

**MARK SCHEME for the October/November 2009 question paper
for the guidance of teachers**

2055 HINDUISM

2055/01

Paper 1, maximum raw mark 100

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes must be read in conjunction with the question papers and the report on the examination.

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Section A

1 Explain what the Chandogya Upanishad teaches about the nature of the universe, in the examples of

(a) the tall tree [10]

and (b) the nyagrodha fruit. [10]

***MARKING RECOMMENDATION:**

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

Candidates should show awareness of the theme in this Upanishad that 'this whole world is Brahman' (III.14.1). Some background might be given as context, i.e. Uddalaka's teaching to his son Svetaketu, who had not in his twelve years of education as a Brahmin learned about the nature of Being ('One only without a second'). From the set text candidates should be able to explain

(a) that the growing tree is symbolic of the living person – if it is damaged in minor ways it continues to live, until 'the whole dries up' and the organism dies, but the 'living self' which is life in the tree and everything else, is immortal, and 'That art thou;'

(b) that working down from the great tree to the small fruit, then to the fine seeds, which are broken to reveal nothing perceptible, the lesson can be learned that although the essence of the tree's life cannot be seen, it exists and that this is the essence of all that is, including Svetaketu himself.

2 Explain why Krishna teaches Arjuna that work must be done 'without attachment'. [20]

Some background material about the battle and/or about the nature of the Bhagavad Gita would be relevant here by way of introduction, but candidates should concentrate on the teaching: about the *karma marg*, in particular the need for work to be disinterested (unaffected by consideration of the 'fruits' or possible results). Arjuna finds the teaching difficult because he is thinking about the consequences of his actions. In his situation he does not want to fight at all. When trying to justify this, he explains his horror of killing people he respects and questions how this can be justified. Good candidates might comment on Krishna's replies.

**3 'Today God has given me my wages in full.' (Ramacharitamanas: Ayodhya)
What can Hindus learn about bhakti (devotion) from the story of the ferryman's meeting with Rama?** [20]

Basic narrative is relevant here, in order to demonstrate understanding of the meaning of *bhakti* and the significance of the incident in the author's presentation of Rama as both man and god. As a human being Rama can react with empathy to the ferryman's concerns, and even be troubled by his lack of means to pay for the crossing. As god he can dispel the man's fears and accept the sincere help and devotion even of a humble member of society. Thus Tulsidas emphasises the accessibility of God through sincere devotion without the benefit of ceremony or high caste (though good candidates might know that he does not lack respect for Brahmins or the received social order).

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Section B

- 4 'The many attributes found in pictures and images of Ganesha appeal to worshippers on different occasions and in different moods.'**
Explain, giving examples. [20]

Candidates should confine themselves to the attributes that are portrayed and not spend too much time on the mythology surrounding the relationship between Ganesha and his parents. The significance of the physical characteristics (e.g. the broken tusk, the long ears) should be known. The moral significance of the god as Lord and the auspicious nature of his blessing (e.g. of new ventures) are also important. The 'intellectual' aspects of the god's interests should not be ignored. Good candidates might show understanding of the vast range of approaches to Ganesha, from deep, serious devotion to Gana-pati (demonstrated perhaps at a mandir or a festival procession), to affectionate love before a shrine in the home or to the use of the god's image mainly as a good luck token.

- 5 Explain**

(a) what is meant by describing Rama as an avatar of Vishnu [10]

and (b) the significance for Rama's worshippers of the festival of Deepavali (Divali). [10]

***MARKING RECOMMENDATION:**

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

(a) The concept of avatara should be understood and explained, without the need for listing all the well-known avatars and their stories. Rama's particular 'moral' purpose in this incarnation should be understood, possibly in contrast with Krishna.

(b) 'Significance' is more important here than the customs surrounding the observance of the festival (which vary greatly in different parts of the sub-continent and beyond). Themes of joy, light, the defeat of evil forces and the restoration of good order are, however, universal.

- 6 Describe the image forms and moral attributes of Kartikeya (Murugan) and explain how this god is honoured in the Cavadi festival. [20]**

The warlike nature and its moral significance of the god should be known. Good candidates might be aware that the cult of Lord Murugan is largely confined to southern India, which explains why his position as son of Siva and brother of Ganesha is largely ignored or played down in the imagery of northern Siva worship. The construction of 'cavadis' and community involvement in their use locally should be explained. The significance of the 'vel' and the more extreme manifestations of Murugan worship would also be relevant, in their devotional rather than their sensational aspect.

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Section C

7 In what ways can preserving the Hindu tradition of ashramas be useful today in trying to ensure a good life for

(a) children [10]

and (b) elderly people? [10]

***MARKING RECOMMENDATION:**

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

Introductory material might describe the whole system of ashramas, but this should be kept to a minimum. Good candidates will be selective.

(a) It is generally agreed that the traditional Brahmacharya pattern was never intended as a universal system of education and is virtually impossible to reproduce in a modern democratic state. Its principles, however, especially those of teaching respect, self-restraint and self-reliance, are supported by many parents and teachers. How they can be incorporated into modern child-rearing is a matter for debate.

(b) Similarly the principles of society giving older people a safe and respected place in society are suggested by the 'forest dweller' and 'sannyasin' stages of the traditional ashrama system, but modern equivalents may seem hard to decide on: factors that have to be considered are today's social mobility, smaller houses, old people living longer, geriatric conditions and their treatment etc.

8 Explain clearly how the four purusharthas together provide a framework for a Hindu's actions and moral decisions. [20]

Candidates should be able to state the four names (dharma, kama, artha, moksha) and give a clear account of each as a 'goal of life' in Hinduism. They should then attempt to explain how kama and artha are intended to be sought only under the control of dharma (which makes claims on everyone), with the ultimate goal of achieving moksha. Good candidates might note that not all aspire to reach moksha in their present life and that occasionally Hindus will bypass the grihastha life in which kama and artha are appropriate, living an ascetic existence in a single-minded quest for moksha.

9 'The varna system leads to a stable and secure society.' For what reasons do some modern Hindus agree and others disagree with this view? [20]

The names and characteristics of the traditional four varnas should be given. Some discussion of the origins of the idea would be relevant, but only as background material, unless it is directly used to answer the question. Positive points are that people feel more secure if they know their role in society. In village and small town life especially, traditional trades, professions and religious rituals could be reliably transmitted from one generation to another. Negative arguments might be that varna has often become confused with caste, thereby limiting possibilities for social mobility. Some would also argue that the varna system, or a modern equivalent, is inappropriate in urban life, both in industrialised Indian cities and abroad.

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Section D

- 10 What religious insights did Ramakrishna Paramhansa gain from his early visionary experiences? [20]**

Candidates should show evidence of study of Ramakrishna's life and religious experience. His obvious depth of mystical experience, resulting in visions related to Islam and Christianity as well as Hindu spirituality led him to consider all religions as true, a theme which inspired his disciple Vivekananda in particular and many other Indians who became his followers, although he did not himself aim to be leader of a movement.

- 11 Give an account of the efforts made by 19th and 20th century Hindu reformers you have studied**

(a) to abolish sati [10]

and (b) to challenge untouchability. [10]

***MARKING RECOMMENDATION:**

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

Background historical material should be concise, accurate and selective (i.e. not a general set of notes on reformers). Candidates should have accurate knowledge

(a) of the inspired work, of Rammohan Roy in particular, to have the burning of widows banned by the British in 1829. This was for many a desired result, but good candidates should mention that it did not solve this social problem instantly. The status of widows remains a problem even in the 21st century and instances of sati (for reasons of religious belief and/or social pressure) are reported even today.

(b) although most reformers were convinced that caste caused many abuses and inequalities in society, Gandhi was outstanding in his practical efforts not only to change attitudes by rhetoric, but to teach by example by living on equal terms with 'Harijans'.

- 12 'If you want to follow the vow of Truth, then fearlessness is absolutely necessary.' (M. K. Gandhi)**

In what ways did Gandhi demonstrate his own fearlessness in seeking truth? [20]

From a wealth of possible material, better candidates will be those who are more selective. Gandhi's devotion to the principle of Truth should be discussed, in relation to his stance on every kind of injustice which he opposed. 'In what ways' is intended to prompt the candidate to mention his untiring work, writing and speeches as well as his 'symbolic action' (marches, hunger strikes, jail sentences). Candidates should note that his 'methods' were guided or dictated by his belief in *ahimsa*, and therefore in passive resistance to the people and agencies opposing him.