

**CAMBRIDGE INTERNATIONAL EXAMINATIONS**

Cambridge Ordinary Level

## **MARK SCHEME for the October/November 2014 series**

### **2055 HINDUISM**

**2055/01**

Paper 1, maximum raw mark 100

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

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### Section A

- 1 In the Upanishads, parables are sometimes used to help people understand the meaning of 'Brahman'.  
Give two examples of such parables. In each case explain what the parable is teaching. [20]

Candidates should give clear evidence that they understand what a parable is, and how parables are used to help explain difficult philosophical topics such as Brahman and Atman. It is expected that they will choose two of the stories from the set text of the Chandogya Upanishad, (such as 'the salt in the water') but if they take the 'great gods' allegory from the Kena Upanishad as one example, this will also be acceptable. The best answers will be those which demonstrate understanding of the Upanishads' concept of Brahman.

- 2 'I will take you on board, but I will not accept any toll.'  
(a) Explain why the ferryman in this story was unwilling to accept payment. [10]  
and (b) Describe how he was finally rewarded for his goodness. [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.

Answers should attempt to address the two questions directly, rather than embarking on the ferryman narrative without reference to what is being asked. Narrative that shows good understanding will attract high marks for (a) however. Both the ferryman's fear and his faith should be accurately noted. For (b) Sita's ring should be mentioned, but the ferryman's own account of his submission to Rama is the main point of Tulsidasa's story. Good candidates should mention that this for Tulsidasa illustrates *bhakti* (devotion) to God.

- 3 From your study of the Bhagavad Gita, explain why both jnana (knowledge) and karma (work) are important in Krishna's advice to Arjuna. [20]

The meanings of *jnana* and *karma* in the context of the set text from the Bhagavad Gita should be well explained. Although candidates should be able to show that Arjuna's task (according to his responsibility on the battlefield and his *dharma* as a Kshatriya) is to do his own work – that is, to fight – they should also know that Krishna expects him to do this: not mindlessly, but with the good judgement which is acquired according to the 'way of knowledge'.

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### Section B

- 4 'Durga is worshipped for her creative as well as her destructive power.'  
Discuss with reference to the attributes and images of this goddess. [20]

The origin, warlike aspects and cosmic power (*shakti*) of Durga will initially be the most striking features, seen in iconographic details such as her weapons, gifted by the gods. Candidates may also refer to her appearance as Kali. On the other hand, they should also be aware of the goddess with her smiling face, blessing her devotees with the promise of fertility and new life, especially during the popular annual festivals in her honour.

- 5 Describe the main features and attributes of the god Kartikeya (Murugan), and how his worshippers show their devotion at festival times. [20]

Answers should give a clear picture of the god's appearance, vehicle etc. Good candidates could refer to his place in Shiva's family and his popularity in certain areas of India, and also worldwide (though perhaps Kartikeya is unlikely ever to rival the universal popularity of his half-brother Ganesha). The robustness of devotion shown at his festivals should be noted. Enthusiastic preparation for and involvement in the Cavadi festivals to him should be described.

- 6 Explain the religious significance for Hindus of the god Shiva

(a) seated on Mt Kailash [10]

and (b) performing his cosmic dance. [10]

#### MARKING RECOMMENDATION:

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Candidates should show understanding in their answers of the 'contradictory' nature of the actions and attributes of this god, so that such contrasting pictures can be strikingly displayed. The significance of the figure seated calmly in deep meditation will be the one associated with burials and the ephemeral nature of life, whereas the dancing figure brings all of creation into being with the sound of the damaru. There is plenty of material to mention, but candidates should attempt some interpretation rather than simply listing details of the god's appearance.

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### Section C

- 7 It is often said that ‘people today are only interested in money (*artha*).’  
In what ways do Hindu teachings about purusharthas point to more worthwhile goals? [20]

The question introduces the idea of *artha* as one of the Four Purusharthas, and therefore a legitimate goal in Hinduism, as long as it is confined to the householder stage in life and as long as it is guided by *dharma*. This teaching should be understood and explained. A simple tirade against materialism, or an uncritical acceptance of the quest for money as inevitably the only goal of life nowadays, will attract few marks.

- 8 (a) Describe the ideals for the life of an elderly person in the traditional system of Hindu ashramas. [10]

and (b) Can these aims be adapted to promote a good life for older people 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.

Candidates should not try to deliver an ‘all-purpose’ account of the four ashramas, but should confine themselves to the two latter ones, referring to periods of life beyond careers and household duties. Good candidates might note that these were in fact ‘ideals’ and not literally followed by a majority of Hindus, though the spirit of the ashramas could well have been respected. Views about the appropriateness of such ideals in a modern society should be well thought out, and take a positive rather than a negative approach to the place of the elderly. For example, great longevity in modern times and better medical treatments, as well as wider access to means of communication such as the Internet, would be worth considering.

- 9 ‘The way people behave is more important than their social origins.’  
Discuss this opinion with reference to *varna* and *jati*. [20]

Answers should show understanding of the four-fold *varna* system and the relevance for modern Hinduism of caste status and ‘*jati*’. The question calls for more than a simple agreement with the statement about behaviour. Although ‘behaviour’ of a certain description is said to be expected of people in different *varna* groups, on the basis of the combination of the three *gunas*, there is a strong tradition throughout the scriptures that properly belonging to a certain *varna* group depends on how a person conducts his or her life. Good answers should provide at least one example. It would also be valid to say that, with very few exceptions, all that Hinduism requires is for a person to follow the *dharma* of the *varna* into which they were born.

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### Section D

- 10 Explain why the Arya Samaj disapproved of devotion to images and of other traditional Hindu practices. [20]**

Candidates should not spend too much time on narrative relating Swami Dayananda's youthful experience, but should be able to develop the answer by showing knowledge of the Samaj as the vehicle for Dayananda's reforming ideas. Answers should show understanding of his desire to appeal to the Vedas as the purest expression of Hindu ideals, but from a rational standpoint, discouraging what might be regarded as superstition. In his preaching and writings, and in the teaching of the Samaj, there was criticism of traditional practices which were said to be holding the Indians back socially and needed to be put aside. Good candidates should be able to provide examples.

- 11 Explain how M.K. Gandhi worked to spread his message by**

**(a) non-violent resistance towards opponents [10]**

**and (b) establishing his own ashram. [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.**

Good marks can be obtained in both sections from accurate knowledge of events in Gandhi's life, such as the Salt Marches and fasts which he undertook. In both sections, understanding should be shown of his desire to teach by personal example and to accord respect to people of every class. Candidates should show understanding in their answers of Gandhi's guiding principles of *satyagraha* and *ahimsa* even if these technical terms are not used.

- 12 Give reasons why the 19<sup>th</sup> and 20<sup>th</sup> century Indian reformers emphasised the need for improved education and outline their main achievements in educational reform. [20]**

The work of at least **two** reformers should be referred to in the answer, for example the scholarly Ram Mohan Roy, and Swami Dayananda Saraswati whose DAV schools are still well supported. Provision of secondary education, with scope beyond that provided by a gurukul, of scientific studies and of education for girls should all be mentioned, since the thrust of reform, from whatever point of view, was to equip Indians for the increasingly-industrialised world of the nineteenth and following twentieth centuries. Gandhi also was passionate about the need for a sound education as a right, and as a social leveller.