

Cambridge O Level

HINDUISM**2055/02**

Paper 2 Scriptures, Ethics and Hindu Life

May/June 2024**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.

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This document consists of **26** printed pages.

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 descriptions 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 is 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.

Question	Answer	Marks	Notes
1(a)	<p>Give <u>two</u> examples of the ‘subtle essence’ described in the Chandogya Upanishad.</p> <p>Any two of:</p> <ul style="list-style-type: none"> • Rivers becoming the sea • the water cycle • salt permeating water • the content of the seed within the fruit. 	2	
1(b)	<p>Describe what the Chandogya Upanishad teaches about Brahman.</p> <p>Brahman is the absolute, or God. The Upanishads teach that the whole universe is Brahman. The self that you recognise as ‘me’ and in another person as ‘you’ can be called atman, but the essential soul within the heart is also Brahman. Brahman is the real in everything, so ‘I am Brahman’ is a true saying; Hindus who realise this will recognise God in themselves as well as in other people. Brahman is eternal, conscious, irreducible, infinite, omnipresent, and the spiritual core of the universe of finiteness and change. ‘It (Being, or Brahman) thought: ‘May I be many; may I grow forth’. Chandogya Upanishad chapter vi emphasises the idea of ‘tat tvam asi’ meaning ‘that thou art’, which is the foundational belief of Brahman as all pervading.</p>	3	

Question	Answer	Marks	Notes
1(c)	<p>Explain how the Mundaka Upanishad shows that knowledge can liberate human beings.</p> <p>Candidates might consider some of the following:</p> <p>The Upanishad as a whole explores the nature and reality of Brahman and Brahman's relationship to the individual soul. To know Brahman is to understand that relationship, which involves being free from desire and attachment and being at one with Brahman. Your senses cannot tell you about Brahman, you have to develop wisdom to see the truth.</p> <p>When the atman is liberated, it becomes part of Brahman and through this knowledge the atman is liberated, 'as rivers flowing into the ocean find their final peace ... and their name and form disappear' (Mundaka Upanishad III.2). Put simply this is achieved through a realisation of the ultimate truth that Brahman is real and in all things.</p>	5	<p>Candidates may choose to cover several points or explain one or two points in more detail.</p> <p>Answers do not need to cover all the points below to gain full marks.</p>

Question	Answer	Marks	Notes
1(d)	<p>'The way of action (Karma) is more important than other ways to moksha for Hindus.'</p> <p>To what extent do you agree with this view? Refer to the specified texts you have studied in your answer.</p> <p>Candidates might consider some of the following:</p> <p>Some scriptures, notably the Bhagavad Gita, allow for work, knowledge and devotion as three legitimate ways to moksha. If the way of action is being followed, however, it must be done selflessly and according to one's dharma.</p> <p>Knowledge is also highly valued, and those who seek it are praised; but it has to be pursued in the right spirit and not for personal reasons. Svetaketu in the Chandogya Upanishad had studied and achieved a high standard of education, but not of understanding of the real.</p> <p>Ignorance can be a bar to liberation, but those who have the ability to seek God through the way of knowledge are likely to be few. If they are brahmins, they have a duty to teach others, and this is action in combination with wisdom. In the bhakti tradition many characters in stories and poetry, and the writers themselves, declare that they are unlearned, but the message is that God accepts sincere devotion from everyone, regardless of status.</p> <p>The Upanishads deal with the disciplines of knowledge (jnana) as well as divine love (bhakti), karma (action) and yoga showing that no one way to moksha is any more important than another.</p> <p>Responses to the statement may depend on a Hindu interpretation of certain scriptures or the view taken by their tradition.</p>	10	

Question	Answer	Marks	Notes
2(a)(i)	Who is the main human character of the Ramacharitmanas? Rama	1	
2(a)(ii)	Name the wife of this main character. Sita	1	
2(b)	<p>Describe <u>one</u> way Hanuman gives a perfect example of bhakti in the Ramacharitmanas.</p> <p>Hanuman is the perfect example of bhakti because he is a combination of bal (strength), buddhi (intelligence), and vidya (knowledge), he is the exemplary bhakti yogi, or one who fearlessly uses his gifts to connect to the Divine through sincere loving service. Hanuman embodies and directly represents the great virtue of service, or Dasya Bhakti – which means the central spiritual quality of being a beneficial energy and presence to all beings.</p> <p>Hanuman first approached Rama in disguise and did not consciously know Rama's true identity. However, on some level he recognised his Ishvara, and spoke from the heart with honesty. This is a specific form of bhakti, opening your heart to God.</p> <p>He is also a symbol of strength and energy. He carries a mace to show he physically acted in a way to demonstrate service. Hanuman is worshipped for his unyielding devotion to Rama and is remembered for his selfless dedication to God. For example, he was steadfast on dharma. Hanuman demonstrated he was a total friend in need, for example, when he goes to Lanka on Rama's behalf. Hanuman is considered the living embodiment of the Karma Yogi (one whose meditation and devotion are demonstrated through hard work or service).</p>	3	

Question	Answer	Marks	Notes
2(c)	<p>Explain the importance of Sabri in the Ramacharitmanas.</p> <p>Sabri is a good example of a seeker of knowledge and wanted to know the meaning of dharma. She served a sage with devotion for many years. When the sage was about to die, Sabri stated that after serving him throughout her life, she now sought to reach for herself the same "abode of peace" which the sage had reached. The sage responded that, if she offered sewa or service, the god Rama would give her darshan. He told her to await Rama's arrival. Every day, Sabri would pluck berries for Rama. She would pluck one, taste it and, if it was sweet, she would put it in her basket, discarding the bitter ones. She wanted to give the good berries to Rama. She did not know that offerings must not be tasted. Pleased with Sabri's devotion, Rama blesses her with his vision. Rama notices the donas, or bowls, of handmade leaves in which she had offered the fruits and is impressed by the hard work Sabri has gone through to make them and, hence, blesses the tree so that the leaves naturally grow in the shape of a bowl. Rama is so impressed with Sabri's devotion he gives her teachings about the nine forms of devotion, which many modern Hindu bhaktas follow.</p> <p>Sabri is considered a bright and knowledgeable saint so very important to Hindus.</p>	5	

Question	Answer	Marks	Notes
2(d)	<p>'The Ramacharitmanas is the most important Hindu scripture.'</p> <p>To what extent do you agree with this view? Refer to the specified texts you have studied in your answer.</p> <p>There are many different scriptures in Hinduism with many different interpretations of them and differing views on their practical importance/role in day-to-day life. The Ramacharitamanas is an epic poem composed by the 16th-century Indian bhakti poet, Tulsidas. The word Ramacharitmanas literally means 'Lake of the deeds' of Rama and is considered one of the greatest works of Hindu literature.</p> <p>The work has variously been acclaimed as the living sum of Indian culture and also the greatest book of all devotional literature. Many Hindus regard it as the best and most trustworthy guide to the popular living religion of the Indian people. Tulsidas wanted the story of Rama to be accessible to the general public and to simplify the knowledge contained in the Vedas, the Upanishads and the Puranas. Subsequently, his work was widely accepted.</p> <p>The Vedas are generally accepted as the oldest scriptures, and most Hindus regard them as shruti (revealed) texts which implies that they are significant texts. However, religious significance does not necessarily relate to an active role in ordinary lives and while some Hindus might read and study the Vedas regularly many have never read any part of them.</p> <p>Common forms of Hindu worship and popular deities are not referred to within the Vedas and rituals which are referred to may be rarely performed.</p>	10	

Question	Answer	Marks	Notes
2(d)	<p>All this means it could be argued that the importance is historical and symbolic, rather than as a literal guide on how to be a Hindu. Other texts, which are generally understood as smriti (remembered) texts, are seen as more relevant by many Hindus due to their great age and the historical contexts in which they were written.</p> <p>The Manusmriti is an important historical document and could be seen to carry more importance than the Ramacharitmanas. Judged by popularity and social impact, different Hindu scriptures could be seen as hugely important. The Epics for example are popular stories and often interpreted as containing important moral and spiritual lessons for Hindus, presented in an accessible format.</p> <p>It could be argued that the importance is in the principles being set out rather than in the texts themselves. It might also be argued that all scriptures are an important element of the whole of Hinduism. Similarly, it could be suggested that practice in the form of acts of worship or meditation are guided but different scriptures making no one scripture stand out as more important than any other for Hindus.</p>		

Question	Answer	Marks	Notes
3(a)(i)	What is artha? Wealth/money/prosperity	1	
3(a)(ii)	Which ashrama is allowed to pursue artha? Grihastha	1	
3(b)	Describe the duties of the brahmacharya ashrama. <ul style="list-style-type: none"> • to be celibate and live a simple life • to serve the Guru or spiritual teacher and collect alms for him • to hear, study and assimilate the Vedas • to develop the qualities of humility, discipline, simplicity, purity of thought, cleanliness, soft-heartedness. 	3	

Question	Answer	Marks	Notes
3(c)	<p>Explain how the goal of moksha influences how a Hindu lives their life.</p> <p>Candidates might consider some of the following:</p> <p>They might connect the concept of moksha with additional concepts such as karma, drawing on their knowledge of Hindu scripture for example the Bhagavad Gita's teachings on nishkama karma or they might discuss the four margas or paths of yoga (jnana, bhakti, raja, karma). They might also explain how a life that progresses through the four ashramas is a life focused on the goal of moksha.</p> <p>All of the purusharthas can be considered as aims for life, which Hindus should strive for. Moksha, liberation from rebirth, is the ultimate aim. There are many different teachings about how moksha can be achieved, and candidates might be aware of more than one.</p> <p>Regardless of which path is followed, candidates might conclude that if a Hindu is committed to seeking liberation, they are unlikely to be led towards unethical choices. Some candidates might consider whether the goal of moksha provides guidance even for those Hindus who do not seek to achieve it in this lifetime. Other candidates might argue that anyone can achieve liberation in their lifetime through detachment and overcoming ignorance.</p>	5	

Question	Answer	Marks	Notes
3(d)	<p>'It is impossible for Hindus to live in the sannyasa ashrama today.'</p> <p>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>Candidates might consider some of the following:</p> <p>Sannyasa is a life of renunciation and the fourth stage within the Hindu system of four life stages known as ashramas, with the first three being brahmacharya, grihastha and vanaprastha. Sannyasa in Hinduism means the avoidance of luxury or living as simply as possible. In more extreme forms it involves austerities (tapas) and renunciation. Sannyasins may reject attachment to possessions and even family ties. In the modern world it has become increasingly more difficult to follow sannyasa, for example, the sannyasa ashrama is sometimes conflated with vanaprastha. While scriptures such as the Manusmriti contain clear instructions about the nature of the ashramas, contemporary practice includes different interpretations. Some Hindus go straight from brahmacharya to sannyasa and this might have implications for how easy it is to live in sannyasa.</p> <p>This initial strict training is intended to instil in the student habits of restraint, simple living and service to others, which will be the basis of their future lives. Grihasthas are permitted to pursue the goals of artha and kama which appear to be the opposite of the sannyasa stage. These two purusharthas must be controlled by dharma, however. Hindus who choose to reject householder status in order to follow a sannyasa stage of life may be particularly holy people, those thought to be nearer to God than others.</p>	10	

Question	Answer	Marks	Notes
3(d)	<p>They may provide an ideal towards which others can strive. The whole ideal of the ashramas is not important to all Hindus. Some Hindus in their final years may decide to abandon their possessions and attachments as the surest way of achieving moksha. On the other hand, the main Hindu ethic is that all action should be in accordance with a person's dharma.</p> <p>Being a Sannyasa may not be an appropriate path for everyone as a stage in a Hindus life.</p>		

Question	Answer	Marks	Notes
4(a)	<p>Give <u>two</u> things that happen during the namakarana samskara.</p> <p>1 mark for a correct samskara and 1 mark for the associated life event.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • naming • offering/homa • shouting god's name • feasting • rice grains spread on the dish / the name is written in the rice grains • father uses a golden pen to write the chosen name • whispering the name into the child's ear <p>Accept correct references to other samskaras.</p>	2	<p>This ceremony is subject to regional variations. Therefore, other valid points to be credited.</p>

Question	Answer	Marks	Notes
4(b)	<p>Outline what happens during the upanayana samskara.</p> <p>Responses might include:</p> <p>Upanayana ritual symbolises the end of an era in a boy's life and the initiation into another. With this ceremony, a boy leaves his childhood, proceeds to become a man, and follows the path of getting knowledge; this is also where they are accepted by their guru. In modern times, this ritual can be conducted when a man gets married. Upanayana might include shaving of the head and putting on symbolic clothing, stretching out the thread with the knot of Brahma at the top and chanting mantra.</p> <p>Often there is a series of steps to take which include the worship of Ganesha; the parents of the boy performing puja for Ganesha a day before the ceremony; the wearing of the sacred thread; the issuing of vows; the offering of fuel sticks to the sacred fire and begging for food.</p>	3	<p>This ceremony is subject to regional variations. Therefore, other valid points to be credited.</p>

Question	Answer	Marks	Notes
4(c)	<p>Explain how the vanaprastha ashrama helps Hindus to contribute to society.</p> <p>Vanaprastha is the forest walker or forest dweller stage of life, the third of the four ashramas, and candidates might begin by explaining what it involves.</p> <p>Vanaprastha stage is a transition phase from a householder's life with its greater emphasis on artha and kama (wealth, security, pleasure and desires) to one with greater emphasis on moksha (spiritual liberation), self-discipline etc. This stage could appear to be more about the individual than about society as a whole but vanaprastha is when a Hindu hands over household responsibilities to the next generation, which allows the next generation to continue society.</p> <p>The vanaprastha then takes on an advisory role, and gradually withdraws from the world. This stage typically follows grihastha (householder), but a person may choose to skip householder stage and enter vanaprastha directly after brahmacharya (student) stage, as a prelude to sannyasa (renunciate) and spiritual pursuits. While some literally give up their property and possessions to move into distant lands, most stay with their families and communities but assume a transitioning role and gracefully accept an evolving role with age.</p> <p>Gurus are vanaprastha and this is their contribution to society. In effect, it allows the whole ashrama system to exist and the men often take their wives with them. So, the main contribution to society of this stage is the passing of the mantle to provide Hindu society with both continuity and change. This is a gateway to the final stage.</p>	5	

Question	Answer	Marks	Notes
4(d)	<p>'For Hindus, no ashrama is more important than any other.'</p> <p>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>Candidates might consider some of the following:</p> <p>The traditional ashramas are the four equal divisions of a Hindu life. They could therefore be regarded as equally important. The brahmacharya ashrama is arguably the most important stage. It provides the religious, moral, intellectual and cultural basis for the future life of the student. The grihastha, however, holds the whole of society together. The grihastha stage could be perceived as the most important because during this stage they build a home, raise a family, earn wealth, enjoy worldly life and give donations to needy people and poor families.</p> <p>Those in the householder stage provide economic support for Hindus in all of the other three ashramas. They are also responsible for maintaining the religious traditions of worship and sacrifice which form the link between God and humanity.</p> <p>During the vanaprastha or third stage there is a gradual transition of householder responsibilities to the next generation and a greater emphasis on community services and spiritual pursuits, so this stage maybe considered the most important.</p> <p>Progression through each stage of life towards moksha could suggest that the sannyasa ashrama is the most important. On this basis a few Hindus choose to pass from their education directly to a life of renunciation. In this way they seek to be freed from the cycle of birth, death and rebirth.</p>	10	<p>Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded.</p> <p>There may be detailed consideration of a few points, or a less detailed discussion of several points.</p>

Question	Answer	Marks	Notes
4(d)	Some candidates might discuss the view that the stages can only be properly understood as integrated and therefore equally important.		

Question	Answer	Marks	Notes
5(a)(i)	Give the term Gandhi used to mean 'truth force'. Satyagraha	1	
5(a)(ii)	Name another teaching Gandhi promoted. <ul style="list-style-type: none"> • non-violence / ahimsa • no harbouring of uncharitable thoughts • no offence to anybody • faith in a personal god • equality; gender and race. 	1	Accept any relevant teaching that Gandhi may have promoted.

Question	Answer	Marks	Notes
5(b)	<p>Outline one protest in which Mohandas Karamchand Gandhi was involved.</p> <p>Candidates can choose any one of the following:</p> <ul style="list-style-type: none"> Gandhi's first protest movement was in support of the farmers who were paying excess tax in Bihar in 1917. He applied his method of non-violence and Satyagraha. He joined the farmers protests and was imprisoned by the British authorities. The protests ended after an agreement was signed, under which compensation was given to the farmers and they were given control over farming in their region. The agreement also led to the suspension of collection of revenue till the end of the famine. In 1918, Gandhi launched his non-violent protest in Gujarat, where people protested tax due to the famine. The government of the day did not listen to the peoples' demands. Rather it threatened to confiscate property of those who did not pay tax. The non-violent protest movement led by Gandhi won. The government suspended the tax, and confiscated properties were returned. In 1930, he began a satyagraha campaign against a British law that forced Indians to purchase British salt instead of producing it locally. Gandhi organized a 241-mile-long protest march to the west coast of Gujarat, where he and his followers harvested salt on the shores of the Arabian Sea. He protested to stop discrimination against the untouchables, India's lowest caste, and negotiated unsuccessfully for Indian home rule. Undeterred, he began the 'Quit India movement', a campaign to get Britain to voluntarily withdraw from India during World War II. Any other relevant protest is to be credited. 	3	

Question	Answer	Marks	Notes
5(c)	<p>Explain the importance of education in the life of Mohandas Karamchand Gandhi.</p> <p>Candidates might consider some of the following:</p> <p>At the age of 9, Gandhi entered the local school near his home, so he knew the value of an education. There he studied arithmetic, history, the Gujarati language and geography. When he was 11, he furthered his education at the High School in Rajkot. Gandhi maintained that education was essential for the attainment of the goal of peace. It can be attained only through morality and ethics.</p> <p>Gandhi was able to pursue his education in England realising the importance of a modern education; further seen in his commitment in studying law in England and practising law in South Africa.</p> <p>According to Gandhi, education is the realisation of the best in humanity – body, soul and spirit. He maintained that education must be based on ethics and morality. The education system proposed by Gandhi was called Basic Education. His basic principles for education were compulsory schooling from 7 to 14 years of age and this should be free and universal. He promoted activity centred education to make children skilled and independent. He wanted children to be educated so that they could develop their mind, body and soul in a harmonious way and meet the needs of their future lives.</p>	5	<p>Candidates may choose to cover several points or explain one or two points in more detail.</p> <p>Answers do not need to cover all the points below to gain full marks.</p>

Question	Answer	Marks	Notes
5(d)	<p>'Gandhi was only a religious leader.'</p> <p>To what extent do you agree with this view? You should support your answer from the life and work of Mohandas Karamchand Gandhi.</p> <p>Candidates will need to explain the teachings and behaviour of Gandhi. They might refer to his political and spiritual ideas and practices. Candidates might explore Gandhi's role in seeking independence from the British, particularly the political aspects of his actions. Candidates should be aware of some of Gandhi's religious ideas, for example his emphasis on the concept of ahimsa, or his views on other religions. They might explore the continuing repercussions of Gandhi's political and religious attitudes.</p> <p>There may be some consideration of the protests that Gandhi made and whether they were entirely politically based rather than having a connection with him as a religious leader. For some people religion and politics are intertwined and therefore there is no distinction between being politically and religiously motivated.</p> <p>Candidates might refer to the continuing political importance of Gandhi's actions at the time of Indian independence. They might explore the continued widespread respect for Gandhi in a range of religious traditions as evidence that his leadership role extended beyond one religion. Candidates might explain religious responses to Gandhi's teachings, for example ahimsa, before reaching a conclusion. They might also consider whether Gandhi's political influence was an extension of his religious beliefs, rather than integral to them. Outside of India many might regard Gandhi as much more than just a religious leader.</p>	10	

Question	Answer	Marks	Notes
6(a)(i)	<p>Name the person who gave Swami Dayananda Saraswati his Vedic education.</p> <p>Virjananda</p>	1	
6(a)(ii)	<p>Give <u>one</u> topic Swami Dayananda Saraswati lectured on.</p> <ul style="list-style-type: none"> • Vedic principles • importance of Vedic education 	1	Credit any given topic Saraswati lectured on.
6(b)	<p>Outline Swami Dayananda Saraswati's contribution to the Arya Samaj.</p> <p>Dayananda founded the Arya Samaj and many of his principles can be found in the work of the Arya Samaj. Dayananda advocated for equal rights for men and women. He tried to raise the status of the untouchables. He established educational institutions in 1902, according to Vedic ideals. He rationalised Hinduism and helped to liberalise Hindu society with a new outlook that encouraged a sense of social unity which further resulted in national unity and through the idea of equality of all irrespective of caste, creed, community, or sex.</p> <p>Dayananda developed the main goal of doing good in the world, which included promoting everyone's bodily, spiritual, and social well-being. Dayananda tried to eliminate numerous social difficulties such as widow remarriage and the lack of women's education. In the 1880's, Dayananda started efforts to help widows remarry whilst emphasising the need for female education. He spoke out against child marriage and declared that an educated man needs an educated wife for society as a whole to benefit.</p>	3	

Question	Answer	Marks	Notes
6(c)	<p>Explain the contribution Ramakrishna Paramahansa made to Indian society.</p> <p>One of the most prominent religious figures of India during the nineteenth century, Ramakrishna Paramahansa was a mystic and a yogi who translated complex spiritual concepts in a lucid and easily intelligible manner.</p> <p>Ramakrishna saw men and women as equal with regard to possessing atman and the ability to achieve liberation, and this translates into promoting equality of treatment and levels of respect. Key concepts in Ramakrishna's teachings included the oneness of existence and the unity and truth of all religions.</p> <p>He emphasised a cultural nationalism and made a call to Indian youth to regenerate Hindu society. His ideas bred a sense of self-confidence among Indians who felt inferior in relations to the materialistic achievements of the west. Ramakrishna played a leading role in the modern revival of Hinduism in India and with the movement Ramakrishna Mission, his inspiration influenced modern Indian history. Ramakrishna's main teachings included God realisation as the supreme goal of life, renunciation of Kama-Kanchana, the harmony of religions and Jiva is Shiva.</p>	5	

Question	Answer	Marks	Notes
6(d)	<p>'Religious practice should not change just because the world changes.'</p> <p>To what extent do you agree with this view? You should support your answer with evidence from the life and work of the reformers of the 18th to 20th centuries.</p> <p>Candidates might consider some of the following:</p> <p>With reference to the life and work of the reformers, e.g. Dayananda, candidates should be aware of his broadly conservative stance, indicating his belief that any change should be backward-looking, to the Vedic teachings he regarded as authoritative for all Hindus. According to Dayananda religious practice should not be changed to suit calls for modernising, because it is based on eternal truths; but change might be called for if the practice of a religion is thought to have been corrupted in some way.</p> <p>Dayananda's rejection of idol worship, animal sacrifice and child marriage within Hinduism could be considered in this light. The shuddhi movement was intended to rectify a mistaken view of the varna ideal. Candidates might also see Dayananda's support of education, for girls in particular, and foreign travel as valuable for Hindus, as a response to a rapidly changing world, but in the view of Dayananda and the Arya Samaj, none of their projected reforms were at odds with the proper practice of Vedic religion as they interpreted it.</p> <p>Gandhi promoted the religious principle of ahimsa (doing no harm) an ancient tradition, and from it developed his own principle of Satyagraha (truth force) in response to the world around him. Gandhi hoped to win people over by changing their hearts and minds, and advocated non-violence in all things. He himself remained a committed Hindu throughout his life but was critical of all faiths and what he saw as the hypocrisy of organised religion.</p>	10	Candidates are free to agree or disagree with the view as long as they support their argument with reference to the teachings of some reformers.

Question	Answer	Marks	Notes
6(d)	<p>Gandhi gave up eating meat in favour of vegetarianism and sticking to the Hindu principle of the sanctity of all life, not just human life, even as the modern world is constantly changing. He looked more closely at Hindu texts and especially the Bhagavad Gita, and in doing so, he developed a greater appreciation for Hinduism, suggesting there should be no change in religious belief just because the modern world is changing. In contrast to this he asked Hindus to forget about religious and caste differences and to give up their unsanitary habits.</p> <p>Ram Mohan Roy was a man who fought against what he saw as the superstitious elements of ancient tradition, and in this case would be an example of someone who suggested that religious practices should change with the times.</p> <p>In contrast to this Ramakrishna Paramahansa believed that the underlying religious truths were the most important thing.</p> <p>Candidates could reference other reformers they have studied from the specification.</p>		