



Cambridge O Level

HINDUISM

2055/02

Paper 2 Scriptures, Ethics and Hindu Life

May/June 2023

MARK SCHEME

Maximum Mark: 60

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **16** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Marking instructions**General principles**

- You are urged to use the full range of marks, bearing in mind that it is not necessary for a response to be 'perfect' to get the top marks.
- If it as good as might reasonably be expected from an O Level student who has studied this syllabus then it should be rewarded appropriately.
- Adopt a positive approach: award marks based on what the candidate can do, rather than deducting marks for errors. Accept any recognisable spelling of names and terms.

Part (a) and (b) Questions (Assessment Objective 1) Depending on the format of the question marks are to be awarded:

Either: 1 mark for each valid response.

Or: for a combination of valid points, examples and development.

Part (c) and (d) Questions (Assessment Objectives 1 and 2)

Examiners should adopt a 'best-fit' approach. The Examiner must select the set of descriptors provided in the Mark Grid that most closely describes the quality of the work being marked. As the Examiner works upwards through the Mark Bands, s/he will eventually arrive at a set of descriptors that fits the candidate's performance. When s/he reaches this point, the Examiner should always then check the descriptors in the band above to confirm whether or not there is just enough evidence to award a mark in the higher band.

To select the most appropriate mark within each set of descriptors, teacher/Examiners should use the following guidance:

- If most of the descriptors fit the work, then the teacher/Examiner will award the top mark in the band.
- If there is just enough evidence (and the teacher/Examiner had perhaps been considering the band below), then the lowest mark in the band will be awarded.

Marking Bands and Descriptors**Table A Part (c) Questions** (Assessment Objective 1)

| Level | Descriptions | Marks |
|----------|--|-------|
| 3 | A good attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • a good range of relevant information • a high level of detail and development in relation to the question • a fairly comprehensive account of the breadth and/or depth of the issues. | 5 |
| 2 | A competent attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • a range of relevant information • some detail or development in relation to the question • might be purely descriptive and/or fail to fully address the question. | 3–4 |
| 1 | A weak attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> • a small amount of relevant information • points might be lacking in detail or development in relation to the question • might deal with the general topic rather than addressing the question. | 1–2 |
| 0 | No creditable response | 0 |

Table B Part (d) Questions (Assessment Objective 2)

| Level | Descriptions | Marks |
|----------|--|-------|
| 4 | <p>A good attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • good use of relevant evidence/experience demonstrating understanding of the significance of issues raised • a variety of viewpoints explored with reasoned argument and discussion • a good evaluation of the arguments raised showing an awareness of the issues involved • critical engagement with the question throughout the response. | 9–10 |
| 3 | <p>A competent response to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • appropriate use of relevant evidence/experience, clearly related to the question • different viewpoints offered, with some development and discussion • attempts an evaluation of different arguments • addresses the issues raised by the question. | 6–8 |
| 2 | <p>A limited response to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • some use of evidence/experience but response may contain inaccuracies, misunderstanding or irrelevance. Connection between evidence and question might be implied rather than explicit • different views might be offered but with little or no development • some unsupported argument or underdeveloped discussion • some engagement with the question. | 3–5 |
| 1 | <p>A weak attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • little or no evidence or supporting religious knowledge • a single viewpoint might be stated with little or no support • no critical engagement with the question or views regarding it • response might be simplistic, confused and/or very brief. | 1–2 |
| 0 | No creditable response | 0 |

| Question | Answer | Marks |
|----------|---|-------|
| 1(a)(i) | Who does Arjuna call upon to help with his decision making? Krishna | 1 |
| 1(a)(ii) | Name the scripture in which this event occurs. Bhagavad Gita/Mahabharata | 1 |
| 1(b) | Describe bhakti yoga. Bhakti yoga is about worship and showing God love and devotion. Hindus want to make it clear to Brahman that the most important being is Brahman. Bhakti yoga is about showing this through worship. Bhakti yoga involves constant devotion to a personal deity. This is through prayers mantras and a wide range of devotional acts. It develops a personal relationship of love and surrender. | 3 |
| 1(c) | Explain why the ‘way of knowledge’ can be very difficult to follow. The word 'jnana' means knowledge, it involves singing mantras and has many connotations. Some Hindus may feel this is the more demanding of the four paths and may be difficult to follow because of this, because it is practised by those who have given up worldly pleasures to focus the mind on the non-personal nature of God, this can be difficult to comprehend and to put into practice. Through the study of the scriptures such as the Chandogya Upanishad, those who practise this form of yoga hope to reach self-realisation, but this is not easy. Trying to be one with Brahman and seeing the world as a complete and harmonious whole involves a different mindset to how a life has been lived previously. It can be difficult to practise the mental techniques of self-questioning, reflection and conscious illumination that are a part of jnana. | 5 |

| Question | Answer | Marks |
|----------|---|-------|
| 1(d) | <p>'Hindus can achieve liberation without studying the scriptures.'</p> <p>To what extent do you agree with this view? Refer in your answer to the specified texts you have studied.</p> <p>Arguments in support: Hindus can receive liberation through experiences that are open to everyone as it is a religion based on general revelation. If each soul is free to find their own way to liberation, then studying the scriptures would not be essential. The path of devotion, yoga and meditation and the path of service can be just as successful as a route to liberation as studying the scriptures is. Even the scriptures themselves suggest that there are many routes and paths to becoming one with Brahman and achieving liberation. A central feature of bhakti is the role of divine grace without which liberation is not possible.</p> <p>Arguments against: The scriptures (particularly the Vedas and the Upanishads) are said to contain absolute and eternal truths and are true for all people, at all times and in all places and therefore cannot be changed. To study them is of paramount importance in order to achieve moksha. Because the Upanishads feature teachings on the atman, reincarnation, karma, and moksha it is essential for a Hindu to study them to understand these concepts and achieve liberation themselves. To understand more about Brahman as these scriptures will do, liberation is said to be easier. The brahmacharya route would argue in favour of studying scriptures to achieve liberation.</p> | 10 |

| Question | Answer | Marks |
|----------|--|-------|
| 2(a)(i) | Who was the demon king who ruled the earth at the time of Rama? Ravana | 1 |
| 2(a)(ii) | Who was Rama's wife? Sita | 1 |
| 2(b) | Outline Hanuman's actions in the Ramayana. When Rama's wife Sita was captured by Ravana, Rama asked Hanuman, the monkey deity to help him find her. Hanuman was instrumental in giving Rama key information about Sita. Hanuman shrinks to the size of a mouse and runs through Lanka, looking for Sita. He finds her sitting under a tree crying. Hanuman climbs the tree, drops Rama's ring into her lap, and tells her Rama will come and save her. But demons catch Hanuman, squeeze him tight, and carry him to Ravana. After Hanuman escapes, he helps Rama build a bridge across the seas, and cross over with a monkey army that successfully stormed the demon stronghold and freed Sita. | 3 |
| 2(c) | Explain the importance of devotion in the story of Rama and Sabri. Sabri was a great devotee of Rama. She did things out of duty without any second thoughts (tasting the fruits before offering them). The message from the story is that intention is more important than the action. The importance of these acts of duty from Sabri is to show that God will always give Hindus what they need rather than what they necessarily want in life. Service to humans is service to God. Rama gave Sabri a discourse on the nine kinds of devotion through which an individual soul (jiva) can reach God. The importance of devotion leads to the experience of God. | 5 |

| Question | Answer | Marks |
|----------|---|-------|
| 2(d) | <p>'Telling a story is the best way to get a moral truth across to people.' To what extent do you agree with this view? Refer in your answer to the specified texts you have studied.</p> <p>Arguments in support: Story and myth have always been part of Hindu dharma. From earliest times, Hindu concepts and values have been transmitted more through story than through philosophy or theology. Stories are central in disseminating popular Hinduism. Stories were customarily passed down through the family, particularly by grandparents. They were also popularised by musicians, dancers and travelling theatre troupes.</p> <p>Arguments against: Hindu practices are a more important way of learning about morality in Hinduism. Those who follow the religion to demonstrate their commitment to the faith include worshipping in temples and at shrines. Hindu practices might also involve showing a commitment to the wider community, such as pilgrimage and charity work and this teaches Hindus about morality more than any story. If Hindu stories are myths and legends, can they be taken seriously as a moral guide? Some stories cannot be easily understood so the moral message is lost. Stories are mostly ancient in Hinduism and have no relevance to the modern day. Stories that may have covered ancient issues of morality do not help with more modern day issues.</p> | 10 |

| Question | Answer | Marks |
|----------|--|-------|
| 3(a)(i) | What is the ‘naming ceremony’ called in Hinduism? Namkarana | 1 |
| 3(a)(ii) | Name one other samskara in Hinduism. Upanayana; vivaha; antyeshti | 1 |
| 3(b) | Describe the grihastha ashrama. The Grihastha Ashrama is the householder stage of life. This begins when the student returns from his studies and takes on the duties of the householder. It involves marriage which is a sacred duty for Hindus. The ritual of marriage is called vivaha. Householders are expected to give to charity, care for aged parents, offer hospitality to guests and provide a settled and well run household. A married woman's duties involve bringing up children, managing the household expenses, preparing food, keeping the home clean and organising the celebration of festivals and other religious rites. A husband must provide for his wife and children and educate and arrange marriages for his sons and daughters and earn money honestly. | 3 |
| 3(c) | Explain the duties of the kshatriya. The duties of the kshatriya varna include responsibility for leadership, ruling society, making decisions about the general welfare of the people and defending them for all forms of justice and tyranny. They must make sure that others in society perform their prescribed duties. The duties of kshatriyas also include dana (donation of alms), adhyayana (studying) and performing yajnas (sacrifices). | 5 |

| Question | Answer | Marks |
|----------|--|-------|
| 3(d) | <p>'Moksha (liberation) is too hard to achieve.' To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument.</p> <p>Arguments in support:- A person's past karma or faith will determine how likely they are to achieve moksha. Being selfish, greedy, arrogant and so on – these qualities hurt others so keep a person on the cycle of rebirth. The ego, which is the opposite of moksha makes people behave in ways which hurt themselves in spiritual terms – becoming focused on materialism, for example. People can be lazy whereas it is hard work to achieve moksha. People also choose pleasure, whereas attaining moksha requires discipline and the giving up of sensual pursuits. Simply being born in the world makes moksha hard to achieve and people are surrounded by material and sensual stimuli which makes them want to keep experiencing these pleasures, hence taking them away from moksha and tying people to the world of samsara. A person's birth state, i.e. which place, which life conditions help or hinder the pursuit of moksha e.g. it is very difficult for a person who has become a butcher to attain moksha and being born into extremes of wealth or poverty can hamper or influence chances of liberation.</p> <p>Arguments against:- It might be true that anyone can achieve liberation in their lifetime through detachment and overcoming ignorance, so moksha is not difficult to achieve. The goal of moksha is most easily achieved through the process of jnana (knowledge) and bhakti (devotion). Through knowledge, Hindus come to know themselves and gain insight into the nature of reality. They can then develop an intimate connection with God through love and devotion and this is not difficult for Hindus to do.</p> | 10 |

| Question | Answer | Marks |
|----------|---|-------|
| 4(a)(i) | What is the Hindu word for social class? Varna | 1 |
| 4(a)(ii) | Name the top social class in the Hindu tradition. Brahmin | 1 |
| 4(b) | Describe how jati is different from the social classes in Hinduism. All Hindus are born into a particular caste or social class, which is revealed in their family surname but what really matters to Hindus is their job or occupation within the caste system. This occupation or job is known as jati. Jati is the Indian term for sub-caste and equally an early word meaning 'birth' or 'genus', which is used for any set of beings in a race, clan, region, occupation, religion, language, nation, gender, or varna. Though there are only four varnas, there are thousands of jatis; the Mahabharata suggests that varnas should not be confused with jatis, as jatis are based on birth and varnas are not. | 3 |
| 4(c) | Explain how Hindus can live their lives according to the purusharthas. The purpose of life for Hindus is to achieve four aims, called purusharthas. These are dharma, kama, artha and moksha. These provide Hindus with opportunities to act morally and ethically and lead a good life. Throughout their lives, Hindus attempt to end the cycle of samsara and behave in a way that provides good karma in this life and the next. Dharma is related to a person's true purpose in life and is concerned with duty and actions. Ultimately it is about leading a righteous life and making morally right decisions. Kama means love, desire and pleasure. Hindus aim at achieving kama in many ways through sporting activities, cultural interests and sexual pleasure with the aim of producing children. Artha means prosperity so the pursuit of wealth for Hindus but not so that they become attached to wealth. Moksha is the ultimate aim in life for Hindus. It means to be saved (salvation). When a Hindu achieves moksha, they break free from the cycle of samsara. Hindus aim to end the cycle of samsara through gaining good karma, which means doing good actions and deeds. Therefore, the actions of their previous lives and the actions of their mortal life today are all part of their effort to break the cycle of samsara, which each individual Hindu works towards. | 5 |

| Question | Answer | Marks |
|----------|--|-------|
| 4(d) | <p>'Divisions in society based on social class are no longer important for Hindus.' To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument.</p> <p>Arguments in support: The caste system has been seen to literally split up Hindu society into hundreds of hereditary castes and encourages exclusiveness and create gulfs in society. It denies mobility of labour and can exploit the lower classes. It imposes hardship on some women such as through child-marriage, prohibition of widow-remarriage and the seclusion of women. Democracy is based on the principle of equality, fraternity and liberty and caste does not allow this if the system is based on inequality of status and opportunities; this often creates conflict and tension in society. It acts as an obstacle in the normal and smooth functioning of democracy. The caste system obstructs the process of modernisation.</p> <p>Arguments against: The caste system can provide social security as well as cultural security and it can guide human behaviour. Through the caste system, the skill, knowledge, behaviour, customs, beliefs and faiths of society are transmitted from one generation to another. Another important function of caste is to choose the life partner. The caste system has maintained the racial purity of the higher caste by forbidding indiscriminate inter-marriages. Some say that it has also promoted the habits of cleanliness by insisting on purity in rituals. Caste efficiently organises Hindu society without giving any chance to class frictions and factions. Others might argue that the caste system has contributed considerably to the stability of the Hindu national morals, religion, art and craftsmanship. The caste system can preserve skilled labour by passing on vocational skills from generation to generation and thereby maintaining the continuity of professions.</p> | 10 |

| Question | Answer | Marks |
|----------|--|-------|
| 5(a)(i) | <p>Where did M K Gandhi study law? London</p> | 1 |
| 5(a)(ii) | <p>Where did M K Gandhi then go to practise law? South Africa</p> | 1 |

| Question | Answer | Marks |
|----------|---|-------|
| 5(b) | <p>Describe how M K Gandhi's early life and family influenced his principles.</p> <p>Gandhi's family were religious, so prayer was important to him and his family belonged to a caste that allowed Gandhi to study law. They adhered to Hindu principles, which included vegetarianism as well as abstaining from alcohol and remaining chaste. He also condemned child marriage as he himself had been married as a child. Truth (satya), non-violence (ahimsa), welfare of all (sarvodaya) and peaceful protest (satyagraha) all came from how he grew up and the influence of his family. Gandhi was also influenced by Jain principles of non-violence (ahimsa) as well as attitudes from other faiths. Changing peoples' hearts and minds no doubt came from the influence of his mother in his early life. He saw the hypocrisy of organised religion. His morals were tested at school when he couldn't lie over a spelling error he made. He became vegetarian because of his family's influences. He was encouraged to look at the influence of Hindu texts, creating a greater appreciation of Hinduism.</p> | 3 |
| 5(c) | <p>Explain what M K Gandhi did to campaign for Indian independence.</p> <p>Gandhi called for strikes and other acts of peaceful civil disobedience. In 1920, he urged Indians to withdraw their children from British-run schools, boycott the law courts, quit their colonial government jobs, and continue to refuse to buy imported cloth. In 1930 Gandhi led thousands of people on a 240-mile march to the sea where he picked up a pinch of salt in symbolic defiance of the government monopoly. Gandhi pressured the British to negotiate with Indian leaders on a plan for self-rule so Gandhi supported the Home Rule movement and became the leader of the Indian National Congress. Gandhi called for a Satyagraha campaign of peaceful protests and strikes. He called for mass boycotts, urged government officials to stop working for the Crown, students to stop attending government schools, soldiers to leave their posts and citizens to stop paying taxes and purchasing British goods. Rather than buy British manufactured clothes, he began to use a portable spinning wheel to produce his own cloth. Gandhi assumed the leadership of the Indian National Congress and advocated a policy of non-violence and non-cooperation to achieve home rule. He embarked on a six-day fast to protest the British decision to segregate the 'untouchables'. He called for strikes and other acts of peaceful civil disobedience.</p> | 5 |

| Question | Answer | Marks |
|----------|---|-------|
| 5(d) | <p>'M K Gandhi's teachings totally prepared Indians for life today.' To what extent do you agree with this view? You should use evidence from your study of Indian reformers to support your argument.</p> <p>Arguments in support: Gandhi's teachings on nonviolence created a fairer society with less harm. Hindus became prepared to stand up for themselves and their rights as individuals and collectively as a society. Gandhi encouraged tolerance of other faiths and to reject caste differences. He gave moral and spiritual ideas of living. Diplomatic stances empowered people in India to stand up for their rights but non-violently. Influenced modern civil disobedience and do work on their own without relying on others. He fought against racial discrimination.</p> <p>Arguments against: The world can be a violent place and Indians need to 'fight fire with fire' to live successfully. Gandhi was idealistic rather than realistic, so this does not always work in the modern world. His lifestyle choices of celibacy, poverty and fasting do nothing to help the ordinary everyday Indian in the modern world. If Gandhi in some way caused the disunity in India, this does not help modern Indians. Any religious reforms did not help a growing secular aspect of the modern Indian society.</p> | 10 |

| Question | Answer | Marks |
|----------|---|-------|
| 6(a)(i) | <p>Name the founder of the Brahmo Samaj.</p> <p>Ram Mohan Roy</p> | 1 |
| 6(a)(ii) | <p>What is meant by the term Brahmo Samaj?</p> <p>Society of Brahma</p> | 1 |
| 6(b) | <p>Describe how the Brahmo Samaj worked to change the social issues of caste.</p> <p>The caste system has been a part of Hindu society for hundreds of years and the Brahmo Samaj campaigned against its inherent divisive nature and perceived social injustices. They wanted the removal of the caste system. The Brahmo Samaj worked for the rights of inter caste marriage.</p> | 3 |
| 6(c) | <p>Explain how the Brahmo Samaj worked to promote the rights of women in India.</p> <p>The Brahmo Samaj believed the extremely low position of Hindu women was responsible for practices like sati. They advocated the abolition of polygamy and wanted women to be educated and given the right to inherit property. The Brahmo Samaj played a critical role to bring about a change. They opposed the practice that forced a widow to immolate herself on her husband's pyre. They advocated the right of women to be remarried and campaigned against under age marriage. In 1830, Roy travelled to the UK as the Mughal Empire's envoy to ensure that Lord William Bentinck's law banning the practice of sati was not overturned.</p> | 5 |

| Question | Answer | Marks |
|----------|--|-------|
| 6(d) | <p>'The Brahmo Samaj has been totally successful in reforming Hinduism'. To what extent do you agree with this view? You should use evidence from your study of Indian reformers to support your argument.</p> <p>Arguments in support: The Brahmo Samaj played an important role in building the modern Indian society. It played a crucial role in suppressing caste system, dowry system, and in improving the educational system. It also encouraged women's empowerment. Reform of Hindu practices such as sati and child marriage have been abolished by law now and this is because of the work of the Brahmo Samaj. There has also been the promotion of widow remarriage and the denouncing of the caste system. The Brahmo Samaj disagreed with the concept of reincarnation and fought to abolish certain traditional practices, which included caste, polygamy and image worship. The movement attacked many traditional Hindu practices that were considered part of one's daily life. It does not believe in idol worship, or any scriptures, prophets and mediators between Brahman and the human soul or the concepts of heaven and hell. It also rejected distinctions in religion, colour, creed, caste and race.</p> <p>Arguments against: Murti worship remains popular and the caste system still exists. Sati still takes place in some Indian villages. Polytheism still exists in Indian society as does a strong belief in karma and samsara. Rituals and child marriages (arranged) still take place.</p> | 10 |