing decorations, ii) preparing langar (congregational meals), iii) participating in Nishan Sahib seva (re-clothing the sacred flag ritual), iv) participating in kirtan, 	
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			<p>v) participating in distributing <i>degh</i> and <i>prashaad</i> (offerings) seva, vi) participating in historical related skits and activities</p> <ul style="list-style-type: none"> ● assemble materials to make simple artifacts or objects used during religious celebrations (<i>a learner with motor or manipulation or mobility difficulties could be assisted by peers or learner Support Assistant or teacher. Safety of all learners should be observed</i>), ● make simple artifacts or objects using locally available materials for use during religious celebrations such as: i) jewelry, ii) rosaries, iii) garlands, iv) pooja thalis, v) cloth coverings, vi) gift boxes, vii) greeting cards, viii) table mats, ix) wall paintings, ● display their artifacts in the class and community centers for feedback, ● clear the working area and store the resources used appropriately, ● role play activities that take place during celebrations of religious festivals as per the four faiths (<i>a learner with motor or manipulation or mobility difficulties could be assisted by peers or learner Support Assistant or teacher. Safety of all learners should be observed</i>), ● prepare in readiness to participate in religious festival activities by: i) rehearse for the activities of the festival to participate in, ii) dressing appropriately, iii) carrying offering for the religious festival, iv) going to the place of celebration, ● participate in celebrations at community centers or places of Worship (<i>a learner with motor or manipulation or mobility difficulties could be assisted by</i> 	
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			<p><i>peers or learner Support Assistant or teacher. Safety of all learners should be observed),</i></p> <ul style="list-style-type: none"> ● use digital devices with assistive technology to take photos or record video clips of activities done during each festivals (offerings, articles used, communal prayers and meals served) to put in his or her portfolio. 	
<p>Core Competencies to be developed:</p> <ul style="list-style-type: none"> ● Self-efficacy: as a learner dramatizes activities during celebrations of festivals. ● Creativity and imagination: as a learner makes simple artifacts or objects using locally available materials for use during religious celebrations. 				
<p>Values: Responsibility: as the learner prepares in readiness to participate in religious festival activities.</p>				
<p>Pertinent and Contemporary Issues (PCIs):</p> <ul style="list-style-type: none"> ● Safety: as learners take precautionary measures for safety while celebrating the festival. ● Citizenship: As learner interact with peers and community members during religious celebrations. 				
<p>Links to other Learning Areas: The learner is able to relate the skills used in designing or making simple artifacts or objects to drawing, modeling, jewelry making and painting techniques in Prevocational skills.</p>				
<p>Suggested Learning Resources: Beads, colours, strings, pencil, rubber, stapler, staple pins, manilla papers, pair of scissors, paper glue, woolen thread, cloth material, needle, sewing thread, candles (real/electric or LED).</p>				

SUGGESTED ASSESSMENT GUIDES

1. Assessment Checklist

Learner's Name _____

S/No.	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify religious festivals according to the four faiths	i. Identifying Diwali for Sanatan faith			
		ii. Identifying Mahavir Jayanti for Jain faith			
		iii. Identifying Wesak for Buddhist faith			
		iv. Identifying Vaisakhi for Sikhs.			
2	Ability to prepare in readiness to participate in religious festival activities	i. Rehearse for the activities of the festival to participate in			
		ii. Dressing appropriately			
		iii. Carrying offering for the religious festival			
		iv. Going to the place of celebration.			

Teacher's general comment on the learner's performance:

Teacher's Name _____

Signature _____

Date of assessment _____

2. Rating Guide for the Learner's Performance

The learner's competencies will be rated using the scoring guide as indicated below.

Level Indicator	Exceeds Expectations	Meets Expectations	Approaches Expectations	Below Expectations
Ability to identify religious festivals according to the four faiths	The learner is able to identify all 4 religious festivals	The learner is able to identify 3 religious festivals	The learner is able to identify 2 religious festivals	The learner is able to identify 1 or none of the religious festival
Ability to narrate the activities carried out during different religious festivals	The learner is able to identify 6 to 7 activities carried out during each religious festivals	The learner is able to identify 4 to 5 activities carried out during each religious festivals	The learner is able to identify 2 to 3 activities carried out during each religious festivals	The learner is able to identify 1 or none of the activities carried out during each religious festivals
Ability to prepare in readiness to participate in religious and social festival activities	The learner is able to prepare 4 activities in readiness to participate in religious and social festival activities	The learner is able to prepare 3 activities in readiness to participate in religious and social festival activities	The learner is able to prepare 2 activities in readiness to participate in religious and social festival activities	The learner is able to prepare 1 activity in readiness to participate in religious and social festival activities

APPENDIX I: COMMUNITY SERVICE-LEARNING GUIDELINES FOR PREVOCATIONAL LEVEL

The goal of the Community Service Learning (CSL) activity at this level is to provide linkage between concepts or skills learnt in the various Learning Areas. Learners begin to make connections between what they learn and its relevance to their daily life. CSL is hosted in the Prevocational Skills learning area. Implementation of the CSL activity is a collaborative effort where the teacher coordinates and works with other teachers for the other Learning Areas to design and implement the CSL activity. Though they are teacher-guided, the learners should progressively be given more opportunities to participate in doing the project in school. Safety of the learners should also be taken into account during the CSL activity. The following steps for the CSL activity should be spread out across the school terms:

Steps in carrying out the CSL activity: Tree Nursery
<p>1. Preparation</p> <ul style="list-style-type: none">● Map out the skill to be integrated in CSL from the other learning areas and share with the respective teachers.● Map out the targeted core competencies, values and PCIs for the CSL activity.● Identify resources required for the activity (locally available materials).● Spread out the activities across the term (Set dates and time for the activities).● Communicate to learners, parents or caregivers or guardians, school administration, teachers and other relevant stakeholders in the school community.● Identify and develop assessment tools.
<p>2. Implementation of the CSL Activity</p> <ul style="list-style-type: none">● Assign roles to learners.● Ensure every learner actively participates in the activity.● Observe learners as they carry out the CSL activity and record feedback.● Use an appropriate assessment tool to assess both the process and the product (Assess learner's work from the beginning to the end product).● Assess the targeted core competencies, values, PCIs and skills.
<p>3. Reflection on the CSL Activity</p> <p>Conduct a self-evaluation session with learners on the CSL activity undertaken by focusing on the following:</p> <ul style="list-style-type: none">● What was done well.● What needs to be improved. (what did not go well and why)● Intervention measures to be put in place.

There will be one integrated CSL activity that will be conducted annually for the four years at the Prevocational level. The thematic areas for the integrated CSL activity will be derived from concepts from the various Learning Areas and the broader categories of the PCIs. Teachers are expected to vary the themes yearly or seasonally to allow learners to practise different skills and PCIs within their contexts. Different seedlings should be planted at different times. There should be a linkage between the skills from the Learning Areas and the themes.

The integrated CSL activity will take a Whole School Approach (WSA) where the entire school community is involved (learners, parents or caregivers or guardians, school administration, teachers). Parents or caregivers or guardians are key stakeholders in the planning and execution of the CSL activity. Although the teacher takes the lead role in the planning and integration of the CSL activity, the learner will be expected to participate actively in the whole process. Learners are expected to engage in differentiated activities according to their abilities.

The CSL activity provides an opportunity for development of core competencies and nurturing of various values. The teacher is expected to vary the core competencies and values emphasized in the activity yearly.

Assessment of the CSL Activity

Assessment of the integrated CSL activity will focus on 3 components namely: skills from various learning areas applied in carrying out the activity, core competencies and values demonstrated. Assessment should focus on both the process and end product of the CSL activity. The teacher will assess learners individually using various tools such as an observation schedule, checklist or rating scale or portfolio or any other appropriate tool. The teacher will differentiate assessment items according to learner's ability.