

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
GCE Ordinary Level

**MARK SCHEME for the October/November 2011 question paper
for the guidance of teachers**

2055 HINDUISM

2055/01

Paper 1, maximum raw mark 100

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 must be read in conjunction with the question papers and the report on the examination.

- Cambridge will not enter into discussions or correspondence in connection with these mark schemes.

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BANDS AND DESCRIPTORS

BAND A 16 – 20 (Excellent / Very Good)

A commendable answer, addressing the question confidently and coherently; demonstrates a highly detailed and accurate knowledge of texts, themes and concepts, displayed with confidence, good organisation, clear reasoning and relevance to the question; very critical, analytical, articulate, well constructed.

18–20* As above; in addition shows evidence of independent interest, background reading and/or personal response.

***Examiners should award 19 or 20 as appropriate. A candidate's script may not be 'perfect', but if it is as good as may reasonably be expected from an O level student who has studied this Syllabus then it must be highly rewarded.**

BAND B 14 or 15 (Good)

A very competent answer, displaying accurate knowledge of topic and texts, with evidence of understanding; covers the main themes in reasonable depth; relates the material coherently with a willingness to engage in the topic. Adequate analytical skills.

BAND C 12 or 13 (Satisfactory)

Gives an adequate list of the main relevant information, but lacks additional comment (personal or textual); answer may be good in parts, but misses some important points or partly ignores the demands of the question. Traces of analytical skills.

BAND D 10 or 11 (Basic)

Shows a fair understanding of the topic; material mostly relevant, but lacks some details and/or specific examples; misses a few aspects of the question; answer is mostly a narrative 'telling the story' or presents the material as a list rather than as a sustained argument.*

***When this has happened because time was running out, it is important to pay careful attention to the quality of the 'list' given, and to look out for clues to understanding (which should be credited).**

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BAND E	6–9	(Limited / Inadequate)
	8 or 9	
		Answer contains basic knowledge only, but is fairly accurate; shows enough understanding of the topic.
		Possible weaknesses: a seemingly pre-prepared answer copied out; a short answer 'padded out' with irrelevant material; poorly understood narrative; confusion, i.e. answer contains material which contradicts the accurate part, or in some other way raises doubts about the candidate's understanding.
	6 or 7	Answer contains limited knowledge; thin on detail; understanding of the topic is doubtful; the standard of writing is very weak; answer may be very short (typically less than one page); if longer, answers are confined to narrative; no attempt to discuss or evaluate the material at all.

It is particularly important to be fair at the lowest level. Differentiation must be as accurate as possible here as everywhere else across the mark range. There is a significant qualitative difference between an answer scoring 7 and one scoring 3.

Marking very weak answers is difficult because they tend to be weak in different, unpredictable and idiosyncratic ways. Some are 'last minute' answers from good candidates, abandoned for lack of time. The following are guidelines, but answers/scripts which are particularly problematic should always be referred to the Principal Examiner.

BAND F	0–5	(Seriously inadequate / Irrelevant)
	4 or 5	
		A minimal attempt made to address the topic with relevant points; recognition of few key terms (e.g. <i>karma</i> , <i>avatar</i> , <i>purushartha</i> , <i>ahimsa</i>); contains evidence of the recognition of the topic with an attempt to give a superficial answer; answer may be very short (typically less than one page); if longer, answers are confined to narrative. Demonstrates no ability to understand the meaning of the topic.
	2 or 3	Poorly argued and muddled; shows recognition of the meaning of at least two key relevant terms, even if what is written is incoherent or fails to make a point; answer is one or two paragraphs only (perhaps half a page in total). Demonstrates no ability to understand the meaning of the topic.
	1	At least one sentence containing a pertinent point or key term (e.g. <i>dharma</i> , <i>Arya Samaj</i>), showing only a minimal understanding of its meaning/relevance. A few confusing, vague and/or unrelated lines.
	0	No discernible relevance at all to the topic or the question. Illegible.

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Section A

- 1 'When in the same region of the sky, he (Indra) came across a lady . . . and said to her
"What is this spirit?"' (Kena Upanishad 3.1)

Explain who the lady was, and what, in this allegory, the Vedic gods learned from her. [20]

Candidates should, for good marks, be able to select material from the set text for their answer, rather than just giving straight narrative. They should show understanding of what an allegory is, and why this story is called an allegory. The lady should be identified as Uma, the beautiful personification of Wisdom. As such, she is qualified to reveal the identity of the spirit (*yaksha*) as Brahman, the Supreme. The unsuccessful attempts of Agni (fire) and Vayu (wind) to display their powers as supreme gods should be known. Indra, though also unsuccessful, is the first to whom the truth is revealed. The 'moral' point of the story is that even powerful gods can be blinded by self-importance, so mortals even more so – all should be aware of the Supreme and open to the promptings of Wisdom.

- 2 'Please, Venerable Sir, instruct me still further.'
'So be it, my dear, said he.' (Chandogya Upanishad VI)

(a) Svetaketu's father thought the young man lacked essential knowledge (*jnana*).
Explain what this knowledge was. [10]

(b) Explain the teaching his father gave, in the parable of the rivers and the sea. [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.

- (a) The concept of *jnana* as a path to God should be understood. In this case the boy's Brahmacarya training as a Brahmin had failed to provide knowledge of the Self, yet his learning had made him appear to his father to be 'conceited' and 'arrogant'. Svetaketu, however, agrees willingly to accept the essential instruction.
- (b) As one of several illustrations, the son is led to understand that as rivers lose their identity by running into the sea, yet are not 'lost', but 'become the sea itself', so the 'subtle essence' which pervades all things is the essence of the Self and 'That are Thou.' It would be in order for candidates to mention other illustrations from the set passages, as long as valid points are made throughout.

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- 3 'He granted liberation to a woman of such low descent . . . as even this Shabari' (Ramacharitamanas: Aranya, D)

Explain how Tulsidas used this story of the Shabari to instruct his readers about liberation [20]

Candidates will be keen to tell the story, but should be able to give explanation as well as narrative. The concept of *bhakti* should be understood and explained in the candidate's own words. The set text includes the 'nine forms of bhakti': for good marks at least three or four of these should be known and explained in the context of the Shabari story. Rama's teaching, that he recognises no other qualification (of class, learning etc.) for liberation than simple devotion to God, was obviously the important teaching point for Tulsidas.

Section B

- 4 Explain

(a) why some Hindus worship God in the form of an avatara [10]

and (b) the significance for Hindus of the portrayal of Krishna as a flute-player. [10]

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For (a) the concept of *avatar* should be explained in terms of bodily manifestations of Vishnu, and at least one of the texts which explains this should be known. If a passage in Sanskrit is given, it should be translated to show understanding. It is not necessary to list all the major avatars of Vishnu, though mention of Krishna and Rama would be expected.

For (b), although candidates can be credited for narrative here (of Krishna, Radha and the gopis), for good marks they should also take note of the word 'significance'. The 'flute-player' imagery is popular because it is accessible to many devotees, including artists and poets. Some of these could be mentioned (e.g. Surdas, in whose work Krishna's flute music attracts the soul to love and become one with God).

- 5 Give reasons why Divali (Deepavali) is celebrated today by many Hindus worldwide as their major religious festival. [20]

Candidates should be able to describe the different aspects of the celebration of the festival (lights, pujas, processions, fireworks, gifts etc.) and relate them to the mythology surrounding, particularly, the return of Rama from Lanka and the blessings of goddess Lakshmi. The question is about 'reasons', however, and candidates should be able to give their ideas on the religious as well as the secular appeal of the festival, taking note of the word 'worldwide' – i.e. Divali is a festival that is well established on calendars, even in countries where Hindus are in a minority. It provides a focus in the year for family gatherings, cultural celebrations (dance, Ram Lila performances etc.) and the recognition of success in business, as well as being Hinduism's own 'festival of lights'.

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6 'Hinduism would not be complete without both Ganesha and Kartikeya.' Discuss.

Candidates have plenty of scope here to describe the differences in the way the two gods are portrayed in images and the qualities for which they are worshipped. Candidates should explain, however, that both gods are part of Shiva's family, and that Hindus can understand the two brothers' complementary qualities, while possibly concentrating devotion on one of them. The question does not call for extensive narrative, although some of the stories of the brothers' prowess could be used to good effect. Candidates might also note that the popularity of the cult of one god rather than another is often a matter of location, e.g. in India the worship of Kartikeya (Murugan) is more prominent in the south than in the north, though the qualities of Ganesha in particular could be said to have universal appeal to Hindus worldwide.

Section C

7 'There is no reason why a Hindu should not seek to be wealthy.' To what extent do you agree, and why? [20]

The question calls for a discussion of the place of *artha* as one of the four purusharthas. In Hinduism the only stage in life where earning, and therefore the getting and spending of wealth, is appropriate is the 'householder' stage. Wealth is required to keep the family going, but also to provide work and if possible a surplus, so that those too young or old, or otherwise unable to earn can be supported. A good case could be made for agreement with the statement, as long as wealth-seeking was not pursued for its own sake and did not amount to greed. Traditionally a person who had acquired wealth by honest means was taken to be blessed. In terms of Hindu ethics, *artha* must be pursued only as directed by *dharma*, so means of gaining wealth which are held to be *adharmic*, such as gambling, are not approved.

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8 Explain the importance in Hindu tradition of

(a) *samskaras* related to the birth of a baby

and (b) the moral principles of the *Brahmacarya* ashrama.

[10]

***MARKING RECOMMENDATION:**

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For (a) at least two of the ceremonies (e.g. *Namakarana*, *Mundana*) should be explained, with the emphasis on 'importance'. This could be explained as adherence to long-established custom, continuity of tradition (being passed on to future generations) and the upholding of social customs which bind a community together. For the individual child, the ceremonies are often interpreted as a 'good start', purifying rites, eliminating any undesired effects of previous lives. The social element of holding these rituals could also be mentioned.

For (b) the candidate should concentrate on the 'principles' of poverty, hard work, celibacy and dedication to study, as a preparation for adult life as a 'householder'. Candidates will probably note, correctly, that social conditions have changed greatly since ancient times. They should be careful, however, not to dismiss the moral principles of *Brahmacarya* as useless, without discussing how they can be adapted to modern life. Good candidates might note that some adults also choose a life of *Brahmacarya*.

9 What do you consider to be the strongest arguments for and against the division of Hindu society into classes according to '*varna*'? Give reasons to support your views. [20]

Candidates could explain the origins of the idea of *varna* as based on the *Purusha Sukta*. Good candidates should also know of some theories of historical migrations which led to different social groupings in India. Some might note the 'colour' descriptions of the four *varnas*. The 'for' arguments favour class division, saying that it ensures stability, and assigns everyone to a recognisable place in society. The opposing arguments see such division as unworkable in modern urban conditions. They say that it places unnecessary strictures on freedom (to mix socially, to worship, to work, to marry). There is also the question of those (such as Dalits) who fall outside the established classes of Hindus. There are obviously no 'correct' answers here. The best answers will be those which show understanding of the 'plus' and 'minus' aspects of the *varna* system.

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Section D

- 10 Give reasons why some people consider M.K.Gandhi to be 'the greatest reformer India ever seen'. [20]

Candidates should be able to use their knowledge of Gandhi's belief in truth and *ahimsa*, and his actions based on these beliefs, to make some comparison with other reformers they have studied. Although incidents in Gandhi's personal history could be relevant, candidates should try to go beyond simple narrative. Good candidates might note that, because of the period of turmoil in which he lived, and because of his wide-ranging interests and legal education in the West, he achieved greater influence world-wide than other Indian reformers. Candidates do not have to decide themselves whether he was 'the greatest'. Agreement or disagreement with the statement will attract few marks without some supporting reasons given.

- 11 'Ramakrishna Paramahansa's main aim was to revive the Hindu quest for the goal of moksha.' Discuss. [20]

Candidates should be able to refer to Ramakrishna's years of seeking God under different gurus and in different religious traditions, and of the strange religious experiences he had during that quest. In his preaching he aimed to re-awaken this awareness of God among Hindus: in Hindu tradition *moksha* is often considered the supreme goal of human life. Good candidates might note that, in contrast with other reformers, Ramakrishna did not seek to achieve anything politically or form any organisation, though the Ramakrishna Mission, with its ethic of religious education and social service, is his legacy.

- 12 Explain

(a) why the Arya Samaj was founded [10]

and (b) in what ways its members tried to bring about social reform in India. [10]

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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 know (without writing long biographical details) that Dayananda had become a noted writer and speaker on the truths he found in the Vedas, and that he formed the Samaj so that like-minded people could pass on his message. Some of the guiding principles of the Samaj could be used to illustrate his aims.

For (b) the main points which should be mentioned are: efforts to relieve social problems caused by caste differences and untouchability; efforts to make life easier for women, particularly widows; reforms to ensure public health and accessible education, for girls as well as boys.