

MARK SCHEME for the October/November 2012 series

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 should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2012 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary Level components.

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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 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.

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. *karma, avatar, purushartha, ahimsa*); 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. *dharma, Arya Samaj*), 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 (a) Give one example of a teaching by which Svetaketu is instructed about the Self. [10]
- (b) Explain why ‘That art Thou’ (*tat tvam asi*) is held to be one of the great sayings of the Upanishads. [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) Candidates should select from their set text, and explain in their own words, **one** of the Chandogya illustrations given to Svetaketu by his father e.g. the dissolving of the salt in the water.
- (b) Candidates should show understanding of the key terms *Brahman* and *atman* and explain that the teaching of the Upanishads is that these two are in fact identical.
- 2 **What do Hindus learn from the Bhagavad Gita about the right and the wrong way to do one’s work? Refer to the set text in your answer.** [20]

This question calls for an exposition of the set text in relation to *karma yoga*. Although correct recall of the material is important, good candidates will be able to do this in a way which also demonstrates understanding. The ‘right’ way is firstly to do the work at all (as opposed to lingering inactive) but to do it with no selfish motive, in fact to pay no attention to possible ‘results’. The ‘wrong’ way is to work with a view to achieving objectives which will be to one’s advantage. Krishna urges detachment, showing Arjuna how through work, appropriate to one’s *dharma*, salvation can be achieved.

- 3 **Explain how Tulsidasa’s story of the ferryman lets the reader see Rama as both human and divine.** [20]

Although it is expected that there will be a fair amount of narrative here, this will be relevant if accurate and showing understanding. Candidates should be familiar with the text and the significance of the story in the context of the Ramacaritamanasa. The ‘human’ side of Rama is shown in his compassion, his understanding of the ferryman’s dilemma, his ‘shame’ in having no money to pay and his general acquiescence in the face of the ferryman’s demands. The ‘divine’ side is seen in his acceptance of the foot-washing and of the devotion of the humble person, who was assured that thereby his sins and those of his family were forgiven. Good candidates might be able to draw parallels with other passages from the work which have a similar theme.

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Section B

- 4 **Huge statues of Lord Shiva can be found both in Hindu cities and in the countryside. Explain how the main features of these images can teach worshippers about the nature of the god Shiva.** [20]

The question aims to appeal to the candidates' experience of the massive nature of such statues, of which the size in itself speaks of the esteem in which the god is held in many places, in India and worldwide. Candidates should be able to identify the features which are common to such statues, such as the trident, the matted hair, the crescent moon etc, and give an account of their traditional significance in Shiva worship.

- 5 (a) **Describe how the Ganesh Chaturthi festival might be celebrated in a Hindu community.** [10]
- (b) **Explain the significance of the Chaturthi celebrations for worshippers of Ganesha.** [10]

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- (a) Candidates should include main detail of the celebration, such as preliminary fasting, making of images, consecration, *arti*, offerings, processions and finally the immersion of the image with the '*morya*' invocation to 'come again next year.'
- (b) The general joy will be the most important theme in what is both a family and a community celebration, but also an act of piety for devotees of the god of new enterprises, removal of obstacles, education etc.

- 6 **'Devotion to Durga inspires love as well as fear.' Discuss.** [20]

The 'fear' element should be fairly straightforward to deal with, in view of Durga's reputation as 'difficult to approach', awe-inspiring in appearance and all-powerful slayer of demons against whom the (male) gods were powerless. 'Fear' in the sense of deep respect is shown in devotion to Durga by both men and women, for the power she wields, independent of a male consort. The 'love' is less easy to articulate, but could be interpreted as thankfulness for deliverance from evil, and prayers for protection in the future. This love is also seen in the care taken to display splendid images of the goddess, seen armed and seated on her vehicle of a lion (or tiger).

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Section C

7 To what extent is it true to say that dharma is the most important of the purusharthas? [20]

While some would say that *moksha* is the most important of the four (in being the ultimate aim of all sincere action) as an end in life, the argument for *dharma* is strong. Candidates should be able to explain that although *kama* and *artha* are reckoned to be indispensable in the householder stage of life, they need to be guided by *dharma*, and that the householder stage itself need not be followed by all. In contrast, everyone is under the obligation to act according to *dharma*. For some the notion of their *dharma* will be bound up with the duties of their caste. There is no 'correct' answer here, but candidates should be able to make their case clearly, showing understanding.

8 Explain

(a) the duties and responsibilities of the 'twice-born' in the traditional varna system [10]

(b) why the value of the system of four varnas is questioned by some Hindus today. [10]

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Answers here should show understanding of the term '*varna*' and that different interpretations have been given throughout the history of Hinduism to this division of society into different strata.

(a) One answer is that the first three *varnas* were considered 'twice-born' by being given the privileges of the sacred thread and the ability to read the scriptures. In other sources '*dwija*' means being descended from an original class of Brahmins. Examples of duties for Brahmins would be to give religious and moral leadership, of Kshatriyas to protect the populace and of Vaishyas to be providers.

(b) The debate about the difference between '*varna*' and '*jati*' should be mentioned, in that a strong strand of Hindu thought has always wished to play down caste differences. Modern Hindus might often consider that the *varna* system inevitably excludes classes such as the Dalits, and that current demand for equality of opportunity in urban society makes the *varna* system unworkable.

9 'It is important for every community to value its older citizens.' Discuss with reference to your study of the four ashramas. [20]

Answers should show understanding of the names and traditional descriptions of the four *ashramas*, but selection of material is important here, so that candidates do not spend time on the education and householder stages. The question is put positively in order to guide candidates to show understanding of the principles within Hindu ethics which involve care for all in society, whatever their age, and valuing of each person's contribution, old or young. 'Withdrawing' from commercial life into the forest and embracing *sannyasa* status may no longer be attractive or feasible, but families still have to decide how best they can learn from each other in their elders' last years.

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Section D

- 10 Give reasons why Rammohan Roy is honoured as a leading social reformer of 19th century India. [20]**

Candidates should not try to give a full biography, but should concentrate on the aspects of Roy's scholarship and interests which led him to champion the rights of women and oppressed sections of Indian society. His breadth of vision, literary works and raising of awareness of social evils led to positive change and the respect in which he was held beyond India enhanced his reputation.

- 11 How and why did Swami Dayananda Saraswati try to persuade the Indians of his day that many of their laws and customs should be reformed? [20]**

In Dayananda's case he appealed forcefully and almost exclusively to the Vedas and the Laws of Manu to support his argument that social custom was stifling progress in India and ruining health and progress in Indian society. Candidates must show understanding of this, and not merely say that he wanted to oppose child marriage etc. It was his conviction that India was being held back by poor health and education, a situation not helped by the supposed religious leaders, that led him to find support in the earliest Hindu writings, and to recommend subsequent reforms.

- 12 Explain what M.K.Gandhi was trying to achieve for India**

(a) by living a simple life without luxuries [10]

(b) by challenging Indians to live by the principle of ahimsa. [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.

For both sections the theme should be that Gandhi tried to lead by example, despite ridicule from many quarters in India and abroad.

(a) Candidates should have some knowledge of his frugal habits, his ashram, his spinning wheel and khadi cloth etc, which were intended to inspire Indians to an authentic style of life in which the poor and outcast could receive better treatment and also hasten independence.

(b) He encouraged vegetarianism on the basis of avoiding killing, and, on the national level, civil disobedience without resorting to violence.