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**HINDUISM**

**2055/02**

Paper 2 Scriptures, Ethics and Hindu Life

**October/November 2019**

MARK SCHEME

Maximum Mark: 60

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**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.

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This document consists of **18** printed pages.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

**Marking Bands and Descriptors****Table A Part (c) Questions** (Assessment Objective 1)

<b>Levels</b>	<b>Descriptions</b>	<b>Marks</b>
<b>3</b>	<p>A <b>good</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• a good range of relevant information</li> <li>• a high level of detail and development in relation to the question</li> <li>• a fairly comprehensive account of the breadth and/or depth of the issues.</li> </ul>	<b>5</b>
<b>2</b>	<p>A <b>competent</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• a range of relevant information</li> <li>• some detail or development in relation to the question</li> <li>• might be purely descriptive and/or fail to fully address the question.</li> </ul>	<b>3–4</b>
<b>1</b>	<p>A <b>weak</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• a small amount of relevant information</li> <li>• points might be lacking in detail or development in relation to the question</li> <li>• might deal with the general topic rather than addressing the question.</li> </ul>	<b>1–2</b>
<b>0</b>	No creditable response	<b>0</b>

**Table B Part (d) Questions** (Assessment Objective 2)

<b>Levels</b>	<b>Descriptions</b>	<b>Marks</b>
<b>4</b>	<p>A <b>good</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• good use of relevant evidence/experience demonstrating understanding of the significance of issues raised</li> <li>• a variety of viewpoints explored with reasoned argument and discussion</li> <li>• a good evaluation of the arguments raised showing an awareness of the issues involved</li> <li>• critical engagement with the question throughout the response.</li> </ul>	<b>9–10</b>
<b>3</b>	<p>A <b>competent</b> response to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• appropriate use of relevant evidence/experience, clearly related to the question</li> <li>• different viewpoints offered, with some development and discussion</li> <li>• attempts an evaluation of different arguments</li> <li>• addresses the issues raised by the question.</li> </ul>	<b>6–8</b>
<b>2</b>	<p>A <b>limited</b> response to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• some use of evidence/experience but response may contain inaccuracies, misunderstanding or irrelevance. Connection between evidence and question might be implied rather than explicit</li> <li>• different views might be offered but with little or no development</li> <li>• some unsupported argument or underdeveloped discussion</li> <li>• some engagement with the question.</li> </ul>	<b>3–5</b>
<b>1</b>	<p>A <b>weak</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• little or no evidence or supporting religious knowledge</li> <li>• a single viewpoint might be stated with little or no support</li> <li>• no critical engagement with the question or views regarding it</li> <li>• response might be simplistic, confused and/or very brief.</li> </ul>	<b>1–2</b>
<b>0</b>	No creditable response	<b>0</b>

Question	Answer	Marks
1(a)(i)	<p><b>Give <u>one</u> example of the ‘subtle essence’ described in the Chandogya Upanishad</b></p> <ul style="list-style-type: none"> <li>• Rivers becoming the sea/the water cycle</li> <li>• Salt permeating water</li> <li>• The contents of a seed within a fruit</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
1(a)(ii)	<p><b>State <u>one</u> thing the father tells his son about this ‘subtle essence’</b></p> <ul style="list-style-type: none"> <li>• Tat tvam asi/That thou art</li> <li>• It is Truth</li> <li>• It is the Self</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
1(b)	<p><b>Describe the feelings of the man in the tree in the Mundaka Upanishad.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• He is overwhelmed by grief and sorrow</li> <li>• He feels helpless and wants to change</li> <li>• He becomes wise</li> <li>• He is freed of good and evil</li> <li>• He is freed from sorrow, when he comes to know Brahman</li> </ul> <p>3 marks for any combination of valid points, development and example.</p>	<b>3</b>
1(c)	<p><b>Explain why the Mundaka Upanishad is important to some Hindus.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A, pg.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 Mundaka Upanishad is generally seen as a shruti (heard/revealed) text, it is part of the Vedas, the most important canon of Hindu sacred writings. This particular Upanishad is popular, and exists in many different translations, making it accessible for most Hindus. It is referenced in the work of influential philosophers such as Shankara and therefore could be seen as important in shaping modern forms of Hinduism even by Hindus who have not read it themselves.</p> <p>The specific section of the Upanishad that has been studied sets out a particular view on the relationship of Atman-Brahman, and the way to achieve liberation. Different interpretations of the text have read it in both a theistic way (equating the Isa perceived by the man in the tree with God) and a non-theistic way (arguing that the man perceives the true nature of the Self) and this means it can offer important insights to both theistic and non-theistic Hindus.</p>	<b>5</b>

Question	Answer	Marks
1(d)	<p><b>‘Scriptures are not important in Hindu lives.’</b></p> <p><b>To what extent do you agree with this view? Refer to the specified texts you have studied in your answer.</b></p> <p>Responses will be marked using the AO2 marking descriptors (Table B, pg.4). Candidates should present reasoned arguments to discuss differing views on whether scriptures are important in Hindu lives. 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>There are many different scriptures in Hinduism with many different interpretations of them and differing views on their practical importance/role in day-to-day life.</p> <p>The Vedas are generally accepted as the oldest scriptures, and most Hindus regard them as shruti (revealed) texts which implies that they are significant texts. However, religious significance does not necessarily speak to an active role in ordinary lives and while some Hindus might read and study the Vedas regularly many have never read any part of them. Common forms of Hindu worship and popular deities are not referred to within the Vedas and rituals which are referred to may be rarely performed. All this means it could be argued that their importance is historical and symbolic, rather than as a literal guide on how to be a Hindu. It is important to note that this is not the same thing as being wholly unimportant.</p> <p>Other texts, which are generally understood as smriti (remembered) texts, are seen as no longer relevant by many Hindus due to their great age and the historical contexts in which they were written. The Manusmriti is an important historical document, but the detailed laws it sets out about appropriate behaviours for different groups of people (including kings, women and the four varnas) are not considered binding today.</p> <p>Judged by popularity and social impact some Hindu scriptures could be seen as hugely important. The Epics for example are popular stories and often interpreted as containing important moral and spiritual lessons for Hindus, presented in an accessible format. It could be argued that the importance is in the principles being set out rather than in the texts themselves.</p> <p>It might also be argued that scriptures are an important element of the whole of Hinduism but that they are no more or less important than any other aspect. Similarly, it could be suggested that practice in the form of acts of worship or meditation are far more important for an individual Hindu seeking their own liberation than any written text could be.</p>	10

Question	Answer	Marks
2(a)(i)	<p><b>Who is Arjuna talking to in the Bhagavad Gita?</b></p> <ul style="list-style-type: none"> <li>• Krishna</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
2(a)(ii)	<p><b>What is the relationship between Arjuna and who he is talking to?</b></p> <ul style="list-style-type: none"> <li>• Krishna is Arjuna’s charioteer</li> <li>• Deity and devotee</li> <li>• Friends</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
2(b)	<p><b>Outline what Rama teaches Sabri about devotion.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• That he is always pleased by offerings made with sincere love</li> <li>• That there are nine ways to express bhakti and reach Rama</li> <li>• Specific forms of devotion include following a guru, singing kirtans, practising virtues such as self-control, and being aware of Rama’s presence in the world</li> </ul> <p>3 marks for any combination of valid points, development and example</p>	<b>3</b>
2(c)	<p><b>Explain the importance of Rama’s meeting with Sabri in the Ramacharitamanas.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A , pg.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 giving of the nine different ways of bhakti (navadha bhakti) by Rama to Sabri is one of the important events in this section of the text. In this teaching, Rama explains that there are many ways to show devotion and that any one of them, properly and sincerely performed is acceptable to him.</p> <p>As well as this explicit teaching the passage is understood to include other messages. Sabri collects fruits to offer to Rama, and tastes them as she gathers to ensure that only sweet ones are in the offering. Lakshman regards this as an impure offering, but Rama accepts it happily. This is usually said to show that the intention and the sincerity of an act of devotion is more important than accidental faults.</p> <p>In terms of the story of the epic, the meeting with Sabri points Rama on the way to Sugriva and Hanuman and so contributes to the eventual rescue of Sita.</p>	<b>5</b>

Question	Answer	Marks
2(d)	<p><b>‘Hanuman is the perfect example of bhakti.’</b></p> <p><b>To what extent do you agree with this view? Refer to the specified texts you have studied in your answer.</b></p> <p>Responses will be marked using the AO2 marking descriptors (Table B, pg.4). Candidates should present reasoned arguments to discuss differing views on whether Hanuman is the perfect example 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>Hanuman is often described as a devotee of Rama before any other element of description is given, which suggests that his devotion is significant. He performs many important services for Rama in the epic story of the Ramacharitamanas, and desires no earthly reward for his efforts. Hanuman also appears in the Mahabharata, providing stability and protection to Arjuna’s chariot. Devotees would argue that he offers these services as a form of bhakti, desiring only to serve Rama.</p> <p>When he takes apart the necklace given to him by Sita, he declares that things can only have value to him if Rama and Sita are in them. He also opens his chest to show the assembled people that Rama and Sita are physically present in his heart. This account demonstrates the depth of Hanuman’s devotion and dispels the doubt of others. Such bhakti is unusual or even felt to be unattainable by many.</p> <p>Hanuman is further worshipped in his own right by some Hindus - he is a yogi, a guardian of boundaries and an embodiment of strength and loyalty and so is revered by people seeking those qualities. However, it can be argued that he does not seek to be worshipped himself. His intention is to use his qualities in the best way he can in the service of Rama. Some Hindus believe that Hanuman will remain present in the world as long as Rama is worshipped, coming to hear the name of Rama wherever it is chanted, showing his commitment and devotion to be unwavering.</p>	10

Question	Answer	Marks
3(a)(i)	<p><b>Give the Hindu name for the householder stage of life.</b></p> <ul style="list-style-type: none"> <li>• Grihastha</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
3(a)(ii)	<p><b>Name the samskara which traditionally marks the start of this stage.</b></p> <ul style="list-style-type: none"> <li>• Vivaha samskara/marriage</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
3(b)	<p><b>Outline what happens during the antyeshti samskara.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Antyeshti is the funeral/cremation rites</li> <li>• The body is washed and wrapped in white cloth</li> <li>• The body is taken to a cremation ground and put on a pyre</li> <li>• The eldest son circles the pyre, sprinkles the body with ghee or water</li> <li>• Prayers are chanted and/or mantra are recited</li> <li>• The skull may be cracked open to release the atman</li> </ul> <p>1 marks for any combination of valid points, development and example.</p>	<b>3</b>

Question	Answer	Marks
3(c)	<p><b>Explain how the purusharthas are a guide to Hindu living.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A , pg.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 four purusharthas are aims or goals to which Hindus aspire over their life time. Together with the ashramas they inform and shape an ideal life.</p> <p>Moksha (liberation) is the ultimate goal of Hinduism, and therefore regarded by most as the most important purusharthas. While this goal might inform actions and choices with regard to which course is most likely to contribute to that end, it is challenging to aim directly for moksha without consideration of other aspects such as karma. Pursuing the other purusharthas of dharma, kama and artha could be understood as a means of aiming directly for moksha.</p> <p>Dharma offers a means of understanding the role of the other purusharthas, and other concepts, within individual lives. A person who is acting in accordance with dharma will not only be pursuing the purusharthas appropriately but will also be living a virtuous and righteous life in accordance with other Hindu principles.</p> <p>Moksha and dharma are ideals for all Hindus, at all times, although the precise nature of dharma may change throughout an individual's lifetime. Kama and artha are appropriate only within the grihastha ashrama and in accordance with dharma.</p>	<b>5</b>

Question	Answer	Marks
3(d)	<p><b>'The social structures which guide Hindu living are out of date.'</b></p> <p><b>To what extent do you agree? You should use evidence from your study of Hindu values to support your argument.</b></p> <p>Responses will be marked using the AO2 marking descriptors (Table B, pg.4). Candidates should present reasoned arguments to discuss differing views on whether the social structures which guide Hindu living are out of date. 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: Varnashramadharma is often presented as the key to understanding Hindu living; for Hindus that accept this structure it informs their social status and role, their place in the family and their personal, social and ethical responsibilities. Varnas are the social divisions, consisting of four groups – brahmins, kshatriyas, vaishyas and sudra; ashramas are the stages of life - brahmacharya, grihastha, vanaprastha and sannyasin; and dharma is the principle of righteous living or of duty as it applies to these roles and positions.</p> <p>An account of the origins of the varnas is given in the Purusha Sukta, which tells of the Supreme Being or Purush being divided into groups of people with different skill-sets. Such a system is meant to ensure that all the necessary functions of a society are fulfilled by the people best suited to the work. The idea of ashrama does not have such a clear origin but is developed in a number of texts. All these sources are ancient, and it could be argued that they are no longer relevant to the contemporary world - different skill-sets are needed nowadays, and we have different ideas about what constitutes a well-lived life and/or a just and fair society.</p> <p>However, it could also be argued that many Hindus regard dharma as an eternal principle, and the maintenance of dharma as their primary duty. If the varnas and ashramas maintain dharma then the context in which they are practised, and the values of the world around them are irrelevant.</p> <p>It is often argued that the varna system has become corrupted over time and became confused with the idea of jati (caste). Varna was intended to be determined by ability and inclination, but jati is a status one is born into. This could be used to argue for the out-datedness of the concept, or to suggest that it is not the concept but its application which is out-dated.</p> <p>While varnashramadharma is often presented as essential to all Hindus and all forms of Hinduism, it is not universal. This unified structure for living arose from a particular form of the religion as it was practised within a particular society.</p>	10

Question	Answer	Marks
4(a)(i)	<p><b>What does a Hindu receive during the upanayana samskara?</b></p> <ul style="list-style-type: none"> <li>• Sacred thread</li> <li>• Mantra</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
4(a)(ii)	<p><b>Name the ashrama a Hindu enters after the upanayana samskara.</b></p> <ul style="list-style-type: none"> <li>• Brahmacharya ashrama/stage of student life</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
4(b)	<p><b>Outline how the varna system is structured.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The division of society into four groups each with their own responsibilities and social functions</li> <li>• Brahmins (priests/teachers), kshatriyas (warriors), vaishyas (commercial), sudras (servants)</li> <li>• Hierarchical in nature, with rulers and commoners</li> <li>• Connections with ritual purity and informs access to religious rites and education</li> </ul> <p>3 marks for any combination of valid points, development and example</p>	<b>3</b>

Question	Answer	Marks
4(c)	<p><b>Explain why samskaras are important to some Hindus.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A , pg.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>People in all societies mark important life events with rites of passage; marriages and funerals are probably the most common in secular communities but other milestones like coming of age, or committing to a religion are also celebrated. Hindu samskaras are rites of passage and so are used in the same way to mark out and celebrate important moments in an individual's life. There are many reasons to observe such ceremonies - one finds the event of personal significance, there may be social/familial expectations or a desire to conform to or preserve traditions.</p> <p>There are many different samskaras, and not all Hindus observe them all. Some samskaras occur before a person is born and others at an extremely young age, which means they happen before the individual concerned can meaningfully have an opinion on them. As a person grows older which samskaras they choose to observe might indicate which life events are important to them as part of their religion. A non-religious member of a Hindu family might choose to get married in a Hindu rite, as an expression of identity and because their family would like it, but they might be less likely to complete a samskara such as the Upanayana because that is an expression of commitment to a religion that they do not follow.</p>	<b>5</b>

Question	Answer	Marks
4(d)	<p><b>‘Dharma is the only principle that is important to all Hindus.’</b></p> <p><b>To what extent do you agree? You should use evidence from your study of Hindu values to support your argument.</b></p> <p>Responses will be marked using the AO2 marking descriptors (Table B, pg.4). Candidates should present reasoned arguments to discuss differing views on whether dharma is the only principle that is important to all Hindus. 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>Dharma is a key concept in Hinduism, so much so that some Hindus name their religion the Sanatana (eternal) Dharma and believe it to be the foundation of all religion.</p> <p>Dharma is a complex term, denoting duty, law and religion among other things. What is dharmic is ordered and/or righteous, and what is adharmic is the opposite; many Hindus would also recognise the idea of personal dharma or duty, including the need to practise virtues. The pursuit of dharma is also one of the four purusharthas (aims of life). All of this suggests that dharma is a concern for most, if not all Hindus.</p> <p>However, it is also worth noting that the complexity of the concept might lead some Hindus to reject it, or at least not concern themselves overly with it, concentrating instead on behaving morally or practising bhakti. It could be argued that dharma is a philosophical rather than a practical concept and, as such, most Hindus will not spend too much time worrying about it.</p> <p>While most Hindus are likely to agree that dharma is a central concept to an academic understanding of their religion, other concepts such as karma might be of more everyday concern and interest to most Hindus. Alternative concepts such as samsara and rebirth, or karma might be suggested as conceptually uniting all Hindus. It is equally possible to argue that there is no single thing which unites all Hindus into a single religious tradition.</p>	10

Question	Answer	Marks
5(a)	<p><b>State <u>two</u> aspects of Hinduism that the Brahma Samaj rejected.</b></p> <ul style="list-style-type: none"> <li>• Avatars</li> <li>• Idol-worship and/or polytheism</li> <li>• Caste distinctions</li> </ul> <p>1 mark for each correct response.</p>	<b>2</b>
5(b)	<p><b>Describe <u>one</u> important event in the life of Ramakrishna Paramahansa.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• His first mystical experience, seeing white cranes flying against a dark sky and losing himself in the joy of the experience</li> <li>• His first vision of Kali as universal Mother ‘an infinite, shoreless sea of light’</li> <li>• His experience with non-Hindu traditions, visions of the Prophet Muhammad and Jesus Christ merging with his body</li> </ul> <p>3 marks for any combination of valid points, development and example</p>	<b>3</b>
5(c)	<p><b>Explain the importance of the Brahma Samaj for Hinduism.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A , pg.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 Brahma Samaj was founded as a response to what was considered a corruption of Hinduism, the Brahminism that endorsed the caste system and other practices the modern world considers undesirable inequalities. However, it was not purely a social movement, and Brahmoism is recognised as a religious form in its own right.</p> <p>The values of the Brahma Samaj had a great deal of influence in shaping the constitutional values of modern India, which supports the equality of women, prohibits sati and dowries and renders caste discrimination illegal; of course, the ideals expressed in laws are not always reflected in local and personal practices.</p> <p>Some people suggest that the Brahma Samaj has little influence in the modern world; having achieved its social aims it has become one religious group among many and is little known or studied. However, others see the influence of the Brahma Samaj in modern forms of Hinduism which sees dharma as a universal truth underlying all different religious forms.</p>	<b>5</b>

Question	Answer	Marks
5(d)	<p><b>‘Ramakrishna Paramahansa has had no lasting impact on Hinduism.’ To what extent do you agree? You should use evidence from your study of Indian reformers to support your argument.</b></p> <p>Responses will be marked using the AO2 marking descriptors (Table B, pg.4). Candidates should present reasoned arguments to discuss differing views on whether Ramakrishna Paramahansa has had a lasting impact on Hinduism. 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>Ramakrishna Paramahansa was a guru and a mystic who taught that all religions represent different aspects of a single, universal truth. This is a view which could be said to contribute to the idea of Hinduism as Sanatana Dharma (eternal dharma), although dominant understandings of this outside Hinduism probably owe more to Vivekananda than Ramakrishna himself.</p> <p>Vivekananda studied with Ramakrishna and understood his teachings to be a form of Advaita Vedanta. This idea influenced his presentation of Hinduism as a universal religion to the World Parliament of Religions in 1893. The Ramakrishna mission (founded by Vivekananda) continues to promote this view, and it remains extremely influential in scholarly views of Hinduism. Whether this lasting impact is attributable directly to Ramakrishna is open for discussion.</p> <p>While Ramakrishna did study with an Advaita sannyasin (Totapuri) for part of his life this was not his only practice. He was a devotee of Kali and a practitioner of tantra, and he also practiced Sufi Islam and Christianity. He had ecstatic visions throughout his life, and these visions included Christian and Islamic figures as well as Hindu deities.</p> <p>During his lifetime Ramakrishna attracted many followers who came to study with him as a guru, or just to hear him speak of his experiences. He did not write anything down himself but his followers recorded much of what he said so that his words can be read today.</p>	10

Question	Answer	Marks
6(a)	<p><b>Give <u>two</u> of M.K. Gandhi's teachings.</b></p> <ul style="list-style-type: none"> <li>• Ahimsa/Non-violence</li> <li>• Satyagraha/insistence on truth/truth-force</li> </ul> <p>1 mark for each correct response.</p>	<b>2</b>
6(b)	<p><b>Describe <u>one</u> encounter between Ramakrishna Paramahansa and Swami Vivekananda.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The invitation to Vivekananda (Narendranath) to meet Ramakrishna at the home of one of Ramakrishna's devotees</li> <li>• Ramakrishna's emotional reaction to Vivekananda singing devotional hymns</li> <li>• Vivekananda's question about meeting God with Ramakrishna replying that he had, 'as I see you, but more clearly', and Vivekananda's reactions to this</li> </ul> <p>3 marks for any combination of valid points, development and example</p>	<b>3</b>
6(c)	<p><b>Explain why Swami Dayananda Saraswati rejected idol worship.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A , pg.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>Dayananda believed many practices he saw going on around him were not truly 'Hindu' practices. He saw idol worship, the rigid caste system and the inequality of women as corruptions of the truth, or traditions rooted in cultural values and Indian history but not in the Vedas, which he considered the well-spring of Hinduism. His view was that returning to the Vedas as the ultimate religious authority would enable Hindus to free themselves from dogma and oppression.</p> <p>Dayananda regarded murtis as being 'idols' and therefore the worship of them was idol-worship, which is devotion to something that is not truly a deity and is therefore wrong. One story that is often used to explain this view is that as a child, keeping a vigil in a Temple of Shiva, he observed a mouse climbing on the murti and eating the offerings left for the deity. This sight troubled him, as he felt that the deity should act to prevent the mouse. Since nothing happened, he eventually decided that the idol was powerless and worshipping murtis was pointless. As an adult, he challenged proponents of murti worship to justify the practice, Referring to the Vedas, he argues that if these texts which came directly from the divine did not mention it, then it could not be a necessary practice.</p>	<b>5</b>

Question	Answer	Marks
6(d)	<p><b>‘Women’s rights were the most important issue for the Arya Samaj.’ To what extent do you agree? You should use evidence from your study of Indian reformers to support your argument.</b></p> <p>Responses will be marked using the AO2 marking descriptors (Table B, pg.4). Candidates should present reasoned arguments to discuss differing views on whether women’s rights were the most important issue for the Arya Samaj. 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>Dayananda was teaching and working at a time when there were many social issues of concern, including the issues around the rights of women. He believed that the Vedas were the foundation of the Hindu religion and practices or attitudes which were not supported by the Vedas were therefore not Hindu, and he promoted the idea that every Hindu has the right to read the Vedas for themselves. In this regard, he certainly viewed men and women as equal, promoting female education and opposing practices such as purdah (seclusion), sati (widow-burning) child-marriage, and polygyny (multiple wives).</p> <p>However, as well as these issues the Arya Samaj rejected meat-eating, temple offerings, murti worship and pilgrimage. Given such a wide range of concerns it would be hard to identify one that was given priority. It could also be argued that it was not the issues in themselves that were of concern to Dayananda but whether they originated in Hinduism, and could be justified by the Vedas. Therefore, it appears that the authenticity of religious practice and the authoritative status of the Vedas were his primary interest, to which all his other work related.</p> <p>At the time, much of the education available for women in India was delivered by Christian missionaries, which raised concerns about evangelism. They had easiest access to higher caste women and so were also part of the caste equality issue. It could be argued that providing a Hindu based education for women as well as men enabled Dayananda and the Arya Samaj to tackle these other issues at the same time.</p>	10