



Cambridge O Level

HINDUISM

2055/02

Paper 2 Scriptures, Ethics and Hindu Life

October/November 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.

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This document consists of **14** 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	A good attempt to answer the question, demonstrating some or all of the following: <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	A competent response to the question, demonstrating some or all of the following: <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	A limited response to the question, demonstrating some or all of the following: <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	A weak attempt to answer the question, demonstrating some or all of the following: <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 was Rama's brother? Lakshmana	1
1(a)(ii)	Where was Rama exiled from? Ayodhya	1
1(b)	Outline Sita's role in the story of Ramayana. Sita is a Hindu goddess and the heroine of the Hindu epic, Ramayana. Sita is known for her dedication self-sacrifice, courage, and purity. She is the ideal wife, and it is said that Sita was able to free herself from the captivity of Ravana, but like a dutiful wife who would never hurt the ego of her husband, she trusts Rama to save her from the misery of her condition; her captivity.	3
1(c)	Explain why many Hindus might believe the Ramayana is their most important text. The Ramayana identifies Rama as another incarnation of Vishnu and remains the principal source for worship of Rama so for many is one of the easiest ways to learn about and draw close to Brahman. This goes some way to explain why the Ramayana is so popular to many. The Ramayana contains a great deal of religious material in the form of myths, stories of great sages, and accounts of exemplary human behaviour providing a commentary and a teaching document on the correct performance of dharma in complex and confusing situations. For this reason, it is popular as a kind of handbook of dharmic behaviour and from it Hindus can learn how they should behave and can teach their children too. It is also about the triumph of good over evil and gives comfort to many Hindus in their lives. The story of Rama in the Ramayana is one of the oldest Indian stories. Many Hindu children become familiar with the Ramayana from an early age. The Ramayana contains some of India's best loved characters, the ideal royal couple, their helper Hanuman, the monkey leader. Episodes from the Ramayana are frequently illustrated in Hindu art because of their popularity. Another reason is the devotion of Gandhi to Rama in the Ramayana which Hindus may try to emulate in terms of its relevance and accessibility in the modern world.	5

Question	Answer	Marks
1(d)	<p>'Hindu scriptures are so ancient that they have little relevance in the modern world for Hindus.' To what extent do you agree with this view?</p> <p>To today's Hindus, most of the scriptures may not even make sense, since the hymns were composed thousands of years ago and the Sanskrit which was used in their composition is now archaic. Today, some priests chant them without even knowing what they really mean. Many Hindus do not require the scriptures to find Brahman but can do so through their own personal experience, meditation, and prayer. The miracles in the scriptures have little relevance to Hindus today. Many see stories about gods, goddesses, demons, and avatars as irrelevant in a scientific world. Others would see that the varna system is no longer relevant in society based on equal opportunities. Some would say that the principle of ahimsa is impractical in a world full of violence.</p> <p>Most ancient Hindu religious texts define truth for many Hindus. Hindus believe that their texts were received by scholars direct from God and passed on to the next generations by word of mouth, so they have major relevance as they are divinely inspired. For example, the Vedas are a vast tradition of knowledge on all levels, not only mundane but also spiritual. They were one of the main inspirations for India's Independence Movement, particularly through Dayananda Sarasvati, therefore, of utmost importance and relevance to Hindus today. Central to texts such as the Upanishads is the concept of Brahman; the sacred power which informs reality. Many Hindus believe that they can open themselves up to Brahman as a personal God and the scriptures encourage acting with love towards all beings and contemplating the meaning of life to reach a state of contentment and 'readiness' for moksha.</p>	10

Question	Answer	Marks
2(a)(i)	<p>Name a yoga discussed in the Bhagavad Gita, Chapter III.</p> <p>Bhatki Yoga, Jnana Yoga and karma yoga</p>	1
2(a)(ii)	<p>Who is Arjuna talking to in the Bhagavad Gita, Chapter III?</p> <p>Krishna</p>	1
2(b)	<p>Outline the teachings about duty in the Bhagavad Gita, Chapter III.</p> <p>While explaining the nuances of duty or karma yoga, Krishna says 'Do your duty without expecting returns.' The willingness to sacrifice oneself is the hallmark of performing one's duty avoiding adharma, but with the application of a balanced mind.</p>	3

Question	Answer	Marks
2(c)	<p>Explain what Hindus can learn about avatars from reading Hindu scriptures.</p> <p>Avatars are physical incarnations of deity within samsara and therefore likely to carry the most importance for Hindus who are devotees of that particular deity. The best known are the avatars of Vishnu who manifests to protect dharma, or when there has been a decline in goodness. The stories of Vishnu's avatars are popular with many Hindus, and they might use these as examples of the level of importance to the concept in terms of teaching Hindus about how the divine acts within the world.</p> <p>Specific examples of avatars illustrate appropriate behaviour or teach Hindus things about the nature of reality. Rama is considered by many Hindus to be the ideal example of a virtuous man, the embodiment of dharma. Many gurus, sadhus and other holy people are considered by their followers to be avatars. They are able to give darshan (the blessings of the deity) and they teach others. An avatar counteracts a particular evil in the world. An avatar is important in Hinduism because they are based on the needs of the time, protect the good, destroy the evil and restore dharma which can be seen through reading the scriptures. An avatar can provide Hindus with examples of what personal devotion can do as well as bring peace and righteousness.</p>	5
2(d)	<p>'For Hindus seeking the divine, the way of knowledge is more important than the way of action.' To what extent do you agree with this view?</p> <p>Some Hindus interpret special revelations as evidence of the divine engaging with them personally. In bhakti yoga, a person is devoted to a specific deity. In this context there is an argument that the focus is wholly on a personal relationship with and understanding of the divine and that darshan, which happens during murti puja, is the personal experience of seeing and being seen by the divine.</p> <p>Hindus can know the divine through meditation by chanting sacred verse, e.g. from the Sama Veda, or by repeating the 'sacred syllable' aum. Many Hindus believe Brahman is not directly involved in personal revelation.</p> <p>This is because they understand Brahman to be beyond any human understanding. Special revelations of the divine through personal experience have less evidence for them so Hindus look to the scriptures for knowledge of the divine. There is an argument that a personal experience of the divine means more than engagement in a religious ritual but requires some kind of out-of-the-ordinary encounter such as a vision or other mystical experience. Actions or karma as well as other forms of practising Hinduism view the divine differently and the idea that to know Brahman is to be liberated. This is achieved by striving to overcome ignorance not through murtis or experiences of worship. There are different ways of seeking this knowledge, such as asceticism, meditation, and study of scriptures.</p>	10

Question	Answer	Marks
3(a)(i)	What is the marriage ceremony called in Hinduism? Vivaha	1
3(a)(ii)	Name <u>one</u> other samskara in Hinduism. Namkarana; Upanayana; antyeshhti	1
3(b)	Describe the brahmacharya ashrama. The brahmacharya ashrama is the student stage of life. This begins with the sacred thread ceremony (upanayana). When a boy is aged between nine and eleven, he is given a sacred thread by his father or by a priest to wear over his left shoulder. This shows that he is going to take his religious duties seriously in the future by using his thread to focus his mind when he recites the Gayatri mantra three times each day. Years ago, boys would have gone from home for several years to be taught by a guru. Nowadays, boys stay at home and go to school. They study the scriptures and learn about their dharma or religious duties and the importance of character formation and personal virtue.	3
3(c)	Explain the duties of the shudra varna. The duties of the shudra varna include working and serving society maybe as farm labourers, factory workers, builders, and general manual workers. They have the responsibility for doing the physical and manual work and serving the needs of the other varnas. Generally, they have to render service to others, take pride in their work and be loyal. They have to follow general moral principles such as not to steal and they have a duty to marry.	5

Question	Answer	Marks
3(d)	<p>'The social structures are essential to guide Hindu lives.' To what extent do you agree with this view?</p> <p>It could be argued that many Hindus regard dharma as an eternal principle, and the maintenance of dharma as their primary duty. If the varnas and ashramas maintain dharma then the context in which they are practised, and the values of the world around them are irrelevant.</p> <p>Varnashramadharma is often presented as essential to all Hindus and all forms of Hinduism, and as such is the key to understanding Hindu living. For Hindus that accept this structure it informs their social status and role, their place in the family and their personal, social and ethical responsibilities. Varnas are the social divisions, consisting of four groups – brahmins, kshatriyas, vaishyas and shudra; ashramas are the stages of life - brahmacharya, grihastha, vanaprastha and sannyasin. Dharma is the principle of righteous living, or of duty as it applies to these roles and positions. This unified structure for living arose from a particular form of the religion as it was practised within a particular society, and it guides that society today in a vital way.</p> <p>It is often argued that the varna system has become corrupted over time and became confused with the idea of jati (caste). Varna was intended to be determined by ability and inclination, but jati is a status one is born into. This could be used to argue for the out-dated nature of the concept, or to suggest that it is not the concept, but its application which is outdated. An account of the origins of the varnas is given in the Purusha Sukta, which tells of the Supreme Being or Purush being divided into groups of people with different skill-sets. Such a system is meant to ensure that all the necessary functions of a society are fulfilled by the people best suited to the work. The idea of ashrama does not have such a clear origin, but is developed in a number of texts. All these sources are ancient, and it could be argued that they are no longer relevant to the contemporary world - different skill-sets are needed nowadays, and we have different ideas about what constitutes a well lived life and/or a just and fair society.</p>	10

Question	Answer	Marks
4(a)(i)	<p>What does ashrama mean?</p> <p>Stage of life; according to Vedic scripture 'a place of spiritual shelter' (from Sanskrit)</p>	1
4(a)(ii)	<p>What does samskara mean?</p> <p>Ceremonies marking rites of passage</p>	1
4(b)	<p>Describe the traditional role of the Brahmin varna.</p> <p>The traditional role of the Brahmin varna is being a priest. They have the responsibility for preserving the traditions and rituals of Hinduism. They study and understand the Hindu teachings in the scriptures. They set a good moral example to others by remaining pure in words and deeds. They remain celibate.</p>	3

Question	Answer	Marks
4(c)	<p>Describe why the purusharthas are important to some Hindus.</p> <p>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 make 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 is acceptable, 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 life today are all part of their effort to break the cycle of samsara, which each individual Hindu works towards.</p>	5
4(d)	<p>'The first two ashramas are more important for Hindus than the last two.' To what extent do you agree with this view?</p> <p>Brahmacharya and grihastha are the most commonly practised stages. The ashramas are sometimes understood as the ideal path for a life to follow, and as such each has associated ages for the start and end of that stage. This could be used to argue that a life that does not pass through all four stages has failed to achieve this Hindu ideal, which will in turn have implications for liberation and rebirth. If varnashramadharma is seen as the central concept in Hinduism, then the ashramas are a fundamental requirement. Some of the stages have a direct connection, for example, it would be extremely difficult to become a guru in the vanaprastha ashrama if one had never studied with a guru in the brahmacharya ashrama; becoming a guru can be seen as paying back an obligation.</p> <p>There are many examples of Hindus who have become gurus, sages, and sadhus at very young ages, or without having first been a grihastha, which argues against the necessity of passing through all four stages in succession. The grihastha stage is necessary for the other ashramas, and society as a whole, to flourish. Some Hindus believe that one cannot renounce the world until the great debts one owes from birth have been repaid. This perspective connects the grihastha ashrama with the sannyasa ashrama but does not necessitate the other two.</p>	10

Question	Answer	Marks
5(a)(i)	<p>Name the reform movement founded by Ram Mohan Roy.</p> <p>Brahmo Samaj or Brahmo Sabah</p>	1

Question	Answer	Marks
5(a)(ii)	Where in India did Ram Mohan Roy study Sanskrit? Varanasi; Benares	1
5(b)	Describe <u>one</u> reform Ram Mohan Roy aimed to achieve. The caste system has been a part of Hindu society for hundreds of years and Ram Mohan Roy campaigned against its inherent divisive nature and social injustices. They wanted the removal of the caste system. Ram Mohan Roy worked for the rights of inter caste marriage. Ram Mohan Roy also campaigned against sati, the practice of widows immolating themselves; the right of widows to remarry and hold property; against child marriage. He also campaigned against idolatry setting up the Atmiya Sabha in 1814. He campaigned for less rituals in Hindu worship and was against the perceived polytheism of Hinduism by advocating monotheism as given in the scriptures.	3
5(c)	Explain how the work of the Ram Mohan Roy affected the lives of Hindus. Ram Mohan Roy believed the extremely low position of Hindu women was responsible for practices like sati. To try and improve the lives of Hindus, he opposed the regressive practice that forced a widow to immolate herself on her husband's pyre. He advocated the right of women to be remarried. He advocated the abolition of polygamy and idolatry and wanted women to be educated and given the right to inherit property. He advocated the abolition of child-marriage and caste. Roy played a critical role to bringing about change not just in social issues. In 1830, he 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.	5
5(d)	'Attempts made by Hindu reformers have been totally successful.' To what extent do you agree with this view? In terms of its aims for social reform the Brahmo Samaj, for example, certainly influenced the shaping of modern India. The current Indian constitution seeks to remove traditional injustices based on caste and gender, and practices like sati and infant marriage are illegal in modern India. The Brahmo Samaj has clearly influenced secular law and society in India and therefore influences Hinduism in so far as the law impacts on the practice of religion. The impact of reform movements such as the Brahmo Samaj on the Hindu religion itself is less clear. The Brahmo Samaj does still exist today, although at a greatly reduced size from its heights and few people describe themselves as Brahmos in preference to the term Hindus. It is generally presented as a social reform movement, but it raised questions about the 'true' nature of Hinduism that were taken up by other groups and are still of interest today. It could be argued that the Brahmo Samaj has had a lasting impact in social areas, but less so in religious ones, or the influence of the movement could be used to consider the difficulty in drawing such an absolute distinction. Reference to the Reformers through their movements such as Ram Mohan Roy and the Brahmo Samaj, Saraswati and the Arya Samaj and also the works of M. K. Gandhi and Ramakrishna should be discussed	10

Question	Answer	Marks
6(a)(i)	Name the founder of the Arya Samaj. Dayananda Saraswati	1
6(a)(ii)	Give <u>one</u> principle of the Arya Samaj. Essentially that God is monotheistic but accept God as formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequalled, the support of all, the master of all, omnipresent, imminent, immortal, fearless, eternal and holy, and the Creator of all. The Vedas are the source of true knowledge; all action or dharma should be performed well; conduct should be righteous and just; there should be a consideration for the welfare of others and to follow the rules of society.	1
6(b)	Outline the work of the Arya Samaj. The Arya Samaj sought to restore the Vedas to pre-eminence as shruti scriptures. The Arya Samaj rejected idolatry, ancestor worship, animal sacrifice and child marriage. Another aspect of the Arya Samaj is the rejection of a caste system which is based on birth, rather than the merit of the individual. Certain other social reforms were achieved by the Arya Samaj movement too, including the work to outlaw sati.	3
6(c)	Explain how the work of the Arya Samaj affected the lives of Hindus. Candidates might consider the teachings of the Arya Samaj in some depth, including the rejection of idolatry, ancestor worship, animal sacrifice and child marriage. Another aspect of the Arya Samaj is the rejection of a caste system which is based on birth, rather than the merit of the individual; this along with the rejection of untouchability, is a teaching which has also been promoted by other movements within Hinduism. Another approach might be to consider the social reforms achieved by the Arya Samaj movement, looking at how these were established and built upon. There are still organisations around the world working under the name of Arya Samaj. All of the above should be linked to the effect on the lives of Hindus.	5

Question	Answer	Marks
6(d)	<p>'Religious practice should not change just because the world changes.' To what extent do you agree with this view?</p> <p>According to Dayananda religious practice should not be changed to suit calls for 'modernising', because it is based on eternal truths. However, change might be called for if the practice of a religion is thought to have been corrupted in some way. 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 correctly see Dayananda's support of education, for girls in particular, and for foreign travel as valuable for Hindus, as a response to a rapidly changing world. 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>Some might support the constant development of religious practice (in all religions) as both creative and realistic, in the light of current scientific knowledge and modern communications. Much of Hindu religious practice has changed because, in part, it is online and relies on media. This is particularly important for Hindus all over the world. Hinduism is constantly evolving and that includes religious practices, even though the essence stays the same. Reforms about religious practice should be credited.</p>	10