

AMPENDATE.

313/1 MS
CHRISTIAN RELIGIOUS EDUCATION
Paper 1
MARKING SCHEME
Nov. 2019.

## THE KENYA NATIONAL EXAMINATIONS COUNCIL KENYA CERTIFICATE OF SECONDARY EDUCATION

CHRISTIAN RELIGIOUS EDUCATION

Paper 1

## MARKING SCHEME (CONFIDENTIAL)

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| l. (a) | How the learning of Christian religious education in secondary schools promotes the goal of national development |  |  |
|--------|--|--|--|
|        |  |  |  |
|        | (i) Christian Religious  | Education encourages the learner to have a positive                      |  |
|        | attitude towards wor   | k/hard work is encouraged/laziness is discouraged                        |  |
|        | (ii) Learning Christian F  | Religious Education helps the learner to acquire                         |  |
|        | virtues/moral values   | which promotes economic development                                      |  |
|        | (iii) Christian Religious  | Education discourages vices which hinder national                        |  |
|        | development  |  |  |
|        | (iv) Learners are equippe  | ed with knowledge/skills which lead to career                            |  |
|        | development/employ   | ment /   |  |
|        | (v) Learners are taught t  | heir duties/responsibilities as human beings/the                         |  |
|        | need to develop the  | environment/nation /   |  |
|        | (vi) Learners are taught t   | he need to use their talents for the development of                      |  |
|        | self/others/nation -   |  |  |
|        | (vii) Christian religious e  | ducation stresses the importance of                                      |  |
|        |  | ch contributes to a favourable working                                   |  |
|        | environment  un) learners are to   | explicit to appreciate their cultures offers to Promote national Colonia |  |
|        |  | $(6 \times 1 = 6 \text{ marks})$   |  |
|        | *  |  |  |
| (b)    | Meaning of the biblical acc  | counts of creation in Genesis chapters 1 and 2                           |  |
|        | (i) God existed before c   | reation /  |  |
| U .    | (ii) God is the sole creat   | or of all that exists  |  |

- Creation is by the will/power of God/not an accident

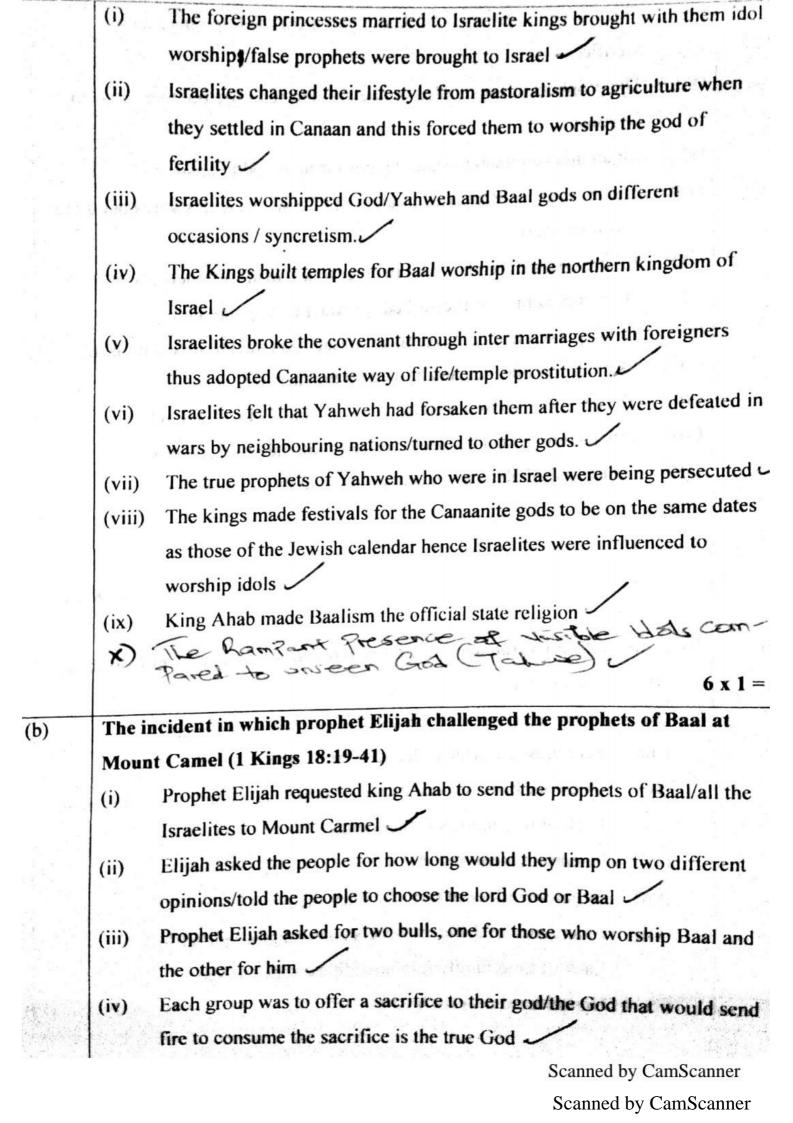
| 9500     | (IX)             | God is concerned about the wellbeing of all creation provides such as  | /       |
|----------|------------------|--|---------|
|          |                  | The Capabal  |         |
| (-)      | "                | note and female to a longarion state 1=  | 7 marks |
| (c)      | Conse            | quences of sin from the story of the fall of human beings in Genesis   |         |
|          | Chapt            | er 3   |         |
|          | (i)              | Human beings were separated alienated from God Chased out of the garden  |         |
|          | (ii)             | Childbirth became a painful experience/woman to experience pain  |         |
|          | ia ji            | during labour/delivery   |         |
|          | (iii)            | The life span of human beings was reduced ashaned because  |         |
|          | (iv)             | Death came into the world/human beings started dying   |         |
|          | (v)              | It led to a distorted relationship among human   |         |
|          |                  | beings/feer/mistrust/misunderstanding  |         |
|          | ( <del>vi)</del> | Human beings became prone to sin   |         |
|          | (vii)            | The ground was cursed Produced Probatelous   |         |
|          | (viii)           | The woman became subject to man/inferior   |         |
|          | (ix)             | Servery Seame part of human existence  |         |
|          | (x)              | Enmity between human beings and developed/the serpent  |         |
|          | (xi)             | Human beings were to struggle/toil to meet their needs \ S Decd  |         |
|          |                  |  |         |
|          |                  | 7 x 1 =  | 7 mark  |
| 2. (a)   | Comr             | nandments which guide on the relationships among human beings  | 1       |
|          | (i)              | Honour your father and your mother   | 1       |
|          | (ii)             | You shall not kill   | ,       |
|          | (iii)            | You shall not commit adultery  |         |
|          | (iv)             | You shall not steal  | 1       |
|          | (v)              | You shall not bear false witness against your neighbor   | 1       |
|          | (vi)             | You shall not covet your neighbour's house   |         |
| eguerom. |                  | As a consider a property of the contract of the property of the property of the contract of th |         |

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will expect Panishement for their in. (b) Lessons Christians learn from the incident when the Israelites worshipped the golden calf while at Mount Sinai Christians learn that God is the only one to be worshipped /He is jealous (i) no should lead my Hears life -(ii) (iii) Christians should not represent God in any kind of image/avoid any (iv) (v) Christians should be firm in decision making/not to be swayed/misled easily/avoid peer pressure ~ Christians should have faith/trust God -(vi) Christians should repent their sins/ask for forgiveness (vii) Christians should respect those in authority/appointed by God (viii) Christians should be patient exercise self-control (ix) Christians should obey God's instructions/teachings. XI) Christian Should exercise self control/anoil (x) 8 marks  $8 \times 1 =$ Xtiani Rook condem exil Forms of worship that were practiced by the Israelites in the wilderness which are found in the Christian worship today Obeying the ten commandments (i) Singing/dancing in church (ii) Praying to God (iii) Celebration of festivals/feasts (iv) The observing the Sabbath (v) (vii) Building places of worship dedreston consecreting
Places of southip 6 marks Factors which led to wide spread of idolatry in Israel during the time of 3. (a) prophet Elijah

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|      | (v) Elijah on d  |
|------|--|
|      | (v) Elijah gave the prophets of Baal the first chance to prepare their sacrifice                       |
|      | 그는 그는 그는 그는 그는 그는 그는 그들은 그들은 그들은 그들은 그를 가는 것이 되었다. 그는 그들은 그를 가는 그를 가는 것이 되었다. 그는 그들은 그들은 그를 가는 것이 되었다. |
|      | (vi) The prophets of Baal called on their god to send fire but there was no                            |
|      | (vii) Elijah mocked them to shout louder 6   |
|      | (viii) The prophets of Baal cried louder/cut themselves with swords but there was no answer            |
|      | (ix) Elijah repaired the altar with twelve stones/ made a trench around it                             |
|      | (xi) He prepared the sacrifice/asked for water to be poured on it                                      |
|      | (xi) Elijah prayed to God of Abraham, Isaac and Israel to reveal himself                               |
|      | The fell from neaven and burned up the sacrifice   |
|      | (All) The people acknowledged the God of Elijah as the true God  |
|      | (Alv) Elijah commanded the people to seize/kill the prophets of Baal                                   |
|      | (xv) Elijah told Ahab to go and eat/prophesied the coming rain   |
|      | 8 x 1 =  |
| (c)  | Reasons that may influence some Christians to turn away from God today                                 |
|      | (i) Lack of faith / trust in God   |
|      | (ii) Influence from non-believers/ridicule/discouragement  |
|      | (iii) Peer pressure/critic influence/fear of other people  |
|      | (iv) Quest for better economic power/pride/education/greed/materialism                                 |
|      | (v) Lack of role models in the society   |
|      | (vi) Unemployment/poverty  |
|      | (vii) Negative influence from the mass media   |
|      | (viii) Emergence of different beliefs/cults/religious pluralism  |
|      | (ix) Lack of time/family responsibilities/work pressure  |
| 75.5 | (x) Unanswered prayers/frustrations of life  |

| Visions of prophet Amos concerning the judgement that would befall Israel  (i) Vision of the last of t | and the second second   |
|--|---|
| (i) Almos concerning the judgement that would befall Israel  | 6 marks   |
| Amos saw God sending a great swam of locusts which was about to destroy all plants /food in the land. Amos pleaded with God to forgive the people. God forgave them.  (ii) The vision of fire  Amos saw a supernatural fire that had already burned up the water/was about to consume the earth. God was going to destroy Israel by sending a supernatural fire. Amos pleaded with God and He withheld the   |   |
| punishment   |   |
| (iii) The vision of the plumb line   |   |
| Amos saw God standing with a plumb line in his hands by a wall. The wall was crooked and God was going to punish the people of Israel.  Prophet Amos did not plead for the people hence God was not going to   |   |
| forgive the Israelites. This time he would destroy the places of worship/<br>dynasty of Jeroboam.  |   |
| (iv) The vision of a basket of summer fruits  Amos saw a basket of ripe fruits at the end of the fruit harvest. It showed that the time for the Israelites to be punished was ripe. Amos did not plead with God thus punishment was inevitable.  |   |
| In this last vision prophet Amos saw God standing by the altar /He ordered the destruction of the pillars of the temple/all the worshippers were being struck. This showed that the wicked people would be killed/destroyed/none would escape death.   |   |
|  | ordered the destruction of the pillars of the temple/all the worshippers were being struck. This showed that the wicked people would be |

| (ii)   | The poor were sold for apiece of silver/pair of sandals                |
|--------|--|
| (iii)  | The rich grabbed land/grains/food belonging to the poor                |
| (iv)   | The merchants used false/faulty weighing scales                        |
| (v)    | The rich sold goods that were unfit for human consumption to the poor  |
|        | /refuse  |
| (vi)   | Poor people were paid unfair wage/underpaid for the labour provided to |
|        | the rich   |
| (vii)  | The poor were sold to slavery for being unable to pay the debts        |
| (viii) | They were charged high interest rates for the banked money             |
| (ix)   | The poor were denied justice in law courts due to bribing of judges by |
|        | the rich/the cases for poor was thrown out of courts                   |
| (x)    | The poor were persecuted/oppressed when they challenged the            |
|        | injustices done  |
| (xi)   | The rich failed to return the garments taken as pledge/they used the   |
|        | garments as bedding in the temple                                      |
| (xii)  | Wives of the rich pressured their husbands to exploit the poor to meet |
|        | their luxurious lifestyles   |
|        | 7 x 1 =  |
| Ways   | through which Christians in Kenya can avoid God's punishment           |
| today  |  |
| (i)    | Christians can avoid Gods punishment by obeying his                    |
| .418   | commands/instructions  |
| (ii)   | By reading/putting to practice the word of God/having faith in God     |
| (iii)  | By leading exemplary lives/being role models                           |
| (iv)   | Taking care of the less fortunate/carrying out charitable activities   |
|        |  |
|        |  |

|     | sins / torgistenes   |
|-----|--|
| ji. | will by taking care of God's creation  will by taking care of God's creation  will be king spiritual   quitance and couseling = 5 marks  |
| (a) | The content of Jeremiah's letter to the exiles in Babylon  |
|     | (i) Prophet Jeremiah encouraged the exiles to build houses/settle down   |
|     | (ii) He told them to plant gardens/eat their produce   |
|     | (iii) He told them to marry/have children so as to increase in number /  |
|     | (iv) Prophet Jeremiah advised them to live in peace in Babylon/pray for the welfare of others  |
|     | (v) He warned them not to listen to false prophets who lied to them/gave   |
|     | false hope  (vi) He told them that God would restore them to the land after seventy  |
|     | years.  (vii) He encouraged them to trust in God/God would answer their prayers  |
|     | (vii) The encouraged them to trust in God/God would answer their prayers.  (viii) He told them that God had good flans tow  (xiii) He told them that God had good flans tow  (xiii) the man so of the control of the con |
| (b) | Reasons why prophet Jeremiah condemned the practice of human sacrifice   |
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| (b) | Reasons why prophet Jeremiah condemned the practice of human sacrifice in Judah  (i) The shedding of blood defiled the land given to the Israelites by God  (ii) Human sacrifice was an act of idolatry/continuation of what they had adopted from other nations  (iii) It demonstrated Israel's disrespect for the sacredness of human life  (iv) Human sacrifice showed lack of knowledge of the true nature of Yahweh/ignorance about Yahweh  (v) It was an act of disobedience/going against the covenant way of   |

|       | (viii) It would lead to severe judgement/punishment of the Israelites  (x) It show lack of faith in God  |           |
|-------|--|-----------|
| (c)   | 7 x l=   | 7 marks   |
| (c)   | Ways in which Christians can help to reduce human suffering in Kenya<br>today  |           |
|       | (ii) Christians can help to reduce human suffering in Kenya today by establishing medical facilities/providing medical care  (ii) By educating the public on their rights  (iii) By voting out corrupt leaders/exercise their democratic rights  (iv) Creating job opportunities for people  (v) By condemning social injustices/any act that can lead to suffering  (vi) By providing basic needs to the needy/relief aid  (vii) By advocating for just laws/fair disbursement/distribution of resources  (viii) respecting the laws Verating to release to those suffering  (x) Offering guidance and counselling/advice to those suffering. |           |
|       | XI) By fleading fleace and love for one another. I feace and love for one  | = 7 marks |
| . (a) | Regulations that an expectant mother is required to observe in traditional   | 19.63     |
|       | African communities  | - 1       |
|       | (i) An expectant mother is supposed to eat special food/avoid eggs/fatty meat/alcohol  |           |
|       | (ii) She is not expected to perform heavy duties /farm work/splitting of firewood  |           |
|       | <ul> <li>(iii) She is to avoid sexual intercourse</li> <li>(iv) An expectant mother is not supposed to handle iron/sharp objects to avoid injury</li> </ul>  |           |
|       | (v) She is not supposed to speak face to face with her husband   |           |

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|     | (vi)   | She is expected to wear protective charms against evil eye/to protect  |
|-----|--------|--|
|     |        | her/unborn child /   |
|     | (vii)  | 이 사용을 되었다고 가게 있다. 그런 이번 사용이 아픈 아이들이 아이들이 아이들이 아이들이 아이들이 아이들이 아이들이  |
|     |        | An expectant woman is required to return to her mother/parents' home for delivery  |
|     | (viii) | She is supposed to be checked frequently/counselled by traditional   |
|     |        | midwives /   |
|     | (ix)   | An expectant mother is to be given special herbs to keep the health of   |
|     |        |  |
|     | X)     | Make sacrifizer appeare spirits ancestorised   |
|     | X)) A  | the baby/unborn / Make sacrifized appears spirite ancestorised  moid coming into contact with certain  eople   fraction   places /  to nerformed during the birth sector /  le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the birth sector /   le performed during the |
| (b) | Ritua  | ls performed during the birth of a baby in traditional African   |
|     | comm   | nunities   |
|     | (i)    | Cutting of umbilical cord symbolizes the separation of the child from  |
|     |        | the mother   |
|     | (ii)   | Burying of the placenta/umbilical cord in a special place/banana   |
|     |        | plantation/farming shrine for continuity of life   |
|     | (iii)  | Shaving of the mother/baby's hair signifies new beginning/casts off  |
|     | 1      | pregnancy stage  |
|     | (iv)   | Treatment of the baby/mother with herbs/wearing of charms is done for  |
|     |        | protection /   |
|     | (v)    | Ululations are made according to the sex of the baby to announce the   |
|     |        | sex of the child   |
|     | (vi)   | Mother/ baby are secluded for a period of time to give the mother time   |
|     |        | to heal  |
|     | (vii)  | There is celebration/singing and dancing/feasting to welcome the new   |
|     |        | member of the community  |
|     | (viii) | There is presentation of gifts to the mother/new born baby to celebrate  |
|     | (,,,,, | them / holding the baby to signify shared veryon   |
|     | (ix)   | Sacrifices/offerings are made to God as a sign of thanksgiving   |
|     | (ix)   | Prayers to bless the baby and mother   |

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|     | (x) Rituals for purification are carried out to clean the mother from the process of child birth bathing the baby mother                    |              |
|-----|---|--------------|
|     | (xi) The baby is given a name for identity  KII) The baby is given 5 sect and bother 5 bothere  Symbology great and bad experiences 7 x 1 = | 5<br>7 marks |
| (c) | Factors that undermine the role of medicine men in Kenya today  |              |
|     | (i) Introduction of western medicine/hospitals/new inventions/science and   |              |
|     | technology /  |              |
|     | (ii) Emergence of new religions which do not support metallicity  |              |
|     | (iii) There is destruction of forests/herbs/deforestation  (iv) Lack of proper education by herbalists/professionalism /lack of proper      |              |
|     | dosage  |              |
|     | (v) Herbal medicine is cumbersome to look for   |              |
|     | (vi) low hygiene standards associated with herbal medicine  |              |
|     | (vii) Certain chronic diseases cannot be treated by some herbs  (viii) Emergence of conmen/quacks who give wrong medicine                   |              |
|     | (viii) Emergence of conmentquacks with gradient (ix) Urbanization/migration from rural to urban centre                                      |              |
|     | (ix) Urbanization/migration from retails  (x) Lack of awareness/education on herbal medicine by the public                                  |              |
|     | (x) Lack of awareness/education of the land (xi) Strict government policies /rules/regulationsthat control both herbal and                  |              |
|     | ii in   |              |
|     | modern medicine  XII) Modern Formal education   |              |
|     | A9 1  |              |
|     | 7x 1 =  | 7 marks      |