
HINDUISM

2055/02

Paper 2 Scriptures, Ethics and Hindu Life

For Examination from 2017

SPECIMEN MARK SCHEME

1 hour 30 minutes

MAXIMUM MARK: 60

This document consists of **15** printed pages and **1** blank page.

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: <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 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: <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 of 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 Part (d) Questions (Assessment Objective 2)

Level	Descriptions	Marks
4	<p>A good attempt to answer the question, demonstrating some or all of 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 arguments 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 of 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 of 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 of 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)(i)	<p>Name the Hindu scripture in which a son asks his father to teach him about the Self.</p> <p>Chandogya Upanishad</p>	1
1(a)(ii)	<p>What is the name of the son in this story?</p> <p>Svetaketu</p>	1
1(b)	<p>What is atman? Describe what Hindus can learn about atman from the story of putting salt into water.</p> <p>1 mark for the definition and up to 2 marks for the description of the concepts.</p> <p>Atman/Pure Being is the essence of the Self.</p> <p>It is present even if we cannot perceive it (like salt dissolved in water).</p> <p>Atman is always the same just as the salty water tastes the same (whether taken from one end, the middle or the other end).</p>	3
1(c)	<p>Explain what Hinduism is teaching in the famous saying 'I am Brahman'.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates might consider some of the following:</p> <p>Brahman is the Absolute, or God. The Upanishads teach that the whole universe is Brahman. The Self that you recognise as 'me' and in another person as 'you' can be called atman, but that essential 'soul within the heart' is also Brahman.</p> <p>Brahman is the real in everything, so 'I am Brahman' is a true saying. Hindus who realise this will recognise God in themselves as well as in other people.</p>	5

Question	Answer	Marks
1(d)	<p>‘For Hindus seeking God, the way of work (karma) is more important than the way of knowledge (jnana).’ 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 in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the relative importance of karma and jnana. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>Some scriptures, notably the Bhagavad Gita, allow for work, knowledge and devotion as three legitimate ways to moksha. If the way of work is being followed, however, it must be done selflessly and according to one’s dharma.</p> <p>Knowledge is also highly valued, and those who seek it are praised; but it has to be pursued in the right spirit and not for personal reasons. Svetaketu had studied and achieved a high standard of education, but not of understanding of ‘the real’.</p> <p>Ignorance is not acceptable, but those who have the ability to seek God through the way of knowledge are likely to be few. If they are Brahmins, they have a duty to teach others. In the bhakti tradition many characters in stories and poetry, and the writers themselves, declare that they are ‘unlearned’, but the message is that God accepts sincere devotion from everyone, regardless of status.</p>	10

Question	Answer	Marks
2(a)(i)	<p>Name the king of the monkeys in the Ramacharitamanas.</p> <p>Sugriva</p>	1
2(a)(ii)	<p>Hanuman was told to take the form of a Brahman student. What did the king of the monkeys want him to do?</p> <p>Identify the two ‘warriors’ who had come to the forest (Rama and Lakshman).</p>	1
2(b)	<p>Describe how Hanuman felt when he recognised Lord Rama.</p> <p>1 mark for each valid response.</p> <p>Hanuman was joyful, tongue-tied, apologetic for not having recognised Rama immediately, aware of his faults, trusting in Rama, devoted to him as a servant to his master.</p>	3

Question	Answer	Marks
2(c)	<p>Explain what this story teaches those who wish to worship as Hanuman did.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates might consider some of the following:</p> <p>Rama received the monkey as dearer to him even than his brother. So any worshipper who is aware of his faults can still be welcomed by God.</p> <p>Hanuman was told not to consider himself too lowly to be worthy of Rama's care, so no human being should think in this way either.</p> <p>Acknowledging the name of Rama is considered as acceptable as any other mode of prayer or worship. Faith in Rama is all that is required.</p>	5
2(d)	<p>'It is a mistake to think that bhakti is an easy way to God.' 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 in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the concept of bhakti. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>It is 'easy' if what is meant is that no 'difficult' concepts have to be understood, and no complicated or costly rituals undertaken.</p> <p>It is 'easy' in that it is accessible to all through personal prayer and devotion. It is not affected by caste, status or wealth.</p> <p>On the other hand, it depends on the worshipper's humility and acknowledgement of faults, as shown by Hanuman, not mere repetition of pious words. This might prove 'difficult' for many.</p> <p>True devotion involves a life of service, and does not mean that people can avoid doing their work, as emphasised in the Bhagavad Gita.</p>	10

Question	Answer	Marks
3(a)	<p>Name two of the four purusharthas.</p> <p>Any two of:</p> <ul style="list-style-type: none"> • kama • artha • dharma • moksha. <p>Accept either the Hindu term or an English term/phrase which shows awareness of the concept.</p>	2
3(b)	<p>Identify three of the duties of the grihastha ashrama.</p> <p>Any three of:</p> <ul style="list-style-type: none"> • leading a family centred life • supporting the other ashramas • pursuing artha and kama in accordance with dharma • performing yajna • observing the three rinās. 	3
3(c)	<p>Explain how the goal of moksha helps Hindus to live well.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates might consider some of the following:</p> <p>All of the purusharthas can be considered as aims for life, which Hindus should strive for. Moksha, liberation from rebirth, is the ultimate aim.</p> <p>There are many different teachings about how moksha can be achieved and candidates might be aware of more than one. They might connect the concept of moksha with additional concepts such as karma, drawing on their knowledge of Hindu scripture – for example the Bhagavad Gita’s teachings on nishkama karma – or they might discuss the four margas or paths of yoga (jnana, bhakti, raja, karma). Regardless of which path is followed candidates might conclude that if a Hindu is committed to seeking liberation they are unlikely to be led towards unethical choices.</p> <p>Some candidates might consider whether the goal of moksha provides guidance even for those Hindus who do not seek to achieve it in this lifetime. Other candidates might argue that anyone can achieve liberation in their lifetime through detachment and overcoming ignorance.</p>	5

Question	Answer	Marks
3(d)	<p>‘For Hindus an ascetic life is the best life.’ To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument.</p> <p>Responses will be marked according to AO2 marking descriptors in Table B on page 4. Candidates should present reasoned arguments to discuss differing views relationship between asceticism and ethical living. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>Asceticism in Hinduism means the avoidance of luxury, or living as simply as possible. In more extreme forms it involves austerities (tapas) and renunciation. Ascetics may reject attachment to possessions and even family ties.</p> <p>Asceticism is fundamental to brahmacharya education. This initial strict training is intended to instil in the students habits of restraint, simple living and service to others, which will be the basis of their future lives.</p> <p>Grihasthas are permitted to pursue the goals of artha and kama which appear to be the opposite of asceticism. These two purusharthas must be controlled by dharma however. Restraint in this sense could be considered as a form of asceticism for the householder.</p> <p>Hindus who choose to reject householder status in order to follow an ascetic rule of life may be particularly holy people, those thought to be nearer to God than others. They may provide an ideal towards which others can strive.</p> <p>Some Hindus in their final years may decide to abandon their possessions and attachments as the surest way of achieving moksha. On the other hand the main Hindu ethic is that all action should be in accordance with a person’s dharma. Asceticism may not be an appropriate path for everyone, or for every stage in a Hindu’s life.</p>	10

Question	Answer	Marks
4(a)(i)	Name one of the samskaras.	1
4(a)(ii)	<p>What life event is this samskara associated with?</p> <p>1 mark for a correct samskara and 1 mark for the associated life event.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Namakarana; the birth of a child • Upanayana; the start of formal education • Vivaha; marriage • Antyeshti; death. <p>Accept correct references to other samskaras.</p>	1

Question	Answer	Marks
4(b)	<p>Describe briefly what happens during one of the samskaras.</p> <p>1 mark for a valid samskara, up to 2 marks for a developed description.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Namakarana might include the performance of puja to ask for blessings on the child, whispering the name in the child's ear by the father, feasting and celebration of the new life. • Upanayana might include shaving of the head and putting on symbolic clothing, stretching out the thread with the knot of Brahma at the top and chanting mantra. • Vivaha might include the greeting of the groom by the bride's family, recitation of mantra, making offerings to the fire and taking seven steps around it while reciting vows. • Antyeshti might include preparation of the body including bathing, dressing and covering with flowers, carrying to the cremation grounds, cremation rites and immersion of the ashes in water. <p>Credit a correct description of a samskara not specified in the syllabus.</p>	3
4(c)	<p>Explain how the brahmacharya ashrama helps Hindus to contribute to society.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates might consider some of the following:</p> <p>Brahmacharya is the student-stage of life, the first of the ashramas, and candidates might begin by explaining what it involves – study of the Vedas, commitment to a guru, celibacy, righteous living/self-discipline etc. This stage could appear to be more about the individual than about society as a whole but the student is also learning about the responsibilities of the other ashramas.</p> <p>On a more general level the brahmacharya stage is the time when the student learns about dharma, and how it relates to the self, family, society, the human race and the world and also to God. Wherever the individual goes and whether or not they follow the rest of the ashramas through their life, they will be moral individuals and upholders of dharma, even when living within a non-Hindu or non-traditional society.</p> <p>Some Hindus sustain the practice of brahmacharya by remaining celibate throughout their lives, and pursuing their religious studies. Their contribution to society is to provide a living connection to God, giving blessings or offering religious instruction to others.</p>	5

Question	Answer	Marks
4(d)	<p>‘All of the ashramas are equally important.’ To what extent do you agree with this view? You should use evidence from your study of Hindu values to support your argument.</p> <p>Responses will be marked according to the AO2 marking descriptors in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the relative importance of the ashramas. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>The traditional ashramas are the four equal divisions of a Hindu’s life. They could therefore be regarded as equally important.</p> <p>The brahmacharya ashrama is arguably the most important stage. It provides the religious, moral, intellectual and cultural basis for the future life of the student.</p> <p>The grihastha, however, holds the whole of society together. Those in the householder stage provide economic support for Hindus in all of the other three ashramas. They are also responsible for maintaining the religious traditions of worship and sacrifice which form the link between God and humanity.</p> <p>Progression through each stage of life towards moksha could suggest that the sannyasa ashrama is the most important. On this basis a few Hindus choose to pass from their education directly to a life of renunciation. In this way they seek to be freed from the cycle of birth, death and rebirth.</p>	10

Question	Answer	Marks
5(a)	<p>What two ideas are described by the term ‘Satyagraha’?</p> <ul style="list-style-type: none"> • truth (1) • strength/firmness/force (1) • love-force (2). 	2
5(b)	<p>Describe briefly one important event in the life of Mohandas Karamchand Gandhi.</p> <p>1 mark for a valid event and up to 2 marks for a developed description.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • travelling to England to study, even though journeys abroad were forbidden by his caste • being ordered to travel third class in South Africa, in spite of having a first class ticket, because of his colour • his march to the ocean to make salt, in defiance of the British monopoly. 	3

Question	Answer	Marks
5(c)	<p>Explain how Mohandas Karamchand Gandhi put his teachings into practice.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates might consider some of the following:</p> <p>The core of Gandhi's teaching is of non-violent non-cooperation with authority. This can include civil disobedience (disobeying the law) as well as other means of peaceful protest such as marches and fasting. The crucial aspect is that if such protest is met with violence the protestors neither retaliate nor stop their protest. Candidates might give an account of various incidents in Gandhi's life, before explaining how these illustrate this principle, or they might explain the principle first and illustrate it with examples.</p> <p>Examples which candidates might draw on include Gandhi's actions in South Africa, where he protested against various laws which discriminated against Indians by refusing to cooperate, suffered beatings and imprisonment. His actions in India took a similar form, and in addition he encouraged people to buy domestic rather than imported products or to make their own (as he did with his clothes), to boycott British institutions, and refuse British titles or honours.</p> <p>His most famous tactic was the protest known as the 'fast unto death'.</p>	5

Question	Answer	Marks
5(d)	<p>‘Great religious teachers base their teaching only on personal experiences.’ To what extent do you agree with this view? You should support your answer with evidence from the life and work of Mohandas Karamchand Gandhi.</p> <p>Responses will be marked using the AO2 marking descriptors in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the significance of Ghandi’s personal experiences to his teaching. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>Some candidates might choose to regard the reference to ‘personal experiences’ as referring to mystical experiences or direct contact with the divine, while others might consider it more broadly in relation to life experiences.</p> <p>Candidates should be aware that Gandhi did not consider himself as a religious person in the first sense, but that he was exposed to Hindu, Jain and Buddhist ideas early in life, through his mother’s influence, and was encouraged to read the Gita and follow strict vegetarianism by friends while in London.</p> <p>During his working life in South Africa he was led to consider how all people should be regarded as having human rights and derived support for his belief that all religions could lead to God from his study of Christian, Buddhist and Muslim holy books. Examples could be given, such as his respect for the ‘Sermon on the Mount’, attributed to the teaching of Jesus, along with his love for the opening of the Isa Upanishad. It could also be said that his personal religious beliefs deepened as he taught the necessity of adopting ahimsa as the only way to achieve social and political reform.</p> <p>A candidate might say that Gandhi was therefore open to learning from many different religious sources and this was more important for his teaching than personal ‘internal’ religious experience.</p>	10

Question	Answer	Marks
6(a)(i)	Name the movement founded by Swami Dayananda Saraswati.	1
6(a)(ii)	What does this name mean? Arya Samaj; Society of Nobles or cultured/advance community	1

Question	Answer	Marks
6(b)	<p>Describe briefly one teaching of Swami Dayananda Saraswati.</p> <p>1 mark for a valid teaching and up to 2 marks for a developed description.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • He was clear that he was not trying to establish a new religion but wanted to return to the founding principles of the Vedas; he set out ten Universal Principles to illustrate these. • God should be worshipped through study of the Vedas and observance of the sacrifices they prescribe, and observance of dharma. • He supported the abolition of untouchability, sati and dowry, and social reforms relating to caste and the treatment of women. He taught that these were cultural ideas which were not part of the Vedas. 	3
6(c)	<p>Explain how the work of Swami Dayananda Saraswati affected Hindus.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. Candidates may choose to cover several issues or explain one or two issues in more detail. Answers do not need to cover all the points below to gain full marks.</p> <p>Candidates might consider some of the following:</p> <p>Swami Dayananda Saraswati became a sannyasi at a young age, following some troubling experiences relating to the veneration of idols and human suffering and death. Candidates might give an account of this in order to explain the source of his teachings; however the real influence on Hinduism came with the founding of Arya Samaj which sought to restore the Vedas to pre-eminence as shruti scriptures.</p> <p>Candidates might consider the teachings of the Arya Samaj in some depth, including the rejection of idolatry, ancestor worship, animal sacrifice and child marriage.</p> <p>Another aspect of the Arya Samaj is the rejection of a caste system which is based on birth, rather than the merit of the individual; this along with the rejection of untouchability, is a teaching which has also been promoted by other movements within Hinduism.</p> <p>Another approach might be to consider the social reforms achieved by the Arya Samaj movement, looking at how these were established and built upon. There are still organisations around the world working under the name of Arya Samaj.</p>	5

Question	Answer	Marks
6(d)	<p>‘Religious practice should change as the world changes.’ To what extent do you agree with this view? You should support your answer with evidence from the life and work of Swami Dayananda Saraswati.</p> <p>Responses will be marked using the AO2 marking descriptors in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the modernisation of religious practice. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points, or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>With reference to the life and work of Dayananda, candidates should be aware of his broadly ‘conservative’ stance, indicating his belief that any ‘change’ should be backward-looking, to the Vedic teachings he regarded as authoritative for all Hindus.</p> <p>According to Dayananda religious practice should not be changed to suit calls for ‘modernising’, because it is based on eternal truths; but change might be called for if the practice of a religion is thought to have been corrupted in some way. Dayananda’s rejection of idol worship, animal sacrifice and child marriage within Hinduism could be considered in this light. The shuddhi movement was intended to rectify a mistaken view of the varna ideal.</p> <p>Candidates might also correctly see Dayananda’s support of education, for girls in particular, and for foreign travel as valuable for Hindus, as a response to a rapidly changing world, but in the view of Dayananda and the Arya Samaj, none of their projected reforms was at odds with the proper practice of Vedic religion as they interpreted it.</p> <p>Candidates are free to agree or disagree with the view as long as they support their argument with reference to the teachings of Dayananda. Some might support his attack on examples of ‘superstition’ while also being critical of this less than liberal view of non-Hindu religions and their adherents. Some might support the constant development of religious practice (in all religions) as both creative and realistic, in the light of current scientific knowledge and modern communications.</p>	10

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