



## Cambridge O Level

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**HINDUISM**

**2055/02**

Paper 2 Scriptures, Ethics and Hindu Life

**October/November 2020**

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.

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

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This document consists of **19** 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 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, they will eventually arrive at a set of descriptors that fits the candidate's performance. When they reach 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)

<b>Level</b>	<b>Descriptions</b>	<b>Marks</b>
<b>3</b>	A <b>good</b> attempt to answer the question, demonstrating some or all of the following: <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>	A <b>competent</b> attempt to answer the question, demonstrating some or all of the following: <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>	A <b>weak</b> attempt to answer the question, demonstrating some or all of the following: <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>Level</b>	<b>Descriptions</b>	<b>Marks</b>
<b>4</b>	A <b>good</b> attempt to answer the question, demonstrating some or all of the following: <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>	A <b>competent</b> response to the question, demonstrating some or all of the following: <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>	A <b>limited</b> response to the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• some use of evidence/experience but response may contain inaccuracies, misunderstanding or irrelevance</li> <li>• 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>	A <b>weak</b> attempt to answer the question, demonstrating some or all of the following: <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)	<p><b>Give <u>two</u> of the examples used to explain the nature of the self in the Chandogya Upanishad.</b></p> <ul style="list-style-type: none"> <li>• Rivers flowing to the sea</li> <li>• The sap flowing through a tree</li> <li>• Seeds of a tree</li> <li>• Salt in water</li> </ul> <p>1 mark for each correct response.</p>	<b>2</b>
1(b)	<p><b>Describe <u>one</u> of the two yogas identified by Krishna in the Bhagavad Gita chapter III.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Karma yoga is the ‘way of action’; it involves performing the tasks required in life but without being attached to the consequences</li> <li>• Jnana yoga is the way of knowledge; it involves overcoming ignorance and/or maya to realise the nature of ultimate reality</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 story of Rama’s first meeting with Hanuman is important to some Hindus.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A, pg. 4). 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>Hanuman is known to most Hindus as a perfect example of bhakti. He is wholly devoted to Rama, and there are many stories about his devotion. At their first meeting Hanuman was sent, disguised as a sannyasi, to find out as much as he could about Rama. However, as soon as Rama spoke to him Hanuman realised that he was in the presence of the Lord and declared his true identity. This meeting therefore reveals both the depths of Hanuman’s devotion and surrender to Rama and his wisdom in recognising his Lord and casting aside deceit.</p> <p>This initial meeting, and the way it led to their continued association is likely to be of great interest to many Hindus as it demonstrates the relationship between deity and devotee. Additionally, the story of that meeting tells how impressed Rama was with Hanuman’s manners and knowledge and so gives Hindus further information about his praiseworthy qualities.</p>	<b>5</b>

Question	Answer	Marks
1(d)	<p><b>'The Bhagavad Gita is the most important Hindu scripture.'</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. 5). Candidates should present reasoned arguments to discuss differing views and 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 Bhagavad Gita comprises of 18 chapters and is part of the much larger Mahabharata, one of the Hindu epics. Its name literally means 'Song of the Lord'. The text consists of a dialogue between Arjuna, a warrior-prince, and Krishna who acts as Arjuna's charioteer. They discuss dharma and the means of achieving liberation in the context of Arjuna feeling uneasy about participating in a war against his relatives and former friends.</p> <p>The Epics are popular and accessible texts that have been widely translated and interpreted, and the Bhagavad Gita is no exception. Its popularity might offer a starting point for a discussion of its importance, since it is very influential as a result. Alternatively, it could be argued that its popularity is a distraction from engaging with other more significant texts.</p> <p>The Gita addresses several concepts that are central to contemporary Hinduism, including dharma, moksha and karma, bhakti, jnana and Raja yoga. It also touches on philosophical themes such as the nature of reality, and ethical ideas like just/righteous war (dharma yuddha), and virtuous action. All of these are ideas which can impact on individual lives and on which Hindus might want to reflect. Because of the accessibility of the text the Gita is an important starting point for Hindus seeking to understand more about Hinduism. It is written in a more accessible style, and available in different translations and formats. It is also not subject to restricted access according to varna, unlike some other texts. This leads some scholars to believe that the Gita was written for this purpose of summarising Hinduism; as a bringing together of different traditions within the religion. If this view is accepted the text becomes important as an idealised description of the religion of Hinduism.</p> <p>However, there are many different Hindu texts, divided into two broad categories of shruti (heard) and smriti (remembered). For most people the Gita is classified as a smriti text, which makes it arguably less important than shruti texts. The difference is in origins, smriti texts are of human origin and so, while they might contain important ideas, they cannot have the same status as texts of divine origin. There is general agreement that the Vedas belong in the shruti category, but beyond that there are many diverse opinions. Some Hindus consider the Gita to be shruti, arguing that it is the words of Krishna.</p>	10

Question	Answer	Marks
2(a)	<p><b>Give <u>two</u> ways in which the atman can be known, according to the Mundaka Upanishad.</b></p> <ul style="list-style-type: none"> <li>• Truth (satya)</li> <li>• Asceticism (tapas)</li> <li>• Wisdom or Right Knowledge (jnana or prajna)</li> <li>• Chastity (brahmacharya)</li> </ul> <p>1 mark for each correct response.</p>	<b>2</b>
2(b)	<p><b>Outline what the Mundaka Upanishad says about Brahman.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Immeasurable/inconceivable</li> <li>• Both near and far away</li> <li>• Cannot be experienced through the senses</li> </ul> <p>3 marks for a valid point supported by development and/or example.</p>	<b>3</b>
2(c)	<p><b>Explain why Hindus might disagree about the values expressed in ancient Hindu writings.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A, pg. 4). 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>Hindu texts are commonly divided into the categories of shruti and smriti texts. This division is not based on their age but on what is considered to be their origins. Shruti means ‘what has been heard’ and such texts are considered to be divine in origin; smriti means ‘what has been remembered’ and these texts are of human origin. Texts which are considered shruti are therefore more important and hold more authority than smriti texts, but there is not universal agreement among Hindus about which texts belong in which category.</p> <p>Smriti texts are more likely to be subject to disagreement as to their relevance to the modern world and a society that has greatly changed since they were written. Shruti texts are less likely to be considered out-dated, but there may still be disagreement as to how the words within them are to be interpreted; Hindus might therefore read the same text in different ways and use it to support different values.</p>	<b>5</b>

Question	Answer	Marks
2(d)	<p><b>'Jnana is the easiest way to achieve liberation.'</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. 5). Candidates should present reasoned arguments to discuss differing views and 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>As the 'way of knowledge' jnana requires achieving a realisation of Ultimate Reality. That could be considered something that can be achieved instinctively and if that is the case it would be an easy path to liberation. However, for most people such a realisation would need to be achieved by work and, since explanations of this Ultimate Reality generally involve some complex philosophical ideas, that work could prove very hard indeed. Jnana might even be considered the hardest way to reach liberation, requiring study at a level not everyone is capable of. Such study might also require language skills/knowledge that are not widespread.</p> <p>It is also the case that in some traditional forms of Hinduism not everyone would be permitted to access the education and/or texts necessary for such study due to restrictions based on varna and/or gender. A relationship with a guru is often considered necessary, since jnana is more than just academic knowledge; a guru is able to judge the students' readiness to receive wisdom.</p> <p>However, it could also be argued that the path of jnana is clearer than others, as it is laid out by schools of philosophy. By contrast other paths might seem more ambiguous or open to distraction. Jnana is commonly contrasted with the bhakti marga, the path of devotion, which is accessible to everyone.</p> <p>Hinduism is a very diverse religion and recognises many different paths and practices that will ultimately lead to liberation. It may well be argued that the existence of this diversity means that there is no single best path and/or no way to objectively judge which path is easiest; different people will be suited to different approaches.</p>	10

Question	Answer	Marks
3(a)(i)	<p><b>Name the final samskara in a Hindu lifetime.</b></p> <ul style="list-style-type: none"> <li>• Antyeshti or funeral</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
3(a)(ii)	<p><b>Give <u>one</u> thing that happens during this samskara.</b></p> <ul style="list-style-type: none"> <li>• Cremation</li> <li>• Wrapping the body in cloth</li> <li>• Applying tilak on the forehead</li> <li>• Circumambulation (walking round) the pyre</li> <li>• Cracking the skull</li> </ul> <p>1 mark for correct response.</p>	<b>1</b>
3(b)	<p><b>Describe the purpose of samskaras in Hindu life.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• They are rites of passage marking significant life stages/points of transition</li> <li>• They offer opportunities to reflect on life so far, and potential changes in the future</li> <li>• They allow people to celebrate and give thanks</li> <li>• They bring communities and families together</li> <li>• To fulfil dharma</li> </ul> <p>3 marks for any combination of valid points, development and example.</p>	<b>3</b>

Question	Answer	Marks
3(c)	<p><b>Explain how the grihastha ashrama supports the rest of the ashramas.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A, pg. 4). 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 grihastha (householder) ashrama is the stage of life which begins with marriage. During this period in their lives, Hindus can pursue the aims of kama and artha, in accordance with their dharma. This stage carries both social and family responsibilities. It can also provide a foundation for some to achieve moksha.</p> <p>It is householders who beget and raise children, thus creating the next generation of Hindus, brahmachari who will in time become grihasthi themselves. Beyond this literal perpetuation of the religion though, grihasthi support all three of the other ashramas because they are the Hindus who are economically active and so enable society to function smoothly. Brahmachari, vanaprasthi and sannyasi need offerings of food and, perhaps, money to be made by grihasthi in order for them to live according to the requirements of their ashrama.</p> <p>Many Hindus believe that every human being owes a number of debts – to the divine; to sages, seers, gurus and teachers; to parents and ancestors; to guests and other human beings; to other living things. Sometimes these are considered to be three great debts and sometimes five great debts, but however they are classified, the grihastha ashrama is normally the time when debts are repaid whether through rituals, offerings, supporting the other ashramas, perpetuating the family lineage and performing other duties required as a householder.</p>	<b>5</b>

Question	Answer	Marks
3(d)	<p><b>'Every Hindu should pass through all four ashramas in their lifetime'. 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. 5). Candidates should present reasoned arguments to discuss differing views and 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 ashramas are sometimes understood as the ideal path for a life to follow, and as such each has associated ages for the start and end of that stage. This could be used to argue that a life that does not pass through all four stages has failed to achieve this Hindu ideal, which will in turn have implications for liberation and rebirth. If varnashramadharma is seen as the central concept in Hinduism then the ashramas are a fundamental requirement.</p> <p>Some of the stages have a direct connection, in that it would be extremely difficult to become a guru in the vanaprastha ashrama if one had never studied with a guru in the brahmacharya ashrama; becoming a guru can be seen as paying back an obligation. However, there are many examples of Hindus who have become gurus, sages and sadhus at very young ages, or without having first been a grihastha, which argues against the necessity of passing through all four stages in succession.</p> <p>The grihastha stage is necessary for the other ashramas, and society as a whole, to flourish. Some Hindus believe that one cannot renounce the world until the great debts one owes from birth have been repaid. This perspective connects the grihastha ashrama with the sannyasa ashrama but does not necessitate the other two.</p>	10

Question	Answer	Marks
4(a)	<p><b>Name the <u>two</u> highest varnas.</b></p> <ul style="list-style-type: none"> <li>• Brahmin</li> <li>• Kshatriya</li> </ul> <p>1 mark for each correct response.</p>	<b>2</b>
4(b)	<p><b>Describe the sannyasa ashrama.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The ‘holy man’ or renunciate stage of life when an individual renounces the world</li> <li>• Having renounced both possessions and economic activity sannyasins are homeless</li> <li>• Focused on personal liberation</li> <li>• The last of the four ashramas, so it might be associated with old age</li> </ul> <p>3 marks for any combination of valid points, development and example.</p>	<b>3</b>
4(c)	<p><b>Explain why dharma might be seen as the most important of the purusharthas.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A, pg. 4). 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, or aims of life, are dharma, artha, kama and moksha. Commonly moksha is seen as the most important, since to be liberated from rebirth is the end goal of life. However, being the final goal also means that it is the result of fulfilling the other purusharthas, as well as an aim in its own right.</p> <p>Artha (wealth) and kama (sensual pleasure) are only goals for people within the grihastha ashrama. All other stages of life should avoid them, which implies that they are unlikely to be considered more important than other aims. In addition, even grihasthi should only pursue artha and kama in accordance with dharma, because understanding dharma ensures that all one’s actions are appropriate.</p> <p>As well as being one of the purusharthas dharma is a concept found throughout Hinduism, and it is even sometimes offered as an alternative name for the religion.</p>	<b>5</b>

Question	Answer	Marks
4(d)	<p data-bbox="288 241 1082 280"><b>‘The purusharthas are a clear guide to moral behaviour.’</b></p> <p data-bbox="288 315 1305 383"><b>To what extent do you agree? You should use evidence from your study of Hindu values to support your argument.</b></p> <p data-bbox="288 418 1305 651">Responses will be marked using the AO2 marking descriptors (Table B, pg. 5). Candidates should present reasoned arguments to discuss differing views and 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 data-bbox="288 687 935 719">Candidates might consider some of the following:</p> <p data-bbox="288 754 1310 954">The purusharthas are called the aims of life, which implies that they are things to be achieved rather than principles to guide behaviour. Artha and kama could be said to be things of this type, prosperity and sensual pleasure being distinct human experiences, which are self-evident when they are achieved. By contrast dharma and moksha are more abstract and not as confined to specific aspects of life.</p> <p data-bbox="288 990 1305 1223">However, the purusharthas do not exist in isolation from other principles. Artha and kama are meant to be pursued in accordance with dharma, which makes them ethical or righteous aims to strive for. Varna and ashrama also contribute to understanding when these aims are being pursued in a dharmic manner. It could be argued that the principles in themselves are not guides to moral behaviour since, without understanding dharma, either or both could be pursued to excess.</p> <p data-bbox="288 1258 1305 1424">Dharma can be translated in different ways, depending on the context. These include ‘righteousness’, ‘duty’, ‘truth’ and ‘virtuous behaviour’, all of which imply that an action that is dharmic is also ethical in nature. It could be argued though that dharmic is a status rather than a guide as such since other sources might be required to determine the dharmic course of action.</p> <p data-bbox="288 1460 1310 1727">Moksha is the ultimate aim of life, the state of liberation which can be achieved by following dharma. Again, this could be argued not to be a guide in the instructive sense of telling you how to behave. Instead, it could be seen that the desire to achieve moksha, like the desire to behave dharmically, might ensure that choices are carefully weighed up and thought out before any actions are taken or decisions made. This is guidance in a broader sense of acting in accordance with an end goal, rather than guidance in the form of a step-by-step map.</p>	10

Question	Answer	Marks
5(a)	<p><b>What is meant by the term ‘Arya Samaj’?</b></p> <ul style="list-style-type: none"> <li>• Noble</li> <li>• Society</li> </ul> <p>1 mark for each correct response.</p>	<b>2</b>
5(b)	<p><b>Give <u>three</u> social reforms towards which the Arya Samaj worked.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Education for women</li> <li>• Access to Vedic education regardless of caste status</li> <li>• End of child marriage</li> </ul> <p>3 marks for any combination of valid points, development and example.</p>	<b>3</b>
5(c)	<p><b>Explain how MK Gandhi's teaching about non-violence was shaped by events in his life.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A, pg. 4). 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>Gandhi's parents came from different traditions of Hinduism. His mother's tradition (the Pranami tradition) draws from a range of religious texts that include the Bhagavad Gita and the Bhagavata Purana – texts which were important to Gandhi in his later teachings. Pranami tradition is strictly vegetarian, values ahimsa highly as an ethical principle and rejects caste distinctions and divisions. All these elements can be seen in Gandhi's later teachings and are connected with his development of the principle of ahimsa.</p> <p>Gandhi did not think of non-violence as a passive acceptance of things, but used it to argue for an active resistance to social wrongs. Living in South Africa he was regarded as black and therefore subject to discrimination and abuse; he also saw, and was puzzled by the pleasure some people seem to take in abusing others. These experiences may have helped him to realise that violence which one thinks is justified can still be wrong, and that there must be another way to resist social evils.</p> <p>While in South Africa he volunteered as a stretcher-bearer and medic during the Boer and Zulu wars. He witnessed what would now be considered war-crimes, such as being prevented from treating injured Zulus. He also found that the contributions made by Indians and Black Africans to the British effort made no difference to the racial stereotyping or general attitudes of the British to non-white people. These experiences may have contributed to his later stance, which advocated no involvement of any kind in British wars.</p>	<b>5</b>

Question	Answer	Marks
5(d)	<p><b>'MK Gandhi has had more influence on Hinduism than any other person.'</b></p> <p><b>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.5). Candidates should present reasoned arguments to discuss differing views and 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>Gandhi is arguably one of the most famous religious figures in recent history through his involvement in global events and his status as a folk hero. The scale and status of the British Empire and the process of achieving Indian Independence brought him to the attention of the world. His advocacy of peaceful protest and equality struck a chord with many. His work has been an influence on other well-known campaigners, including Martin Luther King Jr, and this influence on others has meant Gandhi's name and teachings remain prominent. Since Gandhi was well-known to be a Hindu, his work and life undoubtedly influence how Hinduism is viewed by non-Hindus, but whether this amounts to a lasting influence on the practice or values of Hinduism and/or on the ways Hindus understand their own religion is more debatable.</p> <p>It could be argued that adopting Gandhi's methods of protest, and even agreeing with the values he promoted, does not contribute to an understanding of Hinduism unless the teachings and principles on which his approach was built are also understood. The impact of Gandhi's work on the practice of Hinduism is also not evident from perceptions of him purely as a civil rights campaigner. However, he wrote extensively about vegetarianism, health, religion, social reforms, philosophy and his own life and many of his works remain widely read and have influenced Hindu practice in the modern world.</p> <p>The idea of all religions being essentially one, and their different texts as equally valuable sources of wisdom is a popular approach to Hinduism today, and was a view held by Gandhi. How far the popularity of this view is attributable to Gandhi is hard to measure, since other Hindus such as Vivekananda and Aurobindo Ghose also supported this view in their work.</p>	10

Question	Answer	Marks
6(a)(i)	<p><b>Name the society founded by Ram Mohan Roy.</b></p> <ul style="list-style-type: none"> <li>• Brahma Samaj</li> </ul>	<b>1</b>
6(a)(ii)	<p><b>Give <u>one</u> of the religious aims of this society.</b></p> <ul style="list-style-type: none"> <li>• Return to 'authentic'/Vedic Hinduism</li> <li>• An end to 'idol worship'</li> <li>• Removal of superstition</li> <li>• Monotheism</li> </ul> <p>1 mark for each correct response.</p>	<b>1</b>
6(b)	<p><b>Give <u>three</u> things that were unusual about Ramakrishna's marriage.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• The fact that he did not wish to marry</li> <li>• The young age of his bride</li> <li>• The non-consummated nature of his marriage</li> <li>• His wife's status as his disciple</li> </ul> <p>3 marks for any combination of valid points, development and example.</p>	<b>3</b>

Question	Answer	Marks
6(c)	<p><b>Explain why women's rights were a matter of concern for Swami Dayananda Saraswati.</b></p> <p>Responses will be marked using the AO1 marking descriptors (Table A, pg. 4). 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's approach to Hinduism was based on the principles of the Vedas, which he believed taught the need to respect all other human beings. He described dharma as being truth, justice and other such qualities. He saw social and religious inequalities, such as the caste system and the prevention of low-caste Hindus and women from accessing the Vedas, as humanmade corruptions of Hinduism. He wanted to remove these corruptions and return to a truly Vedic Hinduism.</p> <p>When he founded the Arya Samaj, he set out ten principles by which the reform of Hinduism would be achieved. These included a requirement to do good in the world for the promotion of every person's physical, spiritual and social welfare and the centrality of love and justice as guiding principles for action. These principles speak to the equal value of all human beings and place a duty on Hindus to support any oppressed minority.</p> <p>In the society in which Dayananda lived and worked women were one such oppressed group. They were not seen as the equals of men. Women were often married as children, could not remarry and lost all social status if widowed. They were also denied access to education which might have helped them to improve their status. Inequalities like these opposed Dayananda's views of the teachings of the Vedas and were therefore adharmic practices to be opposed.</p>	<b>5</b>

Question	Answer	Marks
6(d)	<p><b>'Seeing all religions as equal was crucial to the teachings of all Hindu social reformers.'</b></p> <p><b>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. 5). Candidates should present reasoned arguments to discuss differing views and 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 reformers named for study on the syllabus offer arguments on both sides of this question. Dayananda Saraswati and Ram Mohan Roy both sought to reform Hinduism by returning to the Vedas, and (for Ram Mohan Roy) other ancient scriptures. They also rejected non-Vedic practices. But despite this apparent similarity, the views of these two reformers (and the movements they subsequently founded) were substantially different. Dayananda and the Arya Samaj took the view that Hinduism is the best way of life, while Roy and the Brahmo Samaj saw Hinduism, Christianity and Islam on a par with one another.</p> <p>The Arya Samaj actively sought to 'reconvert' people who had left Hinduism through a process of ritual purification (shuddhikaran); this became known as the Shuddhi Movement. It could be argued that this implies Dayananda would disagree with the statement, since he was able to promote both social reform and the superiority of Hinduism as a religious practice. However, the question of whether Dayananda believed people who had never been Hindus would be better off becoming Hindus could be raised to challenge this view.</p> <p>MK Gandhi and Ramakrishna Paramahansa both held the view that all religions are ultimately the same. For Gandhi this view was part of his understanding of religion, but how big a part it played in his campaigns for social reform and his teachings on that subject could be debated. Ramakrishna was less a social reformer than a religious guru whose teaching inspired other people. He explicitly embraced other religions through his personal practice, but how extensively his personal views on different religious traditions played in the teachings of others is dependent on the reformer and what they took from Ramakrishna's teachings.</p>	10