

13.0 HINDU RELIGIOUS EDUCATION (315)

In the year 2008 KCSE examination, Hindu Religious Education (HRE) was tested in two papers. *Paper 1 (315/1)* consisted of six essay questions and candidates were required to answer five. The paper tested the content areas of *attributes of paramatma, manifestations of paramatma, scriptures, principles of Dharma and Yoga*. *Paper 2 (315/2)* also consisted of six essay questions of which candidates were required to answer five. *Paper 2 (315/2)* tested the content areas of *Rites and Rituals, utsav, law of Karma, places of pilgrimage, Historical Development and Hindu Heritage*. Both *paper 1 (315/1)* and *2 (315/2)* were marked out of maximum of 100 marks each and the time allocation for each of the papers was 2 hours and 30 minutes (2½ hours). Each question in both papers carried a maximum of 20 marks.

The questions in the HRE examination were set to test candidates' knowledge of the factual materials relevant to each of the topics contained in the HRE secondary education syllabus, understanding of the meaning and interpretation of each the topics, ability of candidates to express themselves on the basis of evidence, arguments, appreciation and evaluation of materials studied in each topic, ability to analyze and synthesize materials studied in each topic and ability to respond and apply the religious, moral and social issues raised in each topic. The questions were also meant to give candidates across the various ranges of abilities the opportunity to show what they knew, understood and could do.

13.1 GENERAL CANDIDATES' PERFORMANCE

The table below shows the performance of candidates in the HRE examination in the last four years.

Table 18: Candidates Overall Performance in HRE in the last four years

Year	Paper	Candidature	Maximum Scores	Mean Score	Standard Deviation
2005	1		100	54.87	21.17
	2		100	51.13	14.02
	Overall	15	200	106.00	32.00
2006	1		100	59.23	8.27
	2		100	59.62	10.14
	Overall	13	200	118.85	16.00
2007	1		100	45.29	17.36
	2		100	51.57	19.26
	Overall	07	200	96.86	35.00
2008	1		100	57.92	10.60
	2		100	65.46	12.63
	Overall	13	200	123.38	19.92

The following observations can be made from the table above:

- 13.1.1 There was a considerable improvement in the candidates' general performance in the year 2008 as compared to the year 2007.
- 13.1.2 The candidature increased from *07* candidates in the year 2007 to *13* candidates in the year 2008.
- 13.1.3 The overall mean for the year 2008 of *123.38* out of 200 marks is the highest ever in the four years under review.

This report analyses the candidates' general performance in the year 2008 KCSE HRE examination papers paying special attention to the questions where the candidates' performance was relatively poor. An attempt has been made

to highlight possible causes of the poor performance. The report also gives samples of the expected responses and makes suggestions to teachers with the hope of helping them evaluate and improve their methods and approaches in the teaching of HRE in order to further improve the candidates' performance in the subject in the future.

13.2 PAPER 1 (315/1)

The question in which candidates' performance was relatively poor in the year 2008 KCSE HRE paper 1 (315/1) examination was *question 5(a)*.

Question 5(a)

Explain ways in which Buddhists practise the principle of *Samyak Vani*.

The question was set on the principles of Dharma. The question expected the candidates to know the principles of Samyak Vani and how the Buddhists practice them.

Weaknesses

Very few candidates attempted this question.

Expected Responses

- By carefully and wisely choosing their words when they speak.
- Thinking before they speak.
- Speaking softly/not shouting.
- Avoiding use of harsh words/speak kind, gentle words which bring happiness to listeners.
- By speaking the truth.
- Avoiding gossip, slunder, idle talk, backbiting, use of abusive language, vulgar language.
- Avoid using language that can offend others.
- Avoid quarrels/complaining, grumbling.
- By looking straight into the eye of the person they are talking to/with.
- By speaking sincerely and from the heart/genuinely.
- At times it is better to keep quiet rather than say untruth and hurtful words.

Advice to Teachers

Teachers should ensure that they teach the topic on principles of Dharma exhaustively to enable candidates answer questions with ease.

13.3 PAPER 2 (315/2)

The questions in which candidates' performance was relatively poor in the year 2008 KCSE HRE paper 2 (315/2) examination were *questions 2(a), 5(a) and 5(b)*

Question 2(a)

State the teachings of the theory of the Law of Karma.

The question was set on the Law of Karma. The question expected candidates to know the teachings of the Law of Karma.

Weaknesses

Candidates defined the Law of Karma instead of giving the teachings. They were unable to analyse the Law of

Karma and give its teachings.

Expected Responses

- All deeds/actions (large or small, good or bad) have an effect.
- Good deeds/actions bring good effects and bad deeds /actions bring bad effects.
- Suffering and happiness depend on our deeds/actions.
- Present situation was conditioned by past deeds/actions.
- Accumulated Karma affects a person's future.
- Result produced by Karma are experienced mentally and physically.
- Human beings create/shape their own destiny.
- The past cannot be changed but the future can be improved by performing good deeds.
- Human beings are capable of eliminating bad qualities and replacing them with good ones for a better future.

Question 5(a)

Explain the means of propagation of Hindu Dharma during the Vedic period.

The question was set on the topic *historical development*. The question expected candidates to identify the vedic period and explain how Hindu Dharma was propagated during the period.

Weaknesses

Candidates were unable to identify the period which they were supposed to write on due to lack of adequate knowledge.

Expected Responses

- Through the reading/study of scriptures, for example: the Veda, Brahmanas, Aagam, Upanishads. The scriptures lay down the cardinal principles of Hinduism.
- Through the teachings/preaching of the sages/Rishi who recited and taught what was revealed to them.
- Through philosophy: - through discussions between teachers and students, meditation and practicing asceticism (austerity as shown in Upanishads).
- The gurukul system.
- Through discipleship: - Disciples learned under a teacher after which they went out to teach others in the society.
- Through rulers and kings as custodians of the Hindu culture, religion and thought.
- Rites and rituals, for example: - sacrifices by the priests, prayers, singing (chanting) of hymns.
- Through the lives and works of reformers, scholars, philosophers, for example: - Buddha, Mahavir.
- Through the temples, for example: - temple rituals, reading of scriptures, temple architecture and art.
- Through the teaching of morality and ethics. Morality/good qualities as detachment, charity, discipline, austerity, celibacy lead the soul upwards on the path to salvation.

Advice to Teachers

Teachers should ensure that they teach the topic on Historical development in details to enable candidates respond to questions adequately.

Questions 5(b)

Describe the factors that led to the establishment of Khalsa *Panth* in the medieval period.

The question on Sikhism was set on the establishment of Khalsa Panth in the medieval period. The question expected candidates to know why Khalsa Panth was established.

Weaknesses

Candidates tried to explain the meaning of Khalsa Panth instead of describing how it was established. Candidates did not have enough facts to answer the question.

Expected Responses

- The Indian society was divided into caste system.
- Hindus and Sikhs were being forced to convert to Islam by the Mogul ruler.
- The Mogul Emperor persecuted non-Muslims.
- There was no justice in the society.
- Freedom of worship was denied to non-Muslims.
- Tyranny of the Mogul Emperor made the people subservient and conformists.
- There was rampant poverty among the masses.
- Guru Gorbind Singh believed that he was under authority to provide leadership(military, religious and social) to liberate his people from the oppression and tyranny of the Moguls.
- He appealed to people to rise against the injustice and oppression.
- In 1699 he instituted the Panj Pyare, the Khalsa through a ritual of Baptism by sword.
- The initiated professed the martial creed of the Khalsa and Five K's, and the four rules were prescribed.
- So began the new disciplined order of the fighting Sikhs, a brotherhood with membership open to all castes and to both men and women.
- Gobind commissioned them to be warriors to defend the oppressed and downtrodden.
- Guru Granth Sahib was established as living Guru.

Advice to Teachers

Teachers are advised to adequately cover all the topics of the syllabus during teaching.