
HISTORY AND GOVERNMENT PAPER 2

ANSWERS

KCSE 2010

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30.12.2 Hindu Religious Education Paper 2 (315/2)

1. (a) **The samagri used in the performance of Havan**

- (i) Arabica gum
- (ii) Garified butter/ghee
- (iii) Sesame seeds
- (iv) Sandalwood
- (v) Jav (wheat) Rye - grains
- (vi) Samidha
- (vii) Dry grass (darbha)
- (viii) Almonds
- (ix) Currants
- (x) Sugar
- (xi) Rice
- (xii) Flowers
- (xiii) Incense sticks
- (xiv) Abil and gulal (colours)

6 x 1 = 6 marks

(b) **Rituals performed during Dastar Bandhan Sanskar**

- (i) Dastar Bandhan Sanskar is administered to boys at the ages of 5, 7, 9, 31 and 13. It is the wearing of the turban.
- (ii) The initiate takes a purification bath and wears new/clean clothes,
- (iii) He sits facing the Guru Granth Sahib.
- (iv) Ardas is said to invoke the presence of Wabeguru.
- (v) A relative, an elder or a priest ties the turban on the boy's head. Turban is associated with Kesh and Kanga.
- (vi) The initiate listens to the appropriate vows recited by the priest.
- (vii) All those present bless the boy.
- (viii) The initiate is presented with gifts,
- (ix) Prayers are said for the boys well being.
- (x) Prasad is taken and Langar is held.

8 x 1 = 8 marks

(c) **The qualities symbolized by Lotus**

- (i) Truth
- (ii) Beauty
- (iii) Detachment
- (iv) Purity
- (v) Wisdom/knowledge
- (vi) Energy
- (vii) Joy/happiness
- (viii) Auspiciousness
- (ix) Steadfastness/constancy/firmness
- (x) Cleanliness

6 x 1 = 6 marks

2. (a) How Hindus Celebrate the **Utsav** of Raksha bandhan
- (i) Raksba Bandhan is celebrated on a full moon day of shravan (August).
 - (ii) The sister goes to the brother's house. A brother can also go to the sister's house for the ritual, (if a sister does not have a brother or vice versa, he/she can adopt one)
 - (iii) The sister takes/carries a rakJii (decorative wrist band), sweets and red powder in a plate.
 - (v) She makes a tilak on the brother's forehead.
 - (vi) She then ties the rakhi on the right wrist of her brother.
 - (vii) She feeds him with sweets.
 - (viii) Then performs aarti and prays for a long and prosperity life for her brother.
 - (ix) The brother promises to protect her against dangers/troubles.
 - (x) The brother gives a present to his sister.
- 7 x 1 = 7 marks
- (b) **Significance of samvatsaree Day to the Jains**
- (i) It is the last (eighth day of Paryushan Parva).
 - (ii) Jains perform Samvatsaree Pratikraman to remember all the actions (good or bad) done during the year and promise not to repeat actions which might have hurt anyone,
 - (iii) They ask for forgiveness from all souls of the universe and also forgive. Every one says Michami Dukkadam and asks for forgiveness,
 - (iv) Jain congregations gather in temples/derasar/halls and a feeling of brotherhood/unity prevails.
 - (v) Mahavir's life history and teachings are read from kalpasutra.
 - (vi) Religious discourses/sermons are preached to the congregation,
 - (vii) Special sbaik and meditation sessions are held twice during the day.
 - (viii) Flag is hoisted to honour the Tirthankars.
 - (ix) Donations are made for various projects.
 - (x) Honour is paid to those who fasted for 8 or more days,
 - (xi) Samvatsaree day marks the end of fasting.
- 8 x 1 = 8 marks
- (c) **Historical events commemorated during Diwali**
- (i) Return of Rama to Ayodhya after 14 years in exile.
 - (ii) When Lord Krishna freed innocent people from the tyranny of demon Narakasur by beheading him. Krishna freed 16,000 women who had been kept captive by the demon,
 - (iii) When Lord Krishna lifted mount Govardhan to save the villages from the heavy rains brought by Indra.
 - (iv) When Lord Vaman pushed King bali to Patal/Netherland.
 - (v) The crowning of King Vikramaditya.
 - (vi) When Lord Mahavir attained Moksha.
 - (vii) When Lord Dayand Saraswati left for the heavenly abode.
 - (viii) When Guru Har Gobind won the freedom of 52 princes from the Mogul King Jahangir.
- 5 x 1 = 5 marks
3. (a) **The Aspects of Karma**
- (i) Karta (doer) - the person who does/performs the action/deed,
 - (ii) Karma (action) - the deed/action that is done/performed,
 - (iii) Kama (means/instrument) - the medium/means/instrument through or by which the action/deed is done/performed.
- 3 x 2 = 6 marks

(b) The states of mind in which actions are done

- (i) Abodh (naive) - performing/during an act/deed with awareness.
- (ii) Narankar (egoless) - performing/doing an act/deed without expecting a reward. Karma done detachedly/egolessly without I, 'me' and mine,
- (iii) Abhan (not aware) - performing/doing an act/deed (karma) unconsciously.

3 x 2 = 6 marks

(c) Characteristics of a person dominated by Rajas Guna

- (i) Passionate/lustful/sensuous.
- (ii) Desirous for materialism, pleasure.
- (iii) Agitated/nagging/restless/bristling.
- (iv) Involved in worldly transactions.
- (v) Interested in acquiring material gains.
- (vi) Energetic/enjoys worldly things.
- (vii) Attached to materialism.
- (viii) Egoistic/selfish.
- (ix) Ambitious.
- (x) Dictatorial
- (xi) Hungry for power.
- (xii) Possessive.
- (xiii) Dominating/domineering/controlling.

8 x 1 = 8 marks

4. (a) Locations of the Chardhams

- (i) Rameshwaram (shringen) - located in the south of India.
- (ii) Dwarka - located in the west of India (Parbandar in the state of Gujarat).
- (iii) Badrinath - located in north India in the Himalayas mountains.
- (iv) Jagannath Puri - located on East Coast of India.

4 x 1 = 4 marks

(b) Reasons why Sikhs go on pilgrimage to Hazoor Sahib

- (i) It is one of the five Takhts of the Sikh shrines (seats of religious authority).
- (ii) It is where Guru Gobind Singh used to go hunting. A white horse is kept in a stable even today.
- (iii) It is the place where Guru Gobind Singh held discourses.
- (iv) It is in this place where Guru Gobind Singh preached about detachment by flung a costly ring given to him by a rich merchant.
- (v) There is a museum with Guru Gobind Singh's jewellery, weapons, cloths, canopies, dagger and gold-tipped arrows.
- (vi) Sikhs visit Hazoor Sahib to get inspiration.
- (vii) Guru Gobind Singh died in Hazoor Sahib/breathed his last there.
- (viii) Guru Gobind Singh added the hymns of Guru Teg Bahadur to the Adi Granth at Hazoor Sahib.
- (ix) It was at Hazoor Sahib where Guru Gobind Singh declared the Adi Granth a living Guru.

6x1 = 6 marks

(c) Social benefits of going on pilgrimage

- (i) For personal satisfaction that one has fulfilled a religious obligation. Promotes individual development and self fulfillment and inspiration.
- (ii) Acquisition of knowledge in geography, history, culture, art and religion etc.
- (iii) Opportunity to relax and break the monotony of life and get rid of worries/acquire peace of mind.
- (iv) Accords an opportunity to travel and tour the world.
- (v) One meets and socializes and makes friends with other pilgrims as well as the people one comes into contact with during travels/cultural fusion.
- (vi) Sharing of experiences and knowledge and responsibilities with pilgrims as well as the people one comes into contact with.
- (vii) Sharing in social responsibility through giving of alms, helping the poor and needy, the sick and those with special needs.

- (viii) It is a time of individual transformation and renewal/reflection/generates positive attitude and thoughts, moral and religious values.
- (ix) Helps to foster religious loyalty and commitment and respect for the Hindu religion and culture.
- (x) Reinforces sense of identity as a member of wider community of Hindus/unity with others/sense of belonging.
- (xi) Help others to earn a decent living as business people, inn/guesthouse hotel owners, transport owners.
- (xii) Participation in and learning more about rites and rituals, dances, songs.
- (xiii) Appreciation of nature's grandeur and beauty of creation. 10 x 1 = 10 marks

5. (a) Scriptures used in the propagation of Hindu Dharma in the ancient period

- (i) Veda (four veda)
- (ii) Brahmana
- (iii) Aranyaka
- (iv) Upanishads
- (v) Agama
- (vi) Vedanya
- (vii) Purana
- (viii) Samita

(b) Factors that helped in the spread of Hindu Dharma in Kenya between 1900-1963 AD

- (i) Hindus who came from India to Kenya as merchants to trade/do commerce. Some decided to make their homes in Kenya where they carried on with trade and commerce and practiced their religion,
- (ii) The British recruited Indians to come and help in the building of the Uganda railway (Indian coolies). Upon the completion of the railway many decided to settle in Kenya as traders, artisans etc. These practiced their religion,
- (iii) Both India and Kenya were colonized by the British which made it easy for Indian migrants who wanted to settle in Kenya to do so.
- (iv) The British recruited people from the Indian (Hindus sub-continent) to work in Kenya as civil servants, technicians, porters, interpreters,
- (v) There were Hindus who came to Kenya to look for greener pastures and fortunes/fortune hunters,
- (vi) Urbanisation - Building of towns in Kenya made it possible/easy for Hindus to settle in those towns as business people, industrialists, civil servants etc.
- (vii) The Hindus built temples and other religious complexes where they carried on their religious activities,
- (viii) There are those who came as philanthropists to provide social services, work among the poor, needy, sick, teachers, doctors, nurses,
- (ix) The infrastructure, railway, road, air and sea travel made it possible for Hindus to travel and settle in any part of Kenya.
- (x) The prevailing freedom of worship enabled Hindus to practise their religion,
- (xi) Hindus formed religious communities to carry on and pass on their religions,
- (xii) Invited scholars, preachers and teachers to come and give religious discourses and teach about religious rites and rituals,
- (xiii) Print and electronic media and cinema (movies) popularize and teach Hindu Religions.
- (xiv) Hindus helped Kenyans and participated in their political, social and economical struggles/identified with Kenyans socially, politically and economically.

7 x 2 = 14 marks

6. (a) **Importance of the Garbha Graha in a Hindu Temple**

- (i) It is the womb cell where the presiding deities/murti are installed.
- (ii) It is the place where devotees perform pradakshina (circumambulation).
- (iii) It is where the devotees make their offerings.
- (iv) Devotees pray with folded hands/or by prostrating in front of the Garbha Graha.
- (v) It is where the puja is performed by the priest-bathing and decorating the murti.
- (vi) It is where the Prasad is offered,
- (vii) Where the diya are lighted,
- (viii) Where aarti is performed.
- (ix) Where a devotee gets the feeling of Sagun Sakar paramatma.
- (x) It is the core of the temple.
- (xi) The flag is hoisted on the shikar on the Garba Graha.
- (X)] The flag indicates where the murti is.

8 x 1 = 8 marks

(b) **Reasons why Hindus Touch the feet of Elders**

- (i) Sign of respect and love for the aged.
- (ii) Shows recognition appreciation of the selfless love of elders to the community.
- (iii) Recognition of the sacrifices/contributions they have made to the society.
- (iv) Acknowledgement of their greatness, wisdom and experience.
- (v) Reflects strong family and community ties/family/communal unity.
- (vi) To seek for blessings and good thoughts which create positive vibration.
- (vii) Sign good manners/etiquettes.
- (viii) Promotes peace and harmony in the family/community.
- (ix) Promotes virtues/values e.g. humility, respect, love, honour.

- (x) Respect for demonstration of the rich Hindu culture.

6 x 1 = 6 marks

(c) **Ways in which Hindus in Kenya co-operate with people of other Religions**

- (i) Hindu religious leaders join leaders of other religious in conducting prayers for the nation during national days,
- (ii) Hindu work with people of other religious in pointing/condemning evil in society and in advocating for human rights.
- (iii) Hindus participated in the Ufungamano initiative, a faith led initiative formed to fight for political rights and amendments/change in the Kenyan Constitution,
- (iv) Hindu representative joined representatives of other faiths, members of parliament and other stakeholders in working on the new constitution named the Bomas Draft in 2004.
- (v) In education Hindus admit children of other faiths in their schools and other educational institutions. Hindu children also attend schools sponsored by other religions.
- (vi) In social responsibility. Hindu join people of other faiths in providing relief to the affected during times of catastrophies, helping the poor and needy.
- (vii) Participate in inter-religious forums for leaders of all religions where they discuss ways and means of coming and working together.
- (viii) Join inter-religions seminars held to discuss religious, social, political issues and ways of working together for the nation. Invite religious leaders of other religions to address Hindus.
- (ix) Join in celebrating religious festivals of other faiths e.g Christmas. Easter and arrange activities to help the poor and needy in those festival seasons.
- (x) In providing medical services, Hindus treat and admit people of all religions in their hospitals.

6 x 1 = 6 marks