



Cambridge Assessment International Education
Cambridge Ordinary Level

HINDUISM

2055/02

Paper 2 Scriptures, Ethics and Hindu Life

October/November 2017

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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Cambridge Assessment
International Education

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 the response 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 Marking 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, Examiners should use the following guidance:

- If most of the descriptors fit the response, the Examiner will award the top mark in the band.
- If there is just enough evidence (and the 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

Section A

Question	Answer	Marks
Answer <u>either</u> Question 1 <u>or</u> Question 2		
1(a)(i)	Name the teacher in the Bhagavad Gita. Krishna	1
1(a)(ii)	Name the person who received the teaching in the Bhagavad Gita. Arjuna	1
1(b)	Describe what is meant by ‘the way of knowledge’ (jnana) in the Bhagavad Gita. Candidates might refer to diligent study of scriptures/learning from wise teachers/seeking to understand the nature of God/Brahman/Atman.	3
1(c)	Explain why ‘the way of action’ (karma) can be very difficult to follow. AO1, referring to the specified text. Candidates might include some of the following ideas: People often do not want to act in a way which is prescribed as their ‘duty’. People can find it difficult not to claim credit for successful decisions and actions. People can find it difficult not to anticipate the consequences of their actions, thinking about possible praise or blame.	5

Question	Answer	Marks
1(d)	‘Hindus do not need to study scriptures in order to achieve liberation.’ To what extent do you agree? Refer to the specified texts you have studied in your answer. AO2 Candidates should present reasoned arguments to discuss different viewpoints, e.g. <u>Agree:</u> If study of scriptures was necessary for liberation, only the literate and learned would have a chance. In some circumstances, the priestly class actually denied access to scriptures to those not ‘twice-born’. If study was necessary, many of lower status would be excluded. Evidence from Tulsidas and the Bhagavad Gita can be shown to agree that the way of bhakti is open to all, including those unable to read scriptures. <u>Disagree:</u> If the scriptures are neglected, the vital teachings of the sages will be lost. It is the <i>dharma</i> of educated people to study the scriptures for understanding, and to explain them to others. Unless children are trained to read and study the scriptures, they will be deprived of religious understanding.	10

Question	Answer	Marks
2(a)(i)	Name the brother of Lord Rama who accompanied him in the forest. Lakshman	1
2(a)(ii)	Who devoted himself to serving Rama and Sita? Hanuman	1
2(b)	Outline the story of why Rama went to live in the forest. AO1, referring to the set text. Candidates might refer to Rama's father's boon, the curse incurred by the king, the jealousy and scheming of Rama's stepmother, Rama's determination to fulfil his dharma.	3
2(c)	Explain how the Sabrī gained the blessing of Rama. AO1 details from the specified text of Ramacharitamānas. Candidates should show knowledge of the story, and understanding of the faith of this woman of lowly status, in her offering of fruits to Rama.	5
2(d)	To what extent do you agree? Refer to the specified texts you have studied in your answer. AO2 Candidates should present reasoned arguments to discuss different viewpoints, e.g. <u>Agree:</u> Tulsidas lists and explains the 'forms of <i>bhakti</i> ', which lead humble characters in his stories, such as the Sabrī and the ferryman, to gain Rama's blessing and to attain instant liberation. <u>Disagree:</u> Despite the strength of the poet's belief in the power of <i>bhakti</i> , Tulsidas does not appear to claim that <i>bhakti</i> is the only path to liberation. In particular he emphasises the duty of all other classes to respect learned Brahmins and ascetics.	10

Section B

Question	Answer	Marks
Answer <u>either</u> Question 3 <u>or</u> Question 4		
3(a)(i)	What does the term ‘varna’ mean? Colour/group/class (not ‘caste’)	1
3(a)(ii)	Name <u>one</u> of the four varnas in Hindu tradition. Mark for one correct answer, e.g. Shudras	1
3(b)	How is ‘varna’ different from ‘jati’? AO1 answer distinguishing the social class into which one is born (jati) from ‘varna’ (social class with dharmic duties based on ability and character).	3
3(c)	Explain the duties of <u>one</u> of the four Hindu varnas. AO1 answer explaining e.g. the duties of Brahmins to study, conduct rituals, teach the Vedas.	5
3(d)	‘Hinduism depends on the concept of varna for the smooth running of society.’ To what extent do you agree? You should use evidence from your study of Hindu values to support your argument. AO2 Reasoned arguments to discuss differing viewpoints, e.g. <u>Agree:</u> • The statement gives the traditional position enshrined in the Laws of Manu • Many teachers have presented arguments to support the system, including Dayananda and Gandhi • As varna is not the same as caste, people are free to act in accordance with their abilities and are not tied to a particular occupation or path in life. Evidence for this can be found e.g. in the Upanishads. <u>Disagree:</u> • In practice the system can be used to confine people’s aspirations and progress • Class privileges can be claimed as if ‘birth’ was the main issue • The system allows for a ‘servant’ class, which, it could be argued, is not compatible with democracy.	10

Question	Answer	Marks
4(a)(i)	When might Hindus observe the namakarana samskara? When a child is born.	1
4(a)(ii)	What life event is the vivaha samskara associated with? (Hindu) marriage	1
4(b)	Outline what happens at a namakarana ceremony. AO1 for correct details of ceremony for naming child.	3
4(c)	Explain how the vivaha samskara might help Hindus in their adult lives. Marriage vows, made with solemn ceremonies, kept even in difficult times, encourage faithfulness.	5
4(d)	‘Modern Hindus should not be expected to observe all the traditional samskaras.’ To what extent do you agree? You should use evidence from your study of Hindu values to support your argument. AO2 reasoned arguments to discuss differing viewpoints, e.g. <u>Agree:</u> • Ceremonies can be a financial drain on families • Many families cannot cope with the time and organization involved • Ceremonies may seem outdated <u>Disagree:</u> • Only by strict adherence to tradition can Hinduism be taught from one generation to another • Families get a chance to meet and reinforce their family values.	10

Section C

Question	Answer	Marks
Answer <u>either</u> Question 5 <u>or</u> Question 6		
5(a)(i)	In which part of India was Ram Mohan Roy educated? Bengal	1
5(a)(ii)	Name a movement founded by Ram Mohan Roy. e.g. Brahmo Samaj	1
5(b)	Describe <u>one</u> reform which Ram Mohan Roy aimed to achieve for women. AO1 e.g. the abolition of sati	3
5(c)	Explain Ram Mohan Roy's views on how Indian children should be educated. AO1 Correct details on his plans to increase access to 'modern' education	5
5(d)	'Swami Dayananda Saraswati did more for the advancement of India than Ram Mohan Roy.' To what extent do you agree? You should use evidence from your study of Indian reformers to support your argument. AO2 Reasoned arguments to discuss differing viewpoints. Arguments should give correct detail, showing understanding based on evidence of study of both reformers. <u>Agree:</u> The Arya Samaj, especially in its social and educational work, has had a much greater and more lasting influence than Ram Mohan Roy's Brahmo Samaj. <u>Disagree:</u> Without Ram Mohan Roy's initial influence, especially in his working with the British to outlaw sati, India might have taken much longer to achieve social and educational reforms needed in the 19th and 20th century world.	10

Question	Answer	Marks
6(a)(i)	Name the profession for which M.K. Gandhi studied in London. Law/lawyer	1
6(a)(ii)	Name the country where Gandhi worked after leaving London. South Africa	1
6(b)	Describe Gandhi's aims in campaigning for Indian independence. AO1 e.g. to ensure that the British left India, ending dependence on British laws and customs, and for India to be self-sufficient, run by a democratic constitution.	3
6(c)	Explain why Gandhi used non-violent protest to achieve his aims. AO1 e.g. He believed that using methods of civil disobedience to protest peacefully against injustices such as the 'salt tax' imposed by the British would be effective. In this way he could show by example what his teaching on 'satyagraha' entailed.	5
6(d)	'Gandhi's teachings failed to prepare Indians for the challenges of life in the 20th century.' To what extent do you agree? You should use evidence from your study of the life and work of M.K. Gandhi to support your argument. AO2 Reasoned arguments to discuss differing viewpoints, e.g. <u>Agree:</u> - His simple way of living did not prepare India for post-industrial development - He failed to appreciate the social challenges of life after Independence <u>Disagree:</u> - The spirit of Gandhi's teachings can be adapted to any age - Gandhi's ideals of truth etc. are valid for all people at all times: it is up to people and governments to act accordingly.	10