

MARK SCHEME for the October/November 2008 question paper

2055 HINDUISM 2055/01 Paper 1, maximum raw mark 100
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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.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes must be read in conjunction with the question papers and the report on the examination.

- CIE will not enter into discussions or correspondence in connection with these mark schemes.

CIE is publishing the mark schemes for the October/November 2008 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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Each answer is marked out of 20, using no half marks. Candidates should have answered five questions, at least one from each of the four Sections A - D.

If they have answered more than five questions, **all answers must be marked** and the five which score highest should be credited. This adjustment should be noted clearly beside the mark grid on the front of the script.

If they have answered fewer than five questions, this should be noted on the front of the script (e.g. 'Only three questions answered').

If they have failed to observe the rubric instructions (e.g. by answering three questions in one Section and ignoring another Section) they should receive the highest total which is consistent with the rubric. '**Rubric Error**' should be clearly written on the front of the script.

If an answer has obviously been numbered wrongly or not numbered at all, it should be marked as the question it appears to be, from evidence within the answer. In case of doubt, the script should be referred to the Principal Examiner.

GENERAL INSTRUCTIONS

Scripts should be marked with reference to the **Assessment Objectives**, using the following mark breakdown for each answer:

- (1) **recall** relevant points from the text(s) and from background information: 60% (12 marks)
- (2) use knowledge, illustrations and traditions contained in the texts to explain them with **understanding**: 20% (4 marks)
(Obviously, both of these qualities often appear together, in the same sentence or paragraph.)
- (3) identify and **explain** the use of **symbolism**, parable, allegory etc. in the texts studied: 10% (2 marks)
- (4) **interpret** and analyse the **major themes** for religious and moral understanding: 10% (2 marks)

Differentiation in marking is best achieved by judging:

appropriate **coverage** of topic;

general **coherence** of the answer (does it 'hang together?');

relevance to the actual question (is the **question** understood, not just the **topic**? Is the question actually answered?);

relevance and **appropriateness** of **quotations** used (a paraphrase of a text or scholar's commentary in the right place should score higher than an accurate quotation which is just 'dragged in'. Sanskrit is not required: if used, there must be evidence in English that it is understood).

'**Grace marks**' should on no account be given. Any adjustment made when the paper is considered as a whole, it must be because of the quality of specific answers.

Appropriate marks will be awarded in each of the **two-part questions** on the basis of the candidate's knowledge and understanding of the topic as a whole, even if the amount of material offered under **(a)** and **(b)** does not result in a perfectly balanced answer and / or if correct material appears as part of the 'wrong' section.

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BANDS AND DESCRIPTORS

The following Descriptors should be used to aid **differentiation** in marking. Careful application of these should minimise the need for examiner scaling. A further aim of these descriptors is optimum year-on-year consistency in marking.

Examiners are expected to familiarise themselves with the following requirements for each Band. In marking each answer, the examiner should always be asking the following key questions:

- What Band does the quality of this answer suggest? (say, Band C)
- Within the correct Band, should the answer have a higher or a lower mark? (i.e. 12 or 13?)

N.B. In no circumstances should marks be awarded simply on the basis of adding up ‘points made’ in the candidate’s answers.

BAND A 16 – 20 (Excellent / Very Good)

A commendable answer, addressing the question confidently and coherently; demonstrates a highly detailed and accurate knowledge of texts, themes and concepts, displayed with confidence, good organisation, clear reasoning and relevance to the question; very critical, analytical, articulate, well constructed.

18-20* As above; in addition shows evidence of independent interest, background reading and/or personal response.

***Examiners should award 19 or 20 as appropriate. A candidate’s script may not be ‘perfect’, but if it is as good as may reasonably be expected from an O level student who has studied this Syllabus then it must be highly rewarded.**

BAND B 14 or 15 (Good)

A very competent answer, displaying accurate knowledge of topic and texts, with evidence of understanding; covers the main themes in reasonable depth; relates the material coherently with a willingness to engage in the topic. Adequate analytical skills.

BAND C 12 or 13 (Satisfactory)

Gives an adequate list of the main relevant information, but lacks additional comment (personal or textual); answer may be good in parts, but misses some important points or partly ignores the demands of the question. Traces of analytical skills.

BAND D 10 or 11 (Basic)

Shows a fair understanding of the topic; material mostly relevant, but lacks some details and/or specific examples; misses a few aspects of the question; answer is mostly a narrative ‘telling the story’ or presents the material as a list rather than as a sustained argument.*

***When this has happened because time was running out, it is important to pay careful attention to the quality of the ‘list’ given, and to look out for clues to understanding (which should be credited).**

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BAND E **6-9** **(Limited / Inadequate)**
8 or 9 Answer contains basic knowledge only, but is fairly accurate; shows just enough understanding of the topic.

Possible weaknesses: a seemingly pre-prepared answer copied out; a short answer 'padded out' with irrelevant material; poorly understood narrative; confusion, i.e. answer contains material which contradicts the accurate part, or in some other way raises doubts about the candidate's understanding.

6 or 7 Answer contains limited knowledge; thin on detail; understanding of the topic is doubtful; the standard of writing is very weak; answer may be very short (typically less than one page); if longer, answers are confined to narrative; no attempt to discuss or evaluate the material at all.

It is particularly important to be fair at the lowest level. Differentiation must be as accurate as possible here as everywhere else across the mark range. There is a significant qualitative difference between an answer scoring 7 and one scoring 3.

Marking very weak answers is difficult because they tend to be weak in different, unpredictable and idiosyncratic ways. Some are 'last minute' answers from good candidates, abandoned for lack of time. The following are guidelines, but answers / scripts which are particularly problematic should always be referred to the Principal Examiner.

BAND F **0-5** **(Seriously inadequate / Irrelevant)**
4 or 5 A minimal attempt made to address the topic with relevant points; recognition of few key terms (e.g. *karma, avatar, purushartha, ahimsa*); contains evidence of the recognition of the topic with an attempt to give a superficial answer; answer may be very short (typically less than one page); if longer, answers are confined to narrative. Demonstrates no ability to understand the meaning of the topic.

2 or 3 Poorly argued and muddled; shows recognition of the meaning of at least two key relevant terms, even if what is written is incoherent or fails to make a point; answer is one or two paragraphs only (perhaps half a page in total). Demonstrates no ability to understand the meaning of the topic.

1 At least one sentence containing a pertinent point or key term (e.g. *dharma, Arya Samaj*), showing only a minimal understanding of its meaning/relevance. A few confusing, vague and/or unrelated lines.

0 No discernible relevance at all to the topic or the question. Illegible.

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It is envisaged that appropriate marks will be awarded in each of the two-part questions on the basis of the candidate's knowledge and understanding of the topic as a whole, even if the amount of material offered under (a) and (b) does not result in a perfectly balanced answer and/or if correct material appears as part of the 'wrong' section of the answer.

Section A

1 Referring to the text of the Kena Upanishad, explain

- (a) why three great gods were wrong to boast about their power. [10]
and
(b) what they learned about Brahman. [10]

For (a), the three gods (Agni, Vayu and Indra) should be identified and the substance of their boasting described. This will show familiarity with the set text but should also demonstrate understanding of the fact that all three gods failed to recognise the 'spirit' as Brahman.

For (b), candidates need not deal in detail with the person of Uma, but should mention that the gods had lacked the wisdom to know Brahman as Isvara, the supreme god who in fact had achieved the 'victory' for them all. They discovered their own inferiority to Brahman. Good candidates might note that Indra was marked out as superior to Agni and Vayu because he came closest to Brahman.

2 'If I should cease to work, these worlds would fall in ruin.' (Bhagavad Gita 111.24). Explain Krishna's teachings to Arjuna about the necessity of work. [20]

This quotes from a set text, so a paraphrase which shows understanding will be acceptable. The main theme is the necessity, even for God, of action as opposed to inaction, and the substance of Arjuna's duty and dilemma should be known (though too much sheer narrative should be avoided). In general, living itself involves involuntary action, but deliberate action should be offered as a sacrifice, unrelated to its results. Good candidates might point out that, according to Krishna, even those who have achieved liberation will work, although they do not 'need' to.

3 'Hearken, lady, to my words: I recognise no relationship save that of faith.' (Ramacharitamansa: Aranya). Explain why this teaching about bhakti is highly valued in Hinduism. [20]

The context of Rama's teaching in this set text (of the story of Shabri) should be known, and concise narrative would be in order. The question asks, however, for understanding of the concept of bhakti and the value that is put on the accessibility of this devotional path to God by Hindus. The accessibility of the bhakti-marg to all, irrespective of gender, age, status or caste, also explains the esteem in which Tulsidas has been held by those for whom God is most naturally worshipped as the Rama avatar of Vishnu.

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Section B

- 4 Explain the religious significance of the image and attributes of the goddess Durga as she might be worshipped in a temple. [20]**

Some detail is required here, though not of course strict accuracy to any one possible iconographic representation, in that so many variations exist. The general significance of the goddess's often frightening appearance in murals and statues should be described in terms of the mythology behind it and the religious significance of her victory over evil powers. Candidates should show understanding of the female principle (shakti) in the Hindu pantheon, and in particular of the contrasting menacing and maternal aspects of Durga, both of which are significant for her devotees and recognised in their regular worship at the mandir and at special festivals there, such as the Durga Puja.

- 5 Explain what Hindus believe about**

- (a) the reasons why God appears as avatar. [10]**
and
(b) the ways in which some Hindus believe the Buddha avatar benefit Hindus. [10]

For (a), paraphrase of the classic passage from the Bhagavad Gita is expected, and as always it is important that the candidate can do this with understanding. It is not necessary, however, for every avatar of Vishnu to be named or described.

For (b), candidates should be able to show that, without themselves converting to Buddhism, many Hindus have been able, since Gautama's lifetime, to recognise the necessary reforming elements in the Buddha's message which enabled Hinduism to progress (such as freedom from excessive dependence on Brahmins' rituals and expensive sacrifices, and the practice of yoga as a way of liberation).

- 6 Describe in detail how either Maha Shivaratri or Ganesh Chaturthi celebrates the most important aspects and attributes of the god. [20]**

Whichever festival is chosen, candidates should be careful to answer the question as asked, i.e. identifying the religious rather than the 'holiday' elements and relating them to the character of Shiva or Ganesh as appropriate. So mention of prayers, processions, music, food etc will be relevant, as long as this are closely related to an understanding of why the worshippers are celebrating. [Candidates who mistakenly answer on **both** festivals would normally only be entitled to a maximum of 10 marks - good 'general' material might attract some discretionary credit.]

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Section C

- 7 (a) Describe the traditional duties of the grihastha (householder) ashrama. [10]**
and
(b) In what ways can married Hindus best uphold these traditions today? [10]

For (a), the main theme is that the married state ideally provided the financial and social stability for the couple to support their own family and bring them up well, and also to look after old or sick members. In the wider community, however, they had a duty to give charitable relief for needy causes. The family shrine and rituals would support these efforts.

For (b), discussion of how modern Hinduism can hold to similar ideals will depend on the candidate's own experience and thinking, but should show understanding of current social changes, particularly in urban life (greater social mobility, resulting in smaller, often fragmented families) and religious life (secularisation and desire for personal independence versus the 'community' aspect of traditional faith).

- 8 Explain the Hindu teaching that kama and artha must be guided by dharma. [20]**

Explanation of the three purusharthas mentioned should be given clearly. The primacy of dharma can be demonstrated primarily from examples or in a more abstract way. The underlying theme is that both 'desire' and 'wealth-seeking' are morally neutral until defined in a particular situation. It is up to the person (moral agent) to use them for good ends, often those prescribed by social norms and the demands of honest dealing. The regulating power is dharma, which acts as a guide and control, and without which there could be moral anarchy.

- 9 Explain the importance of samskaras at the beginning and end of life. [20]**

The themes of the samskaras pertaining to the birth and naming of babies and to death and cremation should be known, but it is recognised that beliefs and ceremonies vary greatly in different countries and localities, so it is the significance of the ceremonies for the families concerned and for the whole community which should be understood. The question does not invite negative comment, though candidates are likely to note that in an increasingly secularised environment ceremonies may be modified to conform to local customs or neglected completely. Neglect could be the result of seeing the rites as out-dated or superstitious or too expensive to cater for, whereas there are good reasons for retaining them, especially in providing support at times of rejoicing and/or grief, and in fostering mental and emotional health by reinforcing cohesive bonds within society.

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Section D

- 10 ‘He was the person who seems to have awakened Hinduism from its slumbers.’ What evidence could be given to support this assessment of the life of Rammohan Roy? [20]**

This question invites candidates to show their knowledge of Roy’s life and work without having to make judgements about what he had set out to do and how much he achieved. Very general statements, e.g. that Hinduism was at a low ebb before Roy, will be of little value, however, unless some examples are given. He should have been studied here as a reformer, so his interest in religions generally, and his social conscience should provide adequate illustration of the changes he set in motion, particularly with regard to the treatment of women in Hindu society.

- 11 In what ways did Swami Dayananda Saraswati’s social reforms show his concern for the principles of love and justice? [20]**

Some selection is called for here, as Dayananda’s rejection of idol worship, avataras etc, is not particularly relevant - nor is the history of the Arya Samaj. ‘Love and justice’ points rather to social reforms which he and the Samaj worked for, in particular education for the poor and for girls, and the rejection of caste distinctions in the effort to give more Indians a way of making a living and getting proper advice on health and nutrition.

- 12 Explain**

- (a) why M. K. Gandhi believed in the power of ‘satyagraha’. [10]**
and
(b) why his efforts to help the poor were often unpopular. [10]

For (a), candidates can probably best explain Gandhi’s regard for the power of truth by using illustrations from his youth, where he refused to compromise, on the grounds that he would then be in a weak position which would benefit no-one. The longer he lived the more he gained evidence that this stance gained results. Candidates should show understanding of his attempts to ‘live the truth’ as well as ‘tell the truth’.

For (b), aspects of his reforming work which attracted criticism were those that attacked vested interests and deeply held convictions, such as rejection of untouchability and refusal to use modern methods of manufacture, thereby setting his face against the ‘progress’ represented by increased industrialisation in India.