

MARK SCHEME for the October/November 2013 series

2055 HINDUISM

2055/01

Paper 1, maximum raw mark 100

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 will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2013 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

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Section A

- 1 Describe and explain how each of the gods Indra, Agni and Vayu came to recognise a power greater than his own. [20]**

Candidates should show detailed knowledge of the parable in the Upanishad set text, and should select material relevant to each of the three gods, whose nature should be accurately described. Narrative will be appropriate in giving an answer, but candidates should be careful to show, in telling the story, that they understand the nature and power of Brahman, which was the teaching point of the parable.

- 2 Explain**

(a) why Arjuna felt unable to do his duty as a Kshatriya on the battlefield [10]

and (b) how Hindus today might try to follow the advice of Krishna his charioteer. [10]

MARKING RECOMMENDATION:

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.

It is important that the candidate addresses the questions precisely and does not embark on a long narrative, either about the Bhagavad Gita or about the battle itself.

For **(a)**, the duties of a Kshatriya should be explained, and the fact that the fighting would be against those whom Arjuna considered as close relatives and honoured teachers and warriors.

For **(b)**, the principle of 'his own' work, meaning the appropriate work for each person, should be understood, along with Krishna's important teaching about non-attachment to the 'fruits' of any task or enterprise.

- 3 'Tulsidasa shows how God can be worshipped by all, whatever their birth or status.' Discuss with reference to the passages of the Ramcaritamanasa which you have studied. [20]**

Candidates should be able to use the set passages selectively, and without too much recourse to narrative, to emphasise the poet's view that being of low caste, or being a woman, having a lowly job etc., will not be considered a barrier to the love of Rama. Those described in the epic as pleasing the Lord did so in ways which accord with the 'way of bhakti', and as such are a model for all who worship in this way.

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Section B

- 4 Explain why the god Ganesha inspires his worshippers to ask for his help in their personal, business and social lives. [20]**

Candidates should show knowledge of some of the many attributes which are associated with different iconographic poses and stories surrounding the god. In particular his reputation as a remover of obstacles and his popularity as the presiding deity over every new venture should be mentioned. Good candidates should note that as well as his playful aspect there is a deeply moral and intellectual element in his worship, which has importance for those involved in thinking, learning and teaching.

- 5 ‘The festival of Divali/Deepavali reminds Hindus of their duties to God and to each other.’ Discuss. [20]**

Candidates should show knowledge of the elements in Hindu mythology which come to the fore at the season of Divali, such as the victory of light over darkness, the return of Rama to his kingdom and the blessings of the goddess Lakshmi. The beginning of a new year and the giving of gifts should be explained in the light of Hindu devotion, showing Divali to be not merely a joyful (and secular) observance.

- 6 (a) Describe ways in which worshippers show respect before the murti of a Hindu god or goddess. [10]**

- and (b) Do you agree with those who say that idols and icons are unnecessary in worship? Give reasons to support your views. [10]**

MARKING RECOMMENDATION:

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For **(a)** candidates could mention, using their knowledge of the images of the gods they have studied, of the ringing of bells, the dressing and care of an idol, different kinds of offerings, garlands, invocations, chants, aarti ceremonies etc.

For **(b)** they should show knowledge of the strands in bhakti cults, or of the opinions of teachers such as Swami Dayananda Saraswati regarding what they called ‘superstitions’. Their concern was that superstitious beliefs can surround idol-worship and blind the worshipper to a deeper understanding of deity. On the other hand, images and icons are often held, even by learned people, to aid concentration and to enable contemplation of devotional themes. Thoughtful answers on either side of the argument will attract good marks.

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Section C

- 7 **‘Without the goals of kama and artha, no human society can make true progress.’**
Discuss with reference to your study of the Hindu purusharthas. [20]

Good answers will be those which do not reproduce lesson notes in an uncritical way, but select material correctly, in order to discuss the two purusharthas mentioned. Most Hindu commentators have noted that kama and artha are goals mainly, or solely, appropriate to the householder stage of life, when the ‘capital’ which runs the whole of society is created, and the new generation of children is born. Although the young are expected to be studying, and the elderly renouncing public life, these groups, as well as those who renounce everything, have to be supported by the householders. Good candidates could also note that kama and artha are also associated with the energy which drives creativity and profit-making in the business world, but these activities should be regulated at all times by dharma.

- 8 (a) **What were the duties and responsibilities of the student in the traditional Brahmacharya ashrama?** [10]

- and (b) **Do you think the values of the Brahmacharya ashrama are important for Hindu students today? Give reasons to support your views.** [10]

MARKING RECOMMENDATION:

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.

For (a) the candidate should mention the disciplined life prescribed for the gurukul, including early rising, good habits and attention to education, as well as respect and help for the teacher.

For (b) there should be suggestions relevant to the 21st century scene: perhaps respect for parents and teachers, good discipline in classrooms, honesty in study and in examinations, friendliness and avoidance of bullying, and again the cultivation of good habits to promote health and learning.

- 9 **‘People should not be valued according to their name or their birth.’**
Discuss with reference to your study of the varna system in Hinduism. [20]

The question invites candidates to show their knowledge of the traditional four varnas. Good candidates might note the concept of ‘twice-born’ in relation to this. They are not required to write full notes on each varna, however, but rather to identify criticisms that have been made of caste barriers and particularly of untouchability as a fact of life for many Indians. Birth or ‘jati’ is often noted as a confusion with the varna ideal. Candidates should note that modern democracies outlaw discrimination, but informally many problems remain and these can cause unrest in both private and public life.

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Section D

- 10 Give reasons why the experiences and teachings of Ramakrishna Paramhansa led his followers to recognise him as a saint. [20]**

Some narrative material will be appropriate in the answer, but candidates should try to look for 'reasons' as the question asks. It is obvious that very few people are able to survive the level and duration of religious 'samadhi' which Ramakrishna appears to have experienced since childhood, despite periods of physical and mental illness. What is notable was his ability to give a taste of this experience to disciples who were open to it e.g. Sen and Vivekananda. His teachings and sayings had wide popular appeal, especially his universalist view of religions, despite his lack of academic credentials. Good candidates might note that not everyone was moved by his influence, but those who saw in his devotion to the goddess as Mother a recognisable form of Hindu bhakti were convinced of his sainthood.

- 11 Outline the moral and social principles which led the Hindu reformers to campaign for**

(a) banning the practice of sati [10]

and (b) improving the lives of widows in India. [10]

MARKING RECOMMENDATION:

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.

It is important that candidates keep to the point and do not write an all-encompassing answer on social evils and attempts at reform.

For **(a)** the personal convictions and public campaigning of Ram Mohan Roy will be particularly relevant, as well as the beliefs about the worth of women expressed by other reformers. It was also important to the reformers that India should not be branded backward and superstitious by western countries, and that therefore the British rulers could be called upon to outlaw the practice of sati.

For **(b)** candidates should show knowledge of the reasons for the downtrodden state of surviving widows and the efforts made by Dayananda to allow them to remarry. The practice of child-marriage was part of the problem, since young girls married to elderly men had no rights or source of livelihood once they were widowed. Gandhi also believed that no society could be honourable if it refused to support widows and condemned them to begging or prostitution.

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12 'My life is my message.'

Give reasons why this saying of their 'Bapu' was important for the followers of M.K. Gandhi. [20]

The question invites the candidate to show knowledge of Gandhi's reforming work, and understanding of the loyalty which led followers to go on marches, demonstrate in peaceable ways, restrict their diet and their style of living, support his social projects and demonstrate the kind of affection which led him to be addressed as 'Bapu'. They should note that although many of his speeches and sayings have been written down, and he himself wrote about his aims, he concentrated in his travels, his campaigning and his ashram, on showing by his own actions and decisions what he thought was right.