

**MARK SCHEME for the October/November 2010 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.

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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).**

BAND E 6–9 (Limited / Inadequate)

8 or 9 Answer contains basic knowledge only, but is fairly accurate; shows just 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.

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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 'They thought, ours, indeed, is this victory and ours, indeed, is this greatness.'
(Kena Upanishad 3.1)

Explain

- (a) how three Vedic gods found out that they were mistaken [10]

- and (b) why this story is called an allegory. [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 story from the set text should be known, and the three gods (Agni, Vayu and Indra) identified. Candidates should be aiming not merely to re-tell the story, but to show understanding that the 'victory' was not of those gods (proven by the demonstrated limitations of their power) but of Brahma, the Supreme. The intervention of the 'spirit' and of Uma should be understood.
- (b) Candidates should be able to explain that in an allegory each person or element stands for some quality, usually moral, or the whole story is told to illustrate some truth. In this case the three gods represent different kinds of power and Uma represents the wisdom by which the Supreme can be discerned – in this story even powerful gods such as Indra lacked that discernment. Good candidates might point out that in the Kena Upanishad the emphasis is on God as one, i.e. surpassing the Vedic gods with their separate powers and personalities.

- 2 In what ways can Krishna's advice to Arjuna on the battlefield help modern Hindus to make the right moral decisions? [20]

Candidates should show familiarity with and understanding of the set texts, and their setting in the Bhagavad Gita. Repetition, however, will only gain basic marks. A good paraphrase will score much higher. Relating Krishna's advice to today could be done by identifying difficult life-and-death decisions faced by modern people and applying Krishna's rules of 'action, never inaction' and 'work without regard to the rewards of work'. It would be perfectly acceptable to comment also that our perception of our contemporary world and its problems at least gives the illusion that those problems, and their solutions, are more complex than those facing Arjuna, or that many of our moral problems appear to be 'global'. On the other hand the battlefield in the Mahabharata can be seen as itself representing 'the world'.

- 3 'In the Ramacharitamanas, Tulsidas's aim is to show that Rama is God and should be worshipped with sincere devotion (bhakti).'
- Discuss, giving examples from the text you have studied. [20]

The candidate is invited to demonstrate some knowledge of Tulsidas's work in general and of the set texts within the poem in particular. The concept of bhakti should be well understood, though it is not necessary to include all of the 'nine forms' which Tulsidas expounds. The devotion shown by the ferryman and 'Shabri' should be discussed, but simple narration of the stories will only gain basic marks. Good candidates should see the phrase 'Rama is God' as an invitation to identify Rama as an avatar of Vishnu, a form of God widely worshipped by Hindus today.

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Section B

- 4 (a) Describe and explain the significance of *three* iconographic features of the god Shiva. [10]
- and (b) Explain why the presence of an image (murti) in homes and mandirs (temples) is important to many Hindus. [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) Examples among many could be: Trishul as representing the three gunas, crescent moon representing time, third eye of wisdom, matted hair from which the sacred Ganga flows. Candidates must take note of 'explain' as well as 'describe'.
- (b) Candidates should show understanding of the power of a visual image to evoke attitudes of devotion and inspire 'noble thoughts'. In homes the murti is ever-present as a reminder of God and can be used even in simple rituals to mark significant moments in the family. In the temple the community's devotion is seen in the care taken of the image and in the power of the 'darshan'. Again the image is the focal point of aarti in the celebration of daily and 'special occasion' pujas.

- 5 'Festivals exist to remind the community of its past and inspire it for the future.' Discuss this view, referring to the celebration of *one* Hindu festival as it is held today. [20]

Ideally the candidate should stick to one of the festivals prescribed for study and describe in some detail the preparations and celebrations with a view to assessing their religious significance. Candidates should not be penalised, however, for mentioning other festivals in the course of their answer. Basic answers will be those which only describe what happens at a festival. The best answers will be those which consider the view expressed in the question. It would be perfectly valid to say that for many today the big festivals like Divali are thoroughly secularised, and their religious meaning has become less significant. On the other hand, dramatic processions and plays (such as Ram Lilas) are both popular and instructive.

- 6 'Devotion to God can give the worshipper courage in times of difficulty.' Discuss with reference to the qualities of *either* the god Ganesha *or* the goddess Durga. [20]

Candidates should choose one of the two gods and stick to answers about that god, though reference to other Hindu deities should not be penalised. In describing the qualities of the god, candidates may use narrative in the course of explanation, but the narrative should not overbalance the discussion of the question asked. Both of the gods mentioned are, in Hindu life, the focus of the prayers and supplications of the troubled and the despairing. In different ways they are thought to have the power to enable their devotees to face their difficulties – good answers should give reasons why this is so.

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Section C

- 7 **'All sections of Hindu society depend on the grihastha (householder).'** To what extent do you agree, and why? [20]

The other three ashramas should be known and correctly described, but answers which merely repeat notes on the four ashramas will only score basic marks. The question should centre on the grihastha's position, as one who has had the mental, physical and moral training of the Brahmacharya and is now mature enough to embark on work, marriage and the up-bringing of children. It is not necessary to know in detail all of the traditional rites and charitable responsibilities of the grihastha, but in general terms candidates should show understanding of the connection between the 'settled' life and earning power of the householder and the imperative to serve those in society less able (by youth, age or infirmity), or unable by virtue of their religious vows, to earn for themselves. Good answers might comment that, in many countries today, 'social services' have institutionalised these responsibilities, perhaps leaving too much to impersonal bodies such as 'the state' and 'charities'.

- 8 **Explain Hindu teaching on**

(a) **moksha as the final goal of human life** [10]

and (b) **right action as dependent on dharma.** [10]

MARKING RECOMMENDATION:

It is envisaged that appropriate marks will be awarded in each of the two-part questions on the basis of the candidate's knowledge and understanding of the topic as a whole, even if the amount of material offered under (a) and (b) does not result in a perfectly balanced answer and/or if correct material appears as part of the 'wrong' section of the answer.

Candidates should demonstrate that the concept of the four purusharthas is well known and understood. On moksha, good candidates should note that there have been different understandings of this 'final goal' within Hinduism, particularly that some people will and some might not make moksha the specific aim of their present life. On dharma, reference to kama and artha would be appropriate as explaining how dharma is to regulate action in human affairs. The teaching of set texts including the epics and the Bhagavad Gita should provide appropriate material for illustration.

- 9 **Discuss the significance for modern Hindus of the ceremonies either (a) when a marriage takes place or (b) when someone dies.** [20]

Candidates should stick to their chosen topic (Vivaha or Antyeshthi samskara), but reference to other samskaras should not be penalised, and in fact should be rewarded if it is introduced to show understanding of the celebration of 'rites of passage' in the context of Hindu tradition and practice. For basic marks candidates should be able to describe and show understanding of the rituals involved (e.g. saptapadi at the wedding). Good candidates should take note of the word 'modern', which invites them to discuss the changes which secularisation and urban life have made/are making in Hindu communities worldwide, e.g. cremation according to the practice and regulations of different countries. The origin of the rituals in the Laws of Manu, the tradition of liturgy in Sanskrit and the presiding of a Brahmin priest at weddings and funerals would also be relevant for discussion.

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Section D

10 Explain why Swami Dayananda Saraswati wanted to change Hindu thinking about

(a) idol worship [10]

and (b) the caste system. [10]

MARKING RECOMMENDATION:

It is envisaged that appropriate marks will be awarded in each of the two-part questions on the basis of the candidate's knowledge and understanding of the topic as a whole, even if the amount of material offered under (a) and (b) does not result in a perfectly balanced answer and/or if correct material appears as part of the 'wrong' section of the answer.

Candidates will want to narrate the story of the mouse/rat, but must go farther in explanation to obtain good marks. Historical detail, including material on the Arya Samaj, should be accurate and show knowledge of the life and work of Dayananda. A 'general purpose' answer on 'reformers' here will not be acceptable. Candidates should stick to the two topics mentioned and not spend time on other aspects of Dayananda's work or teaching.

11 'Hindu women in modern times owe much to the achievements of Rammohan Roy.'

Discuss. [20]

Candidates will no doubt wish to write mainly about Roy's success in getting the British formally to abolish the practice of sati, but should be able to move on from the narrative to discuss his wider attempts to achieve equal rights for women, in terms of education, inheritance rights and the means to be free from the socially oppressive results of widowhood and polygamy. Good candidates will be able to note that all of this reforming zeal was in the context of his humanitarian concern for Hindus whom he saw as being the victims of superstition and tradition which had no basis in Hindu scriptures. Candidates should concentrate on the question however, and not embark on an 'all purpose' answer on the work of Roy.

12 'The way to social justice is through service (seva) to humanity.' Illustrate how this belief was shown in the life of *either* Ramakrishna Paramahansa *or* M.K.Gandhi. [20]

As with the other questions in this section, candidates are expected to stick to their chosen topic and be selective in dealing with the historical material. In both cases the reformer concerned had a highly developed social conscience and strove to get others to think in this way. Both in their different ways are credited with cutting through the barriers of class and caste and, against opposition, making the poor and underprivileged their priority. Good answers will be able to give specific instances from the reformer's life and/or writings.