



Cambridge O Level

HINDUISM**2055/02**

Paper 2 Scriptures, Ethics and Hindu Life

October/November 2022**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.

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This document consists of **17** 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 is 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: • 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: • 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: • 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: • 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: • 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: • 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: • 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)	What is meant by the term jnana yoga? The path of knowledge/the path of self-realisation.	1
1(a)(ii)	Give <u>one</u> thing that Krishna says about jnana yoga. Jñāna is the purest, and a discovery of one's atman.	1
1(b)	Outline what is meant by the term karma. Loosely translates as action. Karma is the concept that every action has a consequence. Every action produces karmic fruits that attach to atman; good dharmic actions create good karma and bad adharmic actions create bad karma. The balance of good and bad leads to a higher or lower rebirth.	3
1(c)	Explain Krishna's teaching about Brahman in the Bhagavad Gita, chapter III. Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Chapter III of the Bhagavad Gita is a dialogue between Arjuna and Krishna, which mostly focuses on the Karma yoga, the way of action, as a way to Brahman. Krishna teaches that the vedas prescribe yajna, and that as the vedas come from Brahman, the all-pervading, Brahman is ever present in yajna or service. Krishna explains that it is through selfless works, karma yoga, and works dedicated to god, that one becomes free of karma and can attain the Supreme, to be one with Brahman. The teaching focuses on how one can attain this knowledge of Brahman through service.	5

Question	Answer	Marks
1(d)	‘Hindu scriptures are less relevant to Hindus than they used to be.’ To what extent do you agree with this view? Refer in your answer to the specified texts you have studied. Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views on the relative importance of karma and jnana. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points. There are two types of Hindu texts; shruti, that which is heard and believed to be divine revelation and smriti, that which is remembered, which has human authors or comes from tradition. Candidates may argue against the statement; Hindu scriptures are timeless. Shruti texts are the oldest and regarded as the most sacred. They are believed to contain universal laws which are eternal and thus are still as relevant as they ever were. The Vedas and Upanishads contain much teaching about the nature of reality, of Brahman, atman and the world. Such key truths are vital to Hindus who seek liberation. The Vedas also contain relevant philosophical and scientific knowledge. The Upanishads’ examination of the nature of Brahman underpins everything else in Hinduism so will always be relevant. They are the basis of Vedanta schools of Hinduism which have become dominant, showing their relevance. Smriti texts remain incredibly popular today, they contain mythology, stories and symbolism that communicate key teachings. For example, the Bhagavad Gita has vital teaching, presented as a dialogue between Krishna and Arjuna, about how to live a dharmic life, and how to achieve liberation through bhakti, karma and jnana margas. All of this is as relevant to Hindus in the modern world as it has always been. Hindu texts contain teaching about karma which has impacted lives for thousands of years and continues to do so today, therefore it is as relevant as ever. The idea that one has to give and should do good, selfless acts is relevant to life today. Other key concepts in Hinduism such as samsara and moksha are related to the teachings about karma. Human nature does not change so the scriptures remain relevant in their ethical and theological teaching. Candidates may present counter arguments and argue in favour of the statement. For example, many see stories of gods and goddesses, avatars and demons as superstition and out of place in the modern world. Scientific discovery has made such texts as the Hindu epics irrelevant. The varna system, that arguably led to caste/jati, has been heavily criticised and with ideas about cosmic order, rta, being debunked by science and modern thinking the concept of dharma is less relevant.	10

Question	Answer	Marks
1(d)	Principles such as ahimsa are impractical in today's society. Ancient texts such as the Vedas, Upanishads and epics such as the Ramayana are relevant to the culture in which they were written, the modern world bears little resemblance to this and thus the texts have lost relevance. The language of Sanskrit may have been lost to many, preventing access to the scriptures.	

Question	Answer	Marks
2(a)	Give <u>two</u> features from Sabri's description of the brothers in Aranya Kanda Dohas 33. Lotus-like eyes, long arms, a tuft of matted hair adorning their head like a crown and a garland of wild flowers hanging upon their breast, the two brothers looked most charming, one dark of hue and the other fair.	2
2(b)	Describe the concept of bhakti. Bhakti is the belief that a personal relationship with god is possible. This relationship is based on love and devotion expressed through worship and service. Devotees surrender their whole self to their chosen deity. It is a path to moksha through grace of the deity, sometimes concerned with inner feelings. Murti puja is a common feature, as well as bhajans.	3
2(c)	Explain what the example of the fruit in the Chandogya Upanishad teaches about Hindu beliefs. Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. The Chandogya Upanishad contains the story of Svetaketu who is seeking wisdom. He goes away to study the Vedas, on his return his father asks him if he has knowledge, he does not know. His father asks him to bring a piece of fruit from the banyan tree. Firstly, he tells Svetaketu to break it down to just the seeds. The seeds are empty but hold both the essence and the cause of the tree, this represents that 'an invisible and subtle essence is the Spirit of the whole universe.' His father explains; that is reality, that is atman, thou art that. Candidates may explain that this is backed up with a second demonstration of salt dissolving in water to demonstrate that atman is in the body but cannot be seen.	5

Question	Answer	Marks
2(d)	‘Karma is the best guide to living a good life.’ To what extent do you agree with this view? Refer in your answer to the specified texts you have studied. Responses will be marked using the AO2 marking descriptors in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the relative importance of karma and jnana. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points. Karma means action or fruits of action and is a key concept of samsara. A good action leads to a good effect and a bad action to a bad effect. A person’s situation in this life is thought to be the result of karma from previous lives. As such karma can be used as a guide to how to live a good life in that Hindus know that whatever they do in this life, it will have consequences. They know that if they behave badly, for example, by being unkind to others, being greedy or selfish, their actions will have negative consequences in their next rebirth. Equally, if they behave well, they know they will have positive consequences and will be nearer to achieving moksha. However, the teachings are that if they behave well in order to receive rewards they will not get them. Their actions must be selfless. There are different types of karma; sanchita karma is the karma accumulated from past lives, prarabdha karma is fruit bearing karma (that which is manifest in the current life) agami karma is karma in the making, (in this life). A Hindu may try to resolve or neutralise their karma, suggesting that it may be a good guide to living a good life. This can be done through spiritual practices such as meditation, and seeking knowledge of Brahman, jnana. Candidates may argue that karma is not the best guide, dharma is also important. Krishna tells Arjuna in the Bhagavad Gita that the most important thing is for him to follow his dharma as a kshatriya. For many Hindus doing their dharma, or duty/action in accordance with rta is the best guide for them to lead a good life. Focus on karma will not lead to a good life as it is not selfless action. The purusarthas are also useful as a guide for Hindus wishing to live a good life, there are four aims that they seek to achieve. Living a good life may be defined as a life that gets a Hindu closer to liberation, moksha. The Bhagavad Gita outlines three paths or margas for this; karma, jnana and bhakti. All are valid guides to living the best life. Raja yoga may also be considered. Studying with a guru may be considered as a valid guide to living the best life also. All Hindus may agree that understanding karma is vital to living a good life.	10

Question	Answer	Marks
3(a)(i)	Name the warrior varna. Kshatriya.	1
3(a)(ii)	Name the priestly varna. Brahmin.	1
3(b)	Outline what happens during the namakarana samskara. This is a naming ceremony; it may happen at various times after the baby is born depending on the text used to decide. Typically, it is 12 or 40 days after birth. The father offers ghee-soaked wood on the fire. The baby's name is announced, holy water is poured onto the baby's head, a few drops of amrit are put on the baby's tongue.	3
3(c)	Explain the relationship between the ashramas and dharma. Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Ashrama refers to which one of the four stages of life a person is in; brahmachya/student, grihastha/householder, vannaprasta/retirement, sannyasin/renouncer. Each stage lasts around 25 years. Dharma refers to one's duty, actions and behaviours that align with the order of the universe, rta. Each ashrama has a different dharma, so one's duty/righteous behaviours are related and change according to their stage of life. Traditionally a brahmachya leaves home to study with a guru, he must remain celibate during this stage. Once married he enters the grihastha stage where he may enjoy a physical relationship, raise children and provide for his family. Once the children are grown, and grandchildren are born he enters the retirement stage. Traditionally, this involved retreating to live in the forest, becoming a guru himself. His wife may accompany him, but he must remain celibate. Finally, a Hindu may enter the renouncer stage, this may involve holding their own funeral. They may not cook or handle money but live on donations. The relationship between dharma and ashrama is that each stage of life has a different dharma to be fulfilled. Candidates may also address the link between the purusharthas and ashramas.	5

Question	Answer	Marks
3(d)	‘It is not important for a Hindu to become a sannyasa.’ To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument. Responses will be marked using the AO2 marking descriptors in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the relative importance of karma and jnana. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points. Hindus believe that life has four stages, each lasting 25 years. These are called ‘ashramas’ and every person should ideally go through each of these stages: ‘Brahmacharya’ or the Student Stage, ‘Grihastha’ or the Householder Stage, ‘Vanaprastha’ or the Retirement Stage, ‘Sannyasa’ or the Renouncer Stage. A crucial piece of the ashrama lifecycle is its focus on dharma, the Hindu concept of moral rightness. Dharma underlies many themes in Hindu life, and in the four ashramas, dharma is learned, practiced, taught and realized. This system of ashramas is believed to have been prevalent since the 5th century B.C.E. in Hindu society and described in the classic Sanskrit texts called the Asrama Upanishad, the Vaikhanasa Dharmasutra, and the later Dharmashastra. Historians report that these stages of life were always viewed more as ‘ideals’ than as a common practice. According to one scholar, even in its very beginnings, after the first ashrama, a young adult could choose which of the other ashramas he would wish to pursue for the rest of his life. Today, it is not expected that a Hindu should go through the four stages, but the concept still stands as an important part of Hindu socio-religious tradition. Today, only a few Hindus strictly follow all these four ashramas, many remaining in the grihastha stage, suggesting that it is not necessary to become a sannyasa. Other Hindus may reach the retirement stage, without progressing through the sannyasa renouncer stage. This is argued by many to be only appropriate for the most devout and committed, with the individual withdrawing from the world, some even holding their own funerals. Today many Hindus may not consider it necessary. However, candidates may argue that the idea of enjoying the world in a religious and regulated manner, followed by gradual retirement remains a powerful ideal, and that the final sannyasa/renouncer stage is a vital part of this, becoming detached from the world of maya.	10

Question	Answer	Marks
4(a)(i)	Name the purushartha concerned with wealth. Artha.	1
4(a)(ii)	Name the purushartha concerned with desire. Kama.	1
4(b)	Describe the grihastha ashrama. The grihastha ashrama is the householder stage, traditional from 25-50 years old. A Hindu will marry and raise a family during this stage. A Hindu's dharma includes artha, earning money to provide for the family, and kama, enjoying physical pleasure, providing spiritually and materially for the family.	3
4(c)	Explain why the vivaha samskara is important to Hindus. Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. The vivaha samskara, or marriage, is regarded by many Hindus to be the most important samskara and it is the oldest. The ceremony begins with the groom and his family being welcomed to the bride's home. The bridegroom is brought to the mandap/altar for the wedding to take place. The bride is brought by her family to join him. The guests sing songs asking for a divine blessing for the couple. Symbolic gifts are given. Candidates may also describe elements of the ceremony, such as the bride and groom's clothes being tied together and taking seven steps around the fire, with prayers for the blessing of each particular aspect of marriage. The importance of this samskara is due to the importance of married couples and families within society. It is at the vivaha samskara that a Hindu enters the grihastha ashrama, which is considered vital for society. It is in the grihastha stage that a couple will enjoy a sexual relationship, have and raise children and contribute to society through artha (wealth and material possessions). For women the vivaha samskara traditionally began their religious life, it was after marriage that a woman could fulfil her religious duties. This samskara is also important for Hindu men. There are sacrificial offerings that men cannot perform without their wives. Marriage is seen as necessary to live a dharmic life. The vivaha samskara is important for both religious and social/cultural reasons.	5

Question	Answer	Marks
4(d)	'It is too difficult for a Hindu to follow their dharma fully in the modern world.' To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument. Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views on the relative importance of karma and jnana. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points. Dharma is often translated as duty, but is a more complex concept than this, with no accurate one-word translation existing. It can mean duty, truth, righteousness, many contemporary Hindus even reference it in their preferred name for their religion: Eternal (Sanatana) Dharma. It most often refers to behaviour which is in accordance with the cosmic order: rta. Dharma is one of the four purusharthas (aims of life); living dharmically means engaging in the behaviours appropriate for one's ashrama and varna. If dharma is prevalent then things are ordered, and as they should be while adharma describes chaos, immorality etc. Deities are believed to act within the world for the preservation of dharma. As not all Hindus go through all the ashramas in the modern world, many staying in the grihastha or vanaprastha stage, it may be harder for a Hindu to fully follow their dharma. As a concept that appears in the earliest Hindu texts, dharma can be said to be a central idea within Hinduism. The Rig Veda uses it to describe actions that maintain cosmic order (rta), thus linking it to the proper functioning of the universe itself. However, the Hindu texts and teachings that comment on and develop the ideas introduced in the Vedas do not all agree. With no clear and shared understanding of dharma, it could be argued that it is too difficult to fully fulfil. In relation to morality and everyday life, the importance of following one's dharma rests on its relationship to other things. It could be argued that it is difficult to act according to dharma unless one also understands the other purusharthas, the law of karma, and/or the varnas and ashramas since what is dharmic is dependent on these other concepts. It could also be argued that following one's dharma includes understanding all the other related concepts, enabling one to work towards liberation. The importance of dharma is a key focus of the Bhagavad Gita; Arjuna does not wish to fight in the battle, he throws down his bow, however, Krishna advises him that it is his dharma as a kshatriya to fight and that this is more important than any other factor. This gives weight to the claim that following one's dharma is important for a Hindu to do, even if difficult. Candidates may argue that for many Hindus some elements of their dharma are fulfilled, but not all, thus agreeing with the statement.	10

Question	Answer	Marks
5(a)	Give <u>two</u> political causes for which M K Gandhi fasted. In the aftermath of the Amritsar massacre, Hindu-Muslim unity, to shame the rioters into non-violence, for the abolition of the separate Dalit electorate, for access to resources to continue his work for the Dalits whilst he was in prison, to secure government reforms in 1939, to end the violence that resulted from the partition of India process.	2
5(b)	Describe <u>one</u> of the teachings of the Brahmo Samaj. Candidates may describe any one of the following teachings: Regular, congregational worship with readings from the Upanishads. Teaching against all forms of image worship, including use of murtis. Against child marriage. Against sati, leading to its outlawing in 1829. Combining western rationalism and eastern spirituality. Any other correct teaching is creditable.	3
5(c)	Explain how M K Gandhi tried to improve the lives of the poor and powerless. Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. The poor and powerless included the Dalits; the word 'Dalit' means oppressed and refers to a person outside of the four varnas. They were also called 'untouchables' or 'outcastes'. Gandhi was completely opposed to this concept of being a Dalit or untouchable and worked to improve the lives of the poor and powerless. Gandhi called the Dalits Haijans, meaning children of God or children of Vishnu, and campaigned to have them placed in the fourth varna. Gandhi referred to the distressing conditions in which the poor lived. Through his writings he hoped to raise awareness and awaken the conscience of India. During his imprisonment in 1932 he made important statements about the plight of the poor, saying that they were 'socially lepers' and 'economically slaves', denied entrance to the house of god. He also opposed their treatment by his actions. At the age of 12 he argued against untouchability in his home, and as a lawyer in South Africa he cleaned his own toilet to emphasise dignity in menial labour. Later in his life in India he adopted a Dalit girl as his daughter. He insisted that all his followers did their own cleaning and rubbish disposal, despite many of them being Brahmins. In this way he championed the cause of improving the lives of the poorest and most powerless in Indian society.	5

Question	Answer	Marks
5(d)	‘Ramakrishna’s reforms failed to establish Hinduism as a world religion.’ To what extent do you agree with this view? You should use evidence from your study of Indian reformers to support your argument. Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views on the relative importance of karma and jnana. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points. Candidates may argue in favour of the statement. Ramakrishna combined eastern spirituality with western materialism and science, arguably allowing Hinduism to embrace science and flourish in a modern era. Ramakrishna promoted Hinduism as a world religion. He had many disciples some of whom were influential in spreading his message, for example Vivekananda and Ramakrishnananda who set up the Ramakrishna mission. Through the Ramakrishna and Vivekananda mission Hinduism was promoted and presented as a compassionate and peaceful religion, which is now successful and well known across the world, the third largest religion by number of devotees. Candidates may contrast the above with arguments against the statement. Ramakrishna’s attempts to combine Hinduism with western science has little to no impact upon western science and scientific world views. Ramakirshna’s impact on Hinduism was somewhat less than that of his disciple Vivekananda. Also, many of his disciples are much less known and less influential. The work of the Ramakrishna and Vivekananda Mission takes much from Christian ideas of missionary work and is not universally considered relevant to Hinduism. Ramakrishna is merely one of many who have helped contribute to the success of Hinduism worldwide, Vivekananda did much, as did more recent figures such as Gandhi and even George Harrison.	10

Question	Answer	Marks
6(a)(i)	Name the Governor-General of British India with whom Ram Mohan Roy worked. Lord William Bentinck.	1
6(a)(ii)	Which practice did they campaign to prohibit? Sati.	1
6(b)	Describe <u>one</u> social reform suggested by Dayananda Saraswati. Candidates may describe any one of the following social reforms: An end to child marriage. Opposition to polygamy. Education for all, including Sanskrit and Hindi. Education for women. Reinterpretation of varna to be based on merit not birth.	3
6(c)	Explain the relationship between non-violence and satyagraha. Responses will be marked using the AO1 marking descriptors in Table A. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Ahimsa is the principle of non-violence or harmlessness to all beings and is essential to Gandhi's idea of satyagraha, meaning truth force. This represented a firm but non-violent way of facing oppression. It is the non-violence that is the ahimsa. Satyagraha is action from the soul and aims not just to beat or overcome the oppressor but to win them round to the correct way. The principle of ahimsa, of non-harm is thus an important aspect of satyagraha. This may be exemplified by looking at some of Gandhi's actions. For instance, an example of satyagraha was the burning of Indian passbooks in South Africa, this was Gandhi doing what he believed was right, even though it was not legal. It is clear to see that the principle upheld in this form of non-violent protest.	5

Question	Answer	Marks
6(d)	‘M.K. Gandhi’s achievements were social not religious.’ To what extent do you agree with this view? You should use evidence from your study of Indian reformers to support your argument. Responses will be marked using the AO2 marking descriptors in Table B. Candidates should present reasoned arguments to discuss differing views on the relative importance of karma and jnana. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points. Candidates may argue in favour of the statement by offering evidence that many of his actions and successes were to do with social issues. One main success was the independence of India, which many of his actions contributed to. He campaigned for the improvement of the Indian economy, for example, the famous salt march to protest high taxes. His campaign against the treatment of the Dalits can be seen as a social victory, similarly his work in South Africa, against the unjust treatment of Indians was mainly fighting social injustice, also his campaigns to improve voting rights and legal marriages. He spent time negotiating with politicians and was imprisoned for political causes involving social injustice. He supported improving the status and situation of women, and championed the cloth workers, the industry is still strong in India. Gandhi spent far more time involved in worldly, social and political matters than would be typical of a spiritual Hindu. This may be balanced by discussion of evidence against the statement. Gandhi did indeed spend time in negotiations with politicians, but was never one himself, nor did he ever run for office. Many of his social concerns were around religious issues, such as social injustice and war. His campaign for social justice and equality, for Dalits in India and Indians in South Africa was mainly a religious concern, derived from his Vedanta beliefs that all are Brahman. Likewise improving the economy of India had underlying religious concerns. Hindus would be better enabled to deliver selfless service to others, and fulfil their dharma, vital to seeking moksha. Whilst Gandhi was involved in the independence of India he was deeply opposed to the partitioning of it. The idea of independence for India was linked to the driving force behind his work, satyagraha, an individual’s soul being able to express the truth. A major contribution of Gandhi was his promotion of Rama Rudja, the kingdom of Rama, an issue of religious importance. He popularised bhajan in India and was an ascetic who set up ashrams, all of which had a religious impact.	10