



Cambridge International Examinations
Cambridge Ordinary Level

HINDUISM

2055/01

Paper 1

October/November 2016

MARK SCHEME

Maximum Mark: 100

Published

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Section A

1 'The living self does not die.'

Explain how, in the Chandogya Upanishad, a father uses parables to teach his son about Being and the Self. In your answer give two examples of these parables. [20]

Candidates should give evidence of close study of the set text, and be able to demonstrate that they understand the nature and purpose of parables in the teaching of abstract concepts such as Brahman and Atman. They should be careful to include two parables, but need not give equal weight to each. Some general material on the nature of Upanishads could be included, and credited if correct, but this should not over-balance the candidate's answer to the question.

2 'Do anything to save your boat . . . time has been lost; take me across'
(Ramcharitamanas Ayodhya 101).

(a) Explain why the ferryman was unwilling to take Lord Rama across the Ganga. [10]

(b) Explain what Tulsidas was teaching about devotion to Rama in this story. [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.

Narrative is expected here, and will be credited if correct. Good candidates should be able, however, to select the elements in the story which answer the questions set, i.e. for (a) the ferryman's fear of Rama's supernatural powers affecting his boat, which was his livelihood; for (b) Tulsidas's teaching that devotion to Rama is acceptable even from those regarded as the most lowly in the land.

3 'Man attains to the highest by doing work without attachment' (Bhagavad Gita III.19).

Explain what Krishna was teaching about *karma yoga*. [20]

Candidates must show that they have studied the set text in detail and understand what is said about the importance of work as a means to gaining moksha. Good candidates will be able to explain clearly why work is to be done without reference to the probable results or 'fruits' of the action. Some reference to the context of the battlefield could be relevant, but candidates should not present this narrative as the main part of their answer.

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Section B

4 'Devotion to Durga commits Hindus to resisting evil.'

To what extent do you agree? Refer in your answer to the main attributes of Goddess Durga. [20]

Candidates should confine their answer to discussion of Durga, rather than including description of other forms of the female deity. Typical iconographic features of the Goddess Durga should be known and described. Reference to mythology surrounding the goddess's weapons and struggles against demons is relevant here. Candidates could note the enthusiasm with which devotees prepare for and celebrate a Durga Puja. Good candidates could note that Durga is also known for her compassionate nature towards her devotees.

5 (a) Describe how Hindus might celebrate Ganesh Chaturthi. [10]

(b) Explain why many Hindus offer prayers to Ganesha at important moments in their lives. [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 main details of the installation, offerings and final submersion of images should be known, taking note of different regional variations of practice which the candidate might have encountered. Candidates might mention avoidance of looking at the moon and the legend which supports this.

For (b) the invocation of Ganesha to bless enterprises such as new businesses, school examinations and artistic productions should be explained in the context of the god's auspicious nature, compassion and intelligence.

6 'Huge statues, tiny images, pictures and posters – all are reminders of Lord Shiva's greatness.'

Describe the main features and attributes of Shiva which can be seen in these images, and explain their significance for his worshippers. [20]

Candidates should be able to describe and explain the significance of several features seen on images of Shiva as commonly encountered, such as his matted hair, the moon on his head etc. The question invites candidates to reflect on the devotion which leads some communities to produce imposing statues, seen from a great distance, but also leads individual Hindus to place smaller reminders in home shrines, cars etc. Good candidates might mention the variety of different aspects (serene in meditation, active in the dance etc) in which Shiva can be experienced.

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Section C

7 Outline the reasons why the four Hindu goals of life include

(a) *kama* [10]

and

(b) *artha* [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 must demonstrate understanding of the two purusharthas mentioned. They should explain that both are duties only within the householder stage of life, and must be guided by *dharma* in order to attain *moksha*. For (a) they might mention the desire for children, but also creativity of all kinds, and for (b) the necessary creation and use of wealth in order to support family members, non-earners such as students, and the poor in the community.

8 'Every Hindu, of whatever varna, has a duty of service to others.'

To what extent do you agree or disagree? Refer in your answer to your study of the system of four varnas in Hinduism. [20]

Basic knowledge of the origin and nature of the four traditional varnas should be shown in the answer. A simple case should be attempted to demonstrate that each class has a duty of service (*seva*) to the rest of Hindu society, for example that Kshatriyas should serve by protecting the populace. Identifying the Shudra varna as the only 'serving class' would make for a rather weak case, if the candidate is only considering service of a very mechanical sort. Good candidates might show awareness of the needs and abilities of the many who do not have any 'caste status'.

9 'The popular view that senior citizens today should aim to stay young, keep active and enjoy their retirement cannot be accepted by Hindus.'

Discuss, with reference to your study of the four ashramas. [20]

Candidates should demonstrate that they have studied the system of four ashramas as the 'ideal' of a long and fulfilled life. They should also recognise the problem of adapting the traditional ideal of work for a very different social setting in an industrialised society. Good answers should take a thoughtful view of the position of older people – the candidate's experience could be relevant here, so long as the answer is not purely anecdotal. Empathy could be a key factor, as well as the recognition that poorer elderly people may not have the means to achieve the active autonomous life which is possible for the affluent.

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Section D

- 10 'Ram Mohan Roy is to be respected as scholar, who devoted his life to reforming Hinduism, despite the efforts of his opponents to resist reform.'

Outline the aspects of Ram Mohan Roy's life and work which support this opinion. [20]

Candidates should pay attention to the key elements in the question, briefly describing Roy's scholarly history, identifying the causes which he passionately supported, especially the banning of *sati*, and showing awareness of his struggles against conservative Hindu opponents. Reference to the founding of the Brahmo Samaj and its aims will be relevant. Good candidates should mention Roy's belief in one God, his respect for the Vedas and his attempts to broaden the scope of education for young Indians.

- 11 Explain why Swami Dayananda Saraswati believed that study of the Vedas could correct errors in Hindu belief and practice concerning

(a) worship of God [10]

and

(b) education of young people [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) candidates should identify the practices such as idol worship, religious bathing and belief in avatars, which Dayananda regarded as superstitious or unnecessary ritual, not mentioned or prescribed in holy scriptures.

For (b) they should be aware of his interpretation of the Brahmacarya tradition, including study of scriptures and preparation for family life and citizenship. In particular he believed that girls should be educated for their future roles, and that they should attend schools for this purpose.

In both sections the candidate should not merely repeat class notes, but should show willingness to select material and engage with the 'study of Vedas' theme.

- 12 'All religions lead to God.'

Discuss this idea with reference to the life and teaching of either Ramakrishna Paramahansa or M.K. Gandhi. [20]

Whichever reformer is chosen, the candidate should be careful to select relevant material, some or most of which will be biographical. References to other reformers' views in the answer are acceptable, as long as they do not detract from the main topic. The case of Ramakrishna might provide more material from his actual religious experiences; Gandhi's beliefs are better explained from his spoken words and political action.