

Cambridge O Level

HINDUISM**2055/02**

Paper 2 Scriptures, Ethics and Hindu Life

May/June 2025**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.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **24** 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 descriptions 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.









Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Unclear
	Omission mark
	Development
	Evaluation
	Irrelevant
	Not answered question
	Correct point
	Benefit of the doubt

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)

Levels	Descriptions	Marks
3	A good attempt to answer the question, demonstrating some or all 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 comprehensive account of the breadth and/or depth of the issues. 	5
2	A competent attempt to answer the question, demonstrating some or all 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 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 for Part (d) questions (Assessment Objective 2)

Levels	Descriptions	Marks
4	<p>A good attempt to answer the question, demonstrating some or all the following:</p> <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 argument raised showing an awareness of the issues involved • critical engagement with the question throughout the response. 	9–10
3	<p>A competent response to the question, demonstrating some or all the following:</p> <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	<p>A limited response to the question, demonstrating some or all the following:</p> <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	<p>A weak attempt to answer the question, demonstrating some or all the following:</p> <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)	<p>Give <u>two</u> things the Aranya Kanda describes Sabri doing to welcome Rama.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Prostrating herself • Clasp ing his feet • Washing his feet • Offering him fruit. 	2
1(b)	<p>Outline what the Mundaka Upanishad teaches about jnana.</p> <p>Marks awarded for any combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The bird eating the fruit illustrates how the atman, ignorant of its true nature, remains attached to samsara • When Brahman is seen and understood as the source of the self then wisdom has been achieved • Right knowledge, together with abstinence and truth, are the means through which liberation is attained • ‘The true prevails, not the untrue’ is a popular mantra taken from this Upanishad, supporting the need for wisdom to discern and understand the truth. 	3

Question	Answer	Marks
1(c)	<p>Explain how the examples given in the Chandogya Upanishad might help Hindus understand the nature of the self.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following: The Chandogya Upanishad VI contains the phrase tat tvam asi (that thou art); it is repeated multiple times in relation to different analogies illustrating the relationship of the individual self (atman) to Brahman. It asserts that the self is real, even if it cannot be perceived separately from the material world that it permeates.</p> <p>Each of the examples is concerned with what can be perceived and what the true nature of that thing is: the rivers all appear separate but become one in the sea and no longer know that they were once rivers; the leaves, branches and trunk of a tree can all die and this happens when the living essence leaves it; the fruit can be broken open to reveal seeds which contain the essence of a tree, but when the seeds are broken open there is nothing to see within them; the salt dissolved in water can no longer be seen but permeates all parts of the water.</p> <p>All of these examples illustrate the nature of the atman as something which is found throughout all things, but which cannot be seen separately to those things. The example of the tree demonstrates that the body can be damaged without affecting the true self. The example of the seeds illustrates how the true self is the essence of the self that exists within samsara and that this cannot be perceived directly. The saltwater example, where the water is discarded but the salt remains in it, demonstrates the eternal nature of the self. The example of the rivers shows that the true nature of the self is that of Brahman, the ocean to which they eventually return.</p> <p>All together the examples demonstrate that there is an essence of the self which is real and of the same essential nature as Brahman.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks. Metaphorical texts are always subject to different interpretations and any reasonable interpretations should be credited.</p>	5

Question	Answer	Marks
1(d)	<p>‘There is only one correct way to interpret the Upanishads.’</p> <p>To what extent do you agree with this view? Refer to the specified texts you have studied in your answer.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Upanishads are Vedic texts and as such they are considered shruti (revealed). This might be used to argue that each text can only have one possible meaning, although this might be obscure to an individual or require interpretation by a wiser person. However, there are many different Upanishads which seem to represent a range of perspectives on the nature of reality. This makes it difficult to argue that anything is true of the Upanishads collectively; there is unlikely to be a single interpretation which agrees with the contents of all of them, although each individual text might still be considered to have only one correct interpretation.</p> <p>Study of the Upanishads has been the basis for different schools of Hindu philosophy (darshanas). Even astika schools (which accept the Vedas as authoritative texts) encompass a range of interpretations, including monist, dualist and atheist understandings of the nature of reality.</p> <p>This could be used to disagree with the statement, since these philosophies are clearly not in accord. However, it could also be argued that the existence of different schools does not mean all are equally valid or correct in their views. Many religious traditions and individuals consider one interpretation of things to be correct and all others to be mistaken; although this is not a widespread attitude within Hinduism it does exist, particularly within monist philosophy.</p> <p>The Bhagavad Gita is sometimes considered as a summary of the Vedas, bringing together apparently different ideas about dharma, karma and the way to attain moksha in a synthesis of understandings. This could be used to suggest that the Gita is the correct interpretation of ideas introduced in the Upanishads.</p> <p>Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded.</p>	10

Question	Answer	Marks
2(a)(i)	<p>How was Hanuman disguised when he went to meet Rama for the first time?</p> <p>1 mark for a valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • As a sannyasi • As a medicant/renunciate • As a sadhu • As a holy person. 	1
2(a)(ii)	<p>Give Hanuman's true form.</p> <p>1 mark for a valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • A monkey • A Vanar. 	1
2(b)	<p>Outline the qualities Rama praised Hanuman for showing at their first meeting.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Knowledge/wisdom • Good/clear speech with faultless grammar • Honesty/an honest face • Good memory. 	3
2(c)	<p>Explain what the Bhagavad Gita III teaches about the importance of action.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following: At the opening of the chapter Arjuna says that he is confused because he has been told knowledge/wisdom is superior to action and yet he is being told to act in fighting the war. Krishna then tells him that action is one of two roads of perfection which can lead to liberation.</p> <p>Krishna goes on to explain that all human beings are driven to action, it is part of their nature and also the nature of the material world.</p> <p>Liberation is therefore not achieved by simply choosing not to act or renouncing the idea of action. A person who renounces action but remains attached to it is deluded. A wise person performs the appropriate actions without attachment. This is the fundamental principle of karma yoga, selfless or desireless action (nishkam karma).</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
2(d)	<p>‘Hindus must read the Bhagavad Gita to achieve liberation.’</p> <p>To what extent do you agree with this view? Refer to the specified texts you have studied in your answer.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following: There are many texts regarded as scripture in Hinduism, some are associated with particular traditions or deities and others are used across different traditions. This diversity could be used to argue that there is no one particular text which must be read in order to achieve liberation. However, it might also be noted that many of these texts are explanations or interpretations of the Vedas, which speaks to their central importance.</p> <p>The Bhagavad Gita can be described as fitting within this tradition, as it is often called a summary of the Vedas. It is also sometimes described as a Hindu synthesis, because it brings together different ideas about how moksha is attained, recognising different paths as valid. This could be argued to give it greater significance than other interpretations of Vedic texts, supporting the idea that an individual path to liberation might be helped by reading it.</p> <p>For many Hindus the Bhagavad Gita is shruti (revealed) as it is the words of Krishna. It is short, written in a more accessible style and with less reliance on metaphor and symbolism than many Vedic texts. While study of the Vedas is a part of the jnana marga (path of wisdom) it is generally undertaken with the guidance of a guru; the form and nature of the Gita could be said to make it appropriate for study without that guidance, with individuals being more easily able to comprehend its teachings.</p> <p>It seems unlikely that any Hindu would support the idea that simply reading the text leads to liberation; the text itself emphasises the need for understanding and effort to do so. However, the statement might be supported in the sense that reading the Gita will give Hindus the clearest guide on how to live their lives. It could be argued as a necessary first step rather than as a path entire.</p> <p>To say that everyone should reach their own interpretation would be supported by people who hold the view that an individual has a personal relationship with the divine and must therefore reach a personal understanding of how the divine, and the requirements of their religion, relate to their own life. Not everyone agrees with this perspective however, and candidates might consider the importance of studying with a guru in Hindu traditions to suggest that personal interpretation is less significant.</p> <p>However, it is also possible to argue that reading texts is not essential for liberation. Historically, even the Vedas were transmitted orally, and it is still possible to learn this way; in some traditions important mantras can only be passed from guru to student so they are never written down. The path of devotion (bhakti) is probably the marga most commonly followed by contemporary Hindus. The Bhagavad Gita is certainly widely known and valued by devotees of Krishna all over the world, but whether reading it or knowing its contents is considered a necessary act of devotion is likely to vary. Bhakti can take many different forms, and while the Bhagavad Gita itself does confirm that bhakti is a legitimate path to moksha, it is less clear about any specific actions which best demonstrate devotion.</p>	10

Question	Answer	Marks
2(d)	Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded.	

Question	Answer	Marks
3(a)(i)	<p>Name the ashrama in which a Hindu goes to dwell in the forest.</p> <p>1 mark for a valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Vanaprastha. 	1
3(a)(ii)	<p>Name the purushartha that is the <u>only</u> aim of the sannyasa ashrama.</p> <p>1 mark for a valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Moksha/liberation. 	1
3(b)	<p>Outline the role of kama in Hindu living.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sensual pleasure is one of the purusharthas, which are the aims of Hindu life; pleasure is considered a necessary part of existence • Different stages of life involve different pleasures, and the desire for them; kama is often understood primarily in relation to sexual desire and this is appropriate only for the grihastha ashrama • Kama should be pursued in accordance with dharma so that it does not become an obstacle to liberation or lead to unrighteous actions. 	3

Question	Answer	Marks
3(c)	<p>Explain the importance of the upanayana samskara for Hindus.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following: The upanayana samskara is the ritual which marks an individual Hindu's entry into the brahmacharya (student) ashrama, the stage of life during which they study their religion. This is important as the first of four stages which constitute an ideal life; it is the first step on a path that is meant to move the individual towards wisdom and so liberation.</p> <p>The ceremony demonstrates that the student has been accepted by their guru and so their initiation into a school of Hinduism (darshana). The name upanayana means leading to and the ceremony represents the child being led to their teacher.</p> <p>The sacred thread they receive from their guru also represents this idea of being drawn to a teacher and to the wisdom that will result from study; this is important because ignorance will prevent liberation.</p> <p>Passing through the ceremony is sometimes considered to be a second, spiritual, birth and people who have been through it are called dwija or twice born. This was traditionally associated with only some of the varnas, with shudras not being allowed to go through it. This might contribute to the importance of the ceremony for individuals either because of the perceived status that might accrue from it or because, in the modern world, it is now more likely that someone who is not a member of the first three varnas would be able to find a guru to initiate them; this could be seen as making participation in the ritual a sign of progress and or acceptance that would have been unavailable previously.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
3(d)	<p>‘Hindus do not have to go through any samskaras.’</p> <p>To what extent do you agree? You should use evidence from your study of Hindu values to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following: Samskaras are rites of passage, rituals that mark a transition from one state to another. There are often said to be 16 of these, although 40 different samskaras are listed in the Dharmashastras and other texts identify different numbers as being the most significant of these. These lists are generally further divisible into rituals which create or restore purity, such as those carried out during pregnancy, and rituals which mark a move from one stage of life to another, such as marriage (viveha samskara). The rituals might also be understood as orienting or directing the individual towards dharma.</p> <p>Many of the traditional samskaras are not commonly performed in the contemporary world, which supports the view that they are not compulsory. However, some of these are to mark events which will almost certainly happen anyway such as the Annaprashana marking a baby’s first solid food, or the Chudakarana for the first haircut. Whether or not these occasions are marked with more formal rituals, they will be things that happen in virtually every life, so it could be argued the events around which samskaras are based are essential even if a celebration or formal marking of it is not.</p> <p>Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded.</p>	10

Question	Answer	Marks
4(a)(i)	<p>Name the varna which was traditionally <u>not</u> allowed to study the Vedas.</p> <p>1 mark for a valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Shudras/servants. 	1
4(a)(ii)	<p>Give <u>one</u> role this varna has in Hindu society.</p> <p>1 mark for a valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Serving the other varnas • Unskilled labour • Being artists or musicians. 	1

Question	Answer	Marks
4(b)	<p>Outline what happens during the vivaha samskara.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • This is the marriage ceremony, traditionally involving a man and a woman being joined as husband and wife • Common features include welcoming the bridegroom, giving the bride to the groom and his acceptance of her, exchanging garlands, viveha homa (fire ceremony), circumambulation of the fire, seven steps representing seven promises to one another, tying the bride and groom's garments together, tying the magalasutra around the bride's neck, applying sindoor/vermillion to the bride's hair-parting/forehead • Bringing the bride into the groom's home is sometimes considered a part of the wedding ceremony. <p>There are variations in the ceremony across different regions and traditions; these should be credited.</p>	3
4(c)	<p>Explain why artha is <u>not</u> an appropriate aim for a Hindu in the brahmacharya ashrama.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following: Artha is one of the four purusharthas, it describes aiming for material wealth or worldly success. This is a legitimate aim for rulers, on behalf of those they rule, and also for individuals within the grihastha ashrama. It is an acceptable aim in these contexts because they are concerned with life in the material world, and physical well-being for those who are not yet ready to attain moksha is important.</p> <p>By contrast brahmacharya, the student stage of life, is focused on spiritual learning. The student is not meant to be distracted by worldly matters but must live a chaste and austere lifestyle in order to study the Vedas deeply and learn what their guru has to teach them. In this ashrama wealth and the physical comforts would be a distraction from the truth. By the time their studies are completed the brahmacharya might be spiritually ready to bypass the grihastha ashrama and renounce the world but, even if they are not, they should have sufficient spiritual wisdom to not become overly attached to the things of the material world.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
4(d)	<p>‘There is nothing to stop any Hindu entering the sannyasa ashrama.’</p> <p>To what extent do you agree? You should use evidence from your study of Hindu values to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following: The sannyasa ashrama is commonly presented as the fourth and final stage in a life that passes through all four of the ashramas in turn, which suggests the ideal is not in agreement with the statement. It is based on a lifespan of 100 years, with the ashramas and the purusharthas associated with them spread evenly across that span. However, many people do not live this way. Until relatively recently, even in highly developed economies, very few people reached the age of 100, or anywhere close to it. Since when someone dies it is not generally a matter of their choice, or indeed their prior knowledge, it could be argued that personal choice is of less concern than being the appropriate age. If someone reaches that age then it could be seen as a result of karma, giving them an opportunity to achieve liberation, and it would therefore be both foolish and potentially productive of negative karma to avoid entering the sannyasa ashrama. In addition, the social impact of older people remaining in the grihastha or vanaprastha ashramas until they die might be used to argue that progression through them is not, or should not be, a matter of choice.</p> <p>The specific ages associated with ashramas might be considered as simply guidelines or even metaphors for particular qualities or mental states. Sannyasa could perhaps be associated with old age because of a corresponding association with wisdom, which is a necessary part of achieving liberation. This is an argument in favour of being able to choose the time when the person knows themselves to be ready. People who do not attain moksha in their current lifetime will be reborn and, if they have lived well, may be better able to achieve liberation in that birth. This means that there is no absolute requirement to end one’s life as a sannyasa, although it is considered meritorious.</p> <p>It might also be noted that the ashramas are linked with the varnas and passing through them was only considered important for brahmins and kshatriyas. Practical considerations might also apply here, as individuals in the vaishya or shudra varnas might consider their primary duty to be contributing to their family’s well-being rather than pursuing their own liberation. Not every Hindu is likely to be expecting or even aiming to achieve liberation in their current lifetime and therefore might consider the sannyasa ashrama irrelevant; similarly, if the individual was born in a state very close to liberation living through the other ashramas for the sake of it might seem like the wrong path.</p> <p>Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded.</p>	10

Question	Answer	Marks
5(a)(i)	<p>Name <u>one</u> Hindu reformer who had visions.</p> <p>1 mark for a valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Ramakrishna. <p>Credit other correct examples.</p>	1
5(a)(ii)	<p>Name the deity to whom <u>this</u> reformer was devoted.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Kali • Devi <p>Response given must be correct in relation to the reformer identified in part (i) to gain the mark.</p>	1
5(b)	<p>Outline M K Gandhi' s attitude towards religions other than Hinduism.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • All the world's great religions are equal and deserving of equal, mutual respect • This was based on the view that belief in one God was a foundation which they all shared; different religions are therefore different ways to attain the same truth • There will always be different religions because the nature of that truth is such that human beings can only grasp part of it and different people will grasp different parts or understand it in different ways • Religion transcends sectarian concerns because true religion is beyond human differences and Gandhi emphasises interfaith dialogue and communication • He read the sacred texts of other religions to understand them better and considered some of these as spiritually significant as Hindu texts • He demonstrated both respect and empathy for Muslims during the campaign towards Indian independence. 	3

Question	Answer	Marks
5(c)	<p>Explain how M K Gandhi's life before his marriage might have influenced his principles.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following: M K Gandhi was born into a Vaishnava Hindu family; the Vaishnava tradition followed by his mother, the Pranami tradition, considers the teachings of its founder to incorporate the essential teachings of the Bible and the Qur'an as well as Hindu texts; this might have influenced Gandhi's views on the equal spiritual status of different religions. The tradition's founder also encouraged new devotees to worship and eat together, regardless of their caste, and so Gandhi would likely have been familiar with the possibility of disregarding caste-based discrimination.</p> <p>Pranami Vaishnavism is also strictly vegetarian, believing this to be an aspect of the virtue of ahimsa (harmlessness). Gandhi was brought up a vegetarian and later incorporated this practice into his broader teachings. Gujarat, where Gandhi grew up, also had a strong Jain community with whom his father had connections. Jainism's commitment to ahimsa might also have influenced Gandhi's views on the importance of this virtue; certainly, his view that all food creates harm of some kind and the most virtuous course is to choose the least harmful foods available can be found within Jain traditions.</p> <p>According to his own accounts of his life, Gandhi was deeply affected by some stories and legends which he encountered as a child. King Harishchandra, who appears in a number of legends, was known for his great love of truth. He is said to have never told a lie and these stories left an indelible impression on Gandhi. Both satya (truth) and ahimsa later became the foundations of Gandhi's philosophy.</p> <p>Gandhi sometimes described his mother as giving him his first lessons in what he came to call satyagraha (truth-force). She fasted frequently; a practice Gandhi became known for. He also gave this accolade to his wife, to whom he was married at the age of 13. Gandhi's family was traditional and orthodox in their religious practices hence his young marriage and the different roles he saw taken by men and women probably influenced his view that, while the sexes are equally important, they are also fundamentally different in nature, meant to complement one another.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
5(d)	<p>‘All Hindu social reformers based their views on the Vedas.’</p> <p>To what extent do you agree? You should use evidence from your study of Indian reformers to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following: The Vedas are the foundational texts of Hinduism and, as educated Hindus, all the reformers named on the syllabus would have been familiar with them.</p> <p>Ramakrishna Paramahansa was influential in the spread of Vedanta outside of India because he was Vivekananda’s guru. Vedanta literally means end of the Vedas and Vedantic teaching must therefore be based on the Vedic texts.</p> <p>Ramakrishna also taught that all religions are one and used the Vedic mantra ‘truth is one, but sages call it by many names’ to support his religious inclusivism. However, it might also be argued that Vedanta is not a single philosophy: the existence of different schools of Vedanta could be said to imply that it is a specific interpretation of Vedic texts which is the basis of the teaching rather than the Vedas as a whole. Ramakrishna was also a bhakta and emphasised God-realisation (an experience of oneness with the divine) as the ultimate goal of life. His views could be said to be based on his personal experiences of this. For example, he experienced visions of Jesus and, while practicing Islam, a vision of a radiant figure who might have been the Prophet Muhammad (pbuh) and he interpreted these experiences as supporting his belief in the oneness of religions.</p> <p>Ram Mohan Roy not only studied the Vedas, but he also translated some of them into English. He considered himself a devout Hindu and regarded the true message of the Vedas as being one of monotheism. His view of many social issues was informed by a belief in rationalism and a rejection of superstition that he also believed was supported by the Vedas. Therefore, Roy considered his opposition to sati, polygyny, child marriage, denying women education and so on to be entirely in accordance with Vedic principles. However, other scholars considered his to be a selective reading, influenced by Christianity and Western value and ideas. After Roy’s death the Brahmo Samaj he had founded rejected the reliance on Sanskrit texts as authoritative in order to maintain its position on various social issues, so it could be argued that Roy’s views cannot have been wholly based on the Vedas.</p>	10

Question	Answer	Marks
5(d)	<p>M K Gandhi considered himself an orthodox Hindu and regarded the Vedas as central. However, he also argued that this does not mean every interpretation of the Vedas is of equal value and said that anything which contradicted the fundamental principles of morality (usually summarised as truth, love, nonviolence, tolerance, fearlessness, charity and service to others) should be rejected, even if it is done in the name of religion. This could be argued as meaning that he believed any such practice, sati for example, could not possibly be Vedic, but must instead be the result of an erroneous understanding of the Vedas. But it could also be argued as his placing the ethical principles above the Vedas in terms of authority, or as saying that ethical practice is a better way to describe the foundation of Gandhi's work and teaching. Dayananda Saraswati is known for his call for Hindu society to go back to the Vedas. He believed them to be authoritative and infallible. He also considered social evils like untouchability and denying women rights to be corruptions of Vedic ideals, made possible by priests discouraging ordinary Hindus from reading the Vedas for themselves. It would be hard to argue that Dayananda's work and teachings were not rooted in the Vedas, but it could be argued that his interpretation of the Vedas is not universal. Therefore, someone who disagreed with that interpretation is also not likely to consider teachings based on that interpretation to be truly Vedic in nature</p> <p>Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded.</p>	

Question	Answer	Marks
6(a)	<p>Name <u>two</u> non-Hindu religions that Ram Mohan Roy wrote about.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Christianity • Islam. <p>Ram Mohan Roy's reform work was primarily influenced by Christianity and Islam, but he was interested in all religions; any religion that he wrote about can be credited.</p>	2
6(b)	<p>Outline how Swami Dayananda Saraswati was influenced by meeting members of the Brahmo Samaj.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • After living for years as an ascetic and winning a famous debate about idolatry in 1869 Swami Dayananda began actively working for a restoration of Hinduism to reliance on the Vedas • In Calcutta, where he lived 1872-73, he encountered people who were already working for social reform, including people associated with the Brahmo Samaj, who are believed to have influenced Dayananda's choice to lecture publicly in Hindi • He may also have gained greater understanding of Western and particularly Christian influences on existing social reform movements • While there was mutual respect between Dayananda and Brahmo Samaj members his seeing where their views differed led to his founding of the Arya Samaj. 	3

Question	Answer	Marks
6(c)	<p>Explain why Swami Dayananda Saraswati believed there was a need to go back to the Vedas.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following: Swami Dayananda Saraswati is said to have questioned practices such as murti puja from a young age, after seeing a mouse eating offerings left for Shiva with the murti apparently indifferent. His questioning nature led him to spend 25 years as an ascetic, seeking the truth. Eventually he encountered his guru, Virjananda who believed Hinduism had become impure and moved far away from its roots in the Vedas. The popularity of practices such as murti puja and social practices such as untouchability could not, in Dayananda's view, be justified by the teaching of the Vedas and therefore demonstrated that a majority of Hindus were ignorant of the truths contained in those texts.</p> <p>Dayananda viewed much of this ignorance, and the corruption of the religion that resulted from it, as being deliberately created by priests who wanted to be powerful and served only their own interests. His view was that all Hindus should be given a Vedic education so that they would understand and reject superstition. He considered removing such things as animal sacrifice and child marriage from society to be common sense and in everyone's interest and believed that this was what the wisdom of the Vedas encouraged.</p> <p>He also criticised other religious traditions present in India on the basis of their non-Vedic teachings. He said that they held up unnatural lives as virtuous, supported immoral views and actions and diminished God by ascribing qualities such as jealousy to the divine. He generally regarded the scriptures of other religions as being of human origin and therefore both flawed and fallible. By focusing on the Vedas a person could understand the truth and avoid being misled.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
6(d)	<p>‘Educating women is the best way to reform society.’</p> <p>To what extent do you agree? You should use evidence from your study of Indian reformers to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following: There is no explicit prohibition on the education of women, and there is evidence in favour of it in the form of female philosophers and gurus named in the Vedas. However, social traditions in India in the 18th century meant that women and girls did not commonly receive an education of any kind. If the primary concern for a reformer is equality, then access to equal education is likely to be an important aim, as people cannot take on roles which they are not properly educated to fulfil or challenge abuses justified by religious ideas to which they do not have access.</p> <p>Other kinds of reformer might have different views about education; those with a desire to return to an idealised past might be more concerned with encouraging traditional gender roles, perhaps reducing the need for women to be formally educated.</p> <p>Most Hindu reformers had views on the education of women: Swami Dayananda Saraswati believed that all Hindus should receive a Vedic education, although boys and girls should be educated separately. He thought that a return to the teachings of the Vedas would be the best way to reform society, as he associated most of the social issues he was concerned about with lack of knowledge or corruptions of Vedic teachings. However, it could be argued that the origins of some of these things, such as the varna system, are certainly in the Vedas and enabling people to read the Vedas for themselves might lead to more interpretations rather than inevitably creating the reforms he wanted. It might also be noted that educating boys and girls separately could be used to educate them differently, reinforcing norms and values that some reformers might prefer to change.</p> <p>M K Gandhi believed educating women meant educating entire families, while the education of men only affected the individual. While this does support the view that educating women is an important social obligation it does not necessarily equate to positive change. The nature of the effect on society would be determined by what the women are being taught. Gandhi believed there were fundamental differences between men and women, and, because of this, they should fulfil different roles in society. It would therefore be possible to argue that educating women according to Gandhi’s views would result in a preservation of tradition rather than reform.</p> <p>Ram Mohan Roy believed that women had equal intellectual potential to men and should be allowed to exercise it. This implies that they should be equally free to make choices about what they do with that education as men; it is unlikely that all women would actively choose to engage in social reform but equally unlikely that improving the education of half the population would have no social effect at all. Roy’s view was that if women really understood the bases for customs such as sati they would be better equipped to resist pressure to do it, which implies that he saw education for women as a tool for wider social reform, at least on some issues.</p>	10

Question	Answer	Marks
6(d)	<p>Ramakrishna accepted women as his disciples and his wife, Sarada Devi, became a teacher in her own right. He believed that women were best protected from abuse through being educated as they would then understand their rights.</p> <p>Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded.</p>	