



**REPUBLIC OF KENYA  
MINISTRY OF EDUCATION**

**STAGE BASED PATHWAY  
ISLAMIC 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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## **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 rationalization 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 realization 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**

**STATE DEPARTMENT FOR BASIC EDUCATION**

**MINISTRY OF EDUCATION**

## **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 21<sup>st</sup> 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 programs. The revised Prevocational Level curriculum designs were developed with the support of the World Bank through the Kenya Primary Education Equity in Learning Program me (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.

**PROF. CHARLES O. ONG'ONDO, PhD, MBS**  
**DIRECTOR/CHIEF EXECUTIVE OFFICER**  
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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 modernization. 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 recognizes 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-fulfillment**  
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 organised 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 individualised 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.

	<b>Learning Area</b>	<b>Number of Lessons Per Week</b>
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
	<b>Total</b>	<b>40</b>

## **LEVEL LEARNING OUTCOMES**

By the end of the Prevocational Levels, 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**

Islamic religious education is a learning area at prevocational level. It equips the learner with special needs with skills, knowledge, attitudes and values, thus providing learners with opportunities for spiritual development by reflecting on key questions of meaning and truth such as origin of the universe and of life. In addition, it increases knowledge of Allah and his creation, strengthens faith and instills Islamic teaching in shaping ones personalities, enhances spiritual understanding and social cultural aspect of human life hence becoming a responsible citizen. The sources of reference in teaching this learning area is drawn from the holy Quran and the teaching of prophet Mohamed (s.a.w.), the strand covered includes, creation, religious and moral values and acts of worship.

The content in the design is presented in simple, clear and appropriate language to enable the teacher to deliver it with ease. The key concept and life approach is relevant in teaching of Islamic religious education at this level. The Vygotsky social – cultural development theory acknowledges that teaching and learning are highly social activities and the interactions with instruction materials and others (teachers, peers, resource person and the community) influence the cognitive and affective domains of learning and therefore its relevant in teaching the learning area.

## **GENERAL LEARNING OUTCOMES**

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

1. Demonstrate an awareness of Allah as his/her creator for strengthening personal spiritual growth.
2. Develop an exemplary Islamic moral that informs the decision they make in day to day life
3. Apply Islamic values in the interaction with people from diverse background for peaceful and harmonious co- existences.
4. Participate in act of worship for spiritual nourishment.
5. Safely use digital devices with assistive device technology for learning and enjoyment.

## SUMMARY OF STRANDS AND SUB STRANDS

<b>S/No.</b>	<b>STRANDS</b>	<b>SUB STRANDS</b>
1.0	Creation	1.1 Allah's Creation
		1.2 Creation of Plants and Animals
2.0	Morals Values	2.1 Obedience
		2.2 Love
		2.3 Trust
3.0	Worship	3.1 Prayer
		3.2 Islamic Festivals

## 1.0 CREATION

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Key Inquiry Question(s)
<b>1.0 Creation</b>	<b>1.1 Allah's Creation</b> <ul style="list-style-type: none"> <li>• <i>Self</i></li> <li>• <i>Family members</i></li> <li>• <i>Adam and Hawa</i></li> </ul>	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> <li>a) identify self and family members as part of Allah's creation,</li> <li>b) narrate creation story of Adam and Hawa according to Islamic teaching,</li> <li>c) recognise human beings as Allah's creation.</li> </ol>	The learner is guided to: <ul style="list-style-type: none"> <li>• observe or listen to tactual description of pictures or watch audio visual clips or animation of self and family members and identify self and family members (<i>a learner with severe communication difficulties use Augmentative and Alternative Communication</i>)</li> <li>• identify self and family members from the pictures provided,</li> <li>• talk about self and family members as part of Allah's creation,</li> <li>• observe or listen to or tactually follow description from a resource person knowledgeable in Islamic Religious Education narrating the creation story of Adam and Hawa,</li> <li>• participate in narration of story of Adam and Hawa as per the teachings of Islam as follows: i) man is created from a quintessence of clay. ii) man is created in the best of stature. iii) man is created as the most beautiful creature on earth blessed with knowledge and other</li> </ul>	How were Adam and Hawa created?

			<p>abilities. iv) created man in toil and trouble,</p> <ul style="list-style-type: none"> <li>• practice narrating story of creation of Adam and Eve to peers at school and other family members at home (<i>a learner with severe communication difficulties use Augmentative and Alternative Communication</i>).</li> </ul>	
<p><b>Core Competencies to be developed:</b>  Communication and collaboration: as learners narrate story of Adam and Hawa to peers.  Learning to learn: as the learner identifies self and family members as part of Allah’s creation.</p>				
<p><b>Values:</b>  <b>Love</b> is nurtured as learners appreciate the beauty of Allah’s creation.</p>				
<p><b>Pertinent and Contemporary Issues:</b>  Positive discipline: as learners appreciate the story on creation of Adam and Hawa.</p>				
<p><b>Link to other learning areas:</b>  The learner is able to relate the skills used in narrating story on creation of Adam and Hawa to communication skills in Communication and Functional Literacy Skills.</p>				
<p><b>Suggested Learning Resources:</b>  Holy Quran, digital devices with assistive technology, pictures, resource person, audio visual clips, models, Learner Support Assistant</p>				

## SUGGESTED ASSESSMENT GUIDES

### 1. Assessment Checklist

Learner's Name \_\_\_\_\_

S. N	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to narrate creation story of Adam and Hawa	i. Creating man from a quintessence of clay			
		ii. Creating man in the best of stature.			
		iii. Creating man as the most beautiful creature on earth blessed with knowledge and other abilities.			
		iv. Creating man in toil and trouble.			

*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 narrate creation story of Adam and Hawa	The learner narrates the stories on creation of human beings according to 4 attributes.	The learner narrates the stories on creation of human beings according to 3 attributes.	The learner narrates the stories on creation human of beings according to 2 attributes.	The learner narrates the stories on creation of human beings according to 1 or none of the attributes.

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Key Inquiry Question(s)
1.0 Creation	<b>1.2 Creation of plant and animals</b> <ul style="list-style-type: none"> <li>• <i>Plants</i></li> <li>• <i>Animals</i></li> </ul>	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> <li>a) identify plants and animals in the immediate environment created by Allah for learning,</li> <li>b) care for plants and animals created by Allah,</li> <li>c) appreciate Allah’s creation of plants and animals.</li> </ol>	The learner is guided to: <ul style="list-style-type: none"> <li>• observe or listen to tactual description of pictures or video clips or animation of plant created by Allah and identify them (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication to identify the plants</i>),</li> <li>• take a guided nature walk in their immediate environment and identify familiar plants such as mangoes, flowers, neem, acacia (<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>),</li> </ul>	<ol style="list-style-type: none"> <li>1. How do we care for plant created by Allah?</li> <li>2. How do we care for animals created by Allah?</li> </ol>

			<ul style="list-style-type: none"> <li>• participate in demonstration on caring for plants created by Allah by carrying out the following activities; i) watering, ii) pruning, iii) weeding adding manure, iv) mulching,</li> <li>• practise caring for plants created in the immediate environment (<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>),</li> <li>• draw and color plants or colour embossed outlines of plant provided,</li> <li>• display their work for feedback,</li> <li>• clear the working area and store the materials used appropriately,</li> <li>• observe or listen to tactual description of pictures or video clips or animation of animals created by Allah and identify them (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication to identify the animals</i>),</li> <li>• take a guided nature walk in their immediate environment and identify familiar animals such as goats, cows, camel, donkey, sheep (<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>),</li> <li>• participate in demonstration on caring for animals created by Allah, which includes</li> </ul>	
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			watering, feeding, cleaning the animals, cleaning the animal house, <ul style="list-style-type: none"> <li>• practise caring for animals in the immediate environment (<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>),</li> <li>• draw and color animals or colour embossed outlines of animals provided,</li> <li>• display their work for feedback,</li> <li>• clear the working area and store the materials used appropriately.</li> </ul>	
<b>Core Competencies to be developed:</b> Learning to learn: as learners care for plants and animals in the immediate environment.				
<b>Values:</b> Responsibility: is enhanced as learners care for plants and animals in the immediate environment.				
<b>Pertinent and Contemporary Issues (PCIs):</b> Education for sustainable development: as learners care for plant and animals and conserve the environment.				
<b>Link to other learning areas:</b> The learner is able to relate the skills used in caring for plants and animals created by Allah to farming skills in Prevocational Skills.				
<b>Suggested Learning Resources:</b> Holy Quran, digital device with assistive technology, video clips, resource person, pencils, pictures, crayon, eraser, Learner Support Assistant				

## SUGGESTED ASSESSMENT GUIDES

### 1. Assessment Checklist

Learner's Name \_\_\_\_\_

S.N	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to identify plants in their immediate environment.	i. Identifying a mango tree			
		ii. Identifying pawpaw tree			
		iii. Identifying a flower			
		iv. Identifying a neem tree			
2	Ability to identify animals in their immediate environment.	i. Identifying a cow			
		ii. Identifying a camel			
		iii. Identifying sheep			
		iv. Identifying a goat			
		v. Identifying donkey			
3	Ability to care for plants in their immediate environment	i. Watering the plants			
		ii. Pruning the plants			
		iii. Weeding the plants			
		iv. Mulching			
4	Ability to care for animals in their immediate environment.	i. Watering the animals			
		ii. Feeding the animals			
		iii. Cleaning the animals			
		iv. Cleaning the animal house			

*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

<b>Level Indicator</b>	<b>Exceeds Expectations</b>	<b>Meets Expectations</b>	<b>Approaches Expectations</b>	<b>Below Expectations</b>
Ability to identify animals in their immediate environment.	The learner identifies 5 animals in their immediate environment.	The learner 3 to 4 animals in their immediate environment.	The learner identifies 2 animals in their immediate environment.	The learner identifies 1 animal in their immediate environment.
Ability to identify plants in their immediate environment.	The learner identifies 5 plants in their immediate environment.	The learner identifies 3 to 4 plants in their immediate environment.	The learner identifies 2 plants in their immediate environment.	The learner identifies 1 plants or none in their immediate environment.
Ability to care for plants in their immediate environment.	The learner cares for plants in their immediate environment by carrying out 5 routing practices.	The learner cares for plants in their immediate environment by carrying out 3 to 4 routing practices	The learner cares for plants in their immediate environment by carrying out 2 routing practices	The learner cares for plants in their immediate environment by carrying out 1 or none of the routing practices
Ability to care for animals in their immediate environment.	The learner cares for animals in their immediate environment by carrying out 4 routing practices	The learner cares for animals in their immediate environment by carrying out 3 routing practices	The learner cares for animals in their immediate environment by carrying out 2 routing practices	The learner cares for animals in their immediate environment by carrying out 1 or none of the routing practices

## 2.0 MORALS VALUES

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Key Inquiry Question(s)
<p><b>2.0</b></p> <p><b>Morals Teachings</b></p>	<p><b>2.1 Hadith on Obedience</b></p>	<p>By the end of the Sub Strand, the learner should be able to:</p> <p>a) recite a selected hadith on obedience for character development,</p> <p>b) narrate ways of showing obedience to Allah for spiritual growth,</p> <p>c) appreciate showing obedience to authority.</p>	<p>The learner is guided to:</p> <ul style="list-style-type: none"> <li>• observe or listen to tactual description of pictures or audio visual clips or animation on recitation of selected hadith on obedience,</li> <li>• listen to or tactual follow description of a recitation on selected hadith on obedience from a resource person or teachers or peers,</li> <li>• participate in a demonstration on reciting hadith on obedience: <i>Narrated Abu Hurraira: Allahs messenger (s.a.w) said, “Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys ruler I appoint, obeys me, and whoever disobeys him, disobeys me.”</i></li> <li>• practise reciting selected hadith on obedience (a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or Learner Support Assistant or teacher),</li> <li>• talk about ways of showing obedience to Allah (s.w.t.) such as i) obeying</li> </ul>	<p>1. Why should we be obedient to Allah?</p> <p>2. How should we show obedience to Allah?</p>

			<p>Allah’s commands, ii) following teachings of Sunnah of Prophet Mohamed (s.a.w.), iii) praying five times daily, iv) respecting teachers or parents, v) following school rules, vi) obeying the law of land,</p> <ul style="list-style-type: none"> <li>• role play ways of showing obedience (<i>a learner with motor or mobility difficulties could be assisted by peers or Learner Support Assistant or teacher during the role play</i>),</li> <li>• recite or sign or tactual sign selected hadith on obedience to their peers at school and family members at home.</li> </ul>	
<p><b>Core Competencies to be developed:</b> Self – efficacy: as learners successfully narrates ways of showing obedience.</p>				
<p><b>Values:</b> Respect: is enhanced as learners obey the authority to please Allah (s.w.t.)</p>				
<p><b>Pertinent and Contemporary Issues (PCIs):</b> Social cohesion: as learners obey parent/ teachers and those in authority in the day to day life.</p>				
<p><b>Link to other Learning Areas:</b> The learner relates the skills used in recitation of a selected hadith on obedience to recitation of poem in Communication and Functional Literacy Skills.</p>				
<p><b>Suggested Learning Resources:</b> Digital devices with assistive technology, Holy Quran, audio visual clips, pictures, resource person, mats, Learner Support Assistant</p>				

## SUGGESTED ASSESSMENT GUIDES

### 1. Assessment Checklist

Learner's Name \_\_\_\_\_

S.N	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to narrate ways of showing obedience to Allah.	i. Praying the five times daily.			
		ii. Following teachings of Sunnah of Prophet Mohammed (s.a.w.)			
		iii. Respecting teachers or parents			
		iv. Praying five times a day			
		v. Following school rules			
		vi. Obeying the law of the land			

*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 narrate ways of showing obedience to Allah.	The learner narrates 6 ways of showing obedience to Allah.	The learner narrates 4 to 5 ways of showing obedience to Allah.	The learner narrates 2 to 3 ways of showing obedience to Allah.	The learner narrates 1 way or none of the ways of showing obedience to Allah.



Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Key Inquiry Question(s)
2.0 Moral Teachings	2.2 Hadith on Love	<p>By the end of the sub strand, the learner should be able to:</p> <p>a) recite a selected hadith on love for spiritual growth,</p> <p>b) narrate ways of showing love to self and others for spiritual nourishment,</p> <p>c) enjoy showing love to self and others.</p>	<p>The learner is guided to:</p> <ul style="list-style-type: none"> <li>• observe or listen to tactual description of pictures or audio visual clips or animation of selected hadith on love,</li> <li>• listen to or tactual follow description of a recitation of selected hadith on love from resource person or teacher,</li> <li>• participate in demonstration on reciting hadith on love as per the Sunnah of Prophet Mohamed (s.a.w.). The Prophet said: <i>“none of you can be a true believer unless he loves for his brother what he loves for himself”</i>,</li> <li>• practise reciting selected hadith on love (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication (AAC) or be assisted by peers or Learner Support Assistant or teacher</i>),</li> <li>• talk about ways of showing love to self and others such as i) sharing food and other items, ii) helping others when in need iii) paying a visit to the sick, iv) expressing greetings, v) showing gratitude when given things by others by saying thank you (<i>shukran</i>), vi) saying sorry to others when calamities befall them,</li> <li>• role play ways of showing love to self and others (<i>a learner with motor or mobility difficulties could be assisted by peers or Learner Support Assistant or teacher during the role play</i>),</li> </ul>	How do you show love to others?

			<ul style="list-style-type: none"> <li>recite or sign or tactual sign a selected hadith on love to peers at school and family members at home '<i>none of you can be a true believer unless he loves for his brother what he loves for himself.</i></li> </ul>	
<b>Core Competencies to be developed:</b> Learning to learn: as learners narrate ways of showing love to self and others.				
<b>Values:</b> Love: is enhanced as learners show gratitude when they receive gift from friends and family members.				
<b>Pertinent and Contemporary Issues (PCIs):</b> Social cohesion: as learners sharing food and other items, with others and thus promotes well-being for all at all ages.				
<b>Link to other Learning Areas:</b> The learner relates sharing and saying sorry as an act of love to courtesy words in Communication and Functional Literacy Skills.				
<b>Suggested Learning Resources:</b> Digital devices with assistive technology, Holy Quran, audio visual clips, pictures, resource person, mats, Learner Support Assistant				

## SUGGESTED ASSESSMENT GUIDES

### 1. Assessment Checklist

Learner's Name \_\_\_\_\_

S.N	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to narrate ways of showing love to others.	i. Expressing greetings.			
		ii. Helping others when in need.			
		iii. Sharing food and other items.			
		iv. Visiting the sick.			

		v. Saying sorry to others when calamities befall them.			
		vi. Showing gratitude when given things by others by saying thank you ( <i>shukran</i> ).			

**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 narrate ways of showing love to others.	The learner narrates 6 ways of showing love for others.	The learner narrates 4 to 5 ways of showing love to others.	The learner narrates 2 to 3 ways of showing love to others.	The learner narrates 1 or none of the ways of showing love to others.

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Key Inquiry Question(s)
<b>2.0 Moral Teachings</b>	<b>2.3 Hadith on Trust</b>	By the end of the Sub Strand, the learner should be able to: a) recite selected hadith on trust for moral development,	The learner is guided to: <ul style="list-style-type: none"> <li>observe or listen to factual description of pictures or audio visual clips or animation of selected hadith on trust, "<i>There is no Faith for one who is not trustworthy and there is religious commitment for one who does not keep his promise</i>",</li> </ul>	What are the qualities of trustworthy person?

		<p>b) narrate qualities of trustworthy person for character development,</p> <p>c) appreciate the importance of being trustworthy for personal wellbeing.</p>	<ul style="list-style-type: none"> <li>• listen to or tactually follow description of a recitation of selected hadith on trust from a resource person or teacher or peers,</li> <li>• participate in a demonstration on reciting hadith on trust as per the Sunnah of Prophet Mohamed (s.a.w.) by: reciting the hadith on trust, narrating the hadith,</li> <li>• practise reciting selected hadith on trust (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or Learner Support Assistant or teacher</i>),</li> <li>• talk about the qualities of a trustworthy person as per the Sunnah of the Prophet Mohamed (s.a.w.). The prophet said, “<i>There is no Faith for one who is not trustworthy and there is religious commitment for one who does not keep his promise there is no believe for him who is not trustworthy</i>” (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or Learner Support Assistant or teacher</i>),</li> <li>• role play a skit on trust (<i>a learner with motor or mobility difficulties could be assisted by peers or Learner Support Assistant or teacher during the role play</i>),</li> <li>• recite or sign or tactual sign selected hadith on trust to their peers at school and parents at home.</li> </ul>	
<p><b>Core Competencies to be developed:</b>  Learning to Learn: as learners talk about the qualities of being trustworthy.</p>				

<b>Values:</b> Responsibility: is inculcated as learners perform a skit on trust.
<b>Pertinent and Contemporary Issues (PCIs):</b> Social cohesion: is enhanced as the learner works harmoniously with the peers to role play a skit on trust.
<b>Link to other Learning Areas:</b> The learner relates skills used in recitation of a selected hadith on trust to recitation of poem in Communication and Functional Literacy Skills.
<b>Suggested Learning Resources:</b> Digital devices with assistive technology, Holy Quran, audio visual clips, pictures, resource person, mats, Learner Support Assistant

### SUGGESTED ASSESSMENT GUIDE

#### 1. Assessment Checklist

Learner's Name \_\_\_\_\_

S. N	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to narrate qualities of a trustworthy person.	i. Being honesty ( <i>saying the truth</i> ).			
		ii. Integrity ( <i>doing what one is supposed to do</i> ).			
		iii. Keeping promise.			
		iv. Being loyal ( <i>being faithful</i> ).			
		v. Being accountable ( <i>taking responsibility</i> ).			

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

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**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

<b>Level</b> <b>Indicator</b>	<b>Exceeds Expectations</b>	<b>Meets Expectations</b>	<b>Approaches Expectations</b>	<b>Below Expectations</b>
Ability to narrate the qualities of a trustworthy person.	The learner narrates 5 qualities of a trustworthy person.	The learner narrates 3 to 4 qualities of a trustworthy person.	The learner narrates 2 qualities of a trustworthy person.	The learner narrates 1 quality of a trustworthy person.

### 3.0 WORSHIP

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Key Inquiry Question(s)
3.0 Worship	<b>3.1 Prayer</b> <ul style="list-style-type: none"> <li>• <i>Al-Fatiha</i></li> </ul>	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> <li>a) identify names of Allah in surah Al-Fatiha for awareness,</li> <li>b) recite surah Al- Fatiha for spiritual growth,</li> <li>c) appreciate the importance of surah Al- Fatiha as dua (supplication) in daily live.</li> </ol>	The learner is guided to: <ul style="list-style-type: none"> <li>• observe or listen to tactual description of pictures or audio visual clips or animation of surah Al- Fatiha and identify names of Allah (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or Learner Support Assistant or teacher</i>),</li> <li>• mention the names of Allah as per surah Al- Fatiha and their meaning such as i) Al- Rahman, ii) Al- Rahim, iii) Al- Malik. Meaning of Allah’s names: Al- Rahman - especially merciful), Al- Rahim - most forgiving, Al- Malik - the king, owner and ruler of the whole creation (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or Learner Support Assistant or teacher</i>),</li> <li>• observe or listen to or tactually follow description of a recitation of surah Al-</li> </ul>	What are the names of Allah in surah Al-Fatiha?

			<p>Fatiha from a resource person or teacher,</p> <ul style="list-style-type: none"> <li>• participate in a demonstration on reciting surah Al- Fatiha,</li> <li>• practise reciting surah Al-Fatiha in preparation for performing prayers,</li> <li>• narrate varied times and situations when Surah Al- Fatiha is recited such as: i) during prayers, ii) before starting and ending meetings, iii) when in pain, iv) for protection against evil eye,</li> <li>• sing or sign or tactual sign qasida on surah Al- Fatiha.</li> </ul>	
<p><b>Core Competencies to be developed:</b> Self –efficacy: as the learner successfully recite surah Al-Fatiha in daily prayers.</p>				
<p><b>Values:</b> Love: as learners develop love for Allah (s.w.t.) as they use surah Al-Fatiha in daily prayers.</p>				
<p><b>Pertinent and contemporary issues (PCIs):</b> Social cohesion: as learners recite surah Al- Fatiha in varied times and situations.</p>				
<p><b>Link to other Learning Areas:</b> The learner relates skills used in reciting surah Al- Fatiha to performing sacred songs in Music ad Movement.</p>				
<p><b>Suggested Learning Resources:</b> Digital devices with assistive technology, Holy Quran, audio visual clips, pictures, resource person, prayer mats, Learner Support Assistant</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 narrate times and situations when Surah Al- Fatiha is recited.	i. During prayers			
		ii. Before starting and ending meeting.			
		iii. When in pain or sick.			
		iv. For protection against evil eye.			

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

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*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 narrate times and situations when Surah Al- Fatiha is recited.	The learner narrates 4 times and situations when Surah Al- Fatiha is recited.	The learner narrates 3 times and situations when Surah Al- Fatiha is recited.	The learner narrates 2 times and situations when Surah Al- Fatiha is recited.	The learner narrates 1 or none of the times and situations when Surah Al- Fatiha is recited.

Strand	Sub Strand	Specific Learning Outcomes	Suggested Learning Experiences	Key Inquiry Question(s)
3.0 Worship	<b>3.2 Islamic Festivals (Eids)</b> <ul style="list-style-type: none"> <li>• <i>Eid ul-Fitr</i></li> <li>• <i>Eid ul-Adha</i></li> </ul>	By the end of the Sub Strand, the learner should be able to: <ol style="list-style-type: none"> <li>a) identify Islamic festivals for spiritual growth,</li> <li>b) narrate activities of Islamic festivals for leaning,</li> <li>c) appreciate the importance of Islamic festivals.</li> </ol>	The learner is guided to: <ul style="list-style-type: none"> <li>• observe or listen to tactual description of pictures or audio visual clips or animation of Islamic festivals and identify the religious festivals using appropriate mode of communication,</li> <li>• mention the Islamic festivals from the pictures or models provided. The festivals include: i) <i>Eid ul-Fitr</i>, ii) <i>Eid ul-Adha</i> (a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or Learner Support Assistant or teacher),</li> <li>• observe or listen to tactual description of pictures or audio visual clips or animation of activities of <i>Eid ul-Fitr</i>,</li> <li>• listen to or tactually follow description of activities of <i>Eid Fitr</i> from a resource person or teacher or peers,</li> <li>• narrate activities of <i>Eid ul-Fitr</i> such as i) <i>reciting takbir</i>, ii) <i>eating odd number of dates to signify breaking the fast of Ramadhan</i>, iii) <i>taking bath (ghusl) before offering the prayers</i>, iv) <i>dressing modestly</i>, v) <i>giving zakatul fitr (charity) to the poor so that they too celebrate Eid ul-Fitr</i>, vi)</li> </ul>	<ol style="list-style-type: none"> <li>1. How do Muslims prepare for <i>Eidul – Fitr</i> festival?</li> <li>2. How do Muslims prepare for <i>Eidul Adha</i> festival?</li> </ol>

			<p>attending <i>Eid ul-Fitr</i> Jamaa prayers, <i>vii</i>) offering greetings (<i>salaam</i>) to people after <i>Eid Fitr</i> prayers, <i>viii</i>) visiting relatives and friends <i>Eid ul-Fitr</i> prayers (<i>learners with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or Learner Support Assistant or teacher</i>),</p> <ul style="list-style-type: none"> <li>• role play or dramatise activities of <i>Eid ul-Fitr</i>, (<i>learners with motor or mobility difficulties could be assisted by peers or Learner Support Assistant or teacher</i>),</li> <li>• observe or listen to tactual description of pictures or audio visual clips or animation of activities of <i>Eid ul-Adha</i>,</li> <li>• listen to or tactually follow description of activities of <i>Eid ul-Adha</i> from a resource person or teacher or peers,</li> <li>• narrate activities of <i>Eid ul-Adha</i> such as i) going for prayers before taking breakfast, ii) dressing modestly, iii) attending <i>Eid Adha</i> Jamaa prayers, iv) slaughtering a sheep (those who have), v) sharing the meat with the needy, vi) Eating and celebrating with family members (<i>a learner with severe communication difficulties could use Augmentative and Alternative Communication or be assisted by peers or Learner Support Assistant or teacher</i>),</li> </ul>	
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			<ul style="list-style-type: none"> <li>role play or dramatise activities of <i>Eid ul-Adha</i>, (learners with motor or mobility difficulties could be assisted by peers or Learner Support Assistant or teacher).</li> </ul>	
<b>Core Competencies to be developed:</b> Creativity and imagination: as learners dramatize the <i>Eid ul-Fitr</i> and <i>Eid ul-Adha</i> celebrations activities in sequence.				
<b>Values:</b> Social justice: as learners share gifts during <i>Eid ul-Fitr</i> and <i>Eid ul-Adha</i> celebrations as per the Sunnah of the prophet Mohamed (s.a.w.).				
<b>Pertinent and Contemporary Issues:</b> Positive Discipline: as learners practice the activities of <i>Eidul Fitr</i> and <i>Eid Adha</i> celebrations.				
<b>Link to other Learning Areas:</b> The learner relates greeting after <i>Eid</i> celebrations to greeting and courtesy words in Communication and Functional Literacy Skills.				
<b>Suggested Learning Resources:</b> Digital devices with assistive technology, Holy Quran, audio visual clips, pictures, resource person, prayer mats, Learner Support Assistant				

## SUGGESTED ASSESSMENT GUIDES

### 1. Assessment Checklist

Learner's Name \_\_\_\_\_

S.N	Indicator	Skills Assessed	Tick as appropriate		Teacher's comment
			Demonstrated	Not Demonstrated	
1	Ability to narrate activities of <i>Eid ul-Fitr</i> .	i. Reciting <i>takbir</i> .			
		ii. Eating odd number of dates to signify breaking the fast of Ramadhan.			

		iii. Taking ( <i>ghusl</i> ) bath before offering the prayers.			
		iv. Dressing modestly.			
		v. Giving <i>zakatul fitr</i> ( <i>charity</i> ) to the poor so that they too celebrate <i>Eid ul-Fitr</i> .			
		vi. Attending <i>Eid ul-Fitr</i> Jamaa prayers.			
		vii. Offering greetings ( <i>salaam</i> ) to people after <i>Eid ul-Fitr</i> prayers.			
		viii. Visiting relatives and friends <i>Eid Fitr</i> prayers.			
2	Ability to narrate activities of <i>Eid ul-Adha</i> .	i. Going to the Mosque for prayers before taking breakfast.			
		ii. Dressing modestly.			
		iii. Attending <i>Eid ul-Adha</i> Jamaa prayers.			
		iv. Slaughtering a sheep ( <i>those who have</i> ).			
		v. Sharing the meat with the needy.			
		vi. Eating and celebrating with family members.			

**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

<b>Level</b> <b>Indicator</b>	<b>Exceeds Expectations</b>	<b>Meets Expectations</b>	<b>Approaches Expectations</b>	<b>Below Expectations</b>
Ability to narrate activities of <i>Eid ul-Fitr</i> celebrations	The learner narrates 7 to 8 activities of <i>Eid ul-Fitr</i> celebrations	The learner narrates 4 to 6 activities of <i>Eid ul-Fitr</i> celebrations	The learner narrates 2 to 3 activities of <i>Eid ul-Fitr</i> celebrations	The learner narrates 1 or none of the activities of <i>Eid ul-Fitr</i> celebrations
Ability to narrate activities of <i>Eid ul-Adha</i> celebrations	The learner narrates 6 activities of <i>Eid ul-Adha</i> celebrations	The learner narrates 4 to 5 activities of <i>Eid ul-Adha</i> celebrations	The learner narrates 2 to 3 activities of <i>Eid ul-Adha</i> celebrations	The learner narrates 1 or none of the activities of <i>Eid ul-Adha</i> celebrations

## 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:

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

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 emphasised 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.